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FOR SPRAINS.—Bathe with arnica diluted with water, and bandage with soft flannel moistened with the same. A sprained wrist thus treated will grow well and strong in a few days.

FOR FELON.—Take equal parts of gum camphor, gum opium, castile soap, and brown sugar; wet to a paste with spirits of turpentine. Prepare it, and apply a thick plaster of it.

FROSTED FEET.—Rub the parts affected with kerosene every night. Use plenty of it and sit in front of a moderate fire while applying it. Three or four applications should complete the cure.

FOR suet pudding, take one cup of suet, two and one-half of flour, one of raisins, one of currants, a small cup of molasses, spice to taste, one dessert-spoonful of baking powder. Bake three-fourths of an hour. — *Boston Post.*

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BACON DRESSING.—Drain off the fat in which bacon has been fried, carefully refraining from allowing any pieces of meat from mixing with it. To the oil from half a pound of bacon add the juice of one lemon, one wine-glassful of sharp vinegar, a salt-spoonful of cayenne and black pepper.

RICE AND APPLE PUDDING.—Boil an ounce of ground rice in half a pint of new milk, and mix with it the pulp of eight large apples, four ounces of loaf sugar and a few drops of essence of lemon. Whisk the whites of three eggs, and mix with the other ingredients, pour into a well-buttered mould, and let it steam in a saucepan of boiling water for one hour, then turn it out carefully. It can be eaten hot or cold; if the former, pour a custard or sweet sauce around it; if the latter, serve with sifted sugar over and a garniture of preserved fruits. Quinces may be used instead of lemon to flavour this, but they must be well boiled.

CHAPPED HANDS.—People sometimes suffer greatly with chapped and cracked hands. A cure, however, may be obtained if the following precautions are observed. Do not wash the hands while the healing process is going on, oftener than necessary; and when you do wash them use castile soap and warm water, dry them thoroughly and then rub them well with melted mutton tallow. Do this three times a day and you will soon cure the worst case. If those who are exposed to the cold weather would grease the hands well with mutton tallow every night they would find the skin softer and whiter and less liable to chaps.

FAT of all kinds needs the nicest care to be sweet and wholesome, for nothing takes odour more rapidly, and if you leave cupfuls of grease, or drippings, to stand open in the closet, you must expect to find a queer flavour in your fried potatoes, and several different flavours in the plain piecrust besides the one you wanted. Keep all the fat from cooking in a small stone jar, well covered. Fry it out once a week into a clean jar and let it cool uncovered in a draft of air. In winter set it out doors to freeze, which refines it remarkably. At other times keep it tightly covered in the ice-box. Fat which has absorbed a coarse taste can be purified by freezing and become nice again.

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TOMATO AND ONION OMELET.—Take equal parts of sliced onions and tomatoes, peeled and freed from pips, chop them both coarsely. Fry the onions in butter. When cooked, without being coloured, add the tomatoes, with pepper and salt, and stir the mixture on the fire. Make a plain omelet in the usual way, and insert this in the fold on dishing it.

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THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, FEBRUARY 6th, 1884.

No. 6.

NOTES OF THE WEEK.

THIS we are often reminded is an enlightened age. There is unfortunately a good deal of ignorance and not a little superstition still lingering. The *Boston Advertiser* asserts that a religio-philosophical sect in that city, whose chief tenet is that disease is caused by the absence of God from the body, and can be cured by the passage of the divine effluence from the well to the sick, as they sit with their spines in contact, numbers among its adherents "people of influence and prominence, and some whose names are as familiar as household words."

A PETITION is in circulation in Galt for presentation to the council, asking that the liquor licenses be separated from groceries. From the complexion of the new council, the *Reformer* believes that the contemplated change will meet with their sanction. The friends of the Scott Act in the county of Oxford have resolved on its submission to the popular vote. An Order in Council has been passed and the 13th of March is the day fixed for voting. It is the intention of the advocates of the Act to press the campaign more vigorously than ever. A hard fight is anticipated.

THE report of the Toronto Society for the Suppression of Vice contains the following reference to one of the most ridiculous anomalies in Canadian legislation. Attention was called to the discreditable enactment passed in 1860 by the Legislature of the late Province of Canada to amend the Lottery Act and legalize gambling by raffles at bazaars held for charitable objects, for prizes not exceeding in value \$50 each. This attempt to unite the service of God and mammon is a disgrace to our Statute Book. It seriously embarrasses all honest endeavours to suppress lottery gambling, and it should be repealed.

RECENT despatches state that English and American residents of Nice are renewing their efforts to suppress gambling at Monte Carlo. The newspapers at Nice record four violent deaths that have taken place at Monte Carlo within a week, as the results of gambling. A clerk of a commercial house, after losing some money, committed suicide outside of the gambling hell in which he suffered. Another loser hanged himself on a tree behind the Hotel Londres, and a third put a bullet through his brain in the Hotel Paris. Another man, who was a winner of 7,000 francs, was robbed of his winnings and stabbed to death in the gardens of the casino. Gambling is as wicked and injurious in Toronto as it is at Monte Carlo.

EXEMPTION from taxation of church property is generally considered unjust. For years a more or less active agitation has been kept up. Where there are wealthy religious corporations [holding valuable city properties, the injustice] becomes at once apparent. It is a source of revenue to the religious society owning it. Its value is enhanced by municipal protection for which the owners pay nothing. The cost of civic government has to be borne by the humblest as well as the richest tax-payer. There is neither reason nor justice in the continuance of these exemptions. A conference of municipal representatives has just been held at Toronto. Various reforms were considered, the removal of exemptions among the rest. The system as it is cannot continue much longer.

A SHORT time ago a tragic death occurred at Sherbrooke, in the eastern townships. A man died suddenly from the effects of poison. Suspicion fell upon his wife. Circumstances greatly strengthened that suspicion. The case went to trial and the evidence adduced was very direct and damaging. The woman was described as good looking. The jury reluctant to condemn, returned a verdict of not guilty (and the accused was discharged. From the same place comes the report of another dreadful crime. An Englishman, who recently came to this country, died suddenly

under circumstances that aroused suspicion. An analysis of the stomach disclosed that death had been caused by Paris green. What the result of the investigation will be is not yet known. If punishment for the taking of human life were as certain as it is in the case of petty larceny the murder record would not be so alarming as it is at present.

THE fashion of this world passeth away. It is well that it does. Many are the gibes and sneers levelled at "fashionable" Christianity in these days. Humble people, who are of no account, may be over-sensitive in feeling abashed before the impressive displays of toilets, upholstery and general surroundings of many of the churches of the present. It is doing an evil work. It is one of the direct sources of the alienation of the working class. A writer in the *Montreal Witness* presents some forcible considerations on this subject, which does not seem to receive the careful and conscientious consideration it deserves. He says: "God is no respecter of persons. Instead of the love of the brethren which is so often enjoined in the Scriptures, the cruelties of civilization with its grades of society, respectabilities and despisings of those beneath by others above in the social scale, abound and drive many poor Christians to seek a more congenial sanctuary if such can be found, and in many cases is found in a Church of another name from the one in which they had been brought up. How many also are chilled and repelled from such churches, so-called, and, failing to connect themselves with any other, join the fatal ranks of the lapsed and lapsing masses, who spend their careless lives in stolid indifference as to the changeless eternity to which they are fast hurrying."

SOCIETIES organized for the suppression of prevalent forms of vice too often are a thankless task. They come into direct conflict with those interested in its maintenance. Too often abuse and ridicule are heaped upon the more thorough-going and energetic members of such societies. In spite, however, of interested misrepresentation, and thoughtless ridicule, much good has been accomplished by the steady and persistent efforts to repress the dens where gambling and licentiousness lure the young to their ruin. The Toronto Society for the Suppression of Vice has done good service, and is preparing for more extensive and efficient work in the future. The report of the year's operations shows that valuable services have been rendered to the community by the energetic steps taken to repress lotteries. The success attending these efforts has been marked. But for the timely intervention of this society the demoralizing effects of the lottery swindle would by this time have been widely felt. All kinds of organizations were preparing to launch their schemes in the wake of the London Masonic lottery. Now, so promptly has the law against these mischievous devices been vindicated that designing schemers hesitate to incur the risk of exposure, fine and imprisonment. The Toronto Society for the Suppression of Vice has merited the thanks of the community for the work they have so well performed.

IN the city of Montreal a quiet and unobtrusive society is doing excellent Christian work. Under the title of the Working Girls' Association it seeks in various ways to promote the welfare of a deserving class in the community. There are public rooms used in the evenings for classes and meetings, and during the day are open from nine a.m. to six p.m. to receive young women seeking employment and lodging. Mere figures cannot convey any idea of the work done in these rooms; advice, counsel and a helping hand are daily extended to many. 300 applied for employment; 150 procured it during the year. There is also a strangers' room which is comfortably furnished, and defrays its own expenses at a charge of ten cents a night. A small stove is provided so that those not wishing to incur a week's board can board themselves for a few days. This room meets a want much felt, in providing a respectable and inexpensive place for young women. Sixty-two availed themselves of it, some for

longer and shorter periods of time. The society maintains a Bible-woman who has been devoted and zealous in her efforts. In addition there is connected with the association an educational class, a singing class and a Gospel meeting weekly, and there is once a month a social gathering, at which refreshments are served. All the incidental expenses, such as lighting, refreshments, etc., are borne by the members. A similar institution for Toronto has been talked of. It has a large field before it and cannot begin its work a day too soon.

ACCUSTOMED as we are to the diligent dissemination of news items of an incendiary character by the Associated Press, and extracts from American journals that pander to the Saxon-hating Irish-American voters we are apt to forget the fact that real Americans have no sympathy with the rabid but mercenary patronage extended to the dynamite and bluster brigade. It is gratifying to meet with the sentiment that finds expression in the following pithy language of the *Interior*: We understand that this is the vapouring of worthless and irresponsible fellows, and that it is nine parts whiskey to one part brains; also that the one part has no other function than to dupe money out of the ignorant Irish to supply the nine parts. And yet, let us suppose that meetings were openly held in Montreal, Quebec, London and Liverpool to raise money and train men for the work of blowing up American shipping and railways and buildings, and for assassinating our public men, what would we Americans do about it? The President would call the attention of the British Government, and if no action were taken, he would then notify that Government that these conspiracies were still in progress. This failing the Queen's ministers would be notified that England would be held responsible for any damage done by the conspirators. That claim would be enforced, if necessary, by war. We cannot say that England has not a just grievance against us, and we cannot be sure that it will not end in a severance of friendly relations. It is disgraceful to us that these criminal aliens should be permitted to come to our shores to plot crimes against our friends; and if our Congress fails to repress such offences, it will be set down by the English either to a lack of good will, or to demagogic servility to the Fenian vote. It is a great scandal to us as a people, and one that seriously impairs our standing as a civilized and a Christian nation.

WEEKLY HEALTH BULLETIN.—The continued prevalence of Intermittent Fever after a month, during which the ground has been covered deeply with snow, and having throughout an extremely low temperature, while in some degree supporting Oldham's theory of its being caused by exposure to extremes of cold, would seem to require other explanation, since the disease is reported mostly from those districts which during warmer seasons are essentially Malaria districts. Enteric or Typhoid has disappeared from amongst the twenty most prevalent diseases, and does not appear prevalent in any district. Concerning Zymotic diseases, there appears a tendency on the part of all of them, but especially of Scarlatina, to become more prevalent. Mumps and Measles are still present, while Whooping Cough is still prevalent in the Lake Erie districts, with a downward tendency. Diphtheria, as usual, has a prominent place, and persists endemically in many parts. Referring more especially to Scarlatina, a marked rise in it is evident. In the large District IV., north of Lake Ontario, it appears amongst the six most prevalent diseases, while a number of other localities have it present in epidemic form. In one place the schools are closed, and in another there is a danger, from disregard of isolation precautions, of it spreading from its centre of origin. An interesting case showing the prolonged vitality of the germs of the disease is reported, where a family which had moved into a house which had not been occupied for several years contracted the disease. It was subsequently found that the previous inmates had had Scarlet Fever there, and had never cleaned the house. From many quarters skin diseases are reported prevalent, especially among school children.

OUR CONTRIBUTORS.

TO GRADUATING STUDENTS.

BRETHREN,—As the session is drawing to a close the attention of graduates in all our colleges, will, no doubt, be directed to the question of their future spheres of labour. The Home and Foreign fields have claims peculiarly their own. At present the work which God has specially given our Church to do in my estimation is Home Mission work. A new territory of large area is thrown open for settlement. Thousands are flocking into it and making for themselves and children a home. The first care of our Church as well as of the other churches in the Dominion should be to give these people the Gospel. The Kingdom of God is not advanced by converting 100 in India and leaving 200 to lapse in Canada; and lapse they will if not provided with missionaries. If Christian work is to be attended to in the North-West our young men must give themselves to it. The population of our country is largely composed of young people and young men are ever acceptable to them. Like draws to like. Men with families have not the opportunity of educating them in a new country without schools. The large amount of travel requires men of youthful vigour and endurance. We want men who live in the future and not in the past, men of faith, of hope, of courage and zeal.

Last season the immigration into the country was about 45,000. From the Hon. D. A. Smith I learned on the train the other day that the prospects are that we shall have a large immigration next season from Scotland and Holland. What the prospects are from Ontario and the other Provinces of the Dominion, or from England and Ireland I do not know as yet, but no doubt many from those countries will seek the North-West as their future home. But leaving out of view next season's immigration there is a great demand to meet the pressing wants of fields now. Let me give details.

No.	Fields now Vacant.	No. of Station.	No. of Families.
1	Oak Lake.....	4	40
2	Virten.....	4	50
3	Beaver Creek (near Ft. Ellice).....	3	56
4	Beulah.....	5	50
5	Carberry.....	7	40
6	Souris.....	5	50
7 11	Moose Mountain.....	25?	375
12	Indian Head.....	4	60
13	Fort Qu'Appelle.....	6	60
14	Grenfell.....	4	50
15	Medicine Hat and Maple Creek.....	4	45
16	Fort McLeod.....	3	50
17 19	York County Colony and vicin'y.....	20?	140
20	Meadow Lea.....	4	25
21	Headingley.....	5	60
	Total.....	99	1151

In spring the following fields now supplied by elders who went to Manitoba for six months will be vacant:

22	Peacock.....	4	40
23	Cadarcus.....	2	60
24	Newdale.....	4	45
25	Liatrathen.....	4	40
26	Mountain City.....	4	45
27	McGregor.....	4	50
28	Pancake Lake.....	4	60
	Total.....	26	340

Together making a total of..... 125 1491

Provision must also be made for Battleford, whose people are asking for a minister, and who promise the first year at least \$500 towards his support. The Touchwood Hills and Long Lake (north of Regina) must be provided for. Between thirty and forty families at Carrot River require a resident missionary. The Rev. A. B. Baird must receive assistance during the summer at least to overtake the wants of his growing field. The same is true of the Rev. J. Farquharson. To meet the known wants of our field about thirty missionaries will be required. Many of the fields are organized and need a missionary permanently settled among them to ensure growth. How many of you can we secure for this good work? The urgency of this work is such that to know of it is a call to engage in it unless you have a more urgent call elsewhere. There is no need of asking for reasons to go, you are to go of course unless you can urge reasons for not going. Look at the facts. That the North-West has immense resources which when developed will make the country wealthy is beyond dispute. Where superior beef and the finest of the wheat can be raised the Anglo-Saxon

race will thrive. The future bent of the public mind there will largely depend on the present. The original type is permanent. If this generation is irreligious, immoral, it will reproduce itself in the next. If we wish the North-West to be religious now is the time to give it the Gospel. Delay will be disastrous.

If the country is now leavened with the Gospel we may expect that its growing wealth will be consecrated to religious objects. Our growing Foreign work will require a wider constituency from which to draw funds. Our hope lies in the newer districts of our land. But this hope can be realized only as we give them the Gospel now. Neglect the new settlements now and we alienate sympathy, and instead of there being in future a source of revenue they will entail expense.

The growth of the work during the last few years should encourage men to offer for its prosecution. The following figures will explain:—

	1871.	1883.
Number of Ministers and Missionaries..	4	85
“ of Mission Stations and Cong..	9	250
“ of Families.....	198	over 5000
Amount of Contributions for all objects \$2,195.....		\$86,000

Last season an increase of 622 communicants was reported, not including self-supporting congregations. Objections are raised, and I am anxious to meet them if possible. The country is cold—well, it is not like Florida or even Ontario, the frost is more severe. The climate, however, does not seem to be any more trying to men of health than warmer climates. Mr. Smith, to whom I already referred, was telling me that of all his class-mates—and there were a large number of them—only two survive. Some went to Australia and New Zealand, some to India, and other warm climates. Two went to the North-West, and they are yet vigorous, the others have all passed away. On the 25th of last September I left Qu'Appelle and reached Calgary November 10th. I drove, in all, about 1,300 miles. The most of the time I slept outside, without even the advantage of a tent. I never felt better, and weighed fifteen pounds more at Calgary than when I took the stage at Qu'Appelle. The health of our ministers residing in the North-West is the best evidence of the salubrity of our climate.

But the people are there, and surely where they can live ministers can live. Roman Catholic priests and Episcopal clergymen are found away down within the Arctic Circle ministering to the spiritual wants of the Indians, and shall anyone urge cold as a reason for not going to the North-West. The heat of India, China, and the African coast are far more trying than the cold of Manitoba, and yet men volunteer for that work in larger numbers than are required. The argument lacks force. Christian work requires to be done there. When our Lord said “Go ye into all the world and preach the Gospel to every creature,” He did not except the North-West.

But the fields are large and settlement is sparse. Is this any reason for neglecting them? As the land is taken up, fields will be divided and the work less laborious: the field occupied by the Rev. A. Smith is now divided into five charges; the Rev. Mr. Hodnett's old field is now three, etc. In less than two years the late Mr. McConnell's field was divided into two. The same is true of the Rev. Mr. Farquharson's field and others.

Living is high and expenses generally heavy. Yes; and the General Assembly recognize this by giving a higher salary to our missionaries than to those in Ontario.

The country might not agree with me—so might not your dinner, but you take it all the same. But, should you not like the country, give the Church at least two or three years of your time in that field, and then you can honourably return, and you will be all the more likely to get a good charge in Ontario for your self-denial for giving yourself to that work.

My friend, think that I have more ability than to go West then. Less promising men, they say, will answer there. Your friends are very complimentary to you, if not to us. They speak in ignorance, however. In no place are men of ability and scholarship required more than in the North-West. Our population is largely composed of men of intelligence, of education, of culture. We require brains and scholarship to secure their attention. When men like Principal King, and his colleagues, the Revs. D. M. Gordon, C. B. Pitblado, J. Pringle, A. B. Baird, W. McWilliam, D. M. Ramsay, and others, who have gone West recently,

decided to cast in their lots with the West. You might find a sphere too for your ability, however great.

But the people there have the Gospel—they have their Bibles and they can read them. “But what if they do not?” “Then their condemnation will be all the greater.” “And you are willing to leave them to this condemnation?” All the people in Ontario have their Bibles, and no one thinks of asking them to do without ministers. The members of any one denomination could be attended to by the ministers of the others, while in the North-West, in many districts, there are no ministers at all. But why continue this style of argument. I would give more for one good man than all the objections that could be urged in a week.

By going to the West you will help to lengthen the cords and strengthen the stakes of the Redeemer's kingdom; you will have a field you can mould to your liking; you will be sowing seed in virgin soil that will yield a rich harvest in years to come; you will cheer the hearts of many pious people who lament their present destitution; you will encourage the faithful men labouring there now; you will prevent the rising generation from sinking into spiritual apathy and death; you will secure gems for the Redeemer's crown; you will be laying the foundations of society in righteousness and truth and you will be meriting the “Well done, good and faithful servant,” which Christ shall address to all His faithful followers. Write to the Convener of the Committee, Rev. Dr. Cochrane, Brantford, as soon as possible so that we can arrange for the work of the session. JAMES ROBERTSON.

Woodstock, Jan., 1884.

HOME MISSION WORK IN NEW BRUNSWICK.

GRAND FALLS N. B., AND VAN BUREN, MAINE, U. S.

MR. EDITOR,—A short time ago being appointed by the Presbytery of St. John, I visited Grand Falls in our own Province, and Van Buren in the State of Maine. These stations lie about 200 miles north and west of St. John, and are about twelve miles apart. They are reached by the New Brunswick Railway, which runs through Grand Falls and touches St. Leonard's, the point on the Canadian side of the river immediately opposite to Van Buren. Both these places are beautifully situated in the middle, or rather on the southern border of a magnificent country. Scarcely anywhere can more beautiful or romantic scenery be found than in New Brunswick, and I am told that there is a region containing millions of acres of the choicest agricultural lands, in the northern part of the Province awaiting opening up and settlement; part of it, of course, is already occupied by farmers whose homes testify to their comfortable circumstances; but in some way which does not seem easy to account for a very large tract of magnificent country is still awaiting settlement.

As to our cause at Grand Falls our people have a beautiful church, so out of keeping with the ordinary state of things as to be un-mortgaged and entirely free of even a floating debt, too often rather a sinking debt to the church, whose duty it is to float it. This church was built during the pastorate of the Rev. Mr. Paradis about six years ago. The congregation is small and is composed besides Presbyterians of members of various other Protestant denominations. The Church of England is the only other Protestant place of worship in the place. The people meeting in the Presbyterian church are very willing to unite in the support of a minister. Last year Mr. E. F. Saylor, of Montreal College, occupied the field with much acceptance and did excellent service. The people expressed a very earnest desire to have him settled among them next spring. In Van-Buren, there is at present no Protestant service, the Episcopal clergyman having left. I called on a number of the people in the few hours at my disposal, and found them anxious to have a minister among them, and those best able to judge assured me that if a minister were to come and take earnest hold of the work they would do what they could to support him. Van-Buren and Grand Falls would form a very desirable charge, and it is of great importance that it should be occupied at once by an energetic man.

The peculiarly of the field is, of course, that the Protestant communities are in the middle of a French Roman Catholic population, and in the meantime whatever changes may come from the extension of the railway, and consequent opening of the country,

they can scarcely be said to be increasing. Still we cannot afford to leave our people to be overshadowed and absorbed because they are weak in numbers.

We have several fields of this kind in Quebec and it is perhaps one of the most valuable departments of this work of the French Board to aid in supplying these communities of Protestant English-speaking people, by sending in conjunction with the Presbyteries, missionaries who can speak both languages, and who can thus gain a hold upon the French people about them, without provoking unnecessary and a priori hostility, by strictly speaking, aggressive work. Mr. Saylor evidently made a favourable impression upon the French people in this way last year, and it is to be hoped the Presbytery and Board will be able to unite in securing a settlement very soon. It is not out of place to say that it would be difficult to find a more picturesque region for a summer holiday than what can be easily reached in the Province of New Brunswick, on the River St. John and its tributaries. *St. John, N.B., Jan. 22, 1884.* G. BRUCE.

EASTERN ONTARIO.

[FROM OUR OWN CORRESPONDENT.]

The observance of the Week of Prayer in Kingston was attended to duly, and the meetings were interesting and, it is to be hoped, profitable. All the Evangelical denominations joined in the observance with considerable heartiness, although the clergy of one were conspicuous by their absence. On the Sabbath that closed the week, there was in the evening a general interchange of pulpits, which formed a very suitable closing up of the united meetings for prayer. On one of the evenings there were some remarks made which caused no little flutter in the city, more especially in the columns of the daily press. The speaker, on the occasion referred to, made strictures on the pabulum furnished by the newspapers to the young, and ventured so far as to say that the Kingston papers were no higher-toned in this respect than the papers of other towns and cities. There was nothing said calculated to give serious offence, and, as it appeared, no reporter was present. Some busy-bodies, as honourable and truthful as busy-bodies usually are, carried reports to the sanctums, of what was said, and if the report had been accurate, no one would have found fault. At once a battery of guns began to play on the head of the speaker, with occasional flings at one or two others that were supposed to sympathize with the speaker. Day after day the discharge was kept up, now abusive, in the Billingsgate style, and now patronizing. As usual, there were more than editorial remarks, quite a number of shots were fired, assassin-like, from behind a hedge. The anonymous writers vented innuendoes that no honourable newspaper manager would admit into his columns. Were it not that the papers referred to claim to occupy as high ground as the teachers of Bible classes—though, in what part of the paper the class lessons are to be found, has so far eluded the observation of your correspondent—naughty people would be wicked enough to suggest that said letters emanated not far from the sanctums themselves. Only one of the city clergy had openly offended, another, or perhaps two others, were assumed in some way to sympathize with the arch-offender, but no matter about that, all ministers were abused and lectured by turns, and the usual sling was taken at orthodoxy. Well, the lesson taught is not without its use: ministers know what to expect if they dare to find fault with the press in any way. The press is perfect, no mistake about that.

The Presbytery of Kingston are just now engaged in prosecuting the cause of Augmentation of Stipends. The territory under its charge is almost wholly missionary in its character; out of the two cities and the three or four large towns, the self-sustaining congregations are very few. All things considered, the Presbytery as a whole has done very well heretofore in giving to missions, and it need not be doubted that the sum appointed by the Board for Augmentation will be raised. The Church as a whole may congratulate itself on the success attending the scheme for the enlarging of the incomes of those that minister to the weaker congregations. The only regret is, that what is being done now, ought to have been done years ago. There are few that will not agree that the Church ought to have entered on such an all-important work as the proper support of the ministers at the time of the Union.

OBITUARY NOTICES.

RALPH SMITH.

Knox Church, Perth, lately sustained a great loss in the death of its oldest elder, Mr. Ralph Smith, who expired on the 8th of January in the 85th year of his age.

Mr. Smith was born at Larmouth, in Northumberlandshire, in the month of May, 1799. His father was a shepherd in that place and he was trained in the same calling. He grew up under the faithful discipline so conscientiously maintained in Presbyterian homes—especially in those whose heads were of the Secession communion. He became master shepherd at Minderam, on Bowmont Water and here he was married in 1822. Mrs. Smith was only a few months younger than himself and they were spared to live together for the long period of sixty years.

It was at Minderam that his soul was first truly turned to God. One Thanksgiving Day when the Rev. Mr. Hume, of Yetholm (whose ministry he usually attended), was exchanging with the Rev. Mr. Robinson, of Wooler, the latter took for his text, Psalm lxxiii. 3, "Because thy loving kindness is better than life my lips shall praise Thee." In opening up the subject he called on his hearers to look back over their lives and they would see the Divine hand in their affairs drawing them toward himself. This arrested Mr. Smith's attention for it corresponded to the state of his affairs, and on that day his religious life began. He had many struggles with doubts and knew what it was to walk through great darkness, but by a simple trust in the Saviour he always emerged again into the blessedness of God's power.

He came to Canada in 1831 and settled first on the Scotch Line of Bathurst. Some years afterwards he removed to the farm in Elmaley, where he ended his days. He brought a certificate from the congregation of Coldstream, of which Dr. Adam Thompson was the pastor, and united himself with the First Presbyterian Church of Perth, in which the late Rev. Wm. Bell then ministered. Soon after his arrival he was elected and ordained an elder in Mr. Bell's congregation, in which office he continued until the Disruption. When Knox Church was organized in 1845, he cast in his lot with its founders, and was elected to the eldership at that time. He therefore enjoyed the rare experience of having been an elder in the Presbyterian Church for upwards of fifty years.

For nearly thirty-nine years he went out and in before the congregation which now mourns his loss, and was most diligent in trying to promote pure, spiritual religion among its members and adherents. His sterling integrity and warm heart made him much beloved and respected in the whole community that knew him. His piety was of a bright, cheerful type and intercourse with him was very encouraging to all his fellow workers in the congregation. Although before his death he was greatly enfeebled by age he will be much missed among his brethren. The influence of his spirituality and single hearted devotion to the cause of truth and righteousness will not be easily replaced.

THE REV. JOHN YOUNG.

The late Rev. John Young, whose death took place at Alberton, Ancaster, on the 5th of January, was a native of Glasgow, where he was born in October, 1802, and had thus attained the eighty-second year of his age. He studied at Glasgow University, and afterwards at the United Secession Divinity Hall: was licensed to preach the Gospel in the year 1826, and soon afterwards received and accepted a call to the United Secession congregation at Bucklyvie in Stirlingshire. Here he laboured with much acceptance for a number of years, until 1835, when he demitted his charge and went to reside in Glasgow. There he was for several years engaged in literary work and also in teaching, having been for some time assistant to his nephew, Mr. William Young, then head master of Greenside Street School, Gorbals, and now of Stirling. His only surviving brother, James, having emigrated to Canada with his family in 1847: and his mother having died some years before, Mr. Young soon after accepted an engagement as tutor to a gentleman's family in the island of Skye, where he resided, acting in this capacity for several families, for a number of years.

He had never married, and having now more relatives in Canada than in Scotland, at the invitation of his brother, he came out to Canada in 1858, and resided in Ancaster with his brother until his death in

1857, and afterwards with members of his family. He never had any ministerial charge in this country.

For a short time he had the care of the Ancaster High School, and frequently filled the pulpits of neighbouring ministers with great acceptance.

He was a man of much natural ability, and of more than common attainments, while his unfailing fund of recollection and anecdote always made him a welcome guest wherever he went.

He leaves behind him a niece, Mrs. Wright, with whom he lived up to the time of his death, and two nephews. One of these, Mr. Wm. Young, is a worthy elder in the Presbyterian Church, Alberton, and the other is the well-known, and highly esteemed agent of the Upper Canada Tract Society, Toronto.

GOSPEL WORK.

MESSERS. MOODY AND SANKEY IN LONDON.

About fifty of the clergy, ministers, and friends in the Stepney district met Mr. Moody, at the invitation of the central committee, on Thursday week, to confer as to the continuance of the work. Mr. Hugh Matheson presided.

Mr. G. Soltau reported, concerning the Islington work, that the names of converts and inquirers had been arranged in streets, and called upon by visitors. When all their reports have been received and tabulated, the names will be given to the various ministers whose churches they may desire to attend. Many most interesting cases have been recorded. In not a few instances those visited had been brought into liberty by conversation with the visitor.

Mr. Seaman spoke of the results at Wandsworth, the greater number whose names were taken were, it was believed, decidedly converted to God, though some were still enquirers. The work was not only being maintained, but increased, through the fuller development of Christian life in believers who, formerly more or less indifferent, had now become thoroughly whole-hearted.

Mr. Moody mentioned several cases of interest. One was a young lady, accompanied by an elder one, who was a Unitarian. At first neither wished to be spoken to, but eventually the younger one was interested, and after some days decided, though feeling she got no sympathy at home. Thus the light was carried into that family, and other cases were cited to show how, when one soul was born of God others of the household were won also.

It appeared that at Stepney a great number, who, when others went into the inquiry room, remained in the hall impressed and anxious, had not given their names. Some discussion arose as how to secure the names of these, and what was to be done with them when they were obtained.

Dr. Barnardo suggested that a handbill might be distributed at the closing meetings, inviting all who had received any benefit, or were in any way interested, to leave their names with the stewards. At a smaller mission in which he had taken part this had resulted in 350 names being given, in addition to the 250 previously received. Dr. Barnardo's proposal was seconded by Mr. Charrington.

It was at last decided that the question under discussion should be left to a committee of six, representing different denominations and interests, and who were prominent workers in the meetings. The names were Revs. Dr. J. F. Kitto (Rector of Stepney), G. S. Reaney, A. G. Brown, Rowe, Hurndall, Dr. Barnardo, and Mr. Charrington.

Mr. Moody then proposed that some young men from Cambridge University, who had been indefatigable in these meetings, should hold a ten days' mission for men, in connection with the work, in addition to all that will be done by the churches. This brought to his feet the senior curate of Whitechapel Church, who said that eight years ago, in Dublin, Mr. Moody had made a similar suggestion, which was acted upon; and he, who had gone in to scoff, was brought to Christ, amongst a hundred others, ten of whom, at that time worldly or sceptical, were now clergymen in various parts of the world.

At the close Mr. Kitto said they could not separate without expressing their warm gratitude to God for having sent Mr. Moody and Mr. Sankey among them, and for the work that had been done. Mr. Kitto's very informal utterance, spoken with evident emotion, was seconded by Mr. Reaney. Prayer was made in conclusion by Rev. T. Rowe, Mr. Hugh Matheson, and Rev. T. Richardson, in which the two evangelists were warmly and affectionately commended to God.

PASTOR AND PEOPLE.

Written for THE CANADA PRESBYTERIAN.

THE LAST GOOD-BYE.

"Fidelis," in a poem full of pathos, tells of the loving and beloved father leaving the earthly home, never to return alive, on that sad winter's morning when, by the Humber disaster, so many, put off the mortal for immortality. The picture in verse is so true of real home—At the door of a humble dwelling the head of the house, a labouring man—robust, with health pulsating in every action—joins his companions going to daily toil. Prompted by the impulse of the moment, he returns, folds once more in strong arms his treasures and methinks we hear the last words of affection whispered to his wife—the reminder to the manly boy or the dear daughter—to help mother while father is away, and see him tossing the baby, kissing all, then with a glad heart, full of joy and content, entering on the terrible journey ending fearfully.

Thus is it even on this transitory scene. Here today—gone to-morrow. Thank God, the valley of the shadow is not often so sudden, quick or agonizing, but no one can tell the hour when the summons may come, when all the wealth of love hallowing our firesides will be powerless to retain, it may be the bread-winner, perchance the queen of home, or else one of God's best gifts—a little, helpless child.

Thinking of how we all cling to those entwined around our hearts our sympathy goes out—is intensified for that widow, those fatherless children as once again the threshold is crossed, not by the living husband and parent, but by the living carrying the dead.

Oh! how this world aches with pain! If it ended thus what would life be worth. No comfort for the sorely bereaved—hope, happiness ever extinguished. But the revelation ends not with time and by the light of faith that which was dark is bright, beautiful beyond compare—the severity of the trial bringing out in grander, nobler detail the heavenly home where sorrow has no entrance, tears are unknown. With his baby's kiss still remembered, in a moment the portals fly open admitting to the other, far better family—and he receives the welcome from its Master. Surely in such a hope the troubled have consolation—much encouragement to span the few short years at most of this world's sorrow.

With poetic story reminding us again that in the midst of life we are in death and with vacant chairs present in our homes, may we seek the Lord now when He is to be found, declare our lineage, our loyalty to Jesus—enduring like brave soldiers some of the burdens and heat of the day; so striving, that when the roll is called, we will be found at our posts ready to meet our Elder Brother—joining above those whom we joined on earth in songs of triumph to Him that was slain, who redeemed us and made us heirs of His eternal rest. In the hope of such a glad reunion, so joyful a meeting, come when our last good-bye may—we can well re-echo the couplet, quoting from the poem:

"With the hope of the life immortal that holds the key of this,
So the joy of the coming meeting, may thrill through love's
"patting kiss."

Ottawa, 28th Jan., 1884.

J. B. H.

BETHEL PRESBYTERY AND DANCING.

The following extract from the *Southern Presbyterian* has been sent us for publication:—

The publication of the action of Bethel Presbytery respecting dancing is deemed expedient, because it did not appear in the abstract of the minutes published in the papers, and it is to be presumed that many of our members are not as thoroughly informed as to the decision of Presbytery as they might be and should be. Moreover, its circulation might restrain some one, as the writer heard the other day of a young lady who declared that she would cease dancing, if any one would assure her that the Presbyterian Church was opposed to it. Besides this, the action of the Presbytery is, from its nature, worthy of being declared abroad. It has been asserted again and again that the Presbyterian Church is excessively timid whenever this question is forced upon its consideration, and that there are gaps enough in all its deliverances to allow any offender to make his escape with impunity. This is not true; but its current belief has served the spirit of worldliness, faithfully and effectually. It has been said, in the

spirit of ridicule, that the religious descendants of those Covenanters who were not afraid to meet the merciless dragons of Claverhouse with the two-handed claymore, will take the bushes when, "Ho! for the dance!" rings out as the world's battle-cry. A speaker said in Presbytery: "We ask for a categorical answer; we want no evasion." It will be seen that Presbytery took a positive and unmistakable position. It cannot be charged that they slipped the question.

An overture from the session of the church at Fort Mill, asking for a categorical answer to the question, "Can a session discipline a member for engaging in a social dance?" was placed in the hands of the Committee on Bills and Overtures, who reported. We recommend that it be answered affirmatively—meaning by discipline, admonishing, exhorting, and warning; and if this fails to correct the evil, the session should proceed to discipline the member for contumacy."

This answer was objected to, because it explained and limited the term, "discipline." It infringed upon the constitutional discretion of the session, telling them what censures they should inflict upon a dancing member, and, by implication, forbade the infliction of any other censures than those named, and required their infliction in every case. The committee's answer confessed dancing to be an underscored evil, and, if a disciplinable evil at all, it must be admitted that circumstances might arise such as to justify a session in pouring out all and the highest censures of the Church upon it. Evidently the committee had their mind upon the most general meaning of discipline, and yet they allow that the dancing member may be suspended if incorrigible.

Hence "it was moved"—the quotation is from the printed minutes—"to strike out the answer of the committee, and substitute the word 'Yes,' which motion was unanimously adopted." The record ought to read, was adopted without a dissenting voice.

This answer recognizes dancing to be an evil, subject to the censures of the session, and allows in the exercise of its discretion, that that court may go all the way from admonition to excommunication, provided the procedure be constitutional and the punishment be not out of proportion to the offence. This action commits the Presbytery to open hostility to the social dance. May its opposition be unrelaxing and effectual.

It is not our purpose to vindicate this decision of the Presbytery, but to call attention to it. We may be permitted, however, to show that this deliverance does not put the Presbytery entirely beyond the pale of Presbyterian action by quoting from the minutes of the General Assembly in session at New Orleans, 1877. That supreme body replied to the Presbytery of Atlanta in these words:

"The Assembly has uniformly discouraged and condemned the modern dance in all its forms, as tending to evil, whether practised in public halls or in private parlours. Some forms of this amusement are more mischievous than others, the round dance than the square, the public ball than the private parlour, but all are bad and should be discountenanced. The extent of the mischief done depends largely upon circumstances. The church session therefore is the only court competent to judge what remedy to apply; but the Assembly, being persuaded that in most cases it is the result of thoughtlessness or ignorance, recommends great patience in dealing with those who offend in this way. And we affectionately urge all our Christian parents not to send their children to dancing schools, where they acquire a fondness and an aptitude for this dangerous amusement." R. A. W.

THE INWARD AND THE OUTWARD.

True religion does not consist only in outward works. It has its beginning and home in the believing mind and renewed heart. The kingdom of God is within His people. They are temples of the Holy Ghost. He dwells in them, gives them divine life, adorns them with His gifts and graces, and when the Gospel is established within us we are to seek to impart it to others. Just in proportion to our indwelling and vital piety will be our ability and disposition to give and pray and labour for the good of others and for the glory of God. Moreover our Christian activity will tend to strengthen and develop our personal religion, provided we are humble and prayerful and replenish our souls with spiritual food.

A proper amount of labour and healthful exercise will tend to strengthen the body. But toil and recre-

ation will weaken and waste our natural strength unless appropriate food and suitable care be given to the body. In like manner the greater and more varied our Christian activities are, the more do we need to have our own hearts refreshed and our graces quickened by the Scriptures, devout meditation and earnest communion with God in prayer. Unless our individual piety is kept strong and healthful, very soon our active efforts will begin to be feeble and unwisely directed, or possibly cease altogether. We cannot continue to expend spiritual strength unless we are constantly receiving new supplies.

A pious Quaker not long ago said: "We have been employing ourselves too much in trying to build up religion in our own souls, while we have been neglecting to endeavour to impart it to others. The result is that we do not increase in numbers; we make no additions from the world's people. Is it not possible that the evangelical churches have gone to the other extreme in these days? Is it not time to inquire whether, while not doing any too much in Home and Foreign missions to raise up the degraded, they may be doing too little in strengthening and nourishing individual piety? If this should be the case, the piety of the whole Church will soon descend to a lower level and thus be less able to give and toil for the world without." Here is a thought not to be lightly dismissed.

Evidently there should not be less giving and working and praying for the salvation of others; but ought there not to be more time and care devoted to the increase of our personal piety and to more thoroughness in religious experience and character? Ought not our households to have more of the spirit of Christ in them? A higher standard of religion in each one and in the churches is imperatively demanded if we would be joyous in God and strong in the power of His might, and if our great schemes of Christian benevolence are to continue to enlarge in extent and grow in power. We may rest assured that if the Church is to have outward strength it must have inward might—the two must go together.—*Presbyterian Banner*.

RECONCILED.

During the last war, when the prison of Andersonville was crowded with sick and starving men, and the days were long and filled with suffering, the nights bringing no rest or peace, there was one prisoner to whom an exchange came. What meant that he might go back to his home in the North, might realize the dreams of many weary months. He pressed the document to his bosom, but at that moment caught sight of one of his fellow-prisoners. Instantly he said:—

"You have wife and children; I have none. Take this exchange and go to your family. I can stand it a little longer."

And so he stayed, and sent the other away. After a time another exchange came, and this same prisoner walked up to one who was almost delirious in the longing to see his dear ones and said:—

"Here, brother, take my place. I can wait a little longer."

And so he stayed, and the other went home. A third offer of release came while he was bending over a sick comrade, to whom he had ministered for many weeks. The invalid looked up and said:—

"You are going away. If you leave me I shall die. You are my only hope."

"Well," said the other, "I won't leave you. You shall go in my place. I will stay. I can stand it a little longer."

And so this man stayed again.

It was the writer's privilege recently to hear this man telling his experience of Andersonville. Not a word against the Southern people; indeed, he was careful to say that they, as a people, were brave chivalrous, kind-hearted. He was careful to lay the blame only on those to whom it belonged.

In a recent meeting of Christian workers one of the number, filled with emotion, several times broke out in hearty "Amen's." Some one asked the presiding officer to keep him quiet. Instantly the leader was on his feet, saying:—

"I am requested to keep brother Smith quiet."

He then related the incidents to which we have referred, for this man, Smith, was the hero of Andersonville Prison.

"Now," said the leader, "does any one object to

brother Smith's saying Amen?" And the whole audience broke out into hearty applause.

Mr. Smith came forward before the great assemblage and said as he took another present by the hand:—

"This is Captain Lovelace, of Marion, Ala., the very man who captured me and put me in prison. We were fighting on opposite sides then. He is now in the Christian Army. We are on the same side at last. I want you to sing, 'Blest be the tie that binds.'"

And so the two soldiers stood holding each other by the hand, while was sung that noble hymn which must have been heard all over heaven.—*Advance.*

ONLY ONE FAULT.

I was riding through a bowery country town in Vermont, when I chanced to notice a concourse of people in the church-yard evidently encircling an open grave.

It was a warm day and I had ridden ten miles, and I drew the rein under some trees that arched the road, to allow the horse to cool and rest.

Presently a villager came towards me, and I said:—

"There is a funeral to-day in your town?"

"Yes—Stephen. He was one of the largest hearted men I ever knew. We all owe something to Stephen." Then he added in a tone of regret, "He had but one fault."

The light fell in the pencil rays through the trees. I sat in silence enjoying the refreshing coolness.

The man resumed the subject: "He had great ability, Stephen had. We sent him to the Legislature three times. They thought of nominating him for Governor. But," he added sadly, "Stephen had one fault."

I made no answer. I was tired and watched the people slowly disperse, leaving the sexton to his solitary work.

"A very generous man Stephen was. Always visited the sick—he was feeling—when any one was in trouble. The old people all liked him. Even the children follow him in the streets."

"A good man indeed," said I indifferently.

"Yes; he only had one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somewhat." He didn't seem to have any power to resist it at last. He got behindhand and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse; kind of crushed and disappointed. Then his children, not having the right kind of bringing up, turned out badly. His intemperance seemed to mortify them and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the church, and at last his habits brought on paralysis and we had to take him to the poor-house. He died there; only forty-five. There were none of his children at the funeral. Poor man, he had only one fault."

"Only one fault!"

The ship had only one leak, but it went down. The temple had only one decaying pillar, but it fell.

"Only one fault." Home gone, wife lost, family ruined, honour forfeited, social and religious principles abandoned; broken health, poverty, paralysis and the poor-house.

One fault, only one.

A NOBLE LIFE.

Joseph Wolff, a Bavarian Jew, converted by means of conversations he had with the famous Count de Stolberg, went at first to Rome to prepare in the missionary course of the College of the Propaganda; but soon, indignant at the expressions he heard concerning the divinity of the Pope and other human traditions, he feared not to express his disapproval and his grief, and without waiting to be stopped by threats on the one hand, or promises on the other, he fled to Switzerland and passed thence to England. In 1821, as a missionary of the London Society, he passed through Egypt, Palestine, Mesopotamia, Persia, Georgia, and different parts of the Turkish empire. On his return to England he married Lady Georgina Walpole, and set out with her, at his own charges, to preach the Gospel in the countries bordering on the Mediterranean. In 1830 he believed himself called

to cross Central Asia, and set out alone on his perilous journey. In 1834, on his return to Europe, he published the account of his travels. Then from 1835 to 1838, while his wife and child went to await him at Geneva, he again travelled through Egypt, Arabia, and Abyssinia, and before returning to England passed by Cabul, the Indies, the Cape, St. Helena, and America.

Once he was sold as a slave, three times condemned to death, once poisoned, beaten with rods, and imprisoned; he suffered famine, thirst, many illnesses, and even cholera. Worn out by so much travel, he is now settled in England as a country minister. Here is the description Louis Way gives of this eccentric man, who was some time his travelling companion: "A man who at Rome called the Pope the dust of the earth, who told the Jews that the Gemara is a lie, who passed his days in discussing and his nights in studying the Talmud—a man to whom a box is a pillow, and a stone pavement a bed of down; a man who makes friends from the very persecutors of his ancient and his new faith; who conciliates a pacha or refuses a patriarch; who speaks to Orientals without an interpreter; who lives without food and pays without money, a man who easily forgets alike insult and flatteries; who, while knowing nothing of the ways of the world, converses with men of all ranks without offending any. Certainly such a man could not fail to excite extraordinary attention among a people who have never changed for so many centuries the singularity of their customs, and it is by such an instrument that God prepares the way of the desert."—*The Hebrew Christian.*

Written for THE PRESBYTERIAN.

AT ANCHOR.

"Jesus Christ, the same yesterday, to-day, and forever."—*Hebrews xiii. 8.*

In life's young morning blue eyed promise smiled
O'er a fair future of enchanting grace,
And sweet toned love the golden hours beguiled,
And Fortune's radiant smile illumed the place.

But change, dread vulture, swooped upon her prey
And seized my treasures as Time's car sped on,
Then traitor love took wings, and fled away,
And long ere noon I wept a setting sun.

Then Phoenix-like, beside the smouldering pile,
Kind friendship rose with open, outstretched hands;
But, ere I grasped them, death with icy smile
Had rudely snapp'd in twain the three-fold bands.

E'en while I mourned, I heard a thrilling voice
That said in stirring accents, "Up arise!
Work, that in harvest time thou mayest rejoice!
And Fame stood pointing to the brightening skies.

Then dreams, false phantoms, filled the gloaming air
And lured me, spell-bound, by a labyrinth maze,
But morning beams awakened new despair—
The meteor glories passed in mist and haze.

Through shady groves I strayed, and on before
Walked high brow'd Knowledge, calm-eyed and severe,
Unwearied still, I trod his foot-prints o'er,
But fainting fell, the longed-for prize afar.

Hard-smitten then, I wept; all woe—all gloom!
The heart-void still unfilled, ached keen and sore,
When through the inky darkness shot a gleam
Of new-born glory, unrevealed before.

Dear Lord! How frail these bauble-toys of time
When Thy "forever" dawns upon the heart;
Thy perfect fulness, Saviour, how divine,
E'en while we taste its blessedness in part!

Still yesterday, to-day, while ages roll
In grand, eternal vastness, still the same,
Oh! potent Healer! every whit made whole,
I sing glad Hallelujah to Thy name!
Mossomin, N. W. T. M. A. NICHOLL.

STUDYING CHRIST.

The ancient philosopher who started on its travels down the centuries the pregnant maxim, "Know thyself," did the world a great and abiding service. Nothing would surprise many people more than to be made acquainted with themselves as they actually are, and to recognize, with the unerring glance of absolute truth, the proportions of the evil within them as compared with the good. Probably there is not a living man or woman who could not be enlightened thus, and who would not be surprised. The duty of honest patient study of one's self is not performed, or even admitted, by many of the very people upon whom it rests most weightily.

This side of the truth should not be overlooked for a moment. Yet there is another side which is even

more important. The study of self is necessary in order to learn one's temperament, inclinations, and powers, and also one's weaknesses and faults. But the study of self as a model is ruinous, and there is a degree of self-study which is almost as dangerous when we are comparing ourselves with an external pattern, even the highest and best. Here is where the truth in question applies specially to those who are trying to live Christian lives.

It is better to study Christ than ourselves. It is wiser to fix attention upon what we desire and strive to be, than upon our failures. Absolutely we need to study ourselves, but relatively we should study Christ much more than ourselves. To study Him, in his character and life, with reverent, loving thoroughness, is also to gain light, clear and full, upon our own shortcomings, yet in such a manner as to keep before our minds the hopeful aspects of the case, and to prevent that morbidness which constantly overhangs some believing yet desponding spirits.

Studying Christ works in both ways. It teaches the careless, who never have taken pains to become familiar with their real natures, to attend to this duty, because it is impossible to consider His perfect holiness without being made sensitive to one's own lack thereof, both generally and in detail. Yet, on the other hand, it encourages the depressed who have dwelt too exclusively upon their own sinfulness by reminding them of His victory over evil, and of His constant sympathy and helpfulness for His children in striving for the same. It is the wise, safe, right course to pursue in any and every phase of Christian experience. It is our highest wisdom here; probably it will be our most exalted joy hereafter.—*Congregationalist.*

GOD'S DESIGNS.

We are quite certain that what we are cannot be the end of God's design. When I see a block of marble half chiselled, with just, perhaps, a hand peeping out from the rock, no man can make me believe that that is what the artist meant it should be. And I know I am not what God would have me to be, because I feel yearnings and longings within myself to be infinitely better, infinitely holier and purer than I am now. And so it is with you; you are not what God means you to be; you have only just begun to be what He wants you to be. He will go on with His chisel of affliction, using wisdom and the graving tool together, till by and by it shall appear what you shall be; for you shall be like Him, and you shall see Him as He is. Oh, what comfort this is for our faith, that from the fact that our vitality and the fact that God is at work with us, it is clear and true and certain that our latter end shall be increased. I do not think that any man yet has ever got an idea of what man is to be. We are only the chalk crayon rough drawings of men, yet when we come to be filled up in eternity, we shall be marvellous pictures, and our latter end, indeed, shall be greatly increased.—*Spurgeon.*

KISS THE CHILDREN GOOD-NIGHT.

Send the little ones to bed in a happy frame of mind. It requires some discipline and self-denial on the part of a weary parent to answer all the foolish questions and attend to the many wants that multiply so fast as the hour of bed-time draws near, but it is a labour of love that will bring a large recompense. Children never forget. They will carry them through life's long and weary pilgrimage the remembrance of the face that bent over them at night, and that was ever associated in their immature minds with heaven and God. And the little tiresome last questions mean so much to them. What if we should not answer them and they never awaken here? Unanswered questions and unanswered problems have followed men and women through life with harrowing persistence. And never give a thoughtless answer to a child's question.

THE BIBLE.

The Bible embodies all that a Christian can need. It is his only chart through this tempestuous life; in trouble it is his consolation; in prosperity, his monitor; in difficulty, his guide; amid the darkness of death, and while descending into the shadowy valley, it is the day-star that illumines his path, makes his eye bright with hope, and cheers his soul with the prospect of immortal glory.—*Rev. Dr. Waterbury.*

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TORONTO, WEDNESDAY, FEBRUARY 6, 1884.

We notice with regret that petitions are being presented to the House of Commons praying that the Methodist Episcopal Church be not included in the proposed Methodist Union. There are other outward and visible signs that the work is not going on as harmoniously as we could wish. Our good neighbours the *Guardian* and the *Christian Advocate*,—Methodist Episcopal organ—are giving each other a little healthy exercise in the way of discussion. Just how much there may be in or behind these apparent difficulties it is impossible for an outsider to say. There may be very little. When two pieces of iron are being welded together there is often a loud explosion when the sledge comes down. That explosion is caused by escaping gas. Probably this little noise that we hear just now is nothing more than the gas going off. The welding, let us hope, is taking place all the time. It is much better that the gas should go off now than after the Union has been formed. A failure at this advanced stage would be a calamity, not only to Methodism but to our common Christianity.

Dr. CHARLES S. ROBINSON the well-known specialist on church music gives some telling illustrations of the manner in which some excellent hymns are often spoiled by singing them to unsuitable tunes. One choir sang that beautiful hymn, "Jesus Lover of my Soul," to a tune that repeated half the final line. This arrangement made it necessary to sing "Cover my defenceless head, with the *shad*—with the *shad*—with the *shad*—ow of thy wing." We have heard of a case that matches that performance. A choir undertook to sing part of the twenty-fifth paraphrase to a tune that had a peculiar repeat. The last line of the second verse was rendered in this way: "To draw the *car*—to draw the *car*—to draw the *car*—nal eye." Could anything be more outrageous? Fancy a congregation of grown men and women singing "with the *shad*—with the *shad*—with the *shad*—" Imagine people repeating the words "To draw the *car*—to draw the *car*—to draw the *car*—" and calling that worship. Such exhibition, disgust devout people, make the risible laugh and tend to bring public worship into contempt. The service of song has always been the most difficult part of public worship to manage well and the difficulties are not yet all solved by any means.

ABOUT twenty years ago two freshmen met for the first time in Queen's College, Kingston. One intended studying for the bar, the other for the pulpit. Both finished their course and graduated. The theological student was quite as successful in his studies as the gentleman who intended entering the legal profession. Both entered upon the duties of their chosen professions. Where are they now? The theological student has for years been a faithful, devoted and earnest minister. During part of his ministerial life he preached four times each Sabbath and drove twenty-six miles. His income has barely kept the wolf from the door—not always even that. His college friend who probably did not work so hard, has an income away up among the thousands, and is said to earn a hundred and fifty dollars per day at election trials.

Each time he puts on his gown he probably earns as much money as the minister in question receives for half a year's honest work in the Gospel ministry. Now if people will have it so, let us assume that handling briefs is much more important than preaching the Gospel, dispensing ordinances, and doing pastoral work. Let it be taken for granted, that doing legal business for men is more important than trying to save their souls. Taking all this for granted, is there as much difference as the present positions of these gentlemen indicate? Two young men of about equal scholarship start life together, one studies divinity, the other law. In twenty years the lawyer finds himself in the receipt of thousands, and more offered than he can find time to work for. The minister finds himself poor, loaded with anxiety, barely able to support a family, pinched with that horrible thing—*general poverty*. We ask the Presbyterians of Canada—is that right? And we could find scores of illustrations quite as good as the one we have given.

REFERRING to what it calls the policy of the Old Wesleyan Church on the relation of Church and State, the *Christian Advocate* says.—

If our people are to be required to subscribe to the principle "It is the duty of the civil government to employ their influence and a portion of their resources for the support of the Christian religion," we would like to know it now.

To show that the old Wesleyans were not sound on this point, the *Advocate* goes away back to 1833, and rakes up the ashes of half a century ago. It is not our affair especially, but, knowing something of unions, we think it well to become a good Methodist just long enough to tell the *Advocate* our "experience." It is this: if this union is to be happily consummated and to become a blessing to Methodism and Canada, the less said of fifty years ago the better. The issue is a dead one now. We have a good many governments in Canada: can the *Advocate* name one that is doing any harm by "employing" its influence "for the support of the Christian religion?" We don't happen to know any government in the Dominion that injures religion in that way. As to the "resources," there are none. Has Sir John or Mr. Mowat been offering a land grant to the Methodist Episcopal Church or a subsidy to the *Advocate*? What is the use in raising this old issue about the government supporting religion when there is not a government in the Dominion that would give a cent to any church. If some of these old Wesleyans do believe in holding out their dish so that they may catch anything that falls, what difference does it make so long as nothing falls? A man soon tires of holding out the dish when no "resources" drop into it. Some of the southern churches contend for the theory of slavery after the negroes are free and refuse to unite with those who reject the theory. Does the *Advocate* propose to pursue such a policy?

"IS CHRISTIANITY A FAILURE?"

DURING the present session of the Montreal Presbyterian College a course of Sunday afternoon lectures to students has been instituted, following the example set by other academic institutions. These lectures are free to all others who choose to attend. The new departure is not without its advantages. It brings students and thoughtful minds generally into contact with some of the teachers who are exercising a powerful influence over the religious thought and life of the time. The youth of our colleges are in the most impressionable stage of their intellectual and spiritual development. Vivid recollections of the utterances of notable men remain uneffaced by subsequent experiences in life. How careful then ought they to be who have the privilege and responsibility of addressing the most interesting audience that listens to the living voice of a teacher.

The *Montreal Herald* contains a report of the lecture delivered in Morrice Hall on the 27th ult. by the Rev. James Barclay, M.A., of St. Paul's Church, in that city. The subject selected for the occasion was, "Is Christianity a Failure?" It would be incorrect to describe the lecture as a failure, yet it would be difficult to say that it was a satisfactory treatment of the subject. We could easily imagine a careful reader of the lecture reported saying that the learned divine answers his own question both by yes and no. The thinking appears crude but passionate. It is not the calm utterance of a thoughtful scholar who has brooded long over the intellectual and spiritual prob-

lems of the age. There is plenty of fervid declamation, and much repetition of Broad Church platitude, but no exhaustive effort to place in clear light the grand distinctive doctrines of the cross, as the power of universal attraction. The divine saying has lost none of its truth: "And I if I be lifted up will draw all men unto me."

The lecture has the great disadvantage of being more rhetorical than argumentative, though it might surprise its author to be told that it contains nearly as much denunciation as persuasion. Coming to the admission of the failure of Christianity we are informed that "the rich, the cultured, the learned, have little regard for it—the labouring and the poor have no confidence in it—the outcast and the criminal feel no attractive power about it." This is certainly a strong and sweeping assertion, which some of the "rich and learned" who have not been at the pains to inform themselves as to the reality of the Christian faith and the work it has done and is doing, but who talk in a lofty and supercilious way about the failure of Christianity, though scarcely to be looked for from one of its teachers. It is only fair, to state that the lecturer in another portion of his discourse modifies this extreme statement by saying:—

No, Christianity is no failure. Wherever the spirit of Christ is to-day, as 1800 years ago, it is touching the world's heart and awakening responses there, it is drawing and saving men. There are places where Christ's spirit still lives, and thousands throughout the world are living nobly and dying bravely by their faith in Him. His mission, His messages have never failed, can never fail. His words are eternal life.

Like all Broad Churchmen Mr. Barclay denounces "theologies" with characteristic vigour. The one great truth he recognizes is that God is Love—a truth that no one believing in divine revelation has ever impugned. He goes on to say:—

Yes; God is Father; God is Pity; God is Love, was Christ's message to the world. God is Sovereign; God is Power; God is Judge, has been far too much the Church's message. No wonder it has failed in great measure to draw men, and it was to draw men by love, not to drive them by terror that Christ came.

Fault is very properly found with those who have caricatured the truths of the Gospel, but will this statement in which Christ's teaching and theology are contrasted, escape being so characterized?

"I am come to seek and save the lost! Come unto me all ye that labour and are heavy laden," etc., and the touching story of the Prodigal Son, with some of theology's hideous pictures, of predestination with its few elect, with its poor unbaptized infants, not only lost but in endless torture, with the saved in Heaven having their happiness increased by the light of the wretched sufferers in Hell. One can scarcely believe that such things have been taught in the name of Christianity.

After dealing with theological misrepresentation as a cause of the Church's failure the speaker proceeds to show that the Church has been false to her duty in relation to politics. He charges it with being hostile to the cultivation of the fine arts, and its opposition to science. Then comes a covert reference to the case of Robertson Smith which, in the circumstances, was certainly not in the best of taste:—

The Church, yea, churches which have paraded on their banners the words *free* and *Protestant*, have sought to bind men over not to think, and have thus alienated the sympathies of many who would have been, and ought to have been, the Church's best friends, and thus weakened the power and destroyed the influence of Christianity.

The next cause of failure assigned is that "we have taken from the Gospel its simplicity." Then we are told still another cause is "unreality of much of the preaching and the inconsistency of much of the life within the Church." Here many true things are said and said vigorously. There is a refreshing degree of force in several sentences well worth quoting did space permit, though they have a ring of dogmatism about them which does not closely comport with the estimate in which he professes to hold "theologies."

It is a belief by no means limited that though the conditions of life in the apostolic age were different from those of our own, yet the truths taught by the inspired witnesses of Christ's resurrection were not for an age but for all time. This, the lecturer informs us is a mistake.

Men have supposed too readily that everything that was uttered by the apostles as applicable to the age and circumstances in which they lived, must also be applicable to our age and circumstances, and hence we have frequently a wild caricature, unjust to the first age of Christianity, injurious to our own and subversive of all true apprehensions of human nature and human duty. Men forget that many of the precepts were given under circumstances and influences which have entirely passed away and therefore can have no just application to new conditions and new problems whose very existence was then wholly un contemplated.

It is well and dutiful to expose the perversions and mistakes of the Church. There is no need to ignore the fact that this is an age of doubt. The best solvent for sincere religious doubt is the teaching of the truth, the love, the life, the death and the rising again of Jesus, and amid all discouragements let us rest assured that to Him shall the gathering of the nations be. To inspire the minds of those preparing for the work of preaching the Gospel with this grand hope is a worthier task than detailing the negations of an attenuated Broad Churchism. The new pastor of St. Paul's has a far higher and more blessed work to accomplish than that.

EMOTIONAL INSANITY VERSUS JUSTICE.

TWO trials eliciting a great degree of popular interest have recently been concluded in United States Courts, one at Pittsburgh, Pennsylvania, the other at Batavia, New York. In both cases the culprit was tried for the crime of murder. The fatal pistol was the fatal instrument by which the lawless deeds were done. The prompting cause at Pittsburgh and Batavia was a scandalous violation of female honour. The case first disposed of was that of a young man, James Nutt, whose father had been shot by a shameless villain named Dakes, who with the brazen audacity of the reckless libertine, had wronged the sister of the young man just acquitted, and then wrote to her father a series of insulting letters. The girl's father went demanding satisfaction and was shot down. The guilty assassin was tried but according to the devious ways of the law where judges are elected and juries can be bribed he was allowed to escape the penalty of his crime. The son of the murdered father and the brother of the wronged sister, snatched his opportunity and shot the betrayer and murderer. In due time James Nutt was tried and acquitted by the jury. The popular emotion displayed appears to have been extraordinary. Everywhere the trial and all the circumstances in the series of crimes were the theme of excited conversation. The dictates of reason were forgotten. The great principles of justice and social order were submerged beneath the waves of sentimental excitement. Clergymen were so far carried away by the ebullition of popular feeling, that, forgetting the sacredness of their office and the calm unbending majesty of justice they talked, oh so eloquently, of "overleaping the formal restraints of law" in order that sentiment might flow on at its sweet but demoralizing will.

Another travesty of justice no less glaring has been displayed by the Rowell trial at Batavia. Rowell's wife was unfaithful. By the instigation of Rowell's former partner, who had, as he supposed, a grievance to avenge, and who played the part of a modified Iago, working on the feelings of the injured husband. A plot was laid for the capture and exposure of a libertine lawyer, the destroyer of Rowell's domestic peace. The plot went farther than was intended. It ended in the capture and death of the betrayer by the ever-ready revolver. The trial ended in the acquittal of the murderer on the most prevailing of all pleas, "emotional insanity" amid the wild jubilation of the susceptible multitude.

It is perfectly true that these victims of vengeance richly deserved to die. It may be equally true that those who fired the death-dealing shots had strong provocation, and that in their case capital punishment would have been unnecessarily severe, but their liberation on the insanity plea amid the plaudits of the populace is a disgrace to the administration of justice in this century.

These events point out strongly the wisdom and the justice of bringing the seducer under the operation of criminal law, and of suppressing the barbarous custom of carrying revolvers. In clinging to this foolish habit the average American is but a single remove in advance of his dusky predecessor who never roamed abroad without his tomahawk.

A *pro renata* meeting of the Presbytery of Owen Sound was held on Feb. 1st. It was agreed 1. That the Rev. J. B. Fraser be inducted into the pastoral charge of Lake Shore and Leith, on the 14th of February at two p.m. 2. A call from Chatsworth congregation to the Rev. John McAlpine was sustained. The call was signed by 185 communicants and 125 adherents. Salary promised is \$300 and a manse. Mr. McAlpine accepted the call and the induction was appointed to take place on the 20th of February at two p.m.

BOOKS AND MAGAZINES.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This beautiful weekly fully keeps up its well-deserved reputation for superior excellence in contents, both literary and pictorial.

ST. NICHOLAS. (New York: The Century Co.)—The readers of *St. Nicholas* will be delighted with the February issue of this favourite magazine for young people. It is specially good, being the midwinter number. It has an appropriate frontispiece, "A Midwinter Night." The articles, stories, poems, and pictures are very attractive.

TOPICAL HISTORY OF ENGLAND. By James L. Hughes. (Toronto and Winnipeg: W. J. Gage & Co.)—This is a clear and condensed view of the leading facts of English History systematically arranged for the use of pupils preparing for the various examinations. For this purpose it is thoroughly adapted. It forms one of Gage's Educational Primer Series.

THE HOMILETIC MAGAZINE. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The February number contains the usual supply of rich and varied material for the pulpit and the class-room. Among the contributors this month are such attractive names as Bishop Matthew Simpson, Canon Duckworth, Rev. R. S. Storrs, D.D., Rev. Chas. F. Deems, LL.D., Rev. John Potts, D.D., Rev. Joseph T. Duryea, D.D., Dio Lewis, M.D., etc.

FALSE SYNTAX. (Toronto and Winnipeg: W. J. Gage & Co.)—Another of Gage's Examination Primer Series. The first part gives examples of errors in the use of the various parts of speech. The remaining portion of the work contains many instances of syntactical errors the correction of which would be a valuable and instructive exercise. The examples given have the merit or rather demerit of being actual inaccuracies by *bona fide* pupils. The youthful student of the English language will find this a useful little book.

ELECTRA: A Belles Lettres Monthly for Young People. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Ky.: Isabella M. Leyburn.)—True to its motto, "excelsior," *Electra* keeps steadily ascending. The engraving, always a special feature of this journal, in the current number is a beautiful symbolical representation of the fall of Hungary. Among the many good things in prose and poetry we note "Saunterings about Monticello," by William T. Price; "Woman and the Bible," by Rev. George L. Leyburn; and "My Rights," a poem, by Susan Coolidge. The serial stories are continued, and the Editorial Department is this time particularly full and interesting.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: C. Blackett Robinson.)—A thoughtful and sensible paper by S. T. Skidmore opens the January number of this standard educational serial. It is followed by the first instalment of an interesting and well-written paper on "The Life and Work of Darwin," by George Acheson, M. A. The question of "Corporal Punishment in Schools," though discussed from an English stand-point, deserves to be read carefully. T. W. gives the first of a series of papers under the title of "Letters from a Canadian Student Abroad." The present contribution is racy and readable. The technical departments are full, useful and valuable. Of the editorial notes it can be truthfully said that they are varied, elegant and incisive. Altogether, the current number is an excellent one.

THE TEMPERANCE PRIMER. By G. D. Platt, B.A. (Toronto and Winnipeg: W. J. Gage & Co.)—Mr. Platt, public school inspector of Prince Edward county, is the author of this little treatise. It has been felt for a long time that the youth of our country ought to be taught the principles of temperance during their attendance at the public school. A correct knowledge of the nature and evil effects of alcohol would do much to raise up a race of temperate men and women in the land. This little work is just such as is required. It is clear, concise and easily understood. Mr. Platt has admirably fulfilled the task assigned him in the preparation of this excellent manual. It is to be hoped that it will soon find a place in the public schools of the country.

THE CENTURY MAGAZINE. (New York: The Century Co.)—The enterprising publishers of the *Century* have succeeded in making the present mid-winter

number a specially attractive one. The engravings are profuse in number and superior in execution. Rembrandt's "Head of a Man," given as a frontispiece, is very impressive. The great poets receive much attention in this number. Signor Salvini writes on "Impressions of Shakespeare's 'Lear.'" There are two articles on Dante and one on Keats, the latter by Edmund C. Steadman. Mrs. Alice Meynell dispels some of the mystery of Dickens' last story by telling "How Edwin Drood was Illustrated." The prison labour question is ably discussed by George W. Cable, and General McLellan writes on "The Princes of the House of Orleans." Bric-a-brac, Topics of the Time, and Open Letters, besides other excellent contributions in story and poetry, make a most attractive issue of one of the finest magazines published.

THE HOMILETIC MAGAZINE. (New York: Anson D. F. Randolph & Co.)—"A Patriarch's View of Life" is the opening sermon in the January number of the *Homiletic*. The outlines under the head of "Practical Homiletics," though brief, are good and suggestive. The editor has begun a new series of Scripture studies in a similar vein to that completed in the last number. The new series is entitled "Minor Lights of Scripture." The subject, admirably treated, of the first paper is "The Defrauded Widow; or, Coincidences in Life," founded on 2 King viii. 5. The Symposium continues the interesting subjects of discussion begun in the last volume. The Dean of Canterbury, the Rev. Paton J. Gloag, D.D., and other well-known divines have contributions in the Expository Section. The other contents of the *Homiletic* are of more than average excellence. The first number of the new volume will not disappoint regular readers, and it will fully satisfy those who have subscribed to this magazine, a theological library in itself, for the first time.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The February number of *Harper's* opens with a striking frontispiece, "The Bible Reading," forming an illustration to William Black's new story, "Judith Shakespeare," which latter grows in interest and power. Other noteworthy features are "The Upper Thames," by Joseph Hatton. "The Doctor-killing Oregons," by Benjamin Alvord. "At Mentone, II.," by Constance Fenimore Woolson. "A Winter in Canada," by C. H. Farham. "Jacob Ruysdael," by E. Mason. "Our Country's Cradle," by T. W. Higginson. "David Poindexter's Disappearance," a story by Julian Hawthorne. "Nature's Serial Story," III., by E. P. Roe. "Glimpses of Emerson," by Annie Fields, and "The National Government and Education," by Charles Thwing. Most of these articles contain numerous illustrations, many of them in the highest style of the engraver art. Poetry and story of excellent quality and sufficient quantity to gratify all reasonable tastes are to be found in its pages, while the editorial departments are filled with a profusion of good things.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—This magazine, the representative of what is best in American literature, keeps abreast of the intellectual requirements of the age. Among its contributors are writers who are admired and appreciated on both sides of the Atlantic. The January number, having reached us late, was not noticed at the usual time. It is a decidedly superior number. What promises to be an excellent serial story "In War Time," by S. Weir Mitchell is begun. Henry James, writes a most genial, interesting and appreciative sketch of "Ivan Tourgenieff." The other contents are fully up to the high standard which the *Atlantic* maintains. The February number contains "Voices of Power," by O. B. Frothingham. Elizabeth Robins writes a most interesting paper on "The Vagabonds and Criminals of India." "Reminiscences of Christ's Hospital," by J. M. Hillyar, will be read with interest by those who are unfamiliar with the history of that famous institution, and those who are, will be delighted with the paper. "In War Time" is continued and grows in interest, while the other serial novels are unabated in their excellence and attractiveness. These are F. Marion Crawford's "A Roman Singer;" George Parsons' Lathrop's "Newport;" and Henry James' "En Province." "A Visit to South Carolina in 1860," and "The Confederate Cruisers" are papers of much historical value and interest. The literary criticism of recent noteworthy books is fresh and discriminating. The poetic contributors are of very high merit. The new volume of the *Atlantic Monthly* has made a most auspicious beginning.

CHOICE LITERATURE.

ALDERSYDE.

A BORDER STORY OF SEVENTY YEARS AGO BY
ANNIE S. SWAN.

CHAPTER VI.

"Thy will be done."

The child was asleep. With trembling fingers Miss Nesbit put back the shawl from its head, and looked upon its face. It was perfectly featured, but dark in hue, and strongly resembling the face Miss Nesbit remembered well—that of Louis Reynaud. Long dark lashes swept the exquisitely rounded cheeks, and dark hair curled about the brow in a wild disorder of ringlets.

There was nothing about the little one which could recall the fair young mother to the mind of the sister who had loved her so well; yet she bent low over it and laid her quivering lips to its brow, Walter looking on wonderingly the while. Then she rose, motioned to him, and went away to the kitchen, where Marget was having her quiet greet to herself.

"Here, Marget; there's the bairns. Keep them by ye till I speak tae the Laird o' Ravelaw," said Miss Nesbit, and placing her sleeping burden in Marget's arms, went back to the dining-room.

"Sit down, Janet," said Sandy Riddell, offering her a chair.

"Tak it yersel'," she said wearily; "I maun staud while I hear what ye hae tae tell."

"Well, I can be brief," he said. "I reached Paris safely, and without much interruption considering the state of the country. I had Isabel's address, and found her at once."

He paused a moment there, as if not liking his task.

"I found her very ill—dying, in fact—but in the care of a good, kind-hearted woman, who looked after her and the children as if they had been her own."

"Children!" echoed Miss Nesbit.

"There were two. One had only been born a few hours when I arrived; but he did not survive the night. The doctor said I might see Madame Reynaud at once if I liked, for she could not live many hours. She was perfectly conscious, and knew me at once. Her first question was, had I brought you, Janet. I would have given a world to have been able to say yes. She asked me eagerly how you were, and if you had forgotten or forgiven her. Poor Isabel! she wept sure when I said you were making ready for her at Windyknowe."

"What did she look like?" asked Miss Nesbit.

"A trifle older and thinner, perhaps, but just as fair as she was when she was the Flower of Yarrow," returned the Laird, using a name which had been Tibbie's when they were boys and girls together. "I stayed with her as much as I was permitted; she seemed happier when I was by. I never was a great friend, Janet; only mine was the 'kent face in the strange land.' I promised her faithfully to bring the child home to you. She had got this nurse person to promise to journey to Scotland with the child when she died; but it was more satisfaction to her, of course, to leave her charge wi' me."

"She died twa days later, ye say?"

"Yes, quietly an' painlessly," said the Laird with a gentleness and sympathy marvellous to see in him. "She said you would find all her last messages, everything you wanted to know, in this packet, which she wrote before she became ill in case of a fatal issue. The nurse was to bring it also, to explain her presence and convince you of the identity of the child."

Miss Nesbit took the packet from his hands, and there was a moment's silence.

"Ye wad remunerate the kind Christian soul, of course?" she said then.

"I did."

"Tae what extent, might I spier? an' what ither expenses did ye incur on Isabel's account?" asked Miss Nesbit quietly.

"Janet, will you deny me that mournful satisfaction?" asked Sandy Riddell reproachfully.

She understood him at once, and coloured slightly, for her pride was strong within her.

"The little one yonder," said the Laird of Ravelaw, motioning in the direction of the kitchen, "will find ways and means to use your superfluous bawbees. What I did for Isabel was very little. Cannot you let it pass, Janet?"

Then Janet answered back simply and gracefully, "Let it be as ye will," and added, "Is that a'?"

"Yes; only I would like to say that from what I could gather from Isabel, I do not think Reynaud and she lived very unhappily together," said Ravelaw. "And she seemed to be in comfortable quarters. They had been living in a chateau near Versailles, till he was drafted into a regiment; then he brought her to Paris, thinking she would be safer. She seemed to feel his death; but I have no doubt the packet will explain everything. Well, Janet, I will go now. Another day, perhaps, you will admit me to Windyknowe to see the little one—she has learned to call me Uncle already. You'll not grudge me 'ha', surely?"

"Surely no," returned Miss Nesbit with a faint smile.

"I thank ye since mair, Sandy Riddell, an' though my words are few, I am none the less grateful. What ye hae done for me an' mine, I can never hope to repay."

"Hush, Janet! I wish I could have brought her back to you," said the Laird of Ravelaw passionately.

"It wadna the Lord's will, ye see," she returned in a low voice. Then their hands met in a fervent grip.

The Laird went away home to his peevish, ill-tempered wife and ill-guided home; and Miss Nesbit betook herself to the kitchen to see what her bairns were about. When she went in at the door, she could almost have smiled at the picture presented on the wide hearth. The little stranger was awake, and having permitted Marget to remove all

her wraps, now stood on the floor, finger in mouth, eyeing Walter, who was looking at her with mingled love and awe on his face.

"Weel, Marget?" said Miss Nesbit.

Very downcast indeed was the face of Marget Drysdale at that moment.

"I'm just wunnerin', mem, whaur the Lord's gane, that ye should hae sae mony heartbreaks?" she said sharply. He should ken weel ye had nae need o' anither aue."

"Wheesht, Marget; I can say His will be done," said Miss Nesbit gently. "He kened what a grateful heart I wad hae uplifted to Him, had He seen fit tae let me look on her face again. But His way's the best, an' we hae the bairn, an' mauna grumble."

While Miss Nesbit was speaking, the little stranger had been eyeing her intently, and now as if drawn by some magnet, came to her, clinging to the folds of her gown, and lifting pleading eyes to her sweet face.

Miss Nesbit gave a great start, for the eye's were Tibbie's—the very blue depths which had been as changeful in their loveliness as the summer sea. With a great sob she lifted the child to her heart, feeling almost as she used to feel long ago, when Tibbie had been a timid, toddling thing, aye looking for protecting care from her motherly elder sister.

Then Walter, with shadowing eyes, crept over to her, and touching her gown, said in a frightened, pleading voice, as if he dreaded he was no longer "Auntie's pet."

"Auntie?"

Then with her other arm Miss Nesbit drew him to her side, feeling in the deepest depths of her heart what a thing it was to have these two young lives dependent on her, turning to her, and looking up to her for guidance in all things. A mother, and yet no mother! Surely never had woman been so strangely placed before. In that moment, the shadows seemed to roll away from what had been to her an inscrutable past, and the "wherefore" of many things was made plain to her. Well might she say in her heart, God help me! She would need all His help.

"Weel, Marget," she said cheerfully, "we micht as weel hae been mairre', you an' me, when oor family's growin' sae fast. My certy, we'll be keepit lively noo."

"I wunner wha's bairn'll come next?" said Marget, who had not yet got the better of her disappointment.

"We dinna ken that, Marget, but we'll open the door tae them, kenna' the Lord'll no send ony mair without providin' for them. Come, get on the kettle, my wummin, an' get Tibbie's bairn something tae eat. Are ye no hungry, my pet?" Miss Nesbit added, longing to hear the little one speak.

"No, no, I want Uncle," lisped the bairn, to Miss Nesbit's great joy speaking good English, though the foreign accent was marked.

"He'll come another day, my pet. Come, Walter, an' speak tae her. I dinna ken what her name is yet," said Miss Nesbit, and set the little one down, whereupon she stamped her feet, and screamed in a perfect passion.

"Lord hae mercy on us! She's surely French," said Marget. "A Scotch bairn never yelled like that."

"I doot she'll no be as easy tae bring up as Walter was," said Miss Nesbit, trying to quiet her. "But she'll be tired, likely. We'll better ken what mainer o' a bairn she'll be the morn'."

By and by, the supper past, and both the little ones in bed—Walter in his crib, and the stranger in Miss Nesbit's bed—she sat down by them in the dim lamplight and opened out the packet she was longing and yet afraid to read. It was written carefully and clearly, though blotted here and there, as if Isabel's tears had been falling while she wrote. Thus it ran:—

"RUE ALBOIS, PARIS, June, 1815.

"MY SISTER,—For the first time since I scrawled the few words I left behind at Windyknowe, I lit my pen to write to you. Before I begin, let me pray you to forgive my long neglect. It was not willing on my part, for my heart has daily broken for you since I left you. I can hardly hope—and yet I do hope, knowing what you are—that you still love the wayward, erring being who so ill repaid all your love, and deceived you as I did up to the very hour of my flight; but for that and other sins I have borne my punishment. To begin at the beginning, Janet. All my days I had a longing after a life very different from ours at Aldersyde. I aye loved fine dresses, and jewels, and all the things money can buy, and used to be so sick of our poverty that I could hardly live. When we went to Windyknowe, it was worse; and I used to be afraid, I felt so desperate and wicked sometimes. So when Mrs. Riddell and her brother made my acquaintance, I was quite ready to be made much of by them, for I never had your high-souled pride, Janet: as you said once, I was aye a poor Nesbit. From the first, Louis Reynaud had a power over me, he was so different from any man I had ever seen. He was so handsome, and his talk was so fascinating, that when he began to make love to me my head seemed to be dazed. But I knew well enough that the feeling I had for him was not a right one—not the love which makes the happiness of married life.

Both of them did their best to feed my wicked discontent, but it was Mrs. Riddell first who whispered to me, when I was at Ravelaw, that I had a way of escape from your tyranny and the dreariness of Windyknowe. I had only to say the word, and Louis would take me away and make me an adored wife, the mistress of a splendid establishment, and give me my heart's desire—plenty of luxury and gaiety and pleasure.

"Ay, Janet, they called your dear, faithful love tyranny; and I believed them, and turned traitor to you. I can't think what they wanted me for, for I had no tocher; but since, I have been convinced that it was revenge on Mrs. Riddell's part for your treatment of her, and the coolness of her reception by other folk in the country side. She knew it would be a blow to many besides you when I ran away.

"Well, they arranged all the plans, and I agreed, even with sore misgivings in my heart. I suppose you would hear that I was married at Greta, for I know you would sift it to the bottom. I have often pictured to myself your

look when you came home from Mary's bridal that night and found me away. Oh, Janet, though I have tried to shut it out, your face will rise up before me—never in anger, but white, and drawn, and troubled as I have seen you look before. Let me hurry on, for I am like to break down.

"We stayed in London awhile; and I saw Mary there, as she would tell you. Then Louis was called home, and we went away to France. Instead of the magnificent castle they had promised me, I found my home a ruined old chateau at Versailles; instead of the retinue of servants, one deaf old Frenchwoman who did not know a word of English. My husband had no money, except what was made at gaming-tables; and there were days, Janet, when I knew what it was to be hungry, and not have a bite to eat.

"I had to work, too—oh, if Marget could but see my hands now! I was proud of them once, but never mind. Louis had expected some money with me, and was constantly desiring me to write and tell you to send my half of the income. But if he had killed me, I would not have done that, and he began to learn that I could be obstinate too.

"Perhaps that will let you know what treatment I had at his hands. I need not enlarge upon it: he was my husband, and he is dead. Let the matter rest. But oh, that I could speak to the inmost soul of every Scottish maiden, and bid her make her home in her own country, and marry one of her own nation! There cannot be happiness when ways and tastes and habits are so far apart as the French are from the Scotch.

"In time my baby was born. But for her, well, I should not be alive to-day. She was my very life, my all—my solace in home-sickness, in heart-yearnings for you, in sorrows of which I cannot write. Her name is Janet, but I called her Netta—that is the name she knows. She has received no baptism. When she comes home to Windyknowe, get Mr. Bourhill to christen her by the name which is engraven on my heart. I pray God, as I write, that she may grow up something like the one whose name she bears.

"Well, I am nearly done. I am very frail in health, and will not survive the birth of my second child, I know. I hope it will die with me also. I have with me here in Paris a faithful soul, Marie Loufrois, a comparative stranger to me, but who has shown me as much kindness as I could have experienced among my own country-women. She has promised, and will perform what I ask her, to take Netta home to Scotland when I am gone. You will see that she does not go unrewarded.

"And now, my sister, best of friends, dear, dear Janet, jus, one little word about my bairn and I will finish. Take her to your heart, if not for my sake, for the sake of those who lie in the chapel-yard of St. Mary. As I write these words, what memories throng about my heart! But I must not give away. I darsay you will know how I feel. When she grows to be a woman, tell her as much of her mother's life-story as you think fit; it may be a warning to her.

"I cannot say anything to you, Janet, for my heart fails me. Not on earth do such as you have their reward; but if there be a God, surely He prepares a recompense for those who serve Him as you do. Pray for me, Janet. Perhaps in some far-off time we may meet in a happier world, where the agonies of earth are forgotten.

"I feel very dark; it is so long since I have heard of holy things, or read a Bible. This is a terrible heathen land, where God is forgotten altogether, and each one lives for himself and this world. But I remember father used to read from the Book at Aldersyde, that Christ died to save sinners, and that though our sins were red like crimson, they should be made white as snow. I am trying humbly to trust in these words; perhaps at eventide there may be light for me.

"Good-bye, Janet, my sister. Oh, the love with which I write down these words, you will never know! Keep a little corner in your heart for Tibbie, and when you look at Netta, remember her mother only as she was when she was like her—that is all I ask.

TIBBIE.
The paper fluttered from Miss Nesbit's hands to the floor, and her head fell upon her breast. At that moment there was in her heart a very different feeling from that which had prompted her gentle "God's will be done" little more than an hour ago.

All her life Janet Nesbit remembered with horror those minutes in that quiet, dimly-lighted room, beside the unconscious sleeping children. She tottered to her feet by and by, lowered the lamp, and went over to the window. The sky was dark and lowering, the moon hidden by slow-hanging clouds; only right above the chapel of St. Mary shone, clear and bright, a solitary star.

It was a curious thing how that trivial incident went straight to the heart of the stricken woman who looked out into the night. It seemed to her a direct message from above. She fell down upon her knees, a wild rush of tears blinding her eyes, and stretching out her hands, these words fell from her lips in a low, sobbing cry.

"Lord, forgive; it is past Thy will be done!"

Then there came a great peace.

(To be continued.)

HOME BOOKS.

As we live now, it becomes a distinct object to wean young people from children's books, and teach them to feed themselves from the stores of general literature. They are to leave of the corks and other life-preservers, and swim in the ocean. At the same time, however, we choose a beach where there is no undertow, and where the current does not set off shore.

Reading aloud in the family circle is almost sure to interest even the youngest people about what is read, if you have made your selections wisely. But, without relying upon that, a well-ordered household ought to be always tempting children to read men and women's books; and in the purchase of books and other family arrangements such temptations should be one of the first considerations.

To speak of a mere detail, which, however, illustrates a principle, there should never be glass or other doors to a bookcase. No binding should be too good for us, and

children old enough to handle books should be not only permitted, but encouraged to take them down at pleasure. If there are any books not fit for the use of such children, they should be boxed up and put away, or sent to auction, or—probably best of all—burnt in the furnace fire.

Some children take to books, and to grave books, as naturally as ducklings take to water. But all children do not, and I would never leave a taste for reading to the chance of their doing so. I have no such respect for the free will of children; but I am willing—as Coleridge said—to prejudice my garden in favour of roses and strawberries. And, just as I teach my boy to swim, to ride on horseback, to drive well, and to row; just as I teach him to read and write and multiply and divide, I should teach him to like books. Nor should I take it for granted that he will like them of course, more than I should take it for granted that he will swim of course. Probably he will, in a house full of good books, as a boy will probably learn to swim if he lives near the sea. But I am not going to leave either choice to that probability. Precisely because he is my boy I make it certain that he can swim by teaching him to swim; and so I make it certain that he shall be fond of books by teaching him what is the range and what the joy of literature.

I am not at all above setting him easy stents in this matter. It is quite as well that he shall be made to begin where, of his own unbiassed choice, he would not have thought of it. The time comes when, even if he is not a bookish boy, he can be told squarely that a certain range of reading is essential to a gentleman in civilized life; that if he does not like it to-day he will to-morrow or next year; and that I wish him and expect him to read an hour a day in such and such books, which I point out to him.

I have known a boy who began—and thought it was by accident—on the local history of the neighbourhood, and followed it out in the range of the various publications of the historical clubs and societies till his interest in history was sure. This was not by accident, any more than it was by accident that the *Monitor* met the *Merrimac*. It was because a wise and watchful father took care to have the right books at hand in their country home, where the boy could study the Narragansett swamp fight on the ground if he chose. In that way if you really want to do it, you can take a boy's fondness for fish, or game, or flowers, or horses, or boats, or machinery, and put him in the way of improving himself in all these things by reading at first hand. Do not be particular. Do not worry if he skips. Do not expect him to take notes until you have shown him how. Do not ask him to talk too much about what he is reading. But let him see that you are interested, and encourage him in every way by sending anywhere within range for the books he wants, and by finding the people who are the best counsellors.

And here I return to the suggestion I threw out before, that reading aloud in the family is the best possible way to break in, and always proves a persuasion and temptation. There is a long period when a boy or girl does not read so easily but that the process itself is a burden. If you will read to him then, he will be very grateful to you, and you will form an appetite which he will never be rid of. I knew the mother of a family who read the *Waverley* Novels aloud five times, as her several children came old enough to hear. The hour after tea belonged to the boy or girl who was, say, nine or ten years old. That girl or boy had, so to speak, the right to hear mamma, or somebody read aloud. Well, you can read aloud any *Waverley* novel in a month, if you read an hour and a little more every evening. In the two years when each of these children claim this privilege, which their mother's perseverance gave them, they would read, each of them, with her, twenty of the best of those stories. They would talk them over with her. Probably they would not have read them alone. But by the time those two years were ended, and another child had the turn, the habit of reading and the love of reading were fully formed.—E. E. Hale, in the *Christian Union*.

THE LIFE OF A CANADIAN PEASANT.

The habitants, or peasants, are widely separated from the gentry; there seems to be no democratic, average level of society. But all classes are on the best of terms, sharing as they do the national contentment and gaiety. Their social life in winter presents the most characteristic features, but this unambitious people find time for their simple enjoyments at any season. The home of the habitant is the plainest and cheapest shelter demanded by comfort. But his social life presents more interesting features. In this class also one is struck by the fulness of social happiness and the mesqueness of external interests; for example, Mr. D—, the most intelligent and progressive farmer of the parish, and one of the foremost men of the country, reads no paper, and gets no information on even his speciality of agriculture. He learns less than an average farm labourer among us.

"But," I said to him, "how do you keep yourself posted on the improvements?"

"Why, we don't; we don't improve; that's all. We get along well enough as our fathers did."

"I should think your long winters would be a very enjoyable season for study. What do you all do with so much time?"

"Oh, we loaf and enjoy our pipes. But we also have to work. We get up at half past five, light the lanterns, and go to the barn to feed the stock. After breakfast, at half past seven, the two principal labours of winter are begun, viz., hauling wood to keep the house warm, and threshing grain to eat. Those who go far for wood start at four or five o'clock. We used to see forty or fifty sleds in a line going up the mountain at St. Pacome to our wood lots. When the wind blows we set the windmill going, and thresh grain in the barn. After smoking the after dinner pipe we saw wood or thresh or fan grain till the chores come again at half past four. After supper the men always go to visit a favourite neighbour—for the parish is somewhat divided into sets—until nine o'clock. The final visit to the barn, to bed and feed the stock, finishes the day. And we don't make much out of reading."

"What do the women do all winter?"
 "Oh, their work is never done. They, of course, keep about the same hours as the men. After making the fires and putting the breakfast and pea-soup to cook, they take the lantern and go to milk. After the breakfast, the washing of the children for school, and the sweeping are done, they sit down to spin, weave, or knit all day. Sometimes the dog may be harnessed to the little sled, and my wife rides over to a neighbour to make an evening call. But, as a rule, the women go out very seldom, excepting to the church. Of course, there are days of general scrubbing—with spruce boughs for the pleasant odour they give—of washing every three or four weeks; and seasons of special labours, as butchering before Christmas, when meats for six months are dressed, and frozen, either on the shelves of an outer room, or in boxes and barrels filled with snow. On Sunday the women must rise earlier than usual to get ready for mass at half past nine o'clock. Some families who live far from the church take their dinners with them, and eat them by a friend's stove while waiting for vespers, after which they may visit a little on the way home. Then in the fall there is the general preparation for winter, when some families move into the most sheltered end of the house, and give up the other as a store-room for wood, etc. There are also the special labours of cooking for Christmas-eve and New Year's, the carnival season, and so on."—C. H. Farnham, in *Harper's Magazine* for February.

I CLIMB TO REST.

Still must I climb, if I would rest;
 The bird soars upward to his nest;
 The young leaf on the tree-top high,
 Cradles itself within the sky.

The streams, that seem to hasten down,
 Return in clouds, the hills to crown;
 The plant arises from her root,
 To rock aloft her flower and fruit.

I cannot in the valley stay:
 The great horizons stretch away!
 The very cliffs that wall me round
 Are ladders unto higher ground.

To work—to rest—for each a time.
 I toil, but I must also climb.
 What soul was ever quite at ease
 Shut in by earthly boundaries?

I am not glad till I have known
 Life that can lift me from my own;
 A loftier level must be won:
 A mightier strength to lean upon.

And heaven draws near as I ascend:
 The breeze invites, the stars befriend,
 All things are beckoning to the Best;
 I climb to Thee, my God, for rest!

—Lucy Larcom, *February Cottage Hearth*.

A MINISTER'S EXPERIENCE WITH CHOIRS.

Is art a "service"? Does the exercise of it in divine worship partake of the spirit of the inspired counsel, "Whoever will be chief among you, let him be your servant"? This thrusting forward of a personality of display does not look like it. Once our alto asked me, as I was entering the pulpit, whether I had any objections to changing the closing hymn, for she was expecting some friends that evening and they could not come till late, and she wanted to sing a solo. And once, at a week-day funeral, our tenor crowded me even to my embarrassment with a request that he might be permitted to precede the arrival of the train of mourners with a vocal piece in the gallery, for he had just heard that two members of the music-committee of another congregation would be present, and he wished them to hear him, as he desired to secure the place of conductor there.

"Art's a service, mark!" But does it take the place of the rest of the service also? This entire discussion turns at once upon the answer to the question whether the choir, the organ, the tune-book, and the blower are for the sake of helping God's people worship Him, or whether the public assemblies of Christians are for the sake of an artistic regalement of listeners, the personal exhibition of musicians, or the advertisement of professional soloists who are competing for a salary.

In our travels, some of us have seen the old organ in a remote village of Germany on the case of which are carved in the ruggedness of Teutonic characters three mottoes: if they could be rendered from their terse poetry into English they would do valiant service in our times for all the singers and players together. Across the top of the key-board is this: "Thou playest here not for thyself, thou playest for the congregation; so the playing should elevate the heart, should be simple, earnest, and pure." Across above the right-hand row of stops is this: "The organ-tone must ever be adapted to the subject of the song; it is for thee, therefore, to read the hymn entirely through so as to catch its true spirit." Across above the left hand stops is this: "In order that thy playing shall not bring the singing into confusion, it is becoming that thou listen sometimes, and as thou hearest thou wilt be likelier to play as God's people sing."—*The Rev. Dr. Charles S. Robinson, in the February Century*.

PERMISSION to erect a monument to Luther at Riga has been refused by the Russian authorities.

W. H. MCGUNNIGLE, of Saginaw, Mich., has a gold watch in which a bullet is embedded. His father wore it in the Seven Days' battle, and just as an officer was congratulating him upon an escape and he was saying, "There's no rebel bullet for me," a Minie ball struck the watch. The momentum of the bullet was such as to break three of Mr. McGunnigle's ribs.

BRITISH AND FOREIGN NEWS.

It is thought no effective French movement in Tonquin will be possible before the end of February.

A CONFLAGRATION at Lourvig, Norway, destroyed sixty-two dwellings, causing a loss to the amount of \$250,000.

THE Spanish Government has prohibited the holding of a banquet on February 11th in honour of the Republic of 1873.

MR. WM. KIDSTON, of Ferniegair, has given £1,000 towards reduction of the debt on Hermitage Public School, Helensburgh.

MR. O'DONNELL, Home Rule M.P. for Dungarvon, intends at the close of the session to make a literary tour in the United States.

MR. E. ERSKINE HARPER, advocate, has been appointed Sheriff-substitute of Cuthness, in room of Sheriff Spittal, who has been transferred to Selkirk.

OVER Rothesay and the Island of Bute the whins and primroses are in full bloom, and in sheltered spots, especially at Ardmacish, the roses are blooming.

SINCE the commencement of the operation of the Parcels Post system, more than 200,000 parcels have been posted in Edinburgh and Leith, while 120,000 have been delivered.

THE Spanish Council of State has rejected the proposed new treaty of Commerce with England, on the ground that England did not grant enough in return for the advantages given her.

A BATCH of arrests has been made at St. Petersburg, consisting of a number of persons whose names were found in a list in the desk of the murdered Col. Soudeikin marked "dangerous."

MRS. JOHN ELDER has purchased North-park House, Hillhead, Glasgow, and intends it to be used as a college in connection with the Glasgow Association for the Higher Education of Women.

IN Wurtemberg the Minister of the Interior has ordered the police authorities to take care that no one of either sex under sixteen is permitted, except at wedding festivities, to dance in places of public amusement.

HENRY GEORGE, the notorious land agitator, is being very coldly received in his tour through England and Scotland, and is asserted to be very much disgusted with his lukewarm reception at the various places he has visited.

THE School Board of Dundee has resolved to make a representation to publishers and teachers against the use of the words "England" and "English," as though they were proper equivalents for "Britain" and "British."

BERLIN circles are still much agitated over the reported apparition of the White Lady of the Hohenzollerns, which, taken in connection with the indisposition of the Emperor, caused merely by a slight cold, excites apprehension.

THE entire income of the University of Cambridge is put down at £231,265 8s. 2d. Oxford has at least £100,000 more; but the two together made up but little more than half what Lord Dudley has received in one good colliery year.

THE inventory of the estate of the late Mr. Thomas Coats, of Paisley, shows personal estate amounting to over \$6,500,000. This does not include his real estate, nor any real or personal estate in America. He leaves no charitable bequests.

THE gardens of Under Cliff, Isle of Wight, are full of spring flowers. It is nothing uncommon for single carnations to go on blossoming there, throughout the winter, and for fuchsias to continue in flower out of doors long after mid-winter.

THE Herr Johan Frantz Luther heads a colony of Germans, 500 strong, who are on their way to southern California, where they will settle as farmers. They will not even plant vineyards, such is their hostility to all that can intoxicate.

A NASHVILLE merchant, speaking of women who will not buy goods on Friday, told a reporter also of a man who, if he meets a red-headed man when he starts for his business in the morning, immediately goes back to his home and takes a fresh start.

So mild is the weather in North Wales that primroses, honeysuckles, snowdrops and roses are to be found blooming in the valleys and on the hillsides. Vegetation in the low-lying districts is also fast springing into life, and in the Vale of Llangollen fruit trees are in bloom.

THE most remarkable, if not the largest, collection of photographs in the United States is owned by Detective Henry Weyl, of Philadelphia. It contains 2,000 pictures of "crooks," and with them are newspaper clippings describing them in their exploits, reports of trials, and other memoranda.

AT the last election for York, England, which was the first under the new Corrupt Practices Act, the expenses of Sir F. Milner, the successful Tory candidate, were \$4,000, and of Lockwood, Liberal, \$3,500. At the previous election James Lowther spent \$25,000 in an unsuccessful effort to keep his seat.

IT is said that Mr. Franz Lachner, until lately director of the Munich court orchestra, was asked by his successor, Hans Von Bulow, after a concert, if the orchestra had not done well. "Why shouldn't it?" was the reply. "An orchestra which I have directed for thirty years could scarcely be spoiled by you in two months."

A DIFFICULTY of a somewhat novel character has arisen between the Rev. Mr. G. T. Jamieson, of Portobello, and his kirk-session. A few weeks ago the Rev. G. T. Jamieson, Portobello, delivered a sermon in which he gave it as his opinion that no publican should be admitted a member of a Christian congregation, and he stated that, with the consent of the session, an applicant belonging to the trade had been refused admission.

MINISTERS AND CHURCHES.

THE Rev. J. Gaudier, of Fort Coulonge has declined the call given him by the congregation of St. Columba and St. Paul's Madoc, in the Presbytery of Kingston.

ACKNOWLEDGMENTS.—Dr. Wardrope acknowledges with thanks the receipt from the family of Rev. Dr. James, of Hamilton, of \$250 for the erection of a chapel in Formosa. This remittance comes accompanied with the expression of the hope that the "Mission Band" connected with Dr. James' church may be able permanently to sustain a native preacher.

DR. WARDROPE likewise acknowledges with thanks the receipt from Mitchell, Ont., per Miss Forrester, of \$30, for tuition of a native student at Indore. This amount the donors hope to give annually for that purpose. Also, for a similar object, of \$20 50 from "Algoma." "Algoma's" gift, it is expected, will be made up to \$30 annually. It is most gratifying to see the upspringing of an interest in this work. It is hoped that the interest will increase and extend month by month.

The anniversary tea-meeting in connection with the Presbyterian Church, Sutton, was held in the hall of the Queen's Hotel, Sutton, Wednesday evening, Jan. 16th, 1884. After tea the company adjourned to the church which was well filled and listened to addresses delivered by the Rev. Messrs. Baker and Toole, resident ministers, and the Rev. F. Smith, of Markham. The church choir and others gave excellent music. During the evening an address accompanied by a purse containing \$50 was presented to the pastor the Rev. J. Fraser.

THE Sabbath school of St. Andrew's Church, Markham, have moved in the matter of "juvenile mission work," and by means of a small bazaar and entertainment realized some \$60 to be given to the mission schemes of the Church. The annual meeting of the congregation was held on the 14th of January, when the reports presented showed the finances of the congregation to be in a healthy condition. The annual missionary meeting was held on the 28th ult., where, though the night was very stormy, an unusually large number assembled, and it is expected the collections of this year will be considerably in advance of the past. At this meeting the matter of Augmentation of Stipends was ably presented by the Rev. Mr. Milligan, of Toronto.

THE sixth anniversary of the dedication of Knox Church, Harriston, was observed last Sabbath, when Rev. J. C. Smith, B.D., of Guelph, preached able, instructive, and appropriate sermons to congregations which filled the large church to its utmost capacity. On Monday evening the ladies of the congregation entertained to an excellent tea, nearly 500. After tea very entertaining and humorous addresses were given by Mr. Smith on "Prejudice, aim and personal fidelity as related to Church work"; and by Mr. Fraser, of Mount Forest, on "St. Patrick," the patron saint of Ireland. Short addresses were also given by the local ministers. The music by the choir was excellent. The amount realized was over \$200. The pastor, Rev. J. Campbell, and congregation are to be congratulated on the manner in which the debt on the church is being reduced. Five years ago, the debt was \$9,000, and the membership was only 132, and now the debt is less than \$4,000, and the membership is over 300.

THE Church and Manse Building Board are doing good work in disseminating information about the mission work in Manitoba. They printed 6,000 copies of the Home Mission and Building reports with maps cuts, etc., and had them registered in Canada and Britain. A package was sent to Dr. MacGregor, of Edinburgh, and he called at once for 1,000 additional copies. We understand that the Rev. James Robertson is in Ontario now in connection with the North-West and is receiving gratifying encouragement. At the close of a meeting in Ayr the other evening, Mr. David Goldie stepped up to him and handed him \$300 for the Church and Manse Building Fund. We feel persuaded from what we know of the work of the Building Board that one of the most effective means of advancing our work in the North-West is to give the Board the means to meet the demands made on them for building. People need places to meet in in the North-West as well as in Formosa, and missionaries need houses too. Let no one show his appreciation of this work by leaving it to others to help. Ten

thousand dollars now will be worth more than fifty thousand ten years after this.

As usual a Thanksgiving meeting was held in the Métis manse on New Year's morning. On account of the great storm a few days before, the attendance was very small, quite different from what it is on such occasions, when the weather and roads are favourable. After the thanksgiving services proper, the pastor read a sketch of the life of William Tyndale. Several received rewards for proficiency in Scripture history. A collection on behalf of the Zenana Mission was taken up. The blessing was pronounced, after which refreshments were handed round. Then the singing of the National Anthem closed the meeting. The walls of the parlour were covered with pictures and flags. One of the latter was a carefully executed copy by the pastor of the famous covenant flag, "The Bluidie Banner." In the centre of the parlour was an imitation statue of Tyndale copied by the pastor from a photograph of the statue to be set up in honour of him in London. The tables are covered with work of different kinds. Several French Canadians showed their interest in the exhibition by lending articles for it. Two attempts to hold another meeting were made. The first, however, owing to the state of the weather and roads was another failure. The second, for the same reason, was next to one. Comparatively few were able to visit the exhibition. Among those who did visit it, was the priest of the parish. He has done the same on several former occasions.

THE annual congregational meeting of Chesley Presbyterian church was held on the 17th of January, the pastor, Rev. John Ferguson, M.A., B.D., presiding. The treasurer, Mr. M. A. Halliday, reported that he had a balance on hand of \$209 after paying all the expenses of the year. The receipts from ordinary sources amounted to \$1,660—above \$150 higher than ever before—and the total contributions from all sources about \$2,000. The Sabbath school report showed that the school had increased in attendance, teachers and finances, and was in a more prosperous condition than it had ever been since its formation. The report of the Total Abstinence Society, which was organized last June, in connection with the congregation, by unanimous resolution of session, showed a membership of 231, and was in a healthy condition, and doing much good in the cause of temperance. Mr. D. M. Halliday, on behalf of the Building Committee, reported having received plans and specifications for a new church, tenders were now being called for, and building operations would be commenced in spring. The pastor reported on behalf of session. The amount raised for the schemes of the Church by the Ladies' Missionary Association, including Thanksgiving collection and private contributions, amounted to \$268—the largest amount yet raised for this purpose. Special meetings had been held during the year which had resulted in a number, especially young people, deciding for Christ. The membership of the congregation was now 220—exactly double what it was four years ago; twenty-five had been added during the year, four had been taken away by death, and sixteen had left the community, most of them having gone to the North-West. He recommended the adoption of the envelope system, and the printing of the Annual Report, for distribution in the congregation. After discussion both recommendations were unanimously adopted. The retiring managers, Messrs. P. McTavish, W. Ross and M. Schroeder were re-elected for three years, and the meeting closed with the benediction.

AT Fergus the annual congregational meeting and social was held on Monday evening 21st Jan., and proved satisfactory and highly encouraging. The attendance was good. After the viands had been disposed of, and the choir had gratified the audience by a few selections, the pastor, Rev. J. B. Mullan, was requested to preside which he did in his usual happy way. The various reports were then read and adopted. That of the trustees and managers showed that the minister's salary for 1883 had been paid in full, and that a debt of \$162 reported the year before had been removed, chiefly by a special effort of the members of the church, many of whom cheerfully fell in with a recommendation that each should give one dollar for the purpose. The removal of this difficulty rendered it easier for the meeting to unite in recommending that the minister's salary should be raised this year at least \$100 and if possible \$200 which it was felt should have been done long before, and in all probability, it

would not have been delayed till now, but for his well-known zeal for the interests of the schemes of the Church, leading him to desire to forego his own interests while he could manage to do so. The two retiring trustees and managers were re-elected with thanks to him and to the whole body among whom the greatest unanimity prevails. The Sabbath School and Kirk Session reports were read and adopted. During the year \$136 had been collected for Sabbath school purposes; ninety-two by means of mite chest contributions by the scholars every Sabbath, the balance by quarterly forenoon church collections when a sermon is preached to the scholars, and by another anniversary collection in the church, and by donations occasionally in the course of the year. Ten dollars had been given to mission schools in Trinidad, ten to the Formosa and five to the New Hebrides mission. An orphan is supported by the school, at Poona; and half the cost of the support of a pupil at the Pointe-aux-Tremble Institute, the other half being provided for by the congregation, chiefly through collection at the social, which on this occasion amounted to nearly \$19. The report of the Ladies' Association was equally gratifying, and was read by the Rev. Mr. Mullan, and a cordial vote of thanks deservedly awarded them, including particular mention of Miss Hewitt for numerous services cheerfully and voluntarily rendered.

PRESBYTERY OF WHITBY.—This Presbytery met at Oshawa on the 15th inst. J. J. Cameron was elected moderator for the current year. A committee with Mr. Carmichael, convener, was appointed to examine the remit from the General Assembly on "Probationers." The committees on missionary meetings and Knox College Endowment gave in interim reports and expected to give full reports at next meeting, of what has been done by this Presbytery. Mr. McLeod, Central Church, Toronto, addressed the Presbytery at considerable length on the augmentation scheme and on motion it was agreed that the Presbytery records its thanks to Mr. McLeod for his very interesting address, expresses its deep interest in the scheme, and instructs the committee already appointed, to prosecute this matter to the best of their ability, and if they see fit, make arrangements for pulpit exchanges on some Sabbath. Mr. George Philip, as commissioner from the congregation of St. John's, Pickering, spoke in reference to the erection of their new church. The Presbytery encouraged the congregation to continue their services in Brougham, and do the best they can do to provide church accommodation in the village. The congregations were reminded of the collection appointed to be taken up this month in behalf of the Manitoba College. Mr. Crozier laid his demission of Port Perry on the table, and a committee was appointed to visit the congregation and report at next meeting. Mr. Eastman presented an overture in relation to the reduction of the number of theological colleges, as follows: "Whereas, there are at present six theological colleges in connection with our Church, and whereas, it is generally admitted that the support of so many colleges for the training of candidates for the ministry involves serious loss to the Church, in means and efficiency; therefore resolved, that this Presbytery overture the Venerable, the General Assembly, appointed to meet in Toronto in June, 1884, to take into its serious consideration the practicability of reducing the number of such colleges by whatever method may seem most feasible, and most for the good of the Church, and for the glory of God." Owing to the lateness of the hour, and the importance of the subject, it was agreed to lay the overture on the table for discussion at the next meeting of the Presbytery. The next meeting of the Presbytery is to be held in St. Andrew's Church, Whitby, Tuesday, 25th March, at eleven o'clock a.m.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH.—The Presbytery of Peterborough met in the Mill Street Church, Port Hope, on the 15th January, presided over by Mr. Cooke, moderator. There were thirteen ministers and six elders present. Much business was done not of interest to the public. Arrangements were made for completing the work of the visitation of all the congregations not yet visited. The report of the Committee on Augmentation of Stipend was re-committed until the work assigned to them be completed. Mr. Cleland was authorized to moderate in a call, when requested, in the First Church, Port Hope. Mr. Bennett, the convener, read the report of the Committee on Statistics, with its recommendations. The report was received and its recommendations adopted. Its

recommendations are the following:—1. That congregations, owing to their numbers, not under the necessity of giving to the Stipend Fund, to the extent that some others have to do, be exhorted to contribute largely to the fund for the augmentation of Ministers' Stipends over the Church. 2. That this Presbytery affectionately and earnestly urge the formation of Missionary Associations in all cases where they do not now exist; and that until this is done the collections on behalf of the schemes of the Church be regularly taken up on the days appointed by the Assembly. 3. That enquiry be made at each meeting of the Presbytery regarding associations formed, and collections taken up during the interval; and that a member of the Presbytery be appointed, whose duty it shall be to make said enquiry and to report at each meeting. Upon motion of Mr. Bell, it was resolved that the statistics (in an abbreviated form) be printed and distributed among the congregations, and that the clerk and moderator be a committee, to arrange that the first and second recommendations be brought before the congregations referred to therein. The moderator was appointed to take charge of the matter referred to in the third recommendation. The next ordinary meeting of the Presbytery was appointed to be held in Cobourg, on the 18th March, at ten o'clock a.m. It was agreed to hold a conference on the first evening of meeting on State of Religion; on Sabbath Schools and Temperance; and Messrs. McCrae, Cleland and Duncan were appointed a committee to arrange for parties to introduce the subjects mentioned. Mr. Bell was appointed convener of the Committee on Temperance, to whom all reports on temperance are to be transmitted. Reports on the State of Religion and on Sabbath Schools to be forwarded to Mr. Torrance and Mr. Carmichael respectively. Mr. Clark was appointed a member of the Presbytery's Home Mission Committee, in room of Mr. Beattie, late of Port Hope. A call was sustained from Cartwright and Ballyduff to the Rev. P. Fleming, of Warsaw and Dummer; and a special meeting of the Presbytery was appointed to be held in St. Andrew's school room, Peterborough, on the 19th February, at two o'clock p.m., to dispose of the same. The delegates attending the Presbyterial Society of the Women's Foreign Missionary Association, met with the Presbytery in the evening and were addressed by Mr. Carmichael, of Norwood, on the subject of Foreign Missions. The second annual report of the Society was read, showing that six auxiliaries had been formed during the year, and that between \$600 and \$700 had been raised by the different auxiliaries. The report was received and adopted. The Rev. P. McLeod, of Toronto, addressed the Presbytery and the representatives of the two congregations, who had been invited to attend the meeting, on the subject of the Augmentation of Ministers' Stipends. On the motion of Mr. McCrae, seconded by Mr. Carmichael, a hearty vote of thanks was tendered to Mr. McLeod for the clear, able and comprehensive way in which he had presented the claims of the Augmentation Scheme; and the Presbytery pledged itself to give practical effect to the recommendations of the Assembly committee by raising the amounts required by it.—Wm. BENNETT, Pres. Clerk.

THE Convention on Municipal Legislation held at Toronto last week adopted the following resolution relating to exemption from taxation:—That the Legislative Assembly of Ontario be petitioned to amend the Assessment Act, that all exemptions from assessment in the Assessment Act or in any Act amending the same or other Act be abolished, except as to churches, not including the grounds on which they stand, and Public schools, High schools, and Collegiate institutes and grounds connected therewith, and not exceeding half an acre, and except universities, colleges, free public libraries, with grounds not exceeding four acres, public hospitals and grounds not exceeding five acres; orphan, poor and lunatic asylums, with grounds not exceeding one acre; cemeteries and municipal property, and property vested in and held by her Majesty or exempted in sec. 6, sub-divisions 1 and 2.

DURING the year 1882 the native Christians of the Savage Islands have contributed, mostly in produce, £9,547, giving £6,026 to the London Missionary Society, which has charge of that field. This is from a body of less than 6,000 adherents; a result which is rarely surpassed.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VII.

Feb. 17 } THE CONVERSION OF THE JAILER. { Acts 16: 1884. } 25-40.

GOLDEN TEXT.—"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."—Ch. 16: 31.

TIME.—As in last lesson.

PLACE.—Philippi in Macedonia.

Notes and Comments.—Ver. 25. We shall now see how those Christian missionaries acted under persecution. "At midnight:" when they might naturally have been worn out with the sufferings of the day. "Sang praises:" Rev. "were praying and singing hymns." What they sang we do not know, but their store-house of song would give them much that was suitable. Why did they sing? They were suffering for Christ and He was with them. "The prisoners:" Rev., "were listening." New sounds to them even in the day and when at liberty.

Ver. 26. These things. (1) "A great earthquake." This the answer to their prayer and praise. Was it a miracle? unquestionably, as we think; it is true that earthquakes are produced by natural causes, but that only proves that God can use his own laws for his special purposes. (2) "All the doors were opened:" Not, as we think the result of the first miracle, but a second and distinct one, the narrative certainly gives that as the thought of the narrator. (3) "Loosed—loosed," not from the apostles only but from all the prisoners. Would they not recognize this as by the power of the God whose praises they had heard?

Ver. 27. "Keeper of the prison:" generally an old soldier. The rapid succession of events is well portrayed, he supposed that all had escaped; by the Roman law he was liable to the punishment they would have received, so he preferred death and would have killed himself. Self-murder was looked upon at that time as rather noble than otherwise. Brutus and Cassius had committed it near Philippi, and to that day they were honoured.

Ver. 28. "Paul cried:" doubtless perceiving the intention of the jailer by the torch he would carry, and understanding the cause. "No harm:" Christianity while revealing the future life has taught men the value of the present. "All here:" none attempted to escape, restrained surely by a Divine hand, so the jailer's reason for self-murder was removed.

Vers. 29, 30. "Called—light:" Rev. "lights:" probably that his assistants might restore order and make secure the other prisoners while he brought Paul and Silas forth. "Sprang in—trembling:" he felt that there must be something supernatural connected with these men. Note the contrast between the Christians and the heathen in this hour of alarm. "Fell down:" doing homage to the men whom he felt were the friends of God. "Brought them out:" from the inner prison into which he had thrust them. "Sirs:" respectful address now. "What must I do," doubtless he had heard of the declaration of the possessed damsel, and thus his enquiry; or conscience may have been at work.

Vers. 31, 32. Whatever his ideas about being "saved," the apostles had but one idea. "Believe:" the blessed words which have been a light in the darkness to myriads since they were first uttered at Philippi. "And thy house:" if they too believe. The jailer thought only of himself, they show him that the blessing is for his also, for all. "They spake:" further explained the way of salvation. They would instruct him so that there might be an intelligent appreciation of the truths of the gospel.

Vers. 33, 34. We now see the results: the jailer does two things for the apostles. "Washed their stripes," and "set meat before them,"—Chrysostom says, "He washed their stripes; was washed from sin. He fed them, and was fed." doubtless they would be covered with blood from the "many stripes." They would need food also, as it would likely be nearly twenty hours since they had taken any. Two things are said of himself and all his house. They "were baptized," at once took upon them the profession of the religion of Jesus, "and rejoiced, believing in God:" of course they did, whoever yet found the pearl of great price and sorrowed thereat. We must remember that he was doing this for these prisoners at the peril of his office, if not of his life.

Vers. 35, 36. A change had come over the magistrates. They had acted hastily, and as they now felt, illegally, so they were anxious to get rid of Paul and Silas. "When it was day:" the earliest moment that they could act. "Serjeants:" literary rod-bearers, tutors. The Roman constables likely enough the same men who had scourged the apostles. "Let these men go:" they would make a virtue of their fears; but it would be a relief to the jailer both on account of Paul and Silas and himself. So he went, doubtless with glad heart to give this word to Paul. "Go in peace:" a loving word of parting; he would have been glad for them to remain as his guests. To his mind it was a victory for them.

Ver. 37. "Paul said:" full of courage and love of justice; note how terse and vigorous his words. "Beaten us openly:" proclaiming us malefactors, "uncondemned," a trial before condemnation was the sacred right of the meanest Roman. "Men that are Romans:" so Rev., Paul was "freeborn." Ch. 22. 25-28. Not because he was born in Tarsus, which, though a free city did not give the rights of citizenship, but, probably, some ancestor of his had rendered special service to the State and was rewarded with citizenship. How Silas acquired it we are ignorant. It was accounted a great privilege. Cicero against Verres, says, "It is a misdeed to bind a Roman citizen, a crime to scourge him, almost parricide to put him to death." "Do they

thrust us out—let them come:" there was no temper here, but a necessary vindication of themselves, and an encouragement to their converts.

Vers. 38, 39. The magistrates had had but little regard for all that was just and humane, but now when they find themselves guilty of a breach of the law and liable to be punished "they feared," lit. "were struck with fear:" so they had to go to the prison, offer an apology for their acts, and to bring the apostles out with honour and they "asked" them, so Rev., fearing likely further disturbance, that they would leave the city.

Ver. 40. They did this, yet, as became innocent men, in no unseemly haste. They "entered into the house of Lydia:" where without doubt the brethren had come together in this crisis, and "comforted them:" for they were in great sorrow at this treatment of Paul and Silas, or perhaps as *Alford* renders it, "exhorted them," that they too should remain firm if persecution came. Paul and Silas only appear to have left Philippi at this time. Timothy is not mentioned again until ch 17: 14, and the narrator resumes the use of the third person for some time forward. The church at Philippi was most deeply attached to Paul and was a great comfort to him in his trials and sufferings. Phil. 4: 1.

HINTS TO TEACHERS.

Profatory.—Let your teaching lead up to, and centre upon, the cardinal question of ver. 30, and the answer. The whole story is so suggestive and graphic that there is danger of the teacher being carried away by these features and missing the greatest lesson.

Topical Analysis.—(1) Songs in the night season (ver. 25). (2) Divine interposition (vers. 26-28). (3) Conviction and conversion (vers. 19-34). (4) Christian citizens (vers. 35-40).

Looking at the first topic we see at once the sustaining power of faith in Christ. Here were men who had been cruelly scourged, they had been thrust into the inner prison, the darkest part of the dungeon, and it might be that on the morrow their lives would be sacrificed to popular clamour, yet they could in it all sing hymns of praise to God. Why was this? Because, like the Jewish youths of Dan. 3, the Son of God "was with them, and it was He who could abundantly give songs in the night season." Show further that it is a duty as well as a privilege to have joy in suffering for Christ. "Blessed are ye when men shall persecute you," says the Saviour. "Rejoice and be exceeding glad," Matt. 5: 11-12, a hard thing, perhaps, but see how Paul and Silas obeyed.

On the second topic we need only to briefly point out how God works by various means to bring sinners to himself, to some comes the still small voice, to others the earthquake. The two first recorded conversions in Europe are widely different in their course, yet both led to the same Saviour.

The third topic touches a subject so constantly dwelt upon in our religious teaching, *the way of salvation*—that little need be said upon it. It is *God's way*; it is the *only way*; it is *simple, easy*; a way for all. Point out that this is the only answer that can ever be given to the question, the only answer that satisfies the deep want of the soul. Press the question on the members of your class: "Hast thou believed on the Son of God?" Happy alike teacher and scholars if they can say, "Lord I believe," even if they have to add with one of old, "help thou mine unbelief."

A word or two will be enough on the fourth topic, and that should be to set forth the privileges of the higher citizenship. This same apostle who could lay so much stress on his Roman citizenship, afterwards in writing to the church in this very place, and most likely with the remembrance of this incident in his mind, could say, as the highest consideration, "Our citizenship is in heaven," Phil. 3: 20, Rev., and writing to the Ephesians he called them "fellow citizens with the saints." Eph. 3: 19. Speak of the honours and glory thereof, and get your scholars to see that it is something to be a follower of Jesus and a partaker of His heavenly kingdom. If you would like to say a word or two on earthly citizenship, teach that whatever privileges there are involve duties, that we cannot isolate ourselves or be careless of the welfare of our fellow-man without guilt.

Incidental Truths and Teachings.—To rejoice in tribulation.

Faith in God lifts the soul above earthly sufferings.

God can give light and joy in the darkest and severest hour.

If called to suffer, remember Jesus.

God can use many means to bring conviction to the sinner.

A prison may become a house of God and a gate of heaven.

One of the first fruits of a change of heart is a desire to confess Jesus.

Another is the manifestation of love to His people.

The soul that believes will be filled with rejoicing.

Happy when households are united in the faith of Jesus.

Main Lesson.—The all important question. *Have you asked it?*—Job 9: 2; Psa. 143: 20; Luke 3: 10; Acts 2: 37; 9: 6.

The answer. *Have you obeyed it?*—John 3: 16-36; Acts 5: 31; 31: 23; Rom. 6: 23; 10: 9; 1 John 4: 9.

THE celebrated statue of Strasburg, which almost all the year round is hung with flags and other emblems of French patriotism) was lately decorated with a large white banner, bearing the *fleurs-de-lis*, which represents the ancient monarchy of France. This decoration being considered seditious was removed by the police.

OUR YOUNG FOLKS.

THE LITTLE LIGHT.

The light shone dim on the headland,
For the storm was raging high;
I shaded my eyes from the inner glare,
And gazed on the wet, gray sky.
It was dark and lowering, on the sea
The waves were booming loud,
And the snow and piercing winter sleet
Wove over all a shroud.

"God pity the men on the sea to-night!"
I said to my little ones;
And we shuddered as we heard afar
The sound of minute-guns.
My good man came in his fishing coat,
(He was wet and cold that night),
And he said, "There'll lots of ships go down
On the headland rocks to-night."

"Let the lamp burn all night, mother,"
Cried little Mary then;
"Tis but a little light, but still
It might save drowning men."
"O, nonsense!" cried the father,
(He was tired and cross that night),
"The headland light-house is enough,"
And he put out the light.

That night on the rocks below us
A noble ship went down;
But one was saved from the ghastly wreck,
The rest were left to drown.
"We steered by a little light," he said,
"Till we saw it sink from view.
If they'd only 'a left that light all night
My mates might be here too!"

Then little Mary sobbed aloud,
Her father blushed for shame;
"Twas our light that you saw," he said,
"And I'm the one to blame."
Twas a little light—how small a thing!
And trifling was its cost;
Yet for want of it the ship went down,
And a hundred souls were lost.

THE QUEEN AND THE CHILD.

Frederick the Great, King of Prussia, had a palace at Schonhausen. One day Queen Elizabeth, the wife of Frederick, was walking in the garden connected with this palace. Her gardener had a little niece named Gretchen with him in the garden. She was on a visit to her uncle. Gretchen lived in the city of Berlin. Her father was a gardener too. He was a poor man, but he was a Christian, and he had taught his little daughter to know and love Jesus.

The Queen talked with little Gretchen, and was so much pleased with her simplicity, and her bright, intelligent answers to the questions she asked her, that she told her uncle to let her come to the palace the next day and make her a visit.

So Gretchen dressed herself very neatly, and went to the palace at the time appointed.

One of the court ladies who knew about it, saw her coming, and told the Queen, who was then at dinner. The good Queen was much pleased to hear that her little visitor had come. She ordered her to be brought in at once. Gretchen ran up to her kind friend, courtesied to her very respectfully, and kissed her dress. At the request of the Queen, she was placed on a chair by her side, where she could see at once all the splendid sight which that table presented. There was a large company dining with the Queen. Lords and princes, and officers of the army, and ladies were there, sparkling with gold and jewels. It was the

first time this innocent girl had ever seen such a sight, and the Queen felt curious to know what effect the brilliant display would have upon her.

Gretchen looked quietly at the costly dresses of the company, and at the beautiful dishes of china and gold that covered the table, and was silent for a while. Then, while all the persons at the table were looking at her, she clasped her little hands and closed her eyes, and repeated in a simple, touching way, this verse of a hymn her father had taught her:

"Jesus, Thy blood and righteousness
My beauty are—my glorious dress;
'Midst flaming worlds, in those arrayed,
With joy shall I lift up my head."

The company were greatly surprised and deeply moved. One of the ladies said to the Queen, with tears in her eyes, "Happy child. We thought she would envy us, but we have much more reason to envy her."

That little girl knew Jesus as the Bread of Life, and she was so satisfied with this Bread, that she did not want the rich and beautiful things that were before her in that great palace. She preferred her own humble home.

THE REPORT OF THE HOUSE.

Amid the blue and starry sky,
A group of hours one even
Met, as they took their upward flight
Into the highest heaven.

Commissioned each to bear above
Whatever had been done,
By little children, good or bad,
Since the last rising sun.

And some had gold and purple wings,
Some drooped like faded flowers,
And sadly soared to tell the tale,
That they were misspent hours.

Some glowed with rosy hopes and smiles,
And some had many a tear;
Others had some kind words and acts,
To carry upward there.

A shining hour with golden plumes,
Was laden with a deed
Of generous sacrifice, a child
Had done for one in need.

And one was bearing up a prayer
A little child had said,
All full o. penitence and love,
While kneeling by his bed.

And thus they glided on and gave
The records dark and bright,
To Him who marks each passing hour
Of childhood's day and night.

O, let us all remember how
Each hour is on its way,
Bearing its own report to heaven
Of all we do and say.

HOW TO BE HAPPY

Eddie was very busy looking over his New Year presents, while his mother sat by hushing Baby Helen to sleep.

"How pretty my card is!" Eddie said. "Mamma, I read what was on it the moment I saw it, though the letters were so queer-looking: 'I wish you a happy New Year.' Of course I'll be happy with such lots of presents. I guess there'll be enough to make me happy till the year is old."

"Did your Christmas presents make you

so, even that one day, Eddie?" asked his mother, as she quietly rocked the baby.

Eddie looked rather ashamed. He recollected how cross he was Christmas morning because Helen had knocked down the great house he had built with his new box of blocks, and how in the afternoon he had to be sent to his room for an hour because he was so naughty when his mother thought it was too damp for him to take his new sled out.

No; presents did not make him happy that day. Would they another time? Just then from the parlour below came up Jane's voice singing softly as she dusted the furniture—

"Happy day, happy day,
When Jesus washed my sins away!
He taught me how to watch and pray,
And live rejoicing every day,
Happy day, happy day,
When Jesus washed my sins away."

"There, Eddie!" said his mother. "That is the only way for even little children to be really happy. If you begin this year asking Jesus to wash your sins away and to make you His loving child, you will be happy, with playthings or without them. I suspect Jesus remembered how He used to play when He was a little child like you. I think it is very probable that He played in Joseph's shop very often with the blocks and shavings, just as you do with your blocks. I know he never felt or looked angry if anyone interfered with Him, though. Who knows but that He helps along the play of little boys and girls who are trying to please Him? He helps grown people with their work, and you can ask Him to bless your play. Jesus is near to bless you. He is with you when you pray to Him, but He is near you at all other times. He is close to you all the day and all the night. You may forget that He is near to you, but He guides you by His spirit while you wake or sleep. His love is round about you. Knowing that He loves you makes you happy."

Eddie kissed his mother and went quietly back to his toys, but he did not forget that New Year's day talk.

READ YOUR BIBLE.

Mr. Hughes, in "Tom Brown," tells an anecdote showing how we may influence others without meaning it.

A fragile boy came to Rugby, and was put under the care of "Tom Brown," and he, with a number of other boys, all slept in one large hall, and at night they all frolicked and played. Before the lights were out they were all ready for bed, and were very much surprised to see this boy kneel down by his bed to say his prayers. One hard-hearted boy thought he would put a stop to this, so he threw his shoe at him, and in turn "Tom Brown" threw his boot at him. That night "Brown" woke up with a heavy feeling, and thought how much ashamed he was when he came there to say his prayers, and that he had promised his mother before he left his home that he would read his Bible every day, and had never read it since he came there, so he thought he would do better. And next morning when he got up he knelt down by his bed and all was silent. Before long all got into the habit of reading their Bibles and kneeling every night and morning. All from the actions of this boy.

