

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE DRESBYTERIAN

TORONTO, FRIDAY, NOVEMBER 11th, 1881.

Vol. 9.—No. 45.
Whole No. 510.

Toronto, Friday, November 11th, 1881.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

SPECIAL OFFER. ³⁸/₅₂

The subscriber offers for a limited period, prepaid by mail,

Schaff's Bible Dictionary
(new edition),

Revised New Testament
(a good copy),

Biblical Revision, Its Necessity and Purpose.
Three books, worth \$4,

FOR \$3 NET CASH WITH ORDER.

JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street, Toronto.

S. S. LIBRARIES. ⁵¹/₅₂

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,
232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
232 St. James Street, Montreal

SELECT SUPERIOR SCHOOL,
12 BLOOR STREET EAST, opposite St. Paul's Church.

The Winter Term will commence on the 6th of November prox. The principal has to say that it will be the aim of its management to make English, French, and Classics the special work of the younger boys, avoiding all effort to force them into Mathematics until their mental development may warrant it. The closest attention, however, will be given to Practical Arithmetic and Mathematics generally, as an examination of the curriculum will show. Vacancies for a few boarders. Application to be made to the Principal,

W. J. TASSIE, M.A., LL.D.,
49 Bloor Street East.
Oct. 24, 1881.

MOWAT, MACLENNAN & DOWNEY,
SOLICITORS, ETC.

Queen City Insurance Buildings, 24 Church Street, Toronto. Oliver Mowat, Q.C., James Maclellan, Q.C., John Downey, Thomas Langton, Duncan D. Riordan.

ROBINSON & KENT,
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, ETC.

Office:—Victoria Chambers, 60 Wellington Street, Toronto.

J. O. ROBINSON, M.A. HERBERT A. E. KENT.

WM. H. SPARROW,
Importer and dealer in Home Furnishing Goods, dealers and jobber in Illuminating and Lubricating Oils, Lamps, Chandeliers, and all kinds of Kerosene Goods and Veterinary Instruments. Manufacturer of Cabs, Water Filters, Refrigerators, and every description of Tin, Sheet Iron, and Copper Ware.

Wolverhampton House, No. 87 Yonge St., Toronto.

NEW BOOKS. ¹⁵/₅₂

EVERY DAY LIFE IN INDIA. By D. Rowe, M.A. for many years a missionary in that country. Illustrated with thirty (30) original photographs. 12mo., cloth, \$1.50. 65

IN THE BRUSH; OR OLD-TIME SOCIAL, POLITICAL AND RELIGIOUS LIFE IN THE SOUTH WEST. By Rev. Hamilton W. Pierson, D.D., ex-President of Cumberland College, Kentucky. With illustrations. 12mo., cloth. 2 65

EAST OF THE JORDAN. A record of travel and observation in the countries of Moab, Gilead and Bashan, during the years 1875-77. By Selah Merrill, Archæologist of the American Palestine Exploration Society. With illustrations and a map. An introduction by Professor Rowell D. Hitchcock, D.D., President of Union Theological Seminary, New York. 8vo cloth. 4 50

THE INTELLECTUAL LIFE. By Philip Gilbert Hamerton. With a portrait of Leonardo da Vinci. 12mo., cloth. 2 25

FOUND MY HOUSE. Notes of Rural Life in France in Peace and War. By Philip Gilbert Hamerton. 12mo., cloth. 2 25

"The style of this writer is a truly admirable one—light, picturesque, without being shallow, and dealing with all subjects in a charming way."

BUILDING ERAS IN RELIGION. By Horace Bushnell. A list of articles given to his publisher, to be used as the material for a book to be published after his death. 12mo., cloth. 1 65

FOR SALE BY
N. URE & Co.,
SUCCESSORS TO
Hart & Rawlinson,
5 KING ST. WEST, TORONTO.

CANADIAN PACIFIC RAILWAY.

EMORY'S BAR TO PORT MOODY.

NOTICE TO CONTRACTORS.
Tender for work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the west end of Contract 60, near Emory's Bar, a distance of about 85 miles.

Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next at which time plans and profiles will be open for inspection at the latter's office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in.

Mr. Marcus Smith, who is in charge of the office at New Westminster, is instructed to give Contractors all the information in his power.

No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tenders for C. P. R."

F. BRAUN,
Secretary.

Dept. of Railways and Canals,
Ottawa, Oct. 24th, 1881.

REVOLUTION Prices, \$1.50 S S library books for 5 cts. each. \$1.50 temperance books for 5 cts. each. 25c. pkgs. reward cards for 10c. 25c. \$1.50 holiday books for 10c. Teachers' library of 12 books for \$1.50—worth \$15.—single copies, 12c. each. Also full line S. S. banners, pledge rolls, and of Hope certificates, Chromos, wall maps, etc. at prices that will astonish. Testaments 5c. and upwards. Most complete teachers' Bibles only \$1.50. See adv. religious press. Catalogue free. Address: **DAVID C. COOK,** stationer and bookseller, 143 Madison St., Chicago.

IT PAYS to sell our Hand Printed Tracts and Circulars free. G. A. Harper & Co., Toronto, Ont.

JOHNSTON & LARMOUR,
TAILORS, ³⁰/₅₂
No. 2 Rossin Block, Toronto.

HENRY WALTON, ²⁸/₅₂
MERCHANT TAILOR,
39 King Street West, Toronto.

DOMESTIC SEWING MACHINE.
A. W. BRAIN, Sole Agent,
7 ADELAIDE STREET EAST, TORONTO.

H. J. MATTHEWS & BRO., ⁴⁸/₅₂
MANUFACTURERS AND IMPORTERS OF
Picture Frames, Mountings, Mirrors,
Mirror Plates, Engravings, etc.

HANNA BROS., ⁴²/₅₂
428 and 430 YONGE STREET,
Manufacturers of and dealers in all kinds of BOOTS and SHOES. Handmade work a specialty.

R. MERRYFIELD, ³³/₅₂
PRACTICAL BOOT & SHOE MAKER,
THE OLD STAND
190 YONGE STREET,
Order Work a Specialty.

UNION FIRE INSURANCE COMPANY.
Government Deposit the Largest in Ontario.
HEAD OFFICE, TORONTO.
Hon. J. C. AIKINS, A. T. McCORD, MANAGERS.
JAMES BRANDON, AGENT.

DRESBYTERIAN
Normal Class Teacher,
OR A
PREPARATORY COURSE OF STUDY,
Designed to help the present and future Christian worker in the Church to a larger grasp of the Word of God, and to assist in preparing them for the important office of Sabbath School Teachers.
BY REV. JOHN McEWEN.
Every Sabbath School Teacher, as well as every attending teacher, should have a copy of this work.
Price 3 cents; in cloth, 50 cents. Mailed to any address free of postage.
C. BLACKETT ROBINSON,
6 Jordan St., Toronto.

THE SABBATH SCHOOL
Teacher's Companion.
BY REV. JOHN McEWEN,
The Teacher and Senior School's Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July, is now ready.
This book will be found to meet a felt want in the International System of S. S. Lessons. It presents the entire Book of Scripture in a connected and progressive form—taking up the dropped link, of connection between the lessons. It has a Normal Class Exercise on Bible Investigation, illustrated by the Book of Genesis.
Price 10 cents per copy, or \$1.00 per dozen. Sent any address, post free, on receipt of price.
C. BLACKETT ROBINSON,
6 JORDAN ST., TORONTO.

KENT BROS., ³⁰/₅₂
Watch Manufacturers & Jewelers.
THE LARGEST ASSORTMENT OF
Watches, Clocks, Jewelry, Spectacles,
and Silverware in Canada.
WHOLESALE AND RETAIL.
Send for price list and catalogue.
Indian Clock, 168 Yonge St., Toronto.

THE STANDARD
Life Assurance Company.
ESTABLISHED 1825.
HEAD OFFICES,
Edinburgh, Scotland; and Montreal,
Canada. ⁵/₂₆

Total Risks, about..... \$95,000,000
Accumulated Funds, over..... 27,700,000
Annual Income about 4,000,000, or over \$10,000 a day
Claims paid in Canada, over..... 2,300,000
Investments in Canada..... 1,300,000
Total amount paid in Claims during the last eight years over \$15,000,000, or about \$5,000 a day.

Claims settled in Montreal, giving to this Company all the advantages of a local office, with the benefits of an extended business and connection otherwise.

Loans advanced on Mortgage of Policies to the extent of the Office value.

Advances made on Church Property at moderate rates.

R. H. MATSON, W. M. RAMSAY,
Agent Toronto District. Manager.
39 Toronto St.

PORCELAIN COMPANY,
Toronto, Ont. ²¹/₂₆

Tea Sets, Breakfast Sets,
Dinner Sets,
Dessert Sets, Toilet Sets,
TABLE GLASSWARE, SILVER PLATED WARE, CUTLERY, FANCY GOODS, &c.,
PORCELAIN COMPANY,
Show Rooms, 29 King Street West.

EXAMINE our method of teaching. Watch the progress of our students.

Investigate our claim to be the most thorough and practical school in Canada, and before spending your money, satisfy yourself that it is so.

British American Commercial College,
Toronto, is the place to learn business. No institute offers equal advantages to young men. Students enter at any time. For circulars, and specimens of Penmanship,
Address the Secretary.

GRATEFUL—COMFORTING
EPP'S'S
(BREAKFAST)
COCOA ⁹/₅₂
JAMES EPPS AND CO.,
HOMOEOPATHIC CHEMISTS,
LONDON, ENG.

BEATTY ORGANS AND PIANOS.

1881. ORDER NOW FOR 1882. CHRISTMAS PRESENTS.



New Style No. 2023

Price, \$297.50

INCLUDING ELEGANT COVER, STOOL, BOOK & MUSIC.

THIS SQUARE GRAND PIANO New Style No. 2023 has all modern improvements. Magnificent Rosewood Case, 3 Columns in Front, 7th Octave. All round Corners, Carved Legs and Lyre; Heavy Serpentine Moulding, back and front finished alike. Beatty's Best Iron Frame, Improved Soft Pedal, Overstrung Bass, Agraffe, French Grand Action, Double Cupped Hammers. Length, 7 ft. Width, 3 ft. 6 in.; Weight about 1000 lbs.



HOLIDAY OFFERS. Now is your time to order PIANOS and ORGANS. Having largely increased my facilities for manufacturing, my Holiday Offers for 1882 are decidedly the lowest I have ever made. Send for full particulars. Special Low Prices given on one hundred different instruments. ORGANS \$210 to \$325 to \$425. Have you seen "BEATTY'S BEST" PARLOR ORGAN? It is a magnificent instrument, price only \$207.50. "BEATTY'S BEST CHAPEL ORGAN" \$27.75. The "LONDON" is \$125.00. 3 full sets Needs, only \$25.00. THE "PARIS" now ordered for \$80.00. Other desirable new styles now ready. PIANOS Grand, Square and Upright, \$125 to \$1,000. Every instrument is fully warranted. Satisfaction guaranteed or Money refunded, after the instrument has been in use a week. Nothing can be finer than this.

How to Order.

REMIT by POST OFFICE MONEY ORDER, Bank Draft, Registered Letter or by Express Prepaid. Money refunded and freight charges paid both ways by me, if not as represented. "Beatty's" is a grand name.

VISITORS ARE ALWAYS WELCOME. A Free Coach with polite attendant meets all trains. If you cannot call, be sure to write for Catalogue before buying elsewhere. Address or call upon **DANIEL F. BEATTY, Washington, New Jersey.**

ST. JACOBS OIL



THE GREAT GERMAN REMEDY FOR RHEUMATISM,

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims. Directions in Eleven Languages.

SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE. **A. VOGELER & CO.,** Baltimore, Md., U.S.A.

Scientific and Useful.

TOMATO AND PEA SOUP.—Put a dozen of tomatoes after they are peeled over the fire with three plates of stock, and stew one hour. Strain, rubbing the pulp through the colander, add what was left yesterday of the pea porridge, season to taste, simmer half an hour, and pour upon dice of fried bread into the tureen.

OLD-FASHIONED BAKED APPLE.—Take juicy apples, pare and core whole; use a large corer. Put side by side in a baking pan and fill up centres with brown sugar, pour into each a little lemon juice, and stick in each a long piece of lemon rind cut; put enough water in the bottom of the pan to prevent the apples from burning, and bake gently until done.

OLD-FASHIONED APPLE JELLY.—Take twenty large, juicy apples, pare and chop; put into a jar with the rind (yellow part) of four large lemons, pare thin and cut in bits; cover the jar closely and put in a pot of boiling water; keep water boiling hard all around it until the apples are dissolved; strain through a jelly bag, and mix with the liquid of the four lemons; to one pint of mixed juice, one pound of sugar; put in the kettle, and, when the sugar is melted, set it on the fire, and boil or skim about twenty minutes, or until it is a thick, fine jelly.

TEA CREAM.—Put half an ounce of fine orange-flavoured Pekoe tea into an earthen-ware teapot, and pour on it a pint of boiling milk. Let it stand until nearly cold, when pour it off fine, and, if necessary, strain it through muslin, as it must be free from every particle of leaf. Put the tea-milk into a bright stewpan, and sweeten to taste; let it get hot, add to it a gill of rich cream and the yolks of five eggs. Stir over a slow fire until it becomes a thick custard. When taken off the fire, stir occasionally to prevent a skin forming on the top. Serve in a deep glass dish, with Savory finger biscuits as an accompaniment.

ELLEN'S BREAD.—Take two-thirds of a yeast cake dissolved in a little warm water, and two teaspoonsful of sugar. Pour this into three quarts of flour with one teaspoonful of salt added. Mix well with one hand, adding warm water (about one pint), then knead well for twenty minutes, adding flour enough, and so more, to clean the dough from the hands and the pan. Cover with a thick cloth, let it stand all night, and mould out in the morning, not kneading any more than is necessary. Let it stand in pans till light. This fills two long, narrow pans, and makes a set of patty pan rolls. Pans are to be filled full.

CHARLOTTE RUSSE.—Take half an ounce of gelatine, and put in only just enough warm water to cover it; while this is slowly dissolving take one pint of thick, sweet cream, and whip it to a stiff froth; beat well the white of one egg; after the gelatine is dissolved boil it for two or three minutes, then sweeten and flavour it; when it is about as warm as new milk, add the cream and egg and beat the mixture until it is cold. If the sponge cake over which this is to be turned is baked on a large, round tin which is scalloped around the edge, it adds much to the pretty effect of the dish. Put the cake while warm, to prevent its crumbling, into a round dish, allowing the scallops to show on top; then pour the whipped cream over it.

PLAIN PEANUT CAKE.—This is a good school cake, and, if covered with sugar-icing, is rich enough for children's birthday parties. Make two pounds of flour into dough, with two ounces of German yeast and three gills of tepid water. Let it rise for an hour, then work in a pound of dissolved butter, six eggs well beaten, the rind of a lemon, half a small grated nutmeg, a pound of stoned raisins, a pound of currants, and half a pound of candied peel, shredded finely. When all the ingredients are mixed, beat the cake up well, and let it rise in a warm place for an hour, then put it into a greased tin, and bake in a good oven for two hours. If made into more than one cake, it will not take so long to bake. A still plainer cake can be made by using either half the quantity of butter, or of lard, or dripping, and half the number of eggs, and a little less fruit.

MILLIONS IN IT.
J. D. Alexander, editor News, Barnesville, Ga., U.S.A., says: "For the past twelve months I have been suffering with inflammatory rheumatism. I tried several physicians, but they failed to relieve me. A friend recommended St. Jacobs Oil. I at once procured a half-dozen bottles, which I have used, and find that it is improving all the time. It relieves me at once when I am suffering terrible pain, and prevents me from spending many sleepless nights. Nothing has done me so much good."

ESTERBROOK STEEL PENS

Leading Numbers: 14, 048, 130, 333, 161.
For Sale by all Stationers.
THE ESTERBROOK STEEL PEN CO.,
Works, Camden, N. J. 25 John Street, New York

Ayer's Hair Vigor,

FOR RESTORING GRAY HAIR
To its Natural Vitality and Colour.

Advancing years, sickness, care, disappointment, and hereditary predisposition, all turn the hair grey, and either of them incline it to shed prematurely. Ayer's Hair Vigor, by long and extensive use, has proven that it stops the falling of the hair immediately, often renews the growth, and always surely restores its color. It stimulates the nutritive organs to healthy activity, preserves both the hair and its beauty. The healthy, weak or sickly hair becomes glossy, supple and strengthened; lost hair regrows with lively energy; falling hair is checked and established; thin hair thickens; and faded or gray hairs assume their original color. Its operation is sure and harmless. It cures dandruff, heals all humors, and keeps the scalp cool, clean and soft—under which conditions, diseases of the scalp are impossible. As a dressing for ladies' hair, the Vigor is prized for its graceful and agreeable perfume, and valued for the soft lustre and richness of tone it imparts. Prepared by **DR. J. C. AYER & CO., Lowell, Mass.,** Practical and Analytical Chemists. Sold by all Druggists and Dealers in Medicine.

LONDON UMBRELLA STORE.

ESTABLISHED 1846.

H. W. WEST, manufacturer and importer of Umbrellas, Parasols, Trunks, Satchels, and Valises, to Market Street, Highgate, London.

236 Yonge St., opposite Gould St., Toronto.
Covering and repairing promptly attended to.
P.S.—This is my ONLY place of business. No connection with any other house of the same name.

GOLD, SILVER, AND STEEL Spectacles and Eyeglasses

fitted with SUPERIOR GLASSES, and adapted to all kinds of vision.

C. POTTER, Optician,
31 KING ST. EAST, TORONTO.
Special attention paid to the proper fitting of glasses to the eye.

WOLTZ BROS. & CO.,

Watches, Diamonds, Fine Jewellery,
Electro, Plate and Sterling Silver Ware
29 King St. East, Toronto.

FRENCH'S HOTEL

European Plan.
Opposite City Hall, Court House, and New Post Office,
NEW YORK.

Priees reduced. Rooms, 75 cents and upward
Special arrangements made with excursion parties.

EARLE'S HOTEL

one of the best hotels in NEW YORK for the travelling public. Elegant in appointments, centrally located, and most economical in price.
Casal and Centre Sts., near Broadway,
NEW YORK.
Rooms and Board \$4.50 per day, and at the same rate for parts of a day.

CLINTON H. MENEELY BELL CO.,

successors to Meneely & Kinighy,
BELL FOUNDERS, Troy, N.Y.,
Manufacture a superior quality of bells. Special attention given to Church Bells.
Catalogue sent free to parties ordering Bells.

THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY.

Established 1762. Bells of all sizes. Warranted satisfactory and durable.
MENEELY & CO., WEST TROY, N.Y.

BUCKEYE BELL FOUNDRY

Bells of all sizes for Churches, Schools, Fire Alarms, etc. FULLY WARRANTED.
VAN DYKEN & CO., Cincinnati, O.

AGENTS WANTED for the West and Pacific Selling Bibles, Tracts and Bibles. Prices reduced 35% for Cash. Phila., Pa.

HOPE FOR THE DEAF

Dr. Peck's Artificial Ear Drums
PERFECTLY RESTORES HEARING and performs the work of the Natural Drum. Always in position, and is invisible to others. All conversation and all whispers heard distinctly. No need of glasses. Send for descriptive circular with testimonials. Address, **E. F. E. PECK & CO., 555 Broadway, New York.**

W. WHARIN & CO.,

Established 1854.
Watches, Jewellery, and Silverware.

Every description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated.
Jewelry and Silverware manufactured, and repairs neatly executed.
47 King Street West, Toronto.

MONEY LOANED

AT **24**
SIX PER CENT.
—52—
Stocks, Bonds, and Debentures
bought and sold on commission.

ALEXANDER & STARK,

Members of Toronto Stock Exchange,
TORONTO.

123 Adelaide Street West, Toronto.

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, NOVEMBER 11th, 1881.

No. 45.

WE want all our old friends to help extend the circulation of THE PRESBYTERIAN. Premium Lists have been forwarded to all who aided in past years; but should any miss reaching their destination, a postal card intimating the fact will get an immediate reply. Now is the time to commence the work. New subscribers are entitled to balance of the year, free.

NOTES OF THE WEEK.

TO take a religious paper it is only necessary to save five cents a week. Any child can do this by running errands or doing a little extra work. Try it!

THE "Edinburgh Review" oracularly says: "Every phase of New Testament scholarship was represented in the New Testament company, but the niceties of idiomatic English appear to have found no champion."

THE Paris Bible Society has just issued a revision of the French Bible, the work of twelve scholars selected by the Society. The publication did not create as much interest as did the late English Revision, so much for the effect of Romanism in France.

As a specimen of the foolish things that can be said when men see but one thing, we quote a short extract from a Baptist paper: "But for infant baptism the Church of Rome could never have existed; it made the Church of Rome, and now the Church of Rome makes it."

THE "Church Times" of London, which professes nothing so much as reverence for the historical Church of England, a few hours after Dean Stanley's death told its readers that the late Dean managed Westminster Abbey as a combination of the Crystal Palace and Madame Tussaud's, with a dash of the Necropolis, and that his absorbing desire was "to secure eligible corpses for interment."

BEWARE of an irreverent tone in the pulpit. Sanctimoniousness lies away on one extreme, undue familiarity with the exalted Lord lies on the other. "A lawyer, who once heard a popular clergyman offer prayer, said: 'If that dominie should address the judge of any Court of Common Pleas in the style in which he addresses the Almighty, he would at once be fined for contempt of court.'"

DR. TALMAGE is nothing if not extravagant. Sabbath week he closed a sermon on the newspapers with the following words: "The Christian newspapers will be the right wing of the apocalyptic angel, and the printing press will be the front wheel of the Lord's chariot." But the best thing Dr. Talmage ever did was to get out of a newspaper, and somehow a great many people call the rant which he talks "eloquence."

IN writing from Jerusalem, Dr. Herman Guthe (who, by the way, is editor of the "Zeitschrift des Deutschen Palästina-Vereins") announces that he has the best of material for reading the Siloam-conduit inscriptions, and is able to set the rendering of Professor Sayce to rights in several not unimportant points. In the vicinity of the Pool he also found an unusually large amount of fragments of glass and earthenware, but of comparatively late age.

THE eminent Scotch divine, Horatius Bonar, has said: "While unbelief in various forms is coming in as a flood upon our land, it is comforting to see how faith is returning to France. Superstition and scepticism are in repute with us. They are losing favour with our Southern neighbours. The present French mind seems as open to truth as ours is to error. The Bible is amongst us as a stale and familiar volume; to them it is a fresh book of interest, of wonder and joy."

A WRITER in a contemporary, referring to the value of a religious paper in the family, uses the following strong language: "So deeply do I feel the need of

such a paper as an educating force in my life and home, that I count it not among the luxuries, but necessities of my table. And I am sure that where it is taken and read it will be an invaluable educator of both the home and the church into the life which we live by the faith of the Son of God." Help us, therefore, to circulate THE PRESBYTERIAN more and more widely.

THE Free Church of Italy, best known through Father Gavazzi, was organized by a General Assembly at Milan, in 1870. It is a purely Italian organization, not one of the preachers, except Gavazzi, according to the report of 1876, being able to speak English. The Free Church has been quite prosperous. Though it has derived much of its financial support from Great Britain and the United States, its affairs have been managed so as to avoid contracting debts, which fact is given as a reason why still better progress has not been made.

THE McAll Mission is now entering on the tenth year of its existence with the most cheering prospects. It has now fifty stations in France, twenty-nine of which are in Paris. Ground has been broken in St. Etienne, a large and rapidly growing manufacturing town. The working classes, who form the majority of the people, are nearly all infidels. Some opposition was roused at first, but the halls are now crowded with attentive hearers. Gospel hymns are very popular. "Tell me the old, old story" is as widely sung in the French as in the English tongue. The Bible also often foreruns the preacher. Seven millions of copies have been distributed in France by the British and Foreign Bible Society, principally among Romanists.

THE Japan "Gazette" of September 26th, which has just come to hand, devotes its principal article of two columns and a half to an account of the religious services held on the previous day at the Union Church in Yokohama, in commemoration of the late President. United States Minister John A. Bingham, Admiral Clitz and staff, and other public functionaries, were present, and the whole occasion was solemn and appropriate. The porch-way and the pulpit were draped, and many of the audience wore deep mourning. Rev. J. H. Ballagh preached the sermon. Other parts of the service were conducted by Rev. J. L. Amerman, Rev. A. A. Bennett, and Rev. J. Soper. The holding of this service, and the extended notice taken of it by the leading journal of the country, are events worthy of mention.

THE progress of civil and religious liberty in Austria has been in direct opposition to the strenuous efforts and the anathemas of the Church authorities. Austria has been for ages one of the main supports of Rome, but she has been defeated by Protestant Prussia and the temporal power of the Pope has been overthrown. Religious liberty has been, ostensibly, granted to Protestants, and this populous field awaits now the sowing of the seed broadcast. Eighty per cent. of the people of Hungary are now Protestant, and in Bohemia many conversions have been made. But in the new provinces of Bosnia the circulation of the Bible is restricted far more than under the late Mohammedan rule, and in Moravia and the Tyrol the agents of the Government are very severe against whatever is opposed to Papal rule.

MR. RASSAM finds a complete fulfilment of all the inspired men of old foretold respecting the destruction of Babylon. "If any one wants to be convinced how literally and truthfully the different prophecies about the utter destruction of Babylon have been fulfilled, he has only to visit that country and see with his own eyes the complete desolation of what was once upon a time called in Holy Writ 'the glory of kingdoms.' Indeed, the destruction of that city was so complete that one wonders whether the accounts given of its greatness and magnificence by different Greek and other historians were not rather exaggerated; but the words of God cannot fall to the ground, as Isaiah

predicted that 'the beauty of the Chaldees' excellency shall be as when God overthrew Sodom and Gomorrah;' and again: 'Babylon is fallen, is fallen, and all the graven images of her gods He has broken unto the ground.'

THE Congregational Jubilee Fund reached £70,000 before the close of the Manchester meetings, which have left only the pleasantest remembrances behind. The "Nonconformist" says the Congregationalists at Manchester caught a little of the Methodist "fervour and passion," and have entered upon a new epoch. It says: "Its (the Union) attention was concentrated on the work which the Free Churches have to do, rather than on the assertion of the rights they have to maintain. Almost every part of that work, at home and abroad, was passed under review, and so discussed as to exhibit a deep conviction that, by the efficient doing of that work, Congregationalists would supply the most conclusive argument as to the value of their own system. The meetings were eminently practical throughout, and in this respect derived considerable benefit from the American visitors. The presence of these Transatlantic friends in such numbers was itself a pleasing feature of the meetings; but such a speech as that of Dr. Storr's on home missionary work has a distinctive value of its own, as pointing the way to that wide concentration of evangelistic force by which alone the work of Church extension can be done."

THE Rev. Dr. William M. Taylor, of the Broadway Tabernacle, New York, being asked by a reporter of the New York "Evening Post" to what extent the Revised Version of the New Testament had been adopted in the Congregational Church, said that it was fast replacing the old version in the pulpits. A significant step in this connection was its adoption in Yale Seminary, an institution which has great influence in the Congregational Church. For himself, Dr. Taylor believes that a further revision, in which some account of the consensus of criticism will be taken, will be found advisable before the revision committee disbands. Especially on the score of its English will it need revision, he thinks. The revisers had apparently been too much engrossed by the Greek to consider the English, and the result was that many passages were almost literal translations from the Greek, but had lost all English flavour even to becoming almost unintelligible. The work should be revised again, if only for the purposes of substituting idiomatic English for such passages as the following, in St. John xvii. 24: "Father, that which Thou hast given Me, I will that, where I am, they also may be with Me; that they may behold My glory, which Thou hast given Me."

IT was deemed necessary by Pope Pius IX., in 1876, to send an apostolic delegate to Canada, with instructions to confer with the Catholic bishops in reference to questions which had arisen with reference to the meddling of bishops and priests with political matters. Another decree has just been issued on the same subject by the present Pope. It states that there is too much of such interference in politics by the clergy, and, to remedy this excess of zeal, the bishops are reminded that the Vatican, in condemning Liberalism, does not mean to condemn all parties bearing the name "Liberal." It refers only to doctrine; not to politics. Therefore those Catholics who say the Church condemns the Reform party in Canada do not say truly. As to what steps shall be taken concerning Catholics who, on account of alleged undue influence by the clergy, appeal to the courts, the Vatican will lay down no rules, leaving such cases to the bishops, who are to take care to guard the honour of the clergy, and to observe "the greatest reserve in regard to political affairs, especially where there is danger of provoking violent war against the Church, Protestants being already prejudiced and irritated against the clergy, under the pretext of undue influence in political elections." The decree concludes with saying it is the intention of the Holy See to have these instructions "vigorously enforced."

OUR CONTRIBUTORS.

THANKSGIVING.

PART OF A SERMON BY REV. JAMES LITTLE, BOWMANVILLE.

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us."—1st Thess. v. 18

"In every thing give thanks"—1 Thess. v. 18

The sweet singer of Israel opens one of his beautiful songs of praise with the words, "It is a good thing to give thanks unto the Lord." The very mention of lovingkindness received from God is profitable to the recipient. It is also well pleasing to the bestower. Every review we take of God's mercies tends to awaken and strengthen in our souls feelings of obligation, gratitude, and praise to Him, and if we cease to recall and meditate on his favours, they will soon fade from our recollection and be forgotten, and we will cease to have either sense of indebtedness or desire to give thanks for them. The return of an annual day of thanksgiving affords us a happy opportunity of taking such review, and of presenting the tribute of a becoming gratitude; and since we have been convoked to-day by the representative of the Crown to unite with all our fellow-countrymen in giving thanks for the mercies of the year to Him "from whom all blessings flow," we may conjoin in this service the duty of good citizens with that of humble Christians. And we earnestly ask the Lord to be in this and in all the assemblies throughout the Dominion, which meet to-day to render thanks for his mercies. May He both inspire and accept our united offering!

In the first part of the Scripture announced as our text we have the prophet Isaiah declaring that he "will mention the lovingkindnesses of the Lord and His praises, according to all that the Lord has bestowed on us," or, giving the first verb the causative sense contained in the original, putting for lovingkindnesses its synonym, *mercies*, and leaving out the pleonastic copulative *and*, we may read his words, "I will cause the mercies of the Lord to be remembered, the praises of the Lord, according to all that the Lord hath bestowed on us." Thus the prophet recalls and makes mention of God's mercies bestowed on His people, both that He may cause them to remember favours already received, and that God may also be reminded of them through the expressions of his people's gratitude. In the second part of the text we have the apostle Paul urging on those he addresses the discharge of an important duty, viz. giving thanks for every thing God is pleased to bestow on us. Says he "In every thing give thanks." The apostle enjoins the duty for which the prophet's review of God's mercies prepares the way. They unite in furnishing us with a theme for our thought, which is appropriate for the occasion, and which I hope may be profitable to us, i.e., mentioning the objects and urging the duty of thanksgiving, or briefly, the objects and motive of our thanksgiving.

I. In the first place, we will endeavour to help you to remember God's mercies by making mention of some of them. When we consider them in their widest extent, they appear numerous as the blades of grass in spring, or the leaves before the winds of autumn. They are spread before us in the heavens over our heads, and come down on us in the floods of light which the sun scatters over us by day, and the moon and stars by night. We also enjoy them in the bounties which a generous earth beneath our feet so freely yields to supply the wants of all things that live. All nature is full, and overflows with God's mercies, even as springs of sparkling and refreshing waters when gushing from an unseen and inexhaustible source; also in the capacities and cravings of our natures in connection with the abundant means provided for appropriately filling and satisfying them. As in our own constitution and nature, so in the constitution and nature of things, God's mercies abound. In the managing as in the working of the world God shews his benevolence toward all sentient creatures. He affords provision and protection even to the weakest of his creatures, through those instincts for seeking needed food, and readiness for escaping from impending danger, which He has given them. It would be most pleasant, did time permit, to traverse these fields over which God's mercies are scattered so liberally, and gathering some of them, to cause you to remember them. But we must limit our survey by

the time at our disposal and by the object for which we have to-day been called together. We shall therefore employ the time remaining to us in bringing before you, under a few general points of view, the mercies which God has bestowed on us as a people during the year.

We may first mention in a general way the increase of our temporal prosperity in the year. The channels of all kinds of business flow with a fuller and more vigorous current than for some time before. All our industries are both more active and remunerative. Agriculture, manufacturing and commercial pursuits and interests have made generous returns for the skill and labour invested in them; also, every kind of labour finds ready employment and fair wages. The increase of our fields and of our stocks is not merely equal to meet the wants of home consumption, but yields a large surplus for the wants of those who elsewhere need them. Then the facilities for transportation of all marketable products is increasing through the enterprise of competing lines, as well as the opening up of new ones. Besides, the area for the profitable prosecution of farming and agricultural industries is widening indefinitely in the new and productive lands of the North-West. In them a rapidly increasing population, whose enterprise and perseverance must command success, will be sure to attract many new settlers to that new region. The outlook for national development as well as personal advantage in this vast field is most promising. There are good possibilities there opening before us, and while we hail them with joy, we admit it is this rather than what is actually realized for which we are grateful. It is with us, to a large extent, as when we look on a fine and healthy child who promises by-and-by to become a vigorous man, we are delighted with the child, not because we see him actually a man, but because we see in him the possibilities of all we admire in a man. We see greatness in type, in promise, as it were in prophecy. These great possibilities will in due time become, no doubt, great realities. The future which opens before the country now is, and for many years must be, toward the west. One of the chief factors in realizing a full success will be the successful opening and operating of that great national work, the Canada Pacific Railroad. When it rushes over the thousands of miles between the eastern and western borders of the country, it will be the bearer of thousands of thrifty settlers to their new fields, and of carrying their products to the markets of the east. As then we take the most cursory view of our increasing prosperity for the year, we thank God as well for the possibilities opening before us, as for all actually realized. But to be more specific, we must mention the general enjoyment of good health by our people during the year as a great mercy for which we are to give thanks. It is indeed true that not a few have borne pain or been under the power of disease. Some have been afflicted in the members of their families, and the homes of others have been darkened by the shadow of bereavement. This must be true in every year of our world's history. There can be no escape from it while we are liable to disease and death. We have not been visited, however, by any distressing epidemic, wasting plague, or noisome pestilence, though a year ago numerous predictions of such calamities were made by prophets of evil, who saw fearful omens in the sky portending great disaster in this year. It was asserted that because certain of the larger planets would be in conjunction, and in their orbits would be in the position of *perihelion*, great climatic and atmospheric disturbances would take place, and malarial influences become so active that all great centres of population in the old world would by disease be decimated or wholly depopulated. No such scourges, we are happy to say, have wasted the people of the east, nor disturbed us of the west. There has not even been the appearance of that too frequent and always dreaded visitant, the yellow fever, to any portion of the southern seaboard. It is God, the God of Providence, who is full of goodness and mercy, and not chance, or astrology, or luck, who rules in the realm of life and health. And we give joyful thanks to Him to-day for shielding us from all such calamities, and for clothing our faces with the glow of health, as well as our loved ones who are not with us.

But again, for the blessing of peace throughout the land, and around all our widely extended border, we render thanks to-day. No sounds of war have been heard either from invading foe or of civil strife. Our

tranquillity has been so undisturbed that we have been able to devote our undivided strength and time to prosecuting the arts of peace. Those of us who know nothing of the evils of war from experience of them may be well satisfied to remain long in practical ignorance of them. For soon it lays the hand of a complete paralysis on every industry, and stays the productive energies of a people. It also wastes their accumulations and destroys their resources; besides, it spreads feelings of insecurity and alarm among a people. With a frontier so vast and a population so sparse as ours, great would be our danger if nature, happy circumstances and the favour of Providence did not combine for our defence. But on three sides we have the impregnable defences of nature—the Atlantic Ocean on the east, the Pacific on the west, and along our undefined northern border we have a fortification stronger than a Chinese wall, in the girdle of almost perpetual ice and snows encircling us. Then along our vast southern frontier we have a powerful and friendly neighbour, to whom we are related by the strong ties of sameness of origin, of language, of religion, and of civilization; and never have these ties united us in closer or stronger friendship, we are happy to believe, than at the present time. Long may we each, pursuing the path of his own orbit, exert a beneficial influence on the other, and therein move on to the highest prosperity!

Closely related to the blessing of peace is the universal prevalence of security and civil order. The fabric of civil government is constructed, and power is lodged in the hands of its chief officers mainly for the protection of life and property. We are surely enjoying these blessings in a pre-eminent degree. Also, justice is dispensed with impartial hand to all the people, and is not swayed from its proper course by either personal influence or interests. We even venture to assert that no country of such extent, at so early a period in its civil life, can boast a greater degree of order and security; nor has any country under like circumstances sustained a judiciary so able, so far above reproach, and so faithful to its high trusts. It is matter of gratitude, and perhaps of congratulation, that though we are not far from the bitterness of political agitation and party strife, no outrage has, during the year, been committed against any of our leaders or rulers.

We looked with horror at the sad spectacle presented to us a few weeks ago of the head of a great and free state suddenly struck down by the murderous bullet of a cowardly assassin! and this when he was in the prime of life, in the enjoyment of rare popularity, and fulfilling to the general satisfaction the high trusts which not long before had been committed to him by the voice of the popular suffrage. We abhor and detest the crime which has deprived our neighbours of the United States of a citizen so irreproachable, of a statesman so able, and of a President so exemplary. We even wonder that in a country regarded as the home of freedom and the guardian of liberty, so fell an outrage could be perpetrated; and it is also saddening, though not perhaps so strange, as we roll the curtain of the year a little farther back, to gaze on another tragedy in some respects so like this, but in others so wholly unlike it, i.e., the destruction of the life of the Czar of the ancient autocracy of Russia by a missile hurled by that incarnation of anarchy and destructiveness known as Nihilism. Alexander II., though not the head of a popular government nor sovereign of a free people, was yet a lawful, and, in comparison with most of his predecessors on the throne of Russia, a clement ruler. It will, no doubt, be a topic which will interest some of the students of political history to explain how in the same year, in the broad light of day, by similar means, while each was peacefully pursuing his proper duties, the heads of two countries so different in their forms of government, in their political principles, and in the exercise of popular rights and enjoyment of popular freedom, should be cut off in so tragic and so cowardly a manner. We do not boast of, but are thankful for, freedom during the year from such outrages on the lives of our honoured and prominent citizens. And we heartily thank God for peace, good order and security, in all parts of our country, for all classes of our people.

Also, we must recall and mention another mercy which God has bestowed upon us in the bountiful harvest and fruitful year He has given us. The increase of the field has been generous. We have plenty to supply the wants of all our people and also our cattle,

There is even a superabundance, for which there is need in the mother country, and good prices are offered in return. Our season, unlike that of the United Kingdom, which was so much ruined by excess of rains, has been most favourable both in the time of maturing and of ingathering. Our flocks have also been multiplied, and our cattle have not been suffered to decrease. The supply of our comforts and the increase of our wealth from these sources has been much. Also, our trees have not cast their fruit, but in their season have yielded us their delicious stores. We have enjoyed the luscious berry, and we have plenty of the mellowed apples. From field and flock, from garden and orchard, even from the lakes and rivers, God has made bounteous provision for us. We cannot justly say less, or otherwise, than "He has crowned the year with his goodness."

And upon passing from this review, and while our hearts are full of grateful recollections of God's bounties, let me remind you of what we owe to any among us who may, from any cause, have been unable to secure the portion they need. Let us with kindly eye look after them, and with modest yet liberal hand supply them. The poor are God's pensioners, and we who are stewards of God's bounties are their wards. In dealing with them and for them, we do a service also for God. There is plenty provided by the Father for us all, and let us not withhold help where it is needed. Even let us seek out every one of our brethren who may need; nor let us be so curious in criticizing the poor stranger who may sojourn among us, even though we know little of his history. It is better to relieve ninety-nine undeserving ones than to neglect one who is worthy.

I must not fail to cause you to remember the loving kindness of the Lord bestowed on us and our people in continuing to us the blessings of the Gospel and in extending and prospering his work during the year. Jesus Christ, the light of the world, is shining with clear and healing beams on Canada. If we walk not in his light, it is because we love darkness rather. Through this gospel his people are making increase in grace and truth, in life and peace, in joy and hope, also, many are by its power gathered from the world into the kingdom of our Lord. The different tribes of Israel in the land are pressing forward both in the work around their homes, and forward into the North-West rapidly, as the wave of settlement advances. Churches are being organized and Christian societies formed in its most sparsely settled portions. Even away beyond the reach of the railroad whistle, and where the telegraph wire has not been stretched, the sound of worshipping assemblies is heard, and the melody of their worship rolls over the scarcely broken expanses of the prairie. We gratefully recognize the goodness of God in honouring the branch of the Church to which we belong, both in her growth and her activity, in helping forward his work. He is enlarging and strengthening her, so that, full of unity and vigour, she now extends from the Atlantic to the Pacific Ocean, and from our southern border on the United States to the farthest settlements on the north—and in this wide region, with increasing zeal, liberality and success, is labouring for the Master. For not only has the increase of our whole Church during the year been cheering—not only have our numerous outposts and missions been maintained, but new fields have been mapped out, and the banner of the cross been raised in eighteen hundred and eighty-one, where it had not before been unfurled. Yet we must remember, "much land remains to be possessed."

We as a congregation have reason to mention today with gratitude the season of deep religious interest, spiritual quickening and growth in grace, enjoyed by us in the beginning of the year. We also recall the lovingkindness of the Lord bestowed on you in your growing liberality and zeal on behalf of all the enterprises of our Church as a whole. We have been stepping each year, for some time, a little in advance of the one going before, and the past year has shewn some gain on any of its predecessors. It is still true we have not yet reached the measure of our ability or of our duty. But we have reason both to thank God and take courage; and as we mention the mercies of the Lord in so many other ways, let us not fail to keep before us this, that He has continued the gospel and extended His work during the year.

CLUB Agents for THE PRESBYTERIAN may secure a number of valuable standard books as the result of a few hours' work. Write for Premium List.

THE MARITIME PROVINCES.

NOTES BY THE WAY.

(Continued.)

Leaving Dalhousie and proceeding through a portion of the country which is rather uninteresting, except at the points where the railway skirts the bay, we come to Bathurst; but as I have previously made reference to this place, I will only say that here Presbyterianism is vigorous and healthy, under the pastorate of the Rev. Samuel Houston. Lately the church has undergone some repairs, and others of a more extensive kind are in contemplation, the ladies of the congregation supplying the necessary funds.

NEWCASTLE

is the county town of Northumberland, and is pleasantly situated on the Miramichi River, a body of water which carries vessels of large tonnage. The inhabitants of this place will long remember with feelings of horror the terrible conflagration of 1825, when 165 persons perished, and only twelve houses remained standing in the district of Miramichi. It was computed that the fire spread over 5,000 square miles, destroying property—that is, mills, etc.—to the value of \$1,000,000. At the time of the fire, it is stated that there was, among other public buildings, a Presbyterian church, the first pastor of which was the Rev. J. Souter, who was succeeded by the Rev. Dr. Henderson. The Rev. Mr. McDonald was the next minister, and after him the Rev. Mr. Anderson. The present pastor is the Rev. William Aitkin, formerly of Vaughan, in Ontario. A few hours by boat or rail brings us to

CHATHAM,

which is a thriving town of about 5,000 inhabitants, and is situated nine miles north of the main line of the Intercolonial, but is connected by a branch line, which at present is private property. In this district, which extends some hundred miles along the Miramichi River and its tributaries, Presbyterians greatly outnumber all other Protestants. The Roman Catholic population is also large, nearly one-half of the whole consisting of Irish, French, and Indians. The people generally are not wealthy; the main industry of the place is still the lumbering, and the wages paid are well fitted to keep the labourer poor, and make the rich employer richer. The result is that the young people are leaving in large numbers for the United States. This no doubt impoverishes the place and weakens our congregations. So far as I can learn, the Rev. Dr. Keir, of Prince Edward Island, was the first Presbyterian minister who visited Miramichi. He was followed by the Rev. John Urquhart, who died about six weeks after his arrival. In 1816 the Rev. James Thompson, of the United Presbyterian Church, came out from Scotland, and was minister of all the Miramichi district for about fifty years. Mr. Thompson died in 1830, and was succeeded by the Rev. J. Souter, who was sent out by the Church of Scotland and located in Newcastle. There are two Presbyterian congregations in Chatham—St. Andrew's and St. John's.

ST. ANDREW'S CHURCH

was the first established, of which Rev. Mr. Thompson was the first minister. He was succeeded by Dr. Roy, and the Rev. Mr. Blackie came next. At this stage it would appear that a disagreement took place, when the congregation divided, and the separatists formed themselves into a new congregation called St. John's, and procured the Rev. Dr. McCurdy, of the United Presbyterian Church, for their minister, the Kirk party having called the Rev. Mr. Johnston. After Mr. Johnston came the Rev. J. McBean, who was succeeded by the Rev. Mr. Archibald, followed by the Rev. Mr. Stewart. The next minister was the Rev. W. Wilson, and Mr. Wilson was succeeded by the Rev. Dr. Jardine, who has been lately transferred to Brockville, Ontario. The church is at present without a pastor.

ST. JOHN'S CHURCH

was in connection with the United Presbyterian, and, as stated above, Rev. Dr. McCurdy was the first minister. His memory is still fresh and fragrant, and his family still remain in connection with the church. One of his sons is a distinguished Professor in Princeton Seminary, New Jersey. Dr. McCurdy's successors were the Rev. Messrs. Garvie, R. Wilson, and J. M. Allan, in the order in which their names are here mentioned. The present minister is the Rev. J. A. F. McBain, favourably known in Ontario. He studied at

Knox College, Toronto, and was pastor of the congregation at Drummondville for several years before he was called to his present charge. St. John's congregation, Chatham, has a good reputation, and is among the most liberal in the whole Synod in proportion to numbers and wealth. Their contributions last year for the schemes of the Church and Synod amounted to \$274.

In what is known as the Miramichi district there are eight Presbyterian congregations, five of which are self-sustaining, the remaining three drawing aid from the supplementary funds of the Church. Here, as in Ontario and elsewhere, in order to prosecute the mission work successfully, more money and more men are required.

The Baptists are a numerous body in these provinces, but their usefulness, I think, is somewhat hindered by reason of trifling divisions which exist. To use local phrases, without any unkind feeling, there are "Hard Shell Baptists," "Free Baptists," and "Free Christian Baptists." The two latter, I understand, differ only in name, and are making considerable progress. The F. C. Baptists at present number about 12,000 in New Brunswick, with a like number in Nova Scotia. There is some talk of union between the Nova Scotians and New Brunswickers, so that they could establish a college for the education of their own ministers, who are obliged to go to the States for this purpose, where many of the ablest of them are induced to remain. It would seem as if the continued cry of the great republic south of us in regard to Canadian ministers were, "Give, give!" Even at the last Synod of the Maritime Provinces, at which I was present, in New Glasgow, a delegate had the cheek to address the house and ask for a number of young men, either single or married—the latter class to receive special inducements to go west and engage in missionary work. Well, the Synod listened, and were as polite as Christian gentlemen could be under the circumstances, but as was natural to expect, the response of the fathers and brethren was not favourable, and so the subject was dismissed. I hope the day is not far distant when it will not be necessary for ministers to leave Canada for want of sufficient salaries.

One thing noticeable among the various denominations here is that all are working against the liquor traffic, and that in a very large number of counties the Scott Act has been carried. Fredericton, the capital of New Brunswick, has adopted it also. The city of St. John has decided to submit the Act to the ratepayers, and some even of the rum-sellers, I believe, think it is likely to be carried there. In that event the stronghold of the province will be taken.

There are several important vacancies in these provinces, and rumour has it that the congregations in question are looking to the west, and are, in a certain sense, endeavouring to obey the apostolic injunction, "Covet earnestly the best gifts." K.

OUR NEW HYMNAL.

MR. EDITOR,—I have before me a few specimen pages of the new Hymnal, with music, and I am sorry to see that it is being published with the hymns set to one, and in some cases to two tunes; in other words, it is not to be cut leaves, where the leader can choose any tune that will suit the metre, and as near as possible the spirit of the hymn that is to be sung. I acknowledge that theoretically it is correct—every hymn to have its own tune—but practically it is all wrong. We Presbyterians still believe in congregational singing; we have not yet arrived (on this side of the line, at least) at the stage of praising the Lord by proxy, in the shape of a quartette choir; but, unfortunately, in this busy age and country, the congregations will not come out to practise, and generally all the practice, when a new tune is introduced, is in the church during the service, and the fewer tunes (without being monotonous) that are sung in a congregation, the better the congregational singing will be. Now, I believe there are nearly four hundred hymns and doxologies in our Hymnal, and if each of these is to have a tune, or allowing that some tunes will be repeated, say there will be three hundred tunes, it will be quite impossible in any congregation to sing but a very limited number of the hymns. I believe that from seventy-five to one hundred tunes is quite enough for any congregation that has two services on the Sabbath, with four singings at each service. Take the half of that number for the psalms: there will be at the most fifty hymns that can be sung from a hymn

book, with nearly four hundred hymns in it to select from. It will be very embarrassing both to minister and precentor, as the minister will have to consult the precentor, before giving a hymn, whether the congregation, or the choir, or even in some cases the precentor can sing it; whereas if the leaves were cut, that any tune could be turned up to any hymn, one or two tunes of each kind of metre would do almost all the hymns, although they might not always be exactly suitable to the spirit of the hymn. Better that than having the congregation leave it all to the choir, as they will certainly do if tunes are sung so seldom that they will not remember them sufficiently well to join in with confidence. I would like to ask any of the members of the committee, through the medium of THE PRESBYTERIAN, before our congregations be put to the expense of procuring a supply of these books, if they intend publishing an edition with cut leaves.

PRECENTOR.

P.S.—I am also sorry to say that there no marks of expression used, as in the Scottish books, to guide the choirs as to what sentences should be sung loud and full, and what soft or medium; but I see marks of expression in the music which will come in wrong for the words half the time.

AN AMERICAN SABBATH SCHOOL IN A WESTERN CITY.

MR. EDITOR,—Many of your readers who are hearing of the great Sunday school movement of the age, and the wonderful development of the institution, particularly in the United States, may be interested in a few notes regarding what is known as the Grand Avenue Sunday School of Kansas City. It meets on the Sabbath afternoon at a quarter to three o'clock in the Methodist Episcopal Church. The basement of the building is fully occupied, and what is termed "a Bible-class," but what really is an audience of about 200 people who happen to come in, is addressed upstairs by a very effective teacher. Also in the church proper a small class of females is instructed by a lady.

The history of the school is noteworthy. About eleven years ago, Mr. Reid, a railway man, thought that there was a good opportunity for doing something among the railroad "boys" and other young men who are flocking into the city, and keep themselves free—alas to have to say it—from all connection with the Churches. Mr. Reid had some difficulty in obtaining a place for his school, for the Churches seemed afraid of the methods he proposed to employ. At first he spoke of securing the Theatre Comique, but at length got the basement of the church already mentioned, and by spending some money on it he made it convenient for his purpose. The room is very plain, closely seated, with small side-rooms in which the junior classes meet. The exercises of the school are made very interesting and attractive. This is the avowed character, in the hope that a class of hearers may thus be induced to attend who will not go to any church. When I reached the room Mr. Reid was offering prayer. It was direct, simple, and admirably suited to the people whose good he aimed at. Then several sacred pieces (they call them hymns) were sung. On the platform was a piano, four violins, and four wind instruments, which were used as accompaniments to the singing. The congregation joined well in the choruses. I may remark in passing that the performers are paid for their services, but Mr. Reid speaks with great confidence of the good which some of them have received by being led away from low haunts through their connection thus with the Sabbath school. After the music a collection was taken up. It was not large—only \$13, besides what the junior classes gave. During these exercises the room was filled to overflowing. At their close about 200 went up-stairs to the so-called Bible class, hundreds left the church, and the whole body of the basement was filled with classes at work upon the lesson of the day in the International series. Lesson leaves were used in the classes. To me all seemed confusion. Over twenty men and women were addressing, at the top of their voice, classes of from twenty to thirty who sat before them. Men were teaching women, both old and young, and women teaching men—every one speaking, and for the most part the scholars giving good heed. Some teachers were most demonstrative as well as loud in their teaching, walking about, energetically gesticulating, without any regard to others within ear-shot. How the pupils could learn anything amid

such distraction remains for me a mystery. After about twenty-five minutes the bell was rung, the orchestra resumed their place, we had some more music, then an effective address from the superintendent on Infidelity. He spoke of it as simply being a determination to take one's own way and to disregard God's ordinances. The lesson was the death of Nadab and Abihu, and there was something approaching innocence in the familiar way in which these young priests were represented as saying that uncle Moses was now an old man of over eighty, and father Aaron nearly (sic) as old, and it was well enough for them to mind what Jehovah said, but they knew something more and were not going to be fooled out of having their own way by any notion of God's having commanded a particular way to offer sacrifice. There was power, too, in a plain statement that although infidelity in our own day is not punished by fire from heaven, it is every day punished by disasters, sorrows, troubles, etc., on those who refuse to obey God. Another prayer was offered and the school was dismissed.

Mr. Reid tells me that he has reason to believe much good is being done. The average attendance last year was over 1,100. More than that number were present when I was there. He says 1,500 railway "boys" attend when they are in the city, but often they are at work on Sunday and from home; indeed he said they left that very meeting, after the music service, to get to work in the evening. These railway men attend no church as a general rule, but having the afternoon of Sunday to themselves come to this Sunday school with their wives and sweet-hearts, and thus get at least some good. Mr. Reid also spoke hopefully as to the future in respect to Sabbath labour. Nearly all the railway managers are giving instructions to do no work on Sunday that can be avoided, and they are all favourably disposed towards the efforts made to elevate the tone and provide for the social and moral improvement of the railway "boys." I feel that it would be presumption in a stranger to criticize in an unfriendly manner this effort to do good in a very unpromising field. Nay, we shall rejoice at every attempt to cast out devils, whether the exorcist follows with us or not, and we only wish that more men were as earnest in doing what they can as the plain men whom I saw to-day. Mr. Reid was formerly connected with Mr. Moody's school in Chicago. And here we have a striking illustration of the way in which Christian effort is propagated. When I add that Mr. Reid for a year or two paid between \$300 and \$400 out of his own pocket to keep the school going, I give no uncertain proof of the reality of his interest in the work. JOHN LAING.

Kansas City, October 30th, 1881.

LOW rates to Clubs. In every congregation a large Club can be got up with little exertion, providing the work is undertaken in a spirited manner. Our Premium List contains a large number of useful and elegant articles, which are sent to Club Agents. Send us postal card asking for particulars.

ON the recent fiftieth anniversary of the mission work of Rev. Dr. Hill and his wife, Episcopal missionaries at Athens, the King of Greece gracefully made a public acknowledgment of the great services they had rendered to the kingdom in that period.

It is a significant fact that the service in Paris in memory of President Garfield, who on his mother's side was of Huguenot descent, was held in the old Huguenot Church of the Oratoire, where 1,500 women and children were butchered at the massacre of St. Bartholomew's day.

It is eleven years since the Pope lost what he calls his "temporal power." There is a growing determination in Italy that this power shall never pass again into the hands of the Holy Father. Nothing but a revolution in favour of despotism throughout Europe would restore the Pope to his lost monarchy.

MR. SMALLY writes to the New York "Tribune" that the British court was quite astounded by the Queen's order to go into mourning for one week on account of the death of President Garfield. Not but that they felt the sympathy, but kings, queens and princes are never moved officially except by the personal bereavements of beings of their own kindred or caste. To recognize this western man of the people as one of the true sovereigns of the earth was a concession to human equality quite unprecedented.

PASTOR AND PEOPLE.

SHORT VIEWS.

Amongst the manifold improvements in the Westminster Revision, we are happy to find that our Lord's discourse against sinful worrying is given in plain English. Our common version of the closing portion of the sixth chapter of Matthew has always been very misleading to the average reader. Christ never commanded us to "take no thought for the morrow;" such counsel would contradict common sense, rational prudence, and other explicit commands in the Bible. What our Lord so emphatically forbade was *sinful anxiety*—or the overloading of to-day's work with worry about the day that has not yet come. The revisors have hit the nail exactly on the head by introducing the word "anxious" into a half-dozen verses of that portion of the Sermon on the Mount. "Be not anxious for your life what ye shall eat," etc. "Which of you, by being anxious, can add one cubit to the measure of his life?" This whole remonstrance against borrowing trouble in advance is summed up in the happily translated sentence: "Be not therefore anxious for the morrow; for the morrow will be anxious for itself."

We may be sure that our blessed Lord knew what was in man's mind. He gave so much space in His sermon to this one tormenting sin, and repeated six times over His entreaties to avoid it. Worry is not only a sin against God, but it is a sin against ourselves. It sometimes amounts to a slow suicide. Thousands have shortened their lives by it, and millions have made their lives bitter by dropping this gall into their souls every day. Honest work very seldom hurts us; it is worry that kills. I have a perfect right to ask God for a strength equal to the day, but I have no right to ask Him for one extra ounce of strength for to-morrow's burden. When to-morrow comes, grace will come with it, and sufficient for the tasks, the trials, or the troubles. God has never built a Christian strong enough to stand the strain of present duties, and all the tons of to-morrow's duties and sufferings piled upon the top of them. Paul himself would have broken down.

There is only one practical remedy for this deadly sin of anxiety, and that is to *take short views*. Faith is content to live "from hand to mouth"—enjoying each blessing from God as it comes. This perverse spirit of worry runs off and gathers some anticipated troubles and throws them into the cup of mercies and turns them to vinegar. A bereaved parent sits down by the new-made grave of a beloved child and sorrowfully says to herself—"Well, I have only one more left, and one of these days he may go off to live in a home of his own, or he may be taken away; and if he dies, my house will be desolate and my heart utterly broken." Now, who gave that weeping mother permission to use that word "If"? Is not her trial sore enough now without overloading it with an imaginary trial? And if her strength breaks down, it will be simply because she is not satisfied with letting God afflict her; she tortures herself with imagined afflictions of her own. If she would but take a short view, she would see a living child yet spared to her, to be loved and enjoyed and lived for. Then instead of having two sorrows, she would have one great possession to set over against a great loss; her duty to the living would be not only a relief to her anguish, but the best tribute she could pay to the departed.

That is a short view which only takes in immediate duty to be done, the immediate temptation to be met, and the immediate sorrow to be carried. My friend, if you have money enough to-day for your daily wants and something for God's treasury, don't torment yourself with the idea that you or yours may yet get into an almshouse. If your children cluster around your table, enjoy them, train them, trust them to God, without racking yourself with a dread that the little ones may some time be carried off by the scarlet fever, or the older ones may yet be ill married or may fall into disgrace. Faith carries present loads and meets present assaults and feeds on present promises, and commits the future to a faithful God. Its song is

"Keep Thou my feet; I do not ask to see
The distant scene; one step's enough for me."

We will always take that one step more wisely and firmly and successfully if we keep our eye on that only. The man who is climbing the Alps must not look too far ahead or it will tire him; he must not

look back or he gets dizzy; he has but to follow his guide, and set his foot on the right spot before him. This is the way you and I must let Christ lead, and have Him so close to us also that it will be but a short view to behold Him. Sometimes young Christians say to me, "I am afraid to make a public confession of Christ; I may not hold out." They have nothing to do with holding out; it is simply their duty to hold on. When future trials and perils come, their Master will give them help for the hour, if they only make sure that they are His. The short view they need to take is a close, clear view of their own spiritual wants, and a distinct view of Jesus as ever at hand to meet those wants. If the fishermen of Galilee had worried themselves over the hardships they were to encounter, they might have been frightened out of their apostleships and their eternal crowns.

We ministers need to guard against this malignant devil of worry. It torments one pastor with a dread lest if he preach certain truths boldly, he may offend his rich pew-holders and drive them away. Let him take care of his conscience, and his Master will take care of him. Another is worried lest his cruse may run dry and his barrel fail. But his cruse has not yet run dry; oh no, it is his faith that is running low. Some of us, at the beginning of a year's work, are tempted to overload ourselves with the anticipation of how much we have to do; we need not worry if we will only remember that during the whole year there will be only one working day, and that is—to-day. Sufficient to each day is the labour thereof.

Once more we say—let us take short views. Let us not climb the high wall till we get to it, or fight the battle till it opens, or shed tears over sorrows that may never come, or lose the joys and blessings that we have by the sinful fear that God will take them away from us. We need all our strength and all the grace God can give us for to-day's burdens and to-day's battle. To-morrow belongs to our Heavenly Father; I would not know its secrets if I could. It is far better to know Whom we trust, and that He is able to keep all we commit to Him until the last great day.—T. L. Cuyler.

DIFFERENCE BETWEEN FELLOWSHIP AND PATRONAGE.

There are a great many people that patronize the Lord. Now, if there is any one thing above another that God detests, it is patronage. You can patronize one another, but don't attempt to patronize God. He will not have it. He will have fellowship or nothing. Mary, sitting at Christ's feet, got the one thing needful, which was fellowship; bringing her soul into communion with the Lord and Master. She didn't serve Christ for what she could get. It was not that. She served Him for what He was to her. I seldom see a man or woman backsliding that has got that idea. Many serve God for what they can get, and not for what He is. A true Christian serves God for what He is. They are not occupied with themselves, but it is Christ whom they love. He has taken their souls captive.

One is your Master. That is the next thing. Now, we have been brought through fellowship and through communion to sit at Christ's feet, and if this idea that He is our Master has taken full possession of us, then we shall live to please Him, and not to please the public.

A professed Christian, who is living just to please the public, and living for the public eye, is not fit to be called a disciple of Jesus Christ. One is your Master. Now, a man can't have two masters in religious things. He certainly can't have two masters—the god of the world and the God of the Bible—because they are at variance. They never agreed, they never will agree, and they never can. One is the god of darkness, and the other is the God of light; one is the God of truth, and the other is the god of error; and we cannot serve the god of the world and the God of heaven. If I am going to be a true disciple of Jesus Christ, I must have my eyes single to His glory; I must have one Master. One is your Master, and He is the Lord of glory. I cannot serve God and fashion; I cannot serve God and custom; I cannot serve the God of the Bible and the god of the world; that is out of the question; and now that brings up a question that I have propounded to me by a great many men: "Why, Mr. Moody, do you think it is wrong to dance? and do you think it is wrong for us young disciples to go to the theatre? and do you think it is

wrong for us to read novels? and do you think it is wrong for us to play cards?" Well, now, Christ didn't lay down any rules. He laid down great principles, and the foundation principle, the principle that He wants us all to build on, is this: "If you love me, keep my commandments."

And whatever we do, if we eat or drink, we are to do all for the glory of God. Now, if you can

DANCE FOR THE GLORY OF GOD,
dance, dance all night. There is nothing to hinder, only see that your motive is right; see if you are doing it for the glory and honour of God. If you are doing it for His glory, there will be no harm. If you go to the theatre every night in the week for the glory of God, Sunday night and all, go on; only be sure that it is for the glory of God. If you play cards for the glory of God, go on; if you can read novels for the glory of God, go on; read all you want to; only be sure that it is for the glory of God; because the chief end of man, as the catechism says, is to glorify God. If we fail in that, and do not glorify God, our life is a failure.

When I was in Scotland, I got into a great whiskey town, and I couldn't help saying something against whiskey. It is natural for me. It would come out; and a young man in the whiskey business wrote me a note; and he said: "If you can find anything in the Scripture against a man distilling whiskey, I will give it up, for I want my life to be according to that Word."

"Very well," I said, "I will just cite one passage—I will take but one. 'Whatever you do, do it for the glory of God.' Now, if you can distil whiskey for the glory of God, go on; but I would like to see after you have distilled one barrel of whiskey I would like to see you get down and pray: 'Oh Lord, send this whiskey out to bless my fellow-men, let it light up the nations; and wherever I send it, even to heathen nations, let it be a blessing to my fellow-men;' but I think after you get to praying over a barrel of whiskey, you will not pray a great while." And that regulates our whole life. Now, one is your Master. Is it the Lord or yourself? Is it God, or is it pleasure? Is it God, or is it business? Is it the God of Heaven, or the god of wealth? Now, what is it? We have only one Master. Now, a great many people bow down to the god of fashion; that is their god; they worship fashion; fashion is their master. Others bow down to public opinion. "What will Mrs. So-and-so say if I am seen coming out and taking a stand on the Lord's side? What will they say at the club-houses? What will they say in the circles of business if I come out and identify myself with the Son of God and with the believers? What will they say? Never mind what they say. If you are to be a child of God you are to trample public opinion under your feet. Take care of your character; your reputation will take care of itself. Live for another world, not for this. You can't live for both worlds at the same time; and if you want to be an out-and-out Christian, and fit to be used by God, keep your eye single; let it be used for the glory of God, not for your own glory.—D. L. Moody.

THE BRIDE'S OUTFIT.

When the terrible days of panic were over the American nation in 1857, crippling every one of our great missionary societies, so that the cry of retrenchment was borne passionately across to the foreign fields of effort, workers were discharged and missions closed. Reports of the embarrassments over here came in due course to a small band of Nestorian Christians in Persia. They instantly summoned an assembly to consider how they might act so as to bestow help the most quickly and with most force. The meeting was called to order by an aged believer, who began the conference by a distinct allusion to the costliness of their wedding ceremonies in those Oriental lands. He insisted that young people might be married in plainer costumes.

"Now, here," he continued, "is the Church, the Bride of our Lord Jesus Christ, and she is compelled to go unprovided for to her Master's palace! Cannot we join hands to-day to give her a fair outfit?"

The figure seemed at once to arrest the imagination of those simple-hearted and loving Christians, and they took it up. One arose, saying:

"She ought at least to have a ring; and I am ready to offer the price of one now, just such as my wife received when she was wedded to me."

Another added:

"She needs a veil quite as much, and I will see that the Lamb's bride does not set out on her journey to her husband's house without it."

Another sprang up with the exclamation: "She can never go on foot over the mountains; you may look to me for a horse she can ride."

Still another caught the symbol in his grave, sweet way:

"How beautiful are thy feet, O Prince's Daughter! If she rides she will have to wear a richer pair of shoes; perhaps I might be permitted to clothe her feet."

By this time their invention was put sorely to task. One more spoke out somewhat awkwardly.

"Wedding guns are fired for joy; I will give two cannons, and will supply ammunition."

Then the women, who knew more of marriage necessities, began to whisper together. A maiden stood up modestly and said:

"Now for her ornaments! I have some of my own I can spare."

An impulse of affectionate generosity moved every heart. One old man said he had nothing but a mat; but "perhaps the Queen would deign to put her feet on it when she would alight."

Then said the leader: "What is she to eat on the way?"

One of the landholders answered: "You may look to me for fifteen outside rows of my vineyard next the sun."

During this excited colloquy there had been sitting in the assembly no less a personage than Mar Yohannan, their ruler. The aged leader in the chair shrewdly asked the question:

"She is a King's daughter and a Prince's bride; who is to give her a crown?"

And then the royal guest took the hint and held up his hand.

So the churches in America were thrilled with the news that the Nestorians were going to take care of themselves. O! when the heart is all right and loving, what is there it will not do for the Bride, which is the Lamb's wife, on her way to her marriage?—Dr. Robinson.

WHAT FAITH IS.

Faith exists in various degrees, according to the amount of knowledge, or other cause. Sometimes faith is little more than a simple clinging to Christ; a sense of dependence, and a willingness to depend. When you are down at the seaside, you will see the limpet sticking to the rock; our little friend, the limpet, does not know much, but he clings. He cannot tell us much about what he is clinging to, he is not acquainted with the geological formation of the rock, but he clings. He has found something to cling to, that is his little bit of knowledge, and he uses it by clinging to the rock of his salvation; it is the limpet's life to cling. Thousands of God's people have no more faith than this; they know enough to cling to Jesus with all their heart and soul, and this suffices.

God gives to His people the propensity to cling. Look at the sweet-pea which grows in your garden. Perhaps it has fallen down upon the gravel walk. Lift it up against the laurel or the trellis, or put a stick near it, and it catches hold directly, because there are little hooks ready prepared with which it grasps anything which comes in its way; it was meant to grow upwards, and so it is provided with tendrils. Every child of God has his tendrils about him—thoughts, and desires, and hopes, with which he hooks on to Christ and the promises. Though this is a very simple sort of faith, it is a very complete and effectual form of it, and, in fact, it is the heart of all faith, and that to which we are often driven when we are in deep trouble, or when sickly or depressed in spirit. We can cling when we can do nothing else, and that is the very soul of faith.

Another form of faith is this, in which a man depends upon another from a knowledge of the superiority of that other, and follows him. A blind man trusts himself with his guide because he knows that his friend can see; and trusting, he walks where his guide conducts him. This is as good an image of faith as well can be; we know that Jesus has about Him merit, and power, and blessing, which we do not possess, and therefore we gladly trust ourselves to Him, and He never betrays our confidence.—Spurgeon.

LIBERAL PREMIUMS to canvassers for THE PRESBYTERIAN. Write for particulars.

TENTH YEAR OF PUBLICATION

SUBSCRIBE NOW!

THE CANADA PRESBYTERIAN.

PUBLISHED AT \$2 PER ANNUM,

With a Large Reduction to Clubs.

The Publisher has no new departure to announce in the management of THE PRESBYTERIAN. No change is to be made in the appearance or general scope of the paper. All the departments which have given so much satisfaction in the past are to be continued, and the efforts of Editor and Publisher shall be steadily directed to securing, if possible, greater efficiency and a larger measure of usefulness.

To render THE PRESBYTERIAN more convenient to its numerous readers, a Folding Machine will shortly be purchased, so that the paper may be sent out not only folded, but also pasted and trimmed, thus placing it on a par with American Journals published at a much higher price.

The co-operation of friends is earnestly invited to aid in extending our circulation. Much has been done in the past in this direction, but much yet remains to be accomplished in the future. Young and old alike can help in this work, and now is the time in which to make a hearty effort.

TERMS FOR 1882.—Single subscriptions, \$2.00 each; Clubs of 6 and over, \$1.65 each; Clubs of 20 and over, \$1.50 each. Balance of this year free to new subscribers for 1882.

Commence the canvass AT ONCE, and push the work until every name is secured. The better times and good prices can't fail to help you in securing names.

Premium list, same as last year, will be forwarded on application.

Any one may act as agent.

Specimen copies free on application.

C. BLACKETT ROBINSON,

5 JORDAN ST., TORONTO.

Publisher.

CANADIAN FARMING:

AN ENCYCLOPEDIA OF AGRICULTURE BY PRACTICAL FARMERS.

Full Cloth Binding, 435 pp. Nearly Three Hundred Illustrations. Only \$1.50. Worth Double the Money.

The undersigned announces the publication of Vol. I of the "Ontario Agricultural Commission Report," which is a condensation of the facts as given at full length in the five remaining volumes. In this volume, complete in itself, will be found the results reached by the Commissioners. In fact, in its pages is given, in accessible form and conveniently arranged for ready reference, the cream of what is contained in nearly three thousand pages.

A glance at the table of contents will at once shew that this book covers a wide range of topics—all of exceeding interest to the farmer, dairyman, live stock dealer, fruit grower, bee keeper, gardener, etc.

The following subjects are treated in detail, viz.—Fruit culture, forestry and agriculture; insects, injurious and beneficial; insectivorous birds, bee keeping, poultry and eggs; general farming, dairying, horse breeding, salt in connection with agriculture; artificial manures, special crops—including flax, tobacco, beans and sorghum; agricultural education and farm accounts; meteorology of the Muskoka district; diseases of stock; stock laws and minutes of the several meetings of the Commission. The whole forming a work

Indispensable to every Farmer, and which only requires to be seen to be appreciated.

The London "Advertiser," in noticing the book, says:—"So specific are many of the details entered into that each chapter may almost be considered a text book or hand-book on the particular subject concerning which it treats. . . . It is profusely illustrated, and the engravings will no doubt be useful in guiding many readers to a clearer comprehension of the text than they would otherwise obtain."

MAILED FREE TO ANY ADDRESS ON RECEIPT OF \$1.50.

How to get this Book for a Nominal Price.

CHEAP CLUBBING COMBINATION.

Subscribers to the RURAL CANADIAN paying \$1.50 to an agent, or remitting the same direct to this office, will be entitled to the paper for one year and a copy of CANADIAN FARMING as described above. The paper alone is worth \$1.00 per year. The paper and book are clubbed at this low rate so that our subscription list for the RURAL CANADIAN may in a few weeks be increased to 20,000 names.

AGENTS WANTED everywhere, to make an immediate canvass, liberal inducements offered. Apply to

C. BLACKETT ROBINSON,

Publisher.

5 JORDAN STREET, TORONTO.

A GOODLY number have already taken advantage of our twenty-five cent offer. It is still open. On receipt of TWENTY-FIVE CENTS we will send THE PRESBYTERIAN to any address up till 1st January next. This trial trip will enable friends to decide for or against a voyage of six or twelve months. Subscribers have in this offer a convenient opportunity of sending a weekly messenger to relatives away from home.

THE CANADA PRESBYTERIAN.

22, 60 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.

577111E—NO. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 20 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$3.00. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, FRIDAY, NOVEMBER 11, 1882.

PUBLISHER'S ANNOUNCEMENT.

ON account of the Rev. Wm. Inglis having been appointed Librarian to the Ontario Legislature, that gentleman ceases with this issue to be the Editor of THE PRESBYTERIAN; and is, of course, henceforth in no sense responsible for anything which may appear in its columns.

In common, we believe, with the great majority of our readers, we regret that this should have taken place, while at the same time we are pleased to add that it has been caused by no difference of opinion as to the management of the paper, or by any estrangement of feeling between Editor and Publisher, but simply and exclusively for the reason we have mentioned.

Mr. Inglis, we are glad to say, hopes that his new duties will not prevent his being a contributor to our columns; and this fact lessens, in some small degree, the disappointment caused by his sudden withdrawal from the position he so ably filled for the past two years.

Two weeks ago, in our prospectus for the coming year was written, nothing could have been further from our expectation than the turn which affairs have taken. Coming upon us as this has done so suddenly and unexpectedly, we have had some difficulty in making such arrangements as would fully meet the emergency. It is gratifying, however, to be able to say that in this we have succeeded beyond our expectations; and we hope to be able to shew in the coming weeks that THE PRESBYTERIAN not only retains the high position it has already achieved, but that it manifests increased vitality and power in all its departments. Our valued contributors will still continue to enrich our columns with their suggestions and discussions; while we hope to be able to give an increasing number of letters from different parts of the Dominion, as well as from Britain, the States, and foreign fields of Mission labour, in reference to the state and progress of religion in general, and of Presbyterianism in particular.

We have always sought to make the Missions of our own Church a specialty, and shall continue to do so with increasing care and fulness.

But we need not particularize. It shall be our unceasing endeavour to make THE PRESBYTERIAN worthier than ever of the liberal patronage which it has already received; and we rely with fullest confidence on our friends and subscribers cordially and energetically doing their part, and thus enabling us to begin 1882 with a subscription list of at least double the amount we have ever yet possessed. This could easily be done, and were it we should be in a position to make still further improvements upon THE PRESBYTERIAN, and thus render it to a greater extent than ever a power for good both within the Presbyterian Church, and so far also without.

PERSONAL.

IN withdrawing from the Editorship of THE PRESBYTERIAN, and ceasing to have any responsibility in its management after the present issue, we cannot help expressing our unfeigned thanks for the many kind and encouraging words we have received during the past two years. It may possibly have been for a reason the reverse of satisfactory that we have been, during the time we have thus occupied the editorial chair, so free from the worry and fault-finding which are usually said to fall to the lot of those who conduct any kind of newspaper, and especially any of a more or less religious and denominational character. Whether or not this has been the case, so that our

colourless mediocrity may have been our protection against hostile criticism, we shall not say. As a matter of fact, we have been singularly free from angry remonstrances and ill-tempered threats, and can therefore look back over our connection with THE PRESBYTERIAN with grateful satisfaction and all but unalloyed pleasure. Nothing could possibly have been more cordial and in every way satisfactory than the relationships subsisting between the Proprietor and Editor, and we should think it strange indeed if our successor, after, we trust, a much more extended term of office, had any different experience to speak of in this respect than we have had.

We in the strongest terms bespeak for THE PRESBYTERIAN the continued and increased support of the Presbyterians throughout the Dominion. To say that it has had anything like the amount of encouragement it might have had would be absurdly contrary to fact. Perhaps some may reply that had it deserved more it would no doubt have received it. Possibly, but possibly not. We can now speak with greater frankness than in other circumstances would have been either becoming or prudent. Kind and encouraging words we have had in abundance, but the circulation has not gone up, we are sorry to say, correspondingly. In a good many localities all has been done which could reasonably have been expected. In others it has been, and is, very much the reverse. We may be excused if we express a hope that, in the interests of Presbyterianism, 1882 will see "an advance all along the line." Even as it is, we hold THE PRESBYTERIAN is worth all it costs, and if it were better supported it could with little difficulty be made worth a great deal more.

Gratefully acknowledging the kind and encouraging forbearance that has been shewn during the past two years to our editorial shortcomings, we cordially bespeak the continued and increasing favour of the Presbyterians of Canada to this the only newspaper of the kind in the Province of Ontario, as we feel assured that every year will find THE CANADA PRESBYTERIAN more vigorous, effective in helping forward the cause of truth and righteousness in the Dominion.

THE SOCIAL CONDITION OF THE NORTH-WEST.

WE have of late been seeking to interest our readers in the social and religious condition of the settlers in the Canadian North-West, especially of such of them as are professedly connected with the Presbyterian Church. When the foundations of what may, and in all likelihood will, be a mighty empire are being laid, it is surely of pressing desirability that they be laid in truth and righteousness, and that the people have their whole hearts and lives filled and guided by that religion which Christians believe to be in the highest measure calculated to make men bow lowly before their God and stand erect and free in the presence of their fellows.

The work to which the Presbyterian Church in Canada has, in those regions, put its hand is enormous in its dimensions, peculiarly interesting in its character, and in its issues far-reaching and important almost beyond estimate. The demand is urgent, for the religious wants are pressing, and the opportunities for good specially attractive and abundant.

There is one feature of the case, however, which we have not as yet touched upon, and which is usually spoken of in jest if spoken of at all, while too frequently dismissed as of no consequence whatever, at least so far as evangelistic labour and its successful prosecution may be concerned. We refer to the great difference in the proportion of the sexes in that region. When the men are to the women as four or five to one, things cannot possibly be in a right or becoming condition. Men in such circumstances tend rapidly to barbarism and religious indifference. The purifying, humanizing influence of devout and virtuous women in any community cannot be easily exaggerated, and perhaps it is never estimated at its proper worth till it has been to a greater or less extent withdrawn. To point, even in the most distant manner, to the natural and necessary conclusion to be drawn from such remarks may with some provoke a smile, and with others a contemptuous sneer. "Would you have," it might be asked, "a semi-religious organization for providing the Presbyterians of the North-West with servants and wives?" We do not exactly say this, for we do not feel that such an organization

is necessary. At the same time, however, we are persuaded that the matter, both in its social, moral, and religious aspects, is worthy of far more serious and sustained consideration than it receives. We understand all the small stupidities and remarkably indifferent wit that may be indulged in about "marriage markets," etc., etc. All that, however, does not affect the question in the slightest. Every one knows, we repeat, what a mighty influence the wives and mothers of a country have in determining both the social and religious character of its inhabitants. If they are of a low, irreligious type, their husbands and children are likely to be more or less of the same description. It is consequently not merely a matter of fact importance that the proportion of the sexes should, to a large extent, be equalized in our North-West, but that every effort should be made to induce women of thrifty habits and devout, energetic characters to make their homes in that "great lone land." It can easily be managed without parade or anything like indelicate prominence being given to it, if sisters in far greater numbers than hitherto were to accompany their brothers or other near relatives when these first set out for those new regions. Under such protection they can properly and becomingly travel, and from the very first will be found anything but a burden on their friends. Few things, we are persuaded, would consolidate and strengthen the Presbyterian Church in the North-West more than a large infusion of such devout and energetic women, and the small, very insignificant wit which would seek to prevent this by hinting that it would degenerate into a mere process of "husband-hunting" is not worthy of being met, not even of being mentioned. In his letters and lectures during the coming winter in Ontario, we are sure the Rev. Mr. Robertson will give very considerable prominence to the matter we speak of, and he will do so because he feels its importance and realizes its evangelistic value.

SABBATH TRAFFIC ON RAILWAYS.

WE are very glad to think that the authorities of the Credit Valley Railway have come to the conclusion that their starting Sabbath trains from Toronto and St. Thomas was in every respect a mistake, if not something more, and that consequently the best thing they could do was to drop it as soon as possible. The defence urged in favour of the innovation was sufficiently frank and unhypocritical. There was no foolish talk about either necessity or mercy, and as little about the public being wronged in its not having such accommodation provided for the purposes of recreation and friendship. There was an outspoken and defiant selfishness about the whole proceeding which was as novel as it was curious and suggestive. The community was gravely informed that the Credit Valley Railway needed more money, and that its managers were bound to make more by working seven days in the week rather than six. All other considerations had to give way to this. Law or no law, reason or no reason, religion or no religion, fair play or no fair play, this was evident. Money was needed, and money was to be had—if not in one way, then in another. Nice customs curtesy to great kings, we all know, or at least we have all been told so; and why should not old-fashioned scruples and antiquated laws go down before money-making corporations and soulless, irresponsible companies? Why not? It was thought that a little energy and persistence was all that was necessary to introduce the new order of things, for that "Sabbatarians," while they might talk, would never take any practical action in the premises. It was of no consequence that a number of poor dependent men were deprived of their weekly rest, and had the grim alternative placed before them of either sacrificing their consciences or their bread, while God and His law could be easily disposed of. It came to be, however, a matter of very grave importance when these railway managers found that instead of their new move being likely to be a pecuniary success, it bade fair to be something very much the reverse. Merchants talked of transferring all their business to the other lines; travellers in great numbers very significantly took the same course; while prosecutions for infringement of the Sabbath laws were in course of preparation, and were not likely to give a struggling interest a satisfactory advertisement. Nor could all this be spoken of as "persecution." Surely if the Credit Valley Company were at liberty to take its own way of making money, merchants and others were

equally free to settle how their goods should be carried and on whom their patronage should be bestowed. For once the childish cant about the "Blue laws of Connecticut" was not indulged in, for the harsh, cold, selfish spirit of mammon was as clearly seen as it was ostentatiously displayed. The few fares collected from the Sabbath wayfarers were accordingly not likely to compensate for the formidable falling off on the Monday, and therefore the thing was dropped, or rather soon will be.

It is interesting to notice how the tendency among railway managers on the other side is all towards reducing, as far as they think practicable, the amount of traffic done on Sabbath days. It no doubt is the day of small things in this respect as yet, but it is well to notice that the drift is setting in in this direction. It is found that a better class of employees can be secured when the weekly rest is allowed; that the wear and tear of machinery thus saved is very considerable; that nine-tenths of the travellers would come on the Monday morning at any rate, and that work done during six days is both more effective, and actually larger and better, than what could be exacted through all the seven. All this and a great deal more is literally true. The curious and interesting thing is that it is beginning to be seen and understood even by many who, if they worship anything, worship money, and who, if they do not actually make an image of their gold and bow down before it in something like devotion, are deterred from doing so only by the consideration that in that shape it would yield no interest.

CHARITABLE—VERY—AND COURTEOUS WITHAL!

A CITY contemporary of very High Church proclivities, but not distinguished for any great amount of intellectual ability or of any kind of learning, has the following in a late issue, put in editorial type and apparently with editorial endorsement:

"Supposing that we are allowed to throw the New Testament aside as a book of no authority whatever, well, then, we can make our theology exactly agreeable to our taste, as in fact many people do. But, with the New Testament in our hands, we should most unhesitatingly say that the man who repudiates 'Apostolical succession' and 'Sacramental grace' is an infidel. He may call himself Atheist, Agnostic, Deist, Socinian, Unitarian, Colensoite, or anything he likes—the plain fact remains: *He does not believe the Bible.*"

We do not propose to discuss this statement. It is sufficient that we reprint it. Why does this poor man stop with the "Colensoite?" To be sure, he adds, with an air of magnificent contempt, "or anything he likes," which is very comprehensive, taking in of course as it does all those wretched Presbyterian, Methodist, Baptist, Independent "Dissenters," etc., with a goodly number of Evangelical Churchmen, who all declare that the dogmas in question, as usually held, are as unsubstantial figments of the imagination as ever men surrendered themselves to. Yet these poor people say that they "believe" the Bible; that they love Christ; that it is their daily effort to plant their feet wherever they can recognize the footprints of their risen and ascended Lord; that for them to "deny the faith" would be worse than death; while to "give up the Bible" would be to put all joy out of their hearts and all hopefulness out of their lives.

They are mistaken, however, it seems. They must take rank with a goodly number who appear to have naughty names, and to merit an overwhelming amount of scorn! Were all such talk not too mournfully offensive it would be simply ridiculous. And indeed, even as things are, one can scarcely help smiling at its folly without being able to get angry at its offensiveness. It is very evident at any rate that "apostolical succession" does not necessarily imply or impart as the smallest modicum of brains; nor, we are forced to add, does "sacramental grace" unerringly bring with it the charity of a Christian or the manners of a gentleman.

AN OPINION FROM THE OTHER SIDE.

IN referring to a criticism of the Credit Valley, for running Sunday trains, the Chicago "Railway Age" says:

"Public opinion in Canada certainly must be strongly opposed to the running of Sunday trains, which in the United States has become so common as to cease to excite remark. It is certainly true that railway employees in Canada are much more fortunate than those in this country in respect to having one day's rest in seven, and it may be

questioned whether railway owners themselves would not be as well off if Canadian strictness in regard to Sunday observance prevailed in some degree in this country."

"The appointment of Rev. Wm. Inglis to the position of librarian to the Ontario Parliament is a good one. Mr. Inglis is a gentleman well adapted by taste and training to the post, and will fill it satisfactorily. While his appointment will give satisfaction throughout a wide constituency."

In this paragraph voice is given by the London "Advertiser" to what we feel assured will be the universal opinion of the Canadian press on the late appointment. The Ontario Government could not have made a wiser selection. In parting with Mr. Inglis—reluctantly and regretfully—we wish him many long and happy years in his new position, for which his well-trained mind and large acquaintance with books so eminently qualify him.

THEOLOGICAL DEGREES.

MR. EDITOR,—Although our ministers generally have shewn a lamentable indifference to the claims of the Presbyterian Sabbath School Teachers' Course of Study, yet I am glad to find that some have enough of interest in the matter to write about it, and a few have even gone so far as to form classes, which are carrying on their work enthusiastically. One reason of the indifference is the general disappointment caused by what I consider the foolish and inconsistent action of the General Assembly in regard to prizes and certificates. The objections raised to giving certificates to successful scholars are—1st, That young people should be taught to study the Bible only for its own sake. But why have the senates of different colleges been so anxious to secure power to grant the degrees of B.D. and D.D.? and why do we hear them every spring beseeching congregations and individuals to offer scholarships and prizes to successful students, when these artificial stimuli are such unmitigated evils? Is it because theological students and ministers have not yet attained to such a high standard of intelligence and moral excellence as the ordinary boy and girl in our congregations are expected to have gained? so that, although it is necessary to give the former prizes and certificates, trappings and tag-rags, in order to induce them to study, the latter ought to be above these artificial incentives, and pursue their studies for their own sake.

2nd. The second objection is the evil which would be caused by having some teachers distinguished from the others by the possession of certificates. The fathers and mothers would be driven out of the Sabbath schools, because they would not like to remain in with younger teachers, whose superior advantages have enabled them to gain certificates. But is there not the same danger in the ministry? When some of our good old fathers see the younger ministers who have had superior advantages bringing their B.D.'s and D.D.'s into the Church, is there not a danger of their taking the pouts and leaving the work altogether? Perhaps the idea is to give B.D. to those who can stand a certain examination, and keep D.D. for appeasing the jealousy of respectable weaklings who are not capable of standing the examination, but who require some sort of trappings to keep them in a good humour. Now, if B.D. and D.D. serve this double purpose in the ministry, would it not be wise in the same manner to give certificates to those who are capable of standing the examination, and to invent some childish distinction for the others, which would serve the same purpose in the Sabbath school as D.D. does in the ministry? A TEACHER.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz: Thank-offering for returning health, Foreign Mission, India, \$5; Member of Knox Church, Galt, for Rev. Dr. McKay's Mission, Tamsui, \$50; A Friend, Penetto, Prince Edward Island, for services during the year, Foreign Mission, \$5; Dr. Colette, Lachute, Foreign Mission, Tamsui, \$10.

ON the evening of the 31st ult., members of the Collingwood Presbyterian congregation, and others, to the number of about 100 in all, visited the pastor, Rev. R. Rodgers, and presented him with a handsome carpet valued at about \$60, a timepiece, a set of china, a cabinet of paints for Mrs. Rodgers, and other articles. The special occasion was the "silver wedding" of Mr. and Mrs. Rodgers, who have shared together the joys and sorrows of a quarter of a century.

CHOICE LITERATURE.

THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER EVANGEL.

BY MRS. JULIA M'NAIR WRIGHT.

CHAPTER X.—Continued.

The commotion was so increasing in Barletta that it was suggested that a two weeks' closing of church and school might be advisable; some of the parents feared their children might be mobbed or stolen on their way to their lessons. While Nanni was absent, the children could be kept in their homes, and prayer-meetings could be conducted from house to house. By the time Nanni returned, the priests from Rome would have returned to tranquillity, and public service could be safely resumed.

Yielding to these counsels, and to a great desire to preach the Gospel to these strangers who seemed prepared by God to receive it gladly, Nanni and young Montu bade their friends farewell, and, having been earnestly commended to God's keeping, left Barletta on their mission.

Going out of the city Nanni met himself coming in. A wraith! a wraith! say some. No, not a wraith, but the new Sub-Prefect of Barletta, who bore so close a likeness to Nanni that they might have been twin brothers. They each recognized this resemblance, and laughed as they passed on their way.

"Who was that?" asked the Sub-Prefect of a *politista* lounging near, pointing after Nanni as he spoke.

The *politista* shrugged his shoulders.

"A heretic priest."

"Ho, indeed! *Davvero!* I can take his place and nobody know!"

Was the Sub-Prefect also among the prophets?

"You'd be far safer in your own place, *signora, illustrissimo!*" said the *politista*, with another shrug.

The *Novena* had now fairly begun. Padres Postiglione and Trentadue preached with a frantic energy which drew crowds into the churches. They proclaimed that they had unlimited indulgences and heaven set open for all who heard and heeded them; that the Admirable Mother herself had sent them to her beloved town of Barletta, once so pious, now led away by heretics, who were reopening the seven wounds in her sacred heart, and trebly multiplying the swords that pierced her immaculate bosom. Mary had never been so cruelly despised, rejected and maltreated as now at Barletta, and she mourned in heaven, seated in glory by her Son, over the defection of Barletta; her woe had cast a shade over the celestial courts, and stilled to sighs the angelic chorus.*

Thus they set forth the deplorable evil and sorrow of heresy. It remained, then, to suggest the remedy. They recalled the history and authority of the Church, and her mighty vindication of her power in days gone by. The knife and the canter were for virulent ulcers. The *Evangelists* were society's ulcers—where was the knife and the fire to destroy them? Who discovered gunpowder? A holy friar. And why did the saints permit him to make this amazing discovery? Because gunpowder was ordained as another remedy against heresy; guns and cannon were part of the Church's armoury against an evil world.

"Pave your way to heaven with the bodies of Mary's foes!" cried Padre Postiglione.

"Thunder at the eternal gate with the guns which cut off the rebels against the Church!" shouted Padre Trentadue.

By such fierce exhortations these two men stirred the maddest passions of the superstitious, hasty, unlettered citizens of Barletta. On the second day preceding St. Joseph's Day the sermons were answered by loud cries, "*Viva il Papa!*" "Death to heretics!" "*Viva Madonna!*"

All the city was in a ferment. News of the excitement reached the Prefect, who was, like all other Italian men of any education, "too busy" to attend parish church. He sent word to the Padres that he desired them to moderate their tone and not excite the populace too much even on holy themes; the municipality desired quiet, and only so much religion as was consistent with quiet. He also notified the *politista* that if any tumult threatened they must keep the peace. The police at once made their arrangements to look very closely after the suburbs, where no further tumult than that occasioned by children, goats and cats was to be expected.

In the darkness of the second day before St. Joseph's Day, Ser. Fari found his way to the house of Ser. Jacopo. The *calzolajo*, his wife and seven sons, Mariana and her daughter, and Assunta and her babe, were gathered in the shop of Ser. Jacopo, which was also the usual evening sitting-room of the family.

"I have come to warn you to be careful," said Ser. Fari. "There was terrible preaching against you at the *duomo* to-day. I wish you were all out of town. Cannot you go away?"

"How could we? We have neither money, friends, or place of refuge," replied Ser. Jacopo. "Besides, the old mother is quite bedridden. We have no place but this; we must abide here."

"I shall not go to the *duomo* to-morrow, or the next day," said Ser. Fari. "My family and I will keep St. Joseph's Day at home. But I am greatly troubled for you. I don't know what the people mean. They may mean nothing but to relieve their minds by violent words; but they have desperate men to head them, and they might do anything. Keep within doors."

After Ser. Fari was gone, the Vaudois family sat in silence for a long time, pondering what measures against them their infuriated neighbours would be likely to take. At last Assunta said:

"I feel sure what they will do: they will steal our chil-

dren, to make them go back to the old faith. They always have stolen Vaudois children. Oh! worse than death, to think of our daughters trained up for nuns, our sons made friars; to think that they shall be taught to hate their parents' faith and persecute their parents' Church!"

At these words Mariana clasped her daughter to her breast and burst into loud weeping. Monna Lisa caught up her youngest son, now entering on his seventh year, and kissed him passionately, exclaiming:

"Oh! *mi bambino! mi bambino!*"

Ser. Jacopo looked on the sorrowful scene as overwhelmed with grief as any of them. Then he rose, and, extending his hands, said:

"Our help is in the name of the Lord, who made heaven and earth. We will trust in the Lord forever: for in the Lord Jehovah is everlasting strength. Beloved, beneath are the everlasting arms; let us fall upon them, and they can lift us into perfect safety, even unto heaven itself. Let us pray."

Then, as that group of terrified and helpless ones fell on their knees, Ser. Jacopo began to pray as he was taught of God. All the fears of these people centred in the children of their families, and for these the pious *calzolajo* made intercession. Having ended his prayer, he stood for a while in a reverie, his head bent on his breast; and he looked up cheerfully and said:

"I believe I have gotten an answer from God; this verse is impressed on my mind: 'I will save thy children.' *Amici!* let us take this in humble faith, rest on it as God's pledge to us, and I doubt not He will be as good as His word."

"Well," said Monna Lisa, after a few moments' time, in which their horizon seemed to have cleared a little, "God saves by means; and the way He often answers prayer is to teach His people what means to use. Don't you say so, Assunta? That is the way it was in the Bible stories. And now I have put in my mind a place where we can speedily hide our children, if it seems needful. You know there is a deep black recess in our cellar behind the gate arch. No one knows of that place, and it is not easy to find. I propose to go at once with some of the boys, show them the place, and prepare the place for them if they must be hidden. We could put there some candles and a little food, if they could fly there on the first necessity of escape. I have not been there since I was a child, and no one knows of that place."

"Oh, Lisa, that is a good thought," said her sister Mariana.

"It may be, indeed," said Ser. Jacopo. "At least Lisa, Sandro and I, and Forano, will go down with you and see this place."

Monna Lisa took an oil lamp and a broom, and, followed by her husband, started down the damp and mouldy stone staircase of the cellar; looking back, she said:

"Step lightly over this rubbish cast here, that it may not seem to have been disturbed."

They heeded the wise injunction, and led them across the chill cellar. Spiders, rats, lizards, cobwebs, mould, held riot there. She stooped, and, crowding behind the arch, stood upright in a recess some seven feet high, nine long and four wide. The floor was earth, and the walls were of stone, brick and cement.

"Terrible place," said Forano, shuddering.

"We could never be found here, at least," said Sandro.

"It may be God's refuge for you, my poor sons," said Lisa, weeping.

"We can prepare it," said Ser. Jacopo; "but I pray we may not need it."

"I shall at once sweep these walls and the floor thoroughly to get off the mould and vermin. You, Sandro, may go and bring a pot of burning *brache*, a couple of fumes, and a *faschia*, and we will light them on the floor to burn up any poison air. Bring also a little wooden box that is in the shop corner, and two candles."

Sandro departed on his errand, Ser. Jacopo held the light, and Monna Lisa began her sweeping. When she had cleansed the place of about half a bushel of mould, cobwebs and damp earth, Sandro returned with his fuel. The fumes are round, chocolate-colored cakes, an inch thick, and about three inches in diameter. They are made of the small roots and refuse about olive trees, ground and prepared with sawdust, and pressed together. They are used rather to keep fire than to burn readily. Having set the box containing the candles on a great block of stone across the farther end of the recess, Sandro poured out the burning *brache*, broke the fumes and laid them upon it, and scattered the twigs of the *faschia* over all. The twigs broke into a blaze, revealing the walls of the little prison.

Forano carried the sweepings to a distant corner of the cellar, and Lisa said:

"We will now put here some provisions—a flask of oil and a flask of wine, and on the stairway I will keep constantly a large loaf which could be brought here at any minute; also a candle, a candlestick and a box of matches. We will also fold the big sheepskin, and leave it in the stairway to be brought down. Remember, my boys, if you are obliged to fly here, you will take with you the sheepskin and the loaf, make no breath of noise, and do not light your candles oftener than is really needful. It may be a number of hours before your father and I would dare to come to you; but in no case come out till we have called for you."

"Of course," said Sandro, "as I am grown up, I am in no more danger than you, and father, and I would stay with you; but Forano had better come down to care for the little ones, and Bepina can take care of Aunt Assunta's baby."

Bepina was Widow Mariana's child, ten years of age. Monna Lisa having made her preparations her mind was somewhat relieved thereby, and the family retired, but for a wakeful and anxious night.

The next day was remarkably bright and warm. The golden sunshine seemed to rebuke fears.

The Protestants kept within doors, listening for every sound; but no ill befell them. At the Cathedral the Roman priests, disregarding the request of the Prefect, preached more furiously than ever. This was the eve of St. Joseph's Day, and the third anniversary of Assunta's marriage.

On the morning of this day Ser. Jacopo and Sandro, accompanied by Ser. Banchetti, in whose upper room the services were held, went to the Prefect, resolved to state to him their fears and ask if the *Evangelists* were in any danger; also to entreat his good offices. The Prefect and Sub-Prefect received them kindly, but laughed at their fears. The Prefect declared he could keep order, if the Vaudois were discreet and did not provoke attack; Italians would not injure Italians; a few black looks, hard words, and a severe letting alone was the worst they need expect.

"And you are such orderly citizens, such kind neighbours, that they will wear off after a time," said the Prefect.

"Your priest might be mobbed if he were here and showed himself on the street," said the Sub-Prefect. "He was wise to go away; it may have saved him a black eye and some rotten eggs. But do you all pursue your work and say nothing; the *Novena* will end to-morrow; the strange priests will depart; Barletta will take the sober second thought, and all will be well."

"We fear most for our children, Ser. Prefect, lest they be stolen from us and we are not able to recover them," said Ser. Jacopo.

"Never fear; no one wants your children. The world is full of children, and they are only valuable to their parents."

"But we remember young Montara, and others," said Sandro.

"Tut, tut. If any one takes one of your children, I promise you I'll see to having it brought back. You are not Jews, like the Montara, but Italians—*sicora!*"

St. Joseph's Day dawned in matchless beauty. The Papists crowded to the Cathedral; the stall keepers made *frilatata*, the legitimate dainty of the occasion, at every corner. The Prefect had reassured the hearts of the *Evangelists*; they were confident in their own good intentions and in the magistrate's promised protection.

The house of Ser. Jacopo stood on the Via degli Angeli, and faced a street running into this called the Via Maria. The Via degli Angeli ended, a few rods from Ser. Jacopo's house, in a small public square, paved with stone, having an iron flagstaff in the centre, surmounted by an iron Virgin. This square was called the Piazza della Vergine.

The fears of the *Evangelists* had so subsided that in their own houses they pursued their customary avocations, taking care to keep their younger children within doors.

While the services were proceeding in the Cathedral the streets were quiet, and Sandro seized the opportunity to go to a butcher's stall for a bone to make broth for his grandmother, who was unusually feeble; while Assunta ventured to go and visit a member of the church, who was lying very ill in a house at the extremity of the Via degli Angeli. None of the dying one's family could read, and so Assunta hid her Testament in her bosom, took her babe in her arms, and went for a few moments to read and pray with the sufferer.

But already, at the *duomo*, the priests had inflamed the multitude to madness, crying to them to do deeds worthy of St. Joseph and his day, to avenge the blessed Madonna, to defend the cause of Holy Church and win heaven for themselves.

"Fire and sword, cudgels, stones, fire ought to be the meed of heretics. Shame on you, cowards, renegades, heretics! you are all *Evangelists!*" bellowed Padre Postiglione, leaning from his pulpit, purple with fury.

"Let us go to rescue Mary!" yelled Padre Trentadue, snatching up a crozier.

"Let us purge our city!" shouted the senior priest of the *duomo*.

The frenzied multitude started up with loud cries, and headed by four priests (two of Barletta and two of Rome), Benedetto the friar, and a number of *women*, rushed into the streets howling for blood. The *duomo* was far from the Protestant quarter and near the Prefecture. The Prefect, in dismay, gathered a few policemen and ordered them out, while the Sub-Prefect ran to bring more. The first fury of the rioters, therefore, turned on the officers of the municipality, whom the stranger priests denounced as foreigners and heretics. The mob fell on the police and killed one of them; the others fled, and the crowd burst open the gates of the Prefecture, and in fifteen minutes had completely sacked it. The Prefect hid in a tool-house in his garden and so escaped.

The insurgents now darted about the streets, looking for Protestants, and in the chief Corso found Ser. Banchetti, who leased the room for the church; him they despatched with cudgels, and, dragging his dead body with them, started to go to the Protestant quarter and slay every man there. As they pressed on, mad with rage, to put this threat into execution, they encountered the new Sub-Prefect running to the Prefecture a little in advance of some half-dozen police whom he had rallied. Mistaking him for Nanni Conti, the mob roared, "Down with the Vaudois priest!" and falling upon him with clubs, fists and knives, had nearly murdered him, when the police whom he had summoned formed a square, charged into the throng, and carried the insensible Sub-Prefect off the field of battle.

But the news of the murder of Ser. Banchetti flew before the rioters, who had now full possession of the city. The Sub-Prefect was laid, almost dying, in the dismantled Prefecture. The Prefect had no police to aid him, and one of the municipal officers mounted a fleet horse to ride to the nearest telegraph station and send for troops; also to beg the next town for policemen.

Now the word of Banchetti's death reached the Via degli Angeli; his wife, followed by her two children, dashed into the street, shrieking for her husband. Mariana, the widow, fled into Ser. Jacopo's with Bettina, crying:

"Fly! fly! we shall all be murdered! Banchetti is dead, and they come for us!"

"Send the children to the cellar," cried Monna Lisa.

"Let us save our poor mother," cried Jacopo, darting upstairs. Monna Lisa followed him, to rescue the bedridden parent, and Mariana drove the six younger sons of Ser. Jacopo, and her own Bepina into the cellar, thrusting into their hands the bread, the candlestick, and the sheepskin.

"Silence—haste!" said Mariana.

Forano went first, with great speed, and Marchese, carrying his youngest brother, brought up the rear. Mari-

* We give the substance of these harangues, as taken from the Tuscan papers of that date.

and was about to follow them, when she thought of Assunta and her babe. The courageous woman resolved to go into the street to seek for her nephew Sandro and her sister-in-law. She closed the door of safety against herself, and turned to the threshold.

Meanwhile Ser. Jacopo had wrapped a blanket about the old mother, and taken her by the shoulders, while Lisa seized her feet, to carry her to the cellar. As they started Ser. Jacopo heard a cry that rent his soul—the voice of his first-born, in mortal agony. He thrust his head from the window. The mob were coming up the Via Maria, roaring like wild beasts, and the advance had seized Sandro, who was flying home to warn his parents. The lad was in the hands of several foes, who were attacking him with long knives, and already the blood flowed over his garments.

"Carry down the mother—I go to save my son!" cried Ser. Jacopo, throwing the old woman into Lisa's arms, and leaping down the stairs.

Did he save his son? Already the young martyr had reached the bosom of his God; and as Ser. Jacopo strove to clasp his boy in his arms, the knives, red with Sandro's blood, sought his father's heart.

Monna Banchetti, crying after her husband, was killed by a blow with a cudgel.

The murderers of Sandro were outdone by their nearest successors, who dashed into the shop of the *calcolajo*, caught the old dame from her daughter's arms, as she reached the foot of the stairs, and flung the helpless creature far into the street, over the heads of the mob. Lisa, with a wild cry, darted back up the stairs, but a ruffian was after her, caught her by the hair, fired a bullet through her head, and cast her corpse out of the window.

Every house of the Evangelicals was sacked; and then, led by the priests, the maddened rioters dragged their victims, dead, dying, and living, to the Piazza della Virgine.

"Burn them! Burn them!" was the cry.

Meanwhile another tragedy was being enacted. Before the destroyers reached Via degli Angeli, Assunta left her sick friend, and set out for home. She hastened her steps, hearing terrible noises, and had almost reached Ser. Jacopo's house when, as she crossed a narrow street, an offshoot from the main mob, numbering about a dozen men and women, came upon her from behind, just as the great body of the murderers entered Via degli Angeli, by way of Via Maria.

"Kill the Vaudois priest's harlot!" cried a woman.

Assunta set out to run, but a man plunged a stiletto between her shoulders, and she fell forward on the curbstone without a cry. Her enemies pushed on over her prostrate form, hastening to join the mob; but Assunta was not unscathed. A son of Ser. Fari had gone that day to fetch one of those loads of brush, dead vines, weeds, leaves and withered branches used by Italian bakers in heating their ovens. He was driving homeward on a street parallel with Via degli Angeli, when, as he passed a crossing, he saw Assunta fall, murdered, at a crossing, a few paces below. He was a strong lad of twenty. He darted from his cart, ran and dragged the breathless woman from the pavement, flung her on his load of brush, covered her with his cloak, and set forward toward his father's dwelling at a rapid pace. The neighbourhood of Ser. Fari's house seemed quite deserted. Young Fari drove into the empty court, and then, going to the kitchen door, saw his mother, father, and sister sitting as in dread and expectation.

"Mother!" he cried.

"Che, che, son," said his father, in a low voice. "Silence! We fear greatly this is an evil day."

"Mother, I have Assunta Conti and her babe, dead or dying, in my cart."

The Fari rose with a groan. Ser. Fari and his wife went out, lifted the body of Assunta, who yet clasped her babe firmly to her breast, and carried her to an upper room. There was an ominous red stain on the load of brush. Laying their charge on the bed, Monna Fari unclasped Assunta's arms from the little one. The child was dead; its head had been crushed on the curbstone.

"She lives," said Monna Fari, feeling Assunta's heart.

"She will die," said Ser. Fari, and he shed a tear.

The two set themselves to doing all in their power for the poor victim. In darkness and silence they made her bed neat, undressed her, bound up the wound in oil, gave her restoratives, bathed her white face. She made no sign of consciousness, breathed feebly, and that was all. Each soft, tremulous breath seemed likely to be her last. On a shelf in the corner the little babe was laid, covered with a white towel, its arms folded, and the head turned on one side to hide the wound of which it perished.

We turn again to the Piazza della Virgine. The mob bound young Monti, wounded but living, to the iron staff in the centre; there, too, they fastened Ser. Jacopo, who breathed, and dead Ser. Banchetti, and his dead wife; old Monna Conti's corpse and Lisa's were fastened here also; Sandro, dead; widow Manana, wounded with knives and insensible, and one other of the Evangelicals dead, and one wounded but conscious. Around these ten, dead and living, they piled the clothes, and furniture, and oil from the houses which they had gutted, and added all the books and seats from the chapel. This was the funeral pyre, the martyr fire, built by Rome in Barletta, beside the Adriatic, on St. Joseph's Day of 1866; it was built in the afternoon: four priests, a friar, several women and children, and an infuriated throng of men stood around as the torch was applied. The flames raged at once, responding to those mad hearts thirsting for kindred blood. The smoke and flames mounted high; there was a shout from young Monti: "Christ, I come."

The crowd heard another say: "Lord, receive my soul," and some thought that Ser. Jacopo raised his head and lifted his hand toward heaven. Did the murderers falter then? No, they were insane; they shouted and sang; pelted the burning martyrs with paving stones, and danced around that latest *auto-da-fe* until the last red gleam ceased to flash across the Adriatic, the last wreath of smoke curled up around the iron Virgin, and she again became invisible to her iron-hearted worshippers; the bodies and the household goods had fallen to ashes, and not a heretic remained in the devastated Via degli Angeli.

(To be concluded next week.)

CHAT WITH MOTHERS.

In the management of your little ones nobody doubts your love, nobody doubts your readiness to sacrifice yourselves for them; but your methods, the wisdom of your service, may often justly be questioned.

At this time I ask your attention to a suggestion or two in regard to your methods of rearing your babies. You know how vital *regularity* is with us grown-up people. We may take the plainest food, and in moderate quantities; if no attention be paid to times and seasons, our digestion will soon be deranged. A man may eat nothing but beef and stale bread—the two best articles of food with which we are acquainted—and he may take them in proper quantities, but in a month he will have dyspepsia, if he constantly changes the hours of his meals. It is not the kind of food we eat at the railroad stations, but the irregularity of the hours of eating, which so deranges the stomach.

Now, we all know this to be true of ourselves grown-up, matured, tough people; we believe it to rest upon a physiological law. And in view of this law let us consider how you feed your baby. You put it to your breast whenever it is uneasy, no matter what makes it cry, if it is hungry, or cold, or has a pin stuck in its back, or is surfeited and has the colic—no matter what may be the cause of its wailing or crying, you treat it with the same remedy—a dose of milk. The little thing does not know that milk is bad for it, and so it goes on sucking. It has learned to do but one thing—to suck; and in its eagerness to get relief, it will do that thing fifty times a day. In this way it is made feverish and thirsty. Its little pulse will run up to a very high rate. It is suffering with thirst. Like all creatures with thirst, it needs water. Nothing could be worse than milk. It is poison even to a strong man with a fever. What do you give your baby with a fever? One thing, and one thing only, and that is milk. Milk, milk, is the food and drink of every baby, given to it five, ten, twenty, or fifty times a day, just as it happens. At night it is coaxed to dine every time it wakes up.

A baby six to twelve months old should be nursed about eight o'clock in the morning, and it should have time to get all it wants. Every three hours till bed-time, or nine o'clock at night, it should have a good meal, which should be given with perfect regularity. During the night, nothing whatever. In a month the baby will not only become accustomed to this, but on this system the little chap will flourish as he never did before.

More than half the stomach and bowel diseases, fevers, and fits from which babies suffer and die, come from irregularity and excess in feeding them.—*Dr. D. Lewis.*

USELESS STUDIES.

The other day a young girl of our acquaintance, who is pursuing a selected course of study in one of the collegiate institutions of the city, was examining the printed curriculum with reference to deciding what study she should take up next term. While consulting about the matter, she ran over the long list of text books on science, language, literature, and mathematics, when suddenly she exclaimed, "I'll tell you what I would like to study—I would like to study medicine. I don't mean that I want to be a physician and practise, but to know what to do at home if anybody is sick or anything happens. I am sure that it would be more useful to me than"—and she turned to the prescribed course of study—"than spherical trigonometry and navigation? But we run for a doctor every time everybody sneezes and coughs, and I would like to know what to do for anyone who is a little sick." Here is a matter concerning which young women need some simple but careful instruction. But who gives them any? As daughters in the family, they can repeat the dates of the Grecian and Roman wars, work out an intricate problem in Algebra, and give the technical name of all the bones in the body; but if the baby brother left in their charge burns his hands or is seized with croup, how many of them know the best thing to do while waiting for the doctor? And when, as wives and mothers, the duties of life increase, how many of them have any practical knowledge that will help them to meet calmly and intelligently the everyday experiences of accidents and illnesses which are inevitable in every family?—*Harper's Bazar.*

DON'T SWEAR, GOD WILL HEAR YOU.

During the summer of 18—, I had occasion to ride a few miles on a train on the — railway. The caboose was rather a neat one, nice and clean; which being somewhat out of the order of what we usually see, I was curious enough to give the car a more general survey. My eyes rested on a card stuck in the frame of rather an inviting picture suspended at the side of the car, on which, in a bold, legible hand, I found the words as above, "Don't swear; God will hear you." A strange feeling came over me on reading this; I felt as though I was in the immediate presence of Him who wrote at Sinai. I was, therefore, led to inquire how this handwriting came here, and for what purpose. At this juncture the conductor made his appearance and the whole story was told.

Some months passed. I took a seat in the same car; a new conductor presented himself. I learned that the former had become one of the first men on the road. God will not forsake the man who does not forsake Him.—*Anon.*

A BAND of five missionaries have started from Wuchang, in Central China, for the purpose of opening a mission in the provinces of Kweichau, in the west of China. The station is 1,500 miles from Shanghai, and about 900 miles from Wuchang. This is certainly good pioneer work.

REV. CANON WILKINSON: "People talk about regulating liquor traffic; they might as well try to regulate toothache, when the true remedy is to extract." The advocates of the license law would say: "Tie a stringent rag around the jaw, and leave the affected molar to throb and 'stoon." Drawing the tooth would savour too much of coercive legislation."

BRITISH AND FOREIGN ITEMS.

A NEW international Belgian expedition is to be organised by Major Hanssens and Lieutenant Vandevelde.

It is understood that the withdrawal of British troops from South Africa will proceed with all speed.

In ten years the church membership of Madagascar has nearly doubled, increasing from 37,113 to 71,585.

The Gospel of S. Luke has been translated into the Yah-gan language, spoken by the natives of Patagonia.

The St. Gothard Railway Company is preparing for the opening of the tunnel for traffic by the 1st of January.

THREE Japanese students in the University of Glasgow carried off most of the prizes at the last Commencement.

THE Scotch Free Church missionaries at Livingstonia, Central Africa, have baptized their first convert, and have others under preparation for baptism. At Rubaga, in Uganda, where the English Church missionaries have to deal with the capricious and willful King Mtesa, three Waganda youths have been "bound up for cleaving to Christianity."

THE London "Times": "It is far too favourable a view to treat the money spent on it as though it were cast into the sea. It would have been better if the corn had mildewed in the ear. No way so rapid to increase the wealth of nations and the morality of society as to annihilate the manufacture of ardent spirits, consulting as they do of an infinite waste and unmixed evil."

A COLPORTAGE law has lately been passed in France, allowing any Frenchman to hawk religious books. The cemeteries have been declared national property, hence away go burial squabbles over Protestant graves; and Protestant soldiers and all Protestant functionaries of the Government as well as other folk are released from bowing to the Host at great national celebrations.

BISHOP CROWTHER, of the Niger, in Africa, was recently called upon by a wealthy chief from Okrika, a town which had never been visited by a mission agent, who stated that Christianity had extended from the Bonny mission to that town, and that the people had built a church accommodating 500 people, where the service was read every Sunday to crowded congregations by a schoolboy from the Brass mission.

IN the Waldensian Synod a lively discussion took place on the report of the commission entrusted with the revision of the Liturgy. The conservative element was for the retention of the old Liturgy intact, but the labours of the revisers were not to be thus set aside, and the Revision Committee was reappointed; and it is hoped that by next year this work will be perfected to the satisfaction of the majority of the congregations and consistories.

THE complete success of the expedition sent out by the Royal Geographical Society of Rome in charge of Signori Matteucci and Massari is likely to make a disturbance among map-makers. These parties have found their way from Egypt across the continent to the Gulf of Guinea, exploring many unknown regions in the Dark Continent. A full account of their journey and the country and people along their way will be looked for with intense interest.

JOURNALS have been received from Mr. Mackay and Mr. Pearson in Uganda to January 8th, 1881. Mtesa was still acting very capriciously, and the prohibition against Christian services, and against the people coming to the missionaries to be taught, continued. The Arab traders kept up a furious opposition, and had publicly charged Mr. Mackay with being a murderer who had fled from England, affirming that Mtesa's life was in danger from his presence in Uganda.

DURING the discussion of "Training Schools for Native Converts in Heathen Lands," at the Ecumenical Conference, the Rev. James Calvert (Wesleyan Methodist) made the following instructive statement: "In Fiji we have 23,000 Church members, and 5,000 on trial for Church membership. The great work of God in Fiji has been accomplished mainly through the instrumentality of native agents. We have employed there forty-eight native ministers and 996 catechists and lay teachers. All of these are paid for by the persons for whose benefit they labour, and we find that this works remarkably well. In addition to these helpers of our great work there, we have 2,252 school teachers, 1,405 local preachers, and 2,733 class-leaders. We had to employ early, as native labourers, persons who had not been educated or trained to any great extent. They were truly converted, their souls were right, and they were anxious to benefit their countrymen, and they gave themselves to this work, and we appointed them and sent them forth. Besides this, each circuit or station has its regular training institution, instructing and training native agents for the great work in which they are employed."

IT has been suggested that a movement be organized in Calcutta with a view to persuade Government to order the closing of the liquor shops on Sundays. We need not say that the proposal has our hearty sympathy. Public-houses are closed on Sundays in Ireland and in Scotland; and in the recent session of Parliament the second reading of the Sunday Closing Bill in Wales was carried by a large majority. Why should not India be benefited by this legislation? In no city in India is drunkenness so outrageous as in Calcutta, and nowhere is the poor native so frequently liable to insult and ill-treatment at the hands of drunken sailors. And let it be said also that nowhere should the influence of a Christian Government be so strongly felt as here. Government has already sunk very low in the estimation of educated natives for its disgraceful opium traffic, and the increase of drunkenness is another great stain upon its reputation. We think that every well-wisher of the country should make energetic efforts to persuade our rulers to change its excise policy. What are temperance reformers about? So we ten years ago they did much for Calcutta. If they open their eyes to what has transpired since then, they will find the concessions made by Sir George Campbell and Lord Northbrook have been virtually annulled.

BOOKS AND MAGAZINES.

GOOD COMPANY. (Springfield, Mass.)—The August number of this magazine has just come to hand; rather late, but full of attractive reading, as usual.

VICK'S ILLUSTRATED MONTHLY MAGAZINE. (Rochester, N.Y.: James Vick.)—Flower-growers will find many seasonable hints in the November number of this well-known publication.

THE ATLANTIC MONTHLY. November. (Boston. Houghton, Mifflin & Co.)—The "Atlantic" has, as usual, a rich bill of fare. We are not aware whether it has a wide circulation in Canada, but we are quite certain it deserves to have.

ROSE-BELFORD'S CANADIAN MONTHLY. (Toronto: Rose Belford Publishing Company.)—A few neat verses on the death of President Garfield, by *Fidelis*; a few more on the same subject by *Esperance*; a continuation of the rather acrimonious controversy between Mr. William Norris and Sir Francis Hincks on the subject of Canadian independence; an instalment of Mr. Samuel Thompson's interesting "Reminiscences of a Canadian Pioneer;" an article entitled "The Taboo of Strong Drink," in which a Nova Scotian contributor airs all the old arguments against prohibition—these, with half a dozen other readable papers, some more good poetry, and the usual notes and reviews, make the November number of the "Canadian Monthly" a very presentable sample of our home literature.

THE CENTURY MAGAZINE. November, 1881. (New York: The Century Company.)—It will be some little time before many readers fully recognize their old favourite "Scribner" under its new name. Few magazines ever achieved a more rapid or a more brilliant success than did "Scribner" under the management of the late Dr. Holland. It is not venturing much to say that had the Doctor lived the success under the new arrangement would have been, if possible, still more remarkable. It remains to be seen whether the new Editor has all the vigour and versatility of his accomplished predecessor, and all the tact and wisdom necessary to attract and retain such a distinguished and popular staff of contributors as will make the history of the new "Century" still more noticeable than even that of the old "Scribner" has been. We hope he may.

MAP OF PALESTINE. By Prof. H. Osborn, LL.D., and Lyman Coleman, D.D. (Published at the University, Oxford, Butler Co., Ohio, U.S.A., by the authors.)—This is a very complete class map, reduced and adapted from the survey for the large English Exploration Fund map, and embracing all the important discoveries made in Palestine, east and west of the Jordan, during the last thirty years. In execution it is very clear and distinct and not too much crowded with lettering, such things as castles, towers, churches, mission stations, wells, springs, pools, roads, etc., being indicated by certain marks explained in the margin, famous sites in and around Jerusalem by Arabic numerals, and the location of the twelve tribes in Old Testament times by Roman numerals. The margin is also utilized to accommodate a table of the distances of known Biblical sites, measured from Jerusalem. The colouring shews the division of the country in New Testament times. With this map before him the student will in a very short time become conversant with the results of all the recent topographical explorations in the land of the Bible.

COOK'S CHEAP LIBRARIES. (Chicago: David C. Cook.)—The publisher has sent us specimen volumes of "The Teacher's Library," "The Band of Hope Library," and "The Sabbath Library." The first is published at the rate of one volume, each month, and the price is 10 cents per volume or \$1 a year; the volume sent us contains Talmage's "Word Picturing of Bible Scenes," which might prove suggestive and stimulating to some Sabbath school teachers, though it is by no means a model to be strictly copied. The second consists of temperance stories, and the third is intended for Sabbath school children; these two series are issued weekly, at 5 cents a volume, or \$2.50 per annum. We always welcome cheap literature of a wholesome kind, because it is the best antidote to the immoral publications which are supplied at such a low rate, and we think all three of the series now under review ought to have an extensive general circulation; but from the way in which they are got up they do not seem to us to be at all suitable for

libraries. In this respect the "Sabbath Library" is the worst of the three; the printing, paper, covers, etc., are simply wretched; and the books would require to be renewed several times before they could make the circuit of a school; and the purchasers would not, as the publisher affirms, "forever do away with that enormous obstacle (*sic*) 'expense'—they would merely shift that troublesome impediment forward a little.

INGERSOLL ANSWERED. By Joseph Parker, D.D. (New York: I. K. Funk.)—This is a cheap reprint of the five lectures which were lately delivered by the Rev. Dr. Parker, of London, England, in answer to Ingersoll's "What Must I Do to be Saved?" The flippant buffoonery of Ingersoll, as well as his inadequate learning, inconsequential reasoning and general profanity, are dealt with in a dignified and effective manner. There is neither levity nor scolding. The Doctor takes up every point, and with perfect calmness disposes of it in a way which Ingersoll must be very far from relishing. In the English edition of these lectures Ingersoll's address was also given in full, so that every reader might be able to read and compare the two, and then and there come to an enlightened conclusion on the subject in dispute. When the American edition was issued, Colonel Ingersoll was asked to give the necessary permission for the same thing being done. He declined, however, and we can scarcely wonder that he did so. Such juxtaposition was not likely to tell in favour of the apostle of flippancy and mere fooling. Dr. Parker says truly that he has used no "bitter or ungenerous word" in these lectures. He has not consciously blinked a difficulty or sought escape from what he could not answer in mere declamation. He has, as became his position, his character and his theme, been always serious and always civil. The amount of his success will be variously estimated by different individuals. We think it very great.

WEEK OF PRAYER FOR YOUNG MEN.

The International Convention of the Young Men's Christian Association, at Cleveland, last June, set apart the second Sabbath in November and the week following (November 13-19) as a season of special prayer for young men and for Christian work in their behalf. A similar recommendation was made at the World's Convention of the Young Men's Christian Associations, in London, in August last. The importance of special effort in behalf of young men is so evident that this call to prayer will meet with a hearty response.

It is also recommended that prayer be made for the Young Men's Christian Association as an agency designed for and reaching young men. There has been a remarkable growth in these organizations in the past few years, and it is fair to say that they are doing a better work for young men than ever before. There are now 210 young men employed as general secretaries, giving all their time to Association work—a growth from 3 in 1866, and 114 in 1878, and 161 in 1880.

The value of property has increased from \$90,000 in 1866 to nearly 3,000,000 in 1881, and the number of associations reporting from 59 in 1866 to nearly 800 in 1881. Young Men's Bible classes have increased in the same time from 13 to 291, and weekly religious meetings from 120 to 1,983.

Earnest effort is being made by the International Committee to reach the 850,000 railroad men, and at sixty-two points, with thirty-three secretaries, work is being done in the interest of this class. The Associations are trying to reach the 60,000 commercial travellers who are travelling throughout the length and breadth of our land.

In 120 of our American colleges associations are doing a definite work for students, and the remainder of the 300 colleges, with their 60,000 students, are yet to be reached.

There are twenty-three German-speaking branches, with five secretaries, reaching out after the 500,000 German-speaking young men of our country, and the half million coloured young men of the South are receiving special attention.

THE marked improvement in nearly all branches of business, consequent on the general good harvest and fair prices of all kinds of produce, should make a canvass easy. A push all along the line for renewals and new subscriptions is sure to result in large accessions of our list in every locality.

MINISTERS AND CHURCHES.

STEPS are being taken to secure a settled minister for Demorestville.

PREPARATIONS are in progress for the building of a new Presbyterian church at Motherwell.

AT White Lake, in the county of Renfrew, there is a new Presbyterian church approaching completion.

THE ladies of Knox Church, Dundas, have decided to hold a bazaar some time during the Christmas holidays.

REV. DR. JENKINS, pastor emeritus of St. Paul's Church, Montreal, sailed from Quebec for Europe on the 5th inst.

REV. W. McMILLAN, of East River, N.S., has received a call from the congregation of River Philip, Oxford and Pugwash.

REV. WM. ROSS has accepted a call extended to him by the Presbyterian congregation at Lake Megantic, Quebec, and will be inducted on the 16th inst.

A LADIES' Aid Society has been organized in connection with the Presbyterian congregation of Oshawa. They intend holding a series of socials during the winter.

THE East Presbyterian Church, Toronto, now undergoing renovation and enlargement, is expected to be ready for occupation within a month from this date.

IT is reported that the congregations of Florence and Dawn, forming one charge, under the care of the Rev. Angus McLeod, will unite their efforts for the purchase of a building so situated as to serve the purpose of a manse.

THE Ladies' Aid Society of St. Andrew's Church, Berlin, at a recent meeting, passed a resolution of condolence with their pastor in his great bereavement. A copy of the resolution was forwarded to Mr. Tait, accompanied by a purse of \$50.

THE new Presbyterian church at Prince Albert, North-West Territory, was opened on the 2nd October. It is a brick structure, capable of seating 150 people, and costing \$2,000. Forty houses have been erected in Prince Albert during the past summer.

ON the evening of the 26th ult., Miss Carmichael, who has acted for a considerable time as organist in the Presbyterian church and Sabbath school at Sonya, was presented by members and adherents of the congregation with a writing desk and other articles, accompanied by an address.

AT a meeting of the Presbytery of Kingston, held on the 2nd inst., Mr. Donald McConnel, B.A., was ordained with the view of his going as a missionary to Manitoba. Rev. John Leishman accepted a call from Camden and Newburgh, and is to be inducted in Burdett's Hall, Newburgh, on the 15th inst., at one o'clock p.m.

ON the evening of Wednesday, October 26th, the members of the Board of Managers of the Presbyterian church, Drummondville, paid an unexpected visit to the pastor, Rev. Dr. Thomson, and, in the name of the members and adherents of the congregation, presented him with a purse containing \$104, accompanied by an address expressing appreciation of his services during the past three years.

ON the 31st of October, about thirty of the members of Rev. A. Spencer's congregation, Darlington, met at the manse, and presented him with a massive hunting-case gold watch and chain. The watch bore the following inscription: "Presented to the Rev. A. Spencer by the ladies of St. Andrew's Church, Darlington, October 31st, 1881." The address was given by Miss Agnes McConnachie, and the watch and chain by Miss Margaret Colville, daughter of Mr. Alexander Colville, both of Clarke. The address was replied to in appropriate terms by Mr. Spencer.

AT the stated meeting of the Presbytery of Miramichi, held on the 25th ult., reports were read from two catechists, Messrs. Fitzpatrick and Carriere, who have done efficient work in New Brandon and the Caraquet districts respectively. Those that know the fields, their extent and remote position, as well as the overwhelming mass of Romanism that is around, are aware of the difficulties to be encountered. All things considered, the results are very satisfactory. The amounts remaining due in each case were recommended to be paid by the Home Mission Board. Considerable time was given to the consideration of

the wants of the lumbermen, and as associated with our lumber region a resident missionary in the Restigouche and its branches. It was resolved to prosecute this matter as vigorously as the resources at the disposal of the Presbytery will allow. Leave was granted to moderate in a call in St. Andrew's Church, Chatham, on an early day. In the evening a public meeting was held in the church, and addresses of great interest and importance were given as follows. Mr. Mackenzie on Church Courts; Mr. Quinn on Infant Baptism; Mr. McCarter on the Shorter Catechism; and Mr. Herdman on a Profitable Way of Reading the Scriptures.

ON Wednesday, the 2nd instant, the anniversary festival of the Presbyterian church, Mount Pleasant, near Brantford, was held in the school-house, and proved a success, a sufficient sum being raised to clear off the debt on the church and leave a balance. The Rev. Mr. Ballentine, of Paris, preached the anniversary sermon on 16th October, which was very appropriate to the occasion and highly appreciated. At the festival there was, as usual, a bountiful supply of creature comforts, for which the ladies of the congregation deserve great credit; after which Rev. Thos. Alexander, pastor, took the chair, when appropriate addresses were delivered by Rev. Mr. Kershaw, Wesleyan Methodist Church, Dr. Nichol and Mr. Paterson, Brantford. One or two recitations were also given by Mr. Fox. The pieces of music given by Miss Nolan and Miss Austin were highly appreciated and applauded by the audience. While the pastor and congregation are gratified with the result of their exertions since the dedication of the church three years ago, they would give God all the glory and the praise.—COM.

PRESBYTERY OF BRUCE.—This Presbytery met at Walkerton on the 25th ult. The resignation of the Rev. Dr. Bell, laid on the table at last meeting, was considered. Mr. Shaw, M.P., and Messrs. Christie, McLeay and Todd, appeared as representatives from the congregation and were heard, expressing their attachment to Dr. Bell as their pastor, but owing to their financial standing as a congregation they would not oppose his resignation being accepted by the Presbytery. On motion of Mr. Tolmie, seconded by Mr. Ferguson, B.D., it was agreed to accept Dr. Bell's resignation, the same to take place on and after the 7th prox. Mr. Ferguson was appointed to preach and declare St. Paul's Church vacant on Sabbath, 13th inst. Mr. Tolmie was appointed to preach in St. Paul's Church on the morning and evening of the 20th inst., and at Balaklava in the afternoon of the same day.

PRESBYTERY OF TORONTO.—This Presbytery met on the 1st inst., Rev. E. D. McLaren, Moderator. A letter was read from Rev. J. W. Cameron, B.A., probationer, accepting of the call from the congregations of West King and Laskay. The Moderator and the Clerk were appointed to assign him subjects of trial for ordination, and it was resolved to meet in the church, on the 9th concession of King, on the 15th instant, at eleven a.m., for the purpose of hearing said trials, and if satisfied therewith to meet again at two p.m. for the purpose of ordination; Rev. P. Nicol to preside, Rev. W. Amos to preach, Rev. D. Cameron to deliver the charge, and Rev. I. Campbell to address the congregation. The Moderator reported moderating in a call from Ballinfad and Melville churches, Caledon, in favour of Rev. A. B. Dobson, probationer. The call was unanimous, and was numerously signed. A stipend of \$700 per annum is promised. The call was sustained, and was ordered to be transmitted to Mr. Dobson. It was also agreed that in case of its being accepted before the 15th it will be competent for the Presbytery, at its special meeting that day, to make arrangements for Mr. Dobson's ordination. A recommendation was read from the Synod's Committee on the State of Religion; and, conformably thereto, it was moved and agreed that Revs. R. D. Fraser, J. M. Cameron, A. Gilray, J. Hogg and Mr. R. Kilgour, be the Presbytery's Committee on the State of Religion for the present year; that it be an instruction to this committee to arrange for a conference on the state of religion during some diet of Presbytery in the course of the winter, and to co-operate in the holding of special continuous services with such congregations as may desire its co-operation therein. As convener of a committee appointed in May last to consider the statistical and financial returns of the Presbytery and

to report thereon, Rev. J. M. King submitted and read a lengthened report. On motion made and seconded, it was agreed that the report be received and adopted, with thanks to the committee, and especially to the convener, for the very valuable information given in said report, and for his great and conscientious labour in connection therewith; also that the convener be requested to have the report printed for circulation in the congregations of the Presbytery. Mr. G. E. Freeman, Mr. A. Hamilton, and Mr. T. Mackenzie, all of them members of the Church, were examined as to their views and motives in aspiring toward the holy ministry, and were ordered to be attested to the senate of Knox College. There was read an extract minute of a meeting held by certain Presbyterians in a church erected by them lately in Deer Park, together with a memorial from said Presbyterians, representing (*inter alia*) that they have met for worship on Sabbath evenings in said church since its erection, and praying the Presbytery to take steps for organizing them as a mission charge, as also to appoint over them an interior session. In support of the foregoing, Mr. David Dick and Mr. Adam Spears appeared as commissioners, and were severally heard. The Clerk was instructed to give intimation of the foregoing to neighbouring sessions, that they may appear for their interests at next ordinary meeting; and Revs. Dr. Caven, Dr. Gregg, R. Pettigrew and R. P. McKay were appointed a committee to confer with the memorialists, and report thereon to next ordinary meeting. On motion made by Dr. Caven, the Presbytery resolved to record its deep sympathy with Rev. R. Wallace and his family in the recent death of his beloved daughter, Mrs. Tait, and with Rev. W. Frizzell in the recent death of his beloved wife; the Clerk to send notifications thereof. The next ordinary meeting of Presbytery was appointed to be held on the second Tuesday of January, 1882, at eleven a.m.—R. MONTEATH, *Pres. Clerk*.

The great danger in Ireland now is that the Land Court will be swamped by the number of applications for readjustment of rent. This indeed is said to be the new plan of the Leaguers to counterwork the Land Act. It is not likely to succeed, however.

The Rev. Professor Watts, of Belfast, is engaged writing a new work, entitled "The Newer Criticism and the Analogy of the Faith—a Reply to W. Robertson Smith's Lectures on the Old Testament in the Jewish Church." It will be published in about a fortnight by T. and T. Clark, of Edinburgh.

The following table, compiled from the published reports of the Sustentation Fund Committee, shews the number of members in the Free Church of Scotland during each of the past five years.

Year ending 31st March,	1876.	1877.	1878.	1879.	1880.
Totals of the 73 Presbyteries	250,241	261,454	267,206	302,162	305,223
Presbyteries of Glasgow	31,325	34,755	35,798	36,143	36,097
Edinburgh	23,855	24,275	25,011	25,613	26,097
Dundee	6,645	20,757	20,822	20,072	21,175
Aberdeen	13,172	13,711	14,076	14,378	14,387
Greenock	5,670	6,163	6,124	6,239	6,219
Paisley	5,800	5,774	5,853	6,042	6,213

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVII.

Nov. 20. } THE YEAR OF JUBILEE. { Lev. xxv. 1-27.
1881. }

GOLDEN TEXT.—"Blessed is the people that know the joyful sound."—Ps. lxxxix. 15.

HOME READINGS.

- M. Lev. xxv. 1-17..... The Year of Jubilee.
- T. Lev. xxv. 18-34..... Redemption of Land.
- W. Lev. xxv. 35-55..... The Usage of Bondmen.
- Th. Isa. lxi. 1-11..... The Acceptable Year.
- F. Ps. lxxxix. 1-18..... The Joyful Sound.
- S. Ps. xcvi. 1-9..... Praise With Trumpets.
- Sab. Luke iv. 16-21..... Scripture Fulfilled.

HELPS TO STUDY.

In the early times of the Israelitish people their civil ruler was God Himself, and as such He enacted special laws for them, not intended to be universally applicable, like the moral law, but suited to their peculiar circumstances and in harmony with His purpose regarding them and His promises to them as a nation.

Till the coming of Christ the Israelites were to remain in the land of Canaan, distinct from other nations, each family occupying that portion of the land originally assigned to it, and preserving its genealogical record from generation to generation. In keeping with this object the edict went

forth, "The land shall not be sold forever; for the land is Mine; for ye are strangers and sojourners with Me" (Lev. xxv. 23); but if a person should happen to be reduced to extreme poverty, he was permitted to part with his inheritance or some portion of it temporarily, the institution described in the text of our lesson providing for its restoration to him.

The year of jubilee also belonged to a system of periodic rests which had the weekly Sabbath for its base.

Like the ceremonial observances of the Jews, some at least of their civil institutions—including that with which we now have to do—were types of Gospel blessings and privileges, "a shadow of good things to come."

The lesson may be divided as follows: (1) *Liberty for the Slave*, (2) *Rest for the Land*, (3) *Restitution for the Dishonoured*, (4) *The Antitype*.

I. LIBERTY FOR THE SLAVE.—Vers. 8-10. Among the Jews the creditor was permitted not only to appropriate the debtor's property, or rather the usufruct of it, for a time, but also to take the debtor himself as a servant until the value of his service should reach the amount required to cancel the debt, or at furthest until the year of jubilee. When that joyous time came round the debtor was set free whether his debt were paid or not.

Seven sabbaths of years. That is seven weeks of years, or seven times seven years. The sabbatic year, or a year of rest for the land, occurred every seventh year, as stated in the opening verses of this same chapter.

Cause the trumpet of jubilee to sound in the day of atonement. The Jewish day began at sunset, and it was in the evening of the day of atonement, which finished the seventh sabbatic year, that the joyful sound of cornets ushered in the year of jubilee. The cornet was either the horn of some animal, or a tube of metal shaped like one. The word jubilee or jubile is not a translation, but merely an adaptation of the Hebrew word. The original word is *yobel*. The exact meaning of the word is disputed. Dr. C. S. Robinson thinks it most likely represents the prolonged, quick rushing, far-reaching, deeply-penetrating blast of the trumpet, as it swept across the whole land.

II. REST FOR THE LAND.—Vers. 11, 12. It was beneficial to the land itself—especially in the absence of a system of rotation of crops—to let it fallow for a time. It was also an advantage to the poor, who were permitted to reap the spontaneous crops of the sabbatic years.

A jubilee shall that fiftieth year be unto you. Some think it unlikely that two years of rest should occur in succession, and try to make it appear that the year of jubilee and the seventh sabbatic year were identical, but this cannot be done without violence to the text.

Ye shall not sow, neither reap that which groweth of itself. Even the spontaneous produce of the field was not to be harvested by the actual owner, but this did not hinder him or others from using it to supply their immediate wants. Ye shall eat the increase thereof. The whole land became, for the time, a vast common, free to all.

III. RESTITUTION FOR THE DISHONORED.—Vers. 13-17. This system of periodic restitution did no injustice to anyone, for the purchaser of any property always understood that the transfer was not permanent, he knew at the time he made the purchase how long the property would be allowed to remain in his hands, and he regulated his price accordingly—According to the number of years after the jubilee, thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee.

IV. THE ANTITYPE.—Golden Text. The following extract is from the "S. S. Times."

"In general, it may be said that the sound of those trumpets was the symbol of the proclamation of Christ's gospel over all the earth. The purpose of this gospel was to check the deteriorating forces in human society; to set up principles which would deliver men from all weights and oppressions of sin and sinners.

"1. So there is such a thing as a jubilee in the heart. When the bondage of corruption is broken, the debt of transgression paid, the handwriting that was against us (Col. ii. 14) taken away and nailed to the cross, the soul freed indeed because freed by the truth, our Redeemer surely coming (Job xix. 25) and certain to stand on the earth,—then it is that there seems to sound a great joy of deliverance through all the nature of the regenerate man!

"2. There is such a thing as a jubilee in the Church. Times have been in history when piety was low, and godly men failed; the ways of Zion mourned, the city sat solitary, the fires on the altars were dim in the ashes. Then came a rushing sound of spiritual presence, almost like a pressure, and a blast of silver trumpets, calling to activity, to penitence, to singing, and to religious life again. The Redeemer came to Zion (Isa. lxi. 20), and unto them that turned from transgression in Jacob. This is the meaning of what is called the Golden Text this week: 'Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance.'

"3. There is such a thing as a jubilee in the state. Poets are singing about 'the good time coming'; but it has not yet arrived. Still, it is promised. The Spirit of the Lord God is on one who is worthy (Isa. lxi. 1, 2); the Lord hath anointed him to preach good tidings unto the meek; He hath sent him to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.

"4. There is such a thing as a jubilee in the world. This is the final restitution, the day of all days on the earth. Of course, the blessing will come through the Church; but the whole race will share something of its vast benediction. This old earth is cursed; it groaneth (Rom. viii. 19-22), and travaileth in pain, waiting for a redemption. It is predicted that everything shall have a 'regeneration' (Matt. xix. 28). And in that wonderful palingenesis lies the fair, bright hope for the future. 'It shall come to pass in that day, that the great trumpet shall be blown' (Isa. xxvii. 13). That millennial morning will usher in the final kingdom of God. Let trustful believers simply be content to wait (Isa. lx. 18-23)!"

OUR YOUNG FOLKS.

HALLO! JACK FROST!

Hallo! Jack Frost!
I thought you were lost;
I was really troubled about you.
I feared, it is true,
I should have to do
The whole winter long without you!

No ice on the lakes,
Nor any snowflakes,
Nor chance for a slide in the gutters;
Our skates and sleds must
Be covered with rust,
And ruined those beautiful cutters.

That skim o'er the ground,
To the musical sound
Of bells that go jingle-a-jingle,
When soft lies the snow,
And chill breezes blow,
And hearts have a merrier tingle.

Hallo! Jack Frost!
I thought you were lost,
You are such a terrible rover,
Or else, frozen fast
To the North Pole at last,
You'd stay till the winter was over.

But here you are now,
With your frosty old pow,
And soon will the breezes mellow
Ring sharp and clear,
And shouts of cheer
Will welcome you back, old fellow!

My mittens and cap,
My skates and strap,
And sled, are ever so handy,
Just waiting for you
And your frosty crew,
My beautiful Jack-a-dandy!

And soon we'll go
Over ice and snow;
And soon will the sleigh-bells' ringing
Join in the song
Of the merry throng
Of boys and girls who are singing:

Hallo! Jack Frost!
We thought you were lost;
We were really troubled about you.
And feared, it is true,
We should have to do
The whole winter long without you!

—Josephine Pollard,

POLLY'S FIRST HALF DOLLAR.

"I NEVER had a whole half dollar in my life; I suppose it is because grandma is so dreadful poor, and I haint got any father and mother, only just her."

Polly, the six-year-old Miss who made this remark, was quite horrified at seeing Agnes Bond toss up a four-bit piece on her way to the store.

"I know your grandma is poor, but I like you all the same," and the affectionate girl put her arms lovingly around the forsaken-looking child.

"What be you going to do with all that money, Aggie?"

"O, I don't know, yet. Buy walnuts, perhaps, or oranges. What would you do with it, Polly, if it was yours?"

"I'd buy grandma a new dress, and some shoes, and some flour, and some butter, and some candy, and some—"

"Stop, Polly, you couldn't buy so many things. You might get some butter, or the candy, but dresses cost lots of money. You sit right still on the gate until I get back."

Aggie ran home as fast as she could go, but soon returned in a happy state of excitement, and all out of breath.

"Here, Polly, ma says you may have my half dollar, and buy what you please."

"O my!" cried Polly, in great glee. "Let me kiss you, and I'll go and trade my things before

grandma comes. She's up to Miss Holley's, cleaning up the house, and I guess she'll be surprised."

The little friends parted very happy, Aggie for home without her walnuts, and the young financier to the store, her head filled with shoes, dresses and groceries. She tiptoed to look over the counter in Mr. Jones' store, and found that gentleman sitting at his desk.

"What will this little girl have to-day?" he asked tenderly, thinking of his own darling, who but a month ago had closed her blue eyes never to awaken.

"I want grandma a dress, because she is so ragged, and some shoes, so she can go to church, and some molasses."

"How much money have you, my dear?"

"I've got a whole half dollar that Aggie Bond gave me."

"Aggie Bond is a precious child," said Mr. Jones, recalling the sweet flowers she had so often sent to his sick Maggie.

"When will you get my things?" asked Polly, tired of standing so long on the tip of her toes.

Mr. Jones thought the matter over. "A dress and shoes—the original cost could be but three dollars and a half. 'He that giveth to the poor lendeth to the Lord.' I am afraid that I haven't lent the Lord as much as I ought."

"I'll wait on you in just one minute, Polly. Come right around here and pick out grandma a dress yourself. Anything in this pile," said he, touching a lot of gingham as he passed.

"I'll buy this," and she laid her hand on the only piece she could reach.

After tying up a bundle of the gingham and shoes, and making a strong loop of twine to carry it by, he put the half dollar in his pocket, and Polly laughed for joy as she turned to go.

The trader thought of his own little daughter again. "Look here, Polly, I've made a mistake; I forgot to give you the change."

"I forgot, too," said Polly; and she turned back to receive from Mr. Jones two half dollars.

"Are we all square now?" asked Polly.

"I think we are. Why didn't you buy something for yourself with your money?"

"Why, I just forgot myself. And I don't know as I want anything."

Polly's grandmother could not understand what it all meant, as she examined her nice presents and the two half dollars.

"Aggie gave me the half dollar, and I bought the dress and shoes, and had this left."

"But this is more than you had at first." It looked a little mysterious to Polly, but she concluded it was because he did not give her the flour, and butter, and molasses.

It was made clear to the grateful woman when Mr. and Mrs. Jones called that evening with dresses, aprons and shoes that their little girl had worn, and gave them to Polly. She clapped her hands for joy.

"Everybody is drefful good to me, and I'll trade with Mr. Jones every time I go to buy things. He never cheats a bit."

CURED BY KINDNESS.

"You oughtn't to do so," shouted Willie, as the butcher dashed past in his waggon, giving the whip unmercifully to his half-starved horse. Another moment, in turning the corner, the waggon was upset, the horse broke into a run. The waggon was broken to pieces, and the man thrown out and badly injured. Next day "the vicious beast" was offered for sale. Willie's father bought him for a low price for use on the farm. It was a foolish bargain, people said, for the horse was quite uncontrollable. Even the owner said he would bite, rear, kick, and run away. But Mr. Ely bought

it to please Willie, whose tender little heart was full of pity for the poor animal. "We will be so kind to him that he won't want to be bad, papa." So they agreed to follow Willie's plan.

Before long Mr. Ely and Willie began to drive the horse. People were surprised at the change in him. "He would go as slow as desired," said the gentleman who told the story, "stop instantly at 'Whoa,' follow his master, come at his call, and rub his head on his shoulder."

What has made the change? Not force! The poor horse had been beaten, kicked, and starved before, and grew more and more stubborn. Now he was well fed, well bedded, well watered; not over-driven or over-loaded; never whipped, kicked or scolded. Kind words were given him, and now and then an apple or a piece of sugar. No gentler, safer, or more faithful horse went on the road. Willie's plan had succeeded. The little fellow fairly lived with the horse, and the horse seemed to know he was his best friend. Ben was a favourite with all the family. One night Mr. Ely was away from home. He had taken Ben early in the afternoon, but when bed-time came he had not returned. Thinking he would not be home that night, the family closed the house and retired.

About midnight Willie heard Ben's neigh. Jumping out of bed he ran to the window, and there was Ben at the door without his father. In a few moments the family were aroused, and Willie's brother hurriedly opened the door. No sooner had he done so, than Ben turned round and trotted off toward the road. He followed him quickly. Ben led him a quarter of a mile and then stopped. There Mr. Ely lay on the ground in a swoon. When he was taken home he soon recovered, and told them that as he was riding through the woods he struck his head against the overhanging branch of a tree and fell from the horse. He was stunned by the blow and did not remember anything more. After that night Ben was the hero of the village. But there was one strange thing about him: he never forgot either a benefit or an injury. Sometimes when in harness he would see his former master. Then all his old fire would return; his eyes would roll, he would champ his bit fiercely, and show an intense desire to get at his enemy. Only Willie or his father could quiet him then. Ben taught the people of that village more than they ever knew before of the power of kindness. And a good many of Willie's little friends began to practise his way of treating their dogs and ponies. They found that the surest way to manage them was by kindness.

This, you know, was Mr. Rarey's way. It was his secret in training horses. If any of our boys have any doubt on the subject suppose they try it for themselves, for this story of Ben is a true one.

SOME people care a great deal more for keeping up appearances than for keeping up realities.

WHOEVER entertains you with the faults of others, designs to serve you in a similar manner.

DEATH does not destroy, but catches, crystallizes, and makes permanent the character of a good man, leaving it a priceless bequest to society.

JOHN BRIGHT wisely says: Every man must work at something. The moment he stops working for himself the devil employs him.

If you are seeking the comforts of religion rather than the glory of our Lord you are on the wrong track. The Comforter meets us unsought in the path of duty.

NEVER sacrifice a right principle to obtain a favour. The cost is too great. If you can not secure what is right and needful for you by square and manly conduct, better do without it by all odds. A little self-denial is better than dishonour.

POND'S EXTRACT.

THE GREAT PAIN DESTROYER AND SPECIFIC FOR INFLAMMATORY DISEASES AND HEMORRHAGES.

Rheumatism. No other known preparation has ever performed such wonderful cures of this distressing disease in its various forms. Sufferers who have tried everything else without relief, can rely upon being entirely cured by using Pond's Extract.

Neuralgia. All neuralgic pains of the head, stomach or bowels, are speedily cured by the free use of the Extract. No other medicine will cure as quickly.

Hemorrhages. For stanching bleeding, either external or internal, it is always reliable, and is used by Physicians of all schools with a certainty of success. For bleeding of the lungs it is invaluable.

Diphtheria and Sore Throat. Used as a gargle and also applied externally as directed in the early stages of the disease it will surely control and cure them. Do not delay, trying it on appearance of first symptoms of these dangerous diseases.

Catarrh. The Extract is the only specific for this prevalent and distressing complaint; quickly relieves cold in the head, etc.

Sores, Ulcers, Wounds, and Bruises. It is healing, cooling and cleansing. The most obstinate cases are healed and cured with astonishing rapidity.

Burns and Scalds. For allaying pain if it is unrivaled, and should be kept in every family, ready for use in case of accidents.

Inflamed or Sore Eyes. It can be used without the slightest fear of irritation, quickly allaying all inflammation and soreness without pain.

Earache, Toothache, and Faceache. It is a panacea, and when used according to directions its effect is simply wonderful.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed.

For Broken Breast, Sore Nipples, and Breast. The Extract is a safe and efficacious, and mothers who have once used it will never be without it.

Female Complaints. No physician need be called in for the majority of female diseases if the Extract is used. The pamphlet which accompanies each bottle gives full directions how it should be applied. Any one can use it without fear of harm.

CAUTION.

POND'S EXTRACT has been imitated. The genuine article has the words "Pond's Extract," blown in the glass, and Company's trade-mark on surrounding wrapper. It is never sold in bulk. None other is genuine. Always insist on having POND'S EXTRACT. Take no other preparation, however much you may be pressed. Prices, 50 cents, \$1.00, and \$1.75.

PREPARED ONLY BY

Pond's Extract Co.,

14 WEST FOURTEENTH STREET, NEW YORK AND LONDON.

SOLD BY ALL DRUGGISTS.

H. STONE, SENR.
UNDERTAKER
 239 YONGE ST.
 NO CONNECTION WITH ANY FIRM OF SAME NAME

J. YOUNG,
 THE LEADING
UNDERTAKER
 351 YONGE STREET
 TELEPHONE COMMUNICATION.

GOLD-MEDAL AWARDED
 the Author. A new and great Medical Work, warranted the best and most indispensable to every man, entitled "The Science of Life or Self-Preservation," bound in finest French morocco, embossed, full gilt, and 500 beautiful steel engravings, 100 prescriptions, price only \$1.00, sent by mail: illustrated sample, 6 cts. send now. Address: Peabody Medical Institute, or DR. W. H. PARKE, No. 1 Bulfinch St., Boston.

ESTABLISHED 1854.
A. McDONALD,
Renovator and Dyer
 Of Gentlemen's Wearing Apparel
 54 ALBERT ST., corner of James, TORONTO.



R. WALKER & SONS, Largest and oldest Dry Goods and Clothing House in TORONTO.

CARPETS.
HOUSE FURNISHINGS.
 New Carpets,
 25 PER CENT UNDER VALUE.
 Tapestry Carpets, Brussels Carpets, Cur-
 tain Materials, and Furniture Coverings,
 IN
 RAW SILK, BROCATINE, JUPE, REPS, AND
 DAMASKS.

THE WEEKLY GLOBE
 The acknowledged Superior of
 all Weeklies
AGENTS WANTED
 IN EVERY
 UNREPRESENTED DISTRICT.
GREAT INDUCEMENTS.
 All Subscriptions
 Sent us between
 1st Oct'r and 31st
 December, 1881, will
 entitle Subscriber to
The Weekly Globe
 From date of Subscription to end of 1882.
 Enclose **\$1.00** now to
THE GLOBE PRINTING CO., Toronto.



PICKERING COLLEGE

TEACHING STAFF:

S. PERCY DAVIS, M.A., Gold Medallist of the University of Toronto, *Classical and Natural Sciences.*
 WILLIAM H. HUSTON, B.A., First Class Honor Man of the University of Toronto; *Christian Scholar*
 for 1881; *Modern Languages, English and Phonography.*
 WILLIAM V. WRIGHT, Undergraduate and First Class Honor Man of the University of Toronto;
Mathematics and Physics.
 LYDIA N. BOWERMAN, B.A., Earlham College; *History, Geography, and Mathematics.*
 SEYMOUR R. EATON, Second Class Provincial (Grade A); *Commercial Branches and English.*
 ED. S. SHRAPNEL, A.C.A.; *Drawing and Painting.*
 MISS SLATER, *Music.*

Special attention is given to the preparation of students for passing the University and Intermediate Examinations, and also for the Examinations required for entrance into the College of Pharmacy and the Medical Schools.
 In the Laboratory, which is very complete, students perform all the experiments met in the work read by them, and the study of the sciences is made practical to a degree far exceeding most schools and colleges. Optional courses are permitted.
 Record for 1881.—Eight students, all who were, passed the Matriculation Examinations of Toronto University, nine out of twelve succeeded at the Intermediate and Second Class Teachers' Examination, and ten passed the Entrance Examination into High Schools.
 Fees, \$150 and \$160 per annum. Phonography is not an extra. Students may enter at any time. For the College Announcement address
 S. P. DAVIS, M.A., Principal, Pickering, Ont.

THE PEOPLE'S FAVORITE
 THE OLD ESTABLISHED
Cook's Friend Baking Powder.
 PURE, HEALTHY, RELIABLE
 Manufactured only by
 W. D. MCLAREN,
 Retailed Everywhere 55 & 57 College St.

WESTMAN & BAKER,
 119 Bay Street, Toronto,
MACHINISTS, &c.
 Manufacturers of the latest
IMPROVED GORDON PRESSES.
 Printing Presses repaired and adjusted with dispatch.

AWARDS OF 1881
 TO
McCoff Bros. & Co., Toronto,
FOR MACHINE OILS:
 London Provincial Exhibition—Diploma and First Prize.
 Montreal Provincial Exhibition—The First Prize.
 Toronto Industrial Exhibition—The First Medal and Diploma.
 Gold Medal Provincial Exhibition, Hamilton, 1880.
 Silver Medal Dominion Exhibition, Ottawa, 1879.
 Send for prices, etc.

SHIRTS.
WHITE
 65 King Street West, Toronto.
 Six for \$6, six for \$7, six for \$9, six for \$10. To order or ready-made.

LONDON AHEAD!
MOREHOUSE'S
STOMACH AND LIVER INVIGORATOR
 For diseases of Stomach, Liver, Kidney, Spine, Nervousness, Female Weakness, &c. Cancer taken up by one plaster. Old Sores and Tumours cured. Rheumatism cured in three days.
 Address, 205 King St., London, Ont.

Diploma Awarded at Provincial Exhibition, 1881.
WM. H. VAIL,
 MANUFACTURER OF
FIRE WATERPROOF PAINTS,
 For Shingle, Zinc, Sheet-iron Roofs, also Side Work in any Colour.
 By the use of this paint an old roof can be made to last as long as a new one without paint, and by painting a new roof it will last for twenty years without leaking.
 Paints sold in the dry, wet, or liquid state.
 All orders promptly attended to.
 371 Talbot Street, London, Ont.

JOHN B. CARTER,
 216 Teraulay Street and 60 Hayter Street,
 Toronto, Ont.
 Dealer in School Supplies, Maps, Globes, Normal School and Teachers' Laboratories.
 Send for Circulars for further information.
 Awarded Diploma at Toronto and First Prizes at London Exhibition, 1881.

Diploma at Toronto, 1881. First Prizes at London Exhibition, 1881.
A. W. MISHAW,
 Manufacturer of Ladies' and Gents' Boots and Shoes, by order
 No. 9 Reeves Block, King Street West, Toronto.
 Perfect fit guaranteed.

EYE, EAR, AND THROAT
DR. J. N. ANDERSON,
 OF HAMILTON,
OCULIST AND AURIST
 Cross-eyes straightened. Artificial human eyes supplied.
 OFFICE, 34 JAMES STREET NORTH.

KILGOUR BROTHERS,
 MANUFACTURERS AND WHOLESALE
 Paper Bags and Flour Sacks, Printed Wrappers, Wrapping Paper, Twines, etc.
 18 Wellington St. West, Toronto.

THOMAS CREAM,
 Merchant and Military Tailor,
 Master Tailor to the Ont. Rifles
 93 YONGE STREET, TORONTO.
 Price list sent on application.

