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NOTES OF THE WEEK.

THE friends of Toronto University are being aroused in the interest of their Alma Mater. Mr. Casey, M.P., a Methodist and a supporter of Victoria College, has come out in a strong but temperately expressed criticism of the action taken by the committee that met two weeks ago for the consolidation of Methodist educational institutions. Committees of senate and convocation had a joint meeting last week at which it was agreed to request the Ontario Government to submit to the Legislature a proposal for increased State aid to Toronto University.

THE Southern Presbyterian Church in the United States, by a vote of its Presbyteries, has stricken from its Confession of Faith the section which prohibits marriage with a deceased wife's sister. It is a somewhat curious fact, stated by Mr. Carruthers in his recent edition in England of the Westminster Confession of Faith, that "the clause in that document forbidding the marriages in question was struck out of the version accepted and enacted by Parliament. These marriages, therefore, were lawful under the Puritan regime." The Southern Presbyterian Church, says an American journal, is probably the branch whose orthodoxy stands highest in the whole Presbyterian family.

LAST week a general conference in connection with the Young Men's Christian Association of Eastern Ontario was held in the town of Perth. The brief report indicates that the discussion was mainly confined to practical topics, and many sensible suggestions were made. The work which the Y.M.C.A. does among railway employes is very important and much good has been accomplished. A commendable effort is to be made to introduce the work of the Association into villages and small towns. In connection with this the suggestion was thrown out that cumbersome machinery should be avoided and that efforts be concentrated on the special work for which the Association exists. Such spheres of Christian work are inviting and full of promise.

UNHAPPY Ireland is adding to her miseries by bitter and fanatical outbreaks of religious as well as political animosity. At Wexford, where evangelistic services have been carried on with much success since the recent visit of Messrs. Moody and Sankey, the theatre in which a meeting was held presided over by Major Whittle, of Chicago, was wantonly attacked by an infuriated mob, people attending the meeting were huddled, their clothes torn and injured by stone-throwing. The Bibles and hymn-books having been hastily collected a bonfire was made of them. The Protestant church and the houses of Protestants were attacked, windows broken and general rowdiness was rampant. The battle hymn of the Wexford rioters was "God Save Ireland."

MONTREAL has had several unfortunate financial failures of late. Not that Montreal is any worse than other places of the same size. The eager haste to become rich and make a grand display upsets the judgment and the moral sense of many. The Exchange Bank President fearing the exposure of his methods of management and their disastrous results finds his position unbearable, and has sought refuge in flight. The directors are severely censured for permitting gross irregularities in the management of the institution to go on for so great a length of time unchecked. They pay themselves a poor compliment when they offer as an excuse that they were not aware irregularities were being allowed. An honest man in a responsible position may be trusted a merely "smart" man never can.

THE appointment of papal commissioners to Canada and the United States is announced. The American bishops are still at Rome, arranging for the council to be held either in New York or Baltimore next year. The conferences and councils of the Romish Church, unlike assemblies and conferences of other

churches, are not open to press representatives and the debates and proceedings are only matters of conjecture. It is however most likely that one of the first duties of Dom Smulders, the coming Canadian ablegate, will be the adjustment of the Laval University difficulties and to make inquiries regarding the extent to which Freemasonry has spread among the French Canadian Roman Catholics. Monsignor Seppiaccio is named as the apostolic commissioner to the United States, and it is expected he will preside at the coming American council.

DURING a keen and exciting election contest men's passions get inflamed. Quiet peaceable citizens in their ordinary moods would be alarmed at the violent expressions which in the heat of political debate they had permitted themselves to indulge. Plain speaking and plain dealing are just as requisite in politics as in other departments. To this there can be no reasonable objection. For over-stepping the bounds of truth and fairness there is no excuse. The leading journals on both sides of politics are occasionally great sinners in this particular. The efforts to corrupt whole constituencies show the degradation into which professional politicians have dragged Canadian politics. No wonder that resentment should provoke retaliatory measures of no gentle kind. It is, however, a dangerous thing to make covert appeals to what many people can only interpret as incentives to physical force.

SHARP practice in business is producing its legitimate fruit. Dishonesty on a large scale calls forth imitation in narrower spheres. There are people who really believe that dishonesty is the best policy and who openly avow their belief. Some seem to think that disguise is no longer necessary. A curious combination has just been discovered in New York. It is an organization of grocers' clerks and is named, "The A. B. C. Union," its object being to systematically rob employers. One of the rules of the association is that each member shall by fair means or foul possess himself of \$125 a month, and deposit with the treasurer. Members were to be given \$2,500 from the funds of the society at the end of a year if they wished to go into business, and if sick were to be paid two dollars a day. The Retail Grocers' Union has caused the arrest of Kross, the treasurer, and a number of clerks. It is said Kross, the treasurer, has received \$7,000 from members.

THE popular course of lectures in connection with the Presbyterian College, Montreal, has led to unexpected results. The Rev. J. Edgar Hill, Rev. Gavin Lang's successor in St. Andrew's Church, while lecturing on Future Punishment indulged in speculative theories as to its duration. Principal MacVicar, in name of his colleagues felt it his duty to disavow the opinion expressed by the lecturer. Of course great admiration for the liberal divine and plentiful condemnation of the strait-laced Principal are very much in order. The fault, however, is not on the part of Dr. MacVicar. Many Broad Churchmen delight in airing their speculative opinions in season and out of season, especially out of season. If a gentleman chooses a debateable subject in the circumstances he cannot fairly object to the representatives of a theological institution disavowing what they deem objectionable teaching. Principal MacVicar's disclaimer cannot be called discourteous; it certainly was manly.

SEPARATE schools as at present existing do not satisfy those for whom they were established. A letter from Bishop Cleary, now in Rome, contains the following in reply to the Pope's inquiries: "With much regret I was obliged to give an unfavourable account of the intermediate institutions, and even of the separate school system, which despite its seeming fairness when regarded from a distance, is very inadequate, being limited to primary education and laden with obstructive and unjust conditions that render it practically inoperative in most of our rural missions, and tend necessarily to lower the standard of Catholic education in districts where it is availed of." In giving an account to His Holiness of the relation of the

Governor General's and the Government's relation to Roman Catholics, Bishop Cleary "hopes that should a favourable opportunity arise the Government would not be indisposed to consider our educational disabilities, and afford us relief without injury to the rights of others." There are indications that the separate school question may again come within the sphere of practical politics.

PRINCIPAL CAVEN has made a valuable contribution to the discussion of the Toronto University question, now going on in the daily press. In an excellent spirit and with his accustomed clearness he criticises the arguments adduced by the opponents of further governmental aid being granted to the University, and states several good reasons why it should receive adequate support. The closing characteristic sentences are well worth considering. He expresses the earnest desire that our churches would concentrate their resources and energies upon theological education, and thus make it possible to provide a training for the ministry such as the present state of theological learning demands. Divinity schools, with adequate staffs of teachers and adequate libraries, we cannot have for many years to come, if the churches shall deem it their duty to carry the excessive burden of university education. I enunciate no principle which forbids the Church to conduct Arts colleges when these are not otherwise supplied; but when these are provided, and the Church has good grounds for confidence in them, it is a question worthy of serious consideration, whether she is making the best use of her funds, and doing the most honour to her Lord, by charging herself with the maintenance of universities while her theological schools are so poorly furnished, and her missionary revenue so much in need of increase.

WEEKLY HEALTH BULLETIN.—The general effect of the weather has on the whole been favourable to health, and while Bronchitis and several other diseases have shown an upward tendency, no great increase, judging from the number of cases of diseases reported, can be said to have taken place. Bronchitis has very markedly increased in comparative prevalence; but Influenza has considerably decreased. While Consumption has appeared prominently this week, Pneumonia has fallen out of the twenty prevailing diseases. Arterial, Neuralgia and Rheumatism, terms implying so frequently debility in some general or more or less marked form, retain with marked persistency almost their previous relative position amongst the other diseases. Amongst Fevers, Intermittent has somewhat decreased, but Enteric shows a very marked prevalence in some localities. Amongst the contagious Zymotics, almost no change has taken place in their relative or absolute prevalence, except in the case of Diphtheria, since the last weekly report. Whooping Cough, Measles, Mumps, and Scarlatina are all present amongst the twenty prevalent diseases; and some, as Whooping Cough, in considerable amounts. We find it stated by the committee appointed by the city council to examine into the high mortality of an infant home at Ottawa, that the mortality amongst the infants there amounts to at least 75 per cent. of all placed in the home. Can it be that such a rate of mortality is the chief cause of raising the death-rate of that city to a pitch, not only high comparatively as regards other cities in Ontario, but to a preeminence over almost any city in the world, whose accurate statistics are recorded. Last year the Register-General's statistics gave a mortality for the city of more than thirty in the 1,000, and this year again an enormous advance on the above figures is reported. How Diphtheria flourishes and slays its victims seems terribly illustrated by the following case reported by a medical correspondent of the Board, showing how abundance of decomposing organic matter, apparently determines its fatal effects. He says: "I noticed in the case of the family in which the father and three children have died, and all the others been attacked, that Mr. — was a market gardener, and that large piles of manure, called hot-beds, were in front of his house."

OUR CONTRIBUTORS.

NOTES FROM GEORGETOWN.

Georgetown is a prosperous village in the county of Halton where there are stations of the Grand Trunk Railway and Hamilton & North Western Railways. Halton county has become somewhat famous of late owing to the passing of the Scott Act some twenty-one months ago, which was a victory for the Temperance party as against the liquor sellers and their supporters. It is an old and important county, having been settled by the U. E. Loyalists in 1783. The settlement of Georgetown took place about the year 1820, and its incorporation as a village in 1865. It is the largest and most important town in the county although Milton is the county town. Georgetown is beautifully situated, being surrounded by sloping hills and deep ravines which add much to the beauty of the place.

The private residences and stores are comfortable and handsome, and the smiling waters of the Credit river, which runs through the village, impart additional charms to the locality.

There are several manufactories of note in Georgetown, among them may be mentioned Barbers' Mills, established in 1837, to which large additions are being made at present. There is a factory for the manufacture of knitting machines, which I understand is the only one in Canada; besides flourishing hosiery and woollen mills a short distance from the village, giving employment to a large number of hands. There is also an agency of the Bank of Hamilton under the management of Mr. Watson who is well spoken of by the citizens.

The press is well represented by the "Herald," a brisk, live paper, edited and owned by Mr. Neelands, who as a journalist deserves to take a high place.

THE SCOTT ACT

was carried here about twenty-one months ago and continues to be the burning question, and you are asked as you leave the county "how is the Scott Act?" As a matter of course hotel keepers are dissatisfied, and the travelling public are not quite so well accommodated. I think it cannot be questioned that the Scott Act has done good and lessened the quantity of drink consumed, but to say that it has put down drinking would be saying too much. It is said that the "Antis" are organizing for a fresh campaign when the three years have expired, but the Temperance party are determined to "hold the fort." It is well known that one of the difficulties resulting upon the carrying of this Act is the want of accommodation for travellers, as in a great many cases hotel-keepers refuse to give meals or lodging, but the friends of the Temperance cause have acted in a spirited and conciliatory manner. It is said that they offered to buy out one of the hotels and run it as a Temperance house, but the proprietor declined and would not sell. Then one of the merchants erected a large shed for the use of the public.

There are the usual number of churches that are found in places of a similar size. Some of them are very handsome, particularly the Congregational church, which has a very imposing appearance.

PRESBYTERIANISM.

No doubt to the many readers of THE PRESBYTERIAN anything connected with our own Church, its work and machinery, is more interesting than anything else, specially in rural districts, for the larger and more prominent churches are generally to the front. There are in the rural districts many well equipped and well manned churches of which the outside world seldom hears anything except it may be about dedication and opening services, or when a Presbytery is asked to untie the knot which binds some popular and deserving minister and people, then the usual resolutions are passed sufficiently flattering to bring the blush to a modest cheek.

The history of Georgetown congregation though short is interesting. It was formerly joined to Norval; but, about the year 1860, as the result of a sermon preached by the Rev. (now Principal) MacVicar, of Montreal, the members resolved to form themselves into a separate and distinct charge; pulpit supplies being obtained from Knox College. The late Rev. Dr. Burns gave a whole summer of his valuable time to the infant congregation. He was followed by Principal Willis, who also rendered valuable assistance.

The services of these distinguished fathers of the

Church are still fresh in the memories of the older members of the congregation. The Rev. John Burton, B.D., now of the Northern Congregational Church, Toronto, supplied two summers. In 1865 a call was given to the Rev. R. Ewing who organized the congregation, connecting it with Limehouse, and in 1868 the present church edifice was erected. Mr. Ewing demitted his charge in 1876, and after a vacancy of two and a half years a call was given to Rev. Mr. Pringle, who remained four years and resigned in response to a call from Kildonan, Manitoba. The present pastor is the Rev. W. G. Wallace, M.A., who after a successful career at Toronto University and Knox College was ordained to this charge about six months ago, and is successfully carrying on the work which was laid aside by his predecessors.

The congregation is in a flourishing state, the membership having increased by forty-five during the past six months. The Sabbath schools are in active operation, and a Young People's Literary Society has been started with the pastor as president and a full staff of officers who are taking much interest in its welfare.

An appeal lately made on behalf of Knox College met with a liberal response about \$1,000 having been subscribed. Anniversary services are arranged to be held this month. They are looked forward to with much interest; the pulpit will be occupied by one of the leading ministers of our Church.

Mr. Wallace has thrown himself into the work with a heartiness deserving of all praise, and judging from the manner in which his labours are spoken of by all parties in the neighbourhood it is evident his services are appreciated.

K.

Georgetown, 30th Nov., 1883.

SHOULD WE HAVE A PRESBYTERIAN PUBLISHING HOUSE?

MR. EDITOR,—In my last I pointed out that denominational Publishing Houses in Canada, in the United States, and in England has been remarkably successful, from a financial point of view; and if their financial success affords any criterion of their usefulness they must have been remarkably useful. Their utility and success in connection with other denominations affords a *prima facie* reason why we should seriously consider the propriety of establishing such an institution in connection with the Presbyterian Church in Canada. But I can imagine some of my readers saying to themselves:—The printing and publishing houses originating in private enterprise are surely sufficiently numerous to supply all that we want in the way of literature, and therefore the proposed Presbyterian Publishing House is unnecessary. No doubt there are many private houses that dispense literature to the people of various kinds, and it is a comparatively easy thing for any one who knows how to get a book published in America or Europe. But, notwithstanding these admitted facts, let us ask a few questions pertinent to our subject. Amongst the thousands of families belonging to our Church throughout the country, into how many will you go without finding any literature worthy of the name except some trashy productions hawked about the country by miserable book agents? Have Presbyterians in Canada the means within reach of easily knowing about the best Presbyterian literature in existence and obtaining possession of it? Does the thousandth part of the best general literature which is produced find an entrance in the houses of even the comfortable and comparatively intelligent classes of our people? Any one who knows the facts can answer these questions and the answer will point to some imperfection in the present means of bringing good, healthy literature into our Canadian families. In the congregations of our Church, how many congregational libraries are there to be found? Statistics do not reveal; but we fear there are very few indeed. The most widely-spread congregational literature is that of the Sabbath school, which is certainly not of the highest order and is unfit for the food of minds beyond sixteen years of age. Amongst our numerous and yearly growing congregations there must be multitudes of young men and young women, and also mature men and women who would take delight and obtain great advantage from reading books of a much higher order than the Sabbath school library or the village stationer's shop can supply, but who have not facilities presented to them of easily obtaining such books. Notwithstanding the great success of the cheap standard book enterprise of the neighbouring Republic, there is a vast amount

of good work to be done in this direction which, I humbly think, no private enterprise can accomplish.

Let us look at the matter again from the point of view of the production of literature. What proportion of the literature supplied to our Canadian congregations is produced by Canadians? Probably the largest proportion of the periodical literature supplied to our Sabbath schools is of foreign origin; and practically the whole of our Sabbath school libraries is the work of foreign authors and publishers. The same is true of the numerous Sabbath school Helps which our teachers use. It may be said of course that we can get better books and periodicals from abroad than at home, and therefore should get them. Very true; but surely it would be wise to make home production possible. I do not think so little of my country as to suppose that better books can be produced in the United States and Britain than here, that is if we had equal facilities for producing them. But in the meantime the facilities are not by any means equal, and will not be so for many a long year to come. And is it not of importance that there should be provided facilities for home production in literature? Many of the clergy of our Church are capable of producing thoughts which might profitably be communicated to a much larger sphere than that of their own congregations. But as things now are it is practically impossible for a Canadian author to publish in Canada any extensive productions of his pen. It would be well if we could alter this condition of things. It is a laudable object of ambition to create a Canadian literature which will be helpful to the edification of future generations of Canadian men and women. To further this end it is needful that facilities and encouragements should be given to the publication of Canadian books and that machinery should be set agoing, having for its object the distribution of such books amongst the homes of the people. This need would be supplied, as far as Canadian Presbyterians are concerned, by the establishment of the proposed publishing house. Properly and efficiently worked such an institution should command the support of a very large and yearly growing constituency, and form a medium of intellectual communication between the best thinkers and writers of our Church and the multitudes of people who form its membership. The different branches of work to be taken up by this institution will form the subject of my next letter.

ROBERT JARDINE.

Brockville, Nov., 1883.

STOP THAT LEAKAGE.

MR. EDITOR—While it is gratifying to know that, according to the last census, the Presbyterian Church in Canada is the largest Protestant Church in the Dominion, it is, nevertheless, a matter of regret that we have not progressed during the past ten years as rapidly as we should have done. We have not increased in the same proportion as the population, while the Methodists have increased ten per cent. more than the population. Why is this? Is it because the Presbyterian Church has been less active than the Methodist? We cannot think so. Our ministry and our membership are as active as those of any denomination. Christian life and vigour are realities in our Church, and not things of the past. It is no vain boast to say that no church in the Dominion is putting forth greater efforts for the extension of the kingdom of Christ than the Presbyterian Church. Missionary in spirit, universal in its aims, it has overleaped the narrow boundaries of province and country, and taking the world for her field of labour is carrying the Gospel of Jesus into more heathen lands than any other branch of the Church. That the same spirit of earnestness, zeal and activity characterize her efforts in the Home field is very evident. Prof. Shaw in an address before the Methodist Conference in Montreal in 1882, said: "Methodism is here, and now among a living Episcopacy and an especially active Presbyterianism." Again we ask why it is that with all our zeal and earnestness and activity, our Church does not increase more rapidly, and keep pace at least with the increase of the population? Very many reasons might be given. I believe one reason is "that leakage," to which Mr. Hastie refers. It is a well-known fact that every year our Church loses very many members and adherents by its long continued vacancies. Unless "that leakage" is stopped we will continue to suffer. I have no hesitation in saying that our present system of supplying and settling vacancies is all wrong. It is not scriptural. It is

humiliating to our ministers, and is beyond all doubt a source of weakness to the Church, and the chief cause of "that leakage" of which Mr. Hastie complains so justly. Almost any system is preferable, that which Mr. Hastie proposes infinitely so. The Methodist Church has no vacancies long or short. Indeed from one end of the Dominion to the other you will scarcely find a Methodist pupil vacant one Sabbath through the whole year. This constant supply is one of their strong points. In our Church you will find congregations without preaching week after week, and without a settled minister for months and years. One congregation has just called a minister after being vacant two years and eight months. In the meantime whole families had withdrawn from it which would still have retained their connection had constant supply been given them. Another congregation I know of has been vacant four years and has no idea of calling yet. We might multiply examples, as long vacancies are the rule rather than the exception. The fact is, if our Church does not give constant and regular supply our people, especially the young, will go to other Churches and in the course of a very short time will drop off from us altogether. I can tell you to-day of large sections of our country where Presbyterianism was once large and influential, but now is weak and unable to support itself. On inquiring the reasons I was everywhere told, we were neglected. We had little or no service; our people drifted away to the Methodists and the Church of England. The young people have formed their associations in the Methodist and other churches and cannot be brought back again.

These are facts which can be verified anytime, and facts which our Church must recognize. Nay more, they are evils for which our Church alone is responsible. To try, by filling up the communion roll of our settled charges, and by opening up new fields, to an indefinite extent while that leakage remains, is like trying to fill a hoghead with water while the bung hole in the bottom is unstopped. Our efforts, our energies, our activity, are useless. Stop "that leakage"!

EURUS.

THE MORMON QUESTION.

THE BRADEN-KELLY DEBATE.

MR. EDITOR,—An unusual religious interest has been awakened at Wilber, Neb., by means of the public discussion of Mormonism between Rev. Clark Braden, author of "Ingersoll Unmasked," and Bishop Kelly, one of the chief lights of the Mormon saints. The spacious court room has been filled every night. Five sessions have been occupied on the first proposition in which Kelly affirmed that "The Book of Mormon is of divine origin and worthy the respect and belief of all religious people." The familiar arguments *pro* and *con* were thoroughly gone over, and some original ideas advanced. In order to establish the authenticity of the Mormon Bible Kelly was obliged to present such claims as these: That in the ancient prophecies concerning the children of Israel, the "utmost parts of the earth," meant America; the "everlasting hills" were the Rocky Mountains; the "wall" over which the vine was to extend was the Atlantic Ocean; North and South America are the spreading wings beyond the rivers of Ethiopia; the Book of Mormon was foretold, being identical with the "stick" or roll of Ephraim; the lost tribes of Israel were in America and were referred to by the Saviour when he said, "other sheep have I which are not of this fold;" Joseph Smith was inspired, and prophesied that his own name would become known among all the nations of the earth, and he both honoured and reviled; like all true prophets he has been hated and defamed, finally martyred; polygamy is a great sin and corresponds with the papacy in the Christian Church.

On the other hand Braden made it plain that the utmost parts of the earth referred to the known world; the Rocky Mountains were no more everlasting than the hills of Asia; the ocean could not be twisted into a wall; the Great Sea was the Mediterranean; the two Americas no more resembled the two wings of a bird than a partially filled meat-sack tied in the middle; "stick" was the emblem of power, as the "rod of Moses," etc.; the tribes were lost by being dispersed among the nations of the earth; Smith was no prophet, on the contrary a low, vicious, deceiving fraud, entitled to neither respect nor belief; the Book was originally the Spalding manuscript, stolen

by Rigdon and recast by himself, Smith and others; the Book contains ideas and even the very language of authors who lived long subsequent to the time it purports to have been written on the golden plates; it contains almost verbatim Rigdon's tirade against infant baptism. Kelly is well posted and a winning and precise speaker, and carries the audience with him until Braden takes the floor. Braden is a keen, logical reasoner, and well shows up the absurd inconsistencies of the Mormon Book and his opponent's reasonings. Kelly's most remarkable assertion was that Smith foretold cyclones. But Braden proved wind storms to be as old as history.

Wilber, Neb., Nov 15, 1883.

ARE WEEK-DAY MISSIONARY MEETINGS A SUCCESS?

MR. EDITOR,—I would like to say a few words regarding what are called missionary meetings held over the country on week days, to enlighten our people respecting the schemes of our Church. Well, as far as I have seen, and I have attended a good many, both as speaker and hearer, they are failures, especially in country places. The people who do attend them are generally the very persons who *don't* require stirring up, the other kind being generally absent. Now, sir, there are fifty-two Sundays in the year; and I maintain that ministers couldn't do better than take the forenoon service of the two odd Sundays; say the second Sunday in January and the second Sunday in July in each year—and instead of the customary sermon take the list of our schemes and give a short account of the requirements and success of each; and by some such course he would do more to advance their progress than all the deputations would do in their oftentimes tiresome journeyings, and thinly attended meetings. Some good people, I believe, would think such things improper on the Lord's day. Well I would ask is it thought improper to gather up the cents and dimes on that day? I think not. I am sure good old practical Paul in his First Epistle to the Corinthians tells them plainly to have their collections ready on the first day of the week. Surely there can be no sin in describing the Lord's work on the Lord's day, and the whole of our schemes are more or less directly connected with the Lord's own work. Some good people too object to the name of Sunday for the first day of the week because the old heathen Romans called it *dies solis*, the day of the sun. But did not our Lord himself rise on that day from the grave, and is He not the Sun of righteousness, and are not His cheering beams shining brighter and brighter, and shall so continue to shine till the perfect day shall at last arrive.

CANADIAN PRESBYTERIAN.

Nov. 30th, 1883.

THE CHAUTAUQUA SCHOOL OF THEOLOGY.

The reports from departments show a large increase of students for the past month. The total number now enrolled is as follows: Hebrew, 38; Greek, 132; Doctrinal Theology, 85; Practical Theology, 116; Historical Theology, 25.

The first certificates of graduation issued by the school for any department have just been given to students in Doctrinal Theology and Practical Theology. The examinations were very satisfactory.

Clergymen who need theological training and who cannot attend the seminary, will find the best helps and most efficient methods of instruction in the Chautauqua School of Theology.

The immediate personal contact of a good teacher and his pupil is certainly in every case a desideratum. To young and plastic minds it is of even greater moment than the studies pursued. The teacher who ever he may be produces himself rather than the study in such pupils. In the Chautauqua School of Theology the pupils are not young. Mental characteristics and habits are already definitely formed. They do not stand on the plane of childhood in needing the teacher's personal presence either as a stimulus, inspiration or menace.

Nevertheless, the course of studies requires an intimate connection and really a personal contact between deans and students. Whatever profit can arise to the students from such a contact with the best teachers, comes to the students of the Chautauqua School of Theology.

There is a Scheme of Recitations as well as a Course of Readings. The student must recite as well as

study. His relation to the dean of his department is not so much technical and official, as it is confidential and vital. His recitation room is his own study; his tongue is his own pen.

And the dean's instructions, suggestions, corrections, stimulations, repressions and encouragements are necessarily personal. Deans of departments in the Chautauqua School of Theology are not *class* deans; they are teachers of individual persons; they adapt the general training to the particular case in hand; and they never have but one case in hand at one time. They never nod. They do not unconsciously re-lecture the shades of former classes imagined to be hovering in the air about them. They do not sling forth instructions "to the general" which any one may pick up if he chooses or allow to remain on the floor if he prefers. The student is not suffered to injure or peril himself by selecting either information or knowledge. He must hear all—being of conscience compelled, knowing that by the very scope of the school methods he is relieved from the dangerous chances of personal selection. Why should he select? He knows naught that he may know somewhat. He is not a scholar. The Chautauqua School of Theology is not a Symposium. He is a student. The Chautauqua School of Theology is a school. Election and selection with all their perilous duties are not his, but the dean's.

And is not this the ideal good; implying indeed the ideal perfection of intuitional skill and largest capability in the teacher? But is not this the ideal good? For it the dean is worthy of his high position, he will teach truth; nothing but the truth; the whole truth; the universal truth; and the truth particular and special in relation to the student.

And because this Dean thus speaks to him alone, the student *wants* to hear all that is spoken. For all purposes of instruction and training this student is a class of one. The Chautauqua School of Theology might well adopt two mottoes as expressing its spirit and indicating its methods: "Each student a class," "A dean for every student."

At a recent preacher's meeting it was voted that the preachers should meet monthly and (with such helps as they might obtain from each other) study the Greek Testament. The attention of Dean Wright was called to this action and he laid before the meeting the advantages offered by the Chautauqua School of Theology. It is probable that within a short time all these brethren will be members of the second department.

Will clergymen who notice the statements just made, help their clerical friends by sending to the dean any information which may lead to the extension of the school work?

Send stamp to the Dean, Rev. Alfred A. Wright, Boston, Mass., for the November Curriculum (forty pp.) containing the latest information together with a special notice regarding the "Jerusalem Chamber of Theology," now open for "members who do not wish the school degree, but who would like to pursue some or all of the studies. Applicants for full information as to that course will please to specially refer to the "Jerusalem Chamber."

OBITUARY NOTICE.

On Sunday, 16th September, 1883, Mr. Neil McNair died, at the advanced age of eighty-six years. He had been confined to his room for about two months. He was born in Argyllshire, Scotland, and emigrated to America in 1852. He settled down in the township of Grey, county of Huron, about twenty-nine years ago, and was well known in the locality. Five sons and three daughters are left to mourn the loss of a good father. The funeral was well attended. The interment being made at Cranbrook, Rev. D. B. McRae, conducted the services. Mr. McNair was blessed with a robust frame and a strong constitution having enjoyed more than ordinary good health. His last sickness was light. He was calm and resigned; and when death came he met it without a struggle. The Presbyterian church of which he was an elder lost one of her most liberal supporters. He was a regular attendant on the means of grace and his energies were directed for the good of his beloved Zion. His absence from the sanctuary is felt by all classes of the congregation but our loss is his gain.

"A few short years of evil past
We reach the happy shore,
When death-divided friends at last,
Shall meet to part no more."

PASTOR AND PEOPLE.

A FRIENDLY LETTER ADDRESSED TO MERCHANTS.

MY DEAR FRIEND,—There is great truth in the assertion that we are "a nation of shopkeepers." London especially is a city of merchants. We are not ashamed of it. Commerce is a blessing to mankind, and our British merchants are among the most honourable, industrious, and charitable men in all the world.

But you have dangers peculiar to your calling, as every class has. Will you forgive a friendly voice which, for the love of Christ our Saviour, speaks of three verses of Holy Scripture, which should not be forgotten by you?

I.—"A false balance is abomination to the Lord, but a just weight is His delight." (Proverbs xi. 1.) On this verse I will not remark much. I would rather God's Word should speak than that I should seem to bring an offensive imputation. I would not accuse, but only warn. It is no secret that there are tricks in trade; nor that many things which are dishonest are done because every one does them. Moreover, if it were not too painful to remember, names would soon occur of men once highly respected who fell most deeply under the temptation to be quickly rich by means which would not bear the daylight. It is hard, no doubt, to go against the stream. In the tremendous race for a living now-a-days, short bye-paths must be very inviting. But, if you stand fast in Christ's strength, you will have an approving conscience and the blessing of the Lord, which maketh truly rich. May He Help you!

II.—"And man's life consisteth not in the abundance of the things which he possesseth." (St. Luke xii. 15.) No! Abundance does not make life. The millionaire may be dead while he liveth. This verse was spoken in connection with the parable of the rich fool, who laid up treasure for himself and was not rich toward God. If we have not a good hope for the life which is to come through Christ, we shall be like Dives—have our good things (such as they are) in this life. Our Saviour entreats you to lay up treasure in heaven, where neither moth nor rust corrupt, and where thieves do not break through and steal. Perhaps in a great commercial nation like ours there are as many hearers "among thorns" as of any of the four classes. The Word of God often brings no fruit to perfection because men are so engrossed and absorbed in the riches, cares, and pleasures of this life. The dregs only of thought and time and strength are left for it. May I suggest three remedies for this dangerous state of things? (1) Liberal giving. We cannot cherish the false idea that money is our life, if we do holy violence to it by imparting to those who have not. The only "bags which wax not old" are the pockets of the poor. What a wonderful character is that at which we should aim! "ready to distribute, glad to communicate!" (2) Resolute observance of your habits of devotion and of the Lord's day. What an unspeakably sad state of things is it when the Lord's day is an interruption to business! Never may you come to that! Steadfastly guard the holy hours from the intrusion of business in any shape—deed, talk or thought. And on week-days form your plans of devotion, and keep to them. Then all your day will be sanctified by the Word of God and prayer. (3) Think often of the end. If you live the longest life of prosperity, yet it will end. And then? Often ask yourself that. Please God it will lead you to ask of Him, through His dear Son, a treasure in the heavens that faileth not. In these days we hurry on so fast that we persuade ourselves we have no time to think. But if we have no time to think, there is something wrong. God meant none of us to live such a life as that.

III.—"He that is faithful in that which is least, is faithful also in much." (St. Luke xvi. 10.) True, the Lord calls riches "that which is least," but He plainly teaches that they bring responsibility though they be "least." Indeed, they bring it (1) for all who are below us in the social scale. They give position, and we are answerable for a faithful use of that. If ample means are yours, my dear friend, you cannot fail to influence for good or ill. But riches bring responsibility, especially (2) for those in our employ. A Christian man ought never to think his responsi-

bility ends with giving a fair wage for a fair work. My neighbour, the Saviour taught, is every one with whom I am brought in contact; I owe him the debt of Christian love. Some regard for the souls of your employed you should surely show. And if they sleep under your roof, they are your household. Forgive my saying that a religious man should be in charge at the head, and careful provision made for quiet Sundays and attendance at a place of worship; that good libraries are most helpful; that young men's Christian societies should be encouraged; and that it has been found possible to have family prayers in such houses. When we meet our employed at the judgment seat of Christ, let us not have to feel that they were never anything to us but those by whose services in part we made our money. And, once more, riches bring responsibility (3) for the kingdom of God. He is not a well-instructed Christian who does not recognize this. And he is surely not a Christian who, when the claims of that kingdom are put before him, refuses to recognize them. Christ laid it on His Church to preach the Gospel to every creature. We ourselves should not have heard it but for the obedience rendered by others to the command. If His command, if the blessings of the Gospel are anything to us, how can we be indifferent to the increase of His kingdom, and leave all effort in that direction to others? Yet how many wealthy Christians think it quite enough if they are what is called "charitable," and give nothing toward evangelizing either the ignorant at home or the heathen abroad? It is so easy to sneer at the workers among the heathen, as though they sought their own advantage in some way by engaging in the work; and so easy to harp on "charity begins at home." But the command puts the matter in a nutshell. Pray, then, do consider whether you should not at once devote some of your income to that glorious end—the spread of the Gospel; and, if you have begun doing so, whether the proportion you give is the right proportion. The proportion should increase as riches increase. God measures our gifts not by what we give, but by what is left after giving. Too many rich offer what cost them nothing. God will abundantly reward the sacrifices of love. He will give the true riches, and they shall be our own.

Forgive the plain-speaking of one who desires to be only
Your sincere friend,
V. M. S.

MONTMORENCI.

O, loud and loitering veil of amber snow!
Come hither, says I and from the fleecy mists
Cut aprons for yourselves; and for your wrists
Snatch bracelets from this palpitating bow,
And in the chanting air flit to and fro.
Among the greens and greys and amethysts
Find stary robes; and then into the lists
Of contest for the prize of bawdy go;
And with the large, low moon sing to the pines;
And with the star-light shoot in spangled lines
Through Winter's pomp and all the seasons four;
Walk here upon the brink whence cataracts pour.
The King of fays hath clothed the black cliffs so—
Sing to the sun, the storm, fire, hail and snow.

—Joseph Cook.

SAW-MILL CRITICISM.

"PROBATION AFTER DEATH."

Last night, after the usual gossip of the evening was over, that unfinished dispute between Manly and the Deacon about a "probation after death" was resumed.

"Yes there is the syllogism. Every man must have at least one probation. If he does not have it in this life, he must have it in the next. So you affirm, and you think your syllogism is sound. But to me it seems otherwise. It has a weakness in the back-bone. You say, every man must have a probation. Well; I don't like the word must in speaking of what God does. But we will leave that. You imply that all men do not have a fair probation here. You interpose your own opinion as to what constitutes a fair probation. You make rulings for the Judge of all the earth. You expound the law for Him. But your ruling may not be accepted by the court. You are not supreme judge of what is necessary to constitute a procedure right or wrong.

"Let us take some examples. The old world had a probation, and yet that probation included but one preacher for a whole world full of people. They were condemned. There were Sodom and Gomorrah. Their probation included but one preacher, Lot, for

five cities of the plain. They were condemned. There was Nineveh. It had but one preacher, Jonah, who went there on a flying visit, as Moody and Saukey go about. They listened and were pardoned. There was the Queen of Sheba. Her probation included, at first, but a rumour that came to her in what was then the ends of the earth. She was expected to act upon a rumour. She did act and was commended for it. Rahab acted on a rumour and was justified by it.

"All these cases are specially cited in the New Testament. You learn from them what is the divine idea of a probation. Surely the old world and Sodom are to be regarded as having had a fair chance. Take now the heathen nations to-day—the enormous masses of China and India and Japan. There is scarcely a valley into which more of a rumour has not penetrated than ever went to the ears of the Queen of Sheba. Moreover, those heathen have had it for ages. The gospel was preached in India in the days of the apostles. The same thereof went to China. 'Their line went forth into all the earth.' But, according to your view, the heathen have not had a fair chance; neither did Nineveh have; neither did Sodom have; neither did the old world have. You are at issue with the plain teaching of the Word of God. You see that your whole syllogism depends for its force upon a definition of what constitutes a fair probation.

"But I see other difficulties in your scheme. If there be a probation for the heathen after death, it must be a probation of Works or of Faith. But it cannot be of Works, for that is declared now to be impossible. We cannot expect a probation there which God repudiates here, and the Holy Spirit declares impossible. Nor do I see how it can be of Faith, for there is no room for faith in testimony over there. Men will then see and know for themselves that there is another life. They will know that there is a state of rewards and punishments. But that won't be taking things on the Word of Christ; therefore, there is no faith about it. What is of sight is not of faith. If there be a probation, it must be something entirely different from anything we know of here. We are in great darkness about it. You who teach it ought to be able to tell us something about it—where it will be and when it will be, and how long it will last; what its conditions will be, and whether there will ever be a third probation or a fourth probation for some who have not had a fair chance under the first and second.

"Oh," you say, 'we don't know anything about these things.' Ah—well—no doubt that's true. I don't profess to know; nor am I teaching anything that implies I ought to know. But you are so teaching. It is hardly proper for a teacher to put forward his ignorance as a large part of his qualifications for filling a teacher's chair. Here we are: I am confessing my ignorance and you are telling your knowledge—it turns out that they amount to exactly the same thing.

"If we come now to a practical question, let us seek to do our duty in our day and generation. The future of the heathen is something terrible, but the 'Judge of all the earth will do right.' On that let us rest. Our responsibilities are weighty. Let us meet them with all our might and main. Let us not forget that Christ rebuked an ill-timed curiosity as to whether there be few or many saved. Peter's first attempt in eschatology was an impertinence: 'Master, and what shall this man do?' Christ replied to him: 'What is that to thee? Follow thou me.' We are concerned to know what shall become of this man and that man in the next world. 'What is that to thee? Go thou and preach the gospel.'

"There was no one in heaven nor in earth found worthy to open the seven seals of God's futurity, or even to look on the Book. Only the Lamb that was slain was found able to do it. He broke the seals; He unrolled the scroll. There is no glimmer of another probation. A last sentence that followed the broken seals is, 'Behold I come quickly, and my reward is with me, to render to each man according as his work is.' Beyond that sentence I know nothing.

"What God will do or what Christ will do in the unrevealed eternity that lies beyond that 'great day of God Almighty,' I do not know. You do not know. Newman Smyth does not know."—National Baptist.

LABOUR not to be rich; cease from thine own wisdom.

Groceries, etc.

Jaffray & Ryan, GROCERS AND IMPORTERS.

Now Teas! Now Teas! Now Teas!

We have just received our New Teas, which we will offer at the following prices:

FINEST ENGLISH BREAKFAST, etc.; FINE ENGLISH BREAKFAST, etc.; FLAVOURY ENGLISH BREAKFAST, etc.; MONING, etc.; FINEST EXTRA CHOICE YOUNG HYSON, etc.; FINEST YOUNG HYSON, etc.; EXTRA TRAFALGAR, etc.; SUPERIOR, etc.; FINE, etc.

Considerable reduction will be made on packages of 5 lbs. and upwards. Freight paid on all packages of 20 lbs. and over. We have been appointed agents for Chase & Sonbor's world-renowned Coffee. One trial will convince.

A complete assortment of Grocers & Butcher's goods always in stock. Amongst other potted meats, GAME, ANCHOVY, SHRIMP AND BLOATER PASTE, SALAD DRESSINGS, PICKLES, SAUCES, JAMS, JELLIES, SOUPS.

Libby, McNeil & Libby's Canned Corn Beef and Soups.

SPARKLING HYDROZON. Non-Alcoholic. A most useful tonic for brain and nerve. Strongly recommended by Prof. Atfield, Ph.D., F.R.S., F.I.C., F.S.C., London, England. Ross's Belfast Ginger Ale.

JAFFRAY & RYAN, 111 YONGE STREET, TORONTO, ONT.

NEW SEASON'S

Muscadel Raisins in Cartoons, Jordan and Valencia Almonds, Eleme Figs, French Plums and Prunes, French Peas and Mushrooms,

Light Red Lisbon Wines FOR COMMUNION.

A supply of FRESH CREAM CHEESE received weekly.

FULTON, MICHIE & Co., 7 KING STREET WEST,

A HOME DRUGGIST TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

Ayer's Sarsaparilla.

The following letter from one of our best known Massachusetts Druggists should be of interest to every sufferer:—

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, and without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. F. F. HANNIBAL, Silver St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREW, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

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To the following institutions for the year 1884, viz.: The Asylums for the Insane at Toronto, London, Kingston, Hamilton, and Orillia; the Central Prison and the Reformatory for Females, Toronto; the Reformatory for Boys, Penetanguishene; the Institution for the Deaf and Dumb, Belleville; and the Institution for the Blind, Brantford.

Two sufficient sureties will be required for the due fulfilment of the contracts. The lowest or any tender not necessarily accepted. W. T. O'REILLY, R. CHRISTIE, Inspectors of Prisons and Public Charities. Parliament Buildings, Toronto, 1st December, 1883.

N.B.—Butcher's meat is not required for the Asylums at Toronto, London, Kingston, and Hamilton, nor for the Central Prison and Reformatory for Females. Specifications and conditions of contract can only be had on making application to the Burgars of the respective institutions.

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TORONTO, WEDNESDAY, DECEMBER 12, 1883.

The recent Luther celebrations have brought out into pretty clear light the fact that the spirit of Roman Catholicism has not changed as much as some amiable persons supposed. The comments of some of the Roman Catholic organs show that if the wolf at times appears covered with a sheep's skin the wolf is still there. Take the following from the "Catholic Mirror," of Baltimore, as a specimen brick:—"Luther was the most depraved sot, the most abandoned villain, the most superstitious driveller, the most utter skeptic that ever lived." This is as good as showing that even the free institutions of America have little or no effect upon the devotees of Rome. Had such a sentence been written in an obscure corner of a priest-ridden country in Europe one would not have wondered. But remember it was written amidst all the enlightening and enlarging influences of the great American Republic. Rome changes not.

The recent union of the Methodist families brings out with almost amusing clearness one of the points of difference between Methodist and Presbyterian human nature. Scarcely had the ink on the basis of union become dry when a number of congregations throughout the country began to "double up." Steps were taken by local officials to put three congregations into two and two into one although the union is not fully consummated and may not be for a year or more. The brethren who were a little tired of keeping up separate organizations took time by the forelock and began to rush into each others arms. The embracing business became so lively that the authorities had to remind the parties that the ceremony was not yet performed and ordination was premature. It was far otherwise with the Presbyterians. As a result of the unions of '61 and '75 probably not twenty congregations have united. For some years the number might have been counted on one's fingers. Quite likely the right course lies somewhere between the Methodist's and ours. They go too fast and we too slow. They embrace too soon and we wait until the next day. One thing is clear—they will double up in half the towns and villages in Canada with less labour than would be required in uniting half-a-dozen small Presbyterian congregations. Methodism has a marvellous power for adapting itself to the situation.

The augmentation scheme is fairly float, and encouraging reports come from all quarters. To use the well-known phrase of a great journalist who writes no more: "The work goes bravely on." The real pinch, however, has yet to come. It comes when the practical details are to be worked out among the people. It is comparatively easy, and we should say rather pleasant, for members of the Home Mission Committee to visit the different Presbyteries and talk over the scheme with the brethren. The tug of war comes when members of Presbyteries have to visit the con-

gregations and lay the scheme before the people. This work or any other must be a failure unless the great body of the people move. We have no millionaires to float the scheme with princely sums no matter what the people may do. We must carry the people or fail. Now we ask our readers once for all to give this scheme such a lift at the very start that its success shall be certain. There are no readers of THE PRESBYTERIAN, we feel assured, who think a minimum salary of \$750 too much. There are none who think that the Church is not well able to pay more than this amount. The subject has been discussed for years. We cannot remember when some one was not speaking or writing about a sustentation or augmentation fund. Now let us DO something. Let the elders, trustees, and other officials take hold of the work in their own localities with as much vim as most of them put into their private business and the work will soon be done.

THE NEW UNION QUESTION.

THIS is an eminently charitable age. Charity is an admirable virtue. There is no end to its praises. All, however, that goes by that name is scarcely recognizable as genuine. There is in fact a wave of sentimental gush flowing over the surface of the religious and social life of the time whose effects may be very beneficial after its subsidence, but meanwhile its influence is anything but healthy.

We know how horrible and repellant Puritan, and as our Episcopal friends occasionally delight to describe it, Presbyterian, moroseness and severity are generally portrayed. Presbyterian scrupulosity is depicted as dark and gloomy as a winter's day, while charity, like sunlight, makes all delightfully happy. The man who can hold his convictions because he believes them, because they are true in themselves, and accordant with the Word of God, not because they are parts of a system, who can treat with kindly toleration and respect those who differ from him is a much more charitable man than he could possibly be who regards all expressions of truth as equally important or equally valueless. The unity which Christ and His apostles taught is growing year by year, both intensively and extensively, but a great many people cannot discriminate between charity and indifference.

There are distinguished ecclesiastics in these days who would be heavenly in their charity to everybody, provided all who differed from them had meekness enough to confess that in so far as they differed they were necessarily wrong. This is virtually what some of the advocates of a comprehensive ecclesiastical union are now saying. They don't say it very plainly, but in a lofty, learned and charitable way, calculated to make disbelievers in apostolic succession feel inexplicably sad.

Occasional regrets are expressed that points of difference between the Anglican and non-Episcopal churches should have been touched upon so early in the discussion. It is rather matter of thankfulness that essential and radical differences such as the sacramentarian theory of an episcopate held in some quarters with great tenacity should at the outset be clearly understood. It will certainly be better in the end. Plausible generalities and dreamy platitudes may be very pleasant things but they will not afford a basis of union between High Church Anglicanism and Presbyterian parity.

Dr. Laing is too shrewd a man to be cajoled by the pastoral simplicity of Mr. Langtry, or overborne by the mild but irrepressible erudition of Dr. Carry. The good pastor of Dundas discourseth as follows:

Another argument is given by Dr. Carry, and as it seems to have great weight with Anglicans, I notice it merely to say that it has no weight whatever in my eyes. It is this: "Three-fourths of Christendom are unwaveringly episcopal." What of it? Nearly the same portion holds deadly errors. Does that make the errors true? Truth is not to be decided by majorities. The three-fourths may be wrong and the one-fourth right. In the sixteenth century the Reformers had more than four-fourths against them, but they were right notwithstanding. But in union with the Roman, Greek, Coptic, and Arminian Churches is in the eyes of Anglicans more to be valued than union with the Protestant and Evangelical portion of Christendom, we can only regret it. For we must continue apart. Nothing can induce a man who is conscientiously Presbyterian to enter into union with an arrogant exclusively hierarchical system, the only bond of which is union by outward rites to a human pontiff, or a Greek patriarch, or some other human head of the so-called Church. Our appeal is to the Bible. If the apostolate or episcopacy is of Divine institution and is recorded in Holy Scripture I accept it; if not, I reject it as obligatory, and can only recognize it as a human institution based upon expediency.

MOODY AND SANKEY IN LONDON.

THE American evangelists, Messrs. Moody and Sankey, have already met with most encouraging success in their London mission. It is designed that they labour for a number of months steadily in the English metropolis. They conduct a series of services in one locality and then move to another. The first meetings were held in Islington, whence they moved to Waudsworth, and last week it was announced that they had gone to Stepney. The intention is that Clapham, Stratford, Newcross, St. Pancras, Camberwell, Marylebone, Croydon, Bayswater and Knightsbridge be visited in the order named.

It is stated that those who co-operate with the American Evangelists have gained valuable experiences from the work conducted by Messrs. Moody and Sankey eight years ago. Better arrangements enable them to accomplish more satisfactory work at half the cost of the former movement. Two iron buildings for the express purpose of holding these evangelistic meetings have been secured. They can be easily taken apart, moved without difficulty and set up again at a small cost. They can each comfortably accommodate an audience of 5,000 people.

During their first English visit the evangelists encountered much and varied opposition. Many ministers were but half-hearted in their welcome, while others criticized their methods with some severity. The manner in which they are now regarded is very different and much more satisfactory. Ministers of all denominations either work in harmony with them or testify most gratefully to the valuable results of their abundant and self-denying labours.

At first they visited Britain as strangers, and it has to be remembered that since many unworthy adventurers obtrude themselves on the notice of Christian people for no other reason than that of making gain of their professed godliness there is some reason for looking askance on so-called evangelists. Again it has to be borne in mind that some who have engaged in evangelistic work have used the opportunities afforded them for railing at the regular ministry of the Church and endeavoured to inflame animosity against the Church itself.

Messrs. Moody and Sankey have removed all suspicion, they have disarmed prejudice, they have won their way to the popular heart and secured the confidence and best wishes and prayers of the Christian people of England. For their own and their work's sake they deserve the unfeigned esteem with which they are now regarded. Some sections of the English press still affect to look down upon and speak of their work as vulgar and rather shocking to people of refined taste, but these same journals freely concede that they have acquired an unparalleled influence over the masses.

From all sides come cheering testimonies of the great good they have been the means of accomplishing in their present mission. Many hundreds have risen up at their meetings to confess their acceptance of the Saviour. Ministers of various denominations tell of great numbers of enquirers having received deep religious impressions at the evangelistic meetings who wait on them for counsel, guidance and instruction. The good work goes on for God is with it. The good news faithfully and lovingly proclaimed, has lost none of its attractiveness. It is still the power of God and the wisdom of God to every one that believeth.

THE GERMAN UNIVERSITIES.

THE wave of rationalism that swept over the German theological schools a quarter of a century ago has now well nigh subsided. Its force is spent. It is a significant fact that at German universities where rationalism is still taught the attendance of students is very small. The most pronounced rationalist theological schools are Jena and Heidelberg which have only about 150 students between them, while Gottingen whose teaching is more moderate in tone has an attendance of 200. Tübingen, once the Mecca of rationalism, having undergone a complete change has a large number pursuing theological studies. Leipzig, Berlin, Halle and Erlangen are orthodox in their teaching, and at these renowned seats of learning crowds of German youth are now training for the Christian ministry. It is stated that the aggregate number attending universities where the distinctive criticism forms the chief attraction is only about 350, while 2,200 are studying at the institutions now described as orthodox.

It is encouraging to note that the chilling influence of rationalism is passing away from the educational centres of Germany. Robust thinkers like the Teutons cannot find satisfaction in mere negation. The intellectual and moral life of a great nation cannot find scope for its healthy development amid the dreary platitudes of unbelief. The great truths of the Gospel fully satisfy the longings of the soul.

The revival of evangelical truth in the universities of Germany will find its way to the hearts of the people, and in due time we may expect that German learning will be consecrated by heart-felt devotion to Christian truth.

BOOKS AND MAGAZINES.

KNOX COLLEGE MONTHLY. (Toronto: Printed by C. Blackett Robinson.)—The December number of the "Monthly" is in every respect an excellent one.

THE GIFT OF GIFTS. (New York: Anson D. F. Randolph & Co.)—Another of those exquisite little aids to devout thought and feeling. It is beautifully illustrated, and the lettering is in gold. There are short suggestive thoughts for every morning and evening of the month.

STALL'S LUTHERAN YEAR-BOOK FOR 1884. By Rev. Sylvanus Stall, A.M. (Lancaster, Penn.: The Author.)—Contains not only a full exhibit of the Lutheran Church, but of all the denominations of the United States, the religions of the world, growth of Christianity, etc., giving the authority for each and every table, it is both valuable and reliable.

REST: THE TRANQUIL HOUR. (New York: Anson D. F. Randolph & Co.)—In the production of those graceful little books designed to promote personal piety the enterprising publishers named in this notice have long since proved their success. This gem contains a collection of poems bearing on the theme from which it takes its title by the best known writers of modern sacred poetry.

THE HOMILETIC MONTHLY. I. K. Funk, D.D., Editor. (New York: Funk & Wagnalls.)—The "Homiletic Monthly" for the current month is an excellent example of what can be done by intelligence and enterprise. The result is a serial of more than average excellence. The contents are copious, varied and suggestive. The preacher of the Gospel will find it a valuable aid in his preparation for the pulpit and in his congregational work.

STRAY MELODIES AND SONGS OF SENTIMENT. By John B. Ketchum. (New York: American Literary Agency.)—It is said that battle-fields produce luxuriant growth. The volume under notice is a bouquet culled from the war experiences of its author. It is a modest little volume containing a number of short poems of real merit. The "Bells of the Valley," "The Recall," "To the Ramo Mountains," and "The Brook in the Woodland," are fervid with poetic fancy.

WIDE-AWAKE. (Boston: D. Lothrop & Co.)—This is the Christmas number of a very excellent and very popular illustrated magazine for young people. It is filled with good things in the way of stories, pleasant and instructive articles, just such poems as its readers will delight in, and a large number of beautifully finished engravings. There is an illustrated article on a "Canadian Carnival" being a description of the ice-palace erected at Montreal last winter.

GOD'S THOUGHTS: A Text-book for the Month. (New York: Anson D. F. Randolph & Co.)—Still another of the same style of tiny books intended to keep aflame the light of piety in the heart. It differs from the other two in being artistically the production of the lithographer's art. It contains a text and a verse for each day of the month. All of these *bi-jou* books in addition to being very good and very beautiful are also very cheap. At this or indeed any season they would make most appropriate gift books.

THE UPLANDS OF GOD. AND OTHER RELIGIOUS POEMS. Selected and Edited by the compiler of "The Changed Cross." (New York: Anson D. F. Randolph & Co.)—The singular title of this beautiful and excellent little volume of religious poems is derived from the first line of the opening piece by an anonymous author. The selections of which the little work is composed are worthy of the more permanent setting they receive. They have been culled from the religious periodicals of the day. THE CANADA PRESBYTERIAN is represented in the volume.

THE FLOWER OF THE FAMILY. By Mrs. E. Prentiss. (New York: Anson D. F. Randolph & Co.)—A new edition of a well known work by an author whose memory is held in high respect. It is a book for girls and just such a book as good girls will be the better for reading. It has met with great success, having been translated into French and German, and enjoyed a wide popularity on the continent of Europe. A higher proof of success is the fact that numberless testimonies to its usefulness continued to cheer its authors to the end of her days.

FRENCH CELEBRITIES. Part Second. By Jules Claretie and others. Standard Library. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The second part of this useful and interesting work consists of short sketches, rather enthusiastic than critical, of such eminent modern Frenchmen as Jules Ferry, George Clemenceau, Ernest Renan, Henri Rochefort, Challemeil-Lacour, Jules Simon, Erckmann-Chatrian, Paul Bert and Alphonse Daudet. These are names of world-wide fame and interest, and this book presents them to the reader from the French point of view.

THE PRESBYTERIAN REVIEW. (New York: Anson D. F. Randolph & Co.)—The principal contributors in this current issue of this excellent quarterly are "Milton and Tennyson," (a masterly paper) by Rev. Henry Van Dyke, jr., "Hilary of Poitiers, and the Earliest Latin Hymns," by the Rev. Samuel W. Duffield; "Studies in Eschatology," by Professor Philip Schaff, D.D., LL.D.; "Presbyterian Worship," by Rev. R. M. Patterson, D.D., and "The Psalter of Solomon," by Professor Bernhard Pick, Ph.D. There are the usual notes and notices, and reviews of recent theological literature.

DR. GRANTLEY'S NEIGHBOURS. By Ella Beckwith Keeney and Annette Lucille Noble. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—Mrs. Keeney, one of the writers of the book, was rapidly rising into fame as a writer for the young. Her success was encouraging. She wrote the first part of "Dr. Grantley's Neighbours," but as her co worker tells us "It was only one of many things she was doing for the Master in the vigour of her young womanhood; but one day she laid them all down for ever" The story is an excellent and instructive one, and the finish is worthy of the good beginning.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS. By Rev. John Laing, D.D. (Toronto: The News Company.)—Dr. Laing a short time ago through the medium of the "Mail" addressed a series of open letters to the Minister of Education. In these letters now published in pamphlet form he discusses the question of religious instruction in the common schools. Our readers do not need to be told that Dr. Laing is a clear, vigorous and logical writer. The views he advocates are the result of thorough study and earnest conviction. Some may not be in complete accord with his theory but every one interested in the vital question discussed in this pamphlet ought to read carefully what Dr. Laing has written on the subject.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S.C.: The Presbyterian Publishing House.)—The "Southern Review" bears testimony to the fact that the Presbyterian divines at the South cultivate sacred literature to some purpose. The opening article is an able critique on one that appeared in a previous number on "A Thoroughly Educated Ministry." Other articles worthy of special mention are "The Metaphysical and Theological Applications of Induction and Analogy," by Rev. R. L. Dabney, D.D., LL.D.; and "The Light of Asia and Budism" by Professor J. T. L. Preston, LL.D. The review of recent publications in this quarterly is distinguished for its brief but accurate indications of what is best in current literature.

AN EXAMINATION OF THE PECULIAR PRINCIPLES OF THE BAPTISTS. By Rev. D. B. Cameron, Acton. (Toronto: Printed by C. Blackett Robinson.)—This is a new and enlarged edition of a pamphlet published in 1875. Mr. Cameron is thoroughly conversant with the Baptist controversy. He writes in a clear and convincing manner. His contribution to the literature of this subject is not a dry, uninteresting disquisition, but having adopted the novel method of putting his opponents into the witness box where they are subjected to a rigid and close examination, in a mild and kindly spirit, the "trial" brings out in brief compass a valuable amount of fact and argument. This little

work is plainly the result of earnest study and extensive reading.

TOM BARD AND OTHER NORTONVILLE BOYS By Rev. J. A. Davis. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—The objection sometimes brought against the class of books to which this belongs, is that they are unreal, not true to life and fact. Such objection does not hold good in reference to "Tom Bard." It is thoroughly healthy and therefore thoroughly good without a particle of goodyism about it. Among the author's aims may be mentioned these two. He sought "to show, as he has learned by observation that boys can live Christian lives and yet be real boys," and his chief object "has been to lead boys to become better acquainted with the Saviour." The two volumes issued by the Presbyterian Board noticed in these columns, are just such as should have a place in the Sunday school library and in the homes of the people.

RECEIVED.—Houghton, Mifflin & Co.'s "Illustrated Catalogue," and "The Holiday Bulletin" of the same publishers; "Bible Expositor and People's Commentary," Nos. 11 and 12 By Jacob M. Hirschfelder. (Toronto: Printed by Rowell & Hutchison.) The "Scholar's Quarterly," first quarter, 1884. (Boston: Howard Garenett & Co.) "The Little Folks' Quarterly," first quarter, 1884; (same publishers.)—These are useful helps, both to young and advanced pupils in the study of the International Lesson series. "Vick's Illustrated Monthly Magazine." (Rochester James Vick) "The Minnehaban." (Minneapolis, Min.: Cochrane & Dobbyn.) The "Sidereal Messenger," conducted by William M. Payne. (Northfield, Min.: Carleton College Observatory.)

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The fiftieth public meeting of the Knox College Metaphysical and Literary Society was held last Friday evening in Convocation Hall. Being the jubilee gathering there was a very large attendance of students and their friends, notwithstanding the unpropitious state of the weather.

The Rev. R. M. Croll, of Simcoe, the first president of the society, occupied the chair. After devotional exercises conducted, by the Rev. Principal Caven, the Glee Club favoured the gathering with the selection, "O'er the Rolling Billows," which was well received.

The chairman then delivered an interesting address relating to the organization and progress of the society, in the course of which he showed the benefits received by the students from it to be one of the most valuable parts of their education. He also pointed to the progress made by it during the seventeen years that had elapsed since he was a student in the college halls, and since he had occupied the chair as its first president. The address concluded by urging upon the society to go forward to greater usefulness and to the achievements of still higher results.

The second selection of the Glee Club, "Forsaken," was well rendered and loudly applauded. "The Death of Minnehaha," a reading by Mr. W. S. McTavish, was admirable in taste and finish. Another selection by the Glee Club, "Oh Hall Us Ye Free," received an encore. The subject of debate for the evening was: "Resolved, that denominations in the Christian Church retard its progress." The affirmative was supported by Messrs. W. A. Duncan and W. Farquharson, while Messrs. J. Malcolm and Thomas Nixon upheld the negative. The chairman after giving a brief review of the arguments of the different speakers, decided in favour of the negative. The meeting was then closed by singing the Doxology.

DR. COCHRANE begs to acknowledge receipt of \$100 in aid of Home Missions, from C. W., Quebec.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church viz: Miss S. Creelman, Upper Stewiacke, N.S., for Foreign Mission, special for Formosa, \$5; F. A. G., Barne, Foreign Mission special for Formosa, \$10; M., Westminister, Foreign Mission, North West Indians, \$2.50, also for Foreign Mission, special for Formosa, \$2.50; A. Helper, for Foreign Mission \$4; Miss Agnes Muir, Montreal, for Foreign mission, special for Formosa, \$2; J. Allan, Kinnear's Mills, for Foreign Mission, special for Formosa, \$10; C. W., Quebec, for Home Mission Fund, \$100; Dufferin County, for Foreign Mission, Formosa, \$1; Friend, for McAll Mission, Paris \$2.

CHOICE LITERATURE.

ALDERSYDE.

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

CHAPTER VIII.—Continued.

Presently Tibbie, having made good use of her time, returned to the room dressed, ready for her journey, and the visitors rose.

Marget had carried out her young lady's bag to the coach, exchanged a civil good-day with the stately individual in bottle-green livery on the box, and stood ready to show the company out.

But Miss Nesbit herself came to the door, and bade them all a hearty farewell. When she returned to her deserted hearth, she wondered why her heart should be so heavy, when it ought to have been lightened by the loving kindness of these true friends.

Early on the morning she went away down to Aldershope, to see about getting Mary Elliot up to Windyknowe. At the manse gate she met Mr. Bourbill, and told him her errand. In spite of what had been between them, there never was any constraint in their manner toward each other. Having buried the past they were indeed friends. I am aware that some scout the idea of such a friendship—Platonic, as it is called—in these days; but I, who have seen it in life, hold that it is the most beautiful and perfect of any friendship.

Mrs. Elliot's maid showed Miss Nesbit up to the drawing-room, and went for her mistress. But it was Mary who returned to greet the visitor, and upon her entrance Miss Nesbit was struck by her exceeding paleness.

"Mother is not well. You will come up and see her, Janet?" said Mary in her gentle way.

"Ay; hae ye been up a' the nicht tae, lassie? Ye dinna look very brisk."

"When the heart's sore it's not easy to look well, Janet. But come away up to mother: she will be impatient," said Mary, and without further talk they proceeded up-stairs.

Mrs. Elliot was sitting in her dressing-gown by her chamber fire, looking very worn and ill; yet she stretched out her thin hand to Miss Nesbit with the old smile of welcome.

"I'm vex't tae see ye lookin' sae ill, Mrs. Elliot," said Miss Nesbit. "Mair especially as I can thinkin' tae get Mary back tae Windyknowe wi' me, Tibbie bein' awa tae Scottrigg for Christmas."

"My dear, you will certainly get Mary. I'm not that ill but what I can do without her, I'll need to learn to want her," said Mrs. Elliot with a heavy sigh. "Mary, my dear go and get your things together; I would speak a little with Janet."

"Yes, mother," said Mary, in a very willing voice, and whenever the door closed upon her, Mrs. Elliot stretched out her hand to Miss Nesbit as if seeking her help, and burst into tears.

"Oh, Miss Nesbit, my poor Mary!"

"What ill has happened, or is gaun tae happen, tae Mary, dear Mrs. Elliot?"

"The worst thing that can happen tae a woman," she answered mournfully; being forced to give her hand without her heart. In plain words, Mary is to marry your cousin, Hugh Nesbit of Aldersyde, whom I believe she dislikes above mortal man."

"Oh, wha's gaur tae force her intae such an unholy marriage, without affection or respect, Mrs. Elliot?" asked Miss Nesbit sharply.

"Her father."

No more would the loyal wife say. Whatever were her thoughts of him, they would not be uttered, even to Janet Nesbit.

"Hugh Nesbit an' your Mary are no weel matched Mrs. Elliot."

"It will be her death, poor, timid, sensitive thing as she is. But I can't make her father see it. He thinks only of the honour it will be to have his daughter lady of Aldersyde. It is a sad thing, Miss Nesbit, when a man values the pomp of the world above the happiness and well-being of his child."

"Is Mary submittin' tae this sacrifice o' herself without a murmur?" asked Miss Nesbit.

"You know her gentle nature, Janet, and she has been brought up to obey her father in all things. Besides, what would the protestations of two frail women avail against such a will as Dr. Elliot's?"

Miss Nesbit had nothing to say; such an argument was unanswerable.

"What may be Hugh Nesbit's aim in this, Mrs. Elliot?" she asked by and by. "I thocht he wad hae married for gear."

"He loves her, Janet, as such men love, with a fierce, wild passion that cannot last. Her gentle beauty has been her doom, as they say here. But Mary will not be a tocherless bride. Her father will give her five thousand pounds on her wedding-day, and she inherits my fortune at my death."

"Was Hugh Nesbit aware o' this afore he socht Mary?" asked Miss Nesbit drily.

Mary's entrance at the moment interrupted the conversation. Miss Nesbit turned around to look at her, and to feel a great rush of pitying tenderness go out of her, such a feeling almost as a strong man might have for a child. Here was the fairness of the lily, which lasts but till the wind comes and breaks it on the stalk; so was there not a mournful fitness in the name they had given her, the Lily of Aldershope? Janet Nesbit loved her well; and if Hugh Nesbit had been worthy of her, what a joy it would have been to see them living together in Aldersyde, with toddling bairnies growing up about their knees.

"I'm ready, Janet," she said. "Mother I'll leave the bag, and Peter or one of the girls can bring it up to Windyknowe in the evening."

"Very well, my dear. Good-bye: I know you will take care of her, Janet," said Mrs. Elliot. "God bless you both."

At Windyknowe, secure with her friend, Mary Elliot abode in peace. The subject of the marriage was never mentioned between them, until one night when they had been about a week together. They were sitting by the fire in the gloaming, when a shadow fell athwart the window, and there came a knock at the door. Then, to the surprise of both, they heard the voice of Hugh Nesbit in the hall. Mary started to her feet and clung to Janet, lifting beseeching eyes to her face.

"Janet, Janet! don't let him come in," she whispered brokenly.

"Keep quiet, my dear; ye needna fear here wi' me. Hugh Nesbit canna come in tae my rooms if I want tae keep him out. Bide here an' I'll speak tae him," said Miss Nesbit; and setting Mary down, she left the room, locking the door after her.

In the hall Hugh Nesbit was taking of his overcoat, and Marget eyeing him suspiciously from the kitchen door. He turned round quite unconcernedly at sight of his cousin, and offered his hand.

"Ah, cousin Janet, how do you do?" he said smoothly. "I have been long in coming to pay my respects to you in your new home."

"Ay, ye hinna been in a hurry," she answered drily, and led the way into the study, at the same time desiring Marget to bring a candle. When it was brought, she desired Hugh Nesbit to be seated, and he looked round the room in a displeased way. His welcome was cold enough.

"Hae ye gotten settled in Aldersyde, Cousin Hugh?" asked Miss Nesbit politely.

"Yes, but it's dreary enough. I can't think how you supported existence in such a place. It will be changed when the mistress comes home. You will have heard, I suppose, that I am to be honoured with the hand of the young lady who is at present your guest."

"Ay, I hae heard ye are tae get Mary Elliot's hand," she said with direct emphasis on the last word.

He knew well enough what it implied, but deemed it wise to ignore it.

"Have you no congratulations to offer, Cousin Janet?" "If the winnin' o' an unwilling bride be matter for congratulation, ye hae mine," she said quietly.

"Who says she is unwilling?" asked Hugh Nesbit angrily.

"Had I no kenned afore, her look when she heard yer voice the noo wad hae telt me."

"Well, to be plain, Cousin Janet, I came to see her to-night. Since you are so plain with me, I need not mince my words to you," said Hugh Nesbit sullenly. "Be good enough either to take me to her presence, or ask her to come to mine."

"I can dae neither," answered Miss Nesbit without hesitation. "Mary Elliot is my guest, and I maun respect her wishes. She desired me to keep ye frae her; an' I if ye be a man ava' ye'll gang awa without insistin' on't."

"I do insist upon it. I claim a right to see my promised wife, no matter where she may be."

"Against her will, tae, I suppose," said Miss Nesbit with a dry smile.

"It is mere imagination on your part, and that of her silly mother, to think she is unwilling to become lady of Aldersyde. Any woman would jump at the offer."

"An' you tae the bargain, I dinna doot," said Miss Nesbit sarcastically. Then it entered her head to try and appeal to her cousin's better nature to release Mary from a bond so irksome to her.

"Ye ken brawly, Hugh, that Mary disna care for ye," she said with gentleness. "Be manly enough to refuse a wife wha has naething tae bring tae ye but her haund wi' its tocher."

"I don't care a rush for her tocher, as you call it," said Hugh Nesbit passionately. "It is her I want, and her I mean to have. Once for all, will you let me see her?"

"No, I winna," returned Miss Nesbit quietly. Whereupon Hugh Nesbit with an oath made haste from her presence, and lifting his coat and hat from the hall, took an indignant departure from Windyknowe.

"My certy, ye hae made quick wark o' the Laird the nicht," said Marget in well-pleased tones.

Miss Nesbit smiled somewhat sadly, and went back to Mary.

"He's awa, my dear," she said, taking the poor fluttering thing in her brave arms, and soothing her as a mother might have done. "Ay, greet, my bairn; it'll ease yer heart, for I ken there's a sair load upon it. But mind through a' that amang many sorrows there's a God wha can help ye tae bear, as well as tae avenge them!"

CHAPTER IX.

"When once suspicion's seeds are sown,
Farewell to peace of mind!"

Three weeks did Mary Elliot abide at Windyknowe, for all that time was Tibbie absent at Scottrigg. Mary never knew what her mother suffered at home, between Doctor Elliot and Hugh Nesbit, to let her have unmolested this time of peace. But it ended at last. The coach from Scottrigg brought Tibbie home, and Mary went back to Aldershope to make her preparations for her bridal.

"An' what hae ye been dacin', Tibbie, a' this time at Scottrigg?" asked Janet when they sat alone again by their hearth.

"Oh, I've had a grand time, Janet! I never enjoyed anything half so much. So many people come and go at Scottrigg, one never has time to weary. Yon's the life I would like."

"Ye may get it yet, Tibbie," said Miss Nesbit, slyly, "if ye let young Walter Scott speak his mind."

Tibbie tossed her head.

"He's a very soft young man, Walter Scott, an' just sits like a calf in a lady's presence."

"Did ye see onything o' Miss Grizzie?" inquired Janet hastening to change the subject.

Tibbie coloured slightly.

"She came up to Scottrigg one day an' lectured me on the pomps and vanities, and bade me not think too much of what I saw at Scottrigg, as it would make me discontented at hame."

"She might not be very fair wrang, Tibbie, said Miss Nesbit with a sigh.

"Sandy Riddle an' his wife were three times at Scottrigg when I was there, Janet."

Miss Nesbit looked much surprised.

"Bonnie wild Lady Scott was I can tell ye, Janet. What a handsome woman Mrs. Riddle is, and how grandly dressed?"

"I hardly thocht Sandy Riddle wad hae taen his wife tae Scottrigg," said Miss Nesbit musingly.

"She made him come, I think. She'll rule him if ever woman rules man. Lady Scott was very distant and scornful, but Mrs. Riddle didna care. She'll make a place for herself, you woman, Janet."

"Are a' the strangers awa frae Ravelaw?" asked Miss Nesbit.

"A' but her brother, Mr. Louis Reynaud, Janet," answered Tibbie, and turned her face away, though at the time Miss Nesbit did not take any notice of it.

"So Mary Elliot is to be Lady of Aldersyde, after all," said Tibbie. "Are ye no gled, Janet? We can go often to Aldersyde when she's there."

"It's no o' Mary's seekin', Tibbie. Hers'll be a dreary bridal."

"It needna be, then. She's gettin' a fine man, an' a bonnie hame. I think ye are too hard on Cousin Hugh, Janet. He came once to Scottrigg when I was there, and I liked him very well. He's a very gentlemanly young man."

"Ay, he's a' that; but he'll no make oor Mary happy," said Miss Nesbit sadly.

"Majorie Scott's comin' for ye on Monday afternoon, Janet; and they'll give you a warm welcome to Scottrigg, and make a great fuss over you. I found it very pleasant."

Tibbie got up and wandered restlessly up and down the room, looking discontentedly on its plain, old-fashioned furnishings. Evidently she was sighing after the flesh-pots of Egypt.

Again the old fear of something, she could not tell what, stole into Janet's heart as she looked on her fair young sister.

Next afternoon, when the Miss Nesbits were getting themselves dressed to go to Aldershope, they were disturbed by a great clattering of hoofs on the avenue, and two horses were reined up at the door. Tibbie flew to the window and then turned round a wave of crimson sweeping over her face.

"It's Mrs. Riddell of Ravelaw and her brother," she said confusedly. "She said at Scottrigg she would maybe call on me at Windyknowe."

Miss Nesbit shut her lips together, and a red spot began to burn on either cheek. This was not the behavior she had been taught to think fitting in a newly-married gentlewoman. But as it behoved them to get away down-stairs at once, she made no remark.

No sooner had they got into the dining-room than Marget announced "Mrs. Riddell an' a strange gentleman."

The lady came first, attired in an exquisitely fitting riding-habit, and a coquettish hat with nodding plumes. She approached Tibbie with a great show of affection, and, to the horror of Miss Nesbit kissed her on both cheeks. Then she turned to Miss Nesbit, and said prettily:

"You are Miss Nesbit. Forgive the liberty I take, but your charming sister won my heart at Scottrigg; so I make bold to come and see her, though they tell me it is not the fashion in Scotland for a stranger to call first. Ah! one might wait for ever; so I have broken through the custom."

Miss Nesbit bowed coldly, not offering to touch the outstretched hand.

"Permit me to introduce to you my brother, Louis Reynaud, Miss Nesbit," said the lady of Ravelaw, looking towards the gentleman who had followed her into the room.

He immediately stepped forward, and placing his hand on his heart, almost bowed himself to the earth.

Miss Nesbit looked him over from head to foot, and acknowledged him by a distant bow. His resemblance to his sister was very marked, and he was undeniably a handsome man. But his was not the face of a good man, nor one likely to inspire trust in man or woman. To the no little dismay of Miss Nesbit, he greeted Tibbie after the manner of an old friend, and then retired with her to the farthest window. Never had Tibbie looked so beautiful, so full of vivacity and life. Then the new lady of Ravelaw, without being invited, sat down by Miss Nesbit, and commenced to talk to her.

"You are so cool, so unlovable, in this bleak Scotland," she said in her most winning tone. "If you see one kiss a friend, as I did your sister just now, you look all so horrified as if you thought it some great sin. I do not know what you are made of. In my dear country, if we love, we show it; here it seems the right thing to hide it out of sight."

"It is the way of Scotch folk, Mrs. Riddell," answered Miss Nesbit stiffly, her eyes watching the pair in the widow.

The Frenchman was sitting much closer to Tibbie than Janet's idea of propriety approved, and his handsome head was bent down on a level with hers.

"I came to your home to-day to see if you and your sister would honour us on Friday at Ravelaw. We have a little dance—only a few in honour of my brother, who leaves us next week; then indeed I shall be quite alone to make my home in Scotland."

"I am obliged to you, Mrs. Riddell; but the mourning Tibbie and I wear forbid us takin' part in ony gaiety," said Miss Nesbit coldly.

"Pardon; I had thought it was three months since your parent died. In our country a quiet party is permitted at the end of that time."

Miss Nesbit made no answer.

"You refuse, then? How cruel! Well will you at least come and spend a quiet evening with us?" said Mrs. Riddell.

"I thank ye for yer offered kindness, Mrs. Riddell," said Miss Nesbit, rising; "but neither Tibbie nor me can accept it, now or at any other time."

A curious gleam shot through Mrs. Riddell's dark eyes, but she preserved her smiling exterior.

"Ah! well, you are inexorable. I am sorry, because I think your sister would be my friend, if you would let her," said she, gathering her skirts in her hand. "Come, Louis, we are dismissed. Your Scotch way may be very good, Miss Nesbit, but I do not appreciate it."

Very deliberately Louis Reynaud bent over Tibbie, and whispered something in her ear, then bowing himself again to Miss Nesbit, preceded his sister out of the room. She kissed Tibbie, and Janet saw that her sister not only permitted the caress, but returned it. When the door closed upon the intruders, Janet looked toward Tibbie, her face flushed with indignant anger.

"Tibbie!" she said almost roughly; "hae ye forgottin' what is besittin' a young gentlewoman, that ye permit sic liberties in strangers?"

"You are too strait-faced!" said Tibbie sullenly. "Mrs. Riddell is a very nice woman. She knows how to enjoy life, at any rate, which is more than you do."

"What richt has that ill man to sit as near tae ye, an' whisper in yer ear?" demanded Miss Nesbit. "Hae ye seen him afore?"

"At Scottrigg, three times, I telled ye, Janet."

"Ye telt me Sandy Riddell an' his wife cam tae Scottrigg, but ye made nae mention o' the brither," said Miss Nesbit slowly.

"Ye needna scold me, Janet," said Tibbie firing up. "I'm old enough to tak care o' myself. I winna brook tae be called to account for every word an' action as if I was a bairn."

Miss Nesbit turned about, and went away up-stairs dazed, bewildered, and half afraid to think what a terrible responsibility Tibbie was. For the first time in her life she realized that there might be things worse than death.

"Father, father!" she whispered, bowing her burdened head on her patient hands, "ye didna ken hoo heavy a charge ye left me when ye said, 'Tak care o' Tibbie.'"

With this terrible new anxiety concerning Tibbie, she could not go away to Scottrigg, unless she could be assured that Louis Reynaud had gone clear away from Ravelaw.

She never spoke a word on the subject to Tibbie, but many an earnest talk she had with Marget. On the Saturday, when Marget had been to Aldershope for her weekly errands, she returned with the news that Louis Reynaud had left Ravelaw for London in the morning. So there seemed to be no just impediment in the way of Miss Nesbit's visit to Scottrigg.

"I wonder ye would go away, Janet," said Tibbie saucily when she observed her sister making preparations. "I would have thought I couldna be left my lane at Windyknowe?"

Janet made no answer. Tibbie had spoken in the same bitter manner since the Riddells had called, and seemed bent on wounding Janet in every possible way.

(To be continued.)

CONQUERING THE WORLD'S EAR.

Recently, in Venice, lay down in death one whom many considered the greatest musical composer of the century. Struggling on up from six years of age, when he was left fatherless, Wagner rose through the obloquy of the world, and oftentimes all nations seemingly against him, until he gained the favour of a king, and won the enthusiasm of the opera-houses of Europe and America. Struggling all the way on to seventy years of age, to conquer the world's ear.

In that same attempt to master the human ear and gain supremacy over this gate of the immortal soul, great battles were fought by Mozart, Gluck and Weber, and by Beethoven and Meyerbeer, by Rossini and by all the roll of German and Italian and French composers, some of them in the battle leaving their blood on the keynotes and the musical scores. Great battles fought for the ear—fought with baton, with organ pipe, with trumpet, with cornet-a-piston, with all ivory and brass and silver and golden weapons of the orchestra; royal theatre and cathedral and academy of music the fortresses of the contest for the ear. England and Egypt fought for the supremacy of the Suez Canal, and the Spartans and the Persians fought for the defile at Thermopylae, but the musicians of all ages have fought for the mastery of the auditory canal and the defile of the immortal soul and the Thermopylae of struggling cadences.

For the conquest of the ear, Haydn struggled on up from the garret, where he had neither fire nor food, on and on, until under the too great nervous strain of hearing his own oratorio of the "Creation" performed, he was carried out to die, but leaving as his legacy to the world 118 symphonies, 163 pieces for the baritone, 15 Masses, 5 oratorios, 42 German and Italian songs, 39 canons, 365 English and Scotch songs with accompaniment, and 1,536 pages of libretti. All that to capture the gate of the body that swings in from the typhnum to the "snail shell" lying on the beach of the ocean of the immortal soul.

To conquer the ear, Handel struggled on from the time when his father would not let him go to school lest he learn the gamut and become a musician, and from the time when he was allowed in the organ-loft just to play after the audience had left, one voluntary, to the time when he left to all nations his unparalleled oratorios of "Esther," "Deborah," "Samson," "Jephthah," "Judas Maccabeus," "Israel in Egypt," and the "Messiah," the soul of the great German composer still weeping in the Dead March of our great obsequies and triumphing in the raptures of every Easter morn.

To conquer the ear and take this gate of the immortal soul, Schubert composed his great "Serenade," writing the staves of the music on the bill of fare in a restaurant, and went on until he could leave as a legacy to the world over a

thousand magnificent compositions in music. To conquer the ear and take this gate of the soul's castle, Mozart struggled on through poverty until he came to a pauper's grave, and one chilly, wet afternoon the body of him who gave to the world the "Requiem" and the "G-minor Symphony," was crunched in on top of two other paupers into a grave which to this day is epitaphless.—Dr. Talmage, in Frank Leslie's Sunday Magazine for December.

REST IN THE LORD.

Is there storm in the cloud, is there gloom in the sky?
O rest in the Lord till the tempest pass by.
He is pledged to defend thee, His might is thy shield,
Trust all to the love in thy Saviour revealed.

Is the path of our feet thick with brier and thorn?
Do hindrances meet thee at eve and at morn?
And oft art thou weary, as oft art dismayed?
O rest in the Lord, nor be weakly afraid.

Surely, all things together shall work for thy good,
Among them, the things that are least understood,
The losses, the crosses, the griefs, and the cares—
And the pain, blessed thought, that the Lord with thee shares.

O rest in the Lord, wherefore struggle in vain,
And fret like a captive who tugs at a chain?
'Tis resting, not toiling, He gives thee to-day,
'Tis waiting, not weeping, O hear and obey.

Dear child, of thy Father in heaven be sure,
Whatever He sends, He will help thee endure;
And in the hereafter thine eyes shall behold
Himself in the light of the city of gold.

Then sight shall be thine, where to-day thou hast faith
And fulness of vision, for so the Word saith;
But O, 'tis so sweet, here to trust to His love;
What wisdom may reckon the treasure above!

—Margaret E. Sangster.

ROBERT BURNS AND THE AYRSHIRE MODERATES.

This is the title of a privately-printed quarto pamphlet containing an interesting correspondence which appeared in the "Scotsman" in the spring of 1872, and which had its origin in an anecdote related by Mr. Taylor Innes in a critique of L'ean Stanley's lectures on the Church of Scotland contributed to the "Contemporary Review." The anecdote said to have been communicated by Dr. Smith, minister of the Laigh Kirk, Kilmarnock, to Dr. Duff in 1836, was to the effect that an eminent Moderate minister advised Burns, when a very young man, to keep clear of Scotch religion and theology in his poems. The reference was doubtless to Dr. McGill, of Ayr; and another anecdote of similar import, which was given by Mr. Innes in one of his letters, was believed to reflect on Dr. Dalrymple, of the same town. As to the first of these stories, it appeared that Dr. Duff had really heard it from the famous Dr. Mackinlay of Kilmarnock; while the second seems inconsistent with the facts of Burns' early life, and especially with the account which he has himself left on record of his first deflection from the path of virtue. The writer who called the first anecdote in question, and who wrote under the signature of "Aliquanto Latior," in now dead; and by his death one link between the present time and that of Burns is broken, few if any now remaining of those who knew personally any contemporaries of the poet. The surviving families of the deceased therefore thought fit to reprint for preservation his testimony against what they believe to be mistakes regarding Burns and his contemporaries. To the letters of their departed relative they have added some remarks, and a series of excerpts from the session records of Mauchline relating to Gaven Hamilton, the friend of the poet. The remarks, like the letters, are written in a judicial spirit, and they cannot fail to be helpful in eliciting the truth. We quite agree with the writer of the exceedingly temperate preface that Burns did not receive justice from his early biographers, even from the amiable and well-meaning Currie; and no doubt the necessity of some of his particular friends suffered along with his. In arriving at a right conclusion on this subject, the publication before us will be helpful; and it certainly succeeds in proving the anecdotes about Drs. McGill and Dalrymple to be apocryphal. It remains to be said, however, that this will not in any degree weaken the impression in the minds of many people who have paid attention to the subject, and who are eminently fair-minded, that Burns was injuriously influenced by his connection with the Moderates. In spite of the great amount of writing on the subject of Burns, the point is one that has not yet been treated in a comprehensive manner by a competent hand.

DOUBT AND FAITH.

Mr. Spurgeon tells of himself that one day he told his people that he had just come out of some doubts. One of the elders of his church said to him: "Mr. Spurgeon, why didn't you tell them that you had been swearing, that you had an awful time blaspheming?" "O, I couldn't tell such a thing." "If you had, would you have got up and told them?" "No, sir; I never could have told that of myself." "You might just as well. I would like to know if doubting is not just as dishonouring to God as blaspheming?" Mr. Spurgeon said he thought the elder was right. Yet people seem to think it a good deal of virtue to doubt, and they praise it and tell out their doubts. And it is doubts, doubts, all the time. If God says a thing that is enough. When the Lord bids us to come, we want to walk right out, and let the devil come and cast his insinuations, and ask us, "How do you know that is true?" we want to say, "Christ says it, that is enough. If that plack doesn't hold what will

BRITISH AND FOREIGN ITEMS.

It is said Tennyson will shortly be raised to the peerage. The society for promoting Christian knowledge is preparing a revised Gaelic version of the Scriptures.

"FROM DAWN to the Perfect Day" is the title of a new volume of sermons by the late Dr. Raleigh.

Of the newly-constituted town council of Glasgow fifteen are understood to be abstainers, and five of these are magistrates.

PROF. MASSON playfully describes Prof Blackie as "an Israelite in whom there is a great deal of pawkiness, but no guile."

THE Missouri River, which forms a new bed for itself somewhere with every freshet, is threatening to make Leavenworth an insular city.

EASTPORT, Me., tried the standard time, but the villagers made a fuss, and the Selectmen yielded and went back to the old time on Sunday.

Of the twenty women who have taken the B.A. degree at London University this year, nineteen have been placed in the first division.

THE paucity of marriages in Jamaica, says Sir Anthony Musgrave in his recent official report on the condition of that island, is much to be deplored.

THE late Mr. James Bain, of Helensburgh, has bequeathed £1,250 to the schemes of the Free Church, and £1,300 to charitable institutions in Glasgow.

THE new Lord Mayor of London declines to take out his state carriages and liveries on Sunday because it would give work to his servants, and he wishes them to have a day of rest.

THE four buildings for the World's Industrial and Cotton Exposition in New Orleans are to have 1,000,000 square feet of exhibition space, and are to cost in the aggregate only \$255,000.

MR. ROBERT WALLACE, formerly minister of Old Greyfriars, Edinburgh, professor of church history in Edinburgh University, and editor of the "Scotsman," has been called to the English bar.

DR. W. B. CARPENTER, C.B., F.R.S., after fifty years' experience, asserts that alcohol is a substance so foreign to the constitution of the body that the body tried to get rid of it as quickly as it could.

REV. A VERRAN, Congregational minister of Whitechurch, has resigned owing to the persecution he says he has received from some of his influential members because of his strong temperance views.

DR. KENNEDY, of Dingwall, has been presented by his congregation with £135 on leaving for the Continent, and a similar sum was handed to him by friends at Inverness station while on his journey.

BISHOP WILBERFORCE pays small respect to the old ideas relating to Episcopal dignity. He has been presiding at a Saturday night free concert in Newcastle, given by the Church of England Temperance Society.

REV. W. SPRIGGS-SMITH, curate at Burton-on-Trent, has been dismissed by the vicar for publishing a pamphlet, on the liquor traffic, the brewers having threatened to withdraw their subscriptions to the church societies.

THE "Inter-Ocean" of Nov. 26 said: "Just fifty years ago to-day the first Chicago newspaper was issued. One hundred and forty-seven copies were worked off, the editor also being printer and publisher, all combined."

AN attempt to recover from the United States Government the value of slaves emancipated in Texas during the rebellion, based on a clause in the State Constitution, approved by Congress at the time of the union, is spoken of.

THE Rev. Wm. Affleck, of Auchtermuchty, Scotland, advocates immediate efforts to secure union with the U. P. Church by means of joint conferences and exchange of pulpits, especially between Highland ministers and U. P.'s in Fife and the Lowlands.

SHARFU, a wonderfully clever East Indian, who confessed to nearly 100 crimes, was lately sentenced to penal servitude for life. His practice was to ingratiate himself with travellers, get them to eat with him, and then drug, rob, and, if necessary, murder them.

IN the monastery at Tepl there is a manuscript of the New Testament dating from about the middle of the fourteenth century. This is the celebrated Codex Teplensis, the basis, as far as the New Testament is concerned, of all the pre-Lutheran printed German Bibles.

THE Bishop of Oxford at a recent meeting said he thought Parliament should set themselves as seriously to remove intemperance as they had set themselves to work to remove ignorance, and he for one, should not be satisfied until he saw public opinion on those two points going alongside.

DR. NOAH PORTER says that the idea that evolution is a self-generated migration from lower to higher forms is not tenable, but that evolution under the guidance of a formulated plan of Deity is perfectly rational, and is "a theory which, rightly received, brings God into our view, and justifies the purpose and progress of the universe."

AN old printer states, that when the late Rev. Charles Stovel was a journeyman baker he objected after his conversion to work on the Sabbath, and could not procure a situation, being driven to break stones on the road. He was doing this when his predecessor in the pulpit took him by the hand and procured him admission to Stepney college.

HARVARD University catalogue for 1883-4 shows that there are 167 teachers. The senior class numbers 209 students; the junior, 195; the sophomore, 248; the freshman, 253; and special students, 67; total, 972 students. There are 21 students in the divinity school, 146 in the law, 26 in the scientific, 243 in the medical, 30 in the dental, and 28 others.

MINISTERS AND CHURCHES.

DR. WARDROPE acknowledges with thanks the receipt from the Sunday schools of Glengarry Presbytery, per. Rev. Alex. McGillivray, of \$250 for the erection of a chapel in Formosa; also from the same Sunday schools, of \$128.10 for the maintenance of a native preacher.

THE Rev. D. J. Macdonnell, of St. Andrew's, Toronto, preached at St. Andrew's Presbyterian Church at Ottawa last Sunday on behalf of the Augmentation of Stipends Scheme. The collection amounted to \$800, and this will be supplemented by special collections in all the churches.

THE Rev. H. A. Robertson, missionary from Eromanga, who recently visited Toronto, left Montreal on the 30th ult, with Mrs. Robertson for Nova Scotia, where they will stay some time previous to returning to their field of missionary labour. A farewell meeting was held on the evening of the 29th, at the house of the Rev. R. H. Warden, when Mrs. Robertson was presented with a purse of \$427, subscribed by friends. Several hundred dollars were also received by Mr. Robertson on behalf of his work in Eromanga.

SUNDAY school anniversary services were held in Erskine Church, Toronto. The Rev. T. Goldsmith, of Hamilton, preached in the morning and evening. In the afternoon Mr. John A. Paterson, superintendent of the Sunday school, conducted the services, and addresses were delivered by Rev. John McEwen and Rev. T. Goldsmith. Mr. McEwen addressed himself chiefly to the children, and showed an unusual power of interesting and fixing the attention of the little people. Mr. Goldsmith spoke principally to the teachers and parents of the children.

THE Rev. Dr. Jenkins, of St. Paul's Church, Montreal, being in Toronto, attending the meeting of the Hymnal Committee, occupied the pulpit of St. Andrew's Church, on Sabbath week. The previous Sabbath, the pastor, the Rev. D. J. Macdonnell, made an appeal on behalf of the Augmentation of Stipends Scheme, stating that a collection of \$1,500 ought to be made. In response to this appeal the sum of \$2,360 has now been received. It may also be stated that the Congregational Board of Management have agreed to devote one fifth of the ordinary income since the 1st July to the same praiseworthy object.

A LECTURE was delivered last Thursday evening in the Western Congregational Church by the Rev. P. McF. McLeod, of the Central Presbyterian Church, entitled "That Young Man." The lecture was well attended, and being delivered in a very pleasant style, which combined interest with instruction, was very well received. Mr. McLeod dealt especially with that period of life between the ages of sixteen and twenty-five, and argued that it was divided into three portions. The first is that in which the young man is ruled by the imagination; the second that in which self conceit holds sway over him; and the third and last that in which he soberly settles down to his life work.

ON the evening of Friday week Messrs. Peter McMillan and Geo. Grant, both young men of Knox Church congregation, Beaverton, waited upon their pastor Rev. G. C. Patterson, M.A., and made him the presentation of a valuable horse. The presentation was made in the name of the young men of the congregation by Mr. Grant, in a very neat and pointed speech. Mr. Patterson made a suitable reply in which he acknowledged the kindness to himself personally, and expressed his hope and confidence that it had a higher source, namely a regard for the duties of his office, and was therefore happily indicative of the religious prosperity of the young men of the congregation.

THE Rev. Samuel Houston, M.A., was inducted by the Presbytery of Kingston into the pastoral charge of the congregation of Brock Street Church, Kingston, on Thursday, Dec. 6th, at three o'clock p.m. There was a fair attendance of people. Mr. Mitchell presided, Mr. Gallaher preached, Mr. Wilkins addressed the minister, and Principal Grant the people. In the evening a public reception was extended to Mr. Houston in the form of a tea-meeting. The city hall, which is very capacious, was packed to the door. There were on the platform ministers representing different denominations, some of whom gave addresses. The proceedings were enlivened by music from several parties. During the evening an address of welcome was presented to Mr. Houston on behalf of the congrega-

tion accompanied by a gift. To this he made a fitting reply.

THE difficulties in which the missionaries of the Canadian Presbyterian Church, recently became involved at Indore, in Central India, owing to their maintaining that they wanted equal rights with the Mahomedans and the Hindoos to prosecute their work, have elicited a letter from Capt. Robertson, the First Assistant Agent of the Governor-General for Central India, in response to the petition forwarded to the Viceroy. The letter says:—The Agent of the Governor-General desires me to inform you that his action in regard to direct interference on your behalf, must be confined to requiring for you, if necessary, perfect religious freedom as far as the exercises of your personal religion is concerned, and security from molestation in your own house and on your own property in Indore city, should you possess any. He will, however, take an early opportunity of pointing out to the Indore Durbar the immunity from molestation which obtains in British India in regard to missionary work, and it is hoped that His Highness may be inclined to approve a more conciliatory policy than he has hitherto considered necessary to adopt.

LATELY was held the sixteenth anniversary social of West Church, Toronto since the settlement of the present pastor, Rev. R. Wallace. Interesting addresses were given by Rev. Messrs. H. M. Parsons, T. W. Jeffrey, and A. Gilray. It was stated that the church finances were in a better state than ever before. On the following evening the annual social of the Sabbath school was held—Mr. John Gordon, superintendent. It was stated that there are now 515 scholars on the roll, with over thirty teachers and officers, and that there had been an increase of eighty scholars during the year. The funds of the Sabbath school were also in a better state than ever before. On Tuesday evening, 4th Dec., a very interesting meeting of the Y. P. A. of West Church, was held in the lecture room, which was filled by a large audience. Mr. R. S. Gourlay, president of the association, in the chair. After the ordinary routine business was disposed of, several pieces of music were rendered on the piano, songs were sung, and readings were given, and a very pleasant evening was spent; one interesting feature being a reading from a M.S. paper, the organ of the association, edited by the president. The objects of the association are threefold—to promote literary and social culture and also the spiritual profit of the young people of the Church.

A CORRESPONDENT sends us several extracts from a letter he has lately received from a friend in Barkerville, B. C. In condensed form they may be interesting to many readers of THE PRESBYTERIAN. "By the way we want a minister here very much. I have written Rev. Mr. McDonnell in reference to sending a Presbyterian—also Dr. Cochran last year. We have a very High Church 'English-Catholic Priest,' as he calls himself—who is more of a Romanist than a Protestant....He has a small following here. Then we have a Methodist local preacher—a miner formerly, and yet interested in mining specs....The bulk of the people, as I have learned, are Presbyterian or lean that way, and a good Presbyterian minister would get a better support than one of any other denomination. Perhaps \$800 or \$1,000 could be raised by subscription, and if the Home Mission Committee would supplement, a good man ought to be had. Our population is small compared with years ago and seems decreasing, but yet there are hopes that another year or two will considerably increase it, for the mines are not yet worked out. I think the Presbyterian Church should make an effort to possess this field. The district is large and there are no churches worthy of the name in it. We have lots of heathen Chinese to operate upon too—to say nothing of the heathen white folks and Indians."

THE following minute relating to Rev. Mr. Christie's resignation of his charge of Beachburg and Front West Meath was recorded in the minutes of the Presbytery of Lanark and Renfrew: "The Presbytery, in dissolving the pastoral tie between the Rev. Wm. M. Christie and the congregation of Beachburg and Front West Meath, and in connection with his removal from the bounds desire to put on record their appreciation of the personal qualities which marked their brother in the ministry. They will ever remember with satisfaction and pleasure the kindness, amiability and courtesy which characterized his

whole intercourse with them. They bear ready and united testimony to his piety, earnestness and fidelity in preaching the Gospel, and to his conscientiousness in standing to his post in the midst of discouragement and difficulty to the last. His brethren of the Presbytery express their appreciation of his services rendered by his counsels in transacting the business of the Church. They gratefully acknowledge his readiness at all times to discharge whatever duty was laid upon him in carrying on the work of the Church within the bounds. In parting from him as a fellow presbyter his brethren would follow him with their prayers for the welfare of himself and family, and to their prayers they would add their hopes, that the Lord of the vineyard may, in His own time and way, direct him to a sphere of work where still by his labours he may advance the cause of the Master, and further the interest, the glory, and the kingdom of our common Lord."

THE Presbytery of Manitoba met in St. Andrew's Church, Nelson, on Thursday, 22nd ult., Rev. W. R. Ross, M.A., presided. Rev. T. N. Wilson and Rev. Mr. Colpitts being present were invited to sit as corresponding members. The Rev. James Farquharson, M.A., of Pilot Mound, preached an appropriate sermon. The moderator narrated the steps which had been taken by the congregation and Presbytery for the purpose of bringing about the settlement of Rev. D. G. Cameron. The questions of the formula having been put and answered, after the induction prayer, Mr. Cameron was solemnly inducted into the pastoral charge of the Nelson congregation. Mr. Ross addressed the newly inducted minister, reminding him of his duties, necessity of prayerful study, and faithful visitation, especially of the sick. The Rev. J. A. Townsend, of Archibald, then addressed the congregation in terms suitable to the occasion. During the singing of a doxology, the pastor was conducted to the door by Mr. Townsend, where, after the pronouncing of the benediction, he received the hearty congratulations of his congregation as they passed out. The welcome social in the evening was a success in every sense of the word. The chair was occupied by Rev. Mr. Ross. Addresses were delivered by Rev. Messrs. James Robertson, superintendent, James Farquharson, J. A. Townsend, Colpitts; Messrs. J. B. McLaren, Duncan, Dr. Wilson, M.P.P., and the newly inducted minister, Mr. Cameron. The musical part of the programme added much to the enjoyment of the evening. During the day \$550 were raised to pay off a part of the church debt.

PRESBYTERY OF PETERBORO'.—This Presbytery met in Port Hope on the 21st Nov. to dispose of two calls to the Rev. R. J. Beattie, one from Orangeville and one from Knox Church, Guelph. Several representatives from both congregations were heard in support of their respective calls. Mr. Beattie was heard on his own behalf, as well as several members of the Port Hope congregation on theirs. The Presbytery after lengthened consideration agreed to translate Mr. Beattie to Guelph. Mr. Carmichael was appointed to declare the charge vacant on the 9th December. Mr. Cleland was appointed moderator of session during the vacancy.—WM. BENNETT, Pres. Clerk.

PRESBYTERY OF LINDSAY.—This Presbytery met at Uxbridge, on Tuesday, 27th November, Rev. A. Currie, moderator. The Rev. J. Smith, of Toronto, addressed the Presbytery on Knox College Endowment, when it was moved by Rev. E. Cockburn, seconded by Rev. A. Ross, and agreed that the Presbytery having heard the Rev. J. Smith, of Erskine Church, Toronto, in behalf of the Endowment Fund of Knox College, tender him their thanks for the able manner in which he has laid the matter before them, resolve to take immediate steps to canvass all the congregations within their bounds, and that the following persons be and are hereby appointed to do so—viz.: Lindsay, Principal Caven; Woodville, one of the professors; Uxbridge, one of the professors, Cannington, Rev. A. Currie; Fenelon Falls, Rev. D. McDonald; Brock and Manilla, Rev. G. C. Patterson; Uptergrove, Rev. A. Currie; Beaverton and Gamebridge, Rev. A. G. McLachlin; Glenora, Rev. A. Ross; Wick and Greenbank, Rev. D. B. McDonald; Leaskdale and Zephyr, Rev. S. Acheson; Bolsover, Kirkfield and Victoria, Rev. H. Sinclair; Sunderland and Vroomanton, Rev. E. Cockburn; Cambray, Rev. W. Lochead; Scott and Uxbridge, Rev. J. R. Scott. In the afternoon the Rev. D. J. Macdonnell was heard in support

of the Augmentation of Stipends, when it was moved by Mr. Cockburn, seconded by Mr. Ross and agreed, that the Presbytery having heard the Rev. D. J. Macdonnell of St. Andrew's Church, Toronto, deputy from the Home Mission Committee, in behalf of the scheme for the Augmentation of Stipends, tender him their thanks for the ability with which he has presented the matter before them, express their approval of it, commend it to the liberal support of the members and adherents within their bounds, and pledge themselves to put forth all legitimate efforts to assist in making the scheme successful. As a call from Barrie congregation to the Rev. E. Cockburn, of Uxbridge, had been sustained by Barrie Presbytery, it was agreed to cite the congregation of Uxbridge to an adjourned meeting to be held at Uxbridge on Tuesday, 18th December, at ten o'clock a.m.—JAMES R. SCOTT, *Pres Clerk.*

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

The opening meeting of this Association was held in the principal's class room on the 24th inst. The vice-president, Mr. McTavish occupied the chair, and conducted the introductory exercises. The minutes of the last regular meeting, having been read and approved of, it was moved and seconded that the regular order of business be suspended, for the reception of new members, when several persons joined the Association. The retiring officers then reported, as to their work of last year. Mr. Dyde declared the past session to have been in many respects, one of the most prosperous and satisfactory the Association has experienced. Mr. Pollock testified, as to the unvaried courtesy of THE PRESBYTERIAN and "Record" in giving such excellent reports of the meetings, from time to time. Mr. McLeod reported a balance in hand, of \$93.80 with which to commence the present session, and Messrs. Pollock and Gow, were appointed auditors of the books. The librarian and tract distributor, Mr. A. Patterson, informed the meeting of his doings, by no means the least important of the duties of the Association. We doubt not that many a silent messenger has won a soul for Christ, whom the living voice might have failed to influence.

The following gentlemen were elected officers of the association for the ensuing year. President, Daniel McTavish, M.A.; vice-president, John Hay, B.A.; recording secretary, Robert Gow, B.A.; corresponding secretary, S. W. Dyde, B.A.; treasurer, R. C. Murray, B.A.; librarian and tract distributor, John McNeil; committee of management, Misses. Oliver and Beattie, and Messrs J. Bennett B.A., and J. Buchanan.

The president addressed the meeting, and after thanking the society for his election, foreshadowed the programme of work for the coming winter. He believed it to be to the interest of the association to spend more time in discussing matters of missionary import, both in regard to the Home and Foreign field, than formerly. His heart warmed as he saw before him, men and women who had consecrated themselves to the glorious work of preaching Christ to the heathen. Hitherto we had spent too much time in listening to each other orating on the magnificence of Canadian scenery, and uttering common-places on the joys and sorrows of our mission fields; he would suggest that there should be more of the cultivation of the missionary spirit. He was glad to think, that such a spirit animated many of his young brethren, and he trusted it might grow and spread, by the purchase of missionary literature, and maps by the society, and by frequent consultations and discussions with each other by the members on this all important subject.

Mr. McTavish gave an account of his visit to Toronto, as the association's representative, the association agreed to join the Inter-Seminary Missionary alliance. Mr. McTavish was listened to with the rapt attention his interesting and eloquent address deserved and closed with again thanking the society for the honour done him, and the hope that he would worthily fill the most honourable office the ministry can bestow.

It was moved, seconded and carried, that only the missionaries employed by the association be required to hand in written reports, and that all others give verbal reports of their summer's work, such reports not to exceed ten minutes each.

It was also moved and seconded, that a suitable resolution be passed by this association, with regard to the death of two former members, and brilliant orna-

ments of it. The Rev. Messrs. Jas. W. Mason, B.A., and Donald McConnell, B.A., the former at Providence, Rhode Island, N.S. of consumption, the later at Carberry, Manitoba, of typhoid fever, while in the very hey day of Christian usefulness. Also, that a committee, consisting of Messrs. McTavish, Moore and Somerville be appointed to draft such resolution, that, when approved by the association, it be engrossed in the minutes, and a copy sent to the sorrowing relatives of the deceased.

The association commences work, with renewed vigour, is more than ever determined to make itself felt in the land as a power for good; an instrument in God's hand of "turning many from darkness to light and from the power of Satan unto God." The President closed with prayer and the benediction.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LI.

Dec. 23, 1883. } DEATH OF SAUL AND JONATHAN. { 1 Sam. 31: 1-13.

GOLDEN TEXT.—"The wicked is driven away in his wickedness; but the righteous hath hope in his death."—Prov. 14: 32.

CONNECTION.—In our last lesson Saul and David parted in peace. But Saul soon forgot his promises, and sought David's life as much as before. David had many adventures, and much danger; and once again spared Saul's life when he might have slain him. The Philistines invaded Israel in great force; and the battle on Mount Gilboa took place, as in our lesson.

I. DEFEAT AND DEATH OF SAUL.—Philistines fought against Israel: for ages these brave and powerful enemies of Israel were ever ready to attack them. Are not they like our sins?—always at war with the soul. Fled from before the Philistines: Saul was dispirited (28: 20) and his men probably had little heart, and they fled at the terrible onset of the horsemen and chariots of the Philistines. (2 Sam. 1: 6.) In Mount Gilboa: 500 or 600 feet above the plain or valley. Probably took to the heights to escape the chariots of the Philistines.

Ver. 2. Followed hard upon Saul and upon his sons: it is the policy of war to single out its leaders. Nelson always attacked the admiral's ship. The most mighty men of the army would be around Saul, and perhaps it was the only point where desperate resistance was made. The three sons named were all of the sons of Saul, except Ish-bosheth (or Esh-baal, 1 Chron. 8: 33).

Ver. 3.—Battle went sore against Saul: some read it that the whole weight of the battle was directed against Saul, which was very likely the case. The archers hit him: wounded by Palestine arrows. Saul was older than we are apt to think. He was at least seventy, probably near eighty. His youngest son was forty (2 Sam. 2: 10); and he had reigned forty years. (Acts 13: 21.) Poor old man; brave and despairing. He had forsaken God, and God had forsaken him.

Ver. 4.—Then said Saul unto his armour-bearer: the rabbies say it was Doeg. (22: 9, 18.) Perhaps so. Draw thy sword: he asked his armour-bearer to kill him outright, that he might not be taken prisoner to be disgraced or tortured. Sooner or later the man who forsakes God finds his extremity. Saul took a sword and fell upon it: the armour-bearer would not kill him, and he killed himself. The story told by the Amalakitae, in the next chapter, was an invention. What he showed David he had obtained by stripping the slain. (2 Sam. 1: 10.)

Ver. 5, 6.—The armour-bearer, like his master, put an end to his own life.

Oh, bloody Gilboa! a curse ever lie
Where the king and his people were slaughtered together;
May the dew and the rain leave thy herbage to dry,
Thy flocks to decay and thy forests to wither.—Knox.

Ver. 7.—Other side of the valley: valley of Jezreel, lying north of Gilboa, on the west opening out in the plain of Esdraelon, and in the east descending to the Jordan. Forsook the cities and fled: when they saw how the battle went they deserted a number of towns and fled; the panic extending into, and perhaps beyond, the Jordan valley. Came and dwelt in them: so terrible was the defeat of the Israelites that the Philistines took possession of many cities in the neighbourhood.

II. BURIAL OF SAUL AND HIS SONS.—Ver. 8.—On the morrow: as in many famous battles (e.g. Flodden) night had put end to the fight. Next day the victors came to strip the slain and collect the spoil. Saul and his three sons: all dead upon the mountain. Jonathan was a good man; yet he suffered for his father's sins (physical evil only; such is denounced in II. Commandment; moral evil never so follows. (Ezek. 18: 20.)

Ver. 9.—They cut off his head: they practised every indignity upon the dead bodies of the king and his sons, and sent glowing messages of victory to their idol temples and all their cities. They imagined they had gained a victory over Jehovah Himself. Wicked and foolish men now think they can, with success, oppose God.

Ver. 10.—House of Ashtaroth: here they placed Saul's armour. David, in his lamentation, says: "Publish it not in the streets of Askelon," and as Herodotus, the ancient and reliable Greek historian, mentions a most famous temple of Venus (same as Astarte or Ashtaroth) in

Askelon, we may judge it was there Saul's armour was taken. Bethshan: this city was farther down the valley, toward the Jordan, which is overlooked. Here the bodies were fastened—either to the wall surrounding the city, or the wall or rocky side of the citadel. Bethshan was after called Scythopolis, because Scythians are supposed to have settled there 631 B. C. on their march to Egypt; spoken of by Herodotus. (See II. Maccabees, 12: 30, about "Jews who lived among the Scythians.")

Ver. 11.—Jabesh-Gilead: Jabesh was in a ravine opposite Bethshan, across the river, but visible from Bethshan. Saul had once delivered Jabesh (11: 9), and the people revered his memory.

Ver. 12.—The valiant men arose: they determined to make a night march and carry off the remains of Saul and his sons. Went all night: distance, ten miles. They probably crept up the ravine of a brawling stream, immediately north of the citadel rock, and descended the same on their return. Strange as it may seem to us the ancients never had the elaborate system of sentries, found by the moderns so useful in war. Burnt them: perhaps because they were becoming offensive, or to make sure they would not be retaken. "Cremation," though a frequent Roman custom, was not practised among the Jews.

Ver. 13.—Buried them under a tree: (or the tree). A tree was a good mark for a grave. This was some particular and well-known tree. Livingstone speaks of his wife as sleeping beneath "a great boabab tree," on the banks of the Zambesi, 100 miles from the sea. David afterward removed the remains to the family sepulchre of Kish, Saul's father. (2 Sam. 21: 12.) Fasted seven days: made a public mourning for Saul. Fasting is usually connected in the Scriptures with humiliation and prayer.

PRACTICAL LESSONS.

1. See what Saul might have been, and what he made himself to be. He had every advantage, but his sin was wilfulness and disobedience.

2. Even righteous Jonathan falls with rebellious Saul. A man's sin brings evil upon his family as well as on himself. How often is this the case with the drunkard? And who makes the drunkard?

3. David sinned, and Saul sinned. "But David's sins sent him to the Mercy Seat; Saul's sins sent him to the care of Endor. There is the root of the difference between the two."—Taylor.

4.—David blessed the men of Jabesh-gilead, and we feel like blessing them too. Kindness to the dead is a worthy trait, and even for the unworthy dead we wish to forget their evil, even as we hope others will forget ours.

5. From this history we may learn that the disobedient man will grow worse and worse; and that his doom will at last overtake him. Saul saw a good old age, with respect to years, but without honour, because without humility. And God's wrath, suspended long, overtook him at last.

SAUL SAUL'S ARMOURBEARER SAUL'S MEN SLAIN.

MARTIN LUTHER.

The world has no provision of its heroes. Nature gives no warning when a great man is born. Had any soothsayer undertaken to point out, among the children cast upon the world in electoral Saxony on the 10th of November, 1483, the one who would shake Christendom to its centre, this peasant babe, just arrived in the cottage of Hans Luther at Eisleben, might have been the last on whom his prophecy would have fallen. The great man is unpredictable; but reflection finds in the birth of Luther a peculiar fitness of place and time. Fitness of place, inasmuch as Frederick the Wise, Elector of Saxony, his native prince and patron, was probably the only one among the potentates of that day who, from sympathy and force of character, possessed the will and the ability to shield the Reformer from prelatical wiles and the wrath of Rome. Fitness of time. A generation had scarcely gone by since the new invented printing-press had issued its first Bible; and during the very year of this nativity, in 1483, Christopher Columbus was making his first appeals for royal aid in realizing his dream of a western hemisphere hidden from European ken behind the waves of the Atlantic, where the Protestant principle, born of Luther, was destined to find its most congenial soil and to yield its consummate fruit.

More important than fitness of time and place is the adaptation of the man to his appointed work. There is an easy, levelling theory, held by some, that men are the product of their time, great actors the necessary product of extraordinary circumstances; that Cæsar and Mohammed and Napoleon, had they not lived precisely when they did, would have plodded through life, and slipped into their graves without a record; and that, on the other hand, quite ordinary men, if thrown upon the times in which those heroes lived, would have done as they did and accomplish the same results—would have overthrown the Roman aristocracy, abolished idolatry, and brought order out of chaotic revolution.

But man and history are not, I think, to be construed so. There is a law which adapts the man to his time. The work to be done is not laid upon a chance individual; the availing of the crisis is not left to one who happens to be on the spot; but from the foundation of the world the man was selected to stand just there, and to do just that. The opportunity does not make the man, but finds him. He is the providential man; all the past is in him, all the future is to flow from him.—December Atlantic.

LITERATURE is a mere step to knowledge and the error often lies in our identifying one with the other. Literature may, perhaps, make us vain; true knowledge must render us humble.

OUR YOUNG FOLKS.

THE BOY TO THE SCHOOLMASTER.

You've quizzed me often and puzzled me long,
You've asked me to cypher and speli,
You've called me a dunce if I answered wrong.
Or a dolt if I failed to toll
Just when you say *lie* and when you say *lay*,
Or what nine sevens may make,
Or the longitude of Kamrschatka Bay
Or tho I-forgot-what's-its-name lake,
So I think it's *my* turn, I do,
To ask a question or so of you

The school-master grim, he opened his eyes,
But said not a word for sheer surprise.

Can you tell what "phan dubs" means? I can.
Can you say all off by heart
The "overy twoory ickery ann,"

Or tell "alloys" and "commons" apart?

Can you fling a top, I would like to know,
Till it hums like a "bumble-bee?"

Can you make a kite yourself that will go

'Most as high as the eye can see,
Till it sails and soars like a hawk on the wing,
And the little birds come and light on its string?

The schoolmaster looked, oh! very demure,
But his mouth was twitching, I'm almost sure.

Can you tell where the nest of the oriole swings,
Or the colour its eggs may be?

Do you know the time when the squirrel brings
Its young from their nest to the tree?

Can you tell when the chestnuts are ready to drop,
Or where the best hazel-nuts grow?

Can you climb a high tree to the very tip-top,
Then gaze without trembling below?

Can you swim and dive, can you jump and run,
Or do anything else we boys call fun?

The master's voice trembled as he replied:
"You are right, my lad, I'm the dunce," he sighed.

THE NEW SCHOLAR.

A new scholar came to Rackford school at the beginning of the half-year. He was a well-dressed, fine-looking lad, whose appearance all the boys liked.

There was a set of boys at this school who immediately invited him to join their "larks," and I suppose boys know pretty well what that means.

They used to spend their money in eating and drinking, and often ran up large bills, which their friends found hard to pay. They wanted the new scholar to join them. They had always contrived by laughing at him, or reproaching him, to get almost any boy they wanted in their meshes. The new boys were afraid not to yield to them. The new scholar refused their invitations. They called him mean and stingy—a charge which always makes boys very sore.

"You are real mean not to go with us," they said.

"Mean?" he answered; "where is the meanness in not spending money which is not my own? And where is the stinginess in not choosing to beg money of my friends in order to spend it in a way they do not approve?"

"He talks like a minister," exclaimed one of them.

"After all," he continued, "our money must come from friends, as we haven't it, nor can we earn it. No, boys, I do not spend one penny that I should be ashamed to give an account of to my father and mother, should they ask me."

"Eh! not out of your leading-strings, then?"

No, nor am I in a hurry to get out of them."

"Afraid of your father, eh? Afraid of his whipping you? Afraid of your mother? Won't she give you a sugar-plum? What a precious baby!" they cried in mocking terms.

"And yet you are trying to make me afraid of you," said the new scholar, boldly. "You want me to be afraid of not doing as you say. And which, I should like to know, is the better sort of fear—the fear of my school-fellows, which would lead me into what is low, or fear of my parents, which will inspire me with things noble and manly? Which fear is the better? It is a very poor service you are doing me to try to set me against my parents, and teach me to be ashamed of their authority."

The boys felt that there was no headway to be made against such a new scholar. All they said hurt themselves more than him, and they liked better to be out of his way than in it—all bad boys I mean. The others gathered around him, and never did they work or play with greater relish than while he was their champion and friend.

"The new scholar is a champion fellow," said the principal, "and carries more influence than any boy in the school. They study better, and play better where he is. You can't pull him down. Everything mean and bad sneaks out of his way."

LOVE ONE ANOTHER.

"Little children, love each other,"
'Tis the Saviour's blessed rule:
Every little one is brother
To his play-fellows at school.

We're all children of one Father,
That great God who reigns above:
Shall we quarrel? No; much rather
Would we dwell like Him in love.

LUTHER AT HOME.

Luther had taken his lute and sung one of his noble hymns. When he had finished, he put down the instrument, looked round him, fixing his eyes by turns on his wife, his children, and his friend. "There is nothing sweeter," he said, "nothing more beautiful than a happy marriage, where the husband and wife live together in peace and concord. It is the best gift of Heaven, next to the knowledge of God and of His Word.—Catherine," he continued, turning to his wife, "you have a husband who fears God and loves you. In this you are happier than an empress, as other godly women are. Be sensible of your happiness and give thanks to God."

He rose, and approaching one of his children, who was walking about the room with a toy in his arms, placed his hand on the boy's head, and blessing him, said: "Go, my child, and be godly. I shall leave thee neither silver nor gold; but thou wilt have after me a God who is very rich, and will never forsake thee."

The children had clustered together, chattering to each other: and as Luther noticed their simplicity, their innocence, and their childlike confidence in the Lord, he said: "Of a truth these dear little creatures are far more learned in faith than we old fools. We

give ourselves much trouble, we wrangle and dispute about the meaning of the Word, while these dear children believe without disputing."

His wife rose, and placed the infant Margaret in his arms: "I would willingly have died at the age of this little child," he said. "I would willingly have renounced for that all the honour I have gained, and may still have in this world."

John, having finished learning his lesson, had left his seat, and was playing with the dog who did everything he was ordered. "This child," said his father, "is putting the word of God into practice. Has not the Lord said. Have dominion over the fish of the sea, and over every living thing that moveth upon the earth? See how this dog does whatever the boy orders him."

THE BETTER CHOICE.

It is said that a Quaker residing at Paris was waited on by four of his workmen in order to make their compliments and receive their usual New Year's gifts.

"Well, my friends," said the Quaker, "here are your gifts: choose fifteen francs or the Bible."

"I don't know how to read," said the first; "so I take the fifteen francs."

"I can read," said the second, "but I have pressing wants."

He took the fifteen francs; the third also made the same choice.

The Quaker now came to the fourth, a young lad of about thirteen or fourteen. He looked at him with an air of goodness and said:

"Will you take these three pieces as a gift, and which you may obtain at any time by your labour and industry?"

"As you say the book is good, I will take it, and read from it to my mother," replied the boy.

He took the Bible and opened it to look at it, when he found between the leaves a gold-piece of forty francs. The others hung down their heads, and the Quaker told them he was sorry they had not made a better choice.

This young lad had indeed not only made a "better choice" in securing the precious Bible as a lamp to his feet and a guide to holiness, but also proved that those who are eager for the things of this world—grasping for money—may lose far greater good than they imagine, for our Heavenly Father, as that good Quaker, oftentimes adds innumerable blessings to godliness, or makes one rich with a contented spirit here and a glorious hope of eternal life hereafter, while those who alone seek for riches—the bread that perishes—may lose all here and hereafter. To make a wise choice you must look ahead.

QUEEN VICTORIA.

Queen Victoria expects to be obeyed by her children after they have reached mature years. Once the Prince of Wales was visiting St. Petersburg and telegraphed to his mother to ask if he could attend a court ball on Sunday. The answer was sent "Decidedly, no!" and he stayed away.

A CHEAP CHRISTMAS PRESENT.

Gold and Silver Watches Given Free to Those Sending Correct Answers to Bible Questions.

What a Toronto Newspaper is doing to Encourage Bible Study.

Here is what appeared in a recent issue of Toronto Truth:

"Some little interest was manifested in the Bible Questions given some weeks ago and a great deal of satisfaction expressed by the recipients of a handsome gold watch and other prizes we gave. We want more of our readers, and every one else, to study up the Bible, the best of all books; and in order to encourage this study, we offer the following valuable prizes for correct answers to the sub-joined questions:

1ST PRIZE.—One Gentleman's Heavy Solid Gold Hunting Case Watch, genuine American movement, ordinarily retailed at from \$65 to \$90.

2ND PRIZE.—One Ladies' Solid Gold Hunting Case Watch, retailed at about the same figures as above.

3RD PRIZE.—One Gentleman's Solid Coin Silver Hunting Case Watch—a valuable article.

4TH PRIZE.—One Ladies' Solid Coin Silver Hunting Case Watch, retailed at \$15.

5TH PRIZE.—One Aluminium Gold Watch, retailed at about \$12.

6TH PRIZE.—A handsome Nickle Silver Waterbury Watch, which retails at \$5.

7TH PRIZE.—A handsome Solid Gold Gem Ring, retailed at \$5.

The above prizes will be given to the first seven persons giving the correct answer to all of the following five questions:—

- 1.—The shortest verse in the Old Testament.
2.—The shortest verse in the New Testament.
3.—The number of Books in the Bible.
4.—The number of Chapters in the Bible.
5.—The number of Verses in the Bible.
The Apocrypha is not included in the term "Bible."

The following are the conditions attaching to this competition:—

Each competitor must, with his or her answers, enclose \$2, for which Truth will be sent to any desired address for one year. Competition is open to old or new or non-subscribers. In the case of old subscribers, their term of subscription will be advanced one year.

Each question must be answered correctly to secure a prize.

The first seven persons sending correct answers to all the five questions will win the prize.

The competition will remain open till New Year's day. The name of the winners will appear in Truth of January 1st, 1884.

No information beyond what is contained herein, will be supplied to any competitor. Now we want to give these valuable watches to some one. Who will be first.

As we have had Truth on our exchange list for some time past, we can conscientiously say it is one of the best family papers printed. Its tone is good and pure, its selections carefully made, and its stories of a very high order. It is a 28-page Weekly Magazine, containing in each issue 2 full size pages of newest music, either vocal or instrumental; two or three very fascinating serial stories; a short story; short, pointed, pithy editorial paragraphs on current events; illustrations of the latest English and American fashions with letterpress descriptions; a Young Folks' Department; Health Department; Ladies' Department; Temperance Department; Sport Department; besides a lot of Miscellaneous reading. Just the paper to interest every member of the family. Address S. FRANK WILSON, publisher Truth Toronto, Ont. Sample copies of Truth sent for five cents. Annual subscription \$2.

A DIFFICULTY OVERCOME.—It is often very difficult to get children to take medicine, and especially Worm Remedies, but they often require Dr. Low's Worm Syrup.

Dr. Low's Worm Syrup is not only agreeable to take, but safe and certain cure for all varieties of worms, including tape worms, that produce serious disturbance with children and adults.

WORMS cause feverishness, motion and restlessness during sleep. Mother's Worm Exterminator is pleasant, safe and effectual.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it.

N. MORSE, Weybridge, writes: "I have sold large quantities of Dr. Thomas' Electric Oil; it is used for colds, sore throats, coughs, etc., and in fact for any affection of the throat it works like magic. It is a sure cure for burns, wounds, and bruises."

MASON & HAMLIN ORGANS.

A CABLE DISPATCH ANNOUNCES THAT AT THE

International Industrial Exhibition

(1883) NOW IN PROGRESS (1883) AT

AMSTERDAM, NETHERLANDS,

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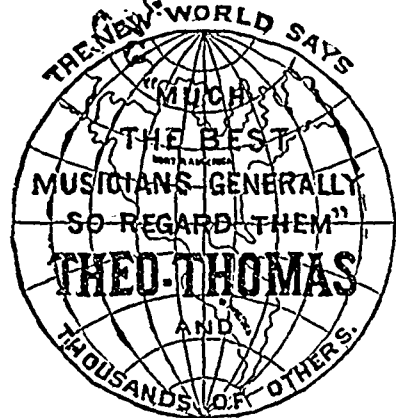
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OWEN SOUND.—Regular meeting in Division St. Church, third Tuesday of December, at half-past one p.m.
SARGENT.—In St. Andrew's Church, Mount Forest, on the third Tuesday of December, at eleven a.m.
PETERBOROUGH.—In Mill Street Church, Post Hope, on the third Tuesday of January, at ten a.m.
MONTREAL.—In David Morrice Hall, Presbyterian College, Montreal, on the second Tuesday of January, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on the third Tuesday of December, at three o'clock p.m.
MILLIKEN.—In Knox Church, Ripley, on the third Tuesday of December, at half-past two o'clock p.m.
HURON.—On third Tuesday of January, at Bruce-Id Union Church, at half-past ten a.m.
OTTAWA.—In Knox Church, Ottawa, on the first Tuesday of February, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on the third Tuesday of January, at ten a.m.
QUINCY.—In Sherbrooke on the third Tuesday of March, at ten a.m.
BARRIE.—At Barrie, on the first Tuesday of January, at ten a.m.
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Plans, specifications, etc., will be ready for examination at the places previously mentioned on and after TUESDAY, the TWENTY-NINTH day of NOVEMBER.
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