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On account of its proven merits, it is recommended and prescribed by the best physicians in the country.

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A TABLESPOONFUL of strong coffee put in the gravy of melted butter, pepper, and salt to be poured over beefsteak imparts a delicious flavour to gravy and meat.

FOR a face powder finely sifted oatmeal is good, while some recommend crushed starch, but the objection to this is, if it is not thoroughly smooth and fine, it scratches and irritates the complexion.

CHILDREN should not wear corsets too early. A stiff plain bodice is quite sufficient, on to which the skirts may be fastened.

WEIGHING GROCERIES. - It ought to be the practice of housekeepers to imitate the frugal Chinamen, who, on setting up house-keeping buys, first of all, scales for weighing his domestic supplies.

ORANGE BISCUIT. - Beat until quite light the yolk of six eggs with five ounces of white sugar; add one sour orange, grated, and four ounces of sifted flour.

GREASE STAINS IN SILK. - A sure and safe way to remove grease stains from silks, is to rub the spot quickly with brown paper; the friction will soon draw out the grease.

CORN-MEAL FRITTERS. - Two cups of white corn-meal, three cups of sweet milk, one-half cup of flour, four eggs, beaten separately, a tablespoonful of melted butter, a teaspoonful of salt, two teaspoonfuls of baking powder.

DRIED FOODS. - At present we export to Europe, about 6,000,000 pounds of evaporated apples. The process is extremely simple. The fruit is "cored" and sliced into pieces, one-sixteenth of an inch in thickness; it is then exposed to sulphur fumes, which arrest all fermentation; and then to a dry and hot blast of air, which reduces it to about half its original weight.

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The International Throat and Lung Institute, Toronto and Montreal, is positively the only one in America where disease of the air passages alone are treated.

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If you have nausea, want of appetite, flatulency, dizziness, feverish symptoms, you are suffering from costiveness, and Hop Bitters is the Sure Cure.

If your vital forces are depressed, if you have a feeling of general lassitude and weakness, are easily fatigued, perspire freely on going to sleep, are short of breath on every slight effort and have a general feeling of melancholy and depression, you are suffering from general debility and Hop Bitters removes it all.

If you have a sense of weight or fulness in the stomach; a changeable appetite, sometimes voracious, but generally feeble, morbid craving; low spirits after a full meal, with severe pain for some time after eating, rising on the stomach; sour stomach, vomiting and fluttering at the pit of the stomach, and a soreness over it; nausea, headache, or some of these symptoms, you are suffering from dyspepsia, and Hop Bitters will permanently cure you.

If you freeze one hour, burn the next, and sweat another, if you are suffering all the tortures of the Inquisition, one moment fearing you will die, and the next fearing you won't; if you have blue nails and lips, yellow eyes and ghost-like complexion, you are suffering from that miasmatic curse, Bilious, Malarial Fever, or Ague and Hop Bitters will speedily cure you.

If you have a dry, harsh and yellow skin, a dull pain in the right side, extending to the shoulder blade and pit of the stomach; a tenderness over the region of the liver; a sense of tightness and uneasiness about the stomach and liver; yellowness of the eyes; bowels irregular; a hacking or dry cough; irregular appetite; shortness of breathing; feet and hands cold; tongue coated white; a disagreeable taste in the mouth; low spirits; blotches on the face and neck; palpitation of the heart; disturbed sleep; heartburn; lassitude - if you have any of these symptoms, you are suffering from Liver Complaint, and Hop Bitters only will cure you.

If you have a complaint which few understand and none will give you credit for - an enfeebled condition; a goneness throughout the whole system; twitching of the lower limbs; a desire to fly all to pieces, and a fear that you will; a steady loss of strength and health - any of these symptoms show that you are suffering from that hydra-headed disease, nervousness, and Hop Bitters will effectually cure you.

If you have Bright's disease of the kidneys, or any other disease of the kidney or urinary organs, Hop Bitters is the only medicine on earth that will permanently cure you. Trust no other.

A coward can be a hero at a distance; presence of danger tests presence of mind. Presence of disease tests the value of a curative. Kidney-Wort challenges this test always and everywhere, so far as all complaints of the bowels, liver and kidneys are concerned. It cures all, nor asks any odds.

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"FEMALE COMPLAINTS." Dr. R. V. Pierce, Buffalo, N.Y. Dear Sir - I was sick for six years, and could scarcely walk about the house. My breath was short and I suffered from pain in my breast and stomach all the time.

THE CANADA PRESBYTERIAN.

VOL. XI.

TORONTO, WEDNESDAY, JANUARY 31st, 1883.

No. 5.

NOTES OF THE WEEK.

AT the thirty-first anniversary of the Montreal Y. M. C. A. the Rev. Dr. Potts thus defines the relation of these associations to the Church: This association is not a substitute for the Church, but it supplements the Church's work, reaching and working where it was impossible for the Church to do anything, and he rejoiced in the success of young men's associations. There were many young men in his church, but many more were to be found in much worse places, and such young men as those must be sought by the association and brought into the fold. To do this work well needs earnestness and faithfulness.

"MANY a genleman of the period," says Mr. Spurgeon in a recent magazine article, "may be described as 'bound in cloth—limp.'" He fears that limpness is the vice of the present day, and that it prevails most of all in religious circles. Not that he wishes the old bigotry back, which made men dash their angles against each other with an eager delight in collision. But he fears that when bigotry was swept overboard, much went with it that never ought to have been given up. "The storm which wrecked the pirate 'Bigotry' beat furiously upon the good ship 'Principle.'" What the Church needs above all things just now, in Mr. Spurgeon's opinion, is a regiment of Ironsides.

IN his address at the Montreal Y. M. C. A. anniversary, the Rev. Canon Carmichael said he returned to Montreal well pleased to find the work going on so well. He feared too many young men are yet to be found in the saloons, and under the curse of drink. Against that evil the Association must put forth its greatest efforts. The speaker urged young men who wanted work to come to the Association, which was groaning under its labours, and all who help in this effort will receive a great blessing. The evil of drink must be fought and overcome. He had never regretted signing the pledge, nor, he was sure, would any one else. If all the young men present were to sign the pledge he thought it would do more good than many temperance lectures and sermons.

PREACHING on temperance on a recent Sabbath, the Rev. Wm. Scott, M.A., Queen's Park Free church, Crosshill, Glasgow, said: The sin of intemperance has grown to such dimensions, and has become so prevalent, as to be nothing less than a national disgrace and the curse of our land. Everyone, therefore, should consider what he can do to prevent the havoc of this plague. For myself I may say—if you will pardon me making a personal statement—that I have seen reason of late, on grounds of Christian expediency, and in the exercise of that Christian liberty which I freely grant to others, as I claim it for myself—I have seen reason to change my attitude upon this great question, and my own intention is henceforth to abstain altogether from the use of that which every year sends down so many to a drunkard's grave, and which in its too common use is the very greatest obstacle to the progress of the Gospel either in this or in other lands.

CAPT. WILLIAMS, the London Chief of Police, has just issued his annual report, in which he strongly urges that all juvenile delinquents, instead of being sent to jail, should be birched and sent to their parents and guardians. He claims that boys sent to prison have to associate with hardened criminals, and are apt to become confirmed thieves and outcasts for the remainder of their lives. In support of his position Chief Williams says: In my twenty years' experience I cannot mention a half dozen boys, who, having once served a term in prison for theft or any other crime, ever completely shook off the evil influences that became attached to them while undergoing imprisonment, no matter how short the term. On the other hand I can point to scores of cases in which I feel sure men who are now serving terms in the penitentiary and jails in Canada,

would have been saved, and to-day would have been useful members of society, had they been well birched on the first conviction, instead of being sent to prison, and had not the inducements which now exist in the shape of dishonest second-hand stores been held out to them.

TORONTO is growing rapidly. It is becoming larger every year, and its progress advances with greater momentum. It bids fair to become the great commercial and industrial centre of the Dominion. But it would be a mistake to suppose that it is a prosaic city. Illustrious visitors are sure to come to Toronto. Even Oscar Wilde was delighted with it. Whoever is distinguished may count on a welcome from its eclectic population. Being the Queen City it has been honoured with a recent visit of those brilliant exponents of the "manly art," Sullivan and Coburn, who had a sparring contest in Albert Hall. Whether owing to the severity of the weather or other causes, the "mill" only lasted about ten minutes, and failed to evoke the enthusiasm of the spectators, who we are assured, gathered in the expectation of a display of "vigorous science." They seemingly looked on in a state of extreme disgust. Had these pugilists pounded each other into a state in which their intimate friends would have failed to recognize them, the crowd of onlookers would no doubt have been in ecstasies. And this is the nineteenth century of the Christian era!

THE earlier stages of the movement for securing a union of the Methodist Churches in Canada, were marked by a spirit of unanimity and the absence of well-defined opposition. The quiet approaches made to each other by the respective churches favoured the impression that an organic union would be speedily consummated. Of late, however, keen discussions have taken place. The basis of union, episcopacy, lay representation, the financial relations of the negotiating churches, details relating to the carrying on of missionary operations have been subjected to searching scrutiny. There is on all sides the admission that union is desirable, the questions under discussion relate mainly to details. The present lively agitation is in reality more assuring than the delusive calm that preceded the controversial storm that now fills the air and the columns of our Methodist contemporaries. So far the numerous band of writers have, while saying pointed things generally, maintained a decorous spirit of brotherly kindness that augurs well for attainment, in due time, of Methodist unity—a consummation the denomination desires, and the wants of the age demand.

AN esteemed Glasgow contemporary, the "Christian Leader," in reference to the vexed question of church bazaars speaks as follows: "Never in any previous year, perhaps, were there as many church bazaars as in 1882, and never certainly did we hear so much said for and against them. The practical issue of the discussion has been that even those who looked with aversion upon them have, in many instances, been converted to a belief in their utility. As tending to throw some light on that feature of the bazaar which has to do with church finance rather than with fraternal feeling, the "Leader" publishes a table, showing the pecuniary outcome of the bazaars recorded in its columns during the past year. The list does not by any means pretend to be exhaustive of the subject; but its accuracy is vouched for as far as it goes, and to many readers it will probably not be destitute of significance. It is interesting to note that even the partial list shows an income from bazaars of a *thousand and pounds sterling per week* during the past year. The following is a summary of the table referred to: Established, £9,462; Free, £7,042; U. P., £7,976; E. U., £2,305; Episcopal, £1,497; English Presbyterian, £1,308; Congregational, £19,400; Baptist, £1,405; Roman Catholic, £900; Miscellaneous, £1,444; making a total of £52,739. This of course does not include the sums realized at several other bazaars, the promoters of them not reporting the results.

THE Montreal "Gazette's" report of the proceedings of the Quebec Queen's Bench Court of Appeal contains the following relating to the appeal from the lower court in the case of The Minister and Trustees of St. Andrew's Church, Montreal vs. The Board of Temporalities. In this case the Board for the management of the Temporalities Fund sued for the recovery of the amount of a mortgage. The applicants admitted the debt, but pleaded that the people who called upon them to pay were not entitled to collect the money. The defence raised, in short, in another form, the question of the constitutionality of the Quebec Acts, which was settled by the decision of the Privy Council in the Dobie case, the present action having been taken out before the case went to England. The Court below maintained the action before the appeal to England in the Dobie case. After the decision of the Privy Council in that case, the Dominion Parliament passed an Act which confirmed and ratified all acts and doings of the Board since the 38 Vict., cap. 64, was passed by the Quebec Legislature. The principal point now was the effect of the Dominion Statute. In rendering judgment Chief Justice Dorion said: The Dominion Parliament have dealt with it. The law is not so carefully worded as it might have been; but the Court had to interpret it. His honour read the Act, and expressed the belief that it covered the present case. There was a question as to costs. Under the circumstances, the judgment would be maintained with costs of the lower Court, but each party would pay their own costs in appeal. Justice Baby concurred entirely in the remarks of the Chief Justice. The judgment was confirmed. Justice Ramsay dissenting. Mr. Hutchinson moved for leave to appeal to the Privy Council.

FRANCE recently lost two of her most popular politicians, Louis Blanc and Leon Gambetta, now she has to mourn the loss of Gustave Dore, her famous painter and designer. Dore died suddenly, having caught cold, which was followed by inflammation. He was born at Strasburg, Jan. 6, 1832. In boyhood he accompanied his father to Paris, where he completed his education. At an early age he contributed comic sketches to the "Journal pour Rire." He exhibited "Les Pins Sauvages," "Le Lendemain de l'Orange," "Les Deux Meres," and "La Bataille d'Alma" in 1855; and "La Bataille d'Inkerman" in 1857. He is the most German in style of French artists, and is well known as the illustrator of Rabelais; for his still more delightful pictorial commentaries upon Balzac's wild "Contes Drolatiques," and his illustrations of the legend of the "Wandering Jew," in a series of grotesque and epical pictures, which bear the stamp of Holbein and A. Durer, combined with the racy humour of Hogarth. M. Dore, who has illustrated a book of travels in every part of the world, in 1861 published seventy six large drawings illustrative of the "Divina Commedia" of Dante, accompanied by a blank-verse translation of the text by Mr. W. M. Rossetti, and a series of wonderful folio illustrations of Don Quixote, which are all careful studies from Spanish life, in 1863. His illustrations of the Holy Bible, and of Milton, published in England in 1866, are of the highest excellence. His principal paintings which, since 1870, have been on view at the "Dore Gallery," in London, are "Christ leaving the Praetorium," "The triumph of Christianity over Paganism," "Paolo and Francesca di Rimini," "The Dream of Pilate's Wife," "Christian Martyrs in the Reign of Diocletian," "The Entry into Jerusalem," "The Brazen Serpent," "The Victor Angels," "The Flight into Egypt," "The Neophyte," "Evening in the Alps," "The Prairie," "Spanish Peasants," and "Mont Blanc." M. Gustave Dore has been recently devoting his energies to the production of a colossal vase, ornamented with 150 figures, which was exhibited at the Paris Exhibition of 1878. He has also finished another sculptural group, "The Prize of Glory"—a young hero dying beneath the kiss of Glory. He has lately been engaged in illustrating Ariosto. M. Dore was decorated with the Cross of the Legion of Honour, August 15, 1861.

OUR CONTRIBUTORS.

MISSIONARIES FOR MANITOBA.

MR. EDITOR, 'Tis past Christmas, and a number of the graduates from our colleges are no doubt thinking of where they are to labour. Let me, through your columns, press the claims of the North West on their attention. There are at present large settled areas in Manitoba and the North West destitute of Gospel ordinances. West of Brandon there is a tract 300 miles long and from twenty five to fifty miles wide without a minister of our Church. West of the Turtle Mountain there is a belt 125 miles in length and from eighteen to twenty five miles wide without a missionary. In these districts there are thousands of Presbyterians, to whom no one breaks the bread of life. Between 37,000 and 50,000 souls are said to have found a home in the North West last season. At least forty per cent. of these are Presbyterians. They are like sheep without a shepherd. The prospects are that this year the immigration will be larger than ever. What is to be done for the spiritual welfare of these people? Are we going to leave them without the Gospel, or are we to be content to let other denominations do the work that belongs to us? There are required about twenty five ministers to overtake the present wants of our field.

After the meeting of the General Assembly Home Mission Committee in October, I wrote to seven different ministers of our Church, with a view to their coming out here. They all declined. In consequence fields like Milford, Peacock, Virden, Broadview, Bittlesford, Wolstely, Fort Qu'Appelle, etc., have had to be left with irregular and unsatisfactory supply. Let this go on for a short time, and a work that promised well will be wrecked. Denominational ties sit loosely on men here, and our people, if neglected, will soon be found in other folds. There are 400 settled townships in the country in which a Presbyterian minister never preached. The situation is not understood in the east by the Home Mission Committee, ministers, or people. Face to face with the work, we ourselves can scarcely realize the situation.

To whom are we to look for help? No class are so well qualified for this work as the young men of our Church. Every graduate ought to spend some time in extending the boundaries of the Church. It is not to the point to say "I did mission work when a student." If the young men do not undertake this pioneer work who is to do it? The Government selects young men for frontier work. The Roman Catholic Church sends young priests to do exploratory and exhausting service, and why should not the young men of the Presbyterian Church be expected to do the same work? No Church ever had a better opportunity of making her influence felt in moulding the young life of a country; no Church ever had a finer field open for evangelization, never had a Church a better opportunity of gaining strength in numbers and influence to do her Lord's work than ours has in this promising field. Are we to embrace it? We speak of the Divine origin of Presbyterianism. If it fails in the present crisis, many will say our claims are an empty boast. In a few years our opportunity will be past. Now is the accepted time.

What kind of men are required? Young men—not necessarily unmarried men. The settlers in the North-West are largely young, intelligent, well-educated men. We need men of piety, of education, of physical endurance, with good administrative ability, men to preach and to organize the people into congregations. The life will not, for a few years at least, be an easy one. A man must be content to sleep in a car, or a cabin floor, under a cart, or on a luxurious grass bed on the prairie. He must not be very particular about his diet. Plenty of exercise will give him a good appetite, and if not too particular he will not suffer through lack of food. In winter he will find the atmosphere frosty, but yet the climate is healthy, and he will not suffer much through cold. I have lived here nine years and travelled thousands of miles through the country in an open cutter, and never had an inch of my skin frostbitten. The missionary must be content to preach to twenty or thirty of an audience, and to visit families scattered over a wide area. He must be a man of faith in the future, and a man with love to men, and a burning desire to save them. He must carry sunshine into every cabin.

His reward will consist in lengthening the cords

and strengthening the stakes of the Kingdom of Christ, in imbuing with Christian truth those who are the seed-corn of a great country, in gathering congregations that shall yet shine as lights in a dark place, in fishing from the deep sea of indifference, worldliness, and vice, many a pearl for the Redeemer's crown, in the consciousness that he is walking in the footsteps of Him who came not to be ministered to, but to minister and give His life a ransom for many. So important is this work in the estimation of our settled ministers that the Rev. Mr. Gordon, the Rev. Mr. Pitblado, and the Rev. Mr. Pringle are anxious to make arrangements by which they shall be able to spend some time in doing exploratory and mission work next season.

Objections may be raised on various grounds. "The work is too hard," says one. Yes, but if a good soldier of Jesus Christ, you must be ready to endure hardness. "I would like a quiet, comfortable charge," says another. What business have you in the ministry? Leave these charges to older men—men of waning strength. "I am a man of good ability, of first-class education, of culture, and it would be a pity to—" Stop—you are just the man we want, if you had the grace of God. By a process of selection the enterprising, intelligent, pushing men are our citizens. They are well educated, and well bred, and they need men of heart, breeding, and brains to preach to them. If Archbishop Tache, one of the brightest intellects of the Roman Catholic Church, could come out here, a young man, and spend the best part of his life as a missionary to the Indians, let no young graduate think that his life will be thrown away in ministering to his fellow-countrymen and co-religionists. Come for a few years, three or four, and help us, and if you do not like to stay you can return at the end of that time. "But I am engaged to be married." Well, take her with you, and we will utilize part of our Church and Finance Building Fund to provide her and you with a home. Brethren, if you only saw the work, you would be ashamed of your objections.

JAMES ROBERTSON.

MANITOBA CORRESPONDENCE.

OUR INDIAN PIONEER MISSIONARY.

Some neglect has fallen on the memory of our first missionary to the Indians of the North-West. The Rev. James Nisbet was one of those unassuming, quiet workers, who thoroughly deserve to be brought forth into prominence, and to be honoured. He arrived in Red River Settlement in 1862 to assist the late Dr. Black. He never felt content, however, to minister to an ordinary congregation. Belonging to a missionary family, he desired to labour among the heathen. If there is any heathen in the world who has a claim on our sympathies and our pity, it is the red Indian. He is in many respects a noble specimen of man, but living in the cold climate of the North West, his lot is so hard and his living so precarious that poverty, suffering and death are always staring him in the face. Crushed by the vices of the whites, and in will power weak as a child when the destructive fire-water is offered him; the thought of being instrumental in saving such an one, and building him up in true character, inspires every person of genuine sympathy whose lot may be cast among the Indians. Mr. Nisbet pitied the poor red man in the *tepees* along the Red River, and was not satisfied till he was allowed to go west and begin a mission among the Crees. Under the auspices of the Foreign Mission Committee Mr. Nisbet went forth into a region where the roaming savage was not the docile being he is now. This was in 1866. No step requiring foresight in our North-Western work was more wisely taken than the selection of the point at which to begin the new Cree Mission. Our missionary at Okanase, Mr. Flett, was one of the party which chose Prince Albert, near the forks of the Saskatchewan, for the mission. One settler's log hut stood near the spot, but if there is a town of Prince Albert to day, it is because our mission formed its nucleus. The Indians, however, for whose benefit it was founded, were not very cordial, and accordingly it must be surrounded by palisades, that the savage might be kept in check should he become more hostile. Building and organizing was Mr. Nisbet's forte. With his own hands he did much of the work, and was perhaps only to blame that he did not make those under him labour as diligently as he did himself. Work was soon begun among the Indians. Mr. Nis-

bet was too old to learn the language, but made use of the half blood interpreters brought from Red River, who understood Cree, which is but a branch of Ojibeway. The Indians grew more confiding. Mr. Nisbet's quiet, steady-going manner soon gained the confidence of an Indian. Operations in building were continued, and a supply-farm to raise provisions was undertaken. Mr. Nisbet plodded on. His wife was a member of one of the leading families of Kildonan, and not only Kildonan, but all Red River Settlement took an interest in the new venture in the far west, nearly 600 miles beyond Red River. Settlers began to leave Red River and gather around the mission on the Saskatchewan. Service was given them as well as the Indians. The Crees became more and more attached to the mission, and Mistawasis, their greatest chief, threw in his lot with us. It is difficult to estimate by statistical tables how many have become Christians, but the general fact is abundantly patent, that a wild, suspicious, and unfriendly tribe have in sixteen years become peaceful, have settled on reserves, and numbers of them have died as believers in Christ. The Church prepared the way for the Government, and so far as can be seen, the Indian question among Crees, Assiniboines, and Blackfeet has been settled satisfactorily, and this largely through the preliminary work done by the Churches. Mr. Nisbet only lived to see his mission seven years old, but he had not spent his strength for naught. No doubt he was discouraged. Indian missions are peculiarly difficult. The worry of business, the fault finding of the omniscient critic, the instability of a people emerging from savage life, all bore down upon him. And here, it is well to say, that mission boards and the Church generally are apt to think their obligation is done to the missionaries when their salary is paid. It is such a scraping and a gathering to get this done, that we are apt to think this all. Both in Foreign and Home Missions more men die from fancied want of appreciation, and from never getting an encouraging word or a syllable of recognition, than from exposure to hardships or from physical decay. The difficulty is to keep the spirits up. The writer saw Mr. Nisbet in his last days, and is deeply impressed with the thought, that had one-tenth of the appreciative words been spoken before his death that have been since, a tender-hearted, retiring, unobtrusive servant of God would have seen life differently. With the closing months of the year 1873 James Nisbet and his wife both passed away—seemingly without disease, but from sheer weakness; they "faded away like a leaf," and lie side by side in Kildonan churchyard. Let us keep in memory our first Cree missionary.

THE MAGANETAWAN MISSION.

Rev. J. Jamieson, the missionary labouring at Maganetawan, sends the following description of the state of the mission there:

A few notes in regard to our mission work in this district may not be without interest to the readers of THE PRESBYTERIAN. We have four principal preaching stations in this field, Maganetawan, Spence, Doe Lake and Beggsboro', at each of which there is an average membership of twenty-eight. During the past summer the plastering of the church at Maganetawan was completed, and a stone foundation put under it, so that it is now comfortable for winter use. Below will be found a list of the names of those who by their subscriptions kindly assisted in this work.

At Spence, services are held in the schoolhouse, but here a church also is needed. An effort will likely be made by our people to build at no distant date, but as most of the settlers are as yet comparatively poor, a little help from some of the wealthier congregations would be very acceptable. At Doe Lake there is a union church, in which Divine service is held both by Methodists and Presbyterians. The people in this section are divided into many different denominations, so that the increase in membership is not so marked as at some of the other stations.

Lastly there is Beggsboro', in the township of McMurrich, and here some time ago, with the assistance of friends in Orillia and elsewhere, a neat frame church was erected. The Presbyterian is the only service held in this neighbourhood, so that the attendance is usually good. At all the above named stations fortnightly supply of service is given, and Sabbath schools are also carried on when practicable.

The prospects of the field, in regard to the work of the Church, are on the whole encouraging. The

position of the settlers financially is better than it has been for some time, owing to the plentiful crops of last season, and the good wages now being paid to those employed in the lumbering trade.

The following, in addition to those already acknowledged, is a list of subscribers for the building fund of the Maganetawan Presbyterian church.

Rev. A. McFaul, from his congregation, third concession East Caledon, \$42, per Rev. A. Findlay, from One Whom the Lord has Blessed in Scarborough, \$10, Rev. J. Geddes, \$16, Dr. Brodie, Edinburgh, \$5, Jas. Rayburn, \$5, Nathan Clark, \$4, Hon. O. Mowat, \$5, Hon. John McMurrich, \$5, Robert Kilgour, \$5, H. W. Darling, \$5, John Y. Reid, \$5, Donald McKay, \$5, G. Harrison, \$5, Jas. Michie, \$5, John Kay, \$5, Robert Hay, \$5, R. W. Prettle, \$5, John McArthur, Jr., \$5, Rev. D. J. Macdonell, \$4, R. J. Hunter, \$3, Rev. Dr. Reid, \$2, Rev. A. Cairay, \$2, cash, \$3, A. Friend, \$2, W. Thomson, \$2, David McGee, \$2, J. Edward, \$2, J. S. Playfair, \$2, Prof. Young, \$2, Aikenhead & Crombie, \$2, John Kerr, \$2, John Harvie, \$2, Jas. Matthews, \$1, A. Munro, \$1, Alex. Gemmel, \$1, J. W. Largmuir, \$1, D. Dove, \$1, R. Inglis, \$1, W. D. Beardmore, \$1, Mrs. J. Martin, \$1, Miss McLean, \$1, John Wanless, \$1, W. D. McIntosh, \$1, James Alison, \$1, John Hannah, \$1, Geo. J. Burns, \$1, Dr. Geikie, \$1, A. Dingwall Fordyce, \$1.

There is still a balance of debt on the building, amounting to about \$200. Any further subscriptions towards liquidating this debt will be thankfully received by S. G. Best, Esq., Maganetawan, or by Rev. J. Jamieson, missionary.

CHRISTIAN EDUCATION IN INDIA.

MR. EDITOR,—Three years ago yesterday I landed in Bombay, and when the time came round associations and thoughts of home came crowding back. I think, however, it is almost an invariable rule that missionaries never regret leaving home and going to a foreign land, and only with great reluctance return to the land of their friends and early home.

Somehow an impression has got abroad among friends in Canada that my new enterprise—High School work does not get the sympathy of either the Mission here or the Board in Boston. As mistakes of such a kind are likely to do harm to the mission cause, I desire to give it a quietus at once. The scheme had the sympathy of the Board long before it was thought practicable here, and was the only thing about which I received instructions before coming out, and ever since has been most heartily approved of in every letter which I have received.

Secondly, it was undertaken by me only after a unanimous vote of the mission, and after nearly every member had spoken heartily in its favour.

There are two reasons why it is not wholly supported by the Board. One is that I don't approve of making it a burden to the Board—would rather make it a means of increasing the constituency of the Board, and of creating a deeper interest in foreign mission work among friends in Canada. The other is that the Board has been extending its operations so fast by means of the great Otis legacy, now almost exhausted, that enlarged effort will have to be given up unless we endeavour to carry on our work here and elsewhere in the foreign field without drawing so heavily on the Board.

For the coming year \$200,000 additional are required to carry on merely what is now in progress. The supporters and friends of the Board saw a crisis before them at the last annual meeting, and unless the contributions are fifty per cent. ahead of last year we shall suffer great disappointment over the whole field.

Several new missionaries are urgently needed now for this mission. We have sent home an appeal for them, but none want to enter upon the work. The home work is more interesting, and the pay is better.

Our new building for the High School is finished, and our staff of teachers complete. We open next week with about forty—a number which will be increased to fifty or sixty in a few weeks, without doubt, as we have had to turn away boys for the past two months. We have very fine accommodations and excellent teachers now. Our building is nearly paid for by friends in India. In less than ten days £1000 were promised. In answer to dozens of letters to Canada I have not yet got half a hundred dollars. But the work is near to people here. They see the results of mission labour, and can appreciate the necessity of

any particular scheme. It is very encouraging, and ought to lead to more information being given on such things. We have our apparatus to provide for, and a balance of about \$100 on the building and furniture. No doubt we shall get it where the rest came from.

In the meantime, we have completed our first term and are having a week's holidays preparatory to beginning the second year's work. We have had but two classes up to the present, and in each class a Christian boy took the lead at the examination by the Government Inspector, who was a Brahmin. It will be a matter of encouragement to the supporters of missions to know that in the case of both these boys, the father was a convert from the lowest caste, down-trodden, despised, and degraded—worse than the negro in the palmy days of king cotton. Yet in the second generation we have one of this class coming forward and competing not only successfully with all castes, but leaving them all far behind, his average on all subjects being over 68 per cent, the next highest 37 1/2 a Brahmin. Government gives a grant in aid to such schools as ours on the basis of an annual examination. The results have been so very satisfactory that we shall pay the total cost of tuition this year by fees from pupils and government grant in aid, leaving all other contributions, from whatever source, to go to the building and apparatus accounts.

Our gratitude is due to a few kind friends who have written us encouraging words, and in some cases enclosing help. May God bless their prayers and gifts.

JAMES SMITH.

Ahmednuggur, India, December 14th, 1882.

HOME MISSION FUND.

As the time is drawing near when our churches make their annual appropriations for the various benevolent schemes, I ask your kind co-operation in presenting before your own congregation and elsewhere the pressing claims of the Home Mission Fund upon the generous support of our members and adherents.

The Report of last Assembly, and the statements of missionaries, published weekly and monthly in our religious periodicals, render it unnecessary that I should refer in detail to the rapidly extending territory opened up to our Church at the present date. Under the Western Committee, and within the Provinces of Quebec, Ontario, Manitoba, the North-West Territories, and British Columbia, there were, according to the last Annual Report, 422 Mission Stations, and 116 Supplemented Congregations, representing 27,571 of a Sabbath attendance, 12,065 communicants and 9,278 families. These figures, I am satisfied, fall considerably below the actual numbers, as during the past nine months many new fields have been opened in the North-West, that cannot be reported until the end of the current ecclesiastical year. The Committee are putting forth the most strenuous effort to overtake the large exodus to the North-West, while, at the same time, not neglecting the great spiritual destitution of many portions of the Province of Quebec, the vast lumbering region of the Ottawa, the Muskoka District, the older settled counties, where missionary effort is still imperatively demanded in the interests of our Church.

At the lowest possible calculation, the Committee will require \$45,000 to meet the liabilities of the current year ending March 31st, 1883. The entire sum received by the Agent of the Church, up to 5th December, was only \$7,108 42, and of this amount \$726 came from the Presbyterian Church in Ireland. In order to meet the Half-Yearly and Quarterly Claims of Missionaries, the Committee have been obliged to borrow largely, but they confidently hope, that before the Half-Yearly Meeting in March, a sufficient sum may be in the hands of the Treasurer to liquidate the entire indebtedness of the year. In a year marked by so much commercial and agricultural prosperity, our people will not, I am sure, fall short in their contributions to Home Missions, which are dear to every Christian, and necessary to our very existence as a Church of Christ.

The work of the Committee is increasing and widening year by year. Villages, towns and cities are springing up, as if by magic, along the river-banks and on the broad prairies and valleys of the great North-West. Let it be ours to give them the Gospel without delay; for without it all material prosperity is in vain.

In the name of the Home Mission Committee.
Brantford, January 1st, 1883. W.M. COCHRANE.
Convener.

GOSPEL WORK.

BY YOUNG MEN FOR YOUNG MEN.

A young man came to the secretary at his desk a few evenings ago, and said, "I am truly thankful for the Young Men's Christian Association. I came into your reading room three weeks ago to read, a young man came and spoke to me, and asked if I would not like to be shown around the rooms. He then invited me into the parlour, to the Young Men's Bible Class; there I heard God's word and became converted, and next week I unite with the church." *Association Bulletin, Oakland, Cal.*

The following incident, from one of our Monday night testimony meetings of recent date, comes with striking force as an illustration of the work of the Holy Spirit. A young man who has been in our city for some months, a part of the time being employed on various railroads en route here, arose from his seat toward the close of the meeting and made the following remarks. "As requests for prayer have been called for, I want to ask, dear friends, that you pray for me, I want this saving faith, I want Christ for my Saviour. A few months ago I started out from home, not a Christian, but what people call a moral young man. Being thrown into bad company I soon acquired the habit of profanity, and other sins fastened themselves upon me. Only a few nights since my comrade and myself stood upon the door steps at our boarding house, each of us endeavouring to outswear the other. A night or two after this, that young man came home at a late hour, in good health and spirits, retired to rest, and before noon the next day he was dead. My dear friends, pray for me, for this warning weighs upon me so that I cannot rest." A stillness, as of death, settled upon all the hearers, and as the young man took his seat the audience knelt while several earnest prayers were offered, and after the meeting he determined to follow Christ as his example, and to lead a Christian life.—*St. Louis, Mo., Association Bulletin.*

A young man, a stranger, came into the six o'clock meeting, Wednesday evening, and was very much affected by the prayers and remarks. At the conclusion he remained, and after conversation and prayer, was led into the light, felt he had received pardon, and expressed a determination to live a Christian life.—*Washington, D.C., Bulletin.*

The last young men's meeting of the first of autumn's months, was not only well attended but a most favourable one in the way of results. Just twenty minutes before the opening, our yoke fellows united in short prayers, and then went out to invite young men to the rooms, and did the work thoroughly. The beauties of a Christian life, freedom from sin, the value of industry, and seizing the opportunity when offered to better man's condition, were placed before the young men by several speakers. The heart of each one yearning to lead some one to Christ, their efforts were crowned with success. Four asked for prayers and resolved to accept Christ, His teachings, and to act in accordance therewith. Four went forth, happy that they had changed, that they were to seek and receive strength and be saved from falling into the evil temptations placed before our young men on all sides, happy that they were warmly welcomed among Christian friends, happy that they had also become Christians. Praise to God, thanks to our noble yoke fellows, for those blessed results. Come to the young men's meeting—it will pay.—*Det. Mt., Mich., Association Bulletin.*

One of our members, prominent in business, was invited to talk with a young man who was anxious about his soul. No place of secrecy being convenient, they sought out an empty waggon standing in an adjacent lot, and there talked and prayed together. The young inquirer became convinced of the error of the way in which he was walking, gave up his will in obedience to the voice of Jesus, and is trusting now in a God who is able to save. He was invited by the member with whom he prayed to call upon him the next day at his place of business, that they might together talk more about the Christian way. He went and was greatly blessed in further conversation.—*St. Louis, Mo., Bulletin.*

THE Medical Mission in Smyrna, in connection with the Church of Scotland, which has been in operation only one year, has been very successful, more than three thousand patients having been treated in that time.

PASTOR AND PEOPLE.

CHRIST, THE TEACHER SENT FROM GOD.

In his recently published little work, "Christ, the Teacher sent from God," the Rev. John Thompson, Sr., treating of Christ's prayerfulness says:—

His teaching in regard to prayer is another proof that he appealed to something higher than the rules of formal logic, viz., the intuition of the human mind and heart. His prayers seem to have impressed the disciples even more than his preaching; they had often seen and heard both. True, when he was preaching He spake as never man spake, for His words were full of the wisdom and grace of God. But in prayer it was a holy, blessed, unbroken communion, His soul resting and delighting in God! It seemed so like heaven and the unbroken intercourse of our Father's house. As He lifted up His eyes to heaven and prayed, the disciples felt that it was as no other man had ever prayed. No wonder that they came at the close of one of His prayers, and asked, "Lord, teach us to pray;" and His instructions here, like all His other lessons, are matchless. He said: "When ye pray, do not be as the hypocrites of a sad countenance; don't make long prayers, and think you will be heard for your much speaking; don't pray at the street corners, to be seen of men; make no parade about it; prayer is far too sacred and personal for display. When ye pray enter into your closet, and shut to the door, and pray to your Father who is in secret, and your Father—who seeth in secret will reward you openly. When you pray, realize it as a child speaking to its mother, entwining its helplessness in fondest affection; or a son making a request of a father in filial trust. Don't make a task of it, a burden, a routine; but say, "Our Father who art in heaven," etc. And thus He gives them the Lord's prayer, which the Church has used for centuries, and has worn it upon her breast as the brightest jewel of all her heavenly treasures. It is a prayer equally fitted for all men in all conditions of spiritual growth. Our little children are taught to use it and know its meaning; while our wisest and greatest philosophers can use nothing grander or more expressive of the soul's desires. How spiritual and lofty; how comprehensive, yet brief and simple! What lips but His own could have uttered it! "Our Father who art in heaven." We too often make a task of our prayers; a routine to be gone through with as we wash and dress, as mechanical in the one case as in the other. Romanists make a penance of it; it is imposed upon them as a punishment; so many prayers to be said, for so many sins committed. Even with the devout, it is at best only a technical thing, full of formality and stiffness. But Christ Jesus makes it speaking to our Father, and telling Him our wants, our fears, our hopes, our cares, our sins. Prayer, according to Christ, is coming to God, our Father, in every time of need; not even so much speaking to Him in words, as the soul learning to lean on Him, thirsting for Him; living in His presence, and cultivating a lowly, devout, trustful attitude of mind and heart.

HOW TO INCREASE A CONGREGATION.

There are various expedients to accomplish this desirable result. Popular preaching, effective singing, an elegant edifice, and other inducements may collect and retain a crowd. On the other hand, it has been said that the true way is to have a revival; that when the Spirit descended on the day of Pentecost "the multitude came together," and that the same cause will now work the same effect.

Without meaning to question the truth and fitness of this view of the subject, I have sometimes thought it better to state it in a more definite and practical form. The surest way for a church to gain a larger congregation is to be faithful to the one it has, however small. Some persons, a mere handful, perhaps, who are impenitent are yet disposed to visit the place where the church meet for worship. Here now is an opportunity, not for the minister alone, nor for him in special partnership with the office bearers, but for the church as a whole, and in every one of its members, to do good. We are taught that the servant who is faithful over a few things will be made ruler over many things. And a church that does its duty faithfully, prayerfully, earnestly, perseveringly to a small congregation may reckon on having a larger one. But

If the members conclude that these persons, once drawn within the walls of the sanctuary are sufficiently cared for, and that the minister must do the rest; if they think that a few vague and general prayers for the salvation of sinners generally, for "a blessing on the Word preached;" for "the building up of the church in numbers as well as in graces," and such like, exhaust their duty and privilege of prayer, they will have no reason to wonder if they continue to have a small congregation. They do not exhibit a fitness to be entrusted with a larger one.

John Brown, of Haddington, said to a young minister who complained of the smallness of his congregation, "It is as large as you will want to give account for in the day of judgment." The admonition is appropriate, and not to ministers alone.

(For The Presbyterian)

A PARAPHRASE—ISAIAH XXXV.

Break forth in song forsaken land,
The joyful era is at hand,
When amidst wastes created new,
In smiling landscapes rise to view,
Libanus from his lofty side,
His ancient glories shall divide;
No more shall Carmel's rising steep;
The spreading vines exclusive keep;
But joined with Sharon's sweet perfume
They in the lonely wilds shall bloom;
The desert wanderers there shall trace,
The footsteps of Jehovah's grace;
And in the wilderness shall share
The bounties of a Father's care.

Ye fearful ones, endure a while,
Your God shall yet indulgent smile,
He shall reviving grace impart
To cheer the faint and weary heart;
The Lord shall save His chosen ones,
Receive them as His favoured sons;
And keep them in that awful hour,
When justice long incensed shall pour
Its fiery vengeance upon those
Who dared to be His people's foes.

The blind shall see with glad surprise
Light bursting on their darkened eyes,
And strains of joy shall reach the ear
No sound before could move to hear.
The lame, with limbs that listless lay,
Shall find unwonted vigour play;
And through his torrid frame shall feel
Reanimating virtue steal;
Whilst palsied tongues unused to praise
The grateful hymn shall sweetly raise.

Amid the desert's burning plain
And glowing sands traversed with pain,
Before the thirsty wanderer's eyes,
Shall bubbling springs and streams arise;
Low murmuring o'er their pebbly bed,
Through fields with recent verdure spread,
And graceful palms shall stud the way,
A refuge from the piercing ray;
Beneath whose widely spreading crest
The weary traveller stops to rest.

The Lord shall make an highway there
To which His pilgrims shall repair;
Unto the simplest shall be given
A light to point the way to heaven.
No more their erring feet shall stray
Nor idly wander from the way;
No unclean thing shall e'er transgress
The path of peace and holiness.
No noxious reptile shall intrude,
No prowling beast that thirsts for blood,
No lions mar the peaceful road
That leads to holiness and God,
Nor pestilence, nor fire, nor sword
Shall hurt the favoured of the Lord.

O Zion! lift thy voice on high,
Behold thy ransomed sons are nigh,
With songs of praise thy harp employ,
And join the rapturous swell of joy.
No more shall grief indulge in tears,
Nor sorrow cloud the heart with fears;
The hand of mercy richly pours
A healing stream for aching hours,
And long as ceaseless ages grow
The tide of holy peace shall flow.

—SIGMA.

GIVE YOURSELF, MOTHER!

If you want your children when they are children no longer to have sweet memories of their childhood and of you, don't struggle to do for and wait upon them beyond your strength; but give them of your time, your pleasant companionship. Brightest and sweetest among my childish memories comes that of a day when mother said: "I will play with you to-day. Father and the boys will be away to dinner and I will have a leisure day to amuse my child." Nothing earthly could have happened then, I think, to give us such joy. O! the thought. Mother to be ours—

wholly our own, mine and my younger sister's and tiny brother's, and childhood's days are long. First, with a lap full of bright pieces she sat and made dolls for us. And O, how greedy we were, selecting such numbers of colours for dresses and wanting so many; but she made them in a quick way, just rolling up the little roleypoleys and winding the bright pieces around them, fastening them with a stitch or two at the necks; and they pleased us better than Parisian dolls, decked with cunning workmanship would have done. Then we went for a walk over the sweet fields to a ledge where the wild-brier, rose and other wild flowers grew. This was mother's favourite walk. Doubtless her heart held volumes sealed to us in connection with it; but our young hearts glowed with inspiration from hers with love for the flowers, the birds and the sunshine; and through long years of travel and experience that day stands out in my memory as a white day—one of the purest and sweetest pleasure days of life. When returning we climbed a fence, the top rail of which slipped with mother to the ground, leaving her dangerously near to the edge of a cliff down which it might have been fatal for her to fall. Hastily our small hands were stretched to rescue her; and our small hearts ached with the thought of the danger, exaggerated by the fact of its being directed toward anything so precious as our mother. We considered her superior to any earthly being or thing. We knew our father did so. The ripest peach, the rosiest apple were always for her. His every look and tone for her was full of worshipful love; and we caught the same spirit. She was worthy of it. She gave us all that mothers give—her strength, her time, her toil; but better than all else, to keep our childish memory of her fresh, she gave us—herself.

SELF-MADE POVERTY.

I would not say a harsh word against poverty; wherever it comes it is a bitter ill; but you will mark, as you notice carefully that, while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of profuseness, want of forethought, idleness, and, worst of all, drunkenness! Ah, that drunkenness! that is the master evil. If drink could be got rid of we might be sure of conquering the very devil himself. The drunkenness created by the infernal liquor-dens which plague-spot the whole of this huge city is appalling. No, I do not speak in haste or let slip a hasty word; many of the drink-houses are nothing less than infernal; in some respects they are worse, for hell has its uses as a divine protest against sin, but as for the gin-palace there is nothing to be said in its favour. The vices of the age cause three-fourths of the poverty. If you could look at the homes to-night, the wretched homes where women will tremble at the sound of their husband's foot as he comes home, where little children will crouch down with fear upon their little heap of straw, because the human brute who calls himself "a man" will reel home from the place where he has been indulging his appetites—if you could look at such a sight, and remember it will be seen ten thousand times over to-night, I think you would say, "God help us by all means to save some." Since the great axe to lay at the root of this deadly upas tree is the Gospel of Christ, may God help us to hold that axe there, and to work constantly with it till the huge trunk of the poison-tree begins to rock to and fro and to get it down, and the world is saved from the wretchedness and misery which now drips from every bough.—*Spurgeon.*

FIGHTING A GOOD FIGHT.

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation right under the pulpit, with his ear-trumpet directed upward towards the preacher. The sermon moved him considerably. At one time he said to himself: "I'll give ten dollars;" again he said: "I'll give fifteen dollars." At the close of the appeal he was very much moved and thought he would give fifty dollars. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from fifty to twenty to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his

pocket-book in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it: "Now squirm old natur'!"

Here is a key to the problem of covetousness. Old natur' must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by and by, get the heart into the charity box, and then the cure is reached. All honour to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.

A GOOD SERMON.

A good sermon ought to develop a text of Scripture. Spurgeon's always do. Talmage's best do. Anybody's best do. Motto texts are not enough. The Gospel oak grows from the Scripture acorn.

A good sermon is a composite affair. It brings forth things new and old. It gives each a portion in due season. It is not all anecdote, but it uses pertinent and clear illustrations. It is not all bones, but its symmetrical proportions conceal a well articulated skeleton.

Doctrine and duty have each a place in a good sermon, but it is not a catechism, nor a mere essay on morals.

Like Rome, it is not built in a day, and therefore it does not, like Jonah's gourd, perish in a night. The effect of a good sermon, on memory and heart, is permanent.

A good sermon interests everybody. It feeds men, women and children. It has thought for the mind, emotion and affection for the heart, persuasion and motive for the will.

The main object in such a discourse is to awaken in the soul repentance toward God and faith toward our Lord Jesus Christ. But a pious motive is not of itself sufficient to prepare for the preaching of the word. God requires our most careful study of the Scriptures; of human nature; of effective composition and delivery. We are not to spare any pains or neglect any providential help. We are to do our best, and then feel that God alone can give the increase.

ROOM HIGHER UP.

It is as true as the saying is trite that there is "room higher up." This is not practically understood: it ought to be. There is an abundance of room in all the fields of labour, and in all the callings of life. There is a demand for good labourers, for better men in the various professions—better clerks, better accountants. Honest, reliable, competent men are at a premium. There are thousands of places where the best employment and the best of wages may be at hand, and yet the cities and villages and country are all crowded with idlers who pretend that there is no work for them to do. There is abundance of labour demanded in every department. The place is higher up. Let young men and young women, let all our boys and girls remember that this place is not obtained by merely coveting a higher position. It can only be obtained by possessing real merit. He who is true to every principle of righteousness, and takes the pains to fit himself for real usefulness, will find the field, or rather the field will call him, no matter if he has no money and few friends.

The same is true in the Church of Christ. There is room higher up. There is a demand for whole-hearted Christians of busy lives who will stand up for Christ and the Church, men whose lives will attest the power and truthfulness of their profession. There is just now room for many in all churches whose lives will by undimmed lustre transpierce the community of darkness.

There is room in the ministry higher up. Just in proportion as the preachers and pastors of our Church rise to a higher plane of consecration and usefulness among the people, in that same proportion will the Church become stronger and its numbers be multiplied.

How shall we get higher up? By getting lower down. More time spent on our knees. More time given to communion with God. More time spent in being fashioned like unto the world unseen. That will give power with God. Power with God is the all-conquering power with men and over men.

Come down to the humble—come down to the poor—come down to hard work. Let the Church go after the poor sinner—let the preacher go after the unsaved. Follow him into the field, into the shop, into his humble home. It never has a prayer offered within its walls. Let the altar of God be approached there. Men are willing to be helped and made better. Women and children long for some one to help them to see a better, sweeter, and higher life. The Church which does this will find there is room for it on every street.

HOW TO PRAY.

An article found among the unpublished papers of the late Dr. J. A. Alexander, on "Circumlocution in prayer," closes with the following "practical suggestions to your men who are forming their habits" in respect to prayer. They are equally applicable to all who pray in public, and especially to those who pray in Sunday school: 1. Let your prayer be composed of thanksgiving, praise, confession and petition, without any argument or exhortation addressed to those who are supposed to be praying with you. 2. Adopt no fixed forms of expression, except such as you obtain from Scripture. 3. Express your desires in the briefest, simplest form, without circumlocution. 4. Avoid the use of compound terms in place of the imperfect tense. 5. Hallow God's name by avoiding its unnecessary repetition. 6. Adopt the simple devotional phrases of the Scripture; but avoid the free use of its figures, and all quaint and doubtful applications of its terms to foreign subjects.

The late Dr. James Hamilton had a capital illustration of how general prayers and "oblique sermons" fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track, and soon came to the usual petition for the Jews. As he went on with the time honoured quotation, "Lord, turn again the captivity of Zion," his wife broke in saying, "Eh! man, you're aye drawn out for thae Jews, but it's our bairn that's deirin." "Lord help us or give us back our darling, if it be Thy holy will; and if he is taken, oh, take him to Thyself." That woman knew how to pray—which was more than her husband did. An "oblique sermon" is not prayer. An audible meditation or a doctrinal dissertation is not prayer. Telling the Lord a hundred things He knows better than we do is not prayer. If persons who led in prayer had as vivid a conception of what they want and as earnest a desire to get it as th's poor woman, would there be so many complaints about long prayers as we hear?

DECLINE OF SOCIABILITY.

It is a favourite remark with us that the old time hospitality is dying out. Doubtless people feel as kindly as they used to do, but the method of expressing it by social commingling and enjoyment is certainly perishing. By a card, an occasional call, a Christmas offering, we endeavour to keep our friends reminded of our continual friendship, but we know but little, and are getting to know less, of the leisurely, hearty and unaffected social happiness that marked the lives of many of our fathers.

The causes are not hard to find. Life is becoming more complex, and the work of entertaining is becoming a drudgery and weariness. The arrival of guests suggests to a housewife an amount of work that is terrifying to any but those of the strongest nerves, and the thought of inviting a number of friends is accompanied by like terrors of preparation. In fact, people, both men and women, are driven by their work. Busy or tired, or both, men and women like to sit down quietly at home during an hour of possible leisure, and feel they are doing their friends the greatest kindness by permitting them to do the same.

And yet the loss that comes with a want of sociability is a real one. It is felt in all society. In the churches, too, it brings its unhappy results, preventing that closeness and sympathy, and therefore that unity in work, that are so desirable and necessary. It is useless, perhaps, to tell people they should cultivate the social feeling, and to depict the penalties of not doing so that show themselves in selfishness, selfishness awkwardness and a general unadaptedness to the more cultivated ways of life. The reply will be that until the rigors of life are abated by a return to more simplicity, the leisure and happy flexibility of social enjoyment are out of the question.

THE MISSION FIELD.

THE Presbyterian churches of Australia carry on mission work in the New Hebrides, the island of Erromanga, the death-place of John Williams, being among their stations.

DR MURRAY MITCHELL reports from Bombay that a gift has been made of one thousand rupees in India four per cents., to endow a prize or bursary in the Bombay institution. The donor is Mr. Vithall Narayan Pathak, Brahmin head-master of the Government School of Satara, who is thus desirous to show his gratitude for the education which he received from our earlier missionaries. This is only another of several instances of native gentlemen helping their old missionary institutions by prizes and scholarships.

In a letter written from Rome a very few days before his death, Dr. Robert Buchanan used words which deserve to be often repeated. "I am quite convinced," he said, "that the British and American Churches ought to increase greatly the interest they take in the religious condition of the Continent. To gain the Continent would be to gain the world. . . . Unless God raise up a fresh body of Calvins, Luthers, and the like, in Roman Catholic countries, it does seem as if we must inevitably have ere long an outburst of infidelity which the world has seen nothing . . . equal, and that may throw even the horrors of the French revolution of 1789 in the shade."

MOONONSAMY PILLAY, a Pariah Minister in India, although of the lowest caste by birth, has come to be regarded as a man of light and leading equal to any of the highest caste. A short time ago he had, by length of service, and by passing examinations, become entitled to a higher salary than the Government were disposed to give to a man in a small town like Pollochy. It was therefore proposed to transfer him to some more important place, and appoint in his stead a physician of inferior grade. This order was accordingly passed. When the people in Pollochy discovered what had been done—how, unless they made some united and earnest representation to Government, their doctor, who although a Christian, or, as we should say, because a Christian, had won the confidence, love, and esteem of all, would be speedily removed—they immediately called a meeting, subscribed the amount required to increase his salary, appointed a deputation consisting of the chief man from almost every village in the district, and, like Jacob sending his sons with the money found in their sacks' mouth to propitiate the ruler of Egypt, they said, 'Take these 400 rupees to the chief magistrate. Tell him that we will pay this sum in advance as it falls due, and beg him not remove our doctor; we prefer him to any other.' Their request was granted.

ONE of the most devoted of missionaries in China writes: "You are sometimes told that the converts in China and India are not genuine. Those who tell you so know nothing about it. Sometimes we are told that the converts are the worst people you can find in those countries. That is simply and absolutely false. I do not mean to say that they are all genuine, or that all of those who are genuine are all that we could wish them to be; but I do mean to say that we have genuine men in our churches, and there are among them strong, manly, loving, working Christians. I have seen no better Christian in this country than I have in China, and, since my return, the Chinese Christians have risen rather than fallen in my estimation. Suppose your pastor, standing here this morning, put the question to you, 'How many of you have been the means of bringing men to Christ during the last twelve months?' I do not know what would be the reply, but I hope it would be satisfactory. But suppose I, standing before my congregation at Hankow this morning, put this question, 'How many of you have been the means of bringing men to Christ during the past twelve months?' one would say, 'I have brought in one;' another, 'I have brought in two;' another, 'I have brought in half a dozen.' One would say, 'I have brought in my mother;' another, 'I have brought in my daughter;' another, 'I have brought in my father;' another, 'I have brought in my son;' another, 'I have brought in so many of my friends.' In China as elsewhere, the Gospel has proved itself to be 'the power of God unto salvation.' With all the obstacles to be met, I have no more doubt of the ultimate evangelization of the Chinese than I have that the sun will shine to-morrow morning."

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TORONTO, WEDNESDAY JANUARY 31, 1883.

FOR 200 years Baptists have proclaimed to the world that *baptizo* means "dip, and nothing but dip, mode, and nothing but mode." The man who dared to doubt or deny this was blandly told that what he needed "was not more light but more honesty," a very charitable and loving statement, coming, as it did, from men who consider themselves too holy to sit down at a communion table with Robert Murray McChyne. Our friend, Mr. W. A. McKay, has forced an admission from his opponent, the editor of the Christian "Standard," that will astonish the old-time immersionists who were brought up on "dip, and nothing but dip." The editor says:

"Immersion is independent of mode; it denotes complete effect, controlling influence, by whatever means it may be accomplished. It may be by submerging (without, however, any limitation as to time), by affusion, by drinking to excess, by drowning, by overwhelming argument, by drugs, by gluttony. It is folly to contend for one unvarying mode in the face of such varied instances."

The editor then goes on to say he is "not sure," but he might also put in "sprinkling" as one of the modes in which the "complete effect" denoted by *baptizo* may be produced. Coming from the editor of an immersionist paper with 20,000 subscribers and probably a hundred thousand readers, such an admission is surprising as well as pleasant. We heartily congratulate our Woodstock friend on wringing such an admission from his opponent.

JUST here is the right place to say that Mr. McKay has conducted the discussion on the Baptist question with an amount of scholarship and ability that puts him in the front rank of polemics, so far as this subject is concerned. Let any candid man who has access to the "Standard" take any copy and compare Mr. McKay's letter with the "Standard's" accompanying editorial point by point, and apart from any pre-conceived theory on baptism, he must admit that Mr. McKay is more than a match for his antagonist. In one respect the "Standard" man surpasses all controversialists, living or dead; that is, in the faculty of looking a difficulty boldly in the face and passing on. However, it is pleasant to have him substantially say that Baptism means immersion, and that "*immersion is independent of mode.*" No doubt he had to be cornered and well punched before the admission came. The day may yet come when our Baptist friends in Ontario will see the folly of contending that *baptizo* is a modal word.

A NEW YORK lady when going to a meeting at which Dr. John Hall was to be the principal speaker, was asked why she went to hear her own minister as she had an opportunity of hearing him every Sabbath. Her reply was, "Dr. Hall is a great big sunbeam. I hear him as often as I can. It does me good." Dr. Hall is a great big sunbeam, and there is little doubt that his "sunbeam" qualities have had a great deal to do with his success as a minister of the Gospel. All history goes to show that a complaining, hopeless, fault finding, morose spirit ruins a preacher's usefulness.

Truth takes its tone from the man who preaches it. The temper in which it is uttered gives it colour. The Gospel may be preached in such a spirit that it ceases to be the Gospel. Men can't be scolded out of sin. Of course it is comparatively easy for Dr. Hall to be a sunbeam. Ten thousand a year and a small army of willing workers to help, do a great deal to promote a "sunbeam" spirit. A miserable church, a small quarrelsome congregation, useless office-bearers, and a salary that keeps the family at starvation point, do not help a minister much in cultivating the "sunbeam" spirit. It is hard for a minister to write a "sunbeam" sermon while he hears his wife scrape the bottom of a flour barrel in the next room. Reader, do you help your minister to cultivate the "sunbeam" qualities, or do you help to worry him?

WE often hear it said that "ministers move about a great deal these times." Denominational fences are not as high as they once were, and the clergy not only move from one locality to another, but from one denomination to another, more readily than they used to do. This may be true, but our Church is immovability itself compared with some others. In the thirteen years since the Re-union the Presbyterian Church of the United States has received from other churches no less than seven hundred and sixteen ministers, or an average of fifty-five each year. They came chiefly from Scotland, Ireland, England and Canada, with a very few from the Continent. Many came from other Presbyterian bodies, a considerable number from the Congregationalists, and a few from the Methodists, Lutherans, and Episcopalians. It seems almost incredible that any church could assimilate seven hundred ministers in thirteen years, but our American neighbours have marvellous assimilating powers. The number of ministers trained during these years ranged from 125 to 140. More than one-third of the increase has been imported. Our neighbours rather like this immigration. One of their leading journals says it is doing much to modify the original type, and making Presbyterianism more flexible, generous and comprehensive. Is there not a danger that there or here immigration may "modify the original type," too much and make Presbyterianism too "comprehensive?" It is the boast of Episcopalians that their Church is broad enough to embrace any type of theology. Hitherto Presbyterians have not had any special ambition in that way.

PRESBYTERIANISM IN THE NORTH-WEST.

THE letter on another page appealing for missionaries for Manitoba ought to be read by others besides those to whom it is specially addressed. Mr. Robertson makes an excellent mission superintendent. He fully appreciates the growing magnitude of the great North-West. He has a clear perception of its urgent demands on the Presbyterian Church, and the wisdom of meeting as far as possible these demands now. Mr. Robertson has also the excellent faculty of being able to state his case in a clear and forcible manner. Personally he gives good evidence that he is imbued with the self-denying spirit that ought to animate the pioneer missionary. Being thoroughly conversant with the field and its pressing wants, he is in a position to plead earnestly on its behalf, both by word and example. The younger men in the ministry, and those about to enter on the work may well give conscientious heed to the appeal so forcibly presented to them.

Mr. Robertson states that he applied to seven brethren in the ministry, inviting them to labour in the North-West and all of them declined. He turns now more particularly to the younger men, from whom an encouraging response may naturally be expected. It is true the romance of pioneer missionary labour is not now so attractive as it once was. Direct and speedy communication, so helpful in all respects, has destroyed the illusions that great distances generally created. The difficulties encountered are understood to be inconveniently real, and call for much endurance and patient self-sacrifice. No wonder then that young men of lofty aspirations are much more disposed to look rather to the inviting fields of labour in the older and more settled parts of Ontario, than to the necessitous districts of Manitoba and the territories. And yet this pioneer work has special claims on those entering on the active duties of the ministry. Men of enlarged experience may do very useful work in the

new provinces, and their presence is no doubt desired, but to those consecrating themselves, in all the glowing ardour and enthusiasm of youth, to the service of the Gospel, in what is evidently destined to become the most important part of Canada, the Church must chiefly look. Not a few of the promising young men now in the colleges regard the claims of the North-West with favour, and more would doubtless do so were it not for the fact that at present a good many of our congregations exhibit a manifest preference for young men who have just completed their theological training. Why this is so we do not now discuss, we only refer to the fact as one reason why some of those specially fitted for the hardy toil of the missionary naturally prefer what appears to be a more congenial sphere for the exercise of their gifts.

However natural may be the desire to evade difficulties, to choose the pleasant path in preference to the rough and thorny way, no true-hearted and earnest minister can expect, wherever his lot is cast, that his course will be exempt from hardship and trial. Cæsar Malan told Fred. W. Robertson in his young days that his would be a sad ministry. So in the days not very distant the conditions of the age will make larger demands on those who serve God in the Gospel of His Son than several now imagine. It is not a question of preferences, but one of duty. The aspirant for the sacred office has to ask himself the question, what is the field in which I can by Divine aid render the most efficient service to my fellow-men; where and how can I best advance the interests of the Master? If the call from the North-West is fairly and prayerfully pondered, there is no doubt that a large accession to the earnest mission band now labouring there will result. Young brethren devoting themselves to this important work have a noble career before them. The work of the ministry is its own exceeding great reward in any sphere, but to be honoured in laying the foundations and building up an advanced Christian civilization in the North-West is a task in which the most gifted might be eager to engage. If faithful in their trust they will obtain a present and a future reward. The work of moulding the religious life of a new country with a mighty future before it, will appeal most powerfully to those graduates who have best improved their present opportunities, and whose hearts are moved by considerations of Christian patriotism.

The cause and prospects of Presbyterianism in the North-West appeal to the Church as a whole. From all the older provinces, and from the mother lands multitudes trained in the good old ways are pouring into the towns, and settling over the prairies of what was only a short time ago the great lone land. We owe it to them, we owe it to ourselves that the Church be thoroughly furnished for the performance of this work that lies nearest to her hand. Who that is acquainted with the earlier history of Presbyterian mission work in this province, more especially in the western peninsula, does not still bewail the little that was done by the first Presbyterian settlers for the spread of the Gospel. Happily the Church of to-day has much larger resources at her command, and is more keenly alive to her duty. Her responsibilities are great, may her endeavours correspond!

PRINCE JEROME'S MANIFESTO.

BEFORE the death of Leon Gambetta there seemed no reason to suppose that the stability of the French republic was menaced. Events that have occurred since do not indicate that it is now in danger. The Duclerc ministry seems ill suited to meet present emergencies, but there is no apparent reason to suppose that the existing order of things in France is on the eve of subversion. The Bonapartist fiasco has only occasioned a ripple on the surface of French society. It has not even proved a nine days' wonder. The manifesto of Prince Jerome Bonaparte has enjoyed no more political significance than the letting loose of the tame eagle at Boulogne, by Louis Napoleon, when he was looked upon as a madcap adventurer. The people apparently smiled, shrugged their shoulders, and went on their way, while the Government promptly acted as if in nervous fright. Danger to the republic can scarcely be apprehended from the Imperialist faction. Its efforts are paralyzed by internal discord. Prince Jerome is not trusted. His son, Prince Victor, has the prestige of being the choice of the ex-Empress, and the will of the late Prince Imperial designated him as the rightful claimant to the throne of the Empire. Each has its parti-

BOOKS AND MAGAZINES.

QUEEN'S COLLEGE JOURNAL for January has been received. It is breezy, vigorous and attractive as ever.

THE ROYAL ANTHEM BOOK. By Mrs. Clara H. Scott (Cincinnati F. W. Helmick)—The Royal Anthem Book has some excellent recommendations. It provides a high class of sacred music in a cheap and convenient form. The selections are admirable, and some of the most eminent American composers have contributed to the work. Dr. Palmer, Dr. G. F. Root and L. O. Emerson, and many other well known names appear in the list, while Mrs. Scott has furnished a number of anthems of much merit. Choice selections have also been made from the works of many distinguished European musicians, such as Canthal, Gugliemo, Gluck, Alt, Weber, and others, which greatly enhance the value of the book. For church choirs in town and country, for social gatherings and the home circle, this collection of anthems and their arrangement are admirably adapted. Its merits and price entitle it to wide popularity.

THE ATLANTIC MONTHLY. (Boston Houghton, Mifflin & Co.) The "Atlantic" for February vindicates its claim to a place in the front rank of contemporary American literature. The present number is peculiarly rich in the material it spreads before its readers. The second part of "Michael Angelo" stands first on the list. Most people will read this drama with peculiar and loving interest. The closing words of Michael Angelo over the dead Vittoria will interpret the reader's feelings concerning the poet whose voice on earth is silent, when he reaches the end:

"How wonderful! The light upon her face
Shines from the windows of another world.
Saints only have such faces. Holy angels!
Bear her like sainted Catherine to her rest!

Herbert Spencer's Theory of Education is critically and appreciatively discussed by E. R. Sill. The third part of Nathaniel Hawthorne's "The Ancestral Footsteps," is given. Among other articles of merit and interest may be mentioned "Walter Savage Landor," by G. E. Woodbury; "The Morality of Thackeray and George Eliot," by Maria Louisa Henry; "Stage Rosalinds," by Richard Grant White; "Linton's History of Wood Engraving;" and George Sand's Letters." The February "Atlantic" maintains the well-deserved reputation of this standard magazine.

HARPER'S MAGAZINE for February, (New York: Harper & Brothers.)—This famous monthly comes, as usual, a welcome guest. The contents are varied and attractive. The frontispiece—"The Frozen Fountain," is a rarely suggestive picture, by George H. Boughton, A.R.A. The engraving is executed with artistic excellence. The opening article, by Wirt Sikes, is entitled the "Wild Welsh Coast," well written and fittingly illustrated with specimens of characteristic scenery. Another by George M. White describes the "Local Associations of Whittier's Poems." In his description he is materially aided by profuse and appreciative illustrations of the scenes of a number of Whittier's best known lyrics and descriptive pieces. An article of great interest is that by Henry Tuttle on "German Political Leaders," made still more attractive by the many portraits, real and fanciful, of the legislators of the Fatherland. George H. Boughton, A.R.A., continues his "Artist Strolls in Holland," and reproduces many admirable sketches made in that country of which artists seem so fond, and where they generally succeed in realizing new artistic effects. Instalments of the stories "For the Major," by Constance Fenimore Woolson, and "Shandon Bells," by William Black, are given. The interest of both is maintained. The customary sketches, poetry, and chronicles of noteworthy books and events are to be found in the present number.

THE CATHOLIC PRESBYTERIAN. (New York. Anson D. F. Randolph & Co.) The "Catholic Presbyterian" for January presents an excellent and varied table of contents. The subject of Presbyterianism is discussed by Dr. Howard Crosby with his accustomed clearness, massive thought, and strongly marked individuality. Professor Croskery, writing on Romanism in Ireland, says what most believe, but which few politicians care to speak about, concerning the responsibility of Romanism for much of the anarchy prevalent in that unhappy country. He is also of the belief that the Romish Church is losing its hold on the people

of Ireland. Mrs. Cousin, authoress of "Emmanuel's Land," contributes a poem in ballad form on the "Landing of the Mayflower." "The Sunday Question in Germany," is ably discussed by Dr. Friederich Brandes, of Gottingen. Dr. W. G. Blackie, the editor, writes with characteristic excellence on "The Inner Spirit of our Lord's Ministry," and Principal Tulloch discourses thoughtfully and with tolerant spirit on "Progress in Theology." Dr. Andrew Bonar supplies a brief but excellent paper on the "Visitation of the Sick," which will be helpful not only to pastors, but to all who have opportunity for this necessary part of Christian duty and brotherly kindness. These papers are followed by a well selected and copious budget of interesting notes on current topics, bearing on Christian thought and life. The "Catholic Presbyterian" shows no signs of decay.

OUTLINES OF SERMONS ON THE OLD TESTAMENT. (New York: A. C. Armstrong & Son.) This goodly volume forms one of the Clerical Library Series published by the Messrs. Armstrong. Those engaged in the active work of the ministry will find the book named in this notice helpful and suggestive. It contains one hundred and thirty-nine outlines of discourses. They are brief but comprehensive, and therefore not so open to the objection that might be brought against the use of other similar productions, that they encourage indolence and dishonesty. Unless a preacher, accepting the brief hints supplied, works out the suggested train of thought for himself it would be of no use to him. The themes are varied and mainly evangelical, embracing meditative and practical subjects for treatment. Being a reprint of a book published in London, many of the selections are outlines of sermons by the most eminent divines of Britain. In the list of authors' names are to be found those of J. Baldwin Brown, J. P. Chown, J. Oswald Dykes, F. W. Farrar, Donald Fraser, John Ker, H. P. Liddon, J. A. Macfadyen, Alex. MacLaren, Joseph Parker, E. H. Plumptre, the brothers Pulsford and Robert Rainy. Ireland has one representative in Dr. C. P. Reichel, and Theodore Monod represents the French pulpit. There are extracts from the sermons of the late Dean Stanley, Alexander Raleigh, and Morley Fanshott. Selections are also given from such American divines as Theodore Cuyler, Wm. M. Taylor, H. J. Van Dyke, M. R. Vincent, and C. D. Wadsworth. The book is provided with indices of texts and themes, and is well and tastefully presented.

THE AMERICAN ANTIQUARIAN. Edited by Rev. Stephen D. Peet. (Chicago: Jameson & Moore.)—This magazine is devoted to antiquarian research, a branch of science rapidly rising into prominence on this continent. Its pursuit is already attracting vigorous and scholarly minds. It would be a mistake to suppose that such studies are not adapted to this age and country. Though older civilizations and their monumental evidences may abound more copiously in the eastern hemisphere, the American continent has rich mines of antiquarian lore only beginning to yield its treasures to patient and intelligent investigation. The "Antiquarian," though obtaining its material from all sources, seems to give special prominence to subjects peculiarly American, as a glance at its contents will suffice to show: "Indian Migrations, as Evidenced by Language;" "Native Races of Columbia;" "Ancient Village Architecture in America—Indian and Mound-Builders' Villages;" "Description of an Ancient Aztec Town in New Mexico," "Specimen of the Chumeto Language;" "Mound Juliet," and a paper "On the Interpretation of the Early Mythologies of Greece and India." This last, from the pen of F. G. Fleay, M.A., was read before the Royal Society of Literature, London; and that on Indian Migrations, by Horatio Hale, was read before the American Association for the Advancement of Science, at its meeting at Montreal in August last. Several of these papers possess a fascinating interest, and throw much light on questions connected with the earliest history of this continent. Much valuable information is also comprised in the linguistic and ethnographic notes, as well as in other departments of this publication. When requisite, serviceable engravings are supplied in illustration of the subjects treated in this magazine.

SINCE last acknowledgment there has been received in aid of students at Pomaret Grammar School, \$10 from M. R. W., Grenville, Que.; and \$5 from A Friend, Paris.

rans, but no man of influence can be made among the adherents of either faction. Should, however, unity of purpose, instead of dissension, characterize the Bonapartists, they are now too inconsiderable to be reckoned as influential among the agents that shape the political destinies of France. Neither can the Orleanists indulge the hope of being able to grasp the reins of power. They may indeed count on the sentimental attachment of an aristocratic section, and the more or less active support of the ultramontane priesthood, but their hold on even a partial popular sympathy has long since passed away. France is now republican in thought and feeling. Monarchical and imperialist parties may continue to exist and make an occasional galvanic splutter, but they are powerless to divert the course of the nation's progress.

Whatever degree of danger to existing French institutions may be occasioned by reactionary factions, they need cause no serious alarm. They are on the surface. The republic has other and greater dangers menacing its stability. Communism is more to be dreaded than Bonapartist plots or Orleanist intrigues. Though its leaders may be comparatively obscure and extravagant in their methods, the movement is widespread among certain classes in Paris and other large cities. Should circumstances favour its designs, communism is capable of deeds that would make civilization shudder. It is instinct with the earnestness of despair. Material prosperity may do much to check its advances, but that alone is insufficient. Other forces are necessary for the removal of this destructive energy. Free institutions are valuable, education has a beneficent influence, but the great need of France at this time is the vitalizing power of religion. Antagonism to all forms of religious belief is at present very pronounced. Catholicism has for the most part only its fantastic ritual to offer, while French Protestantism, in too many instances, has abandoned its conviction in the distinctive principles of the Gospel, and contents itself with lifeless negations. The success of the McAll mission is a striking testimony to the power of Christian truth. Through the agency of simple and devoted believing men it has gained access to the hearts of thousands, many of whom were embittered by the hardships of their lot, and who, at the sound of the tocsin, were prepared to follow socialist leaders in their most daring and desperate enterprises. The residents in the Belleville quarter who have embraced Christianity cannot be reckoned among the dangerous classes. They have found a source of personal happiness, and what blesses the individual and the family would prove the safeguard of the nation. Living religion is not antagonistic to free institutions, for righteousness exalteth a nation, and the want of it leads only to national disaster and decay.

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN CANADA.

The following resolutions were adopted by the Assembly's Foreign Mission Committee, western section, at a meeting held a few weeks ago:

I. "The Committee having read the minutes of the Mission Council in central India, touching the return to Canada of the Rev. J. M. Douglas, and his reply thereto, and also subsequent letters from India, with his reply to them, find no sufficient reason to recede from the resolution of recall reported to the Assembly, and do hereby terminate the relation existing between Mr. Douglas and this Committee.

II. "The Committee assure Mr. Douglas of sincere sympathy with him in the circumstances in which he is placed, and hope that he may find a sphere of labour in which he may be blessed with comfort to himself and family, and usefulness in the service of the Master; and, further, order the payment of furlough allowance to be continued to him up till the 31st of March, 1883."

PROFESSOR MACLAREN begs on behalf of the Alumni Association of Knox College, to acknowledge the receipt of the following sums for the Library Fund, viz. C. Blackett Robinson, 2nd instalment, \$25; Rev. Dr. James, 2nd instalment, \$25; Rev. James Carmichael, Newwood, \$20.

MINISTERS and congregations who may desire the services of the Rev. James Robertson, superintendent of Manitoba missions, at missionary meetings during the next two months, should address Mr. Robertson at Woodstock, or write to the Convener of the Home Mission Committee without delay.

CHOISE LITERATURE.

THROUGH THE WINTER.

CHAPTER XIII.—Continued.

With the rare tact that knew well how to combine pleasure with instruction, Dr. Waldemar opened his books and took them, as he had said, on a botanical excursion.

Flower-picture after flower-picture, drawn and coloured with masterly skill and exactness, he showed them; stopping over each one to speak, not only of the beauty but the structure of the flower.

Lagerly the girls looked and listened; and when the last leaf was turned, and the last book closed, they came back, with half-regretful sighs, to the realities of the warm fireside and the northern winter evening.

"Aren't you almost bewildered, Helen, with the thought of so much beauty?" Margaret asked.

Helen's cheeks were flushed—her eyes radiant with enthusiasm.

"No," she said; "I don't think I am. I can see them all so plainly. I feel as if I had been on a long journey, and gathered Edelweiss on the Alps, and blue Gentians on the western prairies, and picked up, all the way between, flower after flower that told me a story, and looked like a friend. Thank you, Dr. Waldemar."

He gave her a pleasant, thoughtful smile in answer; then, after a brief pause, asked:

"How is your arm, Miss Helen?"

She laughed a little.

"I had forgotten all about it. I think it must be well, Dr. Waldemar."

"Better than it would be if it had not been dressed?" he questioned, gravely.

Her colour deepened, but she answered truthfully,

"Yes, Dr. Waldemar."

"Do you know," he said, with a little smile, as he took her hand and examined it, "you must never let your admiration of the martyrs tempt you to trying to be one, when you are not so called."

"Why do you say that, Dr. Waldemar?" Helen asked, timidly.

"Shall I tell you?" he said pleasantly. "Do you think you are strong enough to bear a little scolding, Miss Helen?"

Helen's eyes fell, but she made no reply.

"If you are going to scold her, Guy, I am going to find mamma to come and defend her," Margaret said, as she sprang up and left the room.

"I am not going to say anything very severe, Miss Helen," Dr. Waldemar continued, in the same pleasant tone. "You were a very brave child to rescue that little girl as you did. I should like to praise you very warmly for that. And you were very patient and unselfish to say nothing of your own injuries until all that could be done had been done for her; but, after that, Miss Helen, why were you so unwilling to show me your arm and let me do what I could for you?"

"I don't know," she said, humbly. "I didn't want to make a fuss, and I thought I could take care of it myself when I got home."

"You would probably have passed a miserable night, and had a painful arm for some time if your plans had not been defeated," he said, as he replaced the bandages. "It is a mistake we are all liable to make. Suppose," he said, speaking more lightly, "suppose I was very thirsty, Miss Helen, and greatly needed a cup of tea to refresh me for a long journey; and you had plenty, and kindly offered me a cup, and I refused because I did not want to trouble you, or, perhaps, to take what I could not return: would you be glad?"

"No," she said; "I should be very sorry; it would be only a pleasure to give it to you."

"And if, when I came to my journey's end, I was exhausted from thirst and fatigue, whose fault would it be, Miss Helen?"

She did not look at him, but her answer, though low, was distinct.

"Your own, I think, if tea could have saved you."

"I am no friend to beggars," Dr. Waldemar continued, seriously, "nor to that miserable class of idle do-nothings who suppose that in return for the great honour they confer upon the world by existing in it, the world owes them a living. Just so far as it is possible I believe we are all to help and do for ourselves. But when there come, as there often will in every life, times when we need the aid and sympathy of others, and yet refuse them, I think, Miss Helen, we are refusing some of our Father's good gifts to us."

Helen leaned back among her pillows and talked with herself seriously for a few minutes. Was... really pride that made her so unwilling that afternoon to accept the doctor's aid? Was it pride that often prompted her to refuse kind, friendly offers of help and assistance? It was not a pleasant thought. Helen flinched under it. Then came another view of the subject. Was it not her duty, was it not everyone's duty, to avoid burdening others? Ought she not to do all she could, even more than she could well do, rather than add to the cares or increase the troubles of someone else? Helen's face grew very sober, and a puzzled expression crept across it.

"Well," said Dr. Waldemar, smiling as he watched her, "what is it, Miss Helen? You look like someone enveloped in fog, and unable to grope through the darkness to light. What is the puzzle?"

She met his smile with a very grave face.

"I am thinking," she said, slowly, "how far it would be right to accept help from others. It seems to me one might so easily grow inconsiderate and selfish if—" She stopped.

Dr. Waldemar finished her sentence.

"If they accepted my views, and once owned to themselves that it might sometimes be the sweetest privilege they could confer upon others to allow them to do kind things for them."

Helen meditated, but soon she looked up with a bright smile. "I think I see," she said; "all that I can do for others and myself I am to do bravely and cheerfully without complaining, or asking help; but when I come to something too hard for my strength alone, and someone kindly offers to assist me, I am to consider myself that if I would gladly give, then I am as willingly to accept: is that it?"

"Yes," he said to let others help you, just as you would be willing to help them, if God gave you power. And now," he asked, as he rose from his chair, "Miss Helen, do you think your dreams would be any sweeter to-night if I should go and inquire as to the success of Miss Sibyl's candy-pull?"

She gave him a grateful smile. "No, thank you," she said; "I do not feel anxious now; I think, perhaps, I can take as good care of them here as there to-night."

He understood her.

"You remind me of one of Willis's little poems, Miss Helen," he said; "one in which he describes himself as at sea in a storm, terror and danger are round about him: but far away, in a peaceful, sheltered home, a mother is praying, and with the consciousness of that thought his fears subside, and he shouts in all the gladness of undoubting faith,

"He comes to shore
Who sails with me,"

The birdlike voice of the cuckoo-clock just then told the hour of ten, and soon Mrs. Waldemar and Margaret, with the servants, came in to evening prayers.

As she listened to the calm words of the one hundred and twenty-first Psalm Helen's heart dropped every care, and rested like a tired child in the strong arms of a father: "Behold, he that keepeth Israel shall neither slumber nor sleep."

Believing that, why should she fear to close her eyes and trust her dear ones to His power, from whose strong, tender keeping no evil hand would be suffered to pluck them?

The next day was Sunday, the first Sabbath of the new year. As Helen thought of it while dressing, she was again tempted to doubt the wisdom that caused her that morning to find herself at Mrs. Waldemar's, instead of in her own home, and she resolved that she would go home immediately after breakfast. So resolving, she went down stairs: the parlour was vacant, but a cheerful fire burned on the hearth, and a chair that looked as if its occupant could know none but pleasant thoughts, stood near. Seating herself in it, Helen let the book she had taken from the table lie unopened, while her mind reviewed the way already trod and made fresh promises for the unknown days before her. The opening of the door, a sudden breath of cool air, and the warm touch of a little hand recalled her to the present.

"O Helen!" said Sibyl's joyous voice, "I've come to spend the day with you; Dr. Waldemar brought me."

Helen gave her little sister a warm, welcoming kiss, and then looked up to thank the doctor, who, with his mother and Margaret, had followed Sibyl.

"You are not to say one word, Miss Helen," he said with a smile, as he read in her eyes her objections to his plan. "We decided last night—mother, Margie, and myself—that you were to be our prisoner to-day. This morning I have seen Mr. Humphrey, who cordially gives his consent that it shall so be. Our decision is as unalterable as the law of the Medes and Persians; so you have nothing to do but submit to your chains."

She smiled. "The chains are very light, I think," she said, "but I am afraid I ought to break them."

"Wherefore?" the doctor asked, gravely.

"Because," she answered, modestly, "I am afraid it will be very lonely for papa and the boys at home."

"Undoubtedly," he replied in the same tone; "but, Miss Helen, it is sometimes good for us to have a cloudy day: we prize the sunshine so much the more when it returns. No," he continued in a merrier tone, "you must not think of going home to-day. By the way," he added, checking Helen's half-uttered words of thanks, "I have seen our little patient this morning; she passed a comfortable night, and is, I think, doing very well."

There was little time for further conversation. The servants came in to prayers, breakfast followed, and soon after the Sunday school bells began to chime.

With smiling eyes Helen stood by the window and watched her little sister start for school, her little hand resting very proudly and confidently in the doctor's. She watched until they were out of sight, and then, suddenly awaking to the consciousness that she had a long, quiet morning to spend by herself, she turned into the library.

Long and wishfully she stood before the well-filled book-cases, unable, where all was good, to decide what would be best. Presently in her search she took down a plainly bound, dark-covered, well-read book—"Imitation of Christ," by Thomas a Kempis. Helen knew nothing of either the book or its author, but she remembered Dr. Waldemar's quotation on Christmas day, and, attracted by its title, she took the book and seated herself in her favourite chair by the window nearest the sea.

Helen's imagination, always quick and vivid, was fired. Back through the slow-blossoming centuries her thoughts roamed. She entered the bare, gray, convent cell; she leaned over the plain writing table; she could almost see the man, who alone, in his holy solitude, had seen so clearly the blessedness of a Christly life, and sought so earnestly to trace for others a way to its attainment.

The preface finished, slowly and reverently she turned the leaves of the book, reading here and there some sentence that attracted her, until she came to the words that, in their solemn truth and beauty, should be treasured in every heart, and practised in every life:

"Thou oughtest, therefore, to call to mind the more heavy sufferings of others, that so thou mayest the better bear thy little adversities."

"If thou seekest this or that, and wouldst be here or there, to enjoy thy own will and pleasure, thou shalt never be quiet nor free from care; for in everything somewhat will

be wanting, and in every place there will be some that will cross thee.

"Everywhere, of necessity, thou must have patience, if thou wilt have inward peace and enjoy an everlasting crown,

"If thou bear the cross cheerfully, it will in turn bear thee."

Thoughtfully, slowly, again and yet again Helen read these words, while her cheeks flushed and her eyes grew dark with thought. Then when she felt that memory had done its work, and the words were her own, she closed the book, and sat with folded hands looking dreamily out on the sea. To be patient, unselfish, self-renouncing—did life in its fullest, truest beauty, mean just that? Was it only thus one could follow the Master?

Helen dropped her face in her hands; how long she sat there she did not know, but a gentle touch and a soft voice brought her back to the realities around her.

"What is the matter, my dear?" Mrs. Waldemar asked as she stooped and pressed her lips to the young girl's brow. "Are you tired sitting here alone?"

"No, not all," Helen answered, lifting up a face that in its brightness showed few traces of weariness though it might some of tears. "I have had a pleasant morning; I had been reading."

Mrs. Waldemar raised the book and read the title. "And what has old Thomas a Kempis been saying to you?" she asked, with a smile, as she handed the little volume back to Helen and sat down by her.

Helen was not ready with the answer. There are thoughts that come to us sometimes, of which, it may be, we never can speak without loss, even as one can never touch, with ever so dainty a hand, the dust of the butterfly's wing without marring its beauty.

In every soul there is a holy of holies known only to its Maker, meant only for Him, whose curtain no hand, not even that of the dearest and best beloved, may presume to raise. Dimly Helen felt this now. She loved and trusted Mrs. Waldemar entirely, but she could not tell her what she had been thinking; she could not even show her the passages she had been reading, and Mrs. Waldemar, with her rare sympathy, her own rich life-experience, saw and understood.

"Never mind the book now," she said, kindly. "If you like you can take it home with you. It is an old favourite of mine, and has helped me many times when life's waters have been hard to ford. Have you been able to make any arrangement that will give you more time for reading, my dear?"

"I am afraid not," Helen answered; "only the evenings which Dr. Waldemar has planned for us to read, you know. I wish very much I could do more, but I don't worry about it as I did; it must be right and best as it is, or it would be different, wouldn't it?" and she looked up with a child's eagerness into Mrs. Waldemar's face for a confirmation of her faith.

"I believe so, truly," Mrs. Waldemar said, slowly, while she watched her. "God never denies his children anything that he has not good reasons for withholding. Someone—a Christian as well as a poet—has said:

"God nothing does, nor suffers to be done,
But we would do ourselves if we could see
The end of all events as clear as he."

"Mrs. Waldemar," Helen asked, after a brief silence, "you asked me if physically, mentally, and spiritually I was willing to give myself up, and I said yes. But isn't there something I must do myself?"

Mrs. Waldemar smiled. "I think I said so, dear; your whole duty."

"I know; but what is that for myself, physically, for instance, Mrs. Waldemar?"

Mrs. Waldemar's voice was very gentle, but her words were thrilling in their earnestness as she answered:

"You are to remember every day, dear child, that you are not your own, and you are to take the very best care of yourself, you are to make the utmost possible of yourself, for God." She paused an instant, then went gravely on: "Let us consider the subject physically first. I am afraid very few persons ever remember seriously, as they ought, what precious talents God has intrusted to them in their bodies. Your health is to be cared for carefully, sacredly, as something of his for which you are in a great degree responsible. Your body is to be cherished and preserved, kept pure and holy as a temple of His Spirit, the magic of a lovely face, a graceful manner, a winning smile, Helen, we have all felt their power; but how seldom do their possessors understand and believe that they are priceless talents, for whose degradation God will not hold them guiltless.

"So much for the physical part of our subject, Helen, and mentally, the same can be said and even more. Whatever opportunities for improvement and cultivation fall in our way, we are to understand that God sends us, and we are to make the most of them possible, under the circumstances in which we have been placed. Our mental powers, such as memory, imagination, and attention, are to be trained and disciplined. And last, not least, Helen, you are to cultivate all your talents of body, mind, and soul, for Christ. More and more, as you seek to do this, you will learn what sunshine gilds the plainest, commonest life. As flowers turn lovingly towards the sun, so must you, Helen, turn ever to Him; so will His loveliness fill and satisfy your soul, until at last, like the disciples on the mount, at all times of trial, doubt, and uncertainty, you will see Jesus only."

There were tears in Helen's eyes when Mrs. Waldemar stopped speaking: the opening of the front door reminded them both that their morning was over; and as they rose from their seats Mrs. Waldemar drew Helen to her, and while she kissed her fondly, whispered a low "God bless and keep you, my precious child."

CHAPTER XIV.—GATHERING GOLD.

"There is many a rest on the road of life,
If we only would stop to take it;

And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth."

There is a fine old Arabian proverb that, believed and practised, would make all our lives brighter and happier: "Hold all the folds of your mantle extended when Heaven is raining gold."

Perhaps, in this world, where shams and counterfeits so freely circulate, and where the gleam of the true gold is so often obscured by the glare of tinsel and gilt; where the value is so apt to get detached from worth, and the name is coveted, the substance scorned; we, in our dullness and ignorance, may be poor judges of what is true, what false; and more ready to delve in the earth for gold, than to look heavenward for it to fall in showers upon us. Nevertheless the proverb is true: for the eyes that can see, the hands that are waiting, gold falls from heaven daily in the sunshine and benediction upon our way. If we are looking up, if our mantles are extended, we will catch it, and angels will count us rich, though men may call us poor; if we are groping earthward, forgetful of all the fine, pure influences above us, we will lose it, and be all that our lives, in God's sight, paupers, though on the tax-roll our names stand opposite millions. Helen Humphrey had never heard this proverb, and was, perhaps, too young to moralize over it even if she had known it. But she did better than moralize; she obeyed its spirit though ignorant of its words.

All went well in her quiet home. As sometimes, in an ice-bound winter, a long and steady rain will do the work for which bright days have proved inadequate, and loosen the frozen waters of the inlets and bays, so with Mr. Humphrey: affliction was doing what prosperity had failed to accomplish. The stern, iron-locked nature of the man was slowly yielding. He recognized at last and called by its right name, the blessing God had taken from him; and if he did not yet bow in submission, it was something that he no longer walked about well padded in self-satisfaction. He was more gentle in his home, more considerate of Helen, more genial and companionable with all his children. And Helen saw and felt the change and rejoiced in it, as the homesick voyager rejoices, when, after days of dreary drifting among the icebergs of Arctic seas, his bark enters the more genial waters of the temperate zone.

Ronald and Sibyl were well and happy, growing fast, and in their love and confidence giving Helen a rich compensation for her sisterly care. If now and then there came a morning when every curly hair of their little heads seemed to be twisted the wrong way—when they had, apparently, not only taken a vinegar bath, but absorbed so much that their part in the household economy seemed to be that of acids, intended to neutralize or destroy its too great sweetness—still patience and kindness were found to be wonderful antidotes, and the sourness soon passed, the sweetness remained.

In Philip and Fred Helen took "continual comfort." As day by day she watched them growing in gentleness and manliness, earnest in their efforts to do right and be true, brave and steadfast enough to start afresh and begin anew, instead of sinking in the Slough of Despond, when they met with falls and defeats, her own courage gained strength, and her song was one of glad thanksgiving to Him through whom alone we can overcome.

They found their kindest and most efficient help in Dr. Waldemar. They had their evening readings, two in every week, sometimes in the library at the cottage, sometimes in their own sitting-room. Wherever it might be, the evening was sure to be one of unalloyed pleasure and interest; books were read, opinions discussed; and Helen and Margaret, as well as the boys, gained rapidly in thought and information.

Yet all was done carefully: Dr. Waldemar was not one to mistake a will-o'-the-wisp for a star; he had no fancy for venerating or superficial cramming; believing, as he did, that education was finished only with life, he was in no haste to push his young friends. The years were before them: in those years, if they so willed, they might travel far in the world of books; his only anxiety now was that they should make a good beginning, and acquire or develop a love for knowledge that should be hereafter one of their strongest safeguards against temptation.

(To be continued.)

THE CREOLE REVOLUTION IN 1768.

It was the fate of the Creoles—possibly a climatic result—to be slack-handed and dilatory. Month after month followed the October uprising without one of those incidents that would have succeeded in the history of an earnest people. In March, 1769, Foucault covertly deserted his associates, and denounced them, by letter, to the French cabinet. In April the Spanish frigate sailed from New Orleans. Three intrepid men (Loyola, Gayarre, and Navarro), the governmental staff which Ulloa had left in the province, still remained unmolested. Not a fort was taken, though it is probable not one could have withstood assault. Not a spade was struck into the ground, or an obstruction planted, at any strategic point.

At length the project of forming a republic was revived and was given definite shape and advocacy. But priceless time had been thrown away, the opportune moment had passed, an overwhelming Spanish army and fleet was approaching, and the spirit of the people was paralyzed. The revolt against the injustice and oppression of two royal powers at once, by "the first European colony that entertained the idea of proclaiming her independence," was virtually at an end.

It was the misfortune of the Creoles to be wanting in habit of mature thought and of self-control. They had not made that study of reciprocal justice and natural rights which becomes men who would resist tyranny. They lacked the steady purpose bred of daily toil. With these qualities, the insurrection of 1768 might have been a revolution for

the overflow of French and Spanish misrule and the establishment and maintenance of the right of self-government.

The Creoles were valorous and unreflecting. They had the spirit of freedom, but not the profound principles of right which it becomes the duty of revolutionists to assert and struggle for. They arose fiercely against a confusion of real and fancied grievances, sought to be ungoverned rather than self-governed, and, following distempered leaders, became a warning in their many-sided short-sightedness, and an example only in their audacious courage.

They had now only to pay the penalties; and it was by an entire inversion of all their first intentions that they at length took part in the struggle which brought to a vigorous birth that American nation of which they finally became a part.—February Century.

THE ETERNAL GOODNESS.

I dimly guess from blessings known
Of greater out of sight,
And with the chastened Psalmist, own
His judgments too are right.

I long for household voices gone,
For vanished smiles I long;
But God hath led my dear ones on,
And he can do wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love."

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me,
On ocean or on shore.

I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care.

—Whittier.

STORIES OF BISHOP WILBERFORCE.

His impromptus are brilliant, though sometimes, perhaps, like many impromptus, they may have been artfully prepared, as, for instance, when Miss Coutts said to him in the course of a drive through the city, "I dare say, Bishop, you do not know the meaning of a drysalter?" "Oh yes," he replied, "I do; Tate and Brady." Less brilliant, perhaps, though for that very reason more like a real impromptu, was his ready response to a challenge to put "hearse" into Latin. "Oh, that is very easy," said the Bishop: "mors omnibus." There is, however, a rival claimant to this witicism; it has been attributed to Lord Chancellor Chelmsford, whose brilliancy in this vein is attested by his celebrated rendering of "splendide mendax"—"lying in state." But perhaps the best instance of all is one of the Bishop's latest passages of arms with Lord Westbury, his most redoubtable Parliamentary antagonist. Rivals in debate and poles asunder in character, the two men were at least brothers in wit. Shortly after his downfall and resignation in 1865, the ex-Chancellor sought a reconciliation with the Bishop in the House of Lords. Proffering his hand, which was at once accepted, he said, "Do you remember where we last met? It was in the hour of my humiliation, when I was leaving the Queen's Closet, having given up the Great Seal, I met you on the stairs as I was coming out, and I felt inclined to say, 'Hast thou found me, O mine enemy?'" The Bishop, in telling the story, used to say, "I never was so tempted in my life as I was then to finish the quotation, but by a great effort I kept it down, and said, 'Does your Lordship remember the end of the quotation?'" "We lawyers, my lord Bishop," was the reply, "are not in the habit of quoting part of a passage without knowing the whole. We may leave our readers to do what the Bishop supposed Lord Westbury would do, and to appreciate the encounter of wit by looking out the passage in the family Bible. Five years later, in 1870, the Bishop, now of Winchester, was interested in a bill for enabling clergymen to resign their livings when incapacitated by age or infirmity. He sent the draft to Lord Westbury, inviting his counsel and support. Lord Westbury said he would cordially support the bill, but added that he perceived the Bishop referred to "diseases of the mind." This, he said, was a difficulty, because in the first place there could be no such thing as disease of the mind; and, secondly, if there were, he had never yet met a clergyman, "with the exception of your Lordship, who had a mind."

THE income of Brooklyn Tabernacle will this year aggregate \$20,000, of which \$17,285 is made up of pew rents. It is expected that there will be no difficulty in paying Dr. Talmage his \$12,000. He has never yet got that amount, though promised it, but by receipts from his books, lectures, and sermons at camp grounds, he probably doubles his stated income.

It is announced that an occupant has been found for the newly-established Celtic Chair in the University of Edinburgh. The person appointed to this responsible office is Mr. Donald Mackinnon, M.A. There is reason to assume that the curators have made the best possible choice, and we wish for the new professor a long and prosperous career. Mr. Mackinnon has had experience in educational work, and he will bring to his new duties a richly furnished mind, and a large amount of practical knowledge and power. In his hands the chair should succeed.

BRITISH AND FOREIGN NEWS.

CHICAGO is said to have sixty-four millionaires.

MISSOURI has passed a law against shooting performers. CALCUTTA proposes to hold an International Exhibition next December.

THERE were 900 fewer business failures in Great Britain in 1882 than in 1881.

A LONDON church is to have a piece of Plymouth Rock worked into its pulpit.

IT is authoritatively stated that no pure brandy is now made in the Cognac district of France.

MR. SPURGEON has returned to his ministerial work in London, after a restful vacation at Mentone.

EACH of the 5,381 children in the London hospitals and workhouses was presented with a Christmas toy.

FATHER CHINIQUY is about visiting Great Britain to lecture on Protestantism and temperance.

KING MILAN, of Servia, is to be crowned on August 22nd next, in the ancient Convent of Kralievo.

THE Principal Hungarian offenders connected with the late outrages on Jews have been sentenced to imprisonment.

THE Cardinal Archbishop of New York advises people not to be too easily induced to send contributions to Ireland.

BOSTON had 8,993 deaths last year, or twenty-three less than in 1881, when it is supposed its population was 12,000 smaller.

MESSRS. Moody and Sankey intend holding a series of meetings in London next fall, beginning at about the 1st of October.

THE balloon in which Mr. Powell, member of the British Parliament, perished in December, 1881, has been found in the mountains of Spain.

THE Mission Press at Beirut, Syria, has received largely increased orders for its publications to be sent to Egypt since the overthrow of Arabi.

THE prohibitory amendment to the constitution adopted by the popular vote in Iowa last June has been declared invalid by the Supreme Court.

JAMES B. JERMAIN, ESQ., of Albany, N. Y., has endowed the Professorship of Natural Theology in Williams College with \$50,000 as a memorial of a son.

DR. STERRY HUNT has been appointed by the King of Italy an officer of the order of San Maurizio and San Lazaro, which is one of the most ancient orders in Europe.

IT is stated that the Afghan war cost Great Britain as much as would maintain 800 missionaries eighty years, or as much as the entire sum now expended in missionary labour.

IT is reported at Washington that Dr. McCosh, at his own request, is to be permitted to retire from the presidency of Princeton College, and is to be succeeded by General McClellan.

THE Methodist pastor at Stoughton, Mass., has made himself unpopular by threatening the officers of a fair, because they introduced games of chance to raise money for village improvements.

THE death of the French Cardinal Dounet raises the number of the Princes of the Church who have died since the accession of Pope Leo XIII. to fourteen. There is but one cardinal surviving of Gregory XVI's creation, Cardinal Schwarzenberg; while forty-seven of those created by Pius IX. are still living.

IN the Hungarian Reichsrath, Herr Jokay energetically advocated the placing of Jews on complete equality with the adherents of other creeds. His remarks were cheered. Herr Tisza, President of the Council, said the prejudice against the Jewish race would expire through social influence only. If society showed itself unequal to the task, then exceptional legislation would become necessary.

DURING the ravages of a fire in Cambridge, Mass., a short time ago, one of the engineers wanted help in raising a ladder and seeing a man standing on the side-walk near by, he called to him: "Here you, give us a lift." The man responded with alacrity, and a moment later, when the engineer took a better look at him, he discovered that his assistant was President Elliot, of Harvard University.

REV. CHARLES PELETREAU, of the Episcopal Church, Paterson, N. J.; delivered a sermon on Sunday last denouncing the doings of the "Salvation Army" as religious rowdism, and spoke in very severe terms of the army. As a result, two suits for libel, each for \$5,000 damages, have now been commenced against him by two of the "hallelujah lasses," Sophie L. D. Marshall and Isabella Whitehead.

THE almanac says that Emperor William, whose age is eighty-six, is the oldest of the sovereigns, and Alfonso of Spain, who was twenty-five years old on his last birthday, the youngest. Queen Victoria is sixty-three, the Empress Augusta seventy-one, the Queen of Denmark sixty-five, the Empress of Brazil sixty, and the ex-Empress Eugenie fifty-six. The youngest Queens in Europe are the wife of the King of Spain, who is twenty-four, and the wife of the King of Servia, who is one year younger.

ALTHOUGH Mr. Fawcett, the Postmaster-General of England, is close upon fifty years of age, his parents still live, and celebrated their golden wedding at his house a few days ago. At dinner on that occasion part of the fare consisted of a fine salmon caught by their blind son. The old lady and gentleman sat down to whist afterward without the aid of spectacles; and when one of the company produced a reprint of an old number of the "Times," containing an account of the battle of Waterloo, old Mr. Fawcett related how he was in the market-place at Salisbury when the London coach arrived bringing the glorious news, and how he was hoisted on top of the coach to read aloud to the crowd the famous despatch of Wellington giving details of his great achievement.

MINISTERS AND CHURCHES.

THE Rev. H. M. Parsons delivered an able lecture in St. Paul's Church, Hamilton, last week.

THE Rev. Robert Torrance, Guelph, has been a public school inspector for a quarter of a century.

THE congregation of Spencerville Presbyterian Church have given a call to Rev. D. Kallock, Millhaven.

KNOX Church, Ottawa, Sabbath school held their annual festival last week. A handsome presentation and address were tendered to Mr. McIntyre, librarian.

MR. SANFORD FLEMING, C.E., has signalled his reelection to the Chancellorship of Queen's College by making various grants to the new endowment and other funds, amounting probably to \$3,000.

THE anniversary services of St. Andrew's Church, Blyth, were held on Sabbath 14th January. Rev. Mr. Duncan, of Forest, preached able and appropriate sermons morning and evening. The annual social gathering was held on Monday evening following. The collections of the whole services amounted to \$245.

THE services connected with the completion of Old St. Andrew's Church, Toronto, have been specially interesting. On the 21st inst. Rev. Principal Caven occupied the pulpit in the morning, and the Rev. Principal Grant in the evening. On Monday, though the night was severely cold, a large assemblage gathered and thoroughly enjoyed the addresses and music. This congregation enjoys marked prosperity.

A VERY enjoyable and successful festival was held in the Presbyterian church, Greenbank, on Christmas eve. The ladies of the congregation had an excellent repast prepared for their guests. After supper, the chair being taken by the pastor, the Rev. G. M. Milligan, B.A., delivered a lecture on the subject, "The Story of an Enchanting City," to the great delight of a large audience. Music of a high character was rendered by the choir of the congregation. Proceeds upwards of \$100.

THE annual business meeting of Erskine Church, Hamilton, was held on Monday the 15th January, the Rev. Thomas Scouler, pastor, in the chair. The reports of the various organizations were all very satisfactory. The Session reported forty-nine new members added during the year, and a satisfactory attendance at all the diets of worship. The managers' report was very gratifying, showing a balance of \$461 on hand. It was unaimously agreed that \$100 be added to the minister's salary, making it now \$1,300 per annum. The congregation also took steps to form a building fund for a new church, and to purchase a site a little further up the same street.

THE Rev. John M. McIntyre has been released, at his own request, from the congregations of Kemptville and Oxford Mills, in the Presbytery of Brockville, by that Presbytery, in order to enable him more fully to engage in evangelistic work wherever the Lord may call him. Mr. McIntyre is not employed by any Presbytery or Society, and consequently has not in this sense a promise of salary for the maintenance of himself and family. He engages in the work in the full assurance that God, through Christ Jesus, "will provide." He believes that Jesus, the great Head of the Church, has still a tender regard for that saying uttered by Him of old, "Your Heavenly Father knoweth that ye have need of all these things." He is prepared to engage in this work for winning souls wherever God's people in any denomination or branch of the visible Church may desire it. Those wishing to correspond with Mr. McIntyre can address him at Kemptville, Ont., P.O. box 113.

THE annual congregational meeting of the West Church, Toronto, was held on the evening of Wednesday, 17th January, the pastor, Rev. R. Wallace, in the chair. The income for the year was reported to be \$3,857.70; and though not mentioned in the report, there was raised in addition \$56 from Sabbath school to the schemes of the Church; \$44 to the Library Fund of Knox College, and \$124 already paid towards the Endowment Fund; \$165 collected by the ladies to pay off the balance on the upholstering of the church, and about \$30 subscribed by the session and others towards the poor, making the total amount raised about \$4,266.70. After discussion it was resolved to raise contributions for the schemes of the General Assembly monthly, by means of envelopes.

A number of managers were then chosen to take the place of those retiring. It was stated by some of the managers that the congregation is in a more flourishing state than it has been for several years.

AS usual on New Year's morning the congregation of the East Presbyterian Church, Toronto, met for worship in the basement of the church, which was filled to overflowing. The Rev. J. M. Cameron, the pastor, presided, and gave an eloquent address from two special texts to begin the year with—one for the young and one for the older people, which was listened to attentively. After the benediction, Mr. John Dickson, in a very neat and appropriate address, presented Mr. Cameron with a handsome gold watch in the name of the members and adherents of the congregation, as a token of their respect and esteem for him, and in recognition of his labours amongst them during the past eleven years, also as a token of their appreciation of his late decision to remain with them when he received such a pressing and unanimous call from Boston. Mrs. Buchanan also in the name of the ladies of the congregation, presented Mrs. Cameron with an elegant silver tea-service. On behalf of Mrs. Cameron and himself, the pastor made a suitable and feeling reply. Mr. Stark, referring in glowing terms to Mr. Dickson's long connection with the church, his amiable disposition and winning manners, presented him with a silver-mounted walking stick, bearing a suitable inscription. Mr. Dickson replied in his usual happy manner. The meeting then came to a close.

PRESBYTERY OF HURON.—This Presbytery met in Egmondville on the 16th of January. Mr. McCoy was appointed Moderator for the ensuing six months. Mr. Turnbull on behalf of the Home Mission Committee gave a report as to the aid-receiving congregations within the bounds. On behalf of the Committee on the State of Religion, Mr. Musgrave gave a report recommending that a conference on the State of Religion be held at the next regular meeting. The report was received and the recommendation adopted. The financial committee presented a report setting forth the average contributions per member and per family of all the congregations within the bounds. Rev. Messrs. Graham and Watt, being present, were invited to sit as corresponding members. The Remit on Theological Education was disapproved of. A call was presented from the congregation of Exeter in favour of Rev. Mr. Martin, of Norwich. The call was unanimous and hearty, and the clerk was instructed to transmit it, with the reasons of translation, to the clerk of the Presbytery of Paris. Mr. Fletcher was appointed to prosecute the call before the Paris Presbytery. It was agreed to ask the Assembly's Home Mission Committee for the following grants: to Grand Bend, \$200; to Bayfield and Bethany, \$100; to Exeter, \$100. It was remitted to the Financial Committee to consider the best method of meeting the expenses of commissioners to the Assembly, the Committee to report at next meeting. On the day following (Wednesday) an interesting and profitable Sabbath School Convention was held, at which subjects were discussed relating to Sabbath school work. The next meeting of Presbytery is to be held in Clinton on the second Tuesday of March, at 10 o'clock, a. m.—A. MCLEAN, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Knox church, Owen Sound, on the 16th inst., nearly all the members present. Mr. Stevenson moved, seconded by Mr. Cameron, that Mr. Dewar be moderator for next six months. The motion was carried. Mr. Dewar asked to be relieved, on the ground that his blindness would prevent him from filling the chair to advantage, whereupon Mr. Cameron was appointed, and took the chair. Session records were presented, and committees appointed to examine them. A call to Mr. Colter, from the congregation of Nelson, in Manitoba, was laid on the table. Presbytery agreed to cite the congregations of Thornbury and Heathcote to appear at an adjourned meeting of Presbytery, to be held in Division Street church, on the 30th inst at 1:30 p.m. Committees appointed to examine session records reported, and the records were attested accordingly. Presbytery issued instructions to Lake Charles, Big Bay and Sarawak congregations, to present their records of session at the next meeting. It was found that the ministers throughout the bounds had preached on temperance, as recommended, and also had taken up the collection for the Presbytery's Home Mission Fund. Mr. Morrison was appointed to supply Sara-

wak and North Kippin until permanent supply could be secured, and was also appointed Moderator of Session, in room of Mr. Scott, who resigned. Instructions were issued that all statistical returns should be sent to the Clerk of Presbytery by the 20th of March; also that all returns to the questions on the state of religion should be sent to Rev. H. Currie, Keady P.O., in time for him to report at the March meeting of Presbytery. It was also agreed to hold a conference on the state of religion, on the evening of the first day of meeting, in March. All Sabbath school reports were ordered to be sent to Mr. McDiarmid, of Latona, as soon as possible. Messrs. Johnson and Crawford were appointed assessors, to form a session with Mr. Morrison in Caven congregation. In the evening a presbyterial visitation was held in Knox church, at which the congregation was found to be in a satisfactory condition. A committee was appointed to frame a deliverance on the visitation, and reported at a later sederunt of the meeting. The following minute regarding Mr. McKenzie's translation were adopted: In parting with Mr. McKenzie, the Presbytery resolves to put on record its full satisfaction with the faithful, painstaking manner in which for nearly five years he discharged the duties of pastor over a wide and difficult field, and the large measure of success which attended his pastoral labours. The Presbytery would also put on record how regularly he gave attendance on the Presbytery meetings, and his great willingness to render service in the mission field, and indeed, in every department of the Presbytery's work. It is with regret the brethren of this court part with one who made himself to be esteemed and beloved, by his meek and gentle spirit, by his upright and consistent conduct in all their intercourse with him, in public and in private, and they part with him with hearty wishes for his own welfare and the welfare of his family, with prayer for the divine blessing on his labours in his new field of work. It was agreed that the next regular meeting be held in Division Street church, on the 20th March, and the Presbytery adjourned, to meet in Division Street church, on the 30th inst., at 1:30, and the meeting was closed with the benediction.—JOHN SOMERVILLE, M.A., Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 16th inst., Rev. J. M. Cameron, Moderator. A call from Shelburne and Primrose to Rev. J. Straith, late minister at Paisley, was reported as moderated in by Rev. A. McFaul. The stipend promised is \$1000, without a manse. The call was sustained and ordered to be transmitted. A minute was read from the Presbytery of Montreal, setting forth that the Rev. P. Ross, of Cote des Neiges, who had been called by the congregation of Georgetown, etc, had accepted a call, in preference, from Knox Church, Ingersoll. There was tabled a call from St. Andrew's Church, Scott and Uxbridge, in the Presbytery of Lindsay, in favour of Rev. J. Alexander, minister of Norval, and after papers were read and parties were heard, Mr. Alexander was asked to express his mind anent the call, when he stated his inclination to remain in his present charge, but his willingness to bow to the Presbytery if they ruled otherwise. On motion made and seconded, it was resolved unanimously to refuse the translation. It was moved thereafter and carried unanimously, to adjourn to three instead of two o'clock p. m., in order to give opportunity to the members to attend the funeral of the late Mr. James Michie, of whose worth and liberality a record was made. After resuming, papers were read from the Presbytery of Whitby and the congregation of Dunbarton, in said Presbytery, approving of the proposal to unite said congregation with that of Highland Creek. On motion made and seconded, it was resolved to express approval of the proposed union, to refer the question of presbyterial connection to the Synod of Toronto and Kingston, and to notify the Highland Creek congregation of this action. The Treasurer's accounts for the past year were submitted, audited, and found correct, for which he received cordial thanks. A committee was appointed, consisting of Revs. R. D. Fraser, Convener, J. Alexander and A. Gilray, to prepare a report founded on the answers to be received from Sessions to questions on the State of Religion; also a committee, consisting of Revs. W. Frizzell, Convener, G. M. Milligan, and Mr. W. B. McMurrich, to prepare a report on Sabbath schools. Sessions are to report without delay; and both committees are to report to next ordinary meeting of Presbytery. Said meeting was appointed to be held on the 6th of March, at 11 o'clock a. m., and it was resolved that on that day the appointment of commissioners to next General Assembly

shall be proceeded with at 3 o'clock p.m. There was read a copy of the deliverance of the commission on Rev. D. Barclay's case, and a committee was appointed to consider and report thereon at next meeting. The following members were severally re-appointed to look after the schemes of the Church—viz: Home Missions, Rev. D. King; Foreign Missions, Rev. J. Smith; Knox and Queen's Colleges, Rev. J. Kirkpatrick; French Evangelization, Rev. R. D. Fraser; Aged and Infirm Minister's Fund, and Widow's and Orphan's Fund, Rev. Dr. Caven. The following deliverance, prepared by a committee, was moved by Rev. P. McLeod, seconded by Rev. C. A. Tanner, and unanimously carried: "The Presbytery, having had its attention directed to the relation of our Protestant community to the Church of Rome, and to the need of guiding our own people as to their duty in this matter, resolve to warn, as they hereby do, our members and adherents against sending their children to convent schools or colleges, sanctioning by their presence the unscriptural ordinances of the Roman Catholic Church, or contributing of their means for the support of Roman Catholic worship. The Presbytery further instructs pastors, while abstaining from unnecessary controversy, to see to it that their people are fully informed as to the history and doctrine of the Roman Catholic Church, as the Presbytery believes that by this means alone can our people be protected from her aggressive policy, and led to see the danger of placing themselves or their children under her influence." It was moved and agreed that all Sessions throughout the bounds be required to report as to the holding of missionary meetings at next ordinary meeting of Presbytery.—R. MONTEATH, Pres. Clerk.

HOME MISSIONS.

MEETING OF THE EXECUTIVE SUB COMMITTEE.

A meeting of this committee was held on Friday, the 19th, in the church offices, Toronto. The following members were present:—Rev. Dr. Cochrane, Convener; Rev. Dr. King, Rev. Messrs. Macdonnell and Warden, and Mr. T. W. Taylor. A letter was laid on the table and read from Rev. J. Laing, regretting his inability to be present on account of ill-health, and giving his views on some of the matters before the meeting.

MANITOBA PRESBYTERY.

An application from the Presbytery for grants for services rendered within the bounds during the past quarter by Rev. Farquhar McRae and Mr. J. Jones, was referred to the meeting of the committee in March. Similar action was taken in reference to a claim of Rev. G. Roddick for services in the Presbytery. The Convener was instructed to arrange for a series of meetings to be addressed by Rev. Jas. Robertson, Superintendent of North-West Missions, in February and March.

There was submitted a lengthened correspondence in regard to the supply of Regina, together with a number of applications for an appointment to that field. A telegram of the date from Rev. Jas. Robertson was read, stating that the Presbytery of Manitoba had arranged for the supply of the field till 13th March. It was resolved that although the Committee had in October last, in deference to the urgent request of the Presbytery, appointed Mr. G. Bruce direct to Regina, the sub-committee see no reason now to depart from the usual mode of procedure, viz., the appointment of missionaries to the Presbytery and not to any particular field.

BRITISH COLUMBIA.

The Convener reported that he had corresponded with the Colonial Committee of the Church of Scotland, and communicated to them the resolutions regarding the work in British Columbia, adopted by the Home Mission Committee in October.

A letter in reply from the Rev. Dr. Gray, Convener of the Colonial Committee, was laid on the table and read. It was to the effect that the Colonial Committee were desirous that for the present the work in British Columbia should be carried on as heretofore, and that ministers sent out either from Scotland or from Canada be asked to connect themselves with the existing Presbytery there, and that in the event of the Nanaimo congregation getting a minister from Canada the Colonial Committee's grant to that field of £100 sterling, will be available, provided the minister connect himself with the Presbytery of British Columbia in connection with the Church of Scotland.

After lengthened consideration the following resolutions were unanimously adopted:—

1. That while sympathizing with the Colonial Committee of the Church of Scotland in the difficulties which lie in the way of an immediate transfer to the Presbyterian Church in Canada of the work in British Columbia, this Committee regret the delay in effecting such a transfer, as they are of opinion that the work of the Church and the care of the Presbyterian population in that Province can be best overtaken by having all the congregations there connected with the Church in Canada.

2. That the ability of the Church in Canada to secure suitable and efficient labourers for British Columbia, such as the necessities of the field demand, would be greatly lessened were it a condition of acceptance their severing their Presbyterian connection with the Church in Canada and uniting with the Presbytery in British Columbia in connection with the Church of Scotland.

3. That inasmuch as the First (or Pandora Street) Church, Victoria, never heretofore in connection with any Presbytery, is now asking to be received into the Presbyterian Church in Canada and to have a minister sent from this Church, this committee would recommend, in order to prevent the unseemliness of a rival Presbytery in British Columbia, that said Congregation and its minister (should one be sent from Canada), be for the present placed under the care of one of the Presbyteries of the Presbyterian Church in Canada; and further, that the same course be adopted in regard to St. Andrew's Church, New Westminster, and its minister.

4. That while recognizing the liberality of the Colonial Committee's grant to Nanaimo, this Committee are of opinion that the probability of securing a minister for that field from the Canadian Church is greatly lessened because of the condition on which the grant is made, viz., that the minister connect himself with the Presbytery in British Columbia in connection with the Church of Scotland.

5. That copies of these resolutions be sent to the Colonial Committee of the Church of Scotland, and to the Presbytery in British Columbia.

MISCELLANEOUS

The Convener reported that Mr. G. Bruce had declined the appointment to Regina, Mr. J. R. McLeod to Muskoka, Mr. D. C. Johnson to Manitoulin Island and Mr. D. H. MacLennan to Bruce Mines. He also reported that Mr. J. Morison had accepted the appointment to Sault Ste Marie, and, after ordination by the Presbytery of Bruce, had entered upon his work in November; further, that Mr. Henderson of Sault Ste. Marie had been transferred to Bruce Mines, he having accepted an appointment to that field in room of Mr. D. H. MacLennan. The report was received.

The Committee sanctioned the appointment of Mr. J. B. Stewart as Ordained Missionary at Castleford and Dewars. The grant to be at the rate of \$200 per annum.

There was laid on the table and read a letter from Rev. A. Findlay, as representative of the Barrie Presbytery, intimating the appointment of an Ordained Missionary to Parry Sound. It was agreed, while sympathizing with the efforts of the Presbytery to supply this field, to express regret that an appointment had been made without consulting this Committee or its Convener, and to decline to sanction the appointment made.

The meeting was closed with the benediction.

ROBT. H. WARDEN, WM COCHRANE, D.D.,
Secretary. Convener.

REV. DR. REID, has received the following sums for schemes of the Church, viz.: "Northern Advocate," county of Simcoe, for Home Mission, \$35, Foreign Mission, \$50, French Evangelization, \$15, Knox College Endowment Fund, \$10; A Friend, Dufferin County, for Foreign Mission, Zenana, \$2. Dr. Reid has received from the infants' class, Streetsville Sabbath school, per Mrs. Beattie, a quantity of children's papers for destitute localities. These will be handed to the students of Knox College.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VI.

Feb. 11. } NONE OTHER NAME. { Acts iv. 1-14.

GOLDEN TEXT.—"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

CONNECTION.—Peter, taking advantage of the interest excited by the cure of the lame man, was preaching to the people. The temple authorities, in concert with the Sadducees, perhaps incited by them, determined to arrest the apostles.

NOTES.—Sadducees, named either from Zadok, a disciple of Antigonus, or Zadok the famous high priest in Solomon's time (1 Kings 2: 35). They were one of the most influential Jewish sects in the time of Christ. In opposition to the Pharisees, they (1) denied the doctrine of the resurrection (Acts 23: 5); (2) denied the authority of the oral law; (3) accepted the teachings of Moses, being strict

observers of the Mosaic law; (4) held also the absolute moral freedom of man. The four speeches of Peter rise in publicity and boldness, the first to the eleven; the second to the Pentecostal assembly; the third to the multitude in the temple; the fourth before the highest court of the nation. Rulers. Some say "civil magistrates" are here meant, but it more probably refers to "rulers of the synagogue." Elders, chief persons. It formerly was applied to heads of families, then to older men having influence; lastly to a special class having authority among the Jewish people (see Num. 11: 16-25). Scribes, a learned and respected class among the Jews, who copied, read, and explained the law. Council. Sanhedrim, the highest Jewish court, and believed to have been composed of seventy-one (some say seventy or seventy-two) members, twenty-four being chief priests, heads of the twenty-four courses of priests, and the others being selected from the "rulers," "elders," and "scribes." It is said to have had its origin in the seventy elders appointed by Moses to aid him (Num. 11: 10, 24, 25).

I. THE APOSTLES IMPRISONED.—Ver. 1.—Captain. The high constable, or chief secular officer of the temple; whose duty it specially was to preserve order.

Ver. 2.—The resurrection. There is generally a choice of arguments, and he is wise who uses his strongest! The resurrection of Christ, was the great miracle, which they could abundantly prove. If God thus raised him from the dead, God must love and acknowledge him. If so, then His words and His claims must be all true. And His promises to His followers, that they should rise in glory, would come true also—John 11: 23-26.

Ver. 3.—In hold. We find by Acts 12, that the prison (doubtless the same here), was very strong and securely guarded.

Ver. 4.—Five thousand: perhaps it means that the number of believing men now amounted to five thousand, having been converted at Pentecost. It was a good "application" of a great and powerful sermon. Mark, its strength was in its unimpeachable facts.

Ver. 5.—On the morrow: the apostles were arrested late in the day. The next day they were tried.

Ver. 6.—Annas, Caiaphas: Annas, appointed high priest by the Roman Governor of Syria A.D. 7. Joseph Caiaphas, his son-in-law, by similar authority succeeded, A.D. twenty-three. Annas (still living) seemed to have the chief place in the council, or Sanhedrim, John and Alexander. We have no further information about these men. Gathered together. Many of these men had been concerned in condemning Christ.

Ver. 7.—By what power: literally, by what kind of power, by what kind of name? The Jews thought there existed mysterious powers and influences for good and evil. "What was the influence that had healed the lame man? What magic or sorcery was it?" And people among us, who are ready to mock at the superstition of the Jews, believe that a "seventh son" has supernatural power; or that it is "unlucky" to commence anything on Friday; or that a horse-shoe nailed over the door will keep evil from the house.

II. PETER'S DEFENCE.—Ver. 8.—Filled with the Holy Ghost: a great necessity was met with, a great inspiration of the spirit. The promises of Matt 10: 19, 20: Luke 21: 14, 15, were abundantly fulfilled.

Ver. 9.—The good deed: the council spoke of it as "this," or "this thing." Peter calls it a "good deed." It was a good deed, a deed of mercy; and to be presumed therefore to be pleasing to a God of goodness and mercy: and this Peter goes on to demonstrate.

Ver. 10.—Name of Jesus Christ of Nazareth: a bold declaration. The Jesus of despised Nazareth, compare John 1: 46. Peter wanted them to know whom He meant, and uses the very designation Pilate had put as a title on His cross, whom God raised. He came back at once to the Resurrection. By the power of Him, raised from the dead and now in heaven, this man is healed.

Ver. 11.—The stone: an allusion to Psalm 118: 22; and to our Lord's application of it, in Matt 21: 42. (Revised, "He is the stone.") It is thus clearly shown to be a prophecy concerning Jesus.

Ver. 12.—None other name. The question whether we trust in Jesus, alone, for salvation, must decide whether we are saved or not. To reject Christ, is to reject salvation. The Jews professed to love God; while they insulted Him by hating and crucifying His Divine Son.

III. THE SOURCE OF POWER.—Ver. 13.—Unlearned and ignorant meaning untrained in the schools, and unversed in the abstruse (and often puerile) literature and theology of the Rabbies. The only explanation they could think of, was that they identified the apostles as having been taught by Jesus. Do men—even our enemies—recognise this in us.

Ver. 14.—Say nothing against it: the council could not deny the fact of the healing. The man stood there; and a hundred witnesses could testify concerning His healing! So when a wicked man is converted. It demonstrates beyond all reasonable doubt, the power and mercy of God.

PRACTICAL TEACHINGS.

1. Opposition will come: but Christ's power will also be seen. The storm uproots a few of the trees, but strengthens all the rest, and roots them the firmer in the soil.

2. The spirit is always present with the believer, giving him wisdom and strength. Christ's promise is every day fulfilled.

3. Christ is the only source of salvation. To trust in anything else, is to deny Christ.

4. For men to take notice that we "have been with Jesus," may be the first beginning of blessing to themselves!

5. Men cannot deny the blessings Christianity has wrought. Make the great facts of revelation and experience, as hammers to strike with.

NO OTHER NAME.

OUR YOUNG FOLKS.

SPELL IT OUT.

Here is an alphabet that will make you study. Get out your Bible and turn to the places. When you have found them read and remember.

- A was a monarch who reigned in the East.
—Esther i. 1.
- B was a Chaldee who made a great feast.
—Daniel v. 1-4.
- C was voracious when others told lies.
—Num. xiii. 30-33.
- D was a woman, heroic and wise.
—Judges iv. 4-14.
- E was a refuge where David spared Saul.
—1 Sam. xxiv. 17.
- F was a Roman accuser of Paul.
—Acts xxvi. 24.
- G was a garden, a frequent resort.
—John xviii. 1-2; Matt. xxvi. 36.
- H was a city where David held court.
—2 Sam. ii. 11.
- I was a mocker, a very bad boy.
—Genesis xvi. 16.
- J was a city preferred as a joy.
—Psalm cxxxii. 6.
- K was a father whose son was quite tall.
—Sam. ix. 1-2.
- L was a proud one who had a great fall.
—Isaiah xiv. 12.
- M was a nephew whose uncle was good.
—Col. iv. 10; Acts iv. 24.
- N was a city long hid where it stood.
—Zachariah ii. 13.
- O was a servant, acknowledged a brother.
—Philemon i. 16.
- P was a Christian greeting another.
—2 Timothy iv. 21.
- R was a damsel who knew a man's voice.
—1 Kings xi. 4-11.
- T was a seaport where preaching was long.
—Acts xx. 6-7.
- U was a teamster struck dead for his wrong.
—Sam. vi. 7.
- V was a cast off, and never restored.
—Esther i. 19.
- Z was a man with sorrow deplored.
—Psalm cxxxvi.

REMEMBER POOR JACK.

A sailor, half sober, sauntered one evening into the bright bar of our "Sailor's Rest." Throwing down a half-crown on the counter, he called out to one of the servers to give him a glass of half-and-half; "and mind you make it stiff," he added. Instead of looking grimly at him and reproving him, she at once said with a woman's tact, "We haven't your sort of half-and-half, but please try some of ours?"

"Yours!" was the response. What is that, then?"

"Well," she said, "will you have something hot or cold?" He smiled. "You seem to have something more than cold water, I'd like a jorum of something hot."

"Well, would you like a cup of coffee?"

"Yes, that I would," he answered; "it's a long time since I've had much in the coffee line." Looking at him and thinking she would bait the hook still more, she said, "Are you a Devonshire man?"

"To be sure I am. a west countryman to the backbone," was the prompt answer.

"Then," she said, "you'll like a little Devonshire cream in your coffee?" This fairly carried the day. Jack's eyes fairly danced in his head as he said, "I've been round the horn, and I don't know where besides, but it is a long day since I and Devonshire cream have met. Thank ye, missus, kindly," and he sat down to enjoy the first cup of coffee he had tasted for many a day. When he had finished it she brought him back the half-crown which

he had thrown down, saying, "Can't you give me a penny instead of this?"

"A penny!" he exclaimed, "You don't mean to say you are only going to charge a penny for all this and the Devonshire cream into the bargain. Well, if Miss Weston gives away things like that, she'll have to shut up the place." It was explained to him that on every cup of coffee a profit of at least a half-penny was made, and he went away to tell his ship-mates to come and try the "now-fangled" public house he had found. Thank God, this visit, and this cup of coffee given by a kind Christian woman, was the beginning of a new life to him, he became a temperance man, and afterwards gave his heart to the Lord Jesus Christ, besides persuading many of his ship-mates to give up drink.

"All along," as he said, "under God, of that kind word and cup of coffee."

LITTLE EYES.

Little eyes,
Looking wise,
Have you said your morning prayer?
Have you thought,
As you ought,
Of our Heavenly Father's care

Pleasant light
Clear and bright,
Shining on the world to-day;
So may love,
From above,
Shine along our upward way.

Night or day,
Work or play,
In our hearts may be a prayer,
God can see,
If there be—
Well He knows what thoughts are there,

BURIAL OF THE CHINESE BABY.

Little Fung Oy, the five-year-old daughter of Wah Sing and his wife, who died the other day, was buried in the Evergreen Cemetery, New York, where the Chinese have a plot. The coffin rested on the floor, and Cha Lee, another little girl, stood at the head of the coffin looking at her sister's face, which was almost hidden in slips of white paper. On the wall burned red candles which emitted a disagreeable odour, while Mr. and Mrs. Wah Sing nailed the plate on the coffin. In the first carriage was placed the coffin and the clothes of the child, and in the second were the relatives and Gee Lung, a friend, each carrying a large bag filled with scraps of paper bearing a few written words. In China the devil has a habit of racing to the grave and taking the body as soon as it arrives, but the friends of the deceased throw out these slips of paper, and the devil, who is very curious, stops to read them, so that the corpse generally reaches the grave before him. There was no exception to the rule yesterday, for if the devil stopped to read all the slips that were thrown out of the carriage he would have only reached the ferry when the mourners were returning from the cemetery. At the grave a fire was kindled and the girl's clothes burned, the relatives throwing a white powder into the flames which burned with a bluish light. A board was placed over the grave, on which the name of the child was inscribed.

A CHILD'S PRAYER.

A little girl about five years old lived with her parents, who were very poor, in a small cottage in a village of Prussia. One day, when her father was out, little Rosa was sitting by her mother, who was just recovering from an attack of fever, which had weakened her very much. She was singing a little hymn, when the door opened suddenly, and six soldiers walked into the room. The poor child was so terrified at first that she fell from the bench on which she had been sitting. A few moments afterwards, however, she rose to her knees, and in her own simple, child-like words, while the big tears trembled in her eyes, she prayed that God would pity them and help them; that he would make the soldiers kind to her mother, and tell them to go away to some other house where they might get something to eat and drink, and ending with these words, "For thou knowest, Lord, that we are very poor."

One of the soldiers patted the child's head kindly, and said, "Who taught you to pray so nicely, little one?"

"Jesus and mother," was her simple reply.

The soldier, a tall, strong, rough-looking man, turned aside his head and brushed a tear from his cheek, then putting a piece of money in her lap, he kissed the little girl, and said to her kindly, "There is something for your mother, my child. Pray for us soldiers, also, sometimes, like a good little girl, for we need prayer very much."

A few moments later little Rosa, who had rushed to close the door after the soldiers, was clasped in her mother's arm. And how gladly that mother thanked the Lord, who had so kindly protected them from harm and danger, in answer to the prayer of her dear child.

NED, THE CHILDREN'S DOG.

Everybody in Midway, Ken., knows old "Ned," the children's dog. He formerly belonged to the late Mrs. Margaret Burford, but as there were no children at her house he came to town, and took up his abode at Mr. S. N. Rogers'. He goes to school with the children every morning and remains there all day. When they go out to play he goes, too, and is quite expert at catching a ball; indeed, in a game, he takes the place of a child. When the bell rings he is the first to run into the school-house, and when the classes are called up to recite he takes his place in line at the foot. After the child next above him has recited, he answers the next question by an intelligent bark and bow of the head. Should a question be missed by the child at the foot of the class and passed to the next by the teacher, "Ned" will answer it in his own peculiar way. Spelling seems to be his favourite branch of study, his answers in that being exceedingly quick and vigorous. Although he turns the children down after his fashion, he never goes above them. He will fight for any of the pupils, as well as teachers, and could not be induced to stay where there are no children.

A MAN'S heart deviseth his way. but the Lord directeth his steps.

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MEETINGS OF PRESBYTERY.

SAUGHERN.—In Guthrie's Church, Harrison, on the second Tuesday of March, at two o'clock p.m.
OTTAWA.—In Bank Street Church, Ottawa, on the second Tuesday of February, at ten a.m.
QUEBEC.—At Sherbrooke, on second Tuesday of February, at ten a.m.
LENOXVILLE.—At Canington, on last Tuesday of February.
PARIS.—In Zion Church, Brantford, on the second Monday of March, at half-past seven p.m.
BRUCE.—At Paisley, on March 13th, at two p.m.
KINGSTON.—In St. Andrew's Hall, on Monday, March 14th, at three p.m.
CHATHAM.—In First Presbyterian Church, Chatham, third Tuesday in March, at eleven a.m.
STRAITFORD.—In Knox Church, Stratford, March 14th, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, second Tuesday in March, at three p.m.
GUELPH.—Ordinary meeting in Chalmers' Church, Guelph, third Tuesday of March, at ten a.m.
MONROVIA.—In David Morrice Hall, first Tuesday of April, at eleven o'clock a.m.
WINDSOR.—In St. Andrew's Church, Bowmanville, on Tuesday, Feb. 27th, at eleven o'clock a.m.
HURON.—At Canington, on second Tuesday of March, at ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, March 20th, at half-past seven p.m.
MAINTON.—In St. Andrew's Church, Lucknow, on Tuesday, the 20th of March, at half-past one p.m.

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