

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

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

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

THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 12.—No. 5
Whole No. 626.

Toronto, Wednesday, January 30th, 1884.

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

Books and Stationery.

HANDBOOKS FOR BIBLE CLASSES.

LATEST ISSUES.

- "Lessons on the Life of Christ." By Rev. Wm. Scrymgeour..... 90 cts.
- "Presbyterianism." By Rev. John Macpherson, M.A..... 50 "
- "Epistle to the Romans." By Rev. Principal Brown..... 70 "
- "Book of Genesis." By Rev. Marcus Dods, D.D..... 70 "
- "The Church." By Rev. Professor Binnie, D.D..... 50 "
- "Scottish Church History." By Rev. N. L. Walker..... 50 "
- "Epistle to the Hebrews." By Rev. Professor Davidson..... 90 "

Free by mail on receipt of price. ⁵/₅₂

JOHN YOUNG,
UPPER CANADA TRACT SOCIETY,
107 Yonge Street.

BOOKS! BOOKS!—NEW & second-hand. Theological and miscellaneous.
"Hooker's Works," a large vol., \$1. "Horne's Introduction," 2 vols., \$3. "Theological Sketch Book," 2 vols., \$3. "Home Cook Book," fifth edition, 5¢.

WM. JOHNSTON, Bookseller,
312 Yonge Street, Toronto.

MUSIC AT HALF PRICE.

Prince Imperial Galop, only 5¢. Angelo Germin Concertina, slightly damaged, half-price, \$10; Violin Cases only 75¢; The Song Folio, with 174 songs, only 75¢. CATALOGUE FREE.

SUTHERLAND'S, 292 Yonge Street, Toronto.

S. S. LIBRARIES.

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

W. Drysdale & Co.,

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

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

"ROLLIN'S ANCIENT HISTORY," 6 vols., \$3.50.

"LANCET," 10 vols., 1844-48. Half Call (good), \$5.
"MEDICAL TIMES," 10 vols. Half Call (good), \$5.

THOMAS BENNETT,
4 Rossie Block King Street West, Toronto.

WESTMINSTER SABBATH SCHOOL HYMNAL.

The WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dallet, D.D. and Mr. T. F. Seward. It aims to give, both as to hymns and tunes, what our young people can sing, will sing, and ought to sing. Price 35 cents.

An edition containing the words only is also published. Paper, 70 cents; Boards, 15 cents; Leather, 25 cents.

N. T. WILSON,

Agent Presbyterian Board of Publication,
180 DUNDAS ST., LONDON, ONT.

Books and Stationery.

SUNDAY SCHOOL PAPERS.

The Labour of Love.

Illustrated Gospel Monthly (improved form). 1 copy, 1 year, 50 cents; 10 copies, 1 address, 1 year, per copy, 30 cents; postage paid.

Food for the Lambs.

ILLUSTRATED WEEKLY, with the S. S. Lesson presented in the simplest form. Improved form: 1 copy, 1 year, weekly, 50 cents; 10 copies, 1 address, 1 year, per copy, 30 cents; postage paid.

S. R. BRIGGS,

Toronto Willard Tract Depository,
TORONTO, CANADA.

AT SUTHERLAND'S DOMINION BOOK ST. RE, 286 & 288 Yonge St., Toronto, one set Carlyle's Works, 18 Vols., elegantly bound, at 4/6; Fairbairn's Bible Dictionary in Eight Divisions, \$6 50; Bunyan's Complete Works in Four large Vols. (pub. at 4/6); A complete set of Picturesque Palestine (pub. at 4/6); \$16.
Any of the above sets will be sent to any address in Ontario on receipt of price. SUTHERLAND'S, 286 and 288 Yonge St., Toronto.

BOOKS FREE!

Send five cents and get a sample copy of THE WEEK, the best 28-page Weekly Magazine published. See the big list of books given FREE to each yearly subscriber and club raiser. S. FRANK WILSON, 33 & 35 Adelaide Street West, Toronto, Canada.

JAMES LAUT

E. E. KNOTT'S
Speculator's Mart, 48 Adelaide Street East, Toronto.

Farm lands in every part of the Dominion of Canada, improved and otherwise, for sale. Houses of every description and size for sale in Toronto. Also vacant lots. Money to loan at lowest rates of interest.

CHURCH GLASS

Executed in all Styles. Designs and estimates on application.
JOSEPH CAUSLAND & SON,
76 King Street West, Toronto.

CHURCH GLASS

And Ornamental House Glass. Write for design and prices.
ELLIOTT & SON,
94 BAY STREET, TORONTO.

MISSES J. & L. STEPHENS,

Berlin Wools and Fancy Goods.
All kinds of fancy work mounted to order a specialty.
268 YONGE ST., TORONTO.

A. O. ANDREWS

SALE ROOMS—151 Yonge Street.
Sales at private residences personally conducted. For terms, call at Rooms. Established 36 Years.

Medical & Dental.

N. PEARSON,
DENTIST,
NO. 2 KING STREET WEST, TORONTO.

A. SPAULDING, D.S.,
DENTIST, 51 King Street West, Toronto.
Residence and Evening Office, 140 Avenue, Parkdale.

JOHN B. HALL, M.D.,
HOMOEOPATHIST, 316 & 318 Jarvis St., Toronto.
Specialties: Diseases of Nervous System and Diseases of Children. Hours—8 to 10 a.m.; 4 to 6 p.m. Sunday—9 to 10 a.m.; 5 to 6.30 p.m.

RIGGS & IVORY—DENTISTS—FINEST
and best set of teeth, \$3; other work, \$5; latest method of administering vitality, gold fillings, & rates. 280 Queen St. West, of Crystal Palace shoe store.

C. LENNOX, DENTIST,
51 Yonge Street, Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.
Best Sets of Artificial Teeth \$8.
Teeth filled in the highest style of art and warranted for 12 years.

T. J. FRAME & CO. MANUFACTURERS OF
Medical Instruments, Electric Bells, Telegraph Instruments, & Surgical Supplies, 120 KING STREET EAST.

Legal.

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

Office:—Victoria Chambers, 9 Victoria Street, Toronto.
J. G. ROBINSON, M.A., HERBERT A. R. KENT.

FRANK E. HODGINS,
Barrister, Solicitor, etc.,
75 YONGE STREET, TORONTO. Money to Loan

GEO. MACDONALD,
Barrister, Solicitor, etc.,
Offices, Equity Chambers, 20 Adelaide Street East, Toronto. Money to Loan.

HENRY C. HAMILTON,
Barrister, Solicitor, Conveyancer,
Office 80 KING STREET EAST, TORONTO.
Money to Loan.

HORACE F. ALLKINS,
Portrait Painter,
40 CHURCH STREET, TORONTO.

Work in Oil, Water, or Crayon. Prices from \$5 to \$50. Classes held. Inspection invited.

GO TO
WHITE'S
FOR
SHIRTS.

65 King Street West, Toronto.

STEWART & DENISON,
Architects, &c.,
64 KING ST. EAST, TORONTO.

\$650
Board for the Young Men
in each county. P. W.
Glick & Co., Philadelphia.

Miscellaneous.

A. & T. J. DARLING & CO., —HARDWARE—

EWING & CO., TORONTO,
received
TWO SILVER MEDALS
FOR

WOOD MANTELS.
Over Mantels, Mantel Mirrors, Fine Engravings and Frames. Write for sample photos and prices.

A. WALLACE MASON,
Phrenologist,
12 QUEEN ST. WEST, TORONTO.

Books, Stationery, AND FANCY GOODS.

Macaulay's History of England, Five Vols., very cheap—only \$4.50.
Agent for the "Phrenological Journal" and all Fowler & Well's publications.

BRUCE

"THE ART PHOTOGRAPHER"
invites all who want ARTISTIC PORTRAITS to give him a call. Portraits in OIL, WATER COLOUR, CRAYON, INDIA INK, etc. Liberal discount to clergymen and students. STUDIO, 118 King Street West, Toronto.

HOLIDAY BOOK! WALKS ABOUT ZION.

BY REV. JOS. ELLIOT.
172 pages. Cloth, 50 cents; in paper, 30 cent
Mailed to any address, free of postage, on receipt of price.

"Among good books for devotional or practical religious use we may mention with commendation 'Walks About Zion,' a service of brief interesting and practical addresses on religious topics."—New York Independent.

"These addresses are brief, pointed, eminently practical. Mr. Elliot is well known in this community as an accomplished expounder of the Word of God, and with the gift of saying much in little, much meaning, few words. This is the characteristic of these addresses which we most cordially commend to the thoughtful reader. We confess to be reminded by these brief and terse discourses of our dear old favourite, John Foster."—Presbyterian (Half) Witness.

Usual discount to the trade.
C. BLACKETT ROBINSON,
Jordan Street, Toronto. Publisher.

USE A BINDER.

Subscribers wishing to keep their copies of the PRESBYTERIAN in good condition, and have them on hand for reference, should use a binder. We can send by mail

A Strong Plain Binder for 75 Cts.,
POSTAGE PRE-PAID.

These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufacture. The papers can be placed in the binder week by week, thus keeping the file complete. Address
OFFICE OF THE PRESBYTERIAN,
Jordan Street, Toronto.

International Throat and Lung Institute
for the treatment of Asthma, Bronchitis, Catarrh, Laryngitis and Consumption in the first and second stages, and all diseases of the nose, throat and lungs by the aid of the Spirometer invented by Dr. M. Souville of Paris, ex-aide surgeon of the French Army.
Head Office: London, England. Branches: Montreal, Toronto, Boston, Detroit and Winnipeg.
Physicians and sufferers can try the Spirometer free. Consultations free. If unable to call personally and be examined, write for list of questions and copy of "International News," published monthly. Address 173 Church Street, Toronto, or 13 Phillips Square, Montreal.

Groceries, etc.

Jaffray & Ryan,
GROCCRS AND IMPORTERS:

New Teas! New Teas! New Teas!

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

- FINEST ENGLISH BREAKFAST, Soc. FINE ENGLISH BREAKFAST, Soc. FLAVOURY ENGLISH BREAKFAST, Soc. MON-ING, Soc. FINEST EXTRA CHOICE YOUNG HYSON, Soc. FINEST YOUNG HYSON, Soc. EXTRA FINEST, Soc. SUP-ERIOR, Soc. FINE, Soc. 21
- Considerable reduction will be made on packages of 5 lbs. and upwards. Freight paid on all packages of 20 lbs. and over. We have been appointed agents for Chase & Sonborn's world-renowned Coffee. One trial will convince.

A complete assortment of Cross & Blackwell's goods always in stock. Amongst other bottled meats, GAME, ANCHOVY, SHRIMP AND MULOATER PASTE, SALAD DRESSINGS, PICKLES, SAUCES, JAMS, JEL-LIES, SOUPS.

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

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

BOSTON PINE
IN TEN YARD WREATHS,
Suitable for Decoration!
Warranted not to drop!

- Muscatel Raisins, 14
- Jordan Almonds, 52
- Eleme Figs, 52
- Preserved Ginger,
- Crystalized Ginger,
- English Cobnuts,
- Grenoble Walnuts,
- Chocolate Creams,

And a host of other table delicacies suitable for the season.

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

W. WHARIN & Co.,
Established 1854.
Watches 38
Clocks 52
JEWELRY
And Silverware.

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

a month and board for one live Young Man or Lady in each week. Address: GARRISON & Co., 93 King Street West, Toronto.

A HOME DRUGGIST TESTIFIES.

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

Ayer's Sarsaparilla.

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

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS."
Liver St., Buckland, Mass., May 15, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.
PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists; \$1, six bottles for \$5.

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

Good Pay for Agents. \$100 to \$200 per mo. made selling our Books and Bibles.
C. McCurdy & Co., Philadelphia, Pa.

DOWN'S ELIXIR
FOR
COUGHS & COLDS

CONSUMPTION.
I have a positive remedy for this dangerous disease, by its use thousands of cases of this fatal and long standing have been cured. If you are suffering from this disease, that I will send you a bottle of my Elixir, together with a VALUABLE TREATISE on this disease, to-day without charge. One bottle will cure you. Address: DR. T. A. BLOCUM, 67 Paris St., New York.

VIRGINIA FARMS & MILLS
For Sale in all Provinces. Write for free READER'S GAZETTE JOURNAL.
H. D. CHAFFIN & Co., Richmond, Virginia.

WATERBURY
For any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a bottle of Waterbury and Patient's Guide, a Home Remedy. No prescription necessary. Valuable Localities Free. Certified as a Doctor, Lawyers, Silversmiths, Engineers, etc. Address Rev. T. P. CHILDS, Troy, Ohio.

Bells.

MENEELY BELL FOUNDRY.
Favorably known in all Provinces since 1825. Church, Chapel, and Home Bells and other bells also Cast and Toned.
MENEELY & CO., WESLEY, N. Y.

THE TROY MENEELY BELL FOUNDRY. CLINTON H. MENEELY BELL COMPANY, TROY, N. Y.
Manufacture a superior quality of Bells. Oldest workmen. Greatest experience. Largest trade. Special attention given to CHURCH BELLS.
Illustrated Catalogue mailed free.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper for Churches, Schools, Fire Alarms, and all purposes FULLY WARRANTED. Cast and Toned.
VANUZEN & TIFT, Cincinnati.

McSHANE BELL FOUNDRY
Manufacture those Celebrated Bells and Chimes for Churches, Towers, Clocks, etc., etc. Catalogue sent free. Address: H. McSHANE & Co., Baltimore, Md.

Baltimore Church Bells
Since 1825 celebrated for Superiority over others, are now being cast by Bell Makers of Copper and Tin. They are warranted to give the most satisfactory results. For a list of Bells, and a list of Bells, write to H. McSHANE & Co., Baltimore, Md.

Scientific and Useful.

ROASTED coffee is one of the most powerful disinfectants.
BREWSAX and salt will make rusty flatirons as smooth as glass.

WILD mint scattered about the house will rid it of rats and mice.

SAVE your cold tea; it is excellent for cleaning grained wood.

A LITTLE sweet oil and beeswax rubbed on mahogany polishes it up beautifully.

SANDPAPER will whiten ivory knife handles that may have become yellow with use or age.

The unpleasant odour left in the breath after eating onions is entirely removed by a cup of strong coffee.

Flowers kept in a warm room should be watered with tepid water. Very cold water is apt to freeze the roots.

PAINT spots may be removed from any kind of clothing by saturating with equal parts of turpentine and spirits of ammonia.

If you wish to pour boiling hot liquid into a glass jar or tumbler it can be safely done by putting a spoon in the dish before you pour.

Ivory that has become yellow may be restored to its original whiteness by bleaching in byoxide of hydrogen. The ivory should be exposed to a strong sunlight under a glass covering.

A dish or vase of fresh water should be kept in every room where there is a fire, especially an open fire. The water absorbs the gas arising from the coal and other impurities in the air.

A slightly damp cloth rubbed over a dusty carpet brightens it wonderfully and gathers up the dust. This is an excellent way to cleanse the floor of an invalid's room, where noise and dust are objectionable.

STEEL knives which are not in general use may be kept from rusting if they are dipped in a strong solution of soda—one part water to four of soda; then wipe dry, roll in flannel and keep in a dry place.

STALE buns may be made to taste as nicely as when fresh if they are dipped for a moment or so in cold water and then put in a hot oven for five or ten minutes. They will turn out as light and crisp as when first baked.

FLOWERS may be kept very fresh over night if they are excluded entirely from the air. To do this, wet them thoroughly, put in a damp box, and cover with wet raw cotton or wet newspaper, then place in a cool spot.

When one has had a fever and the hair is falling off, take a decoction of sage, steep it in a quart of soft water, strain it off into a tight bottle. Sponge the head with the tea frequently, wetting the roots of the hair.

Dr. W. Armstrong, Toronto, writes: "I have been using Nophop and Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for Chronic Bronchitis with the best results. I believe it is the best Emulsion in the market. Having tested the different kinds, I unhesitatingly give it the preference when prescribing for my consumptive patients, or for throat and lung affections."

If a lady has a book rack or table she wishes to varnish, first put on a coat of linseed oil, and then apply the shellac. The oil sinks into the pores of the wood and shows the grain. Pine, however, will not absorb it.

W. W. McLellan, Lynn, N. S., writes: "I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I saw Dr. Thomas' Elixir, and recommended. I immediately sent for a bottle, and purchased four bottles, and with only two applications I was able to get around, and although I have not used one bottle, I am nearly well. The other three bottles I gave around to my neighbours, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply."

One of the best ways to cure sore throat is as follows:—Wring a cloth out of salt and cold water, and keeping it quite wet bind tightly about the neck. Cover this with a dry cloth. It is best to use this remedy in the night.

Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and consider it the very best medicine extant for Dyspepsia." This medicine is making marvellous cures in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigour.

Who go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them?

SOME NEW BIBLE QUESTIONS.

ENTERTAINING EMPLOYMENT FOR THE LONG WINTER EVENINGS FOR BOTH OLD AND YOUNG.

VALUABLE PRESENTS FOR THOSE WHO SEARCH THE SCRIPTURES.

Toronto *Truth* is trying to interest its readers in the study of the Bible, and has given a number of very valuable gold and silver watches, chains, lockets, rings, etc., already this winter, to those who have correctly answered certain difficult Bible questions. The names of the prize winners in the last competition, which closed on the first of January, will be found in *Truth* for January 5th.

Here is what is propounded for the next competition, which is open to everybody:—

- 1st. How many times is the word *Lord* found in the Bible?
- 2nd. How many times is the word *Jehovah* found in the Bible?
- 3rd. Are there two chapters alike in the Bible? If so, where are they? The following are the prizes, which will be promptly given to the first fifteen persons who send correct answers to each of those questions given above.

Beat in mind that if you send correct answers to two, and the third one be incorrect you will not get a prize. Everyone competing must send two dollars for one year's subscription to *Truth*, which will be sent to any desired address, postage paid.

- 1st PRIZE.—One Gold Hunting Case Watch, American movement, cases finely engraved, retailed about \$90.
- 2ND.—Ladies' Gold Hunting Case Watch, elegantly engraved cases, retail, \$80.
- 3RD.—Ladies' Coin Silver Hunting Case Watch, good value at \$25.
- 4TH.—Gentlemen's Coin Silver Hunting Case Watch, retail, \$20.
- 5TH.—Gentlemen's Coin Silver Hunting Case Watch, retail, \$17.
- 6TH.—Gentlemen's Coin Silver Hunting Case Watch, retail, \$13.
- 7TH.—Aluminium Gold Hunting Case Watch, retail, \$12.
- 8TH.—Gentlemen's Nickel Silver Hunting Case Watch, American style movement, retail, \$9.
- 9TH.—One Dozen Triple Silver Plated Dinner Knives, extra good value, packed in neat case, retail, \$5.50.
- 10TH.—One Dozen Triple Silver Plated Countess Dessert Spoons, \$3.
- 11TH.—Gentlemen's Open Face Nickel Watch, same style movement, retail, \$7.50.
- 12TH.—One Dozen Triple Silver Plated Tea Knives, extra good value, packed in neat case, retail, \$6.50.
- 13TH.—Beautiful Imitation Diamond Ring, gold setting, retail, \$6.50.
- 14TH.—Fine Gold Gem Ring, retail, \$6.
- 15TH.—One Dozen Triple Silver Plated Countess Tea Spoons, \$5.

Now don't delay if you want to take advantage of this liberal offer. It only remains open till the 30th of January. The names and addresses of the prize winners will be given in *Truth* for the 2nd of February. You will find, if you don't succeed in getting a prize, that you have made the best \$2 investment you ever did in your life, as *Truth* is one of the few papers we can most heartily endorse for family reading. Every issue contains twenty-eight pages of choice reading for every member of the household. It contains in each issue two full size pages of newest music, two or three very fascinating serial stories; a short story; short, pointed, pithy editorial paragraphs on current events; illustrations of the latest English and American fashions, with letter press descriptions; a Young Folks' Department; Health Department; Ladies' Department; Temperance Department; besides a lot of Miscellaneous reading. Yearly subscription \$2 Single copies 5 cents. Address publisher *Truth*, Toronto, Canada.

SOME PRIZE WINNERS IN PREVIOUS CONTESTS.—Mary Milliken, Leamington, Ont., Lady's Hunting Case Coin Silver Watch; W. W. Smith, St. Agnes-de-Dundee, Huntingdon, Que., Solid Gold Gem Ring; Mrs. M. Huntarodon, 514 Yonge St., Toronto, an English Neck Chain; Miss E. McGregor, Lambton Mills, Ont., Silver Plated Butter Knife; Mrs. D. M. Welton, Wolfville, Nova Scotia, Gentleman's Heavy Hunting Case Gold Watch; W. W. B. Anderson, teacher, La Tete, St. George, New Brunswick, Lady's Gold Hunting Case Watch; Mrs. Hoya Clarke, Bolton Village, Ont., Gentleman's Solid Coin Silver Hunting Case Watch; H. C. Symons, corner Yonge and Shuter streets, Toronto, Lady's Solid Silver Hunting Case Watch; William Jamieson, Moorfield, Ont., Aluminium Gold Watch; Mrs. John Walker, 135 Bathurst street, Toronto, Nickel Silver Waterbury Watch; Ella M. Stratton, Peterboro', Ont., Solid Gold Gem Ring.

THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, JANUARY 30th, 1884

No. 5.

NOTES OF THE WEEK.

THE Sons of Temperance, Ontario Grand Division, held their thirty fifth annual meeting in the city hall, Ottawa, last week. The report for the past year showed that the cause in which they are engaged has made remarkable progress. The rapid development of the Church of England Temperance Society is referred to as one of the encouraging indications of the hold the temperance cause has obtained over the public mind. The result of the Scott Act in Halton is also referred to as being most satisfactory. Mr. David Millar, of Toronto, Grand Treasurer of the Order, presented his report which showed that its affairs were on a sound financial basis.

A MOVEMENT is being made for the purpose of permitting drinking saloons to keep open till eleven o'clock on Saturday nights. Outside the liquor trade, this is a desire that will meet with no sympathy. The attempt has never yet been made to show that people have suffered hardship by the early closing of saloons, etc., on Saturday evening. Instead of relaxing in this direction, a growing number of people are strongly of opinion that the community would be still more benefited by closing at seven o'clock on every other evening of the week. The prayer of the petition is not likely to be granted. The people of Ontario are inclined to go forward, not backward, in temperance legislation.

DESTRUCTIVE fires occurred in rapid succession last week. Erskine Church was consumed, the bare walls only remaining. The following night a foundry in Toronto fell a prey to the flames. On Tuesday morning the Commercial Hotel and several public and other buildings in Cornwall were badly injured. On the same morning a disastrous fire occurred in Montreal. The large building erected by the St. Lawrence Sugar Refining Company was consumed. It is fortunate that in connection with these fires no lives have been lost, though great risks were run by inmates of the Cornwall hotel and the night workmen in the sugar refinery. The office of the *Hamilton Spectator* was also destroyed by fire, and Berkeley Street Methodist Church, Toronto, suffered considerable damage.

AT the session of the Sons of Temperance in Ottawa last week, it was resolved that the executive call a convention of all friends in churches, temperance societies and elsewhere, to consider the whole question of temperance effort and ascertain whether the time has not come to press for total prohibition. At a subsequent meeting, the following resolution was adopted.—This Grand Division desires to affirm the opinion that in any vote of the electors provided for under liquor legislation it should not be required that more than a majority of the votes cast should be necessary to prohibit the sale or manufacture of intoxicating beverages. This Grand Division also asserts that we disapprove of any compromise with the liquor traffic by which the sale of liquor on the Sabbath day or any of its hours should be permitted.

SUDDEN death has happened to Mr. Alpheus C. Todd, Librarian of the Dominion parliamentary library. He was in his usual health to all appearance at the opening of the session. On Friday morning he became helpless from the bursting of a blood vessel in the brain. He died on the morning of the 21st inst. Mr. Todd was not only an excellent librarian, managing the greatest library the country possesses with care and efficiency, he was also a man of great attainments. He was looked up to as the most competent authority on constitutional questions, on which he has written several works that met with great acceptance. He was a man of most refined feeling and singularly modest demeanour. In 1881 Queen's University, Kingston, worthily conferred on him the honorary degree of LL.D.

THE Tonquin difficulty remains unsettled. Energetic diplomatic talk has been indulged in between France and China, but as yet, has contributed nothing

to the adjustment of the serious differences that have brought both nations to the verge of a great war. A declaration was attributed to the Marquis Tseng that an attack by the French on Bacninh would be regarded by China as a declaration of war. Whether as a result of the firm attitude of the Chinese ambassador or not, instructions have been sent to Admiral Courbet that he is not to attack Bacninh till he receives further orders. The excited war feeling in China is also said to be subsiding, and at present it does not seem improbable that the ominous war clouds hovering over the flowery kingdom may roll away and the peaceful relations between the east and west be restored.

THE congregation at Miles Platting, England, has not for a long time enjoyed the blessing of peace. The ritualistic war has been waged there for years. A former incumbent of pronounced ritualistic proclivities carried his zeal for histrionic services so far that he was imprisoned for contempt of court, though he hugged the happy delusion that it was for conscience' sake. The High Church party wanted as his successor an adherent of the same school. The evangelicals were equally determined in their opposition. A local magnate instituted legal proceedings to compel the Bishop of Manchester to induct the ritualistic candidate. And now the decision of the court is in the Bishop's favour. To many this will be gratifying, to others it will be saddening. A sacerdotal order arrayed in the cast off clothes of mediæval days is to some worth fighting for, if not dying for.

THE *Congregationalist* refers in this way to what is becoming a growing evil: The decline of commercial integrity, which so often is lamented in these days, finds melancholy illustration in the report of the chief of the special agents of the Treasury Department to Secretary Folger about frauds on the revenue through the undervaluation of goods by importers. The connivance of foreign dealers is involved, and on a large scale. United States consuls in England, Switzerland, Austria and Italy and other countries report the same scandalous practices, and declare that it is most difficult to break them up. All sorts of goods seem to be involved. This suggests the need of increased righteousness of character and intercourse in business. No revival at the present time would so change the face of society as one that would bring all men to the point of honest dealing.

A MAN whose name is known throughout the world has died at an advanced age, leaving a large fortune. Holloway, of pill and ointment fame, had reached the ripe old age of eighty-four, at the time of his death a few weeks ago. His great success in business is ascribed to extensive and judicious advertising. It is reported that latterly his advertising cost about \$200,000 a year. The famous pill vendor leaves behind a fortune estimated at \$25,000,000. He was a charitable and benevolent man. He built and maintained at his own expense a college for women, and a sanitarium for the insane. On these two institutions Mr. Holloway had expended large sums, and was in the habit of giving liberally for benevolent objects. Whether his pills were specially beneficial to mankind we cannot say; but at all events his benefactions will cause his name to be kindly remembered.

THE traditional boast of the Americans, that the condition of their working population was, from the nature of their political institutions, greatly superior to what it could possibly be under the effete monarchies of Europe, can no longer be made. Without undervaluing free institutions, it is permissible to say that Republicanism is no guarantee for the amelioration of the toiling masses. The greed of gain that grinds the faces of the poor is equally ready to show itself under any form of government. At the present moment, there is much distress among the operatives of republican France. Years ago, our American neighbours were keenly moved by Mrs. Browning's "Cry of the Factory Children," and the passionate lyrics of

Gerald Massy. These days are past. Oppressive child labour in American factories is now felt to be an evil, for which legislative restriction is required. The labour council at Albany recommend that children under fourteen years of age be no longer employed in establishments where raw material is manufactured. Wherever they are employed, the time to be restricted to ten hours a day, and that those between the years fourteen and sixteen be enabled to attend school for a definite term each year.

THE *Guardian* published in Truro, Nova Scotia, speaks out very plainly on a state of things by no means confined to the eastern Provinces. The remarks of the *Guardian* might apply to other communities besides Truro. Here are some of them: Do some fathers and mothers in Truro know where and how their boys spend their evenings? Do some wives and children, who are often scrimped for the necessities of life, know where their husbands and fathers spend their earnings? Perhaps, if they took a tramp along some of the streets of Truro, between ten o'clock p.m. and one o'clock a.m., any night in the week, they would make discoveries which would startle them. What business had thirty to thirty-five young men—some of them married men, in some of the places called saloons, after midnight on Saturday night last? Were they preparing to "remember the Sabbath day?" Not very likely. Playing billiards, cards, and other games of the kind, drinking beer, porter, ale, and "frozen whiskey," etc., and using up the vocabulary of slang and profanity in their choice conversation, are not generally supposed to be fitting preparations for the hallowed rest and occupations of the Lord's day. . . . Do the Christian people of Truro mean what they profess when they allow such things to go on without raising even a feeble protest? What a record these things are for a professedly Christian community, with its seven churches, Sabbath schools, Y.M.C.A., and temperance organizations! We are informed on good authority that a clerk lost eight dollars "at play" in a saloon on Inglis street, a few evenings ago. That young man don't earn eight dollars a month over his legitimate board and washing expenses. Where does the money come from?

WEEKLY HEALTH BULLETIN.—The weather during the past week has been severe, and in some cases rapid changes of temperature have taken place. It has been in every way a typical winter week. In several cases extremely low temperatures have been reached. It will be plain that the extreme cold, in some cases with rapid changes, are the principal influences which were at work during the week. Though Bronchitis has not increased, but rather lessened in comparative prevalence, influenza maintains that high prevalence which it had reached during several weeks past, and closely associated with it is Neuralgia, which has advanced under circumstances so favourable as those above indicated. Rheumatism likewise has become more prevalent. Pneumonia and Pleurisy have not altered materially their previous positions. Amongst Fevers, Intermittent has shown some advance, while Enteric still is present, though in small amount. It cannot be said that Zymotic diseases show any great prevalence, except in the case of Whooping Cough, referred to last week as being very prevalent in the Lake Erie District. It has somewhat decreased but is still prevalent. Mumps is present in small amounts, but Measles and Scarlatina do not appear in the twenty prevalent diseases. Diphtheria appears still prevalent in various localities, but its percentage of total prevalence has decreased at least for a time. Regarding the total prevalence of disease it may be stated that while the reports for the week are not up to the average in number, yet those reports received show that the general character which the month of January has obtained for general healthfulness is being maintained. This general character is increased from the fact of the unusual absence of Zymotic diseases, which so commonly are present to produce a large addition to the general sickness always more or less existent.

OUR CONTRIBUTORS.

CONFESSION AND ABSOLUTION.

DR. BURNS' REPLY TO "C."

The "Corporation," therefore, of which "C" so repeatedly speaks, cannot be the Roman only, especially when we find two of its visible heads giving forth such opposite testimonies on this vital point, which mirror a corresponding contrariety, as we shall afterwards find, on a host of others.

The fact is, it never has been shown, nor can be, that the peculiar powers of the apostles were transmitted or exercised, and as for the continued presence of Jesus, the promise, "Behold I am with you all days, even to the consummation of the world" (Mat. xxviii. 20), belongs not to any one in particular. It takes in the "disciples," the whole household of faith. If any special honour be shown to the "twelve apostles of the Lamb" no priority is given to one over the rest, for their Master had just said to them in the previous chapter (xix. 28): "You also shall sit upon twelve seats." But, in point of fact, the same promise of His constant presence is given to the humblest member of His mystical body, as He says in Mat. xviii. 20: "For where there are two or three gathered together in My name, there am I in the midst of them." In v. 19, two members of the Church, agreeing together in prayer, are promised an answer, and the verse before that (the 18th), couched in the same general terms, is the oft-quoted, "Amen, I say to you, whatsoever you bind upon earth shall be bound also," etc. Might I not here, as in several other places, with a felt sense of its appropriateness, introduce "C's" own statement: "If we do not believe Christ's word, we are scarcely fit subjects for serious argument." Still, "C's" confidence that he has a scriptural foundation in this matter to stand on, is far from thorough. In one place he says: "In express words the Gospels testify to the power of remitting sins conferred on the apostles," while, four short sentences afterwards he says: "That confession of sins such as I have described as necessary, is not taught in such express words is quite true." The reason assigned by him for the lack of this "express" scriptural evidence is somewhat novel in its character. "We must remember (he says) that the sermons of the apostles, which are related are few, and were addressed to unbelievers." Not so. Before Pentecost 120 gathered in the upper room. We there read of 3000 and 5000. At the period of Stephen's martyrdom (A.D. 37) we read: "The Word of the Lord increased, and the number of the disciples was multiplied in Jerusalem exceedingly; a great multitude also of the priests obeyed the faith. Acts v.

There must, therefore, have been multitudes of believers in the audiences of the apostles, who had been regularly enrolled by baptism as members of the Church, and yet, with reference to those apostolic addresses, "C" has the candour to acknowledge "there is nothing about confession in them." We go further than "C" when we say that the "unbelievers," before being baptized, were ordered by Peter to confess in the sense in which we understand confession—*i.e.*, open and public—"before all"—as distinguished from the priest's ear. Thus, on the day of Pentecost (Acts ii. 38), and in Solomon's porch the day after, to the crowd that collected in connection with the healing of the lame man: "Be penitent therefore and be converted that your sins may be blotted out." (Acts iii. 19) Then, in Acts iv. 4, we are informed: "Many of them who had heard the word believed, and the number of the men was made five thousand." On their confession, and confession then and there, they received the true absolution, not from Peter, but from Him of whom Peter afterwards says, at the first Jerusalem Council (disowning all monopoly of the Spirit's influence that filled the humblest disciple equally with himself): "God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost as well as to us, and put no difference between us and them." (Acts xv. 8, 9) Why then should any now make such a "difference," when Peter himself repudiates it, going the length afterwards of saying: "The ancients that are among you I beseech who am also an ancient" (more properly elder or presbyter, for the Greek word is *πρεσβυτερος*). (1. Pet. v. 1.)

"C" goes on to say: "It was in their instructions to the new converts after baptism that they would speak of confession, but we have none of these." Say you so? Then what are the apostolic epistles—Paul's thirteen

(leaving out Hebrews), John's three (leaving out his Gospel and Apocalypse), Peter's two, and the one each of James and Jude? What are these, forming the larger portion of the New Testament, made up of but just what "C" aptly calls "their instructions to the new converts"—yet where in all these twenty epistles is there one single "instruction" on the subject of auricular confession? With their known anxiety for the good of their new "converts," and that they might be kept from what one of them calls "damnable heresies," that were even then beginning to crop out as tares in the field, and with the belief that "C" expresses that neglect of confession exposes to such fearful consequences, how can he account for such singular silence?

Dislodged thus from the open field of the Word (though claiming that "If we do not believe Christ's Word, we are not fit subjects for serious argument"), still feeling not sure of his ground, for, as he frankly owns "that confession of sins such as I have described as necessary, is not taught in such express words, is quite true," it is just what we might expect that this faithful champion of his faith would retreat into the thicket of the fathers. While keeping at as convenient a distance as before, from Christ and His apostles, as well as from the fathers that lived closest to them, "C" rings the changes anew on Irenæus of the second century, Tertullian and Origen of the third, Basil of the fourth, Chrysostom and Augustine of the fifth. We are not careful to answer him in this matter, for even supposing that their testimonies referred, not as we contend, to public as distinguished from private confession, still these were but uninspired men, whose statements cannot for a moment be placed on the same lofty level with those of the Divine founder of our faith and his immediate followers, or those earliest of the fathers who companied with them. Two additional fathers are introduced by "C" to whose testimony he evidently attaches much weight, *viz.*, Dionysius, the Areopagite, and Ambrose.

With reference to the former, he informs us that he was converted by the sermon of Paul in the Areopagus. The quotation from Dionysius, so-called Epistle to Demophylus, is unfortunate in this respect, that it strikingly represents one of the evils of the confessional—in granting absolution too easily to notorious offenders—instance recently, it is reported Carey, Brady, O'Donnell, etc. It is not denied that some of the worst criminals that have gone into eternity from the scaffold have been absolved beforehand. The effect of this as a sedative to the conscience, the knowledge that on such easy terms, it can be got, cannot be helpful to morality and good order. Demophylus, according to the showing of "C," had found fault with a priest for absolving an "impious sinner" who came to him "for the medicine of his vices." In this we conceive Demophylus was as his name indicates, "a true friend of the people." Yet Dionysius rates him severely in the extract given because he said anything to "the good priest" who had "justified the impious." We would have "pity on the penitent," as much as any, but infected characters, "impious sinners," as Dionysius calls this one, should remain at quarantine a good while ere a clean bill of health be given them. "C" adds, "the doctrine of Dionysius is wonderfully like ours." I am sorry for it. The principle and practice of making absolution easy with "impious sinners," or to use the expression of this father, "justifying the impious," is injurious in its influence on society, and the church. Speaking of the writings of Dionysius, he calls it "very old indeed," and twice over styles him "Paul's Convert." But this is all pure conjecture with no historical foundation to rest on.

1. The internal evidence is against it. (a) The high-flown style is so different from the beautiful simplicity of the apostolic age. (b) Peculiar theological terms, too, are employed which were not known till the fourth century. (c) The allusions to persons and events of later date. (d) The mystical and philosophical views brought out in certain of his works bear the stamp of the later outcome of Neo-Platonism that was associated with Proclus, who died A.D. 485.

2. This harmonizes with the time when the works of Dionysius were first spoken of. The stubborn fact cannot be got over that the works of this so-called apostolic father were never heard of till the conference of Constantinople, A.D. 533.

3. Though a bold attempt was made by Abbot Hilduin and others during the dark ages to identify Dionysius with St. Dennis of the third century, the patron saint of France; it also had to yield to the light

of more accurate research. Although certain Jesuit writers such as Halloix, Delrio, Natalis-Alexander, etc., clung to the first or third century theory, the more reliable and authoritative Roman Catholic theologians, such as Sirmond, Launoï, Morinus, Dallaens, Le-Noutry, etc., have candidly yielded the earlier and accepted the later chronology. The authorities are too numerous to mention, but can be given in detail if necessary.

St. Ambrose is the only other new father named and quoted from by "C" (born at Treves, 340, died at Milan 397).

We are surprised at Ambrose being quoted, who in other portions of his work goes against some of "C's" favourite dogmas—*e.g.*: On transubstantiation, Ambrose says: "Make this ascribed oblation reasonable and acceptable; which is the figure of the body and blood of our Lord Jesus Christ." ("Figura est corporis et sanguinis Domini nostri Jesu Christi"—Ambrosio Opera, tom II. De Sacramento, Lib., iv. cap. v., folio, ed. Bened., 1690.)

On purgatory, St. Ambrose says: "Death is a haven of rest, and makes not our condition worse, but, according as it finds every man, so it reserves him to the judgment to come"—De Bono Mortis, tom I., Lib. I., cap. iv., et cap. ii., Paris, 1686.

I have in reserve six other fuller quotations of like importance, as: "They are not involved in any trials or troubles. They begin to foresee the future glory, and soothing themselves with that consolation, to rest tranquilly in their mansions, attended by guardian angels." (Idem Lib. I., cap. xi., col. 408 409.) While recommending celibacy, he is silent on the Papal supremacy, and comes out against indulgences, the apostolic succession, the immaculate conception, and the primacy of Peter. We must therefore interpret his views on confession, in "C's" extract in the light of his recognized opinions on other questions. The second part of the passage quoted makes it harmless as an argument for auricular confession—"Are you ashamed to supplicate God, who knows you, when you are not ashamed to confess your sins to a man who does not know you?" The italics are "C's," not mine. Right glad are we that he has emphasized that clause. It goes to the "root of the matter. Again and again, in his previous, as in his present, communication, has "C" made the validity of the absolution depend on "moral dispositions" of the penitent. In No. 1 he said: "How should they remit, and how should they retain, unless they know the person's internal state?" Does not "C's" very quotation from Ambrose show the impossibility of any mere man knowing another's "internal state?" This were to exercise the prerogative of the great Heart-searcher, or of Him who knew all men, and needed not that any should give testimony of man, for he knew what was in man. (John ii. 24, 25) It would be a legitimate inference, from the language of St. Ambrose, to say that we might well be ashamed "to confess our sins to a man who does not know us." It is just at this very point that we can make a score again (to use "C's" expression) in the matter of Simon Magus, where he thought he caught us napping.

He (Dr. B.) thinks (says "C") St. Peter would have absolved him if he could." Well, certainly, from all that we are told of the Holy St. Peter, we could not think him less merciful than Dionysius, the Areopagite, and yet we find that unique character sharply chiding one who favoured this very course of keeping absolution from an "impious sinner," who came for the "medicine of his vices." The lenient course of Dionysius "in justifying the impious" is "wonderfully like ours" (says "C"). The stern course of Peter in refusing to remit the sin of Simon, "that impious sinner" (a course the opposite of the Areopagite's)—this is also "wonderfully like ours." He acted (says C) just as our priests would act to day." Are both right? This suggests another point. What is the reason assigned by "C" for Peter's delay in granting absolution? We have said that absolution cannot be given unless the penitent has the proper disposition. But how can Peter know this man's internal state? To know whether he has the proper disposition is to know the heart. He has already seen that in giving Simon baptism on profession of his faith, Peter, though under the guidance of the Holy Spirit in a fuller measure than any can be now, judged of this deceiver more favourably than he deserved. The after discovery of "his heart not being right with God" was not the result of his seeing into his heart—that is hid from mortal eyes. "The heart is perverse

above all things, and unsearchable, who can know it?" Jeremiah xvii. 9. But "out of the abundance of his heart" the sorcerer's mouth had spoken perverse things. What he said and did showed what he was. As Peter mistook in judging of his profession, he might too, in the matter of his confession. To say, then, that "a person's internal state," or whether he has "the proper disposition" must be known (as "C" has repeatedly brought out) ere absolution can be given, is equivalent to an indefinite postponement of it and an acknowledgment of its impossibility. As the Psalmist puts it (Psalms cxxxviii. 6), "Such knowledge is become wonderful to me; is it high and I cannot reach to it."

SPANISH CHRISTIAN CHURCH.

PRESBYTERIANISM IN ANDALUSIA.—COLLEGE AND MISSION STATIONS.

Thirty years ago, it seemed an utterly hopeless business to find an opening by which to get a copy of the Scriptures into Spain. The country lay enveloped in darkness—hermetically sealed. Every avenue, every door of entrance for the admission of divine truth was closed, as Mrs. Peddie shows in her "Days of the Second Reformation." All who had previously attempted to evangelize, such as Dr. Thompson, Dr. Rule and Lieut. Graydon, has one after another been expelled from the country by the orders of Queen Christina. In 1840 not a single missionary was left, so that Spain, "helpless and hopeless, sat desolate." It was under these circumstances that a few years after, a feeble effort was made to introduce a ray of light into the gloom which environs the whole peninsula.

In 1852, a Scotch seaman was about to sail from Leith to Cadiz. On hearing this, it occurred to Mr. and Mrs. Peddie that something might be done through the instrumentality of this man. The sailor was sent for, and went up to Edinburgh at once. He was asked if he would take some Spanish Bibles with him to Cadiz, and distribute them there. He assented most readily, even when he was told of the risk he ran in making such an attempt. A difficulty now arose. He was to leave in a day or two, and no copies of the Spanish Scriptures were to be had in Edinburgh. There was no time to apply to the British and Foreign Bible Society in London. The London Tract Society was written to in great haste to send a parcel of Spanish tracts, and these arrived just in time to be handed to John Boyne as his vessel was about to sail.

Months passed and nothing was heard of the brave sailor and the parcel he so courageously carried. Those who had entrusted the package to his care began to be anxious about his safety, when he appeared and told the following story: Before his vessel sailed from Cadiz, he was seized by a severe illness, and had to be left behind, while the ship proceeded on its farther out-bound voyage. He was long ill; but as soon as he was able, he returned to Leith, in a home-bound vessel. While on the voyage out to Cadiz, he had told the captain of the vessel about the tracts committed to his care for distribution in Spain. The captain volunteered to do the work himself; and he did so, but in his own peculiar and cautious Scotchman-like fashion. The captain took none with him on shore, but he told one party and another in Cadiz that good books could be got on board his vessel by any one who chose to go and take them. Within a very short time, the visits to the vessel for the "good books" became so numerous that not a tract was left behind, and so sped this first small missionary enterprise to Spain.

The Edinburgh friends were, of course, thankful for the promising beginning made, but disappointed that John Boyne was not again to return to Spain, and he knew of no other likely to take his place. This then was the commencement of a series of private efforts on the part of Mrs. Peddie and her friends to obtain an entrance for the Gospel into Spain, which ultimately proved successful. In 1854 this lady, her husband, the late Mr. Robert Peddie, and a few personal friends whom they had interested in the work succeeded in forming the

SPANISH EVANGELIZATION SOCIETY.

The Bible once introduced, produced fruit. Groups of persons met to study it, braving the terrors of the Spanish law. At last, in 1862, several young men who had been found with copies of the New Testament in their possession, were condemned to the galleys for life—a sentence which, through the intervention of

foreign nations, the Spanish government changed into one of expatriation. Amongst these exiles were Matamoros, Albama, Cabrera, Carrasco, Hernandez, Sauchez and others, some of whom settled in Gibraltar, while others went to Switzerland, where Matamoros died from the effects of long imprisonment in the foul dungeons of Granada. The others, by hard study, soon became duly qualified preachers of the Gospel. Several of them at last met in Gibraltar, in hopes of better days, and to be ready, when opportunity offered, to form a Spanish Reformed Church. Here these young men of their own accord adopted the Presbyterian form, translating as their own standard the Westminster Confession of Faith with slight modifications, and forming a small but essentially Presbyterian code of discipline. Scarcely had they completed this work when the revolution of 1868 burst the bonds and opened the door, and they were told by General Prim that they might enter Spain with their Bibles in their hands and preach its truths to others. They immediately entered Andalusia by Cadiz—a constituted Presbyterian Church. Soon after, Carasco came from Switzerland to Madrid where he was joined by a little band of followers who also adopted the Presbyterian form of church government. The two bodies soon united under one shorter confession, adopted by the Assembly which met in 1872 in Madrid, and took the name of the

SPANISH CHRISTIAN CHURCH,

some who preferred the Congregational system with drawing.

After twenty-nine years' work, since the formation of the Spanish Evangelization Society in Edinburgh we can say nothing here, except that in 1869 they commenced a training college in Seville which did good service for a time, but which, for various reasons, had to be given up. New labourers had in consequence to be prepared by the hard-worked foreign missionaries, in an unsatisfactory way, or at the College in Lausanne, which has nobly helped the cause of the Gospel in Spain. At last the Presbytery of Andalusia decided to throw itself on the Christian public of foreign countries for the support of a

THEOLOGICAL SEMINARY

where native pastors, evangelists, teachers and colporteurs might be trained for the special duties they would have to perform. In this they have at last been successful, for the General Assembly of the Presbyterian Church of Ireland, at its meeting in June last, agreed to the request of the Presbytery of Andalusia to appoint the Rev. Wm. Moore, of Dublin, to be President of the newly founded Theological College. Mr. Moore had formerly been a missionary of the Irish Presbyterian Church at Madrid for nearly five years, and had taken a leading part in laying the foundations of the Spanish Church, so that the influence of his work was still largely effective for good in that country. The young church is, therefore, to be congratulated in thus securing the services of one so well qualified in every way to superintend the studies of candidates for the ministry. Funds having been remitted from Scotland, Switzerland and other sources, premises were purchased in Cordova for the proposed College. It was afterward deemed better, however, for several reasons, to dispose of these premises, and to procure a site for the seminary in the quiet town of Puerto Santa Maria, on the coast near Cadiz, where are many Protestants, and where living is much cheaper than in Cordova.

But not only is Mr. Moore to be the head of the new college, he is also to be the successor of the Rev. Henry R. Duncan, as superintendent of the foreign agencies of the Spanish Evangelization Society. Mr. Duncan, after twelve years service, has been obliged, through ill health, to resign and seek rest in England. Before he left Cordova a few months ago, Mr. Moore visited Spain to see him and make arrangements both in regard to the Cordova pastorate and the affairs of the college. Everything being thus satisfactorily arranged between them, Mr. Duncan left for London, where he now resides, and Mr. Moore returned to Ireland to bring his wife and family to their new residence in Puerto Santa Maria. Meantime, an informal agreement has been made, that singly and unitedly, the Irish Presbyterian Church and the Spanish Evangelization Society shall co-operate in Spanish work. This co-operation of these two missionary agencies will, doubtless, prove the commencement of a new and better era in the prosecution of a common work, and give a powerful impulse to the cause of the Gospel

in that land. It is only right to say, however, before quitting this subject, that the Edinburgh Society, as such, had no intervention whatever in the formation of any

ECCLESIASTICAL ORGANISM,

much less has it influenced in any way the adoption of one or another form of church government. "Its agents," says Mr. Duncan, "of their own accord, and in harmony with the agents of other societies and churches which have work in Spain, have spontaneously taken part in the formation of a church which, while not rejecting foreign pastors who accept its creed and discipline, is essentially Spanish from top to bottom, having drawn up and fully discussed its own creeds and formularies and code of discipline. The society, having been composed of all evangelical bodies, and having on its committee laymen and ministers of a diversity of denominations; Presbyterian, Congregational, Episcopal, Baptist, etc. had no ecclesiastical colour of its own when the fundamental documents were prepared, and consequently, could impart no bias. The initiative has been from Spain entirely. The Spanish Christian Church, therefore, is purely Spanish." To complete the account of the work of the Spanish Evangelization Society, we have room to do little more at present than name the several stations, which are as follows:—

CORDOVA—in Andalusia, S. W. of Spain. It was here that the Rev. H. R. Duncan was pastor and superintendent of the foreign agencies of the Spanish Evangelization Society during the twelve years he resided in Spain. He was assisted by the Rev. José Pauly, a native of Madrid, and a licentiate of the Irish Presbyterian Church. There is a new chapel seated for about eighty people. The Sabbath school has an average attendance of sixty-three. Mr. Duncan having a knowledge of medicine, large numbers of patients used to come to consult him; and while he was seeing one, Senor Pauly read to the others who were waiting their turn. Many in this way heard the Gospel who would not have attended a chapel or school.

VILLA FRANCA—a new station twelve miles from Cordova, had been visited by Mr. Duncan and some earnest believers from Cordova. Meetings took place first in a private house, but at the earnest request of the people a regular mission was opened, and premises bought by an enthusiastic friend. The opening services took place on 1st November, 1882, when eighty were present in the room and as many in the halls leading into it. Many mass-goers on leaving confessed that they liked the doctrines taught. Mission services are held here by the Cordova agents.

SEVILLE—is a large city on the Guadalquivir, and is between Cordova and Cadiz. The Rev. Don Manrique Alonso is pastor and evangelist—has prosperous Bible schools under his charge. He recently published a Bible dictionary, which is said to be a great gain to Spanish literature. In addition to schools for boys and girls which are all full, there is an important night school. Senor Alonso itinerates also, and holds services on board ships in the river.

CADIZ.—The pastor and evangelist here is the Rev. Don Rafael Blanco. There are prosperous day schools for boys and girls, and a Sunday school attended by forty or fifty children and from sixteen to twenty adults. There is also a Sunday school for English children, and a service in English. The pastor holds meetings frequently in the surrounding villages.

UTRERA—was an offshoot from the station in Seville before it became a regular station. It is served by Don Camilo Calamita, who, with his wife, conducts a day school for boys and girls. There is a night school for adults under Senor Guterver, which is, in effect, an evangelistic service, and is attended by from forty-seven to fifty adults.

HUELVA—is a small seaport north of Cadiz. The Rev. Don Antonio Jimenes is pastor and evangelist. There is a boys' school taught by Mr. Johnston and two assistants, and a girls' school. There are mines in the neighbourhood to which frequent visits are made.

ESCORNAR—is a village with about 200 families. It is said to be almost entirely Protestant, with the exception of a few old people and the priest, all this having been effected by Don Juan Ruir Soper, the evangelist, and his predecessor, Senor Albama. There are thirty-one boys and thirty-seven girls attending its day schools, and the same number at the Sunday school.

LAS LINEAS.—Senor Hernandez acts as evangelist

here (unpaid). I have no particulars further to give about this station.

LORCA—is a large old town in the Province of Murcia, where premises have been rented for chapel, school rooms and dwelling houses for agents. Don Francisco Valls Corda, Bible reader, and colporteur is a devoted man who visits from house to house, and conducts small evangelistic services in private dwellings. This mission, the only one out of the Province of Andalusia, was recently accepted by Miss Van Loon, of Holland, who will in future support and manage this promising station. Lorca may in time become the centre for the evangelization of a large district of country trams being projected between it and Murcia, the capital, and a railway to Aguilas.

PUERTO SANTA MARIA—on the sea near Cadiz, is the seat of the new college. It contains a considerable number of Protestants, largely the result of the labours of the late Miss Ross. It was often visited by Mr. Duncan, Senor Blanco and Mr. Villiesid, agent of the U. P. Church of Scotland. There is a boys' school, attended by about 100 boys, and a girls' school with about the same number. A night class is attended by twenty young women. About 150 are present at the services in the evening. Some sixty of whom remain for prayer afterwards.

This mission also sends a Spanish

EVANGELICAL MONTHLY

gratuitously by book-post to the higher classes who cannot be reached by any other means. This periodical, the *Christian Messenger*, consists of sixteen pages, half being devoted to articles and news, and half to a commentary on the Epistles.

Spaniards and Portuguese visiting British ports are supplied with copies of the Scriptures and tracts by the same agency. And still the whole expenditure for all this work, including the expense of raising the funds and management, amounts to only some £2,000 sterling yearly. But what a heavy responsibility this entails upon Mrs. Peddie, who has to secure over £100 every month whatever funds may be coming in, and at times more than twice that sum. And at this work she has persevered for the last thirty years! She publishes *The Evangelical Advocate and Protestant Witness*, monthly magazine of Christian life and work which, including postage, costs only 3s. 6d. per annum; and *Times of Refreshing in Spain*, a quarterly, price one shilling—both excellent periodicals. Her address is 2 Mardale Crescent, Merchiston, Edinburgh.

Paris, 18th Dec., 1883.

T. H.

WHAT'S IN A NAME?

It is impossible not to notice the frequent and improper use of the term "Dissenters" by many Anglicans who ought to know better. Whatever significance this term may have in England, where the Episcopal is the national Church, it can have none whatever in the changed circumstances of Canada. For, of course, a "dissenter" simply means one who "dissents" from the Established Church—and it must be remembered that north of the Tweed, Episcopalians are "dissenters" just as much as Presbyterians are south of it; which makes it the more curiously inappropriate, when they apply the term, as they often do, to Presbyterians! For the Presbyterian Church of Scotland has as old and as honourable a history as the Episcopal Church of England, and Presbyterians are as loyal to their own form of Church government, and as much convinced of its Scriptural character as Episcopalians can be concerning theirs.

But in Canada we have no State Church; consequently, here, the term "dissenter" is entirely out of place, and it becomes all good citizens to act and speak accordingly, in a population of such mingled origin and varied religious views where all must be recognized as having equal rights. Neither in word nor act should any denomination imply a fancied superiority over any other. Even as regards the Church of England and the churches which were originally formed by "dissent" from it there is, as a matter of fact, no dissent in Canada. For Baptists, Congregationalists, Methodists, find themselves in this country simply members of the churches to which their forefathers belonged, and which have been transplanted to this new soil, side by side with the parent organization, having already an honourable record of their own. Their members are simply loyal to the churches to which they owe all their religious training, and have no conscious idea of "dissent" from any other. It is not the part of sensible men to shut their eyes, like

ostriches, to the facts, and think they maintain any position by ignoring these! And it is time that, in a mixed population like ours, all contentious watchword should be abandoned, and that Christians, though differing, should "love as brethren." No true and loving Christian can do otherwise than love and revere the venerable Church of England—the Church of Butler and Leighton, of Simeon and Wilberforce—just as we expect all true Christians to love and honour the equally venerable Church of Scotland—the Church of Knox and Rutherford, of Chalmers and Macleod. But no Episcopalian will gain respect for his Church by arrogantly styling it "the Church," when it is only one of the churches, and thus insolently attempting to unchurch those who are as truly members of Christ's Church as he. Some of them, of course, do set up even such a pretention as this, but they will never make it more by thus begging the whole question at issue, in a convenient phraseology.

The word "Churchman" is another phrase which many Episcopalian laymen most incorrectly apply to themselves. In its primary and proper application, the word means an ecclesiastical dignitary of some degree, so that a "lay churchman" is as much a contradiction in terms as a "clerical layman" would be, in addition to the arrogance of its implied distinction. It is quite true that rational Christian men should give up *usus loquendi* which are alike an offence against good sense, good taste, good feelings, and the "Communion of Saints." A. M.

IN MEMORIAM.

MRS. CHRISTENA CAMERON M'KENZIE.

Died on the evening of Monday, January 7th, 1884, at the family residence, Ingersoll, Christena Cameron, wife of the Rev. D. McKenzie, in the seventy-fourth year of her age.

Born and educated in Inverness, Scotland, she, in company with one brother and four sisters, came to Canada in May, 1836, and settled near St. Thomas, Elgin county. In November, 1838, she was married to the Rev. D. McKenzie, who was then the only Presbyterian minister in the western part of Ontario. For forty-seven years she enjoyed unbroken health and only for a very few months has she suffered any pain.

She was a remarkable woman in all the good qualities that adorn the Christian life—submissive and patient in suffering, strong in faith, possessing a loving spirit that cherished no enmity—a warm, loving heart, ever ready to sympathize with those in need. Her piety was of a calm and placid type, yet deep and genuine, manifesting itself in deeds of self-denial and kindness. By her exemplary conduct in the home, society and church she witnessed a good confession. In the hour of death as in life her faith and hope were in the Lord, hence she was resigned, peaceful and happy; thus she died, as she lived, in the calmness and sweetness of an assured trust in Christ.

Leaving a husband and five children to mourn her departure, she fell asleep in Christ, awaiting the resurrection of the just. Her remains were borne by loving hands and laid beside that of two loved children who went before her, in the quiet grave-yard at North Embro.

THE Niger Mission reports 4000 souls as under regular Christian instruction. On one occasion Archbishop Johnson was invited to preach the Gospel in a heathen village, where he found 500 people waiting to hear him.

THE trial of the ring-leaders in the disturbances that took place in Newfoundland a few weeks ago is still proceeding. Feeling runs high. The antagonism between Orange and Green could not be more bitter in the most excited parts of Ireland itself, than it is at present in Newfoundland. Whatever may be doubtful, there is no room for uncertainty on this point. To arrive at the truth as to who were the aggressors, who first fired the fatal shots, is at present almost an impossibility. The witnesses for the Crown swore positively that the Roman Catholics were the first to make the attack, and the witnesses for the defence testify with equal certainty, that the Orangemen were the aggressors in the fatal fray. However the trial may result, it will not tend to soften the animosity of the contending factions. The unfortunate outbreak will leave rankling memories. When people violate the law and are reckless of human life, it is beside the mark to plead religious zeal as an excuse. Law must make itself respected by firmly and impartially suppressing disorder from whatever body it comes.

MISSION NOTES.

A CANTON missionary stated as the result of many years of observant note-taking, that many families of whom he knew, spent two-fifths of all their income for idolatrous purposes. "In the Deccan and Southern India," says the editor of the *Indian Methodist Watchman*, after four years' observation, "the ordinary heathen pays fully two-fifths of all his income for various idolatrous purposes. Gifts to the gods, gifts to the priests, the poor mendicant (?), marriages, feasts, special offerings for success in an undertaking, in times of sickness, etc., etc. The heathen as a body are no doubt poor. But the Gospel of Jesus Christ, well supported in New Testament simplicity, is actually a great economy to the heathen of any land. In hundreds of villages we know of, with less than 200 houses, the tobacco and toddy would more than support a married native preacher, at the average cost of living in each village. Could we see one generation of missionaries empty handed as Christ and the apostles, and full of the Holy Ghost and power, we should see an indigenous Christianity well supported by the Christianized heathen. We have so much Westernism in our modern Gospel, and such a Gospel the heathen can't support."—*Illustrated Mss. Paper.*

THE liberality of converts to Christianity in heathen lands, affords a strong argument in favour of increased effort on the part of the Christian Church to sustain missionary enterprise. The following, relative to the Calaba mission, from the *Missionary Record* of the United Presbyterian Church is one of many similar instances that might be given:—The treasurer has received notice of a contribution from the small native congregation of Adilabo which is sent home as usual in the form of palm oil, and which will amount to about £45. Another contribution has also been received from Creek Town, amounting in all to £156, 15s. 10d. Of this £89, 11s. 11d. has been raised in the form of ordinary collections, and goes therefore into our Foreign Mission Fund as a contribution towards the support of Creek Town station. The other portion of the sum sent home, amounting to £67, 3s. 11d. is a contribution towards the cost of the church. In connection with this it may be mentioned that the church at Creek Town cost about £1,700, of which £400 was given by the Board as a grant, and £444 was advanced as a loan, while the remainder was to be raised by the people, either from among themselves, or from friends at a distance. The people raised their proportion in a very short time, and at the close of last year they had also paid off the loan of £444, with the exception of £5, 15s. 11d. The contribution they have now sent, not only pays this small balance, but also repays £61, 8s. of the £400 which was given as a grant. The Creek Town people, we understand, are resolved to repay the whole of the £400. Surely they are deserving of no ordinary praise.

JOHAN KESHEWA RAO TAYADE, a high caste Maratha, has been brought to the knowledge of the truth as it is in Jesus in a very wonderful manner. Some time ago his family priest—of course a Brahmin—persuaded him that somehow or other he, Keshewa Rao, had come under the influence of the planet, *Saturn*, and that for seven years he, Keshewa Rao, would be afflicted by "the lame planet;" for Saturn is described in Hindu astrology as such, on account of the length of time he takes to go around the sun—thirty years! The poor lad—for he is only between seventeen and eighteen years of age—became very sad and disconsolate. While in this state he found his way to Mungl Pathan, on the Godavari, at the last annual fair in March last. He came to our preaching place very often, heard the Gospel attentively, and thought it was a much more bright and cheerful system of religion than the one in which he had been brought up from his childhood. He resolved to embrace the truth as it is in Jesus, then and there; but we thought that he should go to Bethel, near Jalna, learn more of Christianity, and then avow his faith in Jesus. He did so, and seldom have I seen a more diligent, patient, persevering, and painstaking inquirer than this youth. He is now familiar with the Gospels and the grand truths they contain. He was baptized on the 30th of last May, in connection with our morning service, after undergoing a searching examination in the grand doctrines of our holy religion. He is diligently prosecuting his studies in connection with our Bethel scheme, and in process of time, I trust, he will become a useful medical catechist amongst his fellow-countrymen.—*Rev. Narayan Shishadri.*

FROM THE PRESIDENT

OF RAYLOR UNIVERSITY.

"Independence, Texas, Sept. 23, 1882.

Gentlemen:

Ayer's Hair Vigor

Has been used in my household for three seasons—

- 1st. To prevent falling out of the hair.
2d. To prevent too rapid change of color.
3d. As a dressing.

It has given me satisfaction in every instance. Yours respectfully,

WM. CAREY CRANE."

AYER'S HAIR VIGOR is entirely free from uncleanly, dangerous, or objectionable substances. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and, at the same time, a very superior and desirable dressing.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

A WONDERFUL PLAN.

OF THE GREATEST INTEREST TO BIBLE STUDENTS, PERHAPS SOME OF OUR READERS WOULD LIKE TO TRY THEIR SKILL.

There is a very well gotten-up monthly paper called the Ladies' Journal, published at Toronto. Each issue consists of 20 pages of very interesting information for ladies; two pages of full-size music; large illustrations of the latest English and American fashions, one or two short stories; household hints, etc.; altogether one of the best publications for the money (being only fifty cents for one year's subscription) that we know of.

SILVER TEA SET OF SIX PIECES;

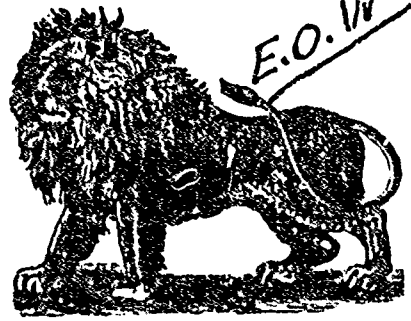
second, a VALUABLE GOLD HUNTING CASE GENTLEMAN WATCH; third, an EXTRA FINE GOLD HUNTING CASE LADIES' WATCH; fourth, a LADIES' COIN SILVER HUNTING CASE WATCH; fifth, a GENTLEMAN'S COIN SILVER HUNTING CASE WATCH. Including the beautiful articles just mentioned, they give THIRTY-THREE very valuable prizes, consisting of watches, varying in value from \$50 down to \$7, Silver Plated Dinner and Tea Knives, Tea Spoons, Rings, Books, etc., to the first thirty-three persons who send correct answers to the following Bible problems.

- I.—Who is the first Prophet named in the Bible?
II.—Who is the first King named in the Bible?
III.—Who is the first Judge named in the Bible?

Each person competing must send FIFTY CENTS with their answers, for which the Ladies' Journal will be sent to any desired address for one year. Each question must be answered correctly in order to secure a prize. The competition will only remain open till 20th February. The names and addresses of prize winners, together with the correct answers, will be published in the March issue of the Ladies' Journal. The publisher says the prizes will be awarded without favour or partiality. If any of our readers think of competing, the address is Editor Ladies' Journal, Toronto, Canada. A large sum of money must have been spent in obtaining these prizes, and the publisher says "It is only in order to get the Journal talked about, and to interest people in the study of the Bible that these prizes are offered." These questions are submitted by the Rev. E. B. Harper, D.D., a leading minister of the Canada Methodist Church. Names and address of prize winners in former competition are given in the February number of the Journal. Remittances had better be made by post-office order, scrip or small coin.

C. A. Livingstone, Pottsville, says: "I have much pleasure in recommending Dr. Thomas' Eclectric Oil, having used it myself, and having seen it for some time. In my own case I will say that it is the best preparation I have ever tried for rheumatism."

IMMOLATION SALE.



OUR ENTIRE STOCK, Clothing, Dry Goods, Carpets, Blankets, Mantles and Millinery, ALL AT COST.

R. Walker & Sons 33, 35 & 37 KING ST. EAST, TORONTO.

GARDEN AND FARM TOPICS

By PETER HENDERSON, is a New Book of 320 pages, handsomely bound in cloth, containing... PETER HENDERSON & CO., SEEDSMEN & FLORISTS, 33 & 37 Cortlandt St., NEW YORK.



My Vegetable and Flower Seed Catalogue for 1884, the result of thirty years' experience as a Seed Grower, will be sent free to all who apply. All my Seed is warranted to be fresh and true to name.

WESTMAN & BAKER, 129 Bay Street, Toronto, MACHINISTS, IMPROVED GORDON PRESSES.

KILGOUR BROTHERS, Manufacturers and Printers. PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, SEA CAD DIES, TWINES, ETC.

GIVEN AWAY! The undersigned, having decided to go out of the music trade, have resolved to offer to every bona fide reader of THE CANADA PRESBYTERIAN... DONT YOU READ THIS.

W. H. FERGUSON, CARPENTER, 18 Bay Street, corner Melinda, Toronto.

R. MERRYFIELD, PRACTICAL BOOT & SHOE MAKER, THE OLD STAND 374 YONGE STREET.

TRADE-MARKS, PATENTS, PRINTS, LABELS, COPY-RIGHTS, DESIGNS, RE-ISSUES.

THE QUEEN PROTECTOR. Simply a treasure to the ladies. Protects the underclothing. Is simple, comfortable, durable, and money-saving.

SEND FIVE CENTS and get a sample copy of TRUTH, the best page Weekly Magazine published. See the big list of books given FREE to each yearly subscriber and clubber.

STANDARD LIFE ASSURANCE COY., OF EDINBURGH. Head Office for Canada, Montreal.

THE STANDARD maintains a high record for its liberal treatment to Policy holders, and for its prompt settlement of claims; whilst its rates are as low as those of American and other companies.

DAKOTA MINNESOTA THE CHICAGO & NORTHWESTERN RAILWAY now has for sale nearly 1,000,000 ACRES of the CHOICE land... LANDS.

THE FLORAL WORLD, Rodger, MacLay & Co's PRIZE MEDAL TOILET SOAPS.

Rodger, MacLay & Co's PRIZE MEDAL TOILET SOAPS are delicately perfumed and for emolliency and lasting qualities are unsurpassed. ASK FOR RODGER, MACLAY & CO'S LAUNDRY SOAPS.

Dry Goods. SPECIAL AND IMPORTANT SALE OF Fine Table Linen. JOHN CATTO & CO. Offer for sale a very large lot of Fine and Extra Fine Double Damask Tablecloths, NAPKINS, TRAY CLOTHS, DOVLIES, and SLIPS, in the following sizes, at SPECIAL PRICES!

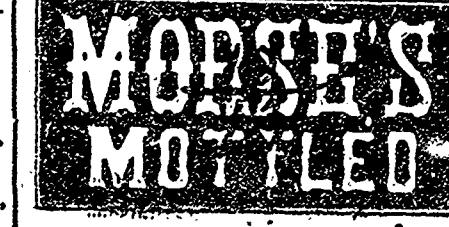
Wyld, Broek & Darling, IMPORTERS AND DEALERS IN DOMESTIC, BRITISH AND FOREIGN Woollens and General Dry Goods.

SOLID FACTS. THE GREATEST BLANKET IN THE CITY OF TORONTO. \$3.75 A PAIR, WORTH \$5.00.

DAVID MILLAR, Life Assurance Company. The SUN is a purely Canadian Company. It has large assets and surplus. Its profits are equitably divided, and are increased with the payment of every premium.

PENSIONS for any disabled man to New York. BINGHAM, Attorney, Washington, D. C.

Gold Watch Free. The publishers of the Capitol City Home Guest, the well known illustrated Family Magazine, make the following liberal offer...



THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
Office—No. 5 JORDAN ST., TORONTO.ADVERTISING TERMS.—Under 3 months, 10 cents per line
per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year,
\$3.00. No advertisements charged at less than 4 lines. None other
than unobjectionable advertisements taken.NOW READY.
International Scheme of Lessons
FOR 1884.Specially adapted for Presbyterian Sabbath Schools.
MAILED FREE FOR 60C. PER 100.C. BLACKETT ROBINSON,
5 JORDAN ST., TORONTO. PUBLISHER.

TORONTO, WEDNESDAY, JANUARY 30, 1884.

AN "Old Subscriber," Falkirk P. O., remits us \$2 for 1883, but without name. In order to give credit to the proper person, will our correspondent kindly favour us with his name?

We regard the Augmentation movement as a crucial test of two things. It tests our Presbyterianism. If any number of the larger and wealthier congregations refuse to carry out the scheme, then just in the proportion in which they refuse we are congregational, not Presbyterian. According to our own theory we are an ecclesiastical unit. This Augmentation Scheme will show whether we are a unit or a number of congregations each working for itself. The scheme is also a test of our vital Godliness. A church that refuses to support the Gospel has very little religion in it. We can easily understand good men differing as to whether we should have six colleges or three. We know some good liberal men who are not much in favour of endowments. Their theory is that colleges should be supported directly by God's people from year to year. Men may differ on many other points and be very good God fearing men, but the church member who refuses to give his means for the support of the Gospel thereby proves that he has little or no real interest in the matter.

A CONGREGATION "out west," in the neighbouring Republic wants a minister. He must be "young, dis-cruet, scholarly, sociable, pious, popular and magnetic, and must have a wife of similar qualities." The salary is not stated, but most likely, it will run somewhere about \$300 a year. Congregations on the look-out for all these good qualities in their minister, usually pay about that amount. At least they do so over here. No doubt when this discreet, scholarly, sociable, pious, popular, magnetic young man turns up some of the office bearers will remind him that he must not be proud though he has such a handsome salary. Quite likely there will be a donation party at his house to spend the evening and leave a few things they could find use for at home. While the party is going on, each of the women will manage to tell the minister's wife that she got it up. At the end of the year the donations will be counted out of the salary. Quite likely half the remainder will be made up by "sociables." The minister and his wife must attend of course, if not, somebody might raise the cry that he is "not liked." Then of course he might die. Most sensible men would rather die than live on these terms.

We predict that Erskine Church, Toronto, will be re-built and re-opened within ten months. We further predict, that when re-built and re-opened the congregation will be in as good a financial position as they were before their beautiful church was burned. And we still further predict, that when the new building is up and re-opened and as nearly paid for as the old one was, not a girl, woman or child in Erskine Church will be one cent the poorer. All these predictions we make because Presbyterianism is a lively thing when stirred up. Eleven years ago Queen's University was not in a very flourishing condition, to put the matter

mildly. Mr. Sandfield Macdonald cut off their Provincial grant. People who did not understand Presbyterianism said Queen's would die. In a very short time, the old university had more life than ever. If the Legislature had increased the grant, Queen's might have died; but the last way to kill a Presbyterian institution is to prod it. Why one of the most active congregations in our body should have been so vigorously stirred up is a mystery none of us can solve. It would be easy to name twenty congregations that seem to need such discipline more. Still the trial may be overruled for good. Other congregations will help, and the brotherly feeling shown will go a long way in offsetting the loss and trouble caused by the fire.

We notice that in a case before one of our western Presbyteries last week one of the parties was represented by a member of the Toronto bar. This is not an innovation but rather the revival of an old custom which prevailed in at least one of the branches of the United Church many years ago. Dr. Reid may probably remember a case away back in '42 or '43 in which Chief Justice Hazerty, then a young member of the bar appeared for one of the parties. It is greatly to be hoped that no attempt will be made to revive the practice. So long as the lawyer is an elder of our own Church and a gentleman of acknowledged position and good standing, as was the case last week, no difficulty might arise. Few members of the bar, however, are elders. If it is known that one of the parties is to be represented by counsel, the other in most cases would also have counsel, and the Church courts would soon have legal gentlemen practising in them that are not elders and not very likely to be. A Presbytery is defined in the books to be a spiritual court. The spirituality would not be much increased by letting in any legal practitioner who might be willing to earn a small fee. If any lawyer is not allowed to appear then the Presbytery must sit in judgment on the counsel before beginning the case. The more the matter is considered the more objections to the practice multiply.

MORAL LEGISLATION.

BY many people it is considered that in countries enjoying responsible government there must of necessity be different political parties. Partyism has its advantages, but it is not an unmixed good. The one party acts as a check on the other, and neither can perpetrate a great wrong against national interests without the other exposing and denouncing it. Party, however, should be a means and not an end. When it becomes tyrannous it ceases to be safe for the welfare of the commonwealth. But for party exigencies there are men representing constituencies in Parliament who could never otherwise have a place in the councils of the nation. There are cases where personal fitness does not enter into the calculation. All other considerations are subordinated to the supreme requirements of professional politics. Not the best man, but the one who can carry the largest party vote in the constituency is purposely selected and supported. By these means the public life of the country is dishonoured and degraded, and its true interests are imperilled by sending men to Parliament who would do less harm if they were permitted to stay at home.

Another evil of rabid partyism is that when questions which ought to receive consideration exclusively on their merits, questions of vital moment to the moral and social well-being of the people, are introduced it is almost invariably the case that the decision will mainly depend on whether they are submitted by members sitting on the right or left of the speaker. However keen the contention may be on questions of policy, it ought to be understood that all matters pertaining to moral and social order should be discussed solely on their merits. Such a mutual understanding would be a striking novelty in Canadian parliamentary debate. Individual members may give up for party what was meant for mankind, but when Parliament after Parliament does the same thing it amounts to a national calamity.

A striking example of what is meant may be seen in the fate of the measure introduced year after year in the Dominion Legislature by Mr. Charleton, member for North Norfolk, to make seduction under false pretence a criminal offence. Last year it carried by a majority in the House of Commons but was subsequently rejected by the Senate. Again Mr. Charleton

has given notice that he will reintroduce the Bill during the present session. It will again come up for discussion. Although the present House is somewhat different in personnel from the last it is likely to receive a large vote this time.

It is conceded that the measure of last session ought to be modified in some respects. The clause relating to the teaching profession gave offence to many who but for this would have been both warm and worthy supporters of the proposed legislation. If this change is made, outside the charmed circle of extreme partisanship, the Bill will receive the hearty support of all who desire the protection of virtue.

It is not without significance that in the past those who have opposed making seduction an offence punishable by imprisonment, it has never been seriously argued that such a measure would not have a deterrent effect on those who gloried in the ruin of youthful virtue. The fearful results of an occasional case of blackmailing have been brought on with overflowing unction as if Canadian law were as powerless to punish the blackmailers as it has been hitherto to mete out adequate justice to the heartless libertines who blight young lives for their unhallowed pastime. When Mr. Charleton's Bill comes up for a second reading let the assembled wisdom of the nation get out of the party ruts for once. Let Conservatives seek to conserve the homes of Canada from the ruthless spoiler and let Reformers vote for a reform for which a virtuous nation will bless them.

PRISON REFORM.

THIS is the age of conventions. All plans struggle for organization. Every industry has its association; every interest its combination. Art, science, literature, have their representative conclaves. Every imaginable ism meets in conference. There is a bewildering multiplicity of united effort seeking to influence the public mind and to promote the ends contemplated by associated workers. Many organizations have their *raison d'être* merely in the fact that they afford a convenient safety-valve for the escape of purposeless crotchets and the diffusion of pent-up but innocuous oratory. Amid the endless round of conferences and conventions, it is no wonder that average citizens who have their business, and domestic and social duties claiming attention, pass unheeded what they are too apt to consider the prosy deliberations of many so-called conventions that seem of absorbing importance to those who assist at them but of little interest to any others.

It would be a mistake, however, to class all public gatherings under such a category. The other week, a significant conference was held in Toronto which has by no means attracted the attention it deserved. It was a meeting of philanthropists and experts, whose deliberations have a most important bearing on one of the most vital questions pertaining to our modern civilization. The subjects discussed in conference related to Prison Reform. It was held under the auspices of the Prisoners' Aid Association, a most useful institution of comparatively recent formation doing a noble, Christian and humane work with a commendable degree of unostentatious directness.

The tendency of the age is to treat evil-doers as special pets to be coddled and fussed over. Instances of sentimental gush are not wanting, especially among our American neighbours, who in certain cases oscillate between idolizing criminals and consigning them to the swift penalty and short shrift of irresponsible Judge Lynch. The general tone of the Toronto conference was decidedly healthy. There was a praiseworthy absence of the maudlin sentiment that moons over the misdeeds of the unfortunate offender, and there were noteworthy and manly utterances recognizing the fact that crime ever carries with it penalties that the righteous Governor of this universe has inseparably attached to its commission.

The conference had the merit of being thoroughly practical. It dealt with facts rather than theories. The latest available criminal statistics of this Province showed that 9620 had been imprisoned in Ontario, and of these were 522 boys and 262 girls, a fact sufficient to cause all right-thinking people serious reflection.

There were certain other facts connected with the question, so self-evident that they statement occasioned no difference of opinion. There was perfect unanimity as to the most prolific cause of crime, viz., intemperance. The same unanimity prevailed as to

the urgent necessity of the separation of the non-criminal, or of those entering on a career of crime, from the society of the confirmed criminal class. The painful fact was elicited that in many if not most of the country gaols there were no facilities for this needful separation. Strong things were said on this point, but there was, there can be, no exaggeration, even in the strongest expression.

A valuable paper was contributed by the assistant lady superintendent of the Mercer Institute. She is perfectly correct in her opinion that short terms of imprisonment are powerless to effect the desired reclamation of the vicious. This is also a question that calls for immediate attention.

One other special point was made, and the good work done by the Prisoners' Aid Association enforces the recommendation, that kindred societies for the care of discharged prisoners and helping them solely in a manner that will enable them to help them to step from their dead selves to better things. Here is a field for good doing that will be fruitful in blessed results.

PETITION FOR AN AMENDMENT OF THE CIVIL LAW OF THE SABBATH.

SIR,—Will you permit me through the columns of THE CANADA PRESBYTERIAN to call the attention of Presbytery clerks and all friends of Sabbath observance, to the petition now being printed and circulated, and which will be in the hands of Presbytery clerks forthwith, for distribution throughout the congregations of the Church for signature. Joint action has been agreed upon, and an amendment of the civil law of the Sabbath is to be asked for. Prompt action is necessary as regards getting petitions signed, and forwarded to Ottawa. As a rule it is desirable that each petition be sent to the member who represents the constituency from which it comes, to be by him presented to the House. The reason for this is so obvious that it needs no explanation. The sooner the petitions are forwarded the better. The Assembly's Committee hope that it is only necessary to call attention to the Assembly's directions to Presbytery clerks in this matter, Appendix p. 164.

W. T. McMULLEN,
Woodstock, Joint Convener of Committee
Jan 25th, 1884. on Sabbath Observance.

P.S.—The petition is to be signed in duplicate—one to the Commons and one to the Senate.

AUGMENTATION OF STIPENDS.

In reply to some questions that have been asked regarding the envelopes furnished for the purpose of making contributions for the Augmentation Fund, I may state:—

1. That the envelopes are intended for *this year's* contribution only, and no contributor is understood to be pledged to give the same amount annually.
2. Contributions made by envelope are intended to be put into the collection plate, or sent to the treasurer of the congregation, and to be forwarded, by him to the Rev. Dr. Reid, Toronto.
- 3 It is very desirable that contributions should reach Dr. Reid, at latest, early in March, so that the committee, which will meet about the end of that month, may know on what basis to make payments for the half year ending 31st March.

Toronto, 26th Jan., 1884. D. J. MACDONNELL.

ACKNOWLEDGMENT.—Rev. C. E. Amaron acknowledges with thanks, the sum of \$10 for the Ditchfield French Church, from a friend in Fergus, Ontario, whose name he cannot make out.

ACKNOWLEDGMENTS—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: A thank-offering from D. for French Evangelization, \$3, also Mission to the Jews \$2; A Friend, Youngsville, for Home Mission, \$2. A. C., Toronto, for McCall Mission, Paris, France, \$1.

LOOKING out upon the mission field of Northern Persia, we see forty missionaries occupying the chief centres, and about a hundred out-stations clustered around; there are nearly two hundred native assistants aiding to man these centres and out-stations, and nearly two thousand communicants located at these points, so as to form an excellent leaven for the whole mass. And there is an open door to the Gospel in every house in all this great field.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VI.

Feb. 19, 1884. } THE CONVERSION OF LYDIA. { Acts 16 11-24.

GOLDEN TEXT.—"Whose heart the Lord opened that she attended unto the things which were spoken of Paul."—Acts 16: 14.

TIME.—A. D. 52. Directly following the events of last lesson; probably a year had elapsed since starting on this journey.

PLACE.—Philippi, in Macedonia. Notes and Comments.—Ver 11. "Therefore:" because of the vision. "Loosing:" Rev. "setting sail." "Straight course:" they had a favourable wind, by which they were only two days from Troas to Neapolis, whereas five days were taken on the return voyage from Philippi. "Samothracia," an island eight miles long, six broad, in the Egean Sea. "Neapolis:" sixty-five miles further on the mainland coast, ten miles from Philippi. They did not remain at either of these places going or returning.

Ver. 12. "Philippi:" a city of Macedonia. "It took its name from its founder, Philip, the father of Alexander; prominent in secular history as the scene of the great battle which sealed the fate of the Roman Republic—Brutus and Cassius being defeated by Augustus and Antony. "The chief city:" rather, the first, or as the Rev. has it, "the first of the district," for the idea is, not that it was the capital or principal place; but, as the cry had been from Macedonia, they had pushed on not tarrying until they reached this, the first city in Macedonia. "A colony:" the Roman colony was a kind of miniature Rome with all the privileges and governmental order of the imperial city; its magistrates bore the Roman titles. The Romans planted here were the soldiers of Antony sent by Augustus. The events which befel the apostle at Philippi were directly connected with the privileges of the place and with Paul's own privileges as a Roman citizen.

Ver. 13. The company had been in the city certain days, and now "on the Sabbath" they go out to a river side, the Gangas, in all probability, though some have supposed the Strymon. "Prayer went to be made:" if Paul looked for a synagogue he did not find one, but he did find that a little company, chiefly, if not altogether women met for prayer, either in a small temporary building such as were sometimes so used, or simply at a certain spot by the river, and to these women they spoke, a small, unpromising beginning, but from this mustard seed grew the precious harvest of a flourishing church. So did the Master speak to the woman of Samaria.

Ver. 14. We now have the first fruits of the work in Europe; not very much, but what a harvest has followed. "Lydia:" probably so called from the country from which she came. Thyatira was a city of Lydia, in Asia Minor. "A seller of purple:" purple dyes or cloth, the colour was obtained from a shell fish, the inhabitants of Thyatira inherited the reputation of the Tyrians for this colour, so extravagantly valued at that time. "Worshipped God:" she was a proselyte. "Opened:" the heart has eyes, Eph. 1: 18; they are naturally closed, it is only God who can open them. "Lord opened:" by His spirit, made her willing to hear, and ready to receive. "The things spoken by Paul:" the way of salvation through Jesus. It appears to have been a quiet conversation rather than a preaching.

Ver. 15. Baptized: "having received the truth she made a public profession of her faith, she was not ashamed of Jesus. "Household:" we have in this chapter another instance of the baptism of a household; one also in ver. 33; in ch. 10: 2, 44-48, and in 1 Cor. 1: 16, not to press 16, 15 of the same epistle; how any one not wedded to a theory, and looking at the narrative through the medium of that theory, can argue that there were not children in any of these families, or that they were not included in the rite, it is impossible to conceive. Would not the Jews who circumcised their infants, and the Gentiles who purified them by water naturally present them for baptism, surely yes, and have we the shadow of a hint that they were forbidden to do so? no! one. "If—faithful—come into my house:" a modest petition, humble and earnest, her heart was drawn out towards those who had given her spiritual things and she would minister to them of her temporal things: see 2 Kings 4: 8-10. "Constrained:" would take no refusal, as in Luke 24: 29, the disciples and the Master.

Ver. 16. "As we went to prayer:" not on the same day, Paul and his companions spent several Sabbaths in Philippi. "Spirit of divination:" or of Python, the name of the serpent at Delphi killed by Apollo (so mythology teaches), it afterwards became the name of soothsayers, especially of those who practised ventriloquism. The people thought that a God dwelt within her. Paul saw only one possessed by an unclean spirit, a demoniac; she was a mixture of fraud, clairvoyance, insanity, and devil. "Gains by Soothsaying:" pretending to foretell, for this money was paid to her masters. Irreligion encourages such gain, religion forbids it.

Ver. 17. "Followed—cried:" close and frequently, to passers by. "These men:" etc. So the demons recognized and trembled at Jesus. Matt. 8: 29; Mark, 3: 11, etc. "Way of Salvation:" or of safety, as the populace would understand.

Ver. 18. For the honour of the Master it was needful to stop this lest it might be supposed that Paul had dealings with this spirit, he was "grieved," not for himself but for Him whose name he bore. "In the name of:" Paul, like Peter, performed his miracles in the name of Jesus, they would not be supposed to be working by their own power. "Come out of her:" it was a real deliverance from the evil one. We are not told, but probably the deliverance was

completed by the damsel's conversion, entering into the liberty of Jesus Christ.

Ver. 19. Here the *love of gain* comes in, not the first time the early church had confronted it. See ch. 5: 1-11; 8: 18; not the last, 19: 25; 24: 26. And since those days it has not lost power nor evil influence. These "masters" were willing that the girl should continue a demoniac rather than that their "gains" had gone. "Caught Paul and Silas:" the leaders, Luke and Timothy being only subordinates appear to have been left unmolested. "Market place" in Greek cities, the centre of social life, there sat the magistrates for the transaction of legal business.

Vers. 20, 21. "Jews:" a term of contempt used to prejudice the magistrates and people, the Jews were in exceeding bad odour just then, they had lately been banished from Rome by Claudius. "Trouble our city:" this the ostensible, loss of gain the real, ground of their action. "Customs not lawful:" Judaism was permitted, but its followers, were not allowed to propagate their religion, pagans were expressly forbidden under heavy penalties to undergo circumcision. Christianity was looked upon as a form of Judaism. "Being Romans:" another artful appeal to patriotic prejudices.

Ver. 22. This was sufficient. "The multitude:" easily moved as mobs generally are. "Magistrates:" to please the people, so Fitea scourged and delivered Jesus. "Sent—commanded to beat:" Rev. "with rods." Roman scourging was very severe. "Thrice was I beaten with rods," says Paul. 1 Cor. 11: 25. Perhaps in the tumult Paul and Silas had no opportunity to claim their Roman citizenship.

Vers. 23, 24. "Many stripes:" the law of Moses mercifully limited punishment. The Roman law did not; Paul said, 1 Thess. 2: 2. They were "shamefully entreated." "Prison—charging:" as if they were dangerous criminals. "Inner prison:" a dungeon, probably a dark cold cell from which light and air were excluded. "Stocks:" a heavy piece of wood with holes into which the feet were put, and stretched apart from one another. It was thus an instrument of torture. Christianity has carried its ameliorating influences even into our prison.

HINTS TO TEACHERS.

Prefatory.—Although we have referred in the "notes" to the baptism of Lydia's household, as bearing on the question of the baptism of infants, as we could hardly help doing, it would not be well to let that subject be discussed, even in a class of senior scholars. The doctrine does not rest upon that or similar passages, and, without disparaging this doctrine, the importance of which is hardly enough realized we fear to-day, it is yet true that there are other thoughts which in this lesson demand the chief attention.

Topical Analysis.—(1) The conversion of Lydia (vers. 11-15). (2) The possessed damsel (vers. 16-18). (3) The arrest and imprisonment of Paul and Silas (vers. 19-24).

The first topic is full of important lessons. We have the Gospel taught. The apostolic company was not above sitting down with a small band of women and telling them of Jesus. They did not ask: "Is it for this we have been led from fields white to the harvest to speak to a few women?" but like the Master did the work before them. Learn and teach that there is no estimating the result to the world, of winning one soul to Christ. The history of the church is full of such instances; teach your one or two scholars if you have no more, feeling that maybe the conversion of thousands may follow your prayerful faithfulness with these. Don't omit to point out that the action of these men was, in another thing—like that of Jesus, wherever they were they sought out a place of worship on the Sabbath, if there was no synagogue they found "a place where prayer was wont to be made." Yet further we see the gospel received. Show that it was in obeying the commands of God and seeking Him in prayer that Lydia found the blessing. Cornelius prayed and Peter was sent. Lydia prays and Paul is led hundreds of miles to open to her the truth, and God opened her heart to attend, give heed unto the things spoken: "The preparation of the heart—is from the Lord." Prov. 16: 11. Then there is the Gospel manifested. The new life in Lydia's heart could not be hidden, it shone forth, and its first manifestation was love to the brethren, she "constrained" them to enter into her house, "and abide there," and this would be followed by other proofs of the change in her heart; we know this, that she was not ashamed of the apostles in their bonds, for when they left the prison it was to her house they went, and it was there they met the brethren and comforted them.

On the second topic we may teach (1) That evil spirits are a reality and so exercise a power over the actions of men and women to-day, though the manifestations may differ. These who would teach us there is no devil are doing his work. He is wishful that men should disbelieve his existence. (2) That evil spirits know Jesus and the gospel and are compelled to confess them. This they did unwillingly when He was on earth. Matt. 8: 29, etc. Jesus is the stronger man armed that overcomes the strong one, even the devil.

On the third topic, we see at once that the gospel is opposed to all wicked ways of gain. There are men in this Canada of ours, as there were at Philippi in the first century, who care nothing for the souls or bodies of their fellow-men so long as they themselves can get gain; to get money is not wrong, to get it by evil practices is, and no one can be a true Christian and make money by improper means, the gospel is a transforming power and purifies whatever it touches. Further, Christians must expect opposition and persecution from the world. The power of evil is crippled by the influence of the Gospel pervading worldly laws, but the spirit remains ready to show itself when opportunity occurs.

Main Truth.—Through evil report and through good report the gospel spreads and shall finally conquer and fill the whole world.—Psa. 22: 27; Psa. 72: 9 and on; Isa. 2: 2; Danl. 2: 35, 44; Mal. 1: 11; 1 Cor. 15: 24, 25; Rev. 5: 13.

CHOICE LITERATURE.

ALDERSYDE.

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

CHAPTER V.

"At Waterloo."

Four years brought about many changes in Ettrick Vale. Two children were born to the house of Ravelaw, but failed to make any link between the ill-matched pair. Their unhappy life was the talk of the country side. So also was the second marriage of Mrs. Riddell the elder, to a London banker, and her removal to the metropolis.

About the same time Scottrigg lost its bonnie flower, sweet Marjorie, who became a great lady, the Countess of Dryburgh. Her brother, true-hearted young Walter, had loved Isabel Nesbit too dearly to see: another bride, and was therefore likely to abide and comfort his father and mother for the loss of Marjorie.

In tranquil happiness at Windyknowe abode Miss Nesbit, Marget Drysdale, and the bairn. He was the very sunshine of the house, "Auntie's pet" and Marget's "ain, ain bairn." He grew so like his mother that many a time Miss Nesbit's eyes filled with tears, thinking, if she had but lived, what a gladness her boy would have infused into her heart.

His soldier father was still fighting in a foreign land, for there seemed to be no end to the wars and rumours of wars. But the decisive blow which restored peace to blood-stained and exhausted Europe was struck at last.

On a fair June evening, when the air was heavy with scent of Hawthorne and sweetbrier, and a great slumberous calm brooded over the earth, Mr. Douglas, the lawyer, came in haste to Windyknowe. By the open dining-room window sat Miss Nesbit at her sewing, with the bairn chattering at his play by her side. It was her thirty-second birthday, and she looked her age to the full. The lovely hair was plentifully streaked with grey, and though her face was sweet and tranquil as of yore, there was a wistful drooping of the grave, womanly mouth, and a continual yearning shadow in the eyes, which told of the heart sickness of hope deferred. I do not believe Tibbie was ever out of her heart for a moment at a time, and she still looked forward to a day coming when she should once more see her face to face. She rose when the lawyer entered the room, and welcomed him with a cordial smile. They were friends of long standing, and each knew the other's worth. Then the little Walter ran to him, clamouring for the customary toss in the air which Mr. Douglas had taught him to expect. After a minute's gay banter with him, he turned to Miss Nesbit and asked her to send him from the room for a little.

"Rin tae Marget, my pet; Auntie'll send for ye by and by," she said; and the bairn, accustomed to implicitly obey, ran off at once.

"Poor child he is a very tiny Laird of Aldersyde," said the lawyer; and Miss Nesbit rose up with a deepening shadow in her eyes.

"Has anything happened tae Captain Nesbit, Mr. Douglas?"

"There was a great battle fought near Brussels on Sunday, Miss Nesbit, and the Captain fell fighting at the head of his regiment."

Miss Nesbit grew very pale. She could not pretend to any great grief; yet such a sudden death was a shock, though she had daily expected it for months back.

"Near Brussels on Sunday, did ye say?" she said falteringly.

"Yes; at Waterloo. Napoleon is utterly beaten, but at awful cost. There'll be mourning in many a home to-day, Miss Nesbit."

"So my witherless bairn's an orphan bairn noo!" said Miss Nesbit with mournful tenderness. "Puir wee Walter!"

"You will have an additional care on your shoulders now, Miss Nesbit," said the lawyer, beginning to pace up and down the floor—"the keeping of Aldersyde in trust for its unconscious heir."

"Ay."

"Very low, almost inaudible, was the monosyllable, because at the moment she was renewing in her heart the vow she had made to Mary in her dying hour."

"How does Aldersyde stand at present, Mr. Douglas?" she asked by and by.

"I regret to say that the affairs of Aldersyde have relapsed into the state in which your father found them. The estate is heavily mortgaged again," returned the lawyer with some hesitation.

"In sae short a time!" echoed Miss Nesbit in dismay. "Whaur did Hugh Nesbit pit ite revenues?"

"He was a man of extravagant habits, and denied himself nothing," answered Mr. Douglas. "He could have spent double his income, and yet been in debt."

"God helping me, Mr. Douglas, Walter shall enter on an unburdened heritage, as his father did afore him; but I pray and hope he'll mak a better use o't," said Miss Nesbit solemnly. "I'll look efter the interests o' Aldersyde as ye hae dune sae faithfully in the past, an lay by all the rents tae pay aff the mortgages. I can keep the bairn brawly aff my ain."

"Not many orphan children have such unselfish devotion bestowed on them and their interests," said the lawyer with a smile. "Well, I'll bid you good day; we can have a talk over matters another time."

Miss Nesbit scarcely heard. She was looking away over in the direction of the chapel of St. Mary.

"The Laird'll readily be buried where he fell," she said musingly.

"Yes; he and many thousands more have found a grave on Waterloo," returned Mr. Douglas.

An unbidden tear trembled in Miss Nesbit's eye at the thought that the two brief lives which had been so closely linked, and had drifted so far apart, were united again by

the great Leveller. She showed the lawyer out herself, and then went to the kitchen, where Marget was baking, assisted by the bairn. It was marvellous to see how she let him hinder her work, and tease her life out. Miss Nesbit lifted him from his stool, and held him close to her heart, while a dry sob broke from her lips.

"Auntie's pet, Auntie's orphan bairn," she whispered; and though the child could not understand her, Marget was not slow to catch the meaning of her words.

"What's an orphan bairn, Auntie?" asked the child wonderingly.

"It means that ye hae naeboddy in the world noo, my pet, but me and Marget," said Miss Nesbit, and the child nestled his head on her shoulder, saying contentedly that he wanted no more in the world.

By and by when the bairn was left alone again with Marget, she wiped her floury hands, and gathered him closely in her arms. In the ben end, Miss Nesbit could hear the pitying tender words she said over and over to him: "Marget's ain, ain bairn; Marget's bonnie wee man; there's baunds and hearts that'll work and lo'e ye mair than them that's awa, my ain, ain bairn!"

So the little Laird of Aldersyde was not likely ever to know the innermost desolation of the word "orphan."

Next day having some business in Melrose, Miss Nesbit went down to Aldershope to catch the morning coach. While she stood waiting at the inn door, she beheld the Laird of Ravelaw coming down the village on his black horse. She was ready to acknowledge him by a bow; but he alighted at the inn door, threw his reins to an ostler, and came towards her.

They shook hands in silence; then Miss Nesbit said inquiringly:

"Ye'll hae heard the news, I dianna doot?"

"Yes; Douglas told me," returned Ravelaw.

"Did you know that my brother-in-law, Louis Reynaud, fell also?"

Miss Nesbit paled to the lips.

"I-didna ken he was a sodger," she said with difficulty.

"Every Frenchman is a soldier," answered Ravelaw briefly, and then stood looking at her in silence as if waiting for another question. It came at last—two faltering, eager words wrung from the very agony of her heart.

"Whaur's Tibbie?"

"In Paris; at least she was there with Reynaud and their little daughter not many months ago. I have many a time been on the point of speaking to you about your sister, but you always avoided me in a very pointed way," said Ravelaw with a slight bitterness in his deep voice.

"She could hardly come hame hersel' frae France?" said Miss Nesbit more to herself than to him.

"Not alone in the present troubled state of the country," he made answer.

Then Janet Nesbit turned away from him, for there was something in her heart like to overwhelm her.

Oh, why was life so hard? The longing to flee to her one sister, left widowed and friendless in a strange land, swept over her; and yet she had not in all the world as much money as the journey would cost. By and by she turned to the Laird of Ravelaw again, and forced herself to change the subject.

"Is Mrs. Riddell weel, an' the bairns?" she asked.

"Yes, pretty well; but my wife is never strong, you know," said Sandy Riddell discontentedly.

"Your little Laird will be growing a big fellow now, Janet?"

"Ay; Walter thrives brawly, an' a dear bairn he is," returned Miss Nesbit from the fulness of her heart. "The coach is unco late frae Rowantree the day, surely?"

"Five minutes behind," said Ravelaw, glancing at his watch. "Well, good-bye, Janet. Wish me luck in my French journey: I go to-morrow."

Miss Nesbit's startled eyes looked straight into his, but she spake never a word.

"My wife desires me to learn some particulars about her brother's death and his affairs; and besides, some one must see to Isabel," he continued avoiding her keen glance.

Instinctively she guessed that Isabel was the chief object of his journey.

"Sandy Riddell, I thank ye," she said simply and frankly.

"Ye hae lifted a heavy load aff my heart wi' these words."

"If she is alive and able, Janet, I shall bring her back to you," said Sandy Riddell, his voice slightly tremulous. "I need no thanks. God knows, anything I can do is little enough to atone for my indirect hand in your sister's unhappy marriage."

"Nevertheless I do thank ye, as only a sister can," repeated Miss Nesbit gently.

Looking upon the sweet, true womanly face, and the tender, pathetic eyes uplifted to his, a great agony of regret swept across the heart of the Laird of Ravelaw; and not knowing what thing he might be tempted to say, it behoved him to get away out of Janet Nesbit's presence as fast as possible.

"Well, I'm off!" he said with apparent carelessness.

"In about a month from now, all being well, you may expect Isabel at Windyknowe with another charge for you. The house will be lively enough, surely, with two little ones in it?"

A tender smile crept about Miss Nesbit's lips. Tibbie's bairn! Oh, what a treasure it would be to her heart!—nearer, dearer even than the heir of Aldersyde.

"God prosper yer journey, Sandy Riddell, an' bring ye safely hame; an' if He permits tae look upon my sister's face again, maybe He'll help my tae thank ye better nor I can the day," she said in her earnest way.

Then they parted, as they had not parted for many years, and she went on her way, light of heart, to Melrose.

The day seemed very long; for she was eager to be at home to tell Marget the glad news, and to speak to Walter about the little playmates he would have by and by.

The afternoon was well past when the coach again set her down in Aldershope; and what was her amazement to be-

hold Marget and the bairn standing hand in hand at the inn, waiting for the coach!

Whenever she slighted, the bairn ran to her, and hid his face in the fold of the gown. Never in his life had "Auntie's pet" been so long parted from the being he loved most on earth, and his little heart was full.

"Blas the bairn," said Marget with a smile and a tear. "I hae haen a bonnie life o't the day. Next time ye gang awa, ye'll tak him wi' ye, I mak sure. For peace' sake, I was obliged tae bring him tae meet ye."

Miss Nesbit lifted him in her arms, thanking God for the clinging of the little hands about her neck. Only He knew how rich she felt herself in the love of the bairn.

"The days been a lang day tae me as weel, Marget," said Miss Nesbit as they turned their steps towards Windyknowe. "I hae great news to tell. Tibbie's man was killed in the great battle and she'll be coming hame tae me by and by."

Marget looked dumfounded and incredulous.

"The Lord be thankit!" she ejaculated at length. "Whaur is she?"

"Faur awa in France, Marget," said Miss Nesbit with a sigh. "Left alane wi' her little bairn in a strange land in the time o' war."

"Has she a bairn?" asked Marget in an awe-struck voice.

"Ay, a wee lassie. It'll be grand, Marget, tae see Walter and her play thegither!"

"I canna thank o' Tibbie wi' a bairn o' her ain. She was but a bairn hersel' in my een," said Marget.

"I am thirty-two past, and Tibbie's twenty-seven. No sic a bairn after a'!" Miss Nesbit reminded her.

"Mercy me, hoo time flees! Was't Mr. Douglas tell ye a' this the day?"

"No, Marget; I met the Laird o' Ravelaw this mornin' in Aldershope, an' he's gaun awa the morn tae bring Tibbie hame."

"That's very weel dune o' the Laird o' Ravelaw," said Marget.

"Ay, it's weel dune. If he hadna offered I would hae been obleeted tae find ways an' means tae gang myself," said Miss Nesbit.

Marget lifted up her hands in horror and surprise.

"My certy, ye're no feared. Gang awa amang Hottentots in a foreign kinty, whaur there's naething but wars an' wholesale murders, an' that awfu' Bonapart! That wad be a gowk's jaunt for a lane wummin!"

Miss Nesbit laughed in the lightness of her heart, and turned to talk to the bairn at her side about the little stranger from over the sea who was coming by and by to share their home.

From that very day she began to make preparations for Tibbie and her child. The erring one would find a warm welcome waiting her, and would see what loving hands had worked for her, and what loving hearts had looked and longed for her return.

There was no bitterness in her thought of the sister who had so ill repaid her unselfish love and care, only a great unspeakable thankfulness that in God's mercy she would be permitted to shelter once more her own kin beneath her own roof-tree.

Oh, but the days were long!—not only to her, but to Marget and the bairn as well. It was an amusing and touching thing to see him lay aside certain of his playthings for the expected stranger, and to hear his constant earnest talk of her.

Slowly for them July drew to its close. Again the song of the reapers echoed over hill and dale, and again a harvest moon shone on Ettrick's silver stream, and on the rushing Yarrow. Then they began to count hours instead of days, and the bairn would sit half the time on the gate watching for the coach which was so long in coming.

One evening, when August was half gone, Miss Nesbit was sitting by the fire in the gloaming, with Walter on her knee, when there came a great rumbling of wheels on the avenue. Marget flew to the door like a being possessed. Miss Nesbit set down the child, and rose, feeling for the moment as if strength and consciousness would leave her in the sickness of her suspense. She could not move, even when the steps came towards the room. She looked up when the door opened; then her eyes fell again, and she pressed her hand to her heart, for the Laird of Ravelaw entered alone. He came towards her, carrying something wrapped in shawls in his arms, and spoke a few brief, hurried words.

"I was obliged to leave her, Janet. Here's the child."

"Deid or livin', did ye leave her?" fell in a whisper from Miss Nesbit's bloodless lips.

"She died two days after I reached her. I stayed but to bury her in the English corner of Pere la Chaise, then came home with her poor little child."

There was a moment's intense silence.

"God's will be done!" said Miss Nesbit, then, in a strange broken voice, and stretched out her arms to take home another orphan bairn.

SHAKESPEARE AND HIS GRANDDAUGHTER.

So it was on this particular morning that Judith went and got hold of little Bess Hall, and quickly smartened up her costume, and carried her out into the garden. Then she went to the barn, outside of which was the dog's kennel; she unclasped the chain and let free the huge, slow-stepping, dun-coloured beast, that seemed to know as well as any one what was going toward; she affixed to his collar two pieces of silk ribbon that did very well for reins; and then she sat little Bess Hall on Don Roderigo's back, and gave her the reins to hold, and so they set out for the summer-house.

On that May morning the wide and gracious realm of England—which to some minds, and especially at that particular season of the year, seems the most beautiful country of any in the world—this rich and variegated England lay basking in the sunlight, with all its lush meadows and woods and hedges in the full and fresh luxuriance of the spring; and the small quiet hamlets were busy in a drowsy and easy-

going kind of fashion; and far away around the white coasts the blue sea was idly murmuring in; but it may be doubted whether in all the length and breadth of that fair land there was any fairer sight than that of the wit of a young woman had devised. She herself was pleasant enough to look on (and she was always particularly attentive about her attire when her father was at home), and now she was half laughing as she thought of her forthcoming revenge; she had dressed her little niece in her prettiest costume of pink and white, and pink was the colour of the silken reins; while the great slow-footed Don bore his part in the pageant with a noble majesty, sometimes looking up at Judith as if to ask what her he were going in the right direction. And so the procession passed on between the white-laden cherry-trees and the redder masses of the apple-blossom; and the miniature Ariadne, sitting sideways on the back of the great beast, betrayed no fear whatsoever; while her aunt Judith held her, walking by her, and scolding her for that she would not sing.

"Tant sing Aunt Judith," said she.
"You can sing well enough, you little goose, if you try," said her aunt, with the unreasonable impatience of an unmarried young woman. "What is the use of your going hunting without a hunting song? Come along, now:

'The hunt is up, the hunt is up,
And it is well-nigh day;

try it, Bess!

"Hunt us up, hunt us up," said the small rider; but she was occupied with the reins, and clearly did not want to be bothered.

"No, no, that is not singing, little goose. Why, sing it like this, now:

'The hunt is up, the hunt is up,
And it is well-nigh day;
And Harry our king has gone hunting,
To bring his deer to bay!'

However, the music came to an abrupt end. They had by this time almost reached the summer-house. Saturnine Matthew, gardener, who still stood there, blocking-up the doorway, had not heard them approach, but his master within had. The next instant goodman Matthew suddenly found himself discarded, dismissed, and treated, indeed, as if he were simply non-existent in the world; for Judith's father, having paused for a moment to regard from the doorway the pretty pageant that had been arranged for him (and his face lit up, as it were, with pleasure at the sight) was the next minute down beside his little granddaughter, with one knee on the ground, so that he was just on a level with her out-stretched hands.

"What, Bess?" he said, as he caught her by both hands and feet. "You imp, you inch, you elfin quess, you—would you go a-hunting, then?"

"Send away Don—me want to ride the high horse," said the small Bess, who had her own ideas as to what was most comfortable, and also secure.

"And so you shall, you sprite, you Ariel, you moonlight wonder!" he exclaimed, as he perched her on his shoulder and rose to his feet again. "The high horse, truly; indeed, you shall ride the high horse! Come, now, we will go see how the King's mulberry thrives; that is the only tree we have that is younger than yourself, you ancient, you bel dame, you witch of Endor, you!"

"Father," said Judith, seeing that he was going away perfectly regardless of anybody or anything except his granddaughter, "may I take the Don with me for an hour or so?"

"Whither away, wench—whither?" he asked, turning for a moment.

"To Shottery, father."

"Well, well," said he, and he turned again and went off.

"Come, Bess, you world's jewel, you, you shall ride with me to London some day, and tell the King how his mulberry thrives; that shall you, you fairy, you princess, you velvet-footed maidiekin! To London, Bess—to London!" —From *Wm. Black's Novel, "Judith Shakespeare," in Harper's Magazine for February.*

A TERRIBLE MAIL SERVICE.

In the February *Century* appears the first of a series of illustrated papers on the mainland and islands of the Gulf of St. Lawrence, entitled "The Cruise of the *Alice May*." The papers are the record of an expedition in the interest of the magazine. S. G. W. Benjamin, now United States Minister to Persia, contributes the text, and M. J. Burns supplies the pictures. Of the winter mail service between the mainland and Prince Edward Island, Mr. Benjamin says: "From January until May, at least, Northumberland Strait is frozen over. The mails are carried across at the narrowest part, near Cape Tormentine, or Jouriman a distance of nine miles. The carriers drag a boat over the hummocks of ice which is provided with runners like a double keel. When they come to open water they cross in the boat. It is a dangerous and arduous journey, and few undertake it besides the hardy mail-carriers. For two or three winters past the passage has been made sometimes by the steamer *Northern Light*, constructed especially for the service. She has a frame of enormous strength, somewhat of a wedge form, with a solid shoe of iron at the bow; everything about her was planned to enable her to crush her way through the ice, which is often from two to four feet thick. Her course is from Pictou to Georgetown, a distance of some eighty miles, although she often has to go over two or three times that distance to reach her port. In all the annals of steam navigation there is no such packet service recorded as this of the *Northern Light*. Sometimes the ice is so dense that she can make no headway, but is jammed fast for days and weeks, or carried to and fro by the combined fury of ice and storms. The passenger who starts in her for Prince Edward Island in March has before him the horrors of polar solitude and hazard. In the spring of 1882 the *Northern Light* was three weeks making this brief passage, fast locked in the ice-packs. Sometimes she was carried close to the shore, but

no one could bring aid to the starving passengers, owing to the threatening condition of the ice. It was only after burning all the woodwork in the cabin for fuel, and being reduced to the last biscuit, that the worn-out and hopeless passengers reached the destined port. Think of the civilized and enlightened people, in this age, shut off from the rest of the world by such a frightful sledge of ice and tempest and snow! Nor is this an occasional thing. As regularly as the winter comes around, the islanders look forward to this long hibernation and isolation. Were it not for this drawback, the island might be a paradise."

LIFE LILIES.

I wandered down life's garden,
In the flush of a golden day,
The flowers and thorns grew thickly
In the spot where I chanced to stray.

I went to choose me a flower
For life, for weal or for woe;
On, on I went, till I stayed me
By the spot where lilies grow.

"Yes, 'I will carry a lily,'" I said in my manhood's pride,
"A bloodless, thornless lily
Shall be my flower!" I cried.

I stretched my hands out quickly
To where the pale blossoms grew—
Was it the air that shivered?
Was it a wind that blew?

Was it my hands that scorched them?
As I touched the blossoms fair,
They broke and scattered their petals
On the sunny noontide air.

Then I saw a great, bright angel
With opal-coloured wings,
Where the light flashed in the feathers
In golden glimmerings.

He said: "Thou has sinned and suffered;
Lilies are not for thee,
They are all for the little children,
Emblems of purity."

"Shall I never carry a lily?
Never?" I bitterly cried.
With his great eyes full of pity,
The heavenly one replied:

"When the heat of the day is over,
When the goal is won," he said,
"Ah, then I lay God's lilies
In the hands of the stainless dead!"

ONE DAY.

We peer into the darkness and find naught
But darkness, great, impenetrable, still;
Immensity past any finding out, until
Each one alone into its midst be brought
Perhaps to know the fullness of it all
In one short moment. Many times a year
We at our work pause awe-struck, when a call
From out the Unseen bids some worker near
Obey and come. This darkness will be spanned
One day by light—we too shall understand.

—*Laura M. Marquand, in Harper's Magazine for February.*

HOME-MAKING.

The woman who is to be happy and useful as the maker and mistress of a home must know the art of home-making and home-ruling. Yet how very small a place is given to the teaching of these arts in our schemes of education for girls! We should call that man a fool who hoped to see his son successful as a merchant or banker, but neglected to have him instructed in the principles of arithmetic and book-keeping. But thousands of girls are married every year, who do not know how to make a loaf of bread, or to set a table, or to iron a napkin, or to make a bed becomingly. Is it expected that servants shall do these things? So the young man, who is to be made into a merchant or banker, will have his book keepers to write out his accounts and make his arithmetical calculations for him; but he must understand these processes for himself, or he will be at the mercy of his servants. Moreover, in the woman's case, there may not always be servants or the means with which to command their services; and their incompetence, at best, needs the supervision of a mistress skilled in all their arts. This seems a homely matter, doubtless, to those persons who see the complete salvation of women in university education; but it is a matter which touches the happiness of women themselves, and closely concerns the well-being of a world whose whole life centres in and is founded upon the home. It is not too much to say that no girl ought ever to come to maturity without having acquired both skill and taste in every art of the household, or that no woman deficient in this particular can marry without serious risk to her own happiness and to that of the persons about her. It does nobody any harm for the mistress of a household to know how to calculate an eclipse, but it is disastrous for her to be herself eclipsed by her Bridget.—*George Cary Eggleston, in Harper's Magazine.*

At Berlin a new church, which has been built at a cost of \$75,000, voluntarily subscribed as a thanksgiving for the Emperor's escape from two attempts at assassination in 1878, was consecrated last Thursday.

BRITISH AND FOREIGN STINGS.

TEN thousand seamen in the British navy are abstainers. The Rev. John McTavish, of Inverness, has applied for an assistant. He has been a minister for forty-four years.

A GREAT Swiss marine and pocket chronometer competition is now going on at Geneva, to last over eighty-three days.

NEARLY 12,000,000 barrels of petroleum that had no existence except on paper changed hands in Pittsburgh one day lately.

It is asserted that, notwithstanding all the grand new telescopes, the palm for size still belongs to Lord Rosse's in Ireland.

SPRINGFIELD, Mass., has risen against the milk dealer, and subscribed \$1,200 of the \$20,000 required to buy 1,000 cows for co-operative milk distribution.

AT Glasgow on a recent Sunday a concert of sacred and classical music took place under the auspices of the Sunday society. There was a crowded audience.

AN exhibitions illustrative of the art of cookery opened at Vienna on Jan. 7th, under the presidency of Count Kinsky, chief of the kitchen department of the court.

THE Munich Academy of the Fine Arts includes among its 512 pupils for the winter course forty-two from the United States, a larger number than from any country save Prussia.

IN the diocese of Durham it is proposed to build twenty-five new churches at a cost of \$375,000. At a meeting presided over by the Marquis of Londonderry \$100,000 were subscribed.

THE Rev. Dr. Kennedy of Dingwall is improving in health at Rome. He has been writing home that he has been greatly delighted with the services conducted there by Mr. Gray.

MRS. WILLIAMS, of Staunton, Pa., crossing Mr. Creamer's farm, saw an eagle attacking one of his turkeys, and as she drew near she herself was attacked. She killed the eagle with a fence stake.

AN Edinburgh united evangelistic choir has been formed to assist at local evangelistic and Gospel temperance meetings. Mr. Sankey telegraphed, "Put me down as a member. Read 2 Chronicles v. 13, 14."

SEVERAL widowed ladies of the Barclay congregation, Edinburgh, raise \$400 a year for the salaries of four venacular evangelists in Chingleput district around Madras. They have now undertaken to raise \$400 more for other four catechists.

BARNUM's white elephant is reported to be a magnificent specimen of its kind, of a pale ash colour, with livid markings. There is no such thing as a white elephant pure and simple. The present specimen is as near an approach to the colour as has yet been met with.

THE elasticity of gas, or rather of the price of gas, is illustrated in Sunbury, Pa., where it has been reduced from \$3 to 75 cents a thousand feet, and in St. Louis, where on one side of Washington avenue the price is \$2.50, and on the other side of the avenue \$1.50 a thousand feet.

ENGINEERING in China has achieved a notable triumph in the construction of the bridge at Lagang, over an arm of the China Sea. It is five miles long, built entirely of stone has 300 arches seventy feet high, and the roadway is seventy feet wide. The pillars are seventy-five feet apart.

FIVE hundred vessels at a time have found protection in the Harbour of Portsmouth, N. H. The channel is 900 yards wide at the narrowest place, and there is never less than seven fathoms of water at any stage of the tide. The harbour is never frozen, so swift is the current of the Piscataqua.

SEVERAL smokers swore off in Lisbon, Dakota, on New Year's Day, and pledged themselves to give the Church \$25 every time they smoke this year. And now the good deacons of Lisbon go around with their pockets full of cigars, which they offer gratis to the men who are under pledge.

THE quaint Epiphany custom of presenting gifts of gold, frankincense, and myrrh on the part of her Majesty took place on Sunday Jan. 6th, in the Chapel Royal, St. James', in London. Formerly sovereigns presented their gifts in person; but since the illness of George III. the custom has never been revived.

TEN Prime Ministers were educated at Eton, to which Lord Coleridge recently compared Yale—Sir Robert Walpole, the Earl of Chatham, Lord North, Lord Grenville, C. J. Fox, George Canning, Earl Grey, Viscount Melbourne, the Earl of Derby, and Mr. Gladstone—six Liberals and four Tories. Lesser Ministers have been contributed in about equal numbers.

THE Italian Government has been evincing in various ways a sensible desire to preserve a pacific policy; while feasting Fritz it did not forget France, but sent her a very acceptable New Year's gift and greeting in the shape of a formal and final settlement of the vexed question of consular jurisdiction at Tunis, a proceeding which has given great satisfaction.

THE ship canal between the Baltic Sea and the German Ocean will, it is estimated, save a journey of 600 miles for a vessel making a trip between either of those waters, as the circumnavigation of the peninsula of Jutland will be unnecessary. In all, the proposed canal will be only some fifty miles—or about half that of the Suez Canal—extending from Gluckstadt to Kiel.

OF all Oriental carpets the Persian are by far the best, and the test of a true Persian carpet is that used by the natives themselves, namely, to drop a piece of red-hot charcoal upon it. This leaves a singed round spot. If the carpet is a good one of the first quality, the hand can then brush off the singed wool without the least trace of the burn being afterward discernible.

MINISTERS AND CHURCHES.

THE Rev. Professor Scrimger opened the second series of Sunday afternoon lectures in David Morrice Hall lately, taking as his subject, "Is the Bible a Revelation?"

THE statement of the number attending the Ladies' Bible Class connected with West Presbyterian Church, Toronto, in last week's issue, should have been eighty-five, not thirty-five.

THE congregation of Beverly has set a good example to our country congregations. Last year as usual it did well for Home Missions. This year without waiting to be visited, arrangements have been made by the office-bearers, by which the contribution of last year it is expected, will be at least doubled. Let others go and do likewise.

ON Christmas eve, the Rev. John Fairlie was made the recipient of a fine brass-mounted set of harness from his congregation at Hawkesbury. The L'Orignal congregation and friends in the village, presented Mr. Fairlie with a handsome present in money, with many substantial gifts besides. Both presents were accompanied with many expressions of esteem and attachment.

A DEPUTATION of the united congregations of Shakespeare and St. Andrew's waited on their pastor, the Rev. J. McClung, on the 11th inst., and presented him with a purse of over fifty dollars as a token of their appreciation of his services amongst them. This is not the first and only kindness they have shown him since his settlement among them. Neither is it, as has been said in other cases, a supplement to a poorly paid stipend.

ZION CHURCH congregation, Carleton Place, held their annual meeting on Wednesday evening, the 16th inst. The various reports of the congregation which were read and adopted, showed that the congregation is in a healthful and flourishing condition. Contributions to the different schemes of the church showed an increase considerably in excess of any previous year. Before the meeting was brought to a close, the congregation voted \$100 (one hundred dollars) to their pastor, Rev. A. A. Scott, in addition to his salary.

THE annual meeting of Knox Church, Cornwall (Rev. James Hastie, pastor), was held last Wednesday evening, and all the reports were very satisfactory, notwithstanding a vacancy of half a year, by the death of the late lamented Mr. Binnie. The money collected was apportioned to the several schemes of the Church. It was decided unanimously to proceed at once to erect a new church. An excellent corner lot has been secured adjoining the present site. A building committee was appointed, and a meeting of the congregation is to be held in three weeks to receive the committee's report as to plans, etc. This generous congregation has more than maintained their good name in their sympathy and kindness towards their new pastor in his recent afflictions.

THE sacrament of the Lord's Supper was dispensed in the Presbyterian church, Bolton, on Sabbath week. The preparatory service was conducted by Mr. R. McIntyre, student of Knox College, who preached with acceptance to the people. Twelve new names were added to the communion roll. It must be very gratifying to Mr. Nichol and the congregation, in reviewing the history of both branches of his charge, to observe the marked success which has attended his labours. The membership is now 218, with two new beautiful brick churches, and manse, for accommodation and convenience, second to none in the Toronto Presbytery. It is gratifying that after nine years labour, the utmost cordiality and harmony exist between pastor and people. May it long continue to be so.

THE evangelistic services now being held in Collingwood, conducted by the Rev. J. M. McIntyre, have during the past week, been largely attended. The ministers of the town, and the Young Men's Christian Association are cordially united in the good work. A deep interest has been awakened among the members of the several congregations and quite a number are willing workers in trying to guide others to the knowledge of the truth as it is in Jesus. Already a number of our young people have been led to take their stand openly on the Lord's side, and on Friday evening over fifty persons went into the inquiry room, all evidently anxious to get more light. May the blessing from above descend richly on those engaged in this work,

and may many be led to give themselves to Him who alone is a sure refuge for the guilty and the lost.

AT the annual meeting recently held, of First West Gwillimbury congregation, Bond Head, the following resolution was unanimously carried:—That this congregation on this, its first opportunity, desires to place on record its great gratitude to Miss Nancy, Miss Janet and Mr. Andrew Carswell for their munificent and costly gift of a manse, which was given at a time in the history of the congregation, when most urgently needed, to secure a resident pastor among us. And we would further express the hope that the large hearted donors may long live to see the work of the Lord prosper in this congregation in which they have always taken the deepest interest, and at the last that an abundant entrance may be ministered unto them into those better mansions which have been prepared, for those who love the Lord Jesus and delight to do His will.

THE new Presbyterian church in the village of Dutton, in connection with Wallacetown congregation, was opened for Divine worship on Sabbath, 13th inst. Admirable and eloquent sermons were preached by Rev. Professor McLaren, morning and evening, and Rev. J. A. Murray, of London, in the afternoon. On each occasion the church was crowded to excess, and many could not gain admission. The church is a neat brick structure—the best in the township. It cost \$3,500 and seats 300 comfortably. Those who built it deserve much credit for their liberality and energy. A tea-meeting was held in connection with the above on the Monday following. Upwards of 700 persons were present. After tea was served, the Rev. D. Stewart, pastor of the congregation, gave a brief sketch of the rise and progress of Dutton, and the history of Presbyterianism in connection with it. Interesting addresses were also given by the Rev. J. A. Murray, of London, Milloy, of Crinan, Urquhart, of Cowal, Fraser, of St. Thomas, and the resident ministers of the Baptist and Methodist churches. Choice music was furnished by the St. Thomas Glee Club. The proceeds of the church opening and tea-meeting amounted to \$235.

THE Belleville *Intelligencer* states that a large gathering assembled in the lecture-room of St. Andrew's Church lately, the occasion being the usual monthly entertainment given by the Young People's Association. The Rev. Mr. McLean, president, occupied the chair. After devotional exercises, an interesting programme, consisting of songs, readings, duets, recitations, music, etc., was carried out, in which the following members took part: Mrs. McLean, Mrs. Ritchie, Misses. Holden, Brownlee, Rutherford, Ostrom, and Messrs. F. Rutherford, Thos. Duncan, and A. Walker. The following took part in an amusing dialogue: Misses. C. Urquhart, L. Robertson, J. Neilson, Mr. Webster, and Mr. J. Watson. A new departure at the public gatherings of the association, was a debate on the question, "Is there more pleasure in the pursuit, than in the enjoyment of an object?" The affirmative was advocated by Prof. McGillivray, the negative by Mr. H. Walker. After a most interesting discussion, the president submitted the question, as argued, to the meeting, which decided, by a large majority, in favour of the affirmative. The singing of the Doxology, followed by the Benediction, brought to a close another of the enjoyable evenings provided by this society. The association, which numbers ninety-five, has in its present form, been in existence for four years.

AT their usual bi-monthly meeting in Acton, on the 15th January, the Presbytery of Guelph called for the report of their Committee on Remits from the General Assembly, and the same was given in, and read by Mr. George Smellie, convener, and was unanimously adopted, thanks being given to the committee, and especially to the convener, for their services. The report is as follows:—At Fergus, and within the manse of Melville Church there, the 31st Dec., 1883, which day the Presbytery's Committee on Remits met and was constituted with prayer. Present—Messrs. John Davidson, J. B. Mullan, A. D. Ferrier, and G. Smellie. Your committee after careful consideration agreed to recommend that the Presbytery disapprove of the proposed scheme for the distribution of Probationers, and express a preference for the former one with certain emendations, because, in their opinion—1. One central committee would be in better circumstances to judge of the wants of the entire field; and of the material available for the supply of these

wants than Synodical Committees. 2. The old scheme can be wrought at less expense than the proposed one. 3. According to the proposed scheme no provision is made for the transference of Probationers from one synod to another. 4. It is objectionable that Probationers be sent directly to congregations and not to Presbyteries. All Probationers and all vacancies should be put on their respective lists. But the Presbytery approved of fixing the amount of remuneration above eighty dollars per Sabbath, on the part of the richer congregations.

THE second public meeting of Knox College Students' Missionary Society was held in Convocation Hall last week. Owing to the severity of the weather the attendance was not as large as was anticipated. Rev. John Smith occupied the chair, and made a few remarks in which he referred to the importance of the work engaged in by the society and the success which had attended its efforts. Mr. T. Wilson was then called upon to read a report of his labours in the North-West during the past season. The field, he said, in which he worked was about 150 miles west of Winnipeg. Mr. Wilson was followed by Mr. A. Blair, B.A., with a paper on "The Missionary Outlook in Japan." He gave a very interesting account of the position of its inhabitants, both politically and socially. He thought that before another twenty-five years Japan would be as much of a Christian country as Canada. Mr. J. McGillivray then gave a report of mission work in the Muskoka and Parry Sound districts, in which he had laboured successfully for several seasons. He was followed by Rev. James Robertson, superintendent of missions in the North-West, who gave an address on the progress of the work at present being done there. Twelve years ago there were only nine mission stations and now there are two hundred and fifty. There are at present twenty-one fields with eleven hundred families without missionaries. The people themselves are very anxious that missionaries should be sent among them. The next speaker was Rev. Dr. Wardrope, of Guelph, convener of the Assembly's Foreign Mission Committee. He said that he had very strong convictions in favour of the Home Missions. He thought that these should be the first great work of the Church. It was necessary for them to cultivate the Home Missions if the Foreign Missions were to be successful. He spoke of the sacrifices those who go out on foreign missionary work have to make, and of the progress that has been made in this department of missionary work during the last few years.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Lacaster on the 18th ult., with a very full attendance. After routine the Rev. Mr. Warden was heard in support of the scheme for the Augmentation of Stipends. After a full and exhaustive presentation of the scheme, Mr. Fraser moved, seconded by Dr. McNish, that a hearty vote of thanks be tendered to Mr. Warden for his very lucid and able presentation of the Augmentation Scheme. Mr. McGillivray moved, seconded by Mr. C. G. Mathee, that Dr. McNish's name be added to the committee appointed at last meeting to visit congregations paying less than \$750. Mr. Ferguson moved in amendment that the Presbytery meantime hold a conference to consider this whole matter. Mr. F. A. McLennan seconded, and the amendment carried. The Presbytery having sat in conference, presented the following motion which was adopted: "That the Presbytery appoint a collection for the third Sabbath of January; that the envelopes and leaflets explaining the scheme for Augmentation of Stipend be distributed in the best way practicable by the several sessions; that the ministers exchange pulpits if necessary, and that contributions be forwarded not later than the third Sabbath of February." The motion made by Mr. McGillivray, as above, was now adopted. The consideration of a petition from parties at East Lancaster, praying to be disjoined from Knox congregation, Lancaster, was postponed until the session of Dalhousie Mills and Cote St. George is heard. This session was then cited *ad acta* to appear at Summerstown on the 9th day of January. The committee appointed re Cote St. George Church was re-appointed, and ordered to report at Summerstown. A call from Florence and Dawn addressed to Dr. Lamont was now considered. Messrs. Wm. Brodie and Donald McGregor appeared for the congregation of Dalhousie Mills and Cote St. George, and the Rev. Mr. Calder for the Presbytery of Chatham. After parties were fully heard the Rev.

John Fraser moved that the Presbytery do not translate. Mr. Smith seconded and the motion carried. The Presbytery further resolved to express satisfaction at the decision arrived at by Dr. Lamont, in deciding to continue in his present charge and to express sympathy with the congregation of Florence and Dawn in their disappointment. The moderator and Rev. F. A. McLennan were appointed to examine a written exercise by Mr. Neil Campbell, student, and report to next meeting. The matter of Presbyterial visitation was left over until next meeting, and the clerk was instructed to put this as the first item of business on the docket. Reports from the several conveners of missionary groups were ordered to be given in at next meeting. The Presbytery expressed its gratification at the announcement made by Mr. McGillivray that sufficient funds had been collected by the Sabbath schools within the bounds to build a church in Formosa and aid in supporting a native pastor. It was agreed to pay Assembly delegates at the rate of four cents per mile from nearest stations. The Presbytery appointed the 9th day of January for the induction of Rev. A. Cameron, at Summerstown, the moderator to preside, Mr. McArthur to preach, Mr. Burnet to address the minister, and Mr. Calder the people. The Presbytery accordingly adjourned to meet at Summerstown on the 9th of January and appointed its next ordinary meeting at Alexandria on the 11th day of March at eleven o'clock a.m.—HUGH LAMONT, *Pres. Clerk*.

PRESBYTERY OF MONTREAL.—This Presbytery met on the 8th inst. Mr. Thomas Cummin, moderator. The Rev. Dr. Reid and Mr. Jas. Brown, from the Presbytery of Toronto being present, were invited to sit and deliberate at this meeting. Mr. R. H. Warden, as deputy from the Home Mission Committee, addressed the Presbytery at length on the Scheme for Augmentation of Salaries, adopted by the General Assembly in June last. It was moved by Mr. J. S. Black, seconded by Mr. R. Campbell, and agreed, that the thanks of the Presbytery be tendered to Mr. Warden for his very able presentation of this important matter, and that the Presbytery pledge itself to do all in its power to make the scheme a success. Mr. A. B. Mackay, convener, presented the report, of the Presbytery's Committee on Augmentation of Salaries. The report was received, its recommendations adopted, and the thanks of the Presbytery tendered to those members who have laboured so successfully in this important work. The call from Charles Street Church, Toronto, to Mr. Cruikshank, of St. Matthew's Church, Montreal, was considered. Parties having been heard, the call was put into Mr. Cruikshank's hands. He intimated that after, prayerful consideration he felt it his duty to remain in his present charge. It was then resolved, That the Presbytery, taking all the circumstances into account, and especially the declaration of his mind by Mr. Cruikshank, decline to translate him to Charles Street Church, Toronto. Mr. R. Campbell, convener, submitted a report of the Presbytery's City Mission Committee for the past quarter, giving details of the work done and containing extracts from the journal kept by the missionary. The report recommended that, if possible, at least \$200 per annum be added to the missionary's salary, and that, in the event of an appointment being made of a Protestant chaplain for the Longue Pointe Asylum by the Government, steps be taken to see that the interests of the Presbytery are not overlooked in such an appointment. Appended to the report was statement of the finances at the present date. The missionary addressed the Presbytery in regard to different aspects of the work, when, on motion made, the report was received and its recommendations adopted. Reports of missionary deputations were given in by Messrs. Daniel Paterson, J. A. F. McBain, R. Campbell, and R. H. Warden, which were received by the Presbytery. Mr. Nichols reported that \$1,500 of the debt resting on St. Mark's Church had been cleared off during the past year. Mr. McCaul reported that \$13,000 had recently been removed from the Stanley Street Church debt. Mr. D. Paterson presented a report of a deputation appointed to visit Avoca, Maskilonge, Brown's School House, and Campbell's School House, with a view of uniting these stations into one pastoral charge. The people promise \$310 per annum towards salary. The report was received. Mr. R. H. Warden, convener of the Presbytery's Home Mission Committee, reported that regular supply had been given during the quarter to all vacancies and mission fields, that the sums asked

from the General Assembly's Home Mission Committee had been granted, and that Avoca and Ogdensburg had been supplied on alternate Sabbaths by an ordained missionary. He stated that a petition had been received from Ogdensburg and Brown and Campbell's districts for the services of Rev. R. Hamilton, offering \$150 per annum towards salary. The report was received. On motion of Mr. R. H. Warden, seconded by Mr. A. B. Mackay, it was resolved hereafter to print the minutes for the use of the members of Presbytery. Mr. Jas. Patterson reported that, owing to the storm on Thursday, the 3rd January, the moderation in a call at Coté des Neiges did not take place. Mr. A. B. Mackay was instructed to moderate there on Thursday, the 18th inst., at seven p.m. Mr. W. Forlong obtained leave of absence till next ordinary meeting, owing to ill health. He nominated Mr. R. H. Warden, as moderator of session during his absence. The Presbytery expressed sympathy with Mr. Forlong in his affliction. Mr. J. Watson, moderator of session *pro tem.*, obtained power to moderate in a call at Elgin and Athelstane, when deemed necessary by the kirk session. Mr. John White McKeown, a minister of the Reformed Church in Ireland, applied to be received as a minister of the Presbyterian Church in Canada. The application was remitted to a committee. Mr. John W. McLeod, on recommendation of the Examining Committee, was certified to the Senate of the Presbyterian College for admission to the Literary department. It was resolved to hold the next ordinary meeting in the David Morrice Hall, on the first Tuesday of April next, at ten o'clock in the forenoon.—JAMES PATTERSON, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery held its regular meeting on the 18th inst., in St. Andrew's Church, Sarnia. Mr. McLintock, moderator, occupied the chair. Messrs. Rennie, and McKinnon, from the Presbytery of London, and Mr. Croll, from the Presbytery of Hamilton, being present, were asked to sit with the Presbytery. On motion of Mr. Cuthbertson, it was agreed to hear Mr. Rennie, who came by appointment of the Assembly Home Mission Committee, to address the Presbytery on Augmentation of Stipends. Mr. Rennie gave an address explanatory of the scheme and made a plea for the Presbytery's sympathy and co-operation. On motion of Mr. Wells, seconded by Mr. Leitch, it was agreed that the Presbytery, having heard Rev. Mr. Rennie, delegate from the Assembly Home Mission Fund Committee, on the Augmentation of Stipend, be it resolved, that the thanks of the Presbytery be tendered to Mr. Rennie, for the valuable information which he has imparted to the Presbytery on the subject; recommend the subject to the favourable consideration and earnest co-operation of the ministers and congregations in the bounds of this Presbytery; request the sub-committee on the Augmentation of Stipends to send a delegate to visit some of the congregations in this Presbytery, and that Messrs. Thompson and Currie, ministers, and Mr. Blaikie, elder, be a committee to make arrangements for the visitation of all the congregations within the bounds of the Presbytery to bring this important matter before them, and report to a special meeting to be held in St. Andrew's Church, Sarnia, on the first Tuesday of February, at three o'clock p.m. The call from the congregation of Jarvis and Walpole, to Mr. John Wells, of East Williams, was accepted. On motion of Mr. Cuthbertson, it was agreed to grant the translation; express the high estimation in which Mr. Wells is held by the court, and its regret at parting with him; that the translation take effect on the 7th day of January, 1884; that Mr. Currie preach at East Williams on the 13th of January, declare the church vacant, and act as interim moderator of session thereafter. Mr. McDonald, interim moderator of the Second Congregation, Petrolia, reported that he had organized the congregation there as instructed by the Presbytery, and submitted a communion roll which was laid on the table and examined. Questions were put and answered, after which, on motion of Mr. Thompson, it was agreed to approve of the conduct of the moderator; receive the names submitted and declare the same to be the communion roll of the Second Congregation, Petrolia. It was moved in amendment by P. C. Goldie, and duly seconded: That the names included in the roll just submitted to the court, claiming to have been at one time members of Knox congregation, Petrolia, be not accepted as members in the congregation being now organized until the Presbytery is satisfied as to their relations

with the congregation which they have left. The motion carried, and the Presbytery declared accordingly. Mr. McDonald, with his session, were appointed interim session of said congregation, and instructed to proceed at their earliest convenience with the election and ordination of elders there. Records of kirk sessions were submitted for examination, and committees appointed to discharge that duty, and report. Mr. Cuthbertson intimated that Mr. Henderson had declined the call addressed to him by the congregation of Parkhill and McGillivray. Leave was granted the congregation to have a call moderated in there if necessary, before next ordinary meeting. Mr. Wells, on behalf of the Committee on Statistics, gave in an excellent report. It was agreed to receive the same; thank the committee, especially the convener, and request Mr. Wells to publish the statistical table for distribution among the congregations and stations of the Presbytery. Mr. McKinnon, from the London Presbytery, appeared in behalf of certain Gaelic-speaking people residing in the township of Brooke, and was heard at length. After discussion it was agreed, on motion of Mr. Cuthbertson, that the Presbytery having heard Mr. McKinnon in regard to certain parties in Brooke, asking sealing ordinances from the London Presbytery, express their belief that from the best of motives the Presbytery of London took certain action in regard to said parties; but at the same time express regret that the Presbytery did not simply refer the petitioners to the Presbytery of Sarnia, under whose jurisdiction the parties reside. The Presbytery, however, express deep interest in the welfare of said parties and direct Mr. Johnston and session to deal with them in the most conciliatory manner and furnish as much Gaelic service as possible for the edification of the Highland element residing within their bounds. An extract minute of the Presbytery of London in regard to their action in reference to certain parties in East Williams seeking connection with that Presbytery was then considered. After a long and patient discussion, it was agreed, on motion of Mr. McAdam, seconded by Mr. Cuthbertson, that whereas this Presbytery believes its rights are encroached upon by the Presbytery of London in taking Presbyterial action in East Williams, which is unquestionably within our bounds and coterminous with one of our congregations; and whereas, great confusion of jurisdiction is likely thereby to ensue, and injury is likely to be done to one of our congregations, this Presbytery resolves to remonstrate with the Presbytery of London and invite them to arrange an adjustment with this Presbytery; empower the committee acting in the matter of boundaries to appear at next meeting of the Presbytery of London in the interests of this Presbytery, and in the event of satisfaction not being granted, resolve to complain to the Synod of Hamilton and London in regard to the action of the Presbytery of London, and to pray the Synod to recognize the rights of the Presbytery of Sarnia in the matter complained of. Leave was granted to the congregation of Burns Church and Moore Line to have a call moderated in there, if necessary, before the next meeting of Presbytery; the required statistics to be furnished at the same time. A petition was laid on the table and read from Messrs. McGibbon and McPherson, in regard to a finding of the session of Adelaide and Arkona. On motion of Mr. Thompson it was agreed to receive the petition. The petitioners were heard, and after discussion, it was agreed to dismiss the first section of the complaint. The second section was considered and also dismissed. A letter was read from Mr. Carswell, former moderator of session, which was received. The third clause was considered and also dismissed. Mr. Wells, on behalf of the session of Adelaide and Arkona, asked leave to transfer the cause in its present phase. It was agreed to grant the request, with instructions that before removing suspension at any time, the session of Strathroy shall give notice to the session of Adelaide and Arkona that unless reasonable grounds be offered the suspension shall be removed. Mr. Goldie asked leave to dissent from the finding of the Presbytery, for reasons to be given in. The request was granted. Messrs. McGibbon and McPherson were allowed to join in the dissent. The Presbytery appointed its next regular meeting to be held in St. Andrew's Church, Strathroy, on the third Tuesday in March, at two p.m. The Presbytery adjourned to meet in St. Andrew's Church, Sarnia, on the first Tuesday in February at three o'clock p.m., and was closed with the benediction.—GEO. CUTHBERTSON, *Pres. Clerk*.

OUR YOUNG FOLKS.

THE YEARS TWELVE CHILDREN.

January, worn and gray,
Like an old pilgrim by the way,
Watches the snow, and aching sighs
As the wild curlew 'round him flies;
Or, huddled underneath a thorn,
Sits praying for the lingering morn.

February, bluff and cold,
O'er furrows striding scorns the cold,
And with his horses two abreast
Makes the keen plough do his behest.

Rough March comes blustering down the road,
In his wrathful hand the oxen goad,
Or, with a rough and angry haste,
Scatters the seeds o'er the dark waste.

April, a child, half tears, half smiles,
Trips full of little playful wiles;
And laughing, 'neath her rainbow hood,
Seeks the wild violets in the wood.

May, the bright maiden, singing goes,
To where the snowy hawthorne blows,
Watching the lambs leap in the dells,
List'ning the simple village bells.

June, with the mower's scarlet face,
Moves o'er the clover field apace,
And fast his crescent scythe sweeps on
O'er spots from whence the lark has flown.

July, the farmer, happy fellow,
Laughs to see the corn grow yellow,
The heavy grain he tosses up
From his right hand as from a cup.

August, the reaper, cleaves his way,
Through golden waves at break of day;
Or in his waggon, piled with corn,
At sunset home is proudly borne.

September, with his baying hound,
Leaps fence and pale at every bound,
And casts into the wind in scorn,
All cares and dangers from his horn.

October comes, a woodman old,
Fenced with tough leather from the cold;
Round swings his sturdy axe, and lo!
A fir branch falls at every blow.

November cowers before the flame,
Blear crone, forgetting her own name!
Watching the blue smoke curling rise,
And broods upon old memories.

December, fat and rosy, strides,
His old heart warm, well clothed his sides;
With kindly word for young and old,
The cheerier for the bracing cold,
Laughing a welcome, open flings
His doors, and as he goes he sings.

—Christian Weekly.

LUTHER TO HIS BOY.

To my Little Son, Hansigen Luther, Grace
and Peace in Christ:

My Heart, Dear Little Son.—I hear that you learn well and pray diligently. Continue to do so, my son. When I come home I will bring you a fine present from the fair. I know of a lovely garden, full of joyful children, who wear little golden coats, and pick up beautiful apples and pears, and cherries and plums, under the trees. They sing and jump and make merry. They have beautiful little horses with golden saddles and silver bridles. I asked the man that kept the garden who the children were. And he said to me:

"The children are those who love to learn, and to pray, and to be good."

Then said I:

"Dear sir, I have a little son named Hansigen Luther. May he come into this garden and have the same apples and pears to eat, and wonderful little horses to ride upon, and may he play about with these children?"

Then said he:

"If he is willing to learn, and to pray, and to be good, he shall come into this garden;

and Lippus and Justus too. If they all come together they shall have pipes, and little drums and lutes, and music of stringed instruments. And they shall dance, and shoot with little cross-bows."

Then he showed me a fine meadow in the garden, all laid out for dancing. There hung golden pipes and kettle-drums and fine silver cross-bows; but it was too early to see the dancing, for the children had not had their dinner. I said:

"Ah, dear sir, I will instantly go and write to my little son, Hansigen, so that he may study, and pray, and be good, and thus come into this garden. And he has a little cousin, Lena, whom he must also bring with him."

Then he said to me:

"So shall it be. Go home and write to him."

Therefore, dear little son Hansigen, be diligent and learn to pray; and tell Lippus and Justus to do so too, that you may all meet together in that beautiful garden. Give cousin Lena a kiss from me.

Herewith I recommend you all to the care of Almighty God.

A.D. 1530.

OUR FATHER GOD.

God Almighty heareth ever
When His little children pray;
He is faint and weary never,
And He turneth none away.

More than we desire He sends us,
More than we can ask, bestows;
Every moment He befriends us,
And supports us in our woes.

Let us then, in Him confiding,
Tell Him all we think and feel,
Never one dark secret hiding,
Seeking nothing to conceal.

Through His Son, our precious Saviour,
God will pardon all our sin,
Will forgive our past behaviour,
Open heaven and take us in.

NUMBER ONE.

"I always take care of Number One," said one of a troop of boys at the end of a bridge, some wanting to go one way and some another.

"That's you, out and out," cried one of his companions. "You don't think or care about anyone but yourself; you ought to be called 'Number One.'"

"If I did not take care of Number One, who would, I should like to know?" cried he.

True. Number One was right. He ought to take care of himself—good care.

"But does not that smack a little of selfishness?" the boys ask. "Number One thinks of nobody but himself."

Nobody but himself; that certainly is selfish, and therefore wrong. But Number One is committed to our own care. "What sort of care?" is the all-important question.

The care of his soul. Number One has a soul to be saved from sin and from hell; Number One has a soul to be won to Christ, to holiness and to heaven. Here is a great work to do.

Take care of his habits. Make Number One industrious, persevering, self-denying, and frugal. Give him plenty of good, healthy work to do. Teach him how best to do it, and keep him from lounging and all idle company.

Take care of the lips of Number One. Let

truth dwell on them. Put a bridle in his mouth, that no angry, back-biting tale shall come from it. Let no profane or impure words escape. Let the law of kindness rule his tongue, and all his conversation be such as becomes a child of God.

Take care of the affections and feelings of Number One. Teach him to love God with all his heart, and his neighbour as himself; to care for others and share with others; to be lowly in mind, forgiving, gentle, sympathizing, willing to bear and forbear, easily entreated, doing good to all as he has opportunity.

This is the care to take of Number One, and a rich blessing will he prove to his home and neighbourhood and to himself. Boys, you all have Number One to take care of, and a responsible charge it is.

COUNT THEM.

Count what? Why count the mercies which have been quietly falling in your path through every period of your history. Down they come every morning and evening, angel messengers from the Father of lights to tell you of your best friend in heaven. Have you lived these years wasting mercies, treading them beneath your feet, and consuming them every day, and never yet realized from whence they came? If you have, heaven pity you! You have murmured under your affliction; but who has heard your rejoicing over your blessings? Do you ask what are these mercies? Ask the sunbeam, the rain-drop, the star or queen of night. What is life but a mercy? What is the propriety of stopping to play with a thornbush, when you may just as well pluck sweet flowers and eat pleasant fruits? Happy is he who looks at the bright side of life, of providence and of revelation; who avoids thorns and sloughs until his Christian growth is such that, if he cannot improve them, he may pass among them without injury. Count mercies before you complain of afflictions.

BORROWED BOOKS.

A person who borrows a book has no right to lend it to another without the express permission of the owner. This should be an unvarying rule.

A borrowed book should be covered and handled with care and nicety, and returned promptly. Nobody has a right to retain a borrowed book during an indefinite period.

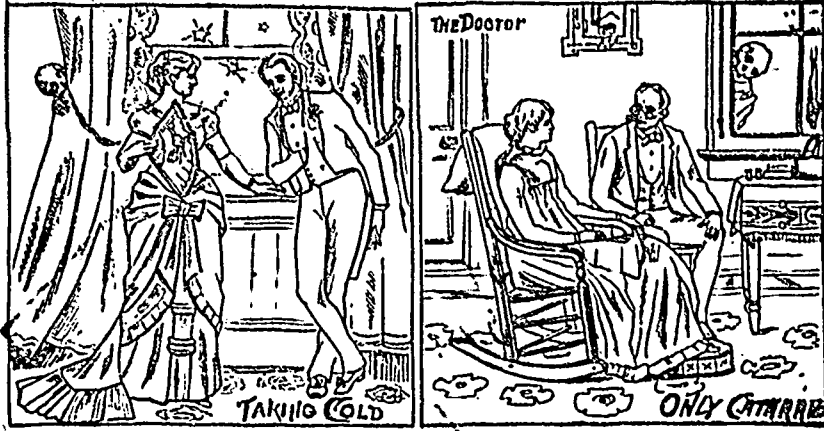
If accident or injury result to a borrowed volume while away from its owner, honour requires that it shall be replaced by a new copy.

Never ask the loan of a very costly book or one belonging to a set, if you can avoid it.

Teach children to be very particular in regard to their handling of all books, whether their own or those of others.

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

The Progress of Disease.



We so unwilling to admit the presence of disease, fall a ready prey to the grim destroyer whose insidious approach, subtle progress and uncon workings, develops such fatal results. Let us be warned in time, lest it be "too late."



Are You Sure It Is Consumption?

Many thousands fully believe they or their friends are being hurried toward the grave by that terrible disease Consumption, and are being treated for that disease, when they have only CATARRH in some of its many types; the symptoms in many forms of these diseases are quite similar and can easily be mistaken. Catarrh, unalarming in its character and beginnings, neglected, develops and spreads, and in time poisons the vital organs, until it finally is no longer "ONLY CATARRH," but some disease that gives but little hope of health or life. We do not claim to cure Consumption, but are fully convinced from the results of our daily practice that we can save and restore to health many who now feel their case to be hopeless.

Danger - Signals.

Do you take cold easily? Have you a cold in the head that does not get better? Have you a hacking cough? Is your throat affected? Are you troubled with hoarseness? Soreness of the throat? Difficulty in breathing? Have you a pain in the head between and above the eyes? A sense of fullness in the head? Are the passages of the nose stopped up? Is your breath foul? Have you lost all sense of smell? Are you troubled by hawking? Spitting? Watery inflamed eyes? Dullness or dizziness of the head? Dryness or heat of the nose? Is your voice harsh or rough? Have you any difficulty in talking? Have you an excessive secretion of mucus or matter in the nasal passages, which must either be blown from the nose, or drop back behind the palate, or hawked or snuffed backward to the throat? Ringing or roaring or other noises in the ears, more or less impairment of the hearing?

If so, you have Catarrh.

Some have all these symptoms others only a part. Some of these symptoms indicate that the disease has passed from the head and has attacked the throat and bronchial tubes, and is affecting the lungs and other vital organs of the body, and unless the disease is stopped, its ravages will affect and endanger the life. In most cases Catarrh is only a local disease, and requires only local treatment. But in old or neglected cases the whole system becomes poisoned by the disease and then constitutional treatment is necessary to assist in expelling it from the organization.

Some Bad Symptoms.

The long continued corruption of the air that is breathed passing over the foul matter in the nasal passages, poisons the lungs and from thence the blood. The morbid matter that is swallowed during sleep, passes into the stomach, enfeebles the digestion, vitiates the secretions and pollutes the very fountains of life. The patient becomes feverish occasionally, there is less buoyancy of spirits, the appetite is often fickle, the head less clear, it is difficult to keep the energies up to the old standard, and often without knowing why, he is conscious that he is not as well all the time as he used to be. These symptoms indicate that the vital organs are becoming impaired so that they cannot perform their natural healthy functions. Our constitutional treatment is devised to assist nature in removing all poisonous material from the system and to neutralize and counteract its baneful effects on the vital organs and on the blood.

Do not Trifle with Disease.

We have the only known certain and reliable method for the cure of Nasal Catarrh, Throat and Lung disease; it is regarded by the best of judges as being the most complete

treatment ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to these diseases in all their loathsome, painful and dangerous developments. Each case is examined into carefully and critically and the whole treatment is arranged to meet the wants of each individual. To this fact alone, much of our success is due, and we think no case is incurable when our questions are properly answered. Fifteen years of constant practice with thousands of patients all over the country have enabled us to bring the application of our Remedies to the highest point of perfection. Do not trifle then with some cheap so called "Cure" which at best can afford but temporary relief (while the roots of the vile disease are left to strike deeper and deeper), but be in earnest and be thorough or do nothing! You have been years in contracting the disease; you cannot be rid of it in a day or with one application of any medicine.

The Experience of Others.

The record is a guarantee that Childs' Treatment for Catarrh and all diseases of the Head, Throat and Lungs is not new and untried, but a positive and certain remedy. We, above all things, desire to establish confidence in our treatment, so that every sufferer from Catarrh, Bronchitis and their effects on the Lungs and other Vital Organs, may feel certain of success in its use.

Only Fair We deem it only fair that every one who wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a copy of the many thousands of unsolicited certificates which have been sent us by grateful patients—almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers; judges, merchants, bankers, business men, farmers, young women and old, children and adults.

Mr. Z. Z. LEE, of Grangeville, St. Helena Par. La., writes: I cannot speak too highly in praise of your valuable remedies which act like a charm in relieving the loathsome disease for which they are recommended.

I have been permanently cured of Catarrh in the head by the use of your Catarrh Specific. I will answer all letters addressed to me, in regard to this subject. Yours with thanks, E. POWELL, Heath, Burke Co., N.C.

You may use my name as a reference, as I have been cured by your treatment. I shall be pleased to answer any inquiries in regard to your remedies. HARRY RUESDELL, Rock Dale Mills, Mass.

Aug. 18, 1883. You are at liberty to use my name as a reference in favour of the healing qualities of your remedy. It has been cured my wife of Catarrh in the head and she has cured her of dyspepsia. B. S. DUNKIN, Carrol, Ind.

Aug. 6, 1882. You may use my name, also that of my wife; we have both been cured by your treatment. We recommend your remedies to all we hear saying they have Catarrh. We can do it with pleasure and conscientiously, for we know of what we speak. L. W. SPAYD, Colorado Springs, Col.

I was thought to have had consumption, and had suffered many years with what was really Catarrh, before I procured your treatment. I have had no return of the disease. MISS LOUISE JAMES, Crab Orchard, Ky.

When I received your treatment I could hardly move about, but before I had used it six weeks I could work all the time, and have been attending to my business ever since.

I shall always recommend your treatment in the highest terms. Yours respectfully, IRVING C. GLISSON, Mobley's Pond, Ga.

I received your medicine and used as directed, and I now rejoice in saying that I am well. J. A. MARTIN, Gailey Bridge, Fayette Co., W. Va.

Your medicines were duly received, and effected a perfect cure. Thanks for your prompt attention, and for the thorough cure of my husband. Respectfully, Mrs. A. L. FORELAND, Centerville, Texas.

I was terribly afflicted with nasal and bronchial Catarrh, and concluded to give your treatment a test. In a short time it cured me. I induced my brother to try it, and he too was cured. K. C. JONES, Rock River Falls, Wis.

Being one of your cured patients, I recommend your treatment to all I find troubled with Catarrh. Respectfully, Mrs. JOHN SULLIVAN, 153 Dorman St., Indianapolis, Ind.

I write to tell you that I am perfectly cured of Catarrh. O. P. WISE, Magnolia, Ark.

I would not take a farm for your Specific if it could not be replaced. J. P. ROBERTS, Chicago, Ill.

Your treatment has cured my daughter of Catarrh induced by a severe attack of measles. JOHN W. RILEY, U.S. Express Agent, Troy, O.

My health is fully restored. This horrid and loathsome disease is all gone. My lungs feel all right. Mrs. W. D. LINCOLN, York, Neb.

Your treatment did me great good. I have not lost a day by sickness this year. ABNER GRAHAM, Biddle University, Charlotte, N.C.

I am glad to say that I found your medicine all that can be claimed for it. I am fully restored. J. H. SIGFRIED, Pottsville, Pa.

I do not regret the money it cost in using your medicine. I can heartily recommend your treatment. E. J. LIPPINCOTT, Clarksburg, Gloucester Co., N. J.

I have used your Catarrh treatment and am cured. A thousand thanks to you for so sure a remedy. FANNY DEMENT, Dyer Station, Tenn.

I am much pleased to say that I have used the treatment faithfully, with the happiest and best results. JOHN A. PRATT, Goffs Falls, N.H.

Your treatment cured me; your inhalers are excellent. This is the only radical cure I have ever found. E. S. MARTIN, Pastor M. E. Church, Port Carbon, Pa.

No amount of money could induce me to be placed in the misery I was in when I commenced using your medicine. I. C. MCINTIRE, Fulton, Mo.

I am so far recovered that I am able to attend church, can walk half a mile. Have a good appetite, am gaining all the time. MRS. A. N. MUNGER, Detroit, Mich.

Now I am cured, head free, air passages all open, and breathing natural. A thousand thanks to you for so sure a remedy. JUDGE J. COLLET, Lima, Ohio.

Your Cold Air Inhaling Balm has proved a great benefit to Mrs. Marble as well as myself. I can heartily recommend it to others. E. MARBLE, Concord, Mich.

It affords me great pleasure to notify you that I have, as I sincerely believe, entirely recovered from that loathsome disease, catarrh, through your very beneficial treatment. E. BENEDICT, Baltimore, Md.

I received your Catarrh Specific some time ago and used as directed. It acted like a charm. It cured my cough and stopped that wheezing I had in my throat. JAMES W. SANDERS, Five Mile, Mason Co., W. Va.

I am cured, another formidable case at last yielded to your treatment. W. B. MORSE, Bryan, Texas.

I am now entirely cured. When I had used it three months I felt like a different woman. Too much cannot be said in favour of your Catarrh treatment. It saved my life. Mrs. E. G. MITCHELL, Fairbury, Ill.

Mrs. Mitchell lives near me and has used your treatment with perfect success, and is now well and hearty. This I am witness to. JOHN G. STEERS, Fairbury, Ill.

Mr. J. C. WILMOTH of Oxford, Ind., writes: You can say to whoever you like, that your Catarrh medicine has done me wonders; it has driven the disease out of my system.

My wife continues in the best of health, and has no cough. It is with great pleasure we are able to recommend so wonderful a medicine as yours has proved to be to us. J. H. BULLARD, Springfield, Mass.

About one year ago I ordered your Bronchial treatment for my father. The benefits to him have been magical, and far beyond our most sanguine expectations, as this has been the only winter for several years that he has not passed the most of the time in bed—all the time in the house. Very truly, C. S. SHERWOOD, Portsmouth, Va.

Between nine and ten years ago, being afflicted with Catarrh, I obtained your course of treatment, and after persisting in its use some months, was completely cured, and have had no return of the disease. A. J. STILL, Pattenburg, N. J.

More than a year ago I used your Catarrh remedy, with almost untold benefit to myself. I prize your remedies more than I can tell you. Mrs. E. P. HOOKER, Defiance, O.

One of the most terrible cases of Catarrh we have had in our practice, was that of W. S. Sandel, of Willis, Montgomery Co., Texas. He says: "In the spring of 1877 the disease assumed a new form, my mouth and throat were attacked, ulcers were formed, and soon the ulcers were all eaten away, and large sores through the posterior nares. My condition was not only deplorable, but apparently hopeless." After three months use of our treatment, he says: "I am entirely cured; all the horrible disease entirely removed."

This is to certify that I was a sufferer from nasal catarrh. I tried remedies at several physicians, but instead of getting better, I gradually grew worse. I saw your advertisement. I applied to you at once and received your remedies and commenced their use. At first I thought it was a humbug, but I followed your directions and now I can rejoice in saying I am well. ROBT. Y. DANIEL, Geneva, Ala.

Your wonderful remedy has, by close application, cured a most stubborn case. You are at liberty to use my name as a reference. Yours truly, F. R. MILLER, Smyrna, Tenn.

Your treatment has proved a complete success in my case; the disease had troubled me for about fifteen years. Yours truly, THOS. D. JONES, Middle Granville, N. Y.

Home Treatment. Childs' Treatment for Catarrh, and all diseases of the Head, Throat and Lungs, can be taken at home, with perfect ease and safety, by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

Address, Rev. T. P. CHILDS, Troy, Ohio.

Say you saw this in the CANADA PRESBYTERIAN, Toronto, Ont.

PUBLISHER'S DEPARTMENT.

SANTALIN... Riverside, Cal. The climate... cure... Lungs, full idea, 25c per bottle, cost free.

A HINT WORTH HEEDING. Life loses half its zest when digestion is permanently impaired. Surely then a speedy means of restoring this essential of bodily comfort is worth trying.

ADVICE TO MOTHERS.—Mrs. Winslow's SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button."

Use the safe, pleasant and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it.

MEETINGS OF PRESBYTERY.

- OTTAWA.—In Knox Church, Ottawa, on the first Tuesday of February, at half-past seven p.m.
QUEBEC.—In Sherbrooke, on the third Tuesday of March, at ten a.m.
LANARK AND RENFREW.—In Arnprior, on the last Tuesday of February.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, 17th March, 1884, at three p.m.
SAUZEY.—In Knox Church, Havelock, on the third Tuesday of March, at 2 p.m.
BRUCE.—In Free St. John's Church Walkerton, on the second Tuesday of March, at 2 p.m.
MAITLAND.—In St. Andrew's Church, Lucknow, on the third Tuesday of March, at half-past one, p.m.
LONDON.—On 21st March, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, March 18th, at half-past one p.m.
LINDSAY.—At Uxbridge, on the last Tuesday of February, at ten a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, March 11th, at ten o'clock a.m.
WHITBY.—In St. Andrew's Church, Tuesday, 25th March at eleven a.m.
SARNIA.—Special meeting in St. Andrew's Church, Sarnia, on the first Tuesday of February, at three o'clock a.m. Regular meeting in St. Andrew's Church, Strathroy, on the third Tuesday of March, at two p.m.
TORONTO.—Adjourned meeting on the 29th of January, at eleven a.m. Ordinary meeting on the 4th of March, at eleven a.m.
GUELPH.—In Knox Church, Guelph, the 18th March, at ten o'clock forenoon.
MONTREAL.—In the David Morrice Hall, on the first Tuesday of April, at ten o'clock a.m.
BARRE.—At Barrie, on the last Tuesday of January, at eleven a.m.
PARIS.—Adjourned special meeting in Chalmers' Church Woodstock, Thursday, 24th Jan., at one p.m.
GLENGARRY.—For induction at Summerstown, on the 9th of January. Ordinary meeting at Alexandria, on the 21st of March, at eleven o'clock a.m.

T. W. KAY & CO. The leading undertakers of the west end, 349 Queen Street West at Parkdale. Funerals furnished and conducted at moderate prices. Open Day and Night.

R. PRAY & SON, Funeral Directors, 9 Front Street N., Hamilton. Telephone communications.

Dr. J. Rolph Malcolm, (ESTABLISHED 1863) Physician for Affections of Throat, Lungs and all other Chronic Diseases, 357 KING ST. WEST, TORONTO.

SPECIALTY.—The treatment of Affections of the Respiratory Organs by Inhalation. All those suffering from Catarrh, Bronchitis, Asthma, Consumption, or any other disease of long standing, are cordially invited to call. CONSULTATION FREE.

Books giving full particulars, mailed free, on application.

MARRIAGE CERTIFICATES, Suitable for any Province, and may be used by the clergy of any denomination, beautifully printed on fine heavy paper in carmine, blue and gold, constantly on hand, 60 cts. per dozen. Twenty-five copies mailed to any address, free of postage, for ONE DOLLAR.

C. BLACKETT ROBINSON, Drawer Toronto. Ottawa—5 Jordan Street.

\$72 A WEEK; \$12 a day a... made. Costly... Address Toronto, Ontario, etc.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, New York.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, New York.

ST. LAWRENCE CANALS. Notice to Contractors. SEALED TENDERS, addressed to the undersigned and endorsed "Tender for St. Lawrence Canals" will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 12th day of February next, for the construction of a lock and regulating weir and the deepening and enlargement of the upper entrance of the Cornwall Canal.

Also for the construction of a lock, together with the enlargement and deepening of the upper entrance of the Rapide Plat Canal, or middle division of the Williamsburg Canals, and the deepening, etc., of the channel at the upper entrance of the Galops Canal. A map of the head or upper entrance of the Cornwall Canal and the upper entrance of the Rapide Plat Canal, together with plans and specifications of the respective works, can be seen at the Resident Engineer's office, Dickenson's Landing; and for the works at the head of the Galops Canal, at the Lock keeper's house near the place, and in each case plans, etc., can be seen at this office on and after Tuesday, the 29th day of January inst., where printed forms of Tender can be obtained.

Contractors are hereby informed that trial pits have been sunk on the CORNWALL and RAPIDE PLAT sections of the works, and they are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits, etc. In the case of firms there must be attached the actual signatures, the nature of the occupation and residence of each member of the same, and further, a bank deposit receipt for the sum of \$3,000 must accompany the tender for the Cornwall Canal Works. The tender for the Rapide Plat works must be accompanied by a bank deposit receipt for the sum of \$3,000. The tender for the deepening, etc., of the head of the Galops Canal must be also accompanied by a bank deposit receipt for the sum of \$3,000. The respective deposit receipts (cheques will not be accepted) must be endorsed over to the Hon. the Minister of Railways and Canals, and be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary. Dept. of Railways and Canals, Ottawa, 21st January, 1884.

THE CATHOLICITY OF THE Presbyterian Church.

By Rev. Professor Campbell, M.A., Presbyterian College, Montreal.

It is well reasoned throughout, contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History. It is in the form of a neat little Pamphlet of thirty-two pages, being the first of a series of "Tracts on Presbyterian Topics" which the Publisher intends giving to the world, and we must say that he has made a good beginning.—CANADA PRESBYTERIAN.

Price 10 cents, or \$1 per dozen. Mailed to any address postage prepaid on receipt of price. C. BLACKETT ROBINSON, Verdan Street, Toronto. Publisher.

THE SELECT TAILORING & GENTLEMAN'S FURNISHING HOUSE. R. J. HUNTER, COR. KING AND CHURCH STS., TORONTO. Stock is now complete in both departments, and, as I have made great effort to secure the latest designs and most reliable texture, gentlemen will find it very much to their interest to visit my establishment when about to purchase. R. J. HUNTER, Cor. King & Church Sts., Toronto.

JUST PUBLISHED. DOCTRINES OF THE PLYMOUTH BRETHREN. By Rev. Professor Brewster, M.A., Magee College, London, E.C. A comprehensive and very complete exposition in short space of the Errors of Plymouthism. Mailed to any address, postage prepaid, on receipt of price. Wherever Plymouthism is trying to get a foothold within the bounds of Presbyterian congregations, parties would do well to circulate copies of this pamphlet. In quantities, \$3 per 100. C. BLACKETT ROBINSON, Jordan Street Toronto. Publisher.

Golden Hours FOR THE YOUNG. A BEAUTIFULLY ILLUSTRATED NON-DENOMINATIONAL Sunday School Paper, PUBLISHED MONTHLY. TERMS FOR THE CURRENT YEAR: 4 Copies to one address \$1.00, 10 " " " 2.00, 20 " " " 3.00, 50 " " " 7.50, 100 " " " 15.00. Any number exceeding one hundred at same rate.

It is sure to be a great favourite with the children of CANADIAN SABBATH SCHOOLS. C. BLACKETT ROBINSON, No. 5 Jordan Street Toronto.

TO MINISTERS. Marriage Certificates. NEATLY PRINTED ON FINE PAPER, IN GREEN, GOLD & CARMINE ALSO BAPTISMAL REGISTERS 75 CENTS. COMMUNION ROLLS, \$1. ETC., ETC., ETC.

MARRIAGE CERTIFICATES Mailed to any address, postage prepaid, at 10 cents per dozen; or TWENTY-FIVE for \$1.00. C. BLACKETT ROBINSON, Toronto. Publisher.

PRESBYTERIAN Normal Class Teacher, OR A PREPARATORY COURSE OF STUDY, Designed to help the present and future Christian worker in the Church to get a larger grasp of the Word of God, and to aid in preparing them for the important office of Sabbath School Teachers. BY REV. JOHN McEWEN. Every Sabbath School Teacher, as well as every intending teacher, should have a copy of this work. Price 30 cents; in cloth, 50 cents. Mailed to any address free of postage. C. BLACKETT ROBINSON, 5 Jordan St., Toronto.

THE SABBATH SCHOOL Teacher's Companion. BY REV. JOHN McEWEN. The Teacher and Senior Scholar's Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July, is now ready. This book will be found to meet a felt want in the International System of S. S. Lessons. It presents the entire Book of Scripture in a connected and progressive form—taking up the dropped links of connection between the lessons. It has a Normal Class Exercise on Bible Investigation, illustrated by the Book of Genesis. Price 10 cents per copy, or \$2.00 per dozen. Sent to any address, post free, on receipt of price. C. BLACKETT ROBINSON, 5 Jordan St., Toronto. Publisher.

AGENTS wanted for The Holy Bible, by the American Bible Society, at the popular price of 25 cents per copy. The religious papers mention it as one of the most valuable works of the world. Greater success is known by agents. Terms free. STINSON & CO., Publishers, Portland, Maine.

CANCER CAN BE CURED! Send for a testimonial to the fact. Send for a regular giving, particulars. Address: Dr. MICHAEL, M.D., 107 Niagara St., BUFFALO, N. Y.

Sawing Made Easy Monarch Lightning Sawing Machine! Sent on 30 Days Test Trial. A Great Saving of Labor & Money. A 6 ft. x 6 in. saw can saw logs EAST and EASY. Write Mr. J. H. Case, Mich., writes: "Am much pleased with the MONARCH LIGHTNING SAWING MACHINE. I saw a log of a 30-inch log in 2 minutes." For sawing logs in suitable lengths for family stove-wood, and all sorts of log-cutting, it is superior and unrivalled. Illustrated Catalogue, Free, AGENTS WANTED. Mention this paper. Address: MONARCH MANUFACTURING CO., 163 E. Randolph St., Chicago, Ill.

666... Hallett & Co., St. Paul, Minn.

PATENTS Hand Book FREE. Patent Attys. R. S. LACEY, Patent Attys. Washington, D.C. \$5 to \$20 per day at home. Samples worth \$5 free. Address: STINSON & CO., Portland, Me.

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., Nos. 208 and 206 West Baltimore Street, Baltimore, Md. No. 112 Fifth Avenue, N. Y. OCTAVIUS NEWCOMBE & CO., SOLE AGENTS, 107 & 109 CHURCH ST., TORONTO. A variety of second-hand pianos by well-known makers, received in exchange for Knabe Pianos, for sale on easy terms.

WANTED HELP. Entirely New. PROFITABLE. Outfit Free. We want an AGENT in every locality. Some one entirely new. Our Agents are sweeping the field wherever they go, and making money for themselves, women, because they all do equally well. Will send you full outfit on receipt of \$1.00 at once. Don't delay. Address: STAMPING & PUBLISHING CO., Brownwood, Texas.

FREE Beautiful Lithograph Portrait of Lord Landsdowne, Right Hon. Sir John A. Macdonald, Hon. Oliver Mowat, or Rev. Dr. Wild, size 8 1/2 x 11 (worth \$3.00 each) to every subscriber to Our Own Country; an 8 page, 32 column monthly, containing the purest stories and most wholesome of family reading matter. Price only 50c for one year, with portrait. J. S. ROBERTSON & BROS., (Established 1874), Publishers, Toronto and Whitby.