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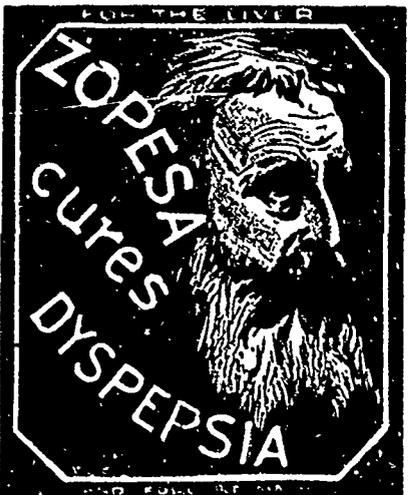
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THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, DECEMBER 13th, 1882.

No. 50.

WESTERN GENERAL AGENT.

MR. JOHN MACAULEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Macauley in all the congregations he may visit.

THE PRESBYTERIAN FOR 1883.

IN answer to numerous inquiries, we have to say that the clubbing arrangement for some time in force is not to be continued. We are sorry to have to state that it answered no good purpose. The circulation was not extended, although the price of the paper was reduced ONE FOURTH to clubs of twenty; while the net result was a heavy falling off in the receipts from subscriptions.

The clubbing plan was adopted in deference to a widely expressed wish that THE PRESBYTERIAN should be placed within the reach of our people at \$1.50, in the expectation that the circulation would thus be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican, and other denominations—to pay \$2.00 for a Church paper.

The price of THE PRESBYTERIAN for 1883 will therefore be \$2, with balance of year free to new subscribers. May we ask all our friends to renew promptly? And, when renewing, will not everyone try and send along the name of at least ONE NEW subscriber? A word to a friend would in nine cases out of ten result in another name for our subscription list; and in view of the benefits which a largely increased circulation would confer on our Church and people, surely the word will be spoken!

NOTES OF THE WEEK.

THE receipts of the Boards of the Presbyterian Church in the United States for October were: Home Missions, \$20,619.67; Education, \$6,775.03; Foreign Missions, \$30,980.09; Publication, \$1,766.24; Church Erection, \$11,151.69; Ministerial Relief, \$13,656.38; Freedmen, \$6,879.1. The Board of Home Missions reports that it has already borrowed \$100,000 and that \$75,000 are yet due to the missionaries.

YOUNG men who call their fathers "Governor," without intentional disrespect, will be surprised to learn from the Rev. Dr. Ireneus Prime that they are guilty of bad manners. He says that they illustrate an increased irreverence for age, and a marked decline in respect for the aged. "There is no use in telling me," he says in the "Observer," "that parents, teachers, and officers command as much respect as they ever did, and just as much as they deserve. I know better."

THE U. S. Census Office has issued a special bulletin containing the statistics of illiteracy in the United States as returned at the tenth census. The number of persons ten years old and upward in the several States and Territories is 36,761,607. Of this number 4,923,451; or 13.4 per cent. are returned as unable to read, and 6,239,958, or 17 per cent. as unable to write. White persons in the United States ten years old and upward 32,160,400; unable to write, 3,019,080, or 9.4 per cent. Coloured persons of ten years old and upward, 4,601,207; unable to write, 3,220,878.

SOME idea of the progress of the temperance sentiment in Russia may be obtained from the report of the royal commission appointed to inquire into means for the abatement of drunkenness. The report recommends: 1. Liberty to communities to close all drinking shops. 2. Permission to communities to establish communal monopolies for the sale of drink. 3. No public-house to be established above 25 per cent. in excess of one per 1,000 of the population. 4.

Tea and food to be sold wherever drink is consumed on the premises. 5. Rigorous supervision of public-houses."

THE Rev. Joseph Cook has lectured round the world, and arrived home healthier, wealthier, and wiser. He addressed 150 audiences in fourteen months, and thinks that they all understood him, even those of China and India, for in Eastern cities he was listened to by many natives. He did not find that the vaunted metaphysical acumen of the Brahmins of India amounted to much, but socially the better classes throughout the East delighted him. "Their refinement," he says, "astonished me very much. I attended a dinner party given by a Chinese millionaire, at which each of us partook of two cups of birds' nest soup, which I learned cost him over five dollars a cup."

LOUIS KOSSUTH is living in Turin, Italy. His sister recently sent this note to a friend in America: "My brother keeps astonishingly well for his age, though he has spent the entire summer in the city. You may have seen an account of the celebration of the eightieth anniversary of his birthday. It was touching to see how much affection and respect was shown him. In spite of the great distance, over seventy telegrams of congratulation were sent to him from Hungary; more than one hundred banquets were given in his honour; the Protestant clergy held a prayer meeting, which finished with the national hymn. Some of the prayers were very beautiful. The papers were filled with verses dedicated to him. Many of the leading articles spoke of his patriotic merits. A costly album was prepared for presentation, in commemoration of his eightieth birthday, containing more than 30,000 Hungarian signatures."

SOME men don't seem to understand the difference between political assertions and business facts. Three or four days before election a Baltimore lawyer made a political speech in a country village. Being a red-hot Republican he naturally gave the Democratic party the best he had, and among other things asserted that in case of Democratic success the country would have to pay the Confederate bonds. Two or three days after the election a man walked into the lawyer's office, opened a valise and took from it \$920,000 of rebel bonds and said: "What are they worth?" "Four cents a pound." "But the Democratic party has triumphed." "What of that?" "But won't the country have to pay these bonds?" "Not by a jugful." The bond-holder looked steadfastly at the lawyer for a long minute, and then slowly said: "Well! After ninety-six of us Republicans who listened to your speech went and voted the Democratic ticket in order to realize on our bonds, you now tell me that you didn't mean what you said!"

MUCH has been said of the Sunday closing law passed by the last Ohio legislature. The "Tribune" of Chicago, a paper that makes too much money out of its Sunday edition to favour any kind of restriction on the Lord's day, asks why is it any worse to drink on Sunday than on any other day? It is not. The saloon business is a sin, deep and dark, every day in the week, and should be stamped out by righteous laws. The "Tribune" itself bears witness that this business is far more deadly at times when the population is idle. Why close saloons on election day? Is it a greater sin to drink then than on any other days? Every Monday morning the "Tribune" chronicles "the usual Sunday murder" or bloody affray, and traces them to the right cause. Why then in the interests of human life and order, not close up the devilish business on that day when it does the most wicked work? Besides this view, if churches, Bibles, and religious influences are worth anything to a country, the law should refuse to let Sunday, as a day of quiet, order, and rest, be captured and converted into a bacchanalian orgy.

THE Moravians are celebrating this year a jubilee, this being the one hundred and fiftieth anniversary of the first missionary movement, when in 1732 two brethren left Herrnhut, then the only Moravian con-

gregation, to preach Christ to the Negro slaves at St. Thomas, in the West Indies, thus virtually inaugurating the first missionary work of Protestantism. Celebrations have been held in most of the Moravian congregations in Europe and the United States. The spirit of missions has always characterized the Moravian congregations, and now, with a communicant membership of but 20,000, they raise annually for foreign missions \$260,000. The latest statistics show 115 mission stations, with 312 missionaries, besides upwards of 1700 native assistants and a mission membership of over 76,000. These mission stations are found in the West Indies, South America, Greenland, Labrador, South Africa, Australia, the Himalaya Mountains and among the Indians in the United States. The earliest missions—those of the West Indies—it is hoped in a few years will become self-sustaining. The principle of self-support has always been an important one, some of the mission stations carrying on very profitable mercantile transactions. The whole South American mission supports itself almost entirely in this way. The churches are raising this year a Jubilee Mission Fund, chiefly by collections at the various Jubilee celebrations, which is to be devoted to extending missionary activities and beginning new enterprises. Last year nine per cent. were added to the number of native missionaries, and 22,000 members to the mission churches. In relative, if not in absolute mission work, the Moravian Church still occupies a position of leadership.

THE Archbishop of Canterbury died peacefully on the 2nd inst. His last words were, "It is coming, it is coming." The Right Rev. Archibald Campbell Tait, D.D., was born in Edinburgh, December 22nd, 1811, and was educated at the High School and the Academy at Edinburgh, under Archdeacon Williams. He went in 1827 to the University of Glasgow, and was elected in 1830 an exhibitor on Snell's foundation, to Balliol College, Oxford, of which he became successively Scholar, Fellow and Tutor, and graduated B.A. in first-class honours. He subsequently became a Public Examiner at the University. Whilst residing at Oxford in his capacity as college tutor, he took a prominent part in opposing the spread of the Tractarian principles, and was one of the "four tutors" who first drew the attention of the University authorities to the celebrated Tract No. 90, written by Mr. Newman, for the purpose of showing that the Thirty-nine Articles of the Established Church could be honestly subscribed to by those who held Roman Catholic doctrines. The circumstances of Mr. Tait's being in holy orders proved, in the then state of the law, an obstacle to his appointment, in 1868, to succeed the late Sir D. K. Sandford in the Greek Chair at Glasgow; but the death of Dr. Arnold in 1842 opened to him a field of greater usefulness, as he was selected to fill the important office of head master of Rugby School, where he remained eight years. A severe illness, occasioned by over exertion in his arduous post, probably induced Dr. Tait to accept from Lord John Russell's Government, in April, 1850, the Deanery of Carlisle. But, to a man of his mental activity and conscientious devotion to his sacred calling, this could be no post of idolent retirement. He originated and generally conducted himself an additional pulpit service on Sundays, besides undertaking an amount of labour in visiting the poor, instructing the young and ignorant, and superintending the public charities of a large town, seldom equalled by the most hard-working parish clergyman, and he was at the same time an active member of the Oxford University Commission. Dr. Tait was appointed to the bishopric of London, and twelve years later, in 1868, was made Archbishop of Canterbury. In 1863 he proposed, and by his zealous efforts powerfully contributed to the successful initiation of an extensive scheme for supplying the deficiency of Church accommodation in London by raising a fund of £1,000,000 in the course of ten years. Dr. Tait has written extensively on the theological questions of the day. By his death the Church of England has lost not only her most prominent ecclesiastic, but one of her most devoted sons.

OUR CONTRIBUTORS.

A REMARKABLE CASE.

Readers may remember that a few weeks ago the newspapers recorded an instance of the faith-cure having occurred at Martintown in this Province. The following extract from a letter by Miss Scott, the subject of the remarkable cure, to Mrs. John Harvie, to whose kindness we are indebted for its perusal, will be read with interest:

"I had read some short articles in the papers about Dr. Cullis, of Boston, and had become more intimately acquainted with his work through a dear friend of mine, with whom he had at one time corresponded. That evening I merely thought of writing to him to ask his prayers, but as soon as I looked up to Him to see what He would tell me. His answer came promptly that I must not write to him till He would give me further orders. At once I saw what a *rash* thought that was. *I did not know His time.* Just then He began to teach me much more out of the Bible, and by His Spirit about 'Healing by faith in Him;' and also a great deal of the common reading matter that came into our hands at that time seemed to tend to that direction. He opened up to me what before He had sealed in a manner. I told a great many dear friends what the good Lord was going to do for me sometime, and asked them to pray fervently for it, now that they were certain about His will as regarded my recovery. I was especially careful to ask those whom I knew to be 'poor in the faith' to pray for me, so sure was I that the time was not far distant when I should be healed; and I thought it might strengthen their faith. In the third week after Sept. 14th a lady brought me Miss Carrie F. Judd's book, 'The Prayer of Faith,' for my perusal. I liked it very much. If it did not teach me any new truth, it collected together much that I had previously learned of Him, and was a sort of 'review' of my former lessons. Then, too, the story of her release from bondage was a help to me. Her case was a good deal like my own, the only difference being, she could bear the light—I could not; she could sit up sometimes—I never could; and she could not bear noise—I could. Well, in a little over a month His plain command came to me to write the state of my body and mind to Dr. Cullis, Miss Judd, and also to Mrs. Edward Mix (the latter is the lady who prayed especially for Miss Judd). It was by these verses He spoke: Deut. xvii. 8 12; and to ask them to unite their prayers on my behalf. The replies to the two former arrived in a week's time. Dr. Cullis merely said that on Tuesday, Oct. 31st, at 3 o'clock p.m. he would be praying for what I had asked him to. Miss Judd said that on Thursday, Nov. 2nd, at 8 o'clock p.m. my petition would be remembered at their faith-meeting in Buffalo.

"I intended to say that the pain in my head, back, and body seemed to become even worse after I knew I would be better. All the old and most painful symptoms and sensations returned 'in a body' with aggravated force. But that fact did not lessen my belief in His promise or the fulfilling of it. These pains continued in all their intensity, until I made the first effort to arise. After receiving the above-mentioned letters, I had two or three days in which I might ask some of the nearer friends to remember me at 3 o'clock, and I did. As the 'Witness' mentioned something about it, I must say that among others I asked my dear friend, Rev. J. McCaul, of Montreal, to lay me at the feet of the Great Physician for bodily healing too. I did not know that he remembered me publicly at his prayer-meeting until afterwards.

"Now I come to the day in which I was healed (Oct. 31st). At 3 o'clock p.m. all who were at home went away to pray alone. (A lady *did* come, unexpectedly, that day, and as we told her about it I suppose—indeed I know—she prayed too, where she was.) My dear mamma was the only one who came into my room to be with me. She knelt beside me and prayed silently. I can scarcely say that I was *praying*. I certainly asked for an out-pouring of the Holy Spirit on all of us, and for anything else that He might say to me than I was expectantly waiting. I knew that He would tell me something especially important on that day. I did not know that He was going to heal me then, but I was joyously, trustfully happy, as usual, as I waited for His voice. Very many of His most precious promises were sweetly and impressively

spoken to my soul: comforting, encouraging, and strengthening words were they. He left not 'my soul desolate.' In about half-an-hour these words were sweetly whispered to me: 'Thou art it tarry, wait for it; because it *will surely come*, it will not tarry.' A moment afterwards mamma looked at me and asked, 'How do you feel, Maggie dear? Are you any better?' I replied that I was suffering as keenly as before, but was happily *waiting*. She then said that she left Mrs. McArthur so abruptly that she did not know whether she ought to go to her again or not. I just repeated the last text I had received, and the words reassured her ('it will *surely come*') and she did not want to leave me then. A minute afterwards I whispered another text which had just come to my heart: 'Watch with Me one hour?' She looked at me gravely, and yet smiling, as she said: 'Just before you repeated these words, dear, I had a glimpse of the Lord Jesus as He came back from His place in the garden of Gethsemane, and bending over the sleepy disciples, said, "Couldst thou not watch with Me one hour!"' Was it not a happy coincidence? I knew at once that He would not keep us waiting more than 'one hour.' After the succeeding lapse of twenty minutes, during which more of the dear Lord's words were occurring to my mind as before, He spoke this cheerfully. 'Behold thy King cometh unto thee!'—Zec. ix. 9. Then more slowly the words of 1 Chron. xxviii. 20: 'Be strong and of good courage and do it: fear not, nor be dismayed; for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished *all* the work for service of the house of the Lord!' I knew where this verse was and took my Bible up to read it, so that I might the better remember it. Note how nice it all is. You see He there told me that presently I must 'do' something at His command, and the blessed promises were not only to do me until I had accomplished this one act, but until '*all*' my work for Him on the earth would be '*finished*!' I laid my Bible down again, when immediately came the words brightly into my soul: 'Behold the Bridegroom cometh,' and again, 'Behold the Bridegroom! Go ye forth to meet Him!' It was all so clear a command that I knew what He meant; and I knew, too, He would not mock me by telling me to do a thing and then Himself withholding the needed power to obey; so instantly I repeated the latest words aloud for my dear mother, who gazed at me, awed and wonderingly; and I rolled back the covering, moved my feet towards the edge of the bed, sat up, and then *stood erect* on the floor! I felt then as if the dear Bridegroom had come and taken me into his loving embrace, and held me there. The thought came to me then, 'How much nobler and queenlier it is to *stand* beside the '*Lover* of my soul' than to lie in His arms!' What was a trifle strange too, I felt about as tall as He then. My dear friend, it was not that I felt Him any nearer or dearer to me than before, but I was quietly *glad* and *grateful* for this gift of health. The pain had all vanished while I was in the act of rising. The strength did not come instantaneously. When I made the first effort to remove the clothes, sufficient strength was given to do it. Then as I tried to move my feet, power enough was supplied; and again when I made the effort to raise myself to a sitting posture, He helped me—He just bore me up; and lastly, when I tried to stand in *Him*, His strength was all sufficient, and I stood '*strong in the Lord*.' Made '*every whit whole*' by a mighty and loving Redeemer.

"Mamma just looked upon me amazedly for a half-minute (afterwards she said that it was as if the Lord Jesus was there in person, raising her *dead* daughter to life!), then she came quickly to my side, and called the other dear ones in, that we might praise the Lord for what He had done. When they arrived we all knelt down, and first mamma thanked Him and then I did, for the three years' illness that He gave me; for all He had been to me and taught me; then for the gift of health, and the *love* which prompted Him to give it, and anew I consecrated myself, 'body, soul, and spirit,' to His blessed service, to be used as He desired.

"Then I looked up to Him for more strength to arise to my feet again, which of course He gave, and directly the '*word behind*' me bade me walk out to the dining-room (which adjoined mine), where, at the further end of the room, papa's couch was. So then I took my first step, and I walked steadily and a little slowly out to him. Mamma put her arm around me, but I dared not lean on her—I was walking in the

strength of the Lord. There I again knelt to thank Him with papa. After arising, a chair was brought, in which I might rest most comfortably, and I sat there for a full hour. Then I found that the light did not hurt my head at all; and it was so delightful to be able to look out of a window again and see everything so green and beautiful. I returned to my room to rest for a few minutes. Then I walked out and had tea with the family. I took my own food and even raised the cup to my lips without any difficulty or pain.

"Afterwards, as the neighbours and friends hastened to see me up and walking and bearing the light, we had a delightful little praise-meeting, and the Lord gave us all grateful, joyful hearts, and certain am I that He accepted the praises of our lips.

"That night I had three hours of *restful*, dreamless sleep, and when I arose I felt stronger. I dressed myself without assistance."

FAITH HEALING.

MR EDITOR,—I have been looking and waiting, with no small degree of interest, for some one to give a satisfactory answer to the question propounded some time ago in your columns. Evidently the inquirer asks in a sincere spirit, and I am sure is only one of the many who would be delighted to get some light on that promise in James v. 14-15.

Can none of our Professors of Theology or Doctors of Divinity give us a lucid explanation of that passage? If all Scripture is given by inspiration, is not this one? and if indited by the Holy Spirit, has it no meaning? If it has, can no one elucidate it? I will admit that some clever articles have appeared, but not quite in the style that is demanded by so grave a question as, "Does God heal the sick in answer to the prayer of faith?"

I have read with interest of the work of Dorothea Trudel, of Dr. Cullis, of Pastor Blumhardt, of Mrs. Mix, of Carrie Judd, of cures in Germany, in India, and South America, and our local papers record them continually. Is it all a delusion? Have these persons—all of whom have given themselves, their lives, *their all to God, and have been honoured of Him* in the accomplishment of much good—combined to deceive their fellow Christians and the world? Had we only the record of their spiritual work no one would question it, but when they contend that God heals the body in answer to the prayer of faith, as well as saves the soul, then people say: "This is too material a religion."

Let us look for a few minutes at what we are warranted to expect in this matter from the Word of God. In the first place our Lord clearly intimates that the privilege of healing belongs to the people of God (Matt. xv. 26). A woman of Canaan comes asking this boon, He replies: "It is not meet to take the children's bread and to cast it to dogs." When this became the children's privilege, we learn in Ex. x. 26, where God enters into a covenant of obedience and consequent health, "For I am the Lord that healeth thee."

In Deut. xxviii. 21-22, God reminds them of this covenant, and puts before them the consequences of disobedience by sickness.

That the Israelites accepted this in its literal sense we have ample proof. In Num. xii. 12 13, Moses offers this prayer on behalf of Miriam: "Heal her now, O God, I beseech thee," and the cure was immediate. And many times during their journeyings in the wilderness the terms of this covenant were literally carried out, as is seen in Numbers xvi. 46-50. xxi. 6 9.

David had no doubt about the privilege of going to God for physical healing as well as spiritual blessing, as is clear from Psa. ciii. 3. Hezekiah offered the prayer of faith for deliverance from disease, which was clearly his privilege, as taught in Solomon's prayer (1 Kings viii. 37 39), and this prayer was heard and answered (1 Kings xx. 1 7).

Moreover God was displeased with his people when they set on His covenant and trusted solely to human skill (2 C. cor. xvi. 12).

In the New Testament we have this privilege even more clearly taught. Our Lord went everywhere healing the sick. In the commission to the founders of His Church, healing was associated with the preaching of the Gospel (Mark iii. 14, 15; Luke ix. 1, 2). In both Old and New Testaments it is made clear that this blessing is to be obtained through the exercise of faith. Where there was little faith there

was little healing, as in Mark vi. 5, 6 That the apostles continued to heal after the ascension of our Lord is clear from the Acts of the Apostles, and Paul, though born out of due time (1 Cor. xv. 8), was pre-eminently gifted in this respect. Some will say all that is true, but it was confined to apostolic times. The last words of our Lord, as recorded in Mark xvi. 17, 18, would seem to contradict that "these signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover."

In 1 Cor. xii. 9, also 30, 31, healing is classed among the gifts to the Church, while in that much-neglected passage in James v. 14, 15 it is enjoined as a command, and the mode of operation laid down. Occurring, as it does, among a number of admonitions that no one would for a moment confine to apostolic times, why is this one singled out?

Some say, shall we not bear patiently what God sends upon us in the way of sickness? Certainly, but be consistent if you are a child of God. Surely we should feel no hesitation in going in faith to our heavenly Father when we look at the encouragement held out to God's people in the words our Lord: John xiv. 12-14; John xv. 7; Eph. iii. 20. A. M.

LOTTERY TICKETS AND MASSES.

MR. EDITOR,—I received the other day through the post-office, addressed to my firm, some extraordinary enclosures, the contents of which I desire to share with your readers. I was made the recipient of five lottery tickets (one of them complimentary) for a "Grand Bazaar, Fancy Fair and Drawing of Prizes, to be held in the city of London, Ontario, in aid of the Building Fund of St. Peter's Catholic Cathedral, now in course of construction." Among the list of prizes as "gifts of His Lordship Bishop Walsh" appear \$1,000 in gold, various farms in the N. W. Territories, village lots in Ontario, a certain gold-headed cane of wonderful history, various paintings, clocks, watches, madonnas—in all forty prizes, with "hundreds of other valuable prizes." The drawing to be under the superintendence of His Lordship the Bishop of London, and a committee of prominent citizens of London, "Catholic and Protestant" (sic.) Tickets, fifty cents each. These are accompanied by two following letters:—

"The undersigned, in the name of the Catholic clergy and laity of this Diocese, appeals to a generous public for aid towards the completion of our new cathedral. The building of this cathedral is a work of necessity that could not be longer postponed; but it is also an undertaking for which our own resources are not adequate. We are therefore constrained to appeal to the friends of religion for aid in our great work, and this aid they can render by purchasing the accompanying tickets for our bazaar, which will take place during next Christmas holidays. May God bless and abundantly reward all who help us in this great and arduous undertaking, for His glory and for the honour of our holy religion.—MONSIGNIOR B—E, V.-G. "London, Ontario."

And as if to make the appeal more suitable to those of a more religious (?) and less speculative turn of mind, the following little printed slip is enclosed.

"Extract from pastoral letter of His Lordship Bishop Walsh:

"We solemnly promise and engage to cause a High Mass to be celebrated on the first day of every month, for the space of ten years, for the temporal and eternal welfare of the benefactors of the new cathedral. The celebration of the aforesaid mass will begin on the first Tuesday of the month following its dedication. We request of the reverend clergy to make this fact well known to their people, and to explain the great spiritual favours to be gained thereby.

"Persons purchasing or disposing of tickets for the coming bazaar will gain the above favours."

I would feel glad to be assured that they have been sent by mistake to a Protestant, but I fear that there has been no mistake, but they have been sent specially and intentionally to claim that support that Protestants ask often, and have often been too ready to give. The Toronto Presbytery is not at all too soon in calling attention to the aid and sympathy that Roman Catholics are from secular and politic reasons constantly receiving from the disciples of Luther, Calvin and Wesley. To such an extent has this system grown that there seems no limit to the advances upon Protestant sympathies and Protestant pockets, that the so-called successors and disciples of St. Peter are prepared to make. The time for insidious encroachments is over; it now seems that the period for bold advances has begun. It is impossible to estimate the encouraging

effect upon an active minority that has been produced by those signs of the times, that point to the influence that Roman Catholics seem to have acquired, and which they are with a persistence, historically famous, struggling to increase. The lesson thus taught to us Protestants is a serious one. Whither are we tending, if Roman Catholics think it is not only quite right to ask thus for Protestant aid to build up "our holy religion," but to ask it with an effrontery born only of a conviction that Protestants dare not refuse an aid based on such financial and religious grounds? Who is expected to resist the arguments contained in them? First, the gambling spirit of mankind is aroused—here is \$1,000 for half a dollar—and to recommend its fairness, to make it positively no swindle, "His Lordship" takes care to tell us that the committee will be partly "Protestant!" But as some will disapprove of gambling in principle, or they may think the number of favourable occurrences divided by the number of possible occurrences is represented mathematically by too small a fraction. Then an appeal is made to a "generous public," and to the "friends of religion for aid in our great work," which ends with a blessing pronounced by the illustrious Vicar General upon all who help "in this great and arduous undertaking for His glory." The inducement is thus offered that a man by paying fifty cents, though he may possibly miss the \$1,000 prize, and even "the pair of pillow shams elegantly embroidered in crewel work," yet he is sure to share in contributing to the glory of God. But further, if he does not care to take his chances for the "Cameo of the Blessed Virgin presented to His Lordship by His Holiness Pope Pius IX in 1876," and if he cannot be tickled by being included in the appellation of "generous public," or be soothed by the feeling that he is thereby contributing to "His glory and to the honour of our holy religion," then surely the solemn covenant by the party of the first part to say masses for 120 times once a month, for the soul of every purchaser and seller of a ticket is the worth of a man's money. This letter must certainly be a proper *quid* for every man's *quo*. We are solemnly assured that by paying fifty cents, or even by getting some one else to pay fifty cents, we get 120 masses or rather high masses. This puts it in a tangible form; we have here data from which we can reduce a mass to monetary computation. They can be got at the rate of two for a cent, and twenty thrown in to make things pleasant. And this in our year 1882, surely an *Annus Mirabilis* is sent to our fellow countrymen, more than that, it is sent to Protestants, who by general repute have at least an average intelligence. We are asked by our churches to contribute to a French Canadian mission, and we are asked by "His Lordship" to contribute to build St. Peter's. Can any of us do both? and how many of us do either?

JOHN A. PATERSON.

Toronto, 30th of November, 1882.

WOMEN'S FOREIGN MISSIONARY SOCIETY.

Mrs. Harvie, Secretary of the Woman's Foreign Missionary Society, has received the following letter from Mrs. Junor:

MY DEAR MRS HARVIE,—I think it is better for me to write only when I have something to write about, that will be interesting to the ladies of your society. You know that we have no special work, as yet, among the women of our mission; until we have that, it will be difficult to write often, and make my letters interesting to you. I am still hoping that the time is not far distant when, in our mission, we shall have schools for the girls, as well as for the boys. I think that the education of the girls is just as important as that of the boys. I also think that the first step towards the evangelization of any nation is the Christianization of the mothers, present and future, and that but little permanent good can be accomplished while this part of Missionary or Christian work is neglected. I think that I am quite safe in saying that there is not one woman in our mission who can read the New Testament intelligently, except perhaps a very few who have been taught to read the Romanized Colloquial. Suatow mission, one of the oldest missions in China, between three and four hundred women have been baptized, and among these not more than two or three could read when received. In Amoy and Shanghai the missionaries say that not one in a hundred can read, but in all these places, and many others, they have boarding schools for girls, and a good work

is being done by them. We need to teach the men of China that women were made to be their companions, and not their slaves. We need also to teach the women to have respect for themselves, and the true relation they sustain to their families, and society. Surely for these reasons it is a good and proper thing to educate the girls of China. But the great reason for educating them is to make of this idolatrous nation, a great Christian nation. We all knew that the foundation of the Christian nation is the Christian family. Then the kind of work that will best promote the establishment of Christian families seems to me the most direct way to Christianize the nation. I assure you that the condition of women in China is most deplorable. Her ignorance is of such a character, that she has not yet any knowledge of its extent, nor has she any great desire to rise out of it. This to me is the saddest feature of it. If they do not suffer most grievously otherwise from the bitterness of their degraded, and, according to our view, enslaved condition, then their own words are false. There is one example, not an uncommon one, in the family of our own cook. He and his family live in a little house, in our compound. Some years ago he had a promising son, for whom he bargained for a wife from another family. As this son grew up he turned out badly, and would not take this girl for his wife. Then the family of the girl demanded that he should carry out his agreement, he therefore went and bought a son, and took him into his family, in preparation, when the time came, to taking the girl for his wife. This took place in Amoy. They then moved over to Formosa, but the girl would not go. The bargain must be arranged some way, and the negotiations for the matter were unbearable; they are poor, but the cook's wife had to go back to Amoy, and wait there for two months, trying to negotiate for the consummation of the matter by the girl coming over; or, how much money should pass between the parties for the settlement of the affair. Finally the girl's family gave them a young daughter, as a kind of hostage for them to take over to Formosa, and keep her to work virtually as a slave, until the money arrangements could be completed satisfactorily. This poor young girl came over, and was concealed for several days, so that we did not know she was there. She, poor girl, is almost an idiot from disease and ill-treatment, yet it is in contemplation to make her the wife of the cook's son, an intelligent carpenter. He raised no complaint—how could he?—when all had been arranged for him, in accordance with the custom. This is not an exceptional case, and there are hundreds of cases worse even than this. Dr. McKay's cook's wife is another example. The Dr. himself probably rescued her from a prolonged life of ill-treatment, to become the wife of his cook. He has seen her black and blue from beatings, knows that she is light in the head, even now, as a result of such ill-treatment.

Intelligent Christian Chinamen will tell you that ill-treatment of wives is not only common, but one of the most common things. I am very sorry to say that love and respect are not the restraining influences, when such ill-treatment is not found. The position of woman in China is fixed and well understood. Intelligent Chinamen even will argue against teaching her, or abstaining from using fear, as a restraining influence over her, because they say women are such fools, that they would ill use such freedom. A few days ago I had a letter from Miss Murray of the E. P. Mission in Southern Formosa; she and Mrs. Ritchie had just returned from Lombay Island, a small island south of Taiwanfoo, whither they had gone for rest and change of air. She writes that: "On Sunday afternoons we gathered the women together and gave them a Bible lesson. But, oh dear! their minds are dark, dark, and most of them are lamentably ignorant."

Last winter I did a little in the way of teaching. I had a class of twelve, but could induce only two women and three girls to attend it, the other seven were boys. When I gave up my class in April some of the boys were able to read nicely, and write pretty well, but the women and girls had made but little progress, because they were very irregular in attendance. We had a great deal of rain last winter, and the women and girls in China cannot go out when it is wet, or the streets muddy, lest they spoil their little embroidered shoes. Well I have written a longer letter than I thought I would be able to do when I began it. I hope that you will find something in it that will be of interest to the ladies of your Society. If you do, please remember to send to Ottawa and Kingston. With warm love to all the ladies. I remain, my dear Mrs. Harvie, yours very sincerely,

ELIZA JUNOR.

Japan, Miyanoshibe. August 19th, 1882.

PASTOR AND PEOPLE.

A FRIENDLY LETTER, ADDRESSED TO LODGING AND BOARDING- HOUSE KEEPERS.

Miss Havergal found her mission in the ministry of song. How sweetly she sang, voices from thousands of Christian homes declare. A pen in a quiet English rectory, in the hand of Miss Skinner, has found another mission in the writing of "Friendly Letters." These letters are printed in tract form and are directed to cabmen, policemen, labourers' wives, etc. We reproduce the one addressed to "Lodging and Boarding-House Keepers," that may tell its own simple story, and that an example may be afforded to our readers of the employment of a talent to the effectual service of the Lord which otherwise might be hid or perverted.

MY DEAR FRIEND,—A short time ago, passengers waiting for the train at E——, were amused to see several boxes with the words, "Not yours," painted in large letters, several inches long, on their covers. It was supposed they belonged to some one, whose luggage having been previously stolen, had taken this singular method of guarding against all future loss. But it suggested a thought. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 20).

"Not yours." No doubt as you look round with pardonable pride on your comfortable, well-furnished apartments, in expectation of a busy season, you wish your lodgers would always remember these words. You hope they will take care of the things you have got together with so much trouble and pains, and which, when broken or injured by careless persons, are often difficult to replace. Still, time and patience often work wonders, and a good "let" to kind and thoughtful people may do much to remedy the mischief done by others. But how to secure this "good let," you ask? Well, I think there are three promises, on certain conditions, in the Word of God, which may suit your case. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8). See also Matt. vi. 33, and Prov. iii. 6. These "certain conditions," I may be able, with God's blessing, to help you to fulfil, by setting before you a few of the things which are not "your own."

I. "Not yours." *Time.* God has lent you this precious talent to prepare for Eternity, and the seventh part of it belongs to Him, and you have no more right to spend it as you please, than you have to drink your lodger's wine, or to wear his clothes. It is a very sad thought how very few there are of those who keep lodging and boarding houses, who ever attend any place of worship. I remember once speaking to a Christian man on this subject at B——. He owned he was wrong, but he said he found it impossible to leave the house in the height of the season, and there were so many things to see after. I cannot, however, but think that God would have taken care of his "things" for him, had his faith been equal to the trial, just as He did the land of the children of Israel when they were away attending the public services of God's house (Exod. xxxiv. 24). Some lodgers are very thoughtless in always insisting on late hot dinners on Sundays as well as other days; but I know at least one landlady who refused a good "let," because, as she said, she "never cooked on Sundays!"

II. "Not yours." All that belongs to your lodgers, whatever it may be. It was so sad to hear of a poor invalid lady, a great sufferer, who had only left the house twice during five years, and on each occasion in a cab to change lodgings, in each case a matter of necessity, because her landlady had so over-charged her in the weekly bills! Many single and invalid ladies, who have lost all the dear companions of their youth, are often obliged with weary, aching hearts to seek the kindly shelter of your roof. Could you not make it more like "home" to them by a little sympathy and interest in their wants and cares? You do not know how much this would be valued, and all the more, perhaps, because unexpected. "Please forgive my intruding, but you looked so pale this morning I have brought you a glass of my home-made wine," my landlady used to say to me sometimes when staying with her. It was not the wine, but the kind

thought and interest showed by the good woman, who has now, I trust, gone to a better home, that comforted the heart of her lonely lodger. Let me, however, add a friendly caution here—*beware of Drink.* It is appalling how many in every class fall victims to this besetting sin, which, more than anything else in woman seems to destroy all sense of honour and self-respect, and to sink her lower than the very beasts that perish.

III. "Not yours." Your servants. Millais' touching picture of "Sunday below stairs," the poor young servant-girl, in her dirty every-day dress, washing up dishes in the kitchen below, while she sees with an envious eye, the well-dressed people going to church in the street above, ought to have awakened a more than passing interest in such. Ladies often complain about the dirty, slovenly girls by whom they are waited upon in lodgings. But how can they be otherwise, when they are "on the foot" from morning to night, often kept up night after night in London seasons, waiting for the return of gay lodgers from dancing parties or the opera, and no Sunday either? Yet these poor young people have souls too, and they are very susceptible of kindness. Do try to arrange for those under your care to go to some place of worship at least *once* on the Lord's Day. I know some who do. I was so surprised and pleased once when leaving some London apartments, where I had been staying with a friend, the landlady came and shook me heartily by the hand, and thanked me for the kindness I had shown her servants. (I had taken good care never to interfere with their hours of work.)

"Is mine!" God—Christ—Heaven—all mine! "For all things are yours"—whether "life, or death, or things present, or things to come; all are yours" (1 Cor. iii. 22). So live that you may be able to say this triumphantly at life's close.

Soon all of us, lodgers as well as landladies, will have to give in our final account to God. What a solemn reckoning that will be of all the deeds done in the body; and many lives that have passed muster before man, as tolerably fair and honest, will utterly fail before that all-searching Eye!

Jesus alone can save you, can blot out the past, and give you grace and strength to serve Him in the future. *Seek Him now.*

Here follows the testimony of one who has done so:

"My wife has lately given her heart to Jesus in answer to prayer. We have several children, and long for their salvation. Some time ago, I bought a concertina, and learnt to play 'King the bells of heaven.' One Sunday night, we all struck up with our music and singing, when, to our sorrow, our lodger and his wife came downstairs, and said, 'If you're going to kick up that row with the concertina, we shall give you a week's notice on Monday, as we won't stand it.' This was a disappointment to us, and so we tried to make things smooth, and shut our doors and windows to keep in the sound. But the lodger's wife opened the door to listen, the singing brought conviction to her heart, and she felt obliged to go to a place of worship. Many prayers were offered for them and, now they are both communicants and tract distributors."

On the Lord's day our friend still plays the concertina, and instead of being interrupted, all in the house unite together in singing.

"Ring the bells of heaven, there is joy to-day,
For a soul returning from the wild;
See, the Father meets him out upon the way,
Welcoming His weary, wandering child."

READING OF THE SCRIPTURES.

This is a most important part of the public service of the sanctuary, and demands much more attention than is given to it in the present day. The number of really good readers in the pulpit is comparatively small. We quite agree with a contemporary in saying that "Scripture reading is sometimes placed among the preliminaries, and as a preliminary it is gone through with." A man will read God's Word as if it were a perfunctory thing set down upon the list of services. He will so read that God's Word makes no impression upon the people who listen, and he himself, apparently, is unaffected thereby. But when he begins upon the manuscript outspread before him all is changed; the flash of the eye, the play of the countenance, the tone of the voice, now make speech alive, which before was dead. We submit, God's Word should be read as effectively as the preacher's manuscript. It is no preliminary, but God speaking, and the heart of the service. It has been our privilege to hear good and impressive reading, and we have also been pained to listen to sad mangling of Scripture. We have some good readers in almost all denomina-

tions, but we have not as yet heard any one to equal, much less to surpass, the late Dr. Hugh McNeill, of Liverpool. On one occasion, the lesson for the day was the first chapter of Genesis, and anything more chaste, elegant, or impressive in utterance it would be difficult to imagine. True, he was gifted with a magnificent voice which he had under complete control, and this was enhanced by a noble figure, and singularly appropriate gesture. But the charm was in the voice, and it was as good as any first-class commentary to hear him read a chapter. He read without any running comment, a practice which is too common, and frequently weakens the sense and direct point of Scripture. We consider that it is no improvement to pause after each verse and make remarks. Far better is it to read the chapter or portion selected first, and then offer, if need be, a few remarks. But let the Word of God speak for itself. It is power and *his* power, and if only carefully studied and read with due attention to emphasis, and tone, and meaning, it cannot fail to produce an impression and arrest attention. Next to Dr. McNeill, we place a brother of the Presbyterian Church, whose name we do not give because he does not wish it. But his rendering of the 55th chapter of Isaiah without the book was one of the most finished and beautiful specimens that we have heard for many a year. It would seem that one part of his success was in his familiarity with the passage. He had spent months in studying it, and the result justified the pains expended. On that occasion we had two good sermons—one original from the sacred oracles, and one human, yet excellent in matter and style, from an unassuming and earnest Christian worker. To young men we say, be most careful in studying how to read as well as how to preach.

WHY IS THE PRAYER-MEETING DULL?

There is one cause of dullness in the prayer-meeting for which those who are *not there* are responsible—that is, the frequent smallness of attendance. "Oh," says one good father, "we come within the limits of the promise even now, for we are still *two or three*." Two or three! two or three crumbs on the cloth; two or three pence in the purse instead of plenty; two or three birds in the wood because the gun has cleared it; two or three loungers in the marketplace on a day when it ought to be full; two or three sheaves in a barn just after harvest; only two or three at a meeting for prayer when there ought to have been a multitude! The figures "two or three" in such connection are symbols of deadly dullness. But let me say to those Christians who shun the meeting on this account, that the fault complained of is the fault of the absentee. The dullness is not caused by those who come, but by those who keep away.

PEOPLE who live on the plain common sense line of making a comfortable and attractive home do not get divorces.

IT is the duty of government to make it as hard as possible for a man to go wrong, and as easy as possible for him to go right.

THE Christian people of any community should be its best educated members, its largest, completest, strongest, and most influential men and women.

HE who climbs above the cares of this world, and turns his face to his God, has found the sunny side of life. The world's side of the hill is chilling and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.

AS in nature, as in art, so in grace—it is rough treatment that gives souls as well as stones, their lustre. The more a diamond is cut, the brighter it sparkles; and, in what seems hard dealing, there God has no end in view but to perfect His people.

THE late Professor Agassiz once said to a friend: "I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. In myself I may say that I never make the preparations for penetrating into some small province of nature, hitherto undiscovered, without breathing a prayer to the Being who hides His secrets from me only to allure me graciously on the unfolding of them."

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TORONTO, WEDNESDAY, DECEMBER 13, 1883.

THE Executive of the Ontario Branch of the Dominion Alliance has set apart Sunday, December 17th, as "Temperance Sunday." Ministers of all denominations in Ontario have been invited to preach to their congregations on that day on some phase of the Temperance work. The proposal of setting apart a Sunday for special appeal is a good one.

OUR contemporary the "New York Observer," has reached a good old age without the slightest trace of senility. It has now run a prosperous career of sixty years, and still exhibits all the freshness and vigour of its last days. The variety of its contents and the eminence of many of its contributors render it an admirable paper for family reading. The Rev. T. Irenæus Prime's interesting work "Prayer and its Answer," is given to every subscriber for 1883.

WE have to tell "Our Young Folks" that the CANADA PRESBYTERIAN, though a large paper, cannot hold the half of the articles people send to be printed in it. This is why our young friends have been disappointed. Some of them have addressed us on the subject. Here is one written in capitals. "DEAR MR. EDITOR, We miss the Children's Corner in THE PRESBYTERIAN. Yours truly, Mary ——" After this they will not have to turn over the pages in a vain search for "Our Young Folks."

THE Ottawa "Citizen"—forming its opinion, probably, from what it knows about itself—made a very unmanly insinuation the other day about the motives which lead the Rev. M. Rainsford of this city to go to New York. Of course the motive assigned was a higher salary. It is gratifying to see that the "Globe," "Mail," London "Advertiser," and other leading journals have given the Ottawa paper a sound drubbing for its ungenerous and unjust conduct. Public opinion is improving in this matter. Twenty years ago a minister who moved, and improved his position by so doing, was usually saluted with a chorus of cant about "golden baits," the "fleece and flock," "filthy lucre," etc. The chorus was nearly always set up by men who would act as "contract-brokers" if they had a chance, and often got and took a chance to grind the faces of widows and orphans and charge twenty per cent. for their money. These canting, hard-fisted hypocrites are being better understood now. Common sense people think that a man who holds on to an American twenty five cent piece until he makes the eagle scream has no right to sneer at a hard-worked minister, with a wife and family, who makes eight hundred a year instead of four. The man who splits a pea because a whole one turns the scale too far is about as well qualified to moralize on such matters as an Ottawa "contract-broker."

PRINCIPAL MCVICAR struck a rich vein the other day in his Morrice Hall speech. Referring to the "mighty potencies" that lie concealed in the future in connection with that building, he said:

"I shall not venture to forecast them, for I have already learned from experience that we usually project our plans

on far too small a scale, and always expect far too little from our God and Saviour, and from those of His people who are filled with all the fulness of God, and who have truly consecrated themselves and their substance to His service."

Well and timely spoken. This Church has never yet seen a failure when it struck out on a large scale and expected much from "our God and Saviour and from those of His people who are filled with all the fulness of God." When we devised liberal things in regard to colleges and missions the Lord prospered us. When a timid, halting, hesitating policy has been pursued we have always seen the day of small things. There has never been a year that the Little Faiths and Feeble Minds did not cry out against the increased expenditure of the Home and Foreign Mission Committees. Yet the money always came, and will continue to come. We venture to say that it will be easier to endow Knox College than pay the miserable debt that has been hanging on its revenue for years. Many of our congregations suffer because they have not the faith to project plans on a decent scale. They dawdle along in a half-hearted way, afraid to undertake anything. They expect little from God and God's people, and get little, the principal reason being because their faith and their souls are very little.

THE "Interior" says:

"The editor of the CANADA PRESBYTERIAN gives indications, occasionally, that some of his subscribers are prodding him for a better paper, and says:

"The CANADA PRESBYTERIAN compares very favourably, we say without boasting, with its ecclesiastical environments. When we have stipends of six or seven thousand a year, churches of over a thousand members, a constituency five times as large as the present one, colleges rolling in wealth, and everything on a large scale, if we cannot keep up our end of the stick, we will retire, and let some one else try."

"That is true and gritty. That paper is a credit to its denomination. It has no reason to take a back seat in any company, but is welcomed by the best of its contemporaries. There are always some unhappy mortals who growl over their victuals—especially in Canada."

Much as we appreciate such compliments from the best Presbyterian journal in the United States, if not in the world, we cannot let that little clause, "especially in Canada," pass. We have a large congregation, but fortunately there are not many "unhappy mortals" in it who "growl over their victuals." Occasionally we get "prodded" a little, but we have the sublime satisfaction of knowing that all the brethren who "prod us get "prodded" by their own congregations, and "prod" us to keep up the equilibrium. If a brother is "prodded" every week because he can't preach he naturally looks around for some one else to "prod," and sometimes he foolishly "prods" an editor. Some few people have got badly hurt by trying to "prod" the "Interior." We have a few cranks, soreheads, dead-heads, anonymous card-writers, and other lovely people of that kind, but so has even the "Interior." With these few exceptions, our large congregation is respectable, well-conducted, and appreciative. The "Interior" got more "prodding" on the temperance question a short time ago in a month than the PRESBYTERIAN has got during the whole of its existence. The "Interior" was right on that question, too, as it, always is. We wish the "Interior" a merry Christmas, and with just "prodding" enough to keep it humble.

METHODIST UNION.

A MATTER of reproach against Protestant Christianity has been that it contains an inherent tendency towards disintegration. This will soon be a thing of the past. In the various Evangelical Churches there is a strong movement in the direction of a fuller realization of the visible unity of the body of Christ. This movement may be fostered to a great extent by worldly considerations, or it may arise from an inner spiritual impulse. Splendour of worldly position has presented attractions to the Church before now. Yielding to these has always been injurious to the power of a living Christianity, while following the guidance of her Divine Head, and animated by His spirit the union of the scattered fragments has resulted in increased spiritual life and more fruitful labour for the salvation of men. The union of Presbyterianism in Canada has been so productive of good that no one who entered it had the slightest inclination to desire a return to the state of things existing before 1875. The same movement has been at work in the various sections of the Methodist Church for years.

The Wesleyan and New Connexion bodies united a few years ago, the other sections at that time not seeing their way clear for an incorporating union. The movement then begun, however, did not cease. Its influence was felt by all the other sections, and negotiations have for some time past been in active progress. So strong had the desire for union grown that the various Conferences in November last appointed a large joint committee to meet this month in Toronto. Last week the labours of this committee were happily completed.

It was clear that in all the sections of the Methodist Church the union feeling had acquired great strength. This became apparent in the slight controversy that obtruded itself on public notice. There was no opposition to union in itself. The few stray shots fired by occasional newspaper correspondents were directed against what were deemed obnoxious details, not against the principle.

The chief preliminary difficulties to be encountered related to superintendency and lay delegation. All the contracting parties, with the exception of the Methodist Episcopal Church, could easily have dispensed with the office of general superintendent, but with the latter it is a *sine qua non*, the episcopate being an essential feature of their organization. In accepting the resolution presented by a committee entrusted with its preparation, they made a great concession. The general superintendent is to hold office for a term of eight years, and to be associated with the president of the General Conference in presiding over that body, and in certain administrative acts. In the early days of Scottish Presbyterianism John Knox secured the appointment of general superintendents, but for various reasons the office was of short continuance. Nor would it be surprising were the now modified form of Methodist Episcopacy in the Canadian Church destined to a limited existence.

This is not the only instance in which approximation to Presbyterian modes of government is discernible. The question of lay delegation required delicate handling. The Methodist and Methodist Episcopal Churches have hitherto been without lay representatives, while in the Primitive Methodist and Bible Christian Churches the lay element has enjoyed the right of representation in their respective conferences. Considering the advantages of lay representation in the administration of ecclesiastical affairs, and seeing that it has satisfactorily stood the test of practical experience, it seems strange to observe the reluctance with which some good men accepted the principle. Here, also, certain limitations had to be conceded. Laymen are excluded from the stationing committee. It might be supposed that their opinion and advice would be specially serviceable in such a body. The examination of ministerial character is also to be conducted in their absence, though even here it does not appear that men tolerably conversant with church life, not to speak of ordinary affairs, are likely to be peculiarly indiscreet. The committee, however, are to be congratulated on reaching a conclusion which contemplates a large lay representation in the government of the Church.

Another question of grave difficulty was the relation the ministers of the different bodies would sustain to the superannuation fund. This occasioned an animated and lengthy discussion, resulting in the reference of the matter to the next General Conference of the united body.

These grave questions having been disposed of, all others coming before the committee related to matters of detail, and were easily adjusted. It now remains to submit the resolutions arrived at to the conferences of the respective Churches for their decision, and then the consummation of the union may reasonably be expected.

Should this happy result be reached, not only will Methodism be benefited, but the cause of a common Christianity be advanced. Unseemly rivalries will disappear, sectarian bitterness will subside, and the larger Church will have larger aims and a larger spirit. The Methodist Church will be able to concentrate its energies for the accomplishment of a great and a good work, not only in the older provinces of the Dominion, but in the North-West. There is a great work to do for all the Churches. However deeply attached they may be to their distinctive principles, there is ample room for all their efforts to bring men to Christ, and to mould the religious life of our young Dominion, that when it attains its strength it may be in reality, as well as in name, a Christian nation.

TEMPERANCE LEGISLATION.

FINDING that union is strength, the Licensed Victuallers over a year ago determined on the formation of a new and more vigorous association of those engaged in the liquor traffic. The new association required a new name. The other was antiquated, and it did not altogether accurately describe the occupation of its members. It might do well enough for the occupants of hotels, but so far as saloon-keepers were concerned it was a misnomer. Their victualling, in proportion to the liquor dispensed, was much the same as that existing between Sir John Falstaff's bread and sack. Some brilliant adept a mystification hit on the title of The Trades' Benevolent Association, and thus, probably not without due libations, the new organization was launched on its active career. What's in a name? In this one surely there is some meaning, if people could only see it. Beyond being somewhat æsthetic, it is difficult to perceive its appropriateness. Mischievous people keep asking where the benevolence comes in. It is an easy thing to tell them that decayed members of the craft, or their widows and orphans, receive aid from the surplus funds of the Association. So they may. But, in pushing this trade, what benevolence reaches the many who fall before its horrible fascination? Is its soothing hand held forth to help the hearts it has crushed and broken when the husband, the father, or the son has been ruined by it? Does this Association's benevolence extend to the many ragged women and children that cower, hungry and cold, beneath the rigour of a Canadian winter? The "trade" has not a monopoly of benevolence.

Like all other citizens, these benevolent spirits are patriotic. They would like to see good laws enacted. They are very much interested in temperance legislation. They approach the powers that be. Not that their right to do so is questioned. This the humblest citizen possesses. Quite recently an influential deputation of the Trades' Benevolent Association went all the way to Ottawa to interview Sir John A. Macdonald. They came back professing to feel greatly comforted. So many different versions of what transpired on that occasion have been offered to the public that certainty is at present unattainable. These deputies give the assurance that they seek no increase in the number of licenses, and no removal of the restriction of hours imposed by the Crooks Act. The Premier, in reply to a resolution forwarded him by the Toronto Auxiliary of the Dominion Alliance, corroborated the deputies' statements in this respect. People are asking, What, then, do they want? It seems tolerably clear that they seek a modification in the granting of licenses. They ask a license for the premises where liquors are sold, not for the man who sells them. Such a change the liquor vendors think would be in their favour, and so it would. So long as a man knows that his license will be forfeited if he violates its conditions, the fear of consequences will influence him to keep an orderly house. Transference of the license to the premises will tempt men to recklessness. Besides, people who are scandalized by the proximity of a drinking saloon may successfully petition for the withdrawal of the license at the end of the year. The proposed change gives the owner of the premises a vested right in the license.

This is not a question of party politics, though some industriously strive to make it so. Happily, in the ranks of both the great political parties there are many earnest and consistent temperance workers. The care with which they are identified is making rapid advances. The Churches are giving it earnest and energetic aid. They are vying with each other in their endeavours to wipe out the destructive force of intemperance. Though Christian workers may feel convinced that their efforts will be crowned with victory, they cannot relax their vigilance, they must not cease to work, they must not refrain from praying for the expulsion of this dread evil from our fair Dominion.

THE FISK JUBILEE SINGERS.

THE Fisk Jubilee Singers have won a distinctive place in the realm of music for the songs they sing. These melodies are a true reflex of the life and feeling of the coloured race of America. Simple as are the words and music, they range from laughter to tears, from the grotesque to the sublime. The voices of the singers possess remarkable compass, flexibility, and sweetness. To their genuine merits as musicians, there is the added charm of unaffected simplicity and

taste in the manner in which these witching melodies are rendered. No wonder these minstrels win their way to popular favour wherever they go. The touching power of their songs has charmed the cultivated circles that enjoy the highest forms of classic music, and evoked the fervent delight of the many whose range of musical enjoyment is more limited. Their successful career is a vivid illustration of the great dramatist's saying, "One touch of nature makes the whole world kin." Among all the musical celebrities—and they are many—that visit Canada, none have a deeper place in the affections of a Toronto audience than the Fisk Jubilee Singers.

Last Saturday afternoon these popular favourites gave one of their concerts. The Pavilion in the Horticultural Gardens was completely filled by a thoroughly appreciative and enthusiastic audience. The opening piece, "Steal away to Jesus," with the Lord's Prayer, and the last one on the programme, "Wait a Little While," with the Benediction, were sung with a rare impressiveness and reverence. The solos in the first part of the programme were "The Warrior Bold," and an *encore*, "The Laughing Song," by Mr. Loudin, and "Build Low," with an *encore* by Miss Jennie Jackson, both being heartily greeted. The second part opened with a merry and most melodious sleighing song by the whole company, which was received with the utmost delight. The soloist in this part was Miss Mattie L. Lawrence, whose sweet and cultured voice and mobile expressiveness captivated her hearers when she sang "Who will buy my roses red," and, in response to an *encore*, Longfellow's "Beware." In place of the seventh number on this part of the programme, the company gave, by request, "John Brown's Body," with a dramatic power that produced a thrilling effect. The feeling seemed to be general that an afternoon's exquisite pleasure had been enjoyed. Come to Toronto when they may, the Fisk Jubilee Singers can rely on a most cordial welcome, and a large and appreciative audience.

BOOKS AND MAGAZINES.

SELECT NOTES—A commentary on the International Lessons for 1883. By Rev. F. N. and M. A. Pelonbet. (Toronto: James Bain & Son.)—The Select Notes by the Rev. Messrs. Pelonbet are recognized as standard classics in Sunday school literature. For the teachers who desire to be prepared to instruct their classes thoroughly, this concise and accurate help is indispensable. The volume for 1883 contains, beside chronological and other tables, a clear and distinct map of St. Paul's missionary journeys.

RELIGION IN THE SCHOOL: A PROTEST By the Rev. Wm. Robertson, M.A., Chesterfield. (The Toronto News Company)—The religio-political discussion of the Bible-in-the-School question has evolved considerable heat. Mr. Robertson's *brochure*, however, is calm and measured. He is a devoted though not extreme defender of the voluntary principle, and says very well what requires to be said in the present phase of the agitation. To his opponents he is eminently fair, and at the same time recognizes the urgency of the religious education of the young.

THE STORY OF NAAMAN.—By A. B. Mackay, (Montreal: W. Drysdale & Co.)—The pastor of Crescent-street Church, Montreal, tells the story of the Syrian leper with earnestness, simplicity and depth of feeling. The preface states the purpose of the work thus: "The design of this little book is to present the truths of the Gospel embedded in the Old Testament story of Naaman, the Syrian, in such a way as, with God's blessing, to arouse and convince the careless, guide the anxious enquirer, and instruct the servant of the Lord." For the accomplishment of this purpose it is well adapted, and is therefore worthy of a wide circulation.

THE PRESBYTERIAN COLLEGE JOURNAL, and **THE QUEEN'S COLLEGE JOURNAL** are once more welcome visitors. The academic season is prolific in literary enterprise. The first named serial is the organ of the Montreal Presbyterian College students, the latter, of course, being the vehicle for the vigorous thoughts and winged words of their Kingston confreres. The Montreal publication contains earnest and vigorous articles in which the writers speak with commendable directness. Another feature of interest is the "Presbyterian College Journal's" French department. The last number of "The Queen's College Journal" con-

tains a variety of articles of special interest and adaptation to its circle of readers. That on Herbert Spencer amply repays reading. It is only fair to say that the able Editor and his accomplished staff have produced a tasteful number, enhanced by the excellence of the typographer's art.

THE LATE DR. DICKSON.

At a recent service in Chalmers Church, Kingston, the Rev. Mr. McCuaig made reference to the death of the late Dr. Dickson. The text was: "So Moses, the servant of the Lord, died in the land of Moab, and the children of Israel wept for Moses thirty days."—Deut. xxxiv. 5 and 8. After a brief review of the life and death of Moses, Mr. McCuaig said: "There is no analogy, there is not even a connection between the life and death of Moses and the life and death of that lamented man whose mortal remains we yesterday accompanied to 'God's acre.' There is only one Moses in history, for the simple reason that there is no place and no work for another. But can we not admire a comet, even if it is not the sun? Can we not admire a few rays of the glory that illumined Moses' face when we see them reflected in the face of a lowlier man? We do not see Christ when we look at a disciple, but we do see a dim reflection of Him in one of His members. We do not see the perfect oak in the slender sapling, but we are not to under-rate the promise and the possibilities of the sapling because it has not reached the full perfection of the oak. We did not bury a Moses yesterday. It were false and foolish to say we did. But, nevertheless, we buried a good and even a great man. We buried one of the first surgeons in this Dominion, one whom, if I am correctly informed by those who ought to know, some of the first in the profession will willingly and cheerfully class as a first among themselves. That is a great deal. But of that, competent authorities will speak in due time. It is not of his greatness as a man of science and surgical skill that I want to say a word or two to you about him, but simply as a man—a high-minded, unassuming, pure-hearted Christian gentleman. That was the relation in which I knew him. I knew him for a few short months in his prime, and saw in him then, one of nature's gifted sons, and one whose gifts a liberal culture had highly developed. But it was as an invalid I knew him mostly. In that trying capacity he was a true Christian, 'the highest style of man,' adoringly recognizing the sovereignty of his Maker, submissively bowing beneath the hand that was laid upon him, and often repeating that lofty lesson of the higher Christian life, 'All things work together for good to them that love God.' His last words were about 'the blood of the Lamb'; his last prayer was that he should be blessed with all spiritual blessings in Christ Jesus. How touching, how suggestive! It is at this point that all grades of intellect meet. The head of a college with a long string of academic distinctions finds his soul rest on 'the blood' just as really as the lowest and least cultured intellect. Some of you knew him for forty years as the beloved and honoured and trusted physician, whose acute intellect diagnosed your diseases, and whose cunning hand wrote the prescriptions that wrought your healing. More of you knew him as your own chosen and honoured elder in this church, in which capacity for many years he strove to be an example to the flock. But he is gone. Alas! how often it is said, 'He is gone.' How many are gone from this congregation of late? Six years ago my honoured predecessor, who for eighteen years had preached the Gospel of the 'blood' with so much power, was suddenly called to his reward. Five years ago that beloved physician and saintly man, Dr. John Mair, was taken from us. One year ago we looked our last on another of our honoured elders, Mr. James McNece; and now our great and good Dr. Dickson has joined the departed. Our fathers, where are they? Hark! a voice from heaven, saying, 'Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, they rest from their labours, and their works do follow them.'"

The divinest philosophy is not "know thyself," but "I am known of God."

The amount subscribed in Toronto to date for Knox College Endowment is \$25,250. Arrangements have been made to canvass the city congregations separately, so that the work may be completed before the end of the holidays.

CHOISEN LITERATURE.

THROUGH THE WINTER.

CHAPTER VIII. — Continued.

Swiftly passed the three remaining days of the week, filled up, like the days that had preceded them, with homely work and uneventful incidents. If there were trials there were also pleasures: if there were struggles there were likewise victories. And as the hours of each day went by, Helen's heart chanted more triumphantly its song of joy.

Since the afternoon of her pleasant visit, Helen had seen and heard nothing of her new friends, the Waldermars. Too closely confined to her own room, her thoughts had often roamed towards them, and she had watched and waited with impatient longing for their promised call. But as the days went by, and the shadows of Saturday night began to thicken, she ceased to expect them. Too truly humble to feel neglected, she only said to herself:

"They have so many friends, and are so happy in their beautiful home, how could I expect them to come here so soon? I think they will come some day, and if I desire the friendship of such people I must try to be nobler and worthier of it than I am now." And as she busied herself with the arrangements for tea Helen sang softly—

"I pray the prayer of Plato old:
God make me beautiful within,
And let mine eyes the good behold
In everything save sin."

"Hallo, Nell!" cried Fred's gay voice, "where are you? It is so dark in this hall a fellow might as well try to find his way in a coal mine. Open the door, won't you? My hands are full."

Helen opened the door. Fred stood there with a large, square box in one hand, and a letter in the other. With face full of smiles he gave them to Helen.

"They are for you," he said. "I met a man at the gate who asked if Miss Humphrey lived here, and when I said yes, he told me to give you these. Open the box, quick, won't you, Helen? I can't eat nor sleep till I know what's in it."

With fingers that trembled with gladness, Helen tore off the brown paper wrappings and revealed a large, white box; with nervous haste the cover was raised, and then what a vision of beauty greeted her wondering eyes?

Roses and heliotrope, geraniums and mignonette; through the chill and gloom of the winter day, they had come to whisper of summer's warmth, and bloom, and fragrance, and better still, of friends whose loving thought of her had suggested their beautiful gift.

"Oh, oh, oh!" shouted in one breath Fred and Ronald, Sibyl and Matic, who had gathered round the table to watch the opening of the mysterious box.

"Where did it come from?" "Who sent it?" "Nellie, what will you do with them all?" "Give me one, won't you?" the excited children questioned altogether, while Helen, with heightened colour, and smiling, downcast eyes, stood looking on her treasures.

How beautiful they were! how rich she felt! how full of loveliness her life seemed suddenly to have become! She was so taken by surprise, so simply and wholly delighted, that at first she could not even wonder whom her gift was from, but Fred did not leave her long in dreamland.

"Why don't you open your letter, Nellie?" he asked, impatiently. "What's the use of a girl's getting a letter if she doesn't read it?"

And so reminded, Helen took up the forgotten letter. It was from Margaret Waldemar—sweet and natural as the flowers that had accompanied it.

With happy eyes Helen glanced at the name with which it was signed, and then read the daintily traced words:

"DEAR HELEN:—Did you think we had quite forgotten you—mamma and I? I am afraid we have given you cause to think so, but still I have boundless faith in your charity.

"I meant to have seen you often this week, for there were several very important matters I wanted to consult you about; but Wednesday mamma suddenly decided to go to the city, and, of course, if mamma went, her shadow must follow, consequently I went too. We came home this afternoon, and now, as I am too tired to come to you to-night, I send these flowers to speak for me. From them, if your eyes are as unworidly as I think, you may read what my thought of you is like.

"I ought to add that another hand than mine cut and prepared the roses, and so, perhaps, a true reading of the sweet enigma will reveal the thought of two hearts instead of one.

"I shall see you very soon, dear Helen; mamma joins me in much love. Yours lovingly,
MARGARET."

Helen's heart fairly overflowed with joy that evening. It was so beautiful to be so remembered. God was so good to give her such kind friends. If she did not read all that Margaret's flowers might have told her, she read enough to make her very grateful, and to send her to rest with a heart in which there was room for naught but thanksgiving and the voice of melody.

CHAPTER IX.—DUTY AND ITS REWARD.

"One by one (bright gifts of heaven)
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go."—Proctor.

Fresh and beautiful did Helen's flowers look next morning; and something of their freshness and beauty seemed to be reflected upon herself, as through the day she moved gently and quietly about, busy and happy in the performance of her Sabbath duties.

"How bright you look to-night, Helen!" Philip said, as just at sunset he found her alone in the sitting-room, looking out on one of the beautiful pictures with which winter sometimes delights our eye—a picture of mingled frost and

fire, where the snow-covered, ice-bound landscape was softened and illumined with the glowing, burning colours of the western sky.

"Do I?" she said, turning to him with a smile. "I believe I was thinking a happy thought just then. And happy thoughts are a sure creator of bright looks, you know."

"Are they?" said Philip. "Well, what was your happy thought, Helen?"

"I don't know that I can tell it so you will think it happy, Philip," she answered, gently; "but something in this beautiful sunset, in the warm, golden light that has been falling on the cold, white ground, made me think of what I have just been reading—of the sea of glass mingled with fire, on which they who have gotten the victory stand, singing the song of Moses and of the Lamb."

"Yes," Philip said, in a doubtful, unsatisfied tone, as if he only half understood, when Helen stopped.

"I was thinking of that one word, Phil," she went on, "Victory." It is such a grand, inspiring word: you can almost hear strains of music and shouts of triumph when you speak it."

"How glad mamma must be, if she sees us now—Fred, and you and me," said Philip, in a thoughtful manner.

"What do you mean? Why is she glad?" Helen asked, softly.

"Because I think we are trying—all trying—to live as she wanted us to. Do you think she knows it, Nellie?"

In Philip's voice there was a mixture of tenderness and anxiety; and in the boy's heart there was a great longing to lift the dense curtain that hangs between this world and that unseen, and know for a surety that the mother who had passed out of their sight had still care and knowledge of the children of her love.

"Do you think she knows, Helen?" he repeated.

"I think so; yes," Helen answered, slowly, "though Phil, I do not know. But," she said, while a beautiful light seemed to illuminate her whole face, "dear Philip, we do know this: Christ knows it all, and mamma is with him now, and though she may not see us, she is inexpressibly happy. O Philip! it is such a blessed, precious privilege that we can trust everything to him."

And standing with her brother in the deepening twilight, Helen sang joyously the hymn, that, as she travelled on through life, baffled with its perplexities and confronted with its unsolved problems, was to be more and more her watch-song and word of faith:

"Jesus knows: I ask no more."

"Hallo," said Fred, opening the door, "here you are, in the dark, as usual. I suppose it is light enough for Phil and you, Helen; but you are two rather dark lanterns for the rest of us to walk by: so, if you have no objections, I think I'll light the lamps."

The lamps were lighted, the simple Sunday evening meal partaken, Ronald and Sibyl tucked, and ready for the pleasures of dreamland, tucked warmly away in bed; and, just as the last echoes of the church bell were dying away, Helen and her brothers took their seats in their pew.

All the influences of the day had been preparing Helen to enjoy the quiet, holy evening service; and she did enjoy it, as they only can who know something of what it is to be, like St. John, in the spirit on the Lord's day.

She did not know when Dr. Waldemar came in and took a seat back of them, nor did she know when they left the church that he was near, until his pleasant voice said:

"Good-evening, Miss Humphrey."

And then she was simply and unaffectionately glad to see him.

They had a pleasant walk home in the clear, crisp winter air, under the December stars, that seemed already in their wonderful brilliancy to be singing for the Christmas time. Helen did not talk much. Fred and Philip, in their profound admiration of their new friend, and delight at meeting him again, were quick and ready to respond to all his remarks, and had, for their own part, no lack of questions to ask or opinions to express.

And Dr. Waldemar met them in a way peculiarly his own. The questions were answered; the opinions were listened to with the interest boys so much appreciate; and if not always agreed to, were dissented from in such a manner as not to hurt their boyish self-love or pride, but rather to awake their thoughtfulness and judgment, and like a skillful engineer with his car, switch them off so safely upon the right track, that they would wonder afterward how it was they had been on the wrong one.

Helen had little need or opportunity to speak; and yet through all the walk, she was conscious of a protecting care, new as it was pleasant. No matter what he might be saying to the boys, Dr. Waldemar always knew just where the path was roughest, the snow and ice hardest for Helen's feet; and again that evening, as once before, she thought what a happy girl his sister must be.

With the pleasant information to Helen that Margaret would call on her the next afternoon, he left them at their door; and as they stood round the fire in the sitting-room, the boys were enthusiastic in his praises.

"I say," said Fred; "wasn't it splendid in him to walk home with us from church, and talk as he did? I wish I could go to school to him, I guess I'd be able to learn something then worth knowing. But, Nellie, why in the world didn't you talk more? you were as still as a mouse in a trap. Dr. Waldemar will think you are just like all other girls, and never have anything to say."

"How long has your acquaintance with young ladies been so extensive that you can set yourself up as a judge of their conversational abilities?" Mr. Humphrey asked suddenly, laying down the book in which he had before appeared engaged. "What's all this about Dr. Waldemar?" he continued, without waiting for Fred to answer him. "What is it, Helen?"

"Why didn't you talk more, then?" Mr. Humphrey questioned, peremptorily.

Helen laughed. "I couldn't very well, papa. Dr. Waldemar and the boys had so much to say, that if I had tried to talk, too, it would have been very much like emptying a tea-pot into Niagara."

Mr. Humphrey looked at her searchingly for a minute,

but the fair young face was as open to his scrutiny as the book in his hand. Helen had no thought of claiming or appropriating any attention to herself; and whatever Mr. Humphrey's thought might have been, he wisely left it unspoken. Helen was conscious of feeling sadly disappointed the next morning, when, on first waking, she heard the storm beating against her window.

"No hope of seeing Margaret to-day," she thought, gloomily. But her disappointment found no further expression.

When God says "no" to some, "yes" to you, be sure it is only to prune you, as you sometimes in seeming heartlessness pick leaves and buds from your plants. You know that it will make the flowering time, when it comes, far more luxuriant and beautiful, and so God knows that denial now will prove the very culture your life needs; expanding and ripening, and fitting you to receive some richer, rarer good he holds in keeping until you have grown worthy of and ready for it.

"Helen," Philip asked at dinner, "wasn't Miss Waldemar to come here this afternoon?"

"Yes," Helen answered, briefly.

"But she won't come now, will she?"

"No. She cannot go out in stormy weather; she is not strong enough."

"That's just what I thought. Well, Nellie, I guess it is all right that it rains, for poor old Aunt Hagar is very sick, and Joe Brown told me at school, she wants dreadfully to see you. He says she can't live very long; perhaps she won't live through to-night; and he asked if you wouldn't come this afternoon; he was going home at noon, and he would run in and tell her you were coming. I thought of Miss Waldemar, and so I told him I didn't know, but I'd ask you. But, now, Nellie, do you think you can go? Or is the storm too bad?"

Helen glanced towards the window.

"No," she said; "with waterproof and rubbers, I think I can brave the storm. Poor Aunt Hagar! Yes, I will go, Philip."

True to her promise, as soon as possible after dinner, Helen started on her visit.

Aunt Hagar was an old coloured woman, who for many long years had been a valued and efficient day-servant in most of the Quinncoco families, Mr. Humphrey's among the number. Wherever the work was heaviest, the need for strong, capable hands greatest, Aunt Hagar had always been willing and glad to go. Possessing not only a strong body, but a warm, affectionate heart as well, she had always been a great favourite with the children of the families where she worked, and some of Helen's pleasantest childish memories were associated with Aunt Hagar. It was she who brought the reddest and largest winter-green berries, the sweetest acorns, the earliest clusters of trailing arbutus; and who, sitting over the kitchen fire, at the close of her day's work, enjoying the luxury of her old clay pipe, would answer the childish appeal for a story with long, wonderful tales of witches and faeries, to which her own vivid imagination and superstitious nature lent a fascinating charm. But for several years now, Aunt Hagar had been prevented by increasing age and growing infirmities from going out to service. She had lived quietly and comfortably in a little home built for her by a well-to-do neighbour, on a piece of his own land. And there, tended by her daughter, and kindly provided for by those she had served so faithfully and long, she was waiting in peace the time of her departure. It had come at last.

As Helen, without knocking, raised the latch and stood for a moment in the doorway to take off her cloak and rubbers, she heard, from the inner room, Aunt Hagar's voice, repeating with tender emphasis:

"Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

"Yes, that's just it," she said, as if speaking to some unseen person. "Thou art with me. Bless the Lord. Old Hagar may die to-night; 'pears likely she will; but she'll only be taking the cars quick for glory. And she won't travel alone. Thou art with me. Come in, child," she said, as her eye, still clear and quick, caught sight of Helen in the doorway. "Come in, child: Aunt Hagar's pow'ful glad to see you."

And with a pleasure it was touching to see, the wrinkled, withered, black hand reached out for the young girl's.

"It is very good of you to come to see your old auntie in such a dreadful storm," she said; "but you was allus my little girl, you know; and it seemed like I must see you once more 'fore these old eyes were shet forever. Aunt Hagar ain't got many to come to see her here, but there's a lot waiting for her on the other side. Old master and mistress, husband and children, they are all waiting there, Miss Helen; and when I go it will 'pear just like a holiday morning, when we all wake up together, with no going out to work, no trouble, nor nothin' to do, only just sit down, and rest, and joy ourselves. And He'll be there, too, Miss Helen. He, the blessed Jesus, and old Hagar won't ever want anything any more, when she has just once seen Him."

"Your eyes 'shall see the King in His beauty," Helen said, softly.

"Yes, Miss Helen, child, and when these old eyes have once seen him, I don't 'spect there'll be anything on earth worth coming back to see. It will be all glory, glory, glory."

Exhausted with talking, old Hagar's eyes closed, and for a little while she breathed heavily and hard. With tender hands Helen moistened her dry lips, bathed her face, and gently smoothed the coverlet; then she sat down by the bedside, and quietly the moments passed away, marked only by the ticking of the old clock on the wooden shelf, where for years it had stood and told the passing hours to its aged owner. And now, like her, worn out, while she slowly breathed, it ticked as slow; Helen waited and watched in the silence alone.

Rousing presently, Aunt Hagar looked at her.

"Miss Helen," she said, "it will be night 'fore a great while, now. You'll have to go home soon. Aunt Hagar mustn't keep you; but won't you read a chapter, and pray with your old auntie, 'fore you go?"

Helen took the large, black-covered Bible from the stand

near the bed, and found the fourteenth chapter of John. Distinctly, in a soft, clear voice, she read the sacred words, so full of love and hope and peace; and Aunt Hagar, with clasped hands, rested and listened. Closing the book as she finished the chapter, Helen knelt down, and with a child's humble confidence and love offered a simple prayer to Him who was Aunt Hagar's Father as well as hers—the God of all, of every rank, and race, and colour, who put their trust in Him.

As she rose from her knees, she was conscious of a shadow in the doorway, and looking up saw Dr. Waldemar.

Quietly, with bowed, uncovered head, he was leaning against the door, and the face with which he looked at Helen was very sweet, though very grave. He came forward as she noticed him, spoke to her in passing, and went to Aunt Hagar.

Gently he touched her hand and felt her pulse.

"The old woman's almost there, doctor," she said, like one asserting a pleasant fact.

"Yes," he answered. "Are you afraid, auntie?"

"Bless the Lord, no," she said, fervently.

"Miss Helen," and she turned uneasily to see her. Helen went to her side.

"Here I am, auntie," she said.

"Yes, old auntie musn't keep you any longer. Miss Helen, dear, the Lord will thank you for coming to see me to-day. You are one of his chosen lambs," she said, in a voice of great tenderness. "He won't forget to find you the still waters, and the green pastures, and when you come where I am now—not till your bright head has seen a great many happy years, I hope—but when you come, Miss Helen, I pray he'll make it all light for you, as it is for me, in the valley and on the other side. The Lord bless you, honey; good-bye."

Tearfully Helen stooped down, pressed her lips to the feeble hands that had never failed in deeds of helpful care and love for her, and then passed silently into the outer room.

Dr. Waldemar soon followed.

"How did you come here?" he asked. "Did you walk?"

"Yes," she answered.

"Then, will you let me take you home?"

"Thank you," she said; "I shall be very glad."

(To be continued.)

THE FUTURE OF GAS.

Gas is an institution of the utmost value to the artisan; it requires hardly any attention, is supplied upon regulated terms, and gives with what should be a cheerful light a genial warmth, which often saves the lighting of a fire. The time is, moreover, not far distant, I venture to think, when both rich and poor will largely resort to gas as the most convenient, the cleanest, and the cheapest of heating agent, and when raw coal will be seen only at the colliery, or the gas works. In all cases where the town to be supplied is within say thirty miles of the colliery, the gas-works may with advantage be planted at the mouth, or still better at the bottom of the pit, whereby all haulage of fuel would be avoided, and the gas, in its ascent from the bottom of the colliery, would acquire an onward pressure sufficient probably to impel it to its destination. The possibility of transporting combustible gas through pipes for such a distance has been proved at Pittsburg, where natural gas from the oil district is used in large quantities.

The quasi monopoly so long enjoyed by gas companies has had the inevitable effect of checking progress. The gas being supplied by meter, it has been seemingly to the advantage of the companies to give merely the prescribed illuminating power, and to discourage the invention of economical burners, in order that the consumption might reach a maximum. The application of gas for heating purposes has not been discouraged, and is still made difficult, in consequence of the objectionable practice of reducing the pressure in the mains during the day-time to the lowest possible point consistent with prevention of atmospheric indraught. The introduction of electric light has convinced gas managers and directors that such policy is no longer tenable, but must give way to one of technical progress; new processes for cheapening the production and increasing the purity and illuminating power of gas are being fully discussed before the Gas Institute; and improved burners, rivaling the electric light in brilliancy, greet our eyes as we pass along our principal thoroughfares.—C. WILLIAM SIEMENS, F.R.S., in *Popular Science Monthly* for December.

THE NEW ENGLAND QUAKERS.

Mr. John Fiske in "Harper's Monthly" for December shows why the Puritans of New England were so strongly opposed to the Quakers of that region:

"The Puritan laid no claim to the possession of any peculiar inspiration or divine light whereby he might be aided in ascertaining the meaning of the sacred text; but he used his reason, as he would in any matter of business, and he sought to convince, and expected to be convinced, by rational argument, and by nothing else. It followed, from this denial of any peculiar inspiration, that there was no room in the Puritan commonwealth for anything like a priestly class, and that every individual must hold his own opinion at his own personal risk.

"We can now see what it was that made the Puritans so intolerant of the Quakers. The followers of George Fox did lay claim to the possession of some sort of peculiar or personal inspiration. They claimed the right to speak and act as 'the spirit moved them,' and they sometimes sought to exercise this alleged right to an extent that, in the eyes of the Puritans, threatened the dissolution of all human society. Nor were these obnoxious claims confined to the decorum of written or spoken discussion. The Quakers, who so aroused the wrath of Boston in the seventeenth century, were not at all like the quiet and respectable Quakers whom one meets to-day in Rhode Island or in Pennsylvania. Many of them were very turbulent and ill-mannered, to say the least. They

were in the habit of denouncing all earthly magistrates and princes, and would hoot at the Governor as he passed along the street. They would allude to the Bible as the 'Word of the Devil,' and would rush into church on Sundays and interrupt the sermon with untimely and unseemly remarks. A certain Thomas Newhouse once came into one of the meeting-houses in Boston with a glass bottle in each hand, and, holding them up before the congregation, knocked them together and smashed them, with the discourteous remark, 'Thus will the Lord break you all in pieces!' At another time a woman named Brewster came to church with her face smeared with lamp-black. And Hutchinson and Cotton Mather relate several instances of Quaker women running about the streets and coming into town-meeting in the primitive costume of E. e before the fall. Such proceedings were called 'testifying before the Lord;' but one can well imagine how they must have been regarded by our grave and dignified ancestors, who could not have forgotten, moreover, the odious scenes enacted at Munster by the German Anabaptists of the preceding century. It is not strange that the Puritans of Boston should have made up their minds that such things should not be permitted in the new community which they had endured so much to establish. Several of the Quakers were publicly whipped, or stood in the pillory. They were forbidden to enter the colony under the penalty of death; and at last three of their number, who had twice been dismissed from the colony with words of warning, and had twice been 'moved by the spirit' to return and 'testify,' were hanged on Boston Common.

The persecution of witches by the Puritans has been magnified most unduly, and their treatment of the Quakers has been greatly misrepresented. The researches of the historian are doing much to relieve their memory from the odium that has been heaped upon it in many ways by those who have sought in this way to bring discredit upon their religious character.

COMPENSATION.

It was the time of Autumn,
When leaves are turning brown,—
Green to yellow and pied and black;
And some were tumbling down

It was the time of autumn,
When fruits are gathered in,
Some for the press, some for the vat,
And some for the miller's bin.

Then poor men fell a-playing,
For that their work was over,
And rich men fell a-sighing,
That they could play no more.

For the summer-time is a merry time,
If a man have leisure to play;
But the summer time is a weary time,
To him who must work all day.

Then thanks to God the giver,
Who loves both great and small;
To every one he something gives,
But to no man gives all.

The rich who careth for himself
Finds after pleasure pain;
But the toiler whom God careth for,
Rests and is glad again.

THE WIFE.

A delicate attention to the minute wants and wishes of a wife tends, perhaps, more than anything else to the promotion of domestic happiness between married people. It requires no sacrifices, occupies but a small degree of attention, yet is the fertile source of bliss; since it convinces the object of your regard that, with the duties of a husband, you have united the most punctilious behaviour of a lover. These trivial tokens of regard certainly make much way in the affections of a woman of sense and discernment, who looks not to the value of the gifts she receives, but perceives in their frequency a continued evidence of the existence and ardour of that love on which the superstructure of her happiness has been erected. To preserve unimpaired the affections of her associate, to convince him that in his judgment of her character, formed antecedently to marriage, he was neither blinded by partiality nor deluded by her, she consults her own happiness and the rules of Christian duty. The strongest attachment will decline if it suspects that it is received with diminished warmth. Love your wife, then. Remember her birth-day, the anniversary of your marriage, and other noteworthy occasions, and make her heart glad with some token of your affection.

THE population of British Burma, within the last ten years, has increased to the extent of one million souls. It now contains about 3,750,000 people, eighty-seven per cent. of whom are Buddhists, four and a half Mohammedans, nearly two and a half Hindus, and nearly two and a quarter Christians.

DISCONTENT is the want of self-reliance; it is infirmity of will.

I NEVER find lack of work to be done in the Lord's vineyard.

TRUTH can hardly be expected to adapt herself to the crooked policy and wily sinuosities of worldly affairs; for truth, like light, travels only in straight lines.

SCIENCE has no faith-beggetting power; therefore a Christian faith should not rest on scholastic wisdom, but on the power of God renewing the heart.

To tell our own secrets is generally folly, but that folly is without guilt, to communicate those with which we are entrusted is always treachery, and treachery, for the most part, combined with folly.

BRITISH AND FOREIGN ITEMS.

THE Bible has been introduced in the Kindergarten schools of Chicago.

THREE Russian universities have been closed because of the Nihilistic proclivities of the students.

IT is estimated that there are 311,000 blind persons in Europe, who are maintained at a cost of about \$20,000,000 a year.

IT is a long step from a newsboy's round to a Governor's chair, but the newly-elected Governor of Connecticut has taken it.

THE Garfield monument fair in Washington has closed. Most of the goods were disposed of. The estimated receipts reached \$22,000.

THE New York "Herald" announces that a new Atlantic cable is soon to be laid at the expense, principally, of the owner of the paper.

GENERAL GEORGE MACDONALD, the "father" of the British army, has recently entered his ninety-ninth year, and is still hale and hearty.

UP to the present time 6,000 petitions, bearing 699,000 signatures, have been presented in favour of the Sunday Closing Bill in England.

THE English Presbyterian Church is taking steps to thoroughly equip a Theological College in China, for the training of native evangelists.

IT is reported that Arabi will be sent to the Cape of Good Hope. Arabi will be amenable to the sentence of death if he re-enters Egypt or its dependencies.

AT the next General Assembly of the Free Church in Scotland there are expected to be 200,000 signatures to a protest against the introduction of instrumental music.

THE Committee appointed by Earl Spencer to regulate emigration, under the emigration clauses of the Land Act, recommends that emigrants be principally sent to Canada.

THE American Home Missionary Society has unanimously elected as its Secretary Rev. Joseph B. Clark, of Boston, now Secretary of the Massachusetts Home Missionary Society.

THE old slave-market at Zanzibar, where 30,000 slaves were annually sold, has been turned into a centre of Christian teaching, and a church, mission house and school, now occupy the spot.

THE Presbytery of Sydney, New South Wales, has appointed a committee to wait upon the authorities with a memorial praying that Sabbath trains and trams be abolished, or greatly disused.

THIRTEEN new theatres have been built in Berlin in ten years, and in the same time only two churches. The downward progress of morals in that city may be gauged by the statement thus made.

MORE than half the members of the Freshman class in Yale College are professing Christians, the first class in that college of which this was true. The ministry ought to be largely recruited from it.

AT Edinburgh U. P. Presbytery, notice was given by Mr. Whitfield, elder, of a motion to take action against the practice of reading discourses in the pulpit. Like the organ question, it has *pros* and *cons*.

W. W. CORCORAN is making arrangements to transfer the remains of John Howard Payne, author of "Home, Sweet Home," to the Oak Hill Cemetery in Washington. The remains now lie in Tunis.

ABOUT 300 arrests were made in New York on a Sunday evening, lately, for violating the Penal Code. Harry Hill's theatre was closed and Hill held in \$500 bail. Several concerts, alleged to be for charitable purposes, were closed.

THE Evangelical Synod meeting in Basle, has resolved on an important change in the Creed, or Catechism. It was decided, by thirty-nine votes to thirty-two, that baptism shall not be necessary for confirmation or the taking of the Sacrament.

A RUSSIAN lady has just bestowed 50,000 roubles upon her countrywomen to be used in giving medical training to those desirous of becoming physicians. There are now nearly 600 middle schools for girls in Russia, attended by over 60,000 pupils.

VEGETARIANISM is said to be rapidly making progress in England, being specially aided by the temperance people. Vegetarian dining rooms are being opened in the large towns. William Black, the novelist, is counted among the number of those who abstain from flesh food.

THE McAll Mission in Paris needs at least \$25,000 every year to support it well. Its progress may be inferred from the fact that whereas ten years ago it had attracted but 108 followers, it has now 65 places in which meetings are held, in which 11,000 persons may be seated.

A BOY, sixteen years old, a student of Cooper Institute, New York city, has invented a simple contrivance by which the benefits of medicated and vapour baths may be introduced into the bath-room of an ordinary dwelling. The invention is very simple and inexpensive, and has been commended by a number of physicians.

THE chaplain of the Auburn State Prison says: "There are in the United States forty-four prisons with an average of 1,000 prisoners, making 44,000 criminals, with an average of ten relatives afflicted by each; making 440,000 who suffer from this source. The long line of sorrow could be traced in one of three causes; viz.: idleness, licentiousness, and intemperance."

PROF. PALMER, recently murdered with his fellow-explorers in the Sinai wilderness, was wonderfully well equipped for Oriental research. He could speak Arabic as though it were his mother tongue, and Persian as well as a native of Iran. He could sing the songs of Hafiz and talk Hindostanee so that he might have been supposed to have lived all his days on the banks of the Ganges. And in Hebrew and Sanskrit he was perfectly at home.

MINISTERS AND CHURCHES.

THE Rev. Dr. Ormiston last week made a flying visit to relatives in Canada.

THE Rev. Mr. McCrea, of Cobourg, occupied the pulpit in St. Paul's Church, Peterboro', on Sunday last, and addressed the Sabbath school in the afternoon.

THE congregation of Lunenburg, Ont., recently presented Miss O. M. Rombough with a valuable gold watch in recognition of her faithful services as organist.

THE late Rev. Wm. Lohead bequeathed \$1,200 for religious purposes—\$800 to Montreal college, \$350 to the schemes of the Presbyterian Church, and \$50 to the Bible Society.

THE Rev. Dr. Cochrane, with his wonted eloquence and fervour, preached a sermon in Wyckoffe Hall, Brantford, on the "Grace of Charity" to the members of the St. Andrew's Society.

THE congregations of Dover and Chalmers Church, Chatham Presbytery, have unanimously agreed to call the Rev. J. M. Goodwillie, M.A., late minister of Camlachie, to be their pastor.

THE ladies of Knox Church, Ayr, have handed to the Rev. John Thomson the sum of \$182, being the proceeds of the socials held some months ago, for the purpose of assisting to furnish the new manse.

THE congregation of Erskine Church, Hamilton, held their annual social last week. Appropriate music and well-timed addresses were delivered. Among the speakers were the Rev. Messrs. Sconlon, Adams, Grant, and Crossby.

THE Presbyterian church, Cobourg, having undergone extensive repairs, is to be reopened on Sunday, the 17th inst. The services will be conducted by the Rev. A. B. McKay, of Montreal, and the Rev. P. McF. McLeod, of Toronto.

THE St. John, N.B., "Daily Telegraph," with good reason, congratulates the church of the Maritime Provinces on the acquisition of the Rev. Messrs. Bruce and Fotheringham, and anticipates for them a career of usefulness and honour.

AFTER the recent ordination and induction of new elders in St. Andrew's Church, Winnipeg, a communion silver service and silver baptismal bowl and stand were presented to the church, the former by Mr. S. J. Matheson and the latter by Mrs. Matheson.

PRINCIPAL GRANT has written a letter to all the Presbyterian ministers, asking them to bring the facts of the Temporalities Fund before the congregations, and to solicit assistance in paying the costs, viz.:—Litigation, \$13,800; legislation, \$2,700; total \$16,500.

THE Leslieville congregation shows signs of activity. Oil lamps have been replaced by gas, and the building is much improved by the change. It is intended to hold the communion services on the 17th inst. Rev. Mr. Frizzell's post office address is "Riverside"—not "Leslieville."

THE Rev. John I. Cameron, Pickering, preached in St. Andrew's Church, Whitby, in connection with the celebration of the Scottish patron saint's anniversary. The discourse, which the increasing pressure on our space at this season prevents our reproducing, is an able and convincing reply to the question, "Why should the poor be relieved?" The text selected was Deut. xv. 11.

THE Rev. W. S. Ball, for twenty one years minister of Knox Church, Guelph, was last week inducted to the pastorate of English Settlement and Proof Line congregation, London Presbytery. The Rev. Messrs. Cameron, Moderator (Thamesville), Murray, London, M. Adam, Strathroy, Henderson, Hyde Park, and Johnson, Lobo, took part in the induction services. In the evening a successful social was held. Mr. Ball enters his new sphere of labour under the most favourable auspices.

ON the evening of Wednesday, Nov. 22nd, at the close of a distinct prayer-meeting, the Rev. J. B. Hamilton, M.A., of St. Andrew's Church, Kincardine, was presented with a well-filled purse, accompanied with the expression, in the name of the people of that section, of their affectionate regard for him personally, and their appreciation of his services among them, and the hope that he may long be spared to do the Master's work, and be much prospered in it. The recipient replied in suitable terms.

A NAME dear to every true hearted Scotch Presbyterian is that of the Marquis of Argyle, who suffered "for Christ's crown and covenant" May 27th, 1661. The Rev. Mr. Fenwick, of Méris, Quebec, has sent us a photograph of his painting of this "Scots Worthy," which is now in Queen's College, Kingston. The original is a very careful copy of a photograph which Mr. Fenwick received from His Excellency the Governor-General. This picture—unlike those of him which we usually see—represents the Marquis in armour. Copies can be had by applying to Mr. Fenwick. Prices 13 cents and 25 cents.

PRESBYTERIANISM takes kindly to the North-West and the North-West takes kindly to Presbyterianism. At Prince Albert the people are taking steps for the organization of a congregation separate from other stations. The people have improved their church and reorganized the Sabbath school, the children having collected \$94 for the purchase of books and other requisites. From the Prince Albert "Times" we learn that at the annual meeting of the congregation there a series of resolutions was passed looking to the establishment of an academic institution at Prince Albert. Should the General Assembly embrace the proposal, the people pledge themselves to provide a building "at a cost not exceeding \$300, and to employ every effort to increase the endowment."

THE induction of the Rev. J. K. Baillie, of 2nd Innisfil congregation, Barrie Presbytery, to the pastoral charge of St. Matthew's congregation, Osna-bruck, Presbytery of Glengarry, took place on the 15th inst. Rev. Findlay McLennan, Moderator of Presbytery, assisted by Dr. H. Lamont, clerk, took charge of the services; Rev. Mr. McArthur, of Finch, preached; Rev. Dr. McNish, of Cornwall, addressed the minister; Rev. Mr. Patterson, of Summerstown, addressed the people. Rev. Mr. Lang, of Lunenburg, and Rev. Mr. Nelson, of Dunbar, were present to offer congratulations. Mr. and Mrs. Baillie received very cordial greetings. This congregation became vacant about the 1st July by the translation of Rev. D. L. McCrae to Cobourg—a speedy settlement, which promises to be one blessed by God.

THE forty-seventh public meeting of Knox College Metaphysical and Literary Society, held last Friday evening in the Convocation Hall, was largely attended. The Rev. P. McF. McLeod presided. The glee club, under the able leadership of Prof. Collins, rendered various musical selections during the evening with good effect. The President, Mr. James Ballantyne, read the inaugural address. The reader of the evening was Mr. A. B. Meldrum, whose selection was "The Burial March of Dundee," which was followed by much applause. The question, "Does Nature furnish evidence sufficient to warrant a belief in Immortality?" was then debated, the affirmative side being argued by J. L. Henderson and J. C. Smith, and the negative by D. M. Ramsay and J. A. Jaffray. The question was well handled by the speakers on both sides. Decision was given in favour of the affirmative.

THE Presbytery of Guelph have appointed a conference on Sabbath Schools, State of Religion, and Temperance, to be held at Galt on Tuesday and Wednesday, 16th and 17th January, 1883. The conference will be opened with a sermon by Rev. W. Milligan, Moderator of the Presbytery. Wednesday forenoon will be devoted to the consideration of the "Object of Sabbath School Teaching, and How Best it can be Attained," introduced by Rev. J. B. Mullan and Mr. Charles Davidson, elder. On the afternoon of the same day the topics named for discussion are, Family Worship, Public Worship, and the Private Communion of the Lord's Supper, introduced by the Revs. George Smellie, James C. Smith, and James Middlemiss, respectively. The evening of Wednesday will be devoted to the consideration of the question, "How can the Church best advance Temperance Reform?" Revs. D. Tait, B.A., and D. Strachan leading in the debate. The importance and practical nature of the subjects are specially fitted to make the conference both interesting and profitable.

THE 17th of October last was a red letter day for Finch, as on that day was effected a very harmonious settlement of the long vacant charge of St. Luke's and South Finch. Since the vacancy occurred the congregations have been supplied principally by students, who rendered very efficient services, and had the satisfaction of seeing the work of the Lord progressing in their hand. In the course of the summer, a

call was given to Mr. George McArthur, B.A., a graduate of Queen's College, Kingston, recently licensed. The call having been accepted, the Presbytery of Glengarry met on the 17th of October for the ordination and induction of Mr. McArthur. Rev. A. McGillivray of Williamstown, presided, Rev. W. A. Lang, Lunenburg, preached, Rev. Dr. McNish, Cornwall, addressed the minister, and Rev. G. C. Patterson, Summerstown, addressed the people. Despite a rainy day, the church was crowded to overflowing. The new minister was accorded a most hearty reception by the congregation, and the managers showed their regard for his bodily wants by handing him two hundred dollars as his first quarter's salary. Mr. McArthur will have plenty of hard work in the field he has chosen, but he enters upon it under favourable circumstances, and with good prospects of success.

ON Thursday, 30th November, the annual social of West Church, Toronto, was held. After the usual refreshments were served in the lecture room, the chair was taken by the pastor, Rev. R. Wallace, who stated that ninety-six members had been received during the year, and 281 since the opening of the new church in April, 1880, and the membership is larger than ever before. The finances are in a better state than for several years. The congregation is enjoying the utmost harmony, and is in a healthy and prosperous condition, so that pastor and people have reason to thank God and take courage. Addresses, interspersed with music by the choir, were delivered by the Revs. Dr. MacVicar, of McMaster Hall, John Smith, and F. W. Jolliffe. On the following evening the anniversary social of the Sabbath school was held, the pastor in the chair. Mayor McMurrich, the late superintendent, read the annual report, which stated that the whole number on the roll is 480 pupils. In the returns to the General Assembly last spring a mistake was made and 520 reported. There has been an actual increase during the year. Very excellent and appropriate addresses were delivered by Revs. Alex. Gilray and J. M. Cameron. About sixty volumes of prize books were presented by the mayor, he having made similar gifts for the last three years. Eight volumes were given by Miss Doole to her class. The school has been very much indebted to the Mayor and his father, the Hon. John McMurrich for many years past.

PRESBYTERY OF LANARK AND RENFREW.—This Presbytery met in Zion Church, Carleton Place, on the 28th ult., the Moderator, Rev. J. M. Macalister, B.A., in the chair. There was a good attendance of both ministers and elders. The principal items of business of public interest were these which follow: A very full and carefully prepared report was presented by Robt. Bell, Esq., of Carleton Place, upon the statistical and financial returns of the congregations, including a comparative statement extending over four years of what the churches within the bounds had done during that time, showing upon the whole increasing liberality, although this Presbytery was still behind many others in the average amounts contributed, a fact, however, largely accounted for by the circumstance that the number of communicants is large in proportion to the number of families. Petitions were presented from North and South Adamston and from Barr's Settlement and Douglas, praying for such a re-arrangement of these fields as would admit of their being formed into two congregations instead of one, as at present, the work being too much for one minister to overtake. A deputation was appointed to visit Barr's Settlement and Douglas, with a view to granting the prayer of the petitions, and report to an adjourned meeting of Presbytery. Attention was called to the law expenses incurred by the Temporalities Board in defending the interests of the Church, and a motion passed with the object of every congregation doing something to aid in defraying the expenses referred to. Reports were given in by the conveners of several missionary deputations of meetings which had been held, and the reports upon the whole were of a favourable nature as regarded attendance, interest, and contributions. The Home Mission report was presented by the Convener, Rev. Mr. Campbell, of Renfrew, and much careful attention given to its consideration. The condition of all the stations was reported as hopeful and encouraging, and arrangements made for the fullest supply possible during the winter months. The Mattawa field, where steps are being taken to provide a manse, and the work in the lumber shanties, received

a large share of attention. A time was appointed for considering the questions sent down to Presbyteries by the General Assembly, and also for conferences upon Temperance and the State of Religion. Attention was drawn to the great amount of open Sabbath desecration upon railways, and in railway shops within the bounds, under the C. P. R. Company, and steps were taken to secure united and practical action by several adjoining Presbyteries within whose bounds the evil is known to prevail. The next regular meeting was appointed to be held in the same place at noon on February 27th.

PRESBYTERY OF BARRIE.—The ordinary meeting of this Presbytery was held in the Barrie church, on the 28th November. Fifteen ministers and six elders were present. There was also present the Rev. T. Lowrie, retired minister, who was settled in Barrie in 1849 as the first Presbyterian minister there, and who did a large amount of hard missionary work in the surrounding district. Mr. Lowrie was cordially invited to sit with the court as a corresponding member. A suitable minute of Presbytery was adopted in regard to the removal to Osnabruck of the Rev. J. K. Bailie, of Second Innisfil. The Rev. D. H. McLennan, having accepted the call to first and second Tecumseh and Adjala, a special meeting was appointed to be held at Tottenham, on the 14th of December, at ten o'clock a.m., for his induction and for other urgent business. Rev. J. R. S. Burnet was appointed to preside at the induction, Mr. J. Geddes to preach, Dr. W. Fraser to address the minister, and Mr. S. Acheson the people. A call was considered from St. Andrew's Church, Stratford, signed by eighty-four communicants and thirty-four adherents, and guaranteeing a stipend of \$900 per annum, in favour of Rev. E. W. Panton, of Bradford and associated congregations. It was agreed to finally deal with this call at the special meeting at Tottenham on the 14th December. All parties concerned were cited to appear at said meeting for their interests. A good deal of time was occupied with Home Mission business. Three missionaries and a catechist are wanted immediately for the mission field, and vigorous efforts were ordered to be made to obtain them. Regret was expressed that the Rev. J. R. McLeod had not accepted the superintendency of the Muskoka Mission. A small sum of money was voted to Mr. W. P. Mackenzie for expenses incurred, and services gratuitously rendered at Parry Sound during the past summer. Ample testimony was given to the value of Mr. Mackenzie's labours. Considerable time was spent in trying to re-organize the field occupied by the congregations of Angus, New Lowell and Bonnyton, Creemore, Dunedin, and East Nottawasaga. Ultimately a committee was appointed to meet and confer with these congregations, and to report to next meeting. The trials of Mr. John Jamieson, probationer, having been sustained as satisfactory, he was ordained and inducted at the evening sederunt as missionary over the Maganetanwan Mission field for two years. The Rev. J. R. S. Burnet, the Moderator, presided on the occasion, the Rev. A. Findlay preached an appropriate sermon, and the Rev. J. Gray addressed the newly ordained missionary. A considerable number of the Barrie congregation were present, and evinced a deep interest in the proceedings. Mr. Jamieson enters on his work under favourable circumstances, and with encouraging prospects of success. The Rev. John Geddes, ordained missionary at Minesing, etc., was authorized to take steps for the election of elders. A petition, signed by seventy-nine communicants and 102 adherents, was presented from the Emsdale Mission field, praying that steps be taken to obtain the sanction of the General Assembly to ordain Mr. Henry Knox, catechist. It was resolved that the petition be on the table till the next ordinary meeting, and meantime Mr. Knox be paid from 1st January next at the rate of \$6, instead of \$5 per Sabbath. The Rev. W. Johnson, M.A., retired minister, having applied for transfer to the Presbytery of Guelph, the Presbytery found itself unable to do so without inquiry and conference with Mr. Johnson, and in the absence of certain members of Presbytery. Missionary meetings were ordered to be held in each congregation and mission station before next ordinary meeting of Presbytery, and reports of said meetings were requested to be handed in to the clerk on or before the last Tuesday of January. The next meeting will be held in the Barrie Presbyterian church on the 30th January, 1883, at eleven o'clock a.m.—**JOHN GRAY, Pres. Clerk, pro tem.**

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LI.

Dec. 17. } **AFTER HIS RESURRECTION.** } Mark xvi. }
1882. } } } } 2-30.

GOLDEN TEXT.—"And He said unto them, Go ye into all the world and preach the Gospel to every creature."—Ver. 15.

TIME.—Sunday after the crucifixion, and the forty days following.

PLACE.—Jerusalem and places adjoining.

PARALLEL.—Matt. 28: 9-20; Luke 24: 12-53; John 20: 3-31.

Notes and Comments.—Ver. 9. "First to Mary Magdalene: John gives the full account—Ch. 24: 11-17. "Out of whom" to mark her from the other Marys, great had been her faith, and great now is her reward.

Ver. 10. "Went:" she was the first to convey the word of Christ's resurrection to "them that had been with Him:" this expression probably includes more than the disciples. "Mourned and wept:" why? they thought their Master lost, they had no idea of His resurrection.

Ver. 11. "Believed not:" one of the many little touches that show us how far from expecting, much less inventing this wonderful miracle, were the friends of Jesus; so their unbelief has become by the providence of God a strong testimony to the truth. Had they forgotten or did they disbelieve the words of Christ Himself on this subject, perhaps neither quite, but they were overwhelmed by grief and unable rightly to realize the promise.

Ver. 12, 13. "Appeared—unto two:" an evident allusion to the beautiful incident of the journey to Emmaus, fully detailed in Luke 24: 13-35. "Told it to the residue:" Rev. "rest," but they believed not notwithstanding the repeated testimony, yet according to Luke, these two were met with. "The Lord is risen indeed and hath appeared unto Simon," there appears to have been an alternate swaying from belief to doubt and despair, one moment these men thought the report true, the next they felt it to be improbable if not impossible, and they went down into the darkness again.

Ver. 14. "Afterward:" later, it was on the evening of the same day, see Luke 24: 36, and on. "As they sat at meat:" the incidental corroboration of this by Luke's account is striking. "Upraised—unbelief:" rather, he upraised their unbelief, but he also taught and opened their understandings that their unbelief might end. "Hardness of heart:" not just what we understand by that term, but more dulness of understanding. Faith and tenderness of heart go hand in hand. There minds had been so full of wrong ideas about the Messiah, that they could not yet receive the truth of His death and resurrection.

Ver. 15. Very striking, they were not only to believe but they were to go forth with the same message and ask others to believe. This verse does not, probably, refer to this appearance but to some later talk; the writer is evidently compressing His narrative into a few words. "Into all the world:" in the fullest sense, for it is My world. Have the disciples of Jesus heeded these words? if so why has not the Gospel been preached in the whole world generations ago? "to every creature." Rev. "the whole creation:" any creature but man? it may be asked, see Rom 8: 19-25; Col. 1: 15-23. *Alford* says "blessings are conferred on inferior creatures, and even on the earth itself, by Christianity and its civilization." The blessing extends as far as the curse.

Ver. 16. *Schaff* says on this verse: "the belief is in Jesus, crucified and risen again. Baptism is generally but not absolutely necessary to salvation; it is not said, he that believeth not and is not baptized will be condemned, the first trophy of the crucified Lord was the unbaptized, yet believing robber. Many martyrs had no opportunity of baptism. Multitudes of unbaptized children die in infancy, and the Society of Friends reject water baptism; yet the other clause shows the general necessity. Baptism cannot be deemed indifferent in view of this command. None are condemned simply because not baptized, but positive unbelief is the one certain ground of condemnation whether the person be baptized or not baptized."

Ver. 17, 18. "These signs shall follow:" a promise limited, as we believe, to the apostolic times, for this reason, that the whole passage has reference to the first preaching of the Gospel; when the necessity ceased, the miraculous power ceased also. Yet, even to-day, there is such a mighty power in faith that we may call it miraculous, what else can we say of the results of believing prayer. "In my name shall they cast out devils:" Christ worked His miracles by His own power, His disciples in His name—Acts 3: 6; 4: 10. This was fulfilled—Acts 5: 16; 8: 17; 16: 16-18. "Take up serpents"—Acts 28: 3-5. "Drink any deadly thing." we have no record of the fulfilment of this promise, but do not doubt that it was fulfilled. "Lay hands on the sick"—Acts 3: 6, 7; 5: 15; (a still more striking manifestation), Jas. 5: 14. And the Saviour went beyond His promise, for, although nothing is said of raising the dead, we find that this power was given also—Acts 9: 36-42; 20: 9, 10.

Ver. 19. The ascension, in one verse, "after the Lord," Rev. adds "Jesus." "Spoken unto them:" much of the forty days was doubtless spent in teaching them the fullest truths of the Gospel. "Received up"—Acts 1: 9, the original suggests the idea of being taken back again. "Sat down at the right hand of God:" the place of honour and power. The resurrection body, the first fruits of redeemed humanity is exalted to the highest place in the universe of God; there to be our High Priest and king.

Ver. 20. The book of Acts in a sentence. "Went forth:" after the gift of the Spirit. "Everywhere:" at the time Mark wrote, the Gospel had spread so rapidly, and had so filled the Roman world that the word was justifiable, says *Tertullian*. "Though but of yesterday, yet have we Christians filled your cities, islands, castles, corporations, councils,

your armies themselves, your tribes, companies, the palace, the Senate, and courts of justices: only your temples have we left free." "The Lord working:" through His Spirit, in blessed harmony with them, a fulfilment of the promise in vers. 17, 18. "Confirming the word:" the Gospel preached. "Amen:" the response of the Church to the command and promises of its Lord.

HINTS TO TEACHERS.

Prefatory.—Teacher, you have come to the last lesson in the life of Jesus; a grand fitting, and triumphant termination, see that you catch its spirit, let your class feel that the "Amen" is the response of your soul, and that in the spirit of the Master's command and promise you would teach.

Topical Analysis.—(1) The appearances of Jesus (vers. 9-14) (2) The commands and promises of Jesus (vers. 15-18). (3) Christ in Heaven, the disciples on the earth (vers. 19-20).

On the first topic, it will be best to collect from all the evangelists the various appearances, no one contains all. There are slight variations in the arrangement by different commentators, but the following appears the most exact.

1. To Mary Magdalene, John 20: 11-13—(we shall only give one reference in each case).
2. To the women returning from the Sepulchre—Matt. 28: 9-10.
3. To the two disciples, Cleopas and another, on their way to Emmaus—Luke 24: 13-31.
4. To Peter, between the revelation at Emmaus and the return of the two disciples to Jerusalem—Luke 24: 34.
5. To the ten—Thomas absent—John 20: 19-25; five appearances on the Resurrection day.
6. To the apostles again. Thomas present—John 20: 26-29.
7. To Seven of the Apostles at the Sea of Galilee—John 20: 1-24.
8. To the Eleven in Galilee—Matt. 28: 16-20.
9. Again in Galilee, but now to 500 at once, only recorded by Paul—1 Cor. 15: 6.
10. To James the Lord's brother only—1 Cor. 15: 7. No other record.
11. To the Eleven at the ascension—Acts 1: 4-9.

All these appearances would serve to confirm the faith of the disciples, to give them assured confidence in the verities of their teaching, and to make them very courageous in declaring the Gospel. Teach here on what a sure foundation the resurrection of Jesus stands, the great fact which unbelievers in all ages have tried to discredit, but tried in vain, it is one of the truths of God, and can never be overturned.

On the second topic, show that these commands and promises are for us; as individuals and churches, it is the duty of all Christians, to help toward the fulfilment of this special order, some may do it in one way, some in another; impress upon all your scholars, that whatever their position in life it is their duty, either by personal work, or by supporting those who are working, to help the preaching of the Gospel: while a single soul has not heard of Jesus, this commandment lasts. As to the promises, they are being fulfilled, spiritually, now, the sick of sin are being healed, the evil spirits of drunkenness and bad passions are being cast out; men released from the bondage of sin speak with new tongues, and the deadly poisons of evil influences and customs do not harm the true believer.

On the third topic, show the intimate connection between the Lord in Heaven and the servants on earth. Anything like a full consideration of this would be sufficient of itself, for a long lesson, you can only indicate one or two points. Christ was "Received up into heaven:" and according to His promise He sent the "Comforter," the Spirit by whose influences the disciples were so filled and energized that they were able to go forth everywhere preaching the Gospel, speaking in tongues to which before they had been strangers, and endued with a courage that shrank from no difficulty, danger, suffering or even death itself, by that spirit the Lord was "working with them," and confirming the word with signs following. So mighty were they, so earnest, so successful under this gift from above, that before the last apostle passed away, the Gospel had been preached throughout the Roman world, and its triumphs were found in every land. So, to-day, we have still the promise of the Spirit, as mighty as of old to help us in Christian work, although in a less openly miraculous way, to lead to the Saviour, and to witness to the believer His entrance into the family of God, while Jesus Himself is our great High-Priest and Mediator, seated at the right hand of God, the place of authority and power, until He shall have put all His enemies under His feet, when He shall come to "take His people to Himself," and so we shall, be ever with the Lord, "Amen, even so come Lord Jesus," and may we and all our scholars be found in Him.

Incidental Lessons.—On the first topic, That our faith in the resurrection of Jesus is sustained by proofs beyond question.

That the manifestations of Jesus to the loving and penitent were of the earliest.

That the risen Jesus brings comfort to His disciples.

On the second topic, That the commands and promises of Jesus are our inheritance to-day.

Are we taking our share of the work of spreading the Gospel.

That there are yet eight hundred millions who have not heard of Jesus!

On the third topic, That Jesus in Heaven is the assurance of His peoples future—John 14: 3.

That Jesus in Heaven is ever present by His Spirit, with His workers on earth.

That as he departed so He will return—Acts 1: 11.

Main Lessons.—The Master's last command, "Go preach"—Matt. 28: 19; John 15: 16; 17: 18; Acts 5: 20; 18: 9; 2 Tim. 2: 2-7; Tit. 1: 3.

It often happens that men are very pious without being very good. Their religion expends itself in devotional feelings and services, while the evil passions of their nature remain un subdued.

THE PUREST AND BEST

REMEDY EVER MADE.—IT IS COMPOUNDED FROM HOPS, MALT, RUCHU, MAN-DRAGE, AND DANDELION.

The oldest, best, most renowned and valuable medicine in the world, and in addition it contains all the best and most effective curative properties of all other remedies, being the greatest liver regulator, blood purifier, and life and health restoring agent on earth.

It gives new life and vigour to the aged and infirm. To clergymen, lawyers, literary men, ladies, and all whom sedentary employments cause irregularities of the stomach, bowels, or kidneys, or who require an appetizer, tonic, and mild stimulant, it is invaluable, being highly nutritive, tonic and stimulating, without being intoxicating.

No matter what your feelings or symptoms are, or what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable use the bitters at once. It may save your life. Hundreds have been saved by so doing, at a moderate cost. Ask your druggist, or physician. Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

If you have lameness in the loins, with frequent pains and aches; numbness of the thigh; scanty, painful and frequent discharge of urine, filled with pus, and which will turn red by standing; a voracious appetite and unquenchable thirst; harsh and dry skin; clammy tongue, often darkly furred; swollen and inflamed gums; dropsical swelling of the limbs; frequent attacks of hiccough; inability to void the urine, and great fatigue in attempting it—you are suffering from some form of Kidney or Urinary Complaint, such as BRIGHT'S DISEASE of the kidneys, stone or inflammation of the bladder, gravel and renal calculi, diabetes, stranguary stricture and retention of the urine, and Hop Bitters is the only remedy that will permanently cure you.

Remember, Hop Bitters is no vile, drugged drunken nostrum, but the purest and best medicine ever made, and no person or family should be without it.

Don't risk any of the highly lauded stuff with testimonials of great cures, but ask your neighbour, druggist, pastor or physicians what Hop Bitters has and can do for you, and test it.

Scientific and Useful.

CELERY VINEGAR is made by soaking one ounce of celery seed in a half-pint of vinegar (white wine or good cider vinegar). This is much used to flavour soups and gravies.

COMMON SODA is excellent for scouring tin, as it will not scratch the tin, and will make it look like new. Apply with a piece of moistened newspaper, polish with a dry piece. Wood ashes are a very good substitute.

OLD-FASHIONED JOHNNY-CAKE.—Pour boiling water on as much corn-meal as is needed to make a stiff mixture, and let it stand until morning, then stir in a beaten egg. Mix well, and bake on a hot griddle in oval-shaped cakes or tin tins. This is the way in which our grandmother made them.

PEACH BUTTER.—Pare ripe peaches and put them in a preserving kettle, with sufficient water to boil them soft; then sift through a colander, removing the stones. To each quart of peaches put one and one-half pounds of sugar, and boil very slowly one hour. Stir often, and do not let them burn. Put in stone or glass jars and keep in cool place.

TOMATOES STUFFED WITH CORN.—Set large, smooth tomatoes in a greased pudding dish, cut a slice from the top of each, scoop out the seeds, leaving the walls thickly lined with pulp. Have ready a cupful of corn grated from the cob and seasoned with butter, pepper and salt. Fill the tomatoes with this, put on the upper slices and pour a little gravy over all. Bake, covered, one hour in a moderate oven. Serve in the dish.

INDIAN PUDDING.—One quart of milk; one large cup of sifted yellow corn-meal; one large cup of sugar; eight medium sized sour apples; or half-cup of sugar; eight medium-sized sweet apples. Put two-thirds of the milk on the stove to boil. Grease an earthen pudding dish well, one that will hold about two quarts. Put the meal into it, then add the sugar and salt, mix thoroughly. Peel and core the apples, chop them fine with a chopping knife. When the milk has boiled pour it over the meal and sugar, and mix these together well. Now stir in the apples, and lastly add the remainder of the milk cold. Mix all the components thoroughly, and bake in a quick oven for one hour and a half.

INDIAN CORN BREAD.—One quart of sour milk; one teaspoonful of bicarbonate of soda, dissolved in a little warm water and stirred in the milk; two eggs; two tablespoonfuls of granulated sugar. Stir into the milk sifted cornmeal, of average fineness, until the mixture is about as thick as for griddle-cakes (about a pint of corn meal will be found sufficient in this case). Then pour the batter into tin biscuit pans which have been greased with a little good olive oil or sweet butter, and bake in a quick oven forty minutes. Have the mix ure in the pan about an inch thick. In baking it will rise to double this thickness. Corn bread can be made in the same way by substituting butter-milk for sour milk, and adding two tablespoonfuls of butter.

CORN-MEAL MUSH.—Have the water boiling and the meal ready. The quantity of meal required to make the mush of the right consistency can only be judged by experience, as some grades absorb more water than others. For a family of five persons a pint would probably be found sufficient. Sift the meal into the boiling water with the left hand while stirring the water with a spoon or pudding stick with the right, until meal enough is in. If the meal is fine the mixture should be made as thick as wanted when done. If coarse, it may be made thinner, and will require longer cooking. Cover closely, and set the pot where it will simmer or cook very slowly—for two hours at least; longer would improve it. Serve warm. What is not eaten can be sliced when cold, and browned on a griddle slightly oiled for a breakfast dish.

Asthma, Bronchitis, Catarrh, and consumption in its first stages are treated at the International Throat and Lung Institute, 173 Church street, Toronto, where the Spirometer is used, an instrument invented by Dr. M. Souville, of Paris, and ex-aid surgeon of the French army, which conveys the medicines in the form of cold inhalations to the parts diseased. Suitable constitutional treatment is used when required. Consultations and trial of the Spirometer free. Poor people bearing certificates furnished with the instrument free. When not convenient to visit the office, write, enclosing stamp, for pamphlet giving full particulars to International Throat and Lung Institute, 173 Church street, Toronto, or 13 Philips square, Montreal.



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The Greatest Medical Discovery Since the Dawn of History.

It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye and plants on the pale cheek of woman the fresh roses of life's spring and early summer time.

Physicians Use It and Prescribe It Freely. It removes fatness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach.

That feeling of bearing down, causing pain, weight and headache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of humors from the blood, and give tone and strength to the system, of man woman or child. Insist on having it.

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