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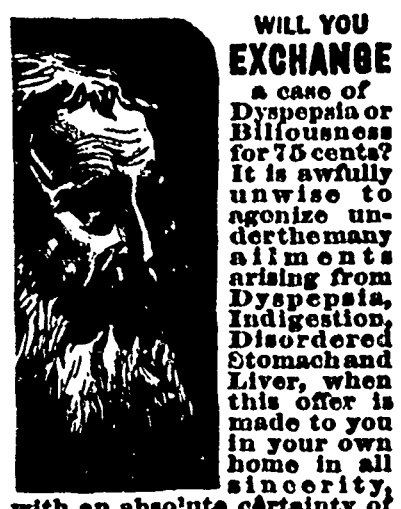
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pickling is the size of a large walnut. It  
should be of a good healthy green, with one  
side just beginning to show a tinge of red.

**STEAM PUDDING.**—One cup of sugar,  
one-half cup of butter, three eggs, one cup  
of milk, three heaping teaspoonfuls of baking  
powder and three cups of flour; steam one  
hour.

**TO COOK RICE.**—Wash a cupful, and add  
three quarts of milk, sugar and flavouring.  
Set it in the oven and bake for five hours or  
so. Less milk will do. It is wholesome and  
palatable prepared in this fashion. Nutmeg  
is a very good flavouring for it.

**TO PICKLE CUCUMBERS.**—Steep them in  
strong brine for a week; then pour it off,  
heat it to boiling and pour it over the cu-  
cumbers. In twenty-four hours drain on a  
cloth pack in wide-mouthed bottles, fill  
these with strong pickling vinegar, and seal  
at once. Cucumbers pickled in this way will  
keep through the winter and remain firm and  
brilliant.

**APPLE DUMPLINGS.**—Pare and core fine  
juicy apples, that will cook quickly; then  
take light bread dough, cut into round pieces  
half an inch thick, and fold round each apple  
until well covered. Put them into a steamer,  
let them rise, then set the steamer over a pot  
of boiling water, and steam until done. Try  
them with a fork. Eat with cream and sugar,  
or butter and sugar, or maple syrup. The  
latter is very nice.

**A NEW INSECTICIDE.**—Professor Taylor,  
of the Agricultural Department, announces  
the important discovery that naphthaline is a  
sure insecticide. If, he says, seeds, grain,  
dormant plants, vines, etc., be placed in a  
high vessel with a small quantity of the  
naphthaline, and the vessel be covered, in a  
few hours any insect which may infest them  
will be asphyxiated. If the substance be  
chemically pure it will not affect the vitality  
of the seeds or plants.

**SPONGE CAKE.**—One pint of sugar, one  
pint of flour, seven eggs—the whites and  
yolks beaten separately—half a teaspoonful  
of baking powder, a little pinch of salt, one  
teaspoonful and a half of lemon extract, stir  
the flour in a little at a time, put the whites  
of the eggs in last, beating them thoroughly  
in. Bake in a long, narrow tin; line it with  
white paper, the sides as well as the bottom.  
You are then sure to have no trouble about  
taking it from the tin.

**BAKED EGG PLANT.**—Boil a large egg  
plant in plenty of water until it is perfectly  
tender, trying it with a straw; let it stand in  
the colander to drain until cold; then peel,  
cut open, and take out the seed; wash care-  
fully with a gill of milk, two eggs, a dessert-  
spoonful of salt, a saltspoonful of white  
pepper, half a grated nutmeg, a heaping  
tablespoonful of butter, and two tablespoon-  
fuls of very fine bread crumbs. Bake half  
an hour in a quick oven; a slow oven spoils it.

**GRAHAM BREAD.**—Seeing a desire ex-  
pressed for a receipt for good Graham bread,  
I send mine, which we think excellent:  
Take one quart of warm water, one teacup-  
ful of molasses or sugar, one teaspoonful of  
saleratus (dissolved in the water), one table-  
spoonful of butter before it is melted, one and  
a half quarts of Graham flour, one and a  
half quarts of white flour, and one tea-  
cupful of hop yeast. Stir all the ingredients  
together; put into pans in a warm place until  
light, then bake.—M. H. O., in Country  
Gentleman.

**CHESHIRE SOUP.**—The following is a  
very old Cheshire recipe for a good and in-  
expensive soup. It dates back as far as the  
sixteenth century. Put a hock of beef into a  
gallon of cold water, simmer it gently for  
six hours, taking care that it is well skimmed.  
Put in some thyme, sweet marjoram and  
celery, all tied in a bunch, as also a couple  
of onions cut fine. Skim off all the fat, and  
season with pepper and salt and a little  
catsup. By omitting the above seasoning  
this soup may be turned into all kinds of  
soups by adding the vegetables to give the  
flavour required.

**ONE WAY TO DRY BOOTS.**—My boys  
come in at night with the rubber boots wet  
with melted snow, and perhaps put the boots  
on next morning with ice inside. Next  
winter I mean to prevent that by a plan I  
heard of yesterday. On the side of the stove  
I shall have a pan of common field corn, and  
when the children come in from their play at  
night, pour the hot corn into the boots.  
Next morning the children must pour the  
corn back into the pan to get hot for another  
service. Their boots will be dry and com-  
fortable. The plan seems such a good one  
that I venture to send it as a hint.—Cor.  
Christian Union.

# THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, OCTOBER 18th, 1882.

No. 42.

## NOTES OF THE WEEK.

A WRITER in the "Contemporary Review" says of American cities: "There is the most extravagance in New York, the most comfort in Philadelphia, the most philanthropy in Boston, the most etiquette in Washington."

THE progress of Toronto may be judged from the fact that the assessors' returns show an increase in the value of real property this year of nearly \$2,750,000. The increase in personal property and income swells the total to \$3,185,000.

THE Third General Council of the Presbyterian Churches of the world will meet in Belfast, Ireland, on the 24th of June, 1884, and probably in the new Assembly Hall. Great are the expectations, and great will be the preparations for such a gathering. As to hospitality to the delegates there will be no difficulty on that score. Rev. Dr. Knox is chairman of the Committee on Business, and the Doctor is a host in himself.

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. A conference of the leading members of the party promoting the agitation was held the other day, when one of the "divines" stumbled upon the discovery that there is no New Testament authority for singing even the Psalms of David in public worship.

A RIDE of seventy miles in a day on a tricycle is undeniably a good ride, so what are we to say of a ride of 1,040 miles in fourteen days, which gives a rate of over seventy-four miles per day? This feat was performed by Mr. Alfred Nixon, a gentleman of a far from robust appearance, but very well trained for such an undertaking. He rode from Land's End to John o' Groat's: so the roads over which he travelled were in parts the reverse of favourable, and his achievement must be set down as an extraordinary one.

ON Monday evening, the 9th inst., a company assembled at the Hon. A. Mackenzie's residence for the purpose of presenting him with an address from his late constituency at Lambton. The address was highly complimentary, and referred to the spirit of Mac-pure patriotism and true manhood which Mr. Mackenzie had manifested during his noble career of twenty-five years, and which has entered into the character of the people, and is recorded in the journals of Parliament. Accompanying the address was a cheque for \$5,500.

REV. DR. EDWARD JUDSON, in his mission work in New York, has put in operation several devices for interfering with the consumption of liquors by mechanics and labouring men. Not only has he erected an ice-water fountain at the corner of his church, but he has arranged that, at noon, when the mills and factories stop and the men sit down to lunch, pails of pure, ice-cold milk are carried around among them, and sold by the glass at prices less than beer can be sold for. Thus the temptation to drink beer at the noon-day lunch is removed, and many profit by it.

THE bridge which is to be erected across the Forth will be one of the greatest scientific achievements of the century. The main girder will be within a few feet of a mile in length. The bridge is to rest on round cylindrical piers, each weighing 16,000 tons, to which must be added 8,000 tons, the estimated pressure on the top of the pier of the superstructure, rolling load and wind pressure. This gives a pressure at the base of about 24,000 tons, or about six tons per square foot. The foundation is clay, and is considered excellent. Steel will be used in the construction of the bridge, the amount required being about 42,000 tons, and the estimated cost of the bridge is \$7,500,000.

THE meeting of the American Board of Foreign Missions at Portland, Maine, on the 6th inst., witnessed a scene never before equalled by a gathering of men seeking to evangelize the world. Rev. Dr. Alden announced a financial crisis which scarcely admitted of hope. *William E. Dodge, Esq., electrified the assemblage by offering to double his subscription, an example which was instantly followed by a dozen gifts of \$1,000 each! A touching appeal by Dr. Webb, of Boston, caused fifteen hundred men and women to rise to their feet simultaneously and pledge twice the sum they had previously offered, the total amount secured being \$50,000!*

THE age of the Church of England has long been an open question, good Churchmen insisting that it is in the direct line of apostolic succession, Romanists and Dissenters insisting that it dates from the quarrel of Henry VIII. with the Pope of Rome. A legal decision has been rendered in England which may be set down as a judicious establishment of the fact that the Established Church antedates Henry's coronation at least 626 years. A piece of property, which had been leased in A.D. 883 for 999 years, was claimed by the Church by right of reversion, and the court held that the claim was good. The great soldier and statesman, Alfred the Saxon, founder of the British navy, and almost of English literature, was on the throne of England when that lease was executed.

THE "Faith-Cure" theory is being discussed anew, under the influence of the reports from the recent convention held in its interests. It has many respectable advocates. Briefly stated, it is a theory according to which physical diseases can be cured by faith and prayer without the use of physicians or medicines. Dr. Cullis recommends the prayer of faith; that and nothing more. If in any case there has been prayer without the cure, he attributes it to a want of faith. With this in right exercise, the claim is that the recovery is inevitable, because the promise of God is absolute, and no one has a right to doubt it. Many examples are given of persons who have been raised up in this way, some of them, too, having been sufferers from diseases which, humanly speaking, are incurable, and which had refused to yield to any of the remedies applied by the most skilful physicians. They are not usually classed with miracles, though they can be nothing else, and if they have really been effected as claimed the days of miracles are not past, as we so often say they are.

THE population of the earth has long been a fascinating study for statisticians Behm and Wagner, who have just published an emended edition of a former work in Germany. They give the total as 1,433,887,500—which is about 22,000,000 less than their estimate of two years ago. They have concluded that China has 50,000,000 less than they formerly supposed. There has thus been an actual increase of about 38,000,000 in the population of the globe—an increase, however, which must be spread over ten years, as many of the recent censuses are decennial. For Europe the present population is rated at 327,743,400, showing an increase, of about 12,000,000 over the previous figures by the operation of the censuses. In Asia, making allowance for the readjustment of the population of China, there has been an increase of 20,000,000, the present population being set down at 795,591,000. Of course, the estimates must sometimes be little better than guesses—for example, for such places as Africa. For this continent Dr. Rohlf maintains that an estimate of 100,000,000 is quite enough, while Behm and Wagner retain the old figure of 200,000,000 with considerable hesitation.

FEW characteristics of the German Fatherland are more justly and eminently calculated to astonish the intelligent foreigner, visiting that realm for the first time, than the inordinate prevalence of the patronymic Müller within its ethnological boundaries. So striking is this Teutonic specialty, that a French author of no

mean renown, having travelled through the length and breadth of Germany, and being moved, on his return home, to record his *impressions de voyage* in the form of a book, commenced his introductory chapter as follows: "The Germans are a people whose name is Müller." As a nomenclature, in short, Müller is to the German Empire what Smith is to Great Britain, her colonies and dependencies. This is no mere conjecture, but a grave and authoritative statement, based upon official statistics recently communicated to the German nation in connection with the general census of 1881. From these statistics, the correctness of which we see no reason to doubt, it appears that the total number of Müllers having their being in United Germany at the close of last year was 629,987. That the proportion of Teutons whose "front name" is not Müller to those upon whom the accident of birth has bestowed this patronymic should only be as seven to one is surely a surprising fact.

FROM observations at Washington regarding the comet of 1882, it appears that this comet is rapidly receding from the earth. On September 19th its distance from the earth was 103,620,000 miles, and on the 21st September 107,460,000 miles. This comet's velocity at perihelion was 382 miles per second, and at the time of the observation on the 21st September, it had receded to such an enormous distance from the sun that the velocity was reduced to fifty-eight miles per second. The orbit of this comet is, according to preceding elements, almost identical with that of the great comet of 1843. It also almost coincides with the orbit of the comet of 1880, and if subsequent investigations show that these comets are identical, it is evident that the comet must have experienced great resistance during its previous perihelion passages, in order to have its periodic time reduced from thirty-six years to two years, and that before two or three more revolutions shall have been performed the comet will be precipitated on the solar surface. It is difficult to say what the result of such a collision will be, since there is little or nothing known of the mass or quantity of matter in the comet. That it would be followed by a considerable outburst of solar heat is absolutely certain, but whether its intensity would interfere seriously with vegetable and animal life, there is no means at present of determining.

THE Rev. James Cameron, of Chatsworth, recently preached a sermon, characterized throughout by his usual earnestness, in which he made reference to the foundering of the steamer "Asia," in the Georgian Bay. The following extract is worthy serious consideration: "Here is a lesson, and a solemn one, to reckless and covetous corporations, who, in making arrangements for business and calculating as to the year's profits, trust entirely to shrewdness and energy and push to make things profitable, and give no place at all to higher things. Would it not be well for men, for corporations, for boards of directors, to take this momentive fact into account—that there is a God in heaven, that He governs this world, and that breaches of His laws, physical, moral and spiritual, will sooner or later bring, without any miracle, merited punishment! All the money made by our rulers through the sale of strong drink this year, is taken from them next year by fires, deaths, imprisonments and executions springing from sources whence spring their profit. All the money made by slave labour perished, every cent of it, in the civil war by which the slaves were set free. And the profits made by companies, railway or steamboat, by wrong ways, by oppressing their men, by breaking the Sabbath, may be cleared out in a few hours by a storm, a fog, or a fire. And it is sad to think that the officers and crew, who had twenty minutes given for the settlement with God, were all the summer deprived of their Sabbath when a single arrangement by which one boat should leave the Sault Ste. Marie on the Monday, returning thither on Saturday night, and the same with the Collingwood end of the line, would have given on these two boats at least their Sabbaths in port, and if they chose in the bosom of their families, and in the worship of God."



## OUR CONTRIBUTORS.

### FORGIVENESS.

BY REV. T. F. FOTHERINGHAM, M.A.

In the summer of 18—I found myself in the town of A—, in one of the Maritime Provinces of Canada. There had been a good deal of dissension, and some hard feeling between prominent members of the congregation, so in conducting the prayer meeting I took occasion to dwell upon a forgiving spirit as an essential condition of acceptable prayer. A few days after I met Judge D—in the post office, and after the usual greetings, he touched my elbow, and said,

"Come with me, I want to ask you a question."

We walked down the street to the police court, where, seating myself on the prisoners' bench, himself in the magistrate's chair, the following conversation took place; the subject not altogether inappropriate to the surroundings.

"You were telling us last Wednesday evening that we must forgive our enemies, or we won't be heard. Now I want to know how I am to do it. Am I to forgive him right out and out, so that the wrong will be as if it had not been? If I can't, you say God won't hear me."

"Don't Christ's words seem very plain?" I replied. "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses. The words are not mine, but His."

"Not to beat about the bush, let me tell you just what the case is. A member of the Church made a statement regarding me, which was false. I told him so at the time, and he knows it to be false. He did it with a view to injure my Christian character, and he succeeded—some people believed him. Now, what I want to know is, ought I to forgive him before he says, 'I'm sorry?' 'If thy brother trespass against thee, rebuke him; and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, *I repent*; thou shalt forgive him.' Does God pardon the sinner before he repents?"

I answered, "God commendeth His love toward us, in that, *while we were yet sinners*, Christ died for us.' I do not think that if God had cherished the slightest feeling of bitterness or resentment, He would ever have 'so loved the world' as to give 'His only begotten Son,' for those who were very far from saying, 'I repent.' I think that our forgiveness must be such what we feel only sorrow and compassion, not contempt. A man's conduct toward us may reveal his character in such a new and unfavourable light, that we cannot trust him as we once did, but we should have no such aversion to him as springs from soreness on account of the injury he has done us. Of course, I take for granted that you have no malice in your heart towards him."

"Oh! not a particle of that," he replied promptly. "I remonstrated with him; the other elders talked with him; mutual friends told him he ought to apologize, but he wouldn't do it. It's an intensely practical question with me. I see him in church every Sunday, and every time my heart says 'you're a rascal,' so my enjoyment and profit in worship is spoiled. The other night we both led in prayer meeting—one of us must have mocked God. I know I couldn't say 'Amen' to his prayer. It mars my happiness. It comes between me and my God. I want to be rid of it. I spoke to Dr. — about it, and he tried to show me that I was wrong. 'That's right,' I told him, 'if I'm wrong I want to know it. I'll thank you if you will show me where I'm wrong, and I'll at once try to set myself right.'"

"Do these feelings obtrude themselves upon you, so as to mar your private devotions?" I asked. "Do they arrest your freedom in prayer, and restrain the ardour of holy emotion?"

"Sometimes."

"Can you pray for him, then?"

"I have done so; but," he said with emphasis, "it's the hardest thing I ever did in my life."

"Have you prayed for yourself in regard to this feeling?" I further inquired.

"I like your practical way of putting things," he answered; "I like the common-sense way you handled your subjects on Sunday. Now, to come down to the facts of the case, what am I to pray for? Am I to pray that I may think him a generous-hearted, honest man? That would be asking God to make me think

black was white. I know he isn't. Until he says, 'I've done you wrong, and I'm sorry for it,' I *can't* feel to him as I would like to. Just the other day, right in this office here, a man said something that hurt my feelings very much. I said nothing at the time, but a couple of days afterwards I sent him a note that I wanted to see him. He came, and I told him how I felt. He at once said, 'Mr. D., I'm sorry I spoke that way. I beg your pardon indeed.' I replied 'That's enough now, I don't want to hear anything more about it. I think as much of you as ever I did.' The next day he came back again, he felt so bad about it, and said, 'Mr. D., I feel real ashamed of myself. I don't see how I could have spoken as I did.' I told him, 'Don't mention it again, my dear sir, if you please. I'll take it as a favour if you want. It's all over, and I respect you more than ever I did.' Now, that's the way I want to feel towards this other man."

"I don't think that is possible at present," I replied. "You can't shake hands with a man who won't hold out his hand. This much, however, is certain, whatever comes between you and God when you are on your knees is wrong. Sometimes I have felt so utterly helpless and perplexed that I didn't know what was wrong, and I have just cried out like a frightened child. No mother ever came quicker to a timid babe, than God did to me. He soon found out what was wrong for me. Now, can't you do just the same think. Ask God to take your case in hand, and make you all right. Ask Him to remove this bitterness that makes you so unhappy. The doctor doesn't ask you to make a diagnosis of your disease for him before he will prescribe. He only asks you how you feel. Go to the Great Physician and tell Him your heart aches, and ask Him to prescribe the medicine that He sees best; but mind you don't make wry faces if the medicine isn't just what you expected."

"You said that you could pray for your enemy, but that it was the hardest thing you ever did in your life. You are on the right track. Keep on praying for him, and the exercise will become easier, and your heart tenderer. Then you have another step to take. You must not only pray for those that despitefully use you, but you must 'do them good,' you must 'heap coals of fire on their heads.' Try what love can do. Overwhelm your enemy with kindness. Never mind what other people say about it. Don't let their misconstruction of your conduct turn you aside from your purpose. Miss no chance of doing him a favour. Look at the matter from a higher standpoint. We are to forgive 'as God for Christ's sake hath forgiven us,' 'as Christ hath forgiven us.' Well, how has He forgiven us? We must act and feel as He would under the same circumstances. Ask yourself, 'If Christ had felt as I do, would He ever have died for *me*?' Put yourself in your enemy's place, and Christ in yours, and see how it looks. Christ didn't stand upon His dignity with you. It was the goodness of God 'that led you to repentance.' If He died for us 'while we were yet sinners,' and showered unnumbered blessings upon us while we were ungrateful and disobedient, ought we not to try and imitate Him? The standard is doubtless high, for it is Divine; and we come far short of it, for we are human; but the measure of our conformity to it is the measure of our Christ-likeness. Forgiveness is a grace. It isn't natural, but is a gift and work of the regenerating and sanctifying Spirit."

We parted agreeing to speak further on the subject, but circumstances prevented, and I shortly after left the place.

### THE McALL MISSION, PARIS, FRANCE.

DEATH OF REV. MR. DODDS.

The Rev. George Theophilus Dodds, the efficient and energetic assistant of Mr. McAll in his "Mission to the Working People of Paris and France," died on Sunday morning, the 10th September, under very painful circumstances. He had gone with his family to the country for his usual summer rest, and was occupying a cottage which had been placed by a friend at his service. The day after his arrival he was walking in the woods with his wife and children, and collected a large number of what were regarded as mushrooms. These he took home and had them cooked for breakfast, he and his wife and servant eating freely of them, the children happily abstaining. They had breakfasted upon poisonous toadstools! and in a few hours, the three who had partaken of them, were suffering the consequences. The nearest village being eight miles away, and Paris being distant five hours

by quickest train, no immediate assistance could be procured. Fortunately a neighbour happened to call at the house in the evening, and learning the state of matters at once summoned physicians and nurses from Paris. Everything was then done for the relief of the sufferers that was possible, and after a few days they were all supposed to be out of danger. Mrs. Dodds and the servant did recover, but Mr. Dodds had a relapse, and notwithstanding all the skill and care of the physicians, he died on Sunday morning, the 10th September. The funeral took place on Thursday, the 14th, from the Church of the Oratoire, Paris, when addresses were made by M. Recolin, pastor of the Church, by Rev. Theodore Monod, and Rev. Dr. Hitchcock of the American Chapel. Mrs. Dodds—a daughter of the Rev. Dr. Horatius Bonar, of Edinburgh—has since been suffering from mental depression, and with her five little children has been removed to her father's house.

Mr. Dodds, who was in the very prime of life, full of energy, and able to speak French and German almost as fluently as his mother tongue, was looked to by the friends of the Mission in France to fill the place of its founder, the venerable Mr. McAll, when he should be removed. His death has therefore cast a gloom over the Mission, at a time when it was extending with marvellous rapidity in all quarters. As he visited Canada two years ago, in company with M. Reveillaud, to whom he acted as interpreter, and he himself preached in some of the Toronto churches, he must be known to many of the readers of THE PRESBYTERIAN. You may, therefore, perhaps find room for a few extracts from the address delivered by Dr. Hitchcock, on the occasion of the funeral, testifying to the high character of the deceased, and to his eminent fitness for the position which he occupied in the mission field of France. Mr. Dodds was the son of a Free Church minister, and was himself settled for a short time as pastor of a congregation in Scotland, before he left for Paris.

T. H.

Dresden, Germany, 25th September, 1882.

"To those of us who studied his characteristics and watched his career here in Paris, his natural and acquired gifts seemed of a high order, and his qualifications for the special work, to which he had consecrated his life, full and rare. With a mind alert and reflective, progressive and conservative, and well disciplined by patient study, and enriched by extensive reading, he kept himself abreast the thought of the day. His fondness for language and his facility in mastering it were witnessed in his acquisition during his student days of the Latin, the Greek, and the Hebrew, and his familiarity with the literature at least of the Semitic languages. The French and German he learned to use almost with the facility of his native tongue.

"But knowledge alone would not have fitted him, as he proved himself to be, for his special work. He had wisdom and tact. This was often remarked by his colleagues who watched, with admiration, his management of the popular reunions, arresting attention, maintaining order, awakening interest and persuading minds to the acceptance of Gospel truth. He loved his work; and this love had its inspiration in a higher love. His whole soul was enlisted. He had consecrated to it his life. He could have had position and won distinction in his native Scotland—as a scholar, a preacher, a man of letters—he had the gifts and the opportunities for it. But he chose to give himself to France, and not to the rich and educated and cultured of her inhabitants, but to the poor and ignorant, the religiously abandoned, the indifferent, the superstitious, the hostile, the godless. And how beautifully he adapted himself to this special work! He made his home among those he would reach and bless. Using his private means as far as with the strictest economy they could be made to go for the support of his family, he would only receive from the Mission Funds what was absolutely required for their modest support, trusting that, should he be taken away, the Lord would provide for his household.

"He was the editor of the 'Quarterly Record' of the Mission; wrote frequently for the religious journals in Great Britain and in America; had an extensive correspondence with auxiliary societies and friends of the Mission in both these countries, as well as in France; had the charge of its libraries and tract distribution; was frequently called across the Channel to make addresses in its behalf; and was contemplating, in the early spring, revisiting America, and canvassing the Churches in its interests.

"Had it been left to our ordering, we would have kept our brother with us for the sake of his family—the wife and five little children who can so illy spare him; for the sake of his parents and personal friends who, upon the love they bore him, had built so many hopes for the future; for the sake of the Mission that has met in his death such irreparable loss; for the sake of his associates and co-workers in it, and especially for the sake of him, whom, in a public address in this very temple, he was pleased to call ('mon vénéré et bien-aimé père dans cette œuvre, qui m'est si chère,') 'my venerated and well-beloved father in this work, which to me is so dear,' and whose mantle, may I add, we all expected would fall upon our brother Dodds, should the founder of the Mission be compelled to lay it aside. 'But God's ways are not our ways, nor His thoughts our thoughts.' In His permissive providence against which it is not ours to rebel, but around which hangs a mystery we cannot fathom today, our beloved brother has been cut off in the prime of early manhood, in the midst of his great and increasing usefulness.

"We, his associates, his personal friends, weep about his bier. Thousands in this city to whom he has ministered in Christ's name, mourn him who has been their friend, teacher, and spiritual guide. And thousands in Great Britain and America, who have known him by name and honoured and loved him for his work's sake, will join the number of sincere mourners when the sad news of his death reaches them."

#### MONTREAL PRESBYTERIAN COLLEGE.

##### OPENING LECTURE.

The Presbytery of Montreal met on the evening of Oct. 4th in Erskine Church to induct the Rev. John Scrimger, M.A., into the chair of Hebrew and Greek Exegesis in the Presbyterian College. A fair audience was in attendance, and at eight o'clock, as the organist played a voluntary, eighteen or twenty ministers and professors, including the College Senate, in robes and regalia, filed in and took their seats upon the platform. The Moderator, the Rev. Robert Campbell, of St. Gabriel Church, presided, and called upon the Rev. Mr. Morrison, of Ormstown, to conduct devotional exercises. After singing, reading the fourth chapter of Ephesians and prayer,

The Moderator introduced the business of the evening. He referred to the necessity, ever recognized by that Church, of an educated ministry. The managers of Montreal College had long since deemed that more than mere lecture courses were essential for the training of its students, and they attached special importance to instruction in the Scriptures in their original languages. The liberality of the Church had now enabled them to establish a professorship of Hebrew and Greek Exegesis, and Mr. Scrimger had been selected to fill the position. He then put the questions of the Formula to Mr. Scrimger, and upon receiving satisfactory replies to them, the Moderator, in the name of the Lord Jesus Christ, the King and Head of the Church, inducted him into the office, and followed by all the members in turn, extended to the new-made professor the right hand of fellowship. The Moderator then offered the induction prayer, after which he proceeded to address Professor Scrimger upon his new relations. He had known him longer than any of his co-Presbyters, having held his first pastorate in Mr. Scrimger's native town, and his steady and rapid advance in knowledge, particularly of the languages, had come under the speaker's personal observation, and he had also been one of the first to welcome him to the office of the ministry in this city. The satisfactory character of his services as lecturer in the subjects of which he was now made professor, while at the same time attending with acceptance to the pastorate of St. Joseph street Presbyterian Church were mentioned in high terms, and the speaker was confident that, since Mr. Scrimger's whole time was to be devoted to those subjects, his high attainments and former experience gave assurance of success. In a comparison he made between the respective offices of pastor and professor, it was pointed out that, although the latter was not the higher dignity, yet it was more important, inasmuch as ministers to catch men were easier got than those qualified to train fishers of men. An illustration of Dr. Chalmers was quoted in this connection to the effect that the maker of a machine was more productive than the user of it, and therefore a professorship was of higher usefulness than a pastorate. While not

presuming to instruct the new professor in his special functions, he might call attention to some duties that did not require the skill of a professor to discover. The exegetical instructor was confined to the study of the Scriptures—a field wide enough for a life's efforts, and yet narrowed within the lids of the Bible. While the apologetic professor has to understand other religious systems, and deal with them, the exegete must begin by assuming that God is and that He has revealed Himself in the Scriptures. His chair was second to none in importance, and no college was complete without such a chair, and the speaker expressed the hope that more expository preaching in the future would result from the appointment of Mr. Scrimger. His work was fundamental, God's method having been prescribed in the prayer of the Lord, "Sanctify them through Thy truth," and his duties lay in finding out what the Spirit saith in the Word, regardless of the Babel of outside opinion. The professor had not to try to harmonize the Scriptures with the Church's creed, and the manly independence of his address gave assurance of honest interpretation. On the other hand he must avoid the worse extreme of searching for novelties. To decide between conflicting views of those who had gone before him would often perplex him, as the Bible had drawn forth an enormous mass of commentary literature. The speaker was persuaded no necessity would ever arise for reconstructing the creed of the Church from the discoveries of the new professor. He referred to the intellectual giants—the elect of England—who had framed their Church standards, as men whose work would stand the strictest scriptural test. Finally, he commended Professor Scrimger, in apostolic language, to God and the Word of His grace, to make him a workman needing not to be ashamed.

Principal MacVicar at this stage announced that the work of the Presbytery was over, and the succeeding exercises were under the auspices of the College Senate. He informed his audience that the College, with all that recent munificence had afforded it, was not extended beyond its necessities, as its rooms were all taken up and some students had to find lodgings elsewhere. The staff, he was glad to say, had been strengthened since last session, and now comprised four professors, a Dean of Residence, and librarian, and three lecturers. The friends of the College would, at its approaching opening, he anticipated, realize its additional claims as calling for still greater munificence. Dean of Residence was a new office, the creation of which had been approved by the General Assembly, and was very important, embracing in part the work of instruction and government of the students. For this position the Board had selected the Rev. W. J. Dey, M.A., of Spencerville, a gold medalist of McGill University, and also in theology. In addition to a fine college record in arts and theology, he brought to his new duties, the valuable experience of a seven years' successful pastorate. The Principal then formally welcomed Mr. Dey to his new office, and afterward called upon Professor Scrimger to deliver his inaugural lecture.

Prof. Scrimger ascended the pulpit and announced his subject: "The Prophets and Their Work." The prophetic Scriptures, comprising a fourth of the whole volume, he said, were unintelligible to most readers. They were obscure from their poetic structure, and required most careful study to be understood. The defectiveness of the present authorized version increased the obscurity, and he hoped for much improvement in the approaching revised version. The prophecies were further made difficult of comprehension from their being not arranged in chronological order—a fault inherited from the Hebrew canon, and impossible to thoroughly rectify, and, even if otherwise, the present order was so venerable that it is doubtful if it would ever be disturbed. Another difficulty besetting this department of sacred writ was popular misapprehension of the position of the prophets and their point of view, the impression being general that the chief object of the prophets was to predict, and of the prophecies to furnish proof in their fulfilment of the Divine inspiration of the Bible. This was changing the prophet's front and setting them against the wrong enemy. We have the writings of sixteen prophets, whose lives covered a period of fifteen hundred years; but these were only eminent ones selected out of a large class, for there is mention made of over a hundred prophets being hid by Obadiah, of four hundred collected by Ahab. There were guilds of them, and in Elisha's time they had

outgrown their accommodations, although the semi-monastical institutions called the "schools of the prophets" were not likely their permanent domiciles. Isolated prophets, such as Enoch and Noah, lived in the earlier ages, but they were first formed into a recognized body by Moses, who appointed seventy of them, and were afterward reorganized by Samuel. In their early period the functions of the prophets comprised ruling and judicial powers, which they largely maintained until after the establishment of the Hebrew monarchy. Indeed, the judges were a prophets, and held their authority from the fact that the Spirit of the Lord was upon them, as was evident from the cases of Othniel, Deborah, Gideon, Jephtha, and Samson. David and Solomon exhibited prophetic gifts while holding the kingly office. Saul's conflict with the prophets upon matters of state ended at last in their success, for the crown at Saul's death descended to their nominee. The prophets were magistrates in the primitive times when such were advisers as well as judges, who prevented as well as punished crime. They were educators of the people in public affairs—yet not mere political economists. They taught fidelity to Jehovah and obedience to his law as the foundation of national prosperity; their teachings never ceased to have a political bearing, and they always took an interest in public questions. That they even took sides was apparent from their support of Jeroboam, but they never lost the functions of religious teachers, because Hebrew politics were based upon religious principles. The priesthood were designed to be religious teachers, and had the responsibilities and emoluments of such, but their hereditary succession involved degeneration in time, and they gave more heed to the ritual than the intellectual lines of duty. Reference was made to their liability to fall into the arts of causistry that always went hand in hand with ritualism. The prophets flourished side by side with the priests; they were preachers without churches, comparable to the itinerant preachers of the Middle Ages, and they varied in numbers according to the spiritual life of the nation. The prophets adopted various forms of appeal to the people to catch their attention; for, while the priest spoke whether the people would hear or forbear, the business of the prophets was to make the people hear. Therefore, it being always easy to gain the ear of men by flattering them, many prophets fell under that temptation, yet some were superior to it and boldly withstood kings in the name of the Lord.

The second division of the lecture dealt with the supernatural aspect of prophecy. Supernatural messages had undoubtedly been given, and it was natural to suppose that the mediums for that purpose should be selected from among the men wholly devoted to the statutes and truth of God. The new revelations had mostly been given in times of great crisis, such as national defection from the service of God and general corruption, when God intervened and armed one of His servants with a special message. There was always something connected with his receipt of the message to enable the prophet to distinguish it from the workings of his own mind. In all cases the message was in the direct line of his work. A large portion of prophecy consisted in the denunciations of sin. Prediction of the future was largely subsidiary to immediate effect upon those for whom the Divine message was intended. The prophecies on the eve of the captivity were intended as warnings; those of judgments upon other nations taught them that God reigned. The Messianic prophecies were evidently intended to prepare the nation to receive the Messiah, whose coming was supposed to be near. To get at the meaning of prophecies, it was necessary to find out what evils they were intended to remove. The prophets doubtless spoke for later times; the principles underlying their utterances were everlasting.

The meeting closed by singing the Doxology, and the benediction from the Moderator.

WILLIAM MORLEY TWEEDIE, the winner of the Gilchrist scholarship this year, is the son of one of the ministers of the New Brunswick Conference.

In briefly noticing the presentation to Mrs. McNabb two weeks ago, we should have said that Mr. McNabb was also the recipient of a liberal donation from friends at Woodville. The Beaverton congregation, besides overpaying Mr. McNabb's stipend nearly two months, generously relieved him for three months during the summer, having for that period secured the services of Mr. J. C. Smith, who with ability and acceptance occupied the pulpit.

## PASTOR AND PEOPLE.

### CONCERNING BAPTISM.—IV.

BY REV. W. A. M'KAY, B.A., WOODSTOCK, AUTHOR OF "IMMERSION A ROMISH INVENTION."

From the Christian Standard.

MR. EDITOR,—You have devoted a great deal of your attention, in your review of my book, to the definition of real baptism on page 23. In so doing I think you have done right, for undoubtedly the meaning of *baptizo* constitutes the *casus belli*. To your extraordinary treatment of that definition I shall refer at length by and by. What I purpose at present to do is to examine your own definition of *baptizo*.

In your issue of March 18th, you say: "If baptize, as a command from Christ, means to immerse in water, then that is the thing to be done." And in your "First Principles," p. 116, you say: "We have no difficulty in defining the term (baptism). We say that it means immersion. We are willing to test this definition in all the uses of the word, classical and scriptural, literal, metaphorical, poetical, or symbolical." On p. 117 you say: "It (water) has a necessary association with *Christian* baptism;" *i.e.*, *Christian* baptism is always "immersion in water." Again you say: "This (that *Christian* baptism is immersion in water) is uniformly admitted, even by the stoutest advocates of sprinkling." And on p. 130 you say: "While there is continual doubt and fear on the part of thousands of persons about their sprinkling, *there is no doubt whatever in regard to immersion.*" (The italics are not mine, but yours.)

Now this definition is exceedingly short. It is, however, to be greatly regretted that it is not more precise in meaning; for, of all words, *immerse* is the most elastic, and it is made by immersionists to mean anything the exigency of the occasion may require. Sometimes we are told it means putting a person into water; but at other times we are told it means the contrary action of putting water on a person; and then again we are told it means neither the one nor the other of these actions, but the *state of being under* the water. With Carson, it is "dip and nothing but dip;" but Morrell says, "It is quite evident that the word also bears the sense of *covering by superfusion.*" Dr. Cox says: "A person may be *immersed by pouring.*" Dr. Carson says: "If all the water in the ocean had fallen on him, it would not have been a literal immersion." Dr. Gale says: "The word *baptizo*, perhaps, does not so necessarily express the action of putting under water, as in general a thing's *being in that condition, no matter how it comes so.*" (Gale was nearer the truth than he imagined.) Thus we see these "learned" immersionist doctors fighting, not back to back, but face to face, each using the word in a sense repudiated by the other. What the one tells us is "quite evident," the other assures is "very absurd."

You, Mr. Editor, judging from your practice, use the word as meaning to "put into and under water;" but if this is the meaning of *immersion*, pray what does *submersion* mean? Then, after defining the word *baptizo* to mean *immerse*, you go on and use the word *dip*. But to dip is one thing; to immerse is quite another. The Atlantic cable has been immersed in the ocean for many years. Will you say that it has been dipped? The learned Dr. Conant uses no less than seven different English words when he tries to translate *baptizo*, and then has to confess that not one of the seven gives the precise meaning of the Greek word, although "*merse*" comes nearest. However, you have no difficulty; "it means to immerse."

If *baptizo* always means to immerse, why do you and others speak of baptism by immersion, *i.e.*, immersion by immersion! This surely is absurd. Suppose we try your definition—"immerse in water"—on some Scripture instances. How would our Lord's words in Matt. iii. 11, sound if read according to your definition: "He shall '*immerse you in water*' with the Holy Ghost and with fire?" Take the words of Paul, in 1 Cor. xii. 13: "By one Spirit are we all '*immersed in water*' into one body." Take the words of our Lord, in Mark x. 38: "Can ye drink of the cup that I drink of and be '*immersed in water*' with the '*immersion in water*' that I am '*immersed in water*' with?" And again, Luke xii. 50: "I have an '*immersion in water*' to be '*immersed in water*' with, and how am I straitened till it be accomplished?"

And, with your definition of "the thing done," it seems that the question of Paul, in Acts xix. 3, would answer itself: "Into what, then, were you immersed in water?" Of course the answer would be, "They were '*immersed into water.*'"

But while, Mr. Editor, you thus define *baptizo* to be always, in every possible case, immersion, and, in *Christian* baptism, immersion in water, you nevertheless frequently prefer to use the word "dip." I shall, therefore, give you the benefit of *dip*, and try that word also. How would it sound to read of men being *dipped into Moses* (1 Cor. x. 2), *dipped into Christ* (Gal. iii. 26), or *dipped into His death* (Rom. vi. 3), "the doctrine of dippings" (Heb. vi. 2), "divers dippings" (Heb. ix. 10), "one dipping" (Eph. iv. 5), "dipping doth now save us" (1 Pet. iii. 21).

Such rendering is absurd, if not profane. It is no reply to this to tell us, as we have been told a thousand times, that *sprinkling* would answer no better. Presbyterians have never been so hard pressed for argument as to say that *baptizo* means to sprinkle. I have already shown that water, as a religious symbol, was always applied to the person; never, so far as the record goes, was the person plunged into and under the water. But while this was the uniform mode of accomplishing ritual or outward water-baptism, yet no Presbyterian, so far as I know, has ever maintained that the word *baptizo* meant to sprinkle or pour.

The editor of the "Standard" surely knows that the meaning of a word, and the method by which that meaning is accomplished, are two entirely different things. The method of anointing was by pouring, but to anoint did not therefore mean to pour. So the Scriptural method of baptizing with water is by sprinkling or pouring, but to baptize does not on that account mean to sprinkle or pour, any more than it means to dip. The idea of mode is never in the word, and to force it in makes absurdity or nonsense in very many instances. But more of this anon.

I am not yet done with your definition of *baptizo* as a dipping-immersion. You are aware that our Lord spoke of dipping on no less than five occasions when he had no reference to the ordinance of baptism. And in every such instance when he meant to dip, He used the verb *bapto*, a word that is never once applied to the sacred ordinance. The following are the instances: "Send Lazarus that he may dip (*bapto*) the tip of his finger in water" (Luke xvi. 24); "He it is to whom I shall give a sop when I have dipped (*bapto*) it; and when He had dipped (*bapto*) the sop He gave it to Judas" (John xiii. 26); "He that dippeth (*bapto*) his hand with me in the dish, the same shall betray me" (Matt. xxvi. 23); "It is one of the twelve that dippeth (*bapto*) with me in the dish" (Mark xiv. 20).

Now, Mr. Editor, if, as you say, baptism is immersion in the sense of dipping—*i.e.*, putting an object into water or other element and then immediately withdrawing it—how is it that our Lord never uses *baptizo* when by His action it is certain He meant to dip, but always *bapto*; and then when He refers to the sacred ordinance He never once uses *bapto* (to dip), but always *baptizo*? Had He intended that His disciples should be dipped, it is reasonable to suppose that He would have used the verb *bapto*, as He did when the finger was dipped in water, and when the sop was dipped in the dish. But no; when He spoke of the religious rite He never once said *bapto*, but always *baptizo*; and when He referred to dipping He never once said *baptizo*, but always *bapto*. There is no exception to this rule; and therefore it is clear that by *bapto* our Lord meant one thing, and by *baptizo* another, and that with Him to dip was not baptism, and to baptize was not to dip.

The practice of dipping into water as a religious rite is utterly repugnant to the language and institutions of Christ, and it has not the least vestige of authority in the Word of God. Not a command, not an example, not a metaphor, nor even an illusion, can be logically construed into a sanction of this Romish and unseemly practice. It is an unwarranted attempt to thrust a human ritualism into the sacred volume; and the result, in numberless cases, has been that a tank or a tub, with its "much water," has been substituted for the adorable Saviour and the outpouring of His Spirit.

And yet, in the face of all this, the editor of the "Standard" has the hardihood to proclaim, "We have no difficulty in defining the term. It means immersion. We are willing to test this definition in all

the uses of the word, classical and scriptural, literal, metaphorical, poetical, or symbolical." To persons in hopeless bondage to a theory, such language may seem to indicate high courage, strong conviction, and a profound knowledge of the subject under discussion. I will not characterize it, in your own gracious words, as the "confidence of ignorance," but I venture to say that to all intelligent, sober-minded persons who have studied both sides of the baptismal controversy, it indicates the loud but vain boasting of one who is not a son of Solomon.

Strong statements are not always strong arguments, but the very reverse. It is not long since the Church of Rome told us, with all the confidence, you, Mr. Editor, can assume, that the earth was flat and immovable, and that the sun, moon, and stars revolved around it. She quoted more Scripture for this theory than you can for yours: she gave the names of more "learned men" who believed it than you can for dipping into water; she said, like most immersionist writers say of their theory, that it was "not more light, but more honesty" that was required to believe it. Luther, whom you quote as such high authority for immersion, said so too. But now that theory, so confidently and so arrogantly held for ages, is forever exploded; so, also, as Bible knowledge and general intelligence advance, will your dipping-immersion theory, for which you are wholly indebted to the same Church of Rome, fall into disuse as a religious rite and have no existence except in the history of error.

[To be continued if the Lord will.]

### CHRISTIAN JOY.

Assuredly, if there is a being in the universe that has a right to be joyous, it is the Christian. He is an heir of God and a joint heir with Jesus Christ. His treasures are "laid up." His privileges and his inheritance are transcendently glorious. He has sources of joy that angels may not claim. He may call the Saviour his elder brother, and approach the awful presence of the infinite and eternal God with assurance of acceptance and pardon and peace. The mission of the Comforter is to him, and the Word of Him whom the heaven of heavens cannot contain, is pledged, that "neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate" him "from the love of God which is in Christ Jesus our Lord." His joy is an ocean that is boundless, that has no ebb in its flowing. He is to rejoice evermore. The arm that he leans upon is tireless; the fountain of love from which he draws is absolutely measureless in its depth. Though the earth shall dissolve and the heavens pass away, the Christian knows that his hope is sure, and that all things, pain as well as pleasure, the discipline of toil and privation, and suffering patiently borne, no less than the sunshine of prosperity, and the stimulus of earthly joys, "will all work together for good to them that love God, to them that are called according to His purpose."—*Western Recorder.*

### WHAT THE WEARY NEED.

Happy they who can go unto God their joy, when they need heart rest. What does the weary need? What does the tired child want at eventide, when the little head is weary even with play? What but the good mother, beyond whom the little one cannot look and need not look? For God's light beams through her loving eyes, and God's voice breathes in her gracious words. And are we much stronger than children, we children of a larger growth? And are there not times in our life when we are tired, ay, even of pleasure, when we sigh for rest and sorely need it? And do we not need an infinite love, an infinite strength, an infinite tenderness? Blessed are they who know their need and their Helper! Blessed are they who can say, "I will go unto God, my exceeding joy!"

WHAT the church wants is the under-propping of solitary prayer, the strength that comes from secret communion with heaven.

IT is a folly for an eminent man to think of escaping censure, and a weakness to be affected by it. All the illustrious persons of antiquity—and indeed of every age in the world—have passed through this fiery persecution.—*Addison.*



LITTLE BILLS.

BY MARY MAYNE.

She was a nice-looking little body, our new seamstress—black hair and eyes, and with a certain tastefulness about her simple dress, and a courtesy of manner that revealed her French descent, although she spoke English readily enough. Indeed her tongue went as fast as her needle, and that is saying a good deal, for she was a swift worker. Her volubility seemed her only fault, but it appeared to be as natural for her to talk as to breathe. She was so good-natured, so desirous to please, so skillful, and withal accomplished so much work every hour that we concluded we did not mind it much if she did chatter. Besides, she did not say unkind things—evidently she was a quick reader of character; but in general she spoke well of all her employers.

So little Miss Gray turned, and tucked, and trimmed all through that dull December day, greatly to our satisfaction—taking such a genuine interest in her work that she seemed in no haste to leave it when her hours were passed, but delayed "just to finish this fold." She was coming again the next day, but when she was ready to go, we gave her the money due for her day's work, according to our usual custom. She looked up quickly, with surprise in her dark eyes, but a grateful expression on her lips, adding earnestly, "There are not many ladies who pay me so promptly."

The next day her own little history came out confidently. Of course she was dependent upon her daily work for bread, as are thousands of other young girls. She was an orphan, and her health not good. She had injured herself by incessant stitching, but her skill lay in that line, and she "did not know what else to do." She was under a physician's care, "and," said she, "it takes almost all I can earn to pay him, and get medicines." She hired a little room by the month, and "boarded herself."

"I could get along," she said, "if ladies would only pay me as you do, but scarcely any one does. I generally have to ask for my pay—sometimes several times before I get it—and I hate to, dreadfully. There is Mrs. Boyle—she owes me for 'most a month's work. I don't work there now so much as I used to. She would like me all the time; but I cannot get along without my money. She is very kind and always says she hasn't the money then, but will pay me next time. She is rich, though, and has no end of dresses."

Thus the poor little seamstress ran on, her needle never stopping, while unconsciously she preached a small sermon. Alas! there are thousands of living texts for similar sermons. If a prosperous merchant sends in his bill for goods purchased, it may be of little consequence to him, although unfortunate for you, if you cannot meet the demand at once.

But there is the poor woman who brings back the clothing she has washed and ironed. Did you notice her sad look, as you carelessly said, "I will pay you next week—I haven't the change to-day!" No; you were examining the nicely-folded garments, to see if her work was well done. Next week! And how are she and her children to live, if all her employers pay "next week?" Money in the bank, think you? Nay, she lives "from hand to mouth," as must needs be while in poverty and widowhood she struggles to keep her little ones together. She has no open account with baker or butcher. She must pay ready money for food and clothing; and her room-rent must never be lacking when her stern landlord calls for it. What she earns from day to day is her all—food, clothing, shelter.

Those who have habits of promptness in little matters, as well as in large ones, may fancy there cannot be any special failure in the payment of little bills among respectable people, who are in good pecuniary circumstances. But in fact there are many—both men and women—from whom faithful employees find it difficult to obtain payment for their services. This is not the result of deliberate intention, but of thoughtlessness, and careless, dilatory habits. Any little excuse suffices—"business," "company," "no change," "just going out," and the poor applicant for just dues is turned away with scarcely a thought. It may be the delicate girl whose fine embroidery has taxed her young eyes; or the rough kitchen maid whose monthly carriages are sent to aged parents, or needy sisters in the "old country;" it

may be the little coloured boy who runs on errands; or the diminutive nurse girl who daily takes baby out in his carriage; or the old cobbler who has mended boots and shoes. It matters not who has served you, be it ever so little; if their comfort is immediately depending upon their daily earnings, the neglect to pay such small bills—whether postponed, forgotten, or deemed of no consequence—is often the cause of peculiar suffering.—*Christian Weekly.*

THE SIMPLE CHURCH.

I've been to Quaker meeting, wife, and I shall go again, It was so quiet and so neat, so simple and so plain; The angels seemed to gather there, from off the other shore, And fold their wings in quietness, as though they'd been before.

There was no high-priced organ there, no costly singing choir, To help you raise your hearts to God, and holiness inspire; But sitting still in silence, we seemed to feel and know The still, small voice that entered in and told the way to go.

The walls were free from painting and costly work of art, That in our modern churches seems to play so large a part; For it seems that each endeavour to please the eye of man, And lose all thoughts of plainness in every church they plan.

The windows had no coloured glass, to shed a gloom around, But God's pale sunlight entered unrestrained and all unbound, And centred in a little spot, so bright, it seemed to me A glimpse of brightness somewhat like our future home will be.

There was no learned minister, who read as from a book, And showed that he had practised his every word and look; But a sermon full of wisdom was preached by an old friend, That took right hold of all our thoughts, and held them to the end.

He used no long, high-sounding words, and had a sing-song way In drawing out his sentences, in what he had to say; But told the truth, and told it so that every one who heard, Seemed to feel the prompting Spirit more than just the spoken word.

There was no pulpit decked with flowers of beauty rich and rare, And made from foreign costly woods, almost beyond compare; But plain and simple as the truths that we had that day heard, The common painted gallery did much to help the Word.

There was no bustle, noise, or stir, as each one took his seat, But silence settled over all, so solemn, but so sweet, As each one in his solemn way implored for strength to know The right and wrong in everything, and asked the way to go.

It seemed when I was there, wife, so peaceful and so still, That I was in God's presence, and there to do His will; This simple, peaceful quiet did more to move my heart Than any worship yet had done, with all its show and art.

I'm going there again, wife, and you will like it too; I know what it has done for me—'twill do the same for you; And you, when once you've entered through the plain but open door, Will wonder why you've never tried the simple church before.

GOOD ADVICE.

Mr. R. S. Burdette, he of the *Hawkeye*, gives the following advice to a young man:—

"My son, when you hear a man growling and scolding because Moody gets \$200 a week for preaching Christianity, you will perceive that he never worries a minute because Ingersoll gets \$200 a night for preaching atheism. You will observe that the man who is unutterably shocked because F. Murphy gets \$150 a week for temperance work, seems to think it is all right when the barkeeper takes in twice so much money in a single day. The labourer is worthy of his hire, my boy, and he is just as worthy of it in the pulpit as he is upon the stump. Is the man who is honestly trying to save your soul worth less than the man who is only trying his level best to go to Congress? Isn't Moody doing a good work as Ingersoll? Isn't John B. Gough as much the friend of humanity and society as the bar-tender? Do you want to get all the good in the world for nothing, so that you may be able to pay a high price for the bad?

Remember, my boy, the good things in the world are always the cheapest. Spring water costs less than corn whiskey; a box of cigars will buy two or three Bibles; a gallon of old brandy costs more than a barrel of flour; a 'full hand' at poker often costs a man more in twenty minutes than his church subscription amounts to in three years; a State election costs more than a revival of religion; you can sleep in church every Sunday morning for nothing, if you are mean enough to dead-beat your lodging in that way, but a nap in a Pullman car costs you two dollars every time; fifty cents for the circus, and a penny for the little ones to put in the missionary box; one dollar for the theatre and a pair of old trousers, frayed at the end, baggy as to the knees, and utterly bursted as to the dome, for the Michigan sufferers; the dancing lady who tries to wear the skirt of her dress under her arms and the waist around her knees, and kicks her slipper clear over the orchestra chairs every night, gets \$600 a week, and the city missionary gets \$600 a year; the horse-race scoops in \$2,000 the first day, and the church fair lasts a week, works twenty-five or thirty of the best women in America nearly to death, and comes out \$40 in debt. Why, my boy, if you ever find yourself sneering or scoffing because once in a while you hear of a preacher getting a living, or even a luxurious salary, or a temperance worker making money, go out in the dark and feel ashamed of yourself, and if you don't feel above kicking a mean man, kick yourself. Precious little does religion and charity cost the old world, my boy, and when the money it does give is flung into his face, like a bone to a dog, the donor is not benefited by the gift, and the receiver is not, and certainly should not, be grateful. It is insulted."

A GRUDGE-KILLED CHURCH.

We were riding through a pretty village up in the hill country, when we came to what had once been a neat, attractive church.

"That is deserted; there has not been a meeting in it for five years," said my friend. "We call it 'the Grudge Meeting-House,' because old grudges held on to shut it up. Every minister tried to do something, but it was of no use. He was shorthanded at best, and he had to do so much manoeuvring, not to put grudges together, that in the end each and all got discouraged and left the field. Sister Bibbins could not work with Betsy Haynes, because the aforesaid Bibbins' father *familiars* had a little unpleasantness in regard to the purchase of a calf. To be sure, both of these men had been quietly resting in the old graveyard for years, but their children held faithfully to the grudge legacy, and made it the leading article in their creed.

"Leading re-acted, monotonous lives, they had the habit of watching each other's movements, and looking for slights, and grew expert in finding them and magnifying trifles into monsters of offence. With these thoughts in their hearts they went to the Tuesday night meeting, and instead of taking the truths of God's Word to themselves, the little vestry became an exchange or Wall street, where choice hits or reproofs were snatched up as capital for the future increase of their stock of grudges. The minister meant Deacon Pinch, or he had such a one in his mind; no wonder, then, that I feel injured, they are to themselves.

"With one hand on the grudge, and lifting the other in prayer, they asked God for the gift of the Spirit, and wondered that the blessing did not come. It took years to do the work, but backbiting, fault-finding, and want of that charity which covereth, not uncovereth, sins and weaknesses, has accomplished the sad result."—*Watchman.*

PHILIP HENRY'S DEDICATION.

A good man, named Philip Henry, resolved when he was young to give himself to God, and he did it in these words:—

"I take God the Father to be my chief end; I take God the Son to be my King and Saviour; I take God the Holy Ghost to be my Guide and Sanctifier; I take the Bible to be my rule of life; I take all God's people to be my friends; and here I give my body and soul to be God's—for God to use for ever." At the end of it he put—"I make this vow of my own mind freely. God give me grace to keep it."



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TORONTO, WEDNESDAY, OCTOBER 18, 1882.

THE semi annual meeting of the Home Mission Committee of the Presbyterian Church took place on Tuesday, the 10th inst., and terminated at a late hour on Thursday night. A great amount of important business was transacted, particulars to be given in next issue.

WE have before us the Fifth Annual Report of the British Canadian Loan and Investment Company. It is a very satisfactory exhibit, and must have been gratifying to the stockholders. The Company is to be congratulated on its directorate and management. Such gentlemen as Messrs. A. H. Campbell, J. L. Brodie, John Burns, and Hon. C. F. Fraser, are sure to give careful attention to their duties as directors; while in Mr. R. H. Tomlinson, as manager, the stockholders have an experienced, trustworthy and competent official.

THE annual convention of the Sabbath School Association of Canada will be held in Brampton, on the 24th, 25th, and 26th of October. The programme is full of interesting subjects, and we may be assured of eloquent and instructive addresses. Amongst the list we notice the names of Rev. H. M. Parsons, Rev. Dr. Thomas, Rev. J. Burton, Rev. J. C. Antliff, and several gentlemen of Toronto; as well as Rev. Dr. Vincent, Rev. John McEwen, and others well-known for zeal in Sabbath school work. The Hon. S. H. Blake, Q.C., will preside, and Prof. Sherwin will conduct service of praise. We bespeak a large attendance of all who value such an institution.

OUR anti-organ friends on Carleton street deserve credit for the course they have pursued in forming themselves into a congregation and building a place of worship. The usual way out of a position similar to the one which they occupied a short time ago, is "join the Congregationalists," or set up a little independent society which soon becomes an ecclesiastical sewer into which all kinds of characters are drained as long as it lasts, which is usually not very long. Our anti-organ friends in Toronto have stuck to the old flag, and by so doing have won for themselves the respect of all parties. It is well to have all kinds of Presbyterian Churches represented in the city. Anti-organ people have their rights as well as lovers of the organ. The Carleton street people must feel a good deal better this week, having had their place of worship opened by three such men as Drs. Caven, Gregg and Wilson, than if it had been opened by some "brother" of doubtful standing. People who go out of Presbyterian congregations and form themselves into any kind of nondescript society simply prove that they have no principle.

THE blue book furnishes some food for grave reflection. Assuming the figures to be correct, the fact stares us in the face, that Presbyterianism made very little progress last year in the capitals of Nova Scotia and New Brunswick. In the seven congregations of Halifax the gains and losses are even—92 members having been added and 92 removed. In St. John (including Carleton) we gained 10—77 members having been added and 67 removed. The net gain for the two capitals is but 10 members in 13 congregations, or an average of a fraction more than one member for each congregation. There are few congregations in Ontario in which our cause has not prospered more, at least numerically, than it has in all the churches in these capitals taken together. Doubtless the emigration to the States and the North-West has had something to do with this state of things, but Ontario

people have also been emigrating in large numbers. Vacancies too—the bane of Presbyterianism—have no doubt had a bad effect. But making all due allowance for these causes, we must ask our brethren down by the sea to throw some light on this matter. Perhaps the "Presbyterian Witness" will go into the witness-box and testify. Go on, brother. The great Presbyterian congregation is waiting to hear you.

**"THROUGH THE WINTER."**

WE give in this issue the opening chapters of a charming story with the above title. It will last about four months, carrying our readers "through the winter," and perhaps into the smiling spring days that are before us. The story is well told, is instructive as well as amusing; and the beautiful character of the heroine will command your admiration and approval from first to last. Be sure and read "Through the Winter!"

**PUSEYISM FROM THE ANGLICAN POINT OF VIEW.**

TO Evangelical Protestants, whether Churchmen or Dissenters, Puseyism is Neo-Romanism, or Popery without incorporation in the Church of Rome. To Romanists it is an erring child returning to Mother Church. To Anglicans it is the "half-way house," equally distant from Protestantism and Romanism. "*In medio tutissimus ibis.*" In paying a handsome and eloquent tribute to the memory of the Rev. Dr. Pusey, lately deceased, Rev. Mr. Langtry gave a review of the Puseyite movement in the Church of England, which, whether we regard it as correct or not, is possessed of much interest for all who are watching the progress of Christianity and Ecclesiasticism. Presbyterians may think that Puseyism, when it does not make converts to Popery, is preparing the way for the restoration of Romanism, full-blown and intolerant; but Mr. Langtry has a very different opinion. To this view he has given utterance in temperate language, from which we may also learn how Anglicans, like Mr. Langtry, regard Evangelicals in and out of the Church of England.

Mr. Langtry professes to trace back to its sources the unhappy condition of the Church of England during the reign of the Georges, "when churches were closed, and non-residence on the part of the bishop and clergy became the rule instead of the exception." There he finds as far back as the time of the Commonwealth, when Cromwell, after expelling 8,000 of the clergy (!), filled their places with Presbyterian, Baptist, and Congregationalist ministers." These men after the Restoration, with the exception of 1,700, remained in the Church, and Mr. Langtry says, "were aliens at heart to her doctrine and her discipline," "subscribing to statements which they did not believe, and using prayers and offices which taught doctrines the very opposite of what they themselves preached." Tracing down the course of history, and condemning the Protestant zeal of William III. as a mere mask, under which he undermined the Church, Mr. Langtry went on to refer to later events: to a "reform which meant destruction," to the abolition of Irish bishoprics, and the jeopardising of the Welsh and English; to the rise of Methodism under "godly, earnest, self-denying men," but whose inspiration came not from the Church's doctrines, but from the evil traditions of the Cromwell intrusion. The revival of this period was, he says, "of the non-conforming denominations," not of the Church; and to such a degree that in 1832 the Dissenters claimed a majority of the population. At the same time within the Church the Evangelical school were "disaffected subjects, disregarding her rubrics, mutilating her services, and seeking to change her doctrines. They never gave the full devotion of their hearts to the Church." The sacraments were neglected, and the Church came into imminent peril.

In 1832 the Oxford movement began. Its object was to save the Church from extinction, to uphold her doctrines, to restore her despised and neglected usages, and revive her spiritual life. The ground taken by Dr. Pusey and his associates was, "that the members of the Anglican Church were in conscience bound to believe the doctrines set forth in her service books, to obey her laws, and further to take the Bible as interpreted by the Primitive Church and their own as a guide for faith." The result in fifty years has, according to Mr. Langtry, been most satisfactory, and the prospect is bright. Men have rallied round the Church as a Divine institution; the Church has been

filled with new life and vigour; the effect has been felt in all branches of the Church and other bodies; Calvinism has been killed alike in the Low Church party and in the denominations; worship and Church architecture have been transformed; instead of the one doctrine of the Atonement being magnified, "the fulness of the Catholic faith has been restored, and men have learned to believe in an incarnate loving Lord, coming near to teach us in the sacraments of His love, to heal us by His touch, to dwell in our hearts by faith;" bishops have become more than ecclesiastical machines and mere figure-heads of the ship of faith; martyrs and saints are given to a material, unbelieving age; matins and evening song have been restored to the poor; the aristocracy have been persuaded to imitate Christ; sisterhoods have been founded, and woman has got her old place beside the cross and sepulchre; liturgical services have become more prevalent; and the prayer book with its services has regained authority. All this and much more, Mr. Langtry thinks, is the outcome of Puseyism, and the movement is destined to go on till the Anglican Church becomes the centre of a united Christendom.

Mr. Langtry is as enthusiastic as eloquent, and his imagination accomplishes marvels when lighted up with a mystic faith; but he is blind to other aspects of the movement—he does not see it is an effect as well as a cause. To Presbyterians the last fifty years present a very different appearance; to them also the future is dark and bright, but with very different anticipations. Which is right, time will tell; meanwhile the facts are significant. In fifty years the Church of England has undoubtedly changed; and so changed that Popish usages and doctrines have been very generally restored. We have now bishops as dispensers of grace, sacraments as channels of grace, the real presence in the mass, auricular confession, nuns and brothers under regular vows, martyrs and saints, lighted candles, incense, crosses, altars, adoration of elements, a priesthood, vestments. Is this not Popery? We have the right of private judgment denied in the use of God's Word, and the "Primitive Church," as misrepresented by Romish priests, put in place of Scripture for authority, the service book above the Bible. Evangelical Christianity is well-nigh strangled; the Church is put in place of Christ, her sacraments in place of His blood, ritual obedience in place of faith. Is this not Popery? We have the revival of "sensuousness" in worship, the substitution of the aesthetic and emotional for the spiritual in devotion. We have the exclusive claims of the Church put forth; the evasions of Jesuitism introduced and practised in resisting State authority; the refusal to acknowledge as Churches any religious body, except the Anglican, Greek, and Romish communions which have hierarchies. Is not this Popery? Perhaps not. Mr. Langtry, like Dr. Pusey, may call a halt, but will never stay half way. A Newman, a Manning, a Lynch, can see the future very much as Presbyterians do. The children of Anglicans in another fifty years will see so little difference between the Church of Rome and the Church of England "transformed and glorified," that they will seek union and find absorption. The Evangelical element must die if it remains in the Church, and must come out if it wishes to live. To our view the future has but three grand religious divisions, under one of which our children will be ranged: (1) Broad Church, Atheistic Liberalism; (2) High Popish, Sacramentarian Churchism; (3) Low Spiritual Evangelicalism. And in our opinion Puseyism is the disintegrating force in the Church of England—the solvent that will ultimately drive off the Evangelical element, gather up the Church element, and go with it into Popery; and leave the residuum of a Liberal State Church, which is not a Church, but a moral police and a materialistic educator. No intelligent Christian can be indifferent to the religious and ecclesiastical movements of the age. All Churches have a part to do; in particular the large Methodist connection, an offshoot of the Church of England. It is not Hierarchical or Sacramentarian; it may not be Calvinistic in the narrow sense; but it has been so far decidedly Evangelical in doctrine. And as in the last fifty years it has been used by God to do much in its relation to the Church of England, at home or in the colonies, so in the near future it has much to do in opposing Puseyism and saving Evangelicalism. We hope to find it approaching, no matter where the yielding may come in, Presbyterian and Scriptural doctrine and discipline. All Evangelical Churches must continue to oppose Popery and Infidelity.

## WHAT IS PERSECUTION?

AS apparently we are to have reopened and rediscussed such questions as "What is Education?" and "To whose care and superintendence ought the instruction of a community to be properly committed?" with some others of a kindred character, it would seem that the one which we have put at the head of this article also requires to be re-examined and fairly and intelligently settled. "Persecution" is, no doubt, a word of evil omen, and naturally suggests all that is cruel, unreasonable and unjust. Yet, after all, is it possible to find a dozen of moderately intelligent individuals who will quite agree in saying either what it is, or what it is not? The fact is, we are in danger of doing with this as Bardolph did in his celebrated definition of "accommodate," which, for the benefit of the few who may not be familiar with it, we give entire: "Pardon, sir; I have heard the word. Phrase call you it? By this day, I know not the phrase; but I will maintain the word with my sword to be a soldierlike word, and a word of exceeding good command. Accommodated—that is, when a man is, as they say, accommodated; or, when a man is—being—whereby—he may be thought to be accommodated—which is an excellent thing." Just so! And many who rather think themselves superior persons throw no more light on the subject when they come to give their fellows the "true inwardness" of "persecution." It is very evident that a minority has no right in every case to strike an attitude and appeal to heaven as "persecuted" and oppressed. The work of the world could not get on if the will of majorities were always arrested by minorities, large or small, seeking to get their own way on pain of this cry of "persecution" being raised. Nay, it will not always follow that the plea of conscience on the part of a recalcitrant few establishes a clear case of "persecution," if that plea is not attended to and obeyed. A man may have a thoroughly conscientious objection to paying taxes of any kind, but he could scarcely be always accommodated without society being dissolved. Nay, one can imagine cases in which it would not be very uncharitable to characterize this very plea of "conscience" as a transparent sham. Yet at the same time it is equally unquestionable that there are things which no majority can do without being guilty of inflicting upon a protesting few a grievous wrong, and one which can be properly spoken of in the strongest terms of reprobation.

But where are we to find anything like a general consensus as to what those things are? After all that has been said and written about "toleration," "liberty," "free thought" and "free speech," are we generally agreed on the point, even in this Canada of ours? We fear not. It is very likely that we should unanimously condemn the action of the Swedish Parliament, some thirty years ago, when a few poor, humble, peace-loving, Christ-loving Baptists were expelled from the country because they would not conform to the established Lutheran Church. It is also possible that not one of us would in words endorse the statement of that Swedish legislator who then said that he "saw no hardship whatever in a person being obliged to leave his native country for his religious opinions," though some at least might not be altogether out of sympathy with the sentiment. We might not even brand an atheist as a "social Pariah," or strip a heathen and an idolater of one what was called his civil rights. But is it quite certain that we might not in conscientious kindness do things which we could not see to be persecutions, but which, in the view of the sufferers, could as truly be so characterized as anything which has ever passed under that name? A majority orders a sewer to be constructed, a tax to be levied, a war to be commenced, a policy to be enthroned, and fifty other things against which a minority may protest, but which could scarcely be stigmatized as persecution. Conscience may be pleaded in opposition to a musical instrument in a church or a text-book in a school, and may even in Canada be pleaded in vain. Where is the line to be drawn? How is the true idea to be settled? The tyranny of majorities may sometimes be very bad: is the tyranny of minorities not frequently a great deal worse? The Roman Catholic conscientiously claimed that in his estimation Protestant opinions were so pestilential and destructive that society was impossible if they were tolerated. And, having a majority, he acted accordingly, even to prison and to death. The United States hold the same opinion

about Mormonism, and they are bound to do the same thing. Protestantism in many countries endows itself at the expense of the whole community, puts down dissent, pays its religious teachers out of the public taxes, and says to the conscientious objector, "Friend, I do thee no wrong." In other cases the ministers of religion sit tax free, and other citizens on that account are made to pay the more; yet how many laugh at the plea of anyone objecting to this latter proceeding, as if it were not a fact that something marvelously like oppression and persecution may be involved in the exaction of a cent quite as much as in the turn of a thumbscrew. In short, we still need wise men to define "persecution" with a little more accuracy and precision than has yet been accomplished.

## "CHRISTIAN POLITICIAN."

WE notice in the present keenness of political warfare that name-calling is being resorted to very vigorously, especially by the weaker and baser class of combatants. It would take up more of our space than we care thus to prostitute, to give anything approaching to a complete list of the elegant epithets which it is thought decent to apply to political opponents. "Donkey," "booby," "ass," "ninny," "humbug," "hypocrite," "fool," and such like elegances, are among the milder appellatives which are made to do duty in the most serious and important work in which the citizens of a free country can as such be engaged. If the political leaders

"Had mony a pursie bookit,  
And had in mony a well been dookit,"

they could not have been more roundly and more roughly abused. Hanging is too good for them if they are half as black as they are described. Personally, as well as politically, they are, it seems, rotten to the core. If they are not in the Penitentiary, they are not to blame, for they have, we are assured, done almost everything possible to fit them for that establishment. One or two unfortunates, having exhausted their ordinary terms of reproach and condemnation, are, we notice, falling back on the old brickbat that some time ago was frequently thrown at Mr. Mowat's head, and are calling him, as they suppose, with an amount of withering scorn which leaves nothing to be desired, "our Christian Politician;" laying, of course, great and significant stress on the second word. Now, everyone who has followed Mr. Mowat's career, and read his speeches, must acknowledge that he has never ostentatiously paraded his Christianity or referred with anything like hypocritical grimace either to his "conscience" or his "duty." He has tried to follow his "conscience" without saying anything about it, and to do his "duty" without being in the slightest degree either Pecksniffian or "unco guid." Is it come to this that a man is to be sneered at and derided because he tries to bring Christian principle to bear upon political action, and to be neither ashamed nor afraid to acknowledge, when necessary, that he takes Jesus Christ as at once his Model and his Master? To drink, to swear, to lie, to tell foul stories, and to lead vile lives, are apparently, in the estimation of many, all right and proper in statesmen and politicians—only things, at the worst, to laugh at, and to make people feel comforted with the thought that public characters are, after all, "men of like passions" with themselves. But "Christian! Oh! pshaw! That's too thin!" "Christian politician!" Absurdity can no further go. Now, we don't say anything about Mr. Mowat's political opinions. Some of the most earnest and devoted Christians among British statesmen have been as decided Conservatives as Mr. Mowat has been the reverse. Indeed, we only refer to him in this connection at all because he alone has apparently been made the butt of the smallest and weakest of possible wit-crackers as the "Christian politician." Had his political opinions been as Conservative as those of his keenest opponents, and his personal character and Christian profession, as they easily might have been, and as with some of his political opponents they are, as irreproachable and decided as they are, our protest against such treatment as he has received in the matter of his religious profession would have been quite as strong and quite as unmistakable. Has it really come to this, that it is thought to be a greater offence, and to involve a deeper reproach, to be even suspected of praying than to be openly and ostentatiously profane and godless? It would seem so. Of course it will be urged that all these sarcastic references are only made because Mr. Mowat is a "little hypocrite" and a found-out "hum-

bug." Who has found him out? What evidence of his hypocrisy has ever been adduced? He has lived long enough in Toronto to be pretty well known, and we more than doubt if there is anyone who knows anything about him, be his political opinions what they may, who would not scout the very idea of Oliver Mowat being personally or politically either a "hypocrite" or a "fraud." He may be wrong in his politics. He may have made many mistakes in the course of his public career. With that we have nothing to do, and take nothing; but we protest against odious personal imputations, without one tittle of proof, being made to do duty in our political contests; and against the idea that a man who seeks to carry his religion into his politics must necessarily be an odious hypocrite or a conscious and transparent fraud. It will be a sad day for Canada when such an idea is generally adopted, and still sadder when there shall be only too good reason for its being entertained.

## THE LATE REV. WILLIAM LOCHHEAD.

This faithful minister of the Gospel, and one of the fathers of our Church, died on the 25th ult., at Elmwood, Huntley, whilst on a visit to his daughter, Mrs. Hugh Gourlay, in the eighty-second year of his age. He was a native of Glasgow, Scotland. Having completed his Arts course in the University of that city, following the example of many of the students of the Relief Church, of which he was a member, he studied Divinity in the Glasgow hall of the Church of Scotland for two years, and took his last session in the Divinity hall of the Relief Church at Paisley, after which he was licensed in 1829. He was married immediately afterwards, and came to Canada in the same year. He supplied the pulpit of St. Andrew's Church, Montreal, for about six months, during the absence of Rev. Dr. Mathieson in Scotland. When the pastor of St. Andrew's returned, Mr. Lochhead went to Kingston, where he preached to a body of Presbyterians until he accepted a call to be pastor to the Third Presbyterian Church, Albany, New York, where he was ordained in December, 1830. He remained in the United States, filling very efficiently several important positions, until he returned to Canada in 1845, and was inducted into the charge of Osgoode and Gloucester, and twelve years afterwards into that of North Gower and Gloucester, which, feeling old age creeping upon him, he resigned, and retired in 1873, taking up his abode at Almonte, on which occasion his congregation presented him with an address, expressing regard and esteem for him, accompanied with a fine silver service. His remains were brought to his son's residence, Almonte, on Monday evening, and from thence on Wednesday were borne to the Old Kirk Cemetery, Ramsay, six Presbyterian ministers acting as pall-bearers. The Rev. John Bennett, of St. Andrew's Church, officiated, and, at the request of the deceased, preached his funeral sermon on the following Sabbath evening to a large congregation. Mr. Lochhead was highly esteemed by all who knew him. He was a good man and a faithful minister of the Gospel. He took an active interest in the Bible Society, the temperance cause, and all benevolent enterprises; and though for the last few years out of the pastorate, he still loved to occupy a pulpit, and to proclaim to his fellow-men the Gospel of Jesus Christ. He was a Presbyterian of the good old Scottish type, yet no bigot, loving all God's people and delighting to co-operate with them in the work of the common Master. He made it one of the rules of his life to give to the Lord one-tenth of his income. And this he did to the very end, leaving eight hundred dollars to the Presbyterian College, Montreal, three hundred and fifty dollars to the schemes of the Church, and fifty dollars to the Bible Society. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." "The righteous shall be in everlasting remembrance." The deceased gentleman has left behind him a widow, two daughters, and three sons, two of whom are respected ministers of our Church, the one at Fenelon Falls and the other at Londesboro'.

A PROCESS, known as the Bower-Barff process, has been perfected in England, and is in use there and in France, Germany and Belgium, which makes iron rust-proof, by artificially creating a casting of magnetic oxide of iron on its surface. The discovery, it is claimed, will create a revolution in the iron business.

## CHOICE LITERATURE.

## THROUGH THE WINTER.

## CHAPTER I.—THE FIRST DAY.

"The trivial round, the common task  
Will furnish all we ought to ask;  
Room to deny ourselves—a road  
To bring us daily nearer God."—*Köbler*.

Rap, rap, rap, went the stout black hand on the outside of the door.

"Ye-es," drawled in answer a sleepy voice from out of a soft nest of blankets. "Ye-es; what is it?"

"Time to get up, Miss Helen; the fire's made, and it's six o'clock."

"Very well—I'll be down in fifteen minutes, Matsie; be sure to have the tea-kettle boiling when I come." And, springing out of bed, Helen Humphrey began in haste her preparations for the day.

It was the first day of winter, 187—, and a very cold, unpromising first day it seemed to Helen as she drew up her shade and looked out of the window. In the gray twilight of the early morning she could see that the snow was falling in great feathery flakes to the ground, where the sombre, brown carpet of autumn was already covered ankle-deep with the pure, tintless Arctic flowers, and that trees, shrubs, and hill-tops were all robed in the same soft whiteness.

"A stormy day, and yet a white one," Helen thought, as she looped back her braids. "Oh dear! I do not dare to think what my day will be—stormy, but not white, I am afraid. Mamma! dear mamma! what, what will I do without you?"

"Endure as seeing Him who is invisible," a tender voice seemed to whisper; and, dropping on her knees by her bedside, Helen offered a silent, earnest prayer for strength, guidance, and protection through the day; and then, with a face that in its purity and fairness looked near akin to the snow-flakes, she hurried down to her morning duties.

The kitchen, with its warm fire, looked very pleasant as she entered it, and Matsie, her faithful maid-of-all-work, greeted her with a shining black face full of smiles.

"Master Phil has cut the meat, Miss Helen," she said, "and the buckwheats are light as a feather. I reckon we'll get breakfast in just no time this mornin'."

"We'll do the best we can," Helen answered cheerfully, as with light feet and nimble fingers she moved about, making coffee, cutting bread, and preparing all things for the meal.

"Ring the bell, Matsie, and go help the children dress," she said presently; and Matsie went, and for a little while Helen was left alone with her saucepans and griddle.

Suddenly, with the whoop of a red Indian, the outer door opened, and in rushed, laughing and stamping, two bright, rosy-checked, half-grown boys.

"Hallo, Nell! is breakfast 'most ready?" said the foremost one. "I tell you that coffee smells good. I'm as hungry as a wolf this morning; you don't know what an appetite working in the snow gives a fellow."

Helen gave him a pleasant smile as he answered:

"Yes, breakfast will be ready in a few minutes; but Fred, dear, isn't there snow enough out-doors to satisfy you, without bringing a small bank into the house?"

The boys both laughed good-naturedly at her gentle reproof, and snatching the broom, Fred said:

"It is too bad, Nellie, to make you so much trouble; but I'll sweep it all out now, as clean as you or Matsie could."

And brandishing the broom with great force, Fred succeeded not only in sweeping out the snow, but in hitting the end of a table near the door and knocking off a large white bowl standing on it, that struck the floor before he could catch it, and with a loud clatter broke into a dozen pieces.

"O Fred!" Helen cried, impatiently; "was there ever such a heedless, *harum-scarum* boy as you are in the world before? Why can't you be more careful?"

The boy stood a moment, looking ruefully down on the broken dish, but before he could speak Matsie appeared.

"Well, I declar', Master Fred," she began, "if you ain't just been and broke Miss Helen's nice cake-bowl. You better clar out now, 'fore you do any more mischief."

The boy's face flushed, and, no longer sorry, but angry and indignant, he turned, muttering that he "didn't want any wool-heads to lecture him. It was bad enough to be bossed by a girl when she was white, he'd show them he wouldn't be ordered round by a black one."

And he marched out of the kitchen, slamming the door violently behind him, while his brother, who had been standing quietly by the stove, came forward, and without speaking picked up the pieces and carried them out. Returning in a minute he went up to Helen, and, still without speaking, put his arm around her neck and kissed her, a kiss that maternally said much of sympathy, love, and confidence. The kiss was warmly returned, and brushing away her tears, Helen took up the coffee-pot.

"Come, now, Philip," she said; and together the brother and sister went into the dining-room.

Fred was already there, standing before the window, and seated in an arm-chair near the fire was a grave, dignified-looking gentleman who laid aside his book as Helen came in and said:

"Good-morning, my daughter."

"Breakfast is ready, papa," Helen said, taking her seat at the table. "Why, where are Ronald and Sibyl?"

Her question was answered by the appearance of a little boy and girl, who came running in with uncombed hair, unbuttoned shoes, and collarless necks, and in great glee rushed to the table and climbed into their chairs.

"I'm so glad it snows," cried the little girl. "Papa, can't I have my sled to-day? Freddie, Philip, won't you give me a ride on it?"

Still frowning Fred had taken his seat, now, as his little sister spoke, he looked at her and said crossly:

"No. I won't give any little rags-a-snuff, sleep-a-ndes-

You better go play with the pigs: you look just fit to eat with them this morning."

"Silence, sir. How dare you speak to your sister so in my presence?" Mr. Humphrey said, sternly; then, after looking at the children, he turned to Helen.

"Is it quite impossible, Helen," he asked, fretfully, "for you to see that these children are properly dressed in the morning? If there is anything that destroys my appetite for breakfast, it is to eat it with two such neglected-looking children as they are."

"I am very sorry, papa. I do not mean to neglect them. I will try and have them look better to-morrow," Helen answered, humbly.

"I hope you will," Mr. Humphrey replied, coldly; and the breakfast was eaten in an atmosphere as friendly to social, pleasant chat as a thunder-cloud is to picnics. As soon as the meal was over, Mr. Humphrey pushed back his chair, and, saying,

"I shan't be home until night, Helen," put on his overcoat and went out.

The five children remained for a few moments silent and depressed; but soon Ronald and Sibyl began to chatter loudly about their sleds, and Philip said, with an evident effort to speak lightly,

"If you are not too busy, Nellie, will you help me a little with my analysis? I can't make anything of one of my sentences; it is as crooked as a worm-fence, and as hard to see through as a mill-stone, and it might as well be Choctaw as English for all the sense I can make out of it."

"Let me see it, Philip," Helen said; and, as Philip went for his book, she went up to Fred.

"Dear Fred," she said, gently, "I am very sorry I was impatient and vexed you just now. You know I don't mean to be cross. Wont you forgive me and make up?"

The boy kicked his foot against the round of his chair, ashamed, but not subdued.

"It's awful hard on a boy to have to mind a girl, Helen," he said; "and when it comes to having Matsie rule over me, too, I tell you it is more than I can stand."

"Never mind about Matsie," Helen said, putting her arm around his neck. "She didn't mean any harm; and, Freddie," she whispered, "I don't want to rule over you. I want you to help me. I am trying to be good, Freddie; trying to do right; and it is very hard. I make mistakes all the time. Wont you help me, dear Fred—wont you try with me, for mamma's sake?" she added, softly.

The boy's lip trembled: the big tears filled his eyes.

"I'm an awful wicked fellow, Nellie," he sobbed; "but I will try. I will do better. I'm afraid I can't be good, though, to-day," he continued, despondently. "I felt all through breakfast just like that fellow that had a legion of—you know what—in him. I don't believe I ever shall be good for much, Helen."

"Dear Fred," the girl said, as she brushed back his hair, "you are good for a great deal now. Good to love. You don't know how good." And, as if she meant to inform him, Helen kissed him again and again, feeling that she could bear anything else that the day might bring her, now that she had won her brother back.

How completely she had won him, how much she had strengthened her power over him, only the long years before them would fully reveal. She might that morning, by maintaining a cold, proud, injured manner, easily have alienated the willful, headstrong, passionate boy, and given him his first impulse on a downward road, that would have led him farther and farther from her, and right, and heaven.

Instead, she had touched a little secret spring, and the boy's heart had opened, and yielded to her sway as never before.

"Now for the analysis," Helen said, as the door opened and Philip came in with his book. "Come, Fred, let's see what our three heads together can make of the dragon." And drawing their chairs to the table, the brothers and sister spent the next half-hour in interested study. At last, with their difficulties cleared away, the boys started for school; and with a lightened heart Helen went about her household duties.

There were orders to be given to Matsie; arrangements to be made for dinner; sweeping to be done; beds to be made; but first, and before all else, there were the little brother and sister to look after.

"Matsie," she asked of that young damsel, who was up to her elbows in soap-suds, washing vigorously, and singing with equal vigour,

"There'll be no working over there,  
When we've passed over Jordan—"

"Matsie, do you know where Ronald and Sibyl are?"

"Why, no, Miss Helen. I s'pect they are safe enough somewhere, though. Ronald's sure to fall on his feet, whatever he does; and Sibyl, she's just like Master Phil's pigeons; they fly all over creation, from Dan to Beersheba, but they are sure to come home to roost. Don't you worry about them children: they'll get on well enough, I'll be bound."

"I hope you are right, Matsie: but why did you let them come to breakfast looking so dreadfully? I sent you to help them dress, Matsie: why didn't you do it better?"

Matsie stopped in her rubbing; shook the suds from her hands; and clasping them above her head, stared at her young mistress, apparently in utter amazement.

"Well, now, Miss Helen, I do declar' you are asking too much. I declar' to goodness, I'd just as soon take two wild colts and try to dress 'em as them children. Ronald, he upset the wash-bowl 'cause the water was cold; and Sibyl, she hid the button-hook, and they wouldn't let me comb their hair 'cause it snapped, and Ronald said it was 'texturicity, Fred told him, just like lightning, and if I didn't let them alone they'd take fire and burn up. I tell you what, Miss Helen, them's too dreadful children. I can't do nuthin' with them, nuthin' 't all."

Helen sighed. "I must try and take more care of 'em myself," she said, as she turned away; but the first thing was to find them, and that of itself was no easy task.

"Up-stairs, down-stairs, and in the ladies' chamber," she

looked and called; and just as she was becoming seriously alarmed, she saw, from the window of her father's room, the truants out on the tin roof of a little corridor that connected the main house with the kitchen. Sibyl, with her little red riding-hood flying in the wind, stood on the corridor; but Ronald, sled in hand, had crawled along the kitchen roof and reached the chimney, around which he seemed trying to tie the rope of his sled. With wild alarm Helen rushed to the door that opened on the corridor.

"Sibyl! Ronald!" she screamed, "what are you doing? Ronald! Ronald! take care! take care!"

Her warning came too late. Startled by her voice, Ronald turned, lost his balance, and in a second rolled like a ball off from the roof and landed face downward in a snow-bank.

To catch Sibyl up in her arms and to fly downstairs, through the kitchen and out into the snow, was for Helen the work of a minute. Sibyl screamed:

"Ronald's killed: he felled and died."

And Matsie frightened and bewildered, followed Helen, soliloquizing,

"Never see such a boy in all my born days: declar' to goodness, I don't know what to do with him."

Ronald still lay motionless in the snow; but as Helen stooped over him and tried to raise him, he turned, looked at her, and sat up.

"Ronald, are you hurt, dear? Can you stand? Can you speak?" Helen asked, anxiously.

The little boy seemed confused for a second; then, as he comprehended the state of affairs, he stood up, coolly shook off the snow and Helen's restraining hand, and with an air of great importance declared:

"You go off, Helen. I ain't hurt. I only fell off the roof. I'm all right, Sibyl, you come out here and we'll build a snow-house."

"No, go back, Sibyl," Helen ordered. "Ronald, you must go in."

"I ain't going in—you go 'way; I ain't hurt, I tell you," and Ronald kicked vigorously in the snow.

"You must go in," Helen repeated; "Matsie, help me."

And in spite of his resistance Ronald was carried in and safely deposited in his father's chair in the sitting-room.

Helen was soon satisfied that Ronald was correct—he had received no injury from his fall. The roof was low and the snow soft, and the child was as well as ever; "able," as Matsie said, "to make a heap more trouble 'fore bed-time."

"Now, children," Helen said, after she had succeeded in calming Sibyl's fears and coaxing Ronald into good humour; "now, children, I want you to tell me why you went out on the corridor, and, Ronald, whatever possessed you to climb on the kitchen roof?"

Sibyl laughed. "Tristmas is coming, Helen," she said, "and Ronald played Santa Claus. Santa Claus rides down chimneys."

"And Ronald wanted to ride down the kitchen chimney, did he? Why, Ronald, I never heard of such a foolish boy; don't you know you couldn't do such a thing? The chimney is full of smoke and fire; you would burn going down it."

"Santa Claus doesn't burn," said Ronald, decidedly; "but the chimney's so high, I don't see how he gets up it."

Helen sat thoughtful and silent for a while. It was a dear belief of her own childhood, the existence of a Santa Claus with reindeer and a sled full of gifts for good children. Only a few days before she had amused the little ones with a long story of his wonderful travels and deeds—a pleasant way of preparing them for Christmas she had thought then; but her words had made an impression of which at the time she little dreamed, and now what was she to do? It was very hard for her to destroy their childish faith. "Life is so full of prosy realities," she thought, sadly. "I feel as if to tell them the truth will be to close a golden door behind them that will never open again. It cannot do any harm for them to believe in Santa Claus. But what if, because of that belief, suffering, perhaps death, had come to Ronald?"

Her resolve was taken.

"Christmas is a sacred, holy day," she thought. "It ought not to need any fanciful myths or fairy stories to make it attractive. The truth in its pure beauty ought to satisfy every heart and imagination. I believe the children would love the day all the better if I said less about Santa Claus, and more of the holy child Jesus; and I will do so."

"Ronald," she said, "I must go to work now, and you and Sibyl must be good children; and to-night when bedtime comes I will tell you a beautiful story about the true Santa Claus. You can go into the kitchen now and blow soap-bubbles if you want to, but don't tease Matsie, and don't differ with each other."

Two hours went by before Helen was able to look after the children again.

"Now, Ronald, don't you dipper," she heard Sibyl say, as she opened the kitchen door; and looking in she saw her little sister mounted in a high chair, with a pipe in her mouth, puffing and blowing away on a mammoth bubble, the delight of her eyes and the vexation of Ronald's, who, standing on the floor, was making frantic efforts to seize the pipe, and crying at the same time,

"It's my turn now, Sibyl—let me blow now."

As Helen came up to them the bubble burst.

"O Nellie, you stroyed my bubble," Sibyl cried.

"Never mind, dear; it was large enough, and Ronald wants to blow now. won't you let him have the pipe?"

"I ain't through yet," Sibyl said, with the air of a young princess who had never yet heard of yielding her will to another, or doing what she did not like to.

"I am afraid my little sister has forgotten her Sunday school lesson," Helen said, kindly. "Don't you remember the Golden Rule, Sibyl? 'Whatsoever ye would that men should do to you, do ye even so to them.'"

"Well, then, Ronald ought to let me blow longer, 'cause he wants me to let him," pouted Sibyl, making a decidedly original application of her lesson.

"Oh, dear," sighed Helen, "what can I do? How can I train these children right?"

"Sibyl," she said pleasantly, "I don't think that is what your lesson means, and now I want you to show me that



you know what it means by doing just as it would have you. Will you, dear?"

The little girl stood a moment with the pipe still held up high in her hand; the red lips pouted a little, and the blue eyes filled with tears. She looked strongly inclined to contest the question and keep the pipe, by dint of superior height, if not right. Only for a moment: the pouting lips dimpled into smiles, the lifted arm was gently lowered.

"Here, Ronald, you take it now," she said, sweetly. "Is that what it means, Helen?"

But Helen only clasped her in her arms and kissed her, and Sibyl wondered why her eyes were so full of tears as she let her go. We cannot follow Helen Humphrey step by step through all her busy day. It was a day full of tiresome, often distasteful labour; full of mind-hunger and heart-loneliness; and feet, and head, and heart were all alike aching as it drew near its close.

Just at the hour of sunset the snow ceased falling, the cheerless clouds parted, and one bright ray of golden light illuminated for an instant the cold, white landscape.

"What matter what the path shall be?"

The end is clear and bright to view.

We know that we a strength shall see

Whate'er the day may bring to do.

We see the end, the house of God,

But not the way to that abode;

For God, through ways they have not known,

Will lead His own."

(To be continued.)

### TEA.

It is estimated that tea is habitually consumed by not less than 500,000,000 people, or about one-half of the human race. Amongst the Chinese and the inhabitants of Japan, Thibet and Napaul it is drunk by all classes three or four times a day. In Asiatic Russia, in a large portion of Europe, in North America and in Australia it is a favourite beverage. In China tea has been used as an article of diet from a very remote period of antiquity. Curious enough they have no record or tradition respecting its first introduction. The Japanese, however, tell us that in the year 519 a holy man named Darma, the son of an Indian monarch, took refuge in China, and publicly taught that the only way to obtain happiness was to eat nothing but vegetables and go without sleep. This enthusiastic vegetarian and antimorpheusian was, however, on a hot summer's day, overcome by drowsiness, and fairly nodded before his congregation. When he awoke to a knowledge of his violation of his own precept, great was his self-reproach, and being determined that he would not transgress the second time, he cut off his eye-lids and threw them on the ground. In due time they took root, and gradually developed into the plant now known as tea. Tea was probably first introduced into Europe about the middle of the seventeenth century, for in 1661 Pepys writes in his Diary: "I sent for a cup of tea (a Chinese drink), of which I had never heard before." At first its use was not very common, as in the same century the East India Company considered it a rare gift to present the King of England with two pounds two ounces of tea. The plant which yields the tea leaves is a native of China, and still grows wild on the hills both of that country and Japan. The tea plants are raised from seed, which is sown in March. When a year old the young bushes are planted out, and when placed in rows three or four feet apart have some resemblance to gooseberry bushes. The season for gathering varies in different districts, but the principal leaf harvest is in May or June. The leaves are plucked by women, and are usually gathered at three successive periods. The youngest and earliest leaves are the most tender and delicate, and gives the highest flavoured tea. The second and third gatherings are more bitter and woody, and yield less soluble matter to water. The refuse and decayed leaves and twigs are sold under the name of "brick tea."

### FAMILY LIBRARIES.

Every family should be supplied with books, and each household should, as far as their ability will allow, procure a family library. There is no estimating the value of a few well-selected books. Children should be induced to begin early to improve their minds, and nothing draws them more to study than good, sound periodical literature, and well-selected books—books adapted to their age and progress in their education. Money cannot be better expended. Instead of toys and perishable gifts, purchase books for your children. Every few months add something new to the library, and be sure to preserve the old works. Let there be in the house a book-case, shelves, some place where the books and papers are deposited; have them carefully preserved, and soon a little handful will swell into armfuls, and the minds of the children will expand with the increase of the library, until a good store will be found in the house, and much knowledge will be gained by the growing children.

Good books, a taste for reading, will keep the children at home and make them happy in the family circle, when otherwise they will be straying off, hunting society, looking for something to engage the mind and satisfy the cravings of a hungry intellect. Games and worldly amusements are substituted for books and intellectual culture, where there is no library at home, no food for the inquiring mind. Let parents think of these things. Much, very much, depends on the early training of the child in regard to study, as well as other things.

### MACAULAY.

As soon as he had got into his head any particular episode of his history, he would sit down and write off the whole story at a headlong pace, sketching in the outlines under the genial and audacious impulse of a first conception, and securing in black and white each idea and epithet and turn of phrase, as it flowed straight from his busy brain to his busy fingers. His manuscript, at this stage, to the eyes of anyone

but himself, appeared to consist of column after column of dashes and flourishes, in which a straight line with a half-formed letter at each end and another in the middle did duty for a word.

As soon as Macaulay had finished his rough draft, he began to fill it in at the rate of six sides of Colscap every morning; written in so large a hand, and with such a multitude of erasures, that the whole six pages were on an average composed into two pages of print. This portion he called his "task," and he never was quite easy unless he completed it daily. More he seldom sought to accomplish; for he had learned by long experience that this was as much as he could do at his best; and except at his best he never could write at all. He never wrote except he was in the humour, and stopped as soon as his thoughts ceased to flow fast. He never allowed a sentence to pass until it was as good as he could make it. He would recast a chapter to obtain a more lucid arrangement, and reconstruct a paragraph for the sake of one happy stroke or apt illustration. He spent nineteen days over his description of the Massacre of Glencoe, and then expressed dissatisfaction at the result. —*Youth's Companion.*

### A LAY FOR THE TIMES.

(Psalm lxxvi.)

By REV. WILLIAM WYE SMITH.

The Lord is known in Judah's land,  
Great is His name in Israel;  
His temple doth in Salem stand,  
Ho doth in Zion dwell.

There brake He arrows of the bow,  
The raging thunderbolts of war,  
Ho shield and sword in dust laid low—  
The battle turned from far.

More excellent art Thou by far,  
O Lord, and glorious in Thy way,  
Than all the mighty mountains are  
Of robbery and prey.

The stout of heart are spoiled a man;  
They sleep their sleep, in death lie low;  
Nor men of might shall find again  
The power to work us woe.

Thy dread rebuke, O Jacob's God,  
Strikes horse and chariot helpless down.  
Thou only feared! who e'er hath stood  
Before thine anger's frown?

Thou didst from heaven in judgment speak,  
The trembling earth in fear was still,  
When God arose to judge the meek,  
And save the poor from ill.

The wrath of man shall praise Thee, Lord,  
The residue shalt Thou restrain,  
Vow ye unto your God adored,  
Nor let your vows be vain.

Let all that stand before the Lord,  
And round His throne, draw humbly near:  
Bring gifts to Him with one accord,  
Whom all should fear!

Ho shall rebellious princes quell,  
And show His might and glory forth:  
To wicked kings how terrible,  
And tyrants of the earth!

### HELEN CHALMERS.

Helen Chalmers, the daughter of the great Free Church leader, sacrificed the bloom of her life and her womanly hopes to care for her venerable father in his declining years—a care which she continued until his death. Subsequent to this she took quarters in the worst district known in Edinburgh, and devoted her life and being to the reformation and salvation of the masses around her, who had been, to human appearance, ruined for both worlds by the demon of strong drink and accompanying vices. On her way to her temperance meeting one evening, she called upon a family to persuade the intemperate husband and father to accompany her to the place referred to. She found there a visitant deeply intoxicated. As soon as he saw her, he began of course: "to talk religion," ending with the complacent remark, "Well, it will all come out right at last, and I shall find myself in the better land, as well off as any of you. Wont it be so, Miss Chalmers?" She promptly opened her Bible, and with an emphasis peculiar to herself, read the passage, "No drunkard shall inherit the kingdom of God." The man was sobered in a moment, accompanied her to the meeting, signed the pledge, and was saved. Many have been and are living thus saved through the prayers and influence of this saint of God. The life of even Florence Nightingale waxes dim when compared with that of Helen Chalmers.

ENGLISH temperance men celebrated the fiftieth anniversary of the signing of the total abstinence pledge by the seven men of Preston, September 1st, 1832, by a monster jubilee fête at the Crystal Palace, at which over 50,000 people were present.

In number of students the seminary at Romapatan, in India, among the Telugus, outranks any other Baptist theological seminary in the world, while in the importance and usefulness of its work it is perhaps second to none. Thirty-one out of forty-seven of the senior class a year ago remained for a fourth year's study, and a new class of forty-five entered. During the Christmas vacation the students visited many villages, and preached and talked to a great number of people. This Telugu field has been blessed with a multitude of conversions within a few years.

## BRITISH AND FOREIGN ITEMS.

THE hospital for sick and homeless animals at Bombay covers several acres.

IN Great Britain there is a sheep on every acre and one-third of cultivated land.

THERE are in the German Empire 629,987 individuals bearing the name of Muller.

THE total quantity of wine made in France during last year was 911,000,000 gallons, the value of which is estimated at £64,000,000.

THE census of Victoria, Australia, for 1881, shows the total population to be 862,364; of these 12,122 are Chinese and 780 aborigines.

AFRICA is computed to have a total area of 18,364,275 square miles, of which rather more than a third are desert, and only a fifth under cultivation.

SYDNEY, New South Wales, is to have in its lighthouse an electric light, the merging beam of which is to possess a luminous intensity of more than 12,000,000 candles.

PROF. STOKER, a blind musician of North Adams, Mass., has been appointed a teacher in the Royal College for the Blind at London, and goes soon to his new position.

THE largest diamond-cutting house is in Amsterdam, where they employ 400 men. The famous Kohinoor diamond was cut there. The cutters make from \$7 to \$12, and even \$14 a day.

A GERMAN chemist has invented a humanitarian bullet. It is filled with powerful anaesthetics, and breaks on striking the person, who is made unconscious for twelve hours, and may be captured while in that condition.

DOM PEDRO, the Emperor of Brazil, has been on the throne longer than any other living monarch, and his reign exceeds by six years that of Queen Victoria. His father abdicated in his favour on the 7th of April, 1831.

A NEW resting place for the statue of Wellington must be found when they have removed the arch at Hyde Park Corner, in London, it having been decided that his grace and his horse shall not be replaced upon the arch.

MR. GLADSTONE is still guarded by special officers, two of them accompanying him whenever he walks or rides out. Hitherto they have carried only batons, but now they have been furnished with revolvers and twenty rounds of ammunition each.

IN Europe electric railways are growing rapidly in public estimation, not only on the Continent, but in Great Britain. Already 100 miles of electric transit are in operation, and there is every probability of the total mileage being considerably increased before the end of the present year.

THE most marked of the personal habits of the successful and able British General Wolseley is his abstinence from intoxicating drinks. Besides, he has more than once, when arduous and important work was to be done, required his troops to become temporarily total abstainers.

AT a special meeting of the representatives of the Society of Friends in England, which is to be held shortly, the question will be discussed whether the rule of the Society against "the unnecessary use of intoxicating liquors," will not be changed so as to be directed against "all use of intoxicating liquors as beverages."

THERE was a grand review of the British troops at Cairo. The Khedive and his ministers and many of the notables were present, and the streets were crowded with natives. The Indian contingent and the naval brigade were warmly applauded. The strength of the force evidently made a great impression upon the Egyptians.

DURING the past fiscal year there were 1,563 seizures of goods smuggled into the United Kingdom. Only 134 instances were of other goods than tobacco, cigars, and spirits. The last named item amounted to but 373 gallons, while the tobacco and cigars smuggled into the country weighed 23,695 pounds. There were \$15,975 in penalties recovered in the same year.

THE largest empire in the world is that of Great Britain, comprising 8,557,658 square miles, more than a sixth part of the globe, and embracing under its rule nearly a sixth part of the population of the world. In territorial extent the United States ranks third, containing 3,500,242 square miles including Alaska; in population it ranks fourth with its 50,000,000 people. Russia ranks second, 8,352,940 square miles.

THE housekeeping of Queen Victoria's establishment is cared for by a butler, who has a salary of \$3,500 a year. He has four assistants who do the purchasing and see that good measures are given by the tradesmen. The chief cook has a salary of \$3,500, and the two pastry cooks have \$1,500 each. The gold and silver plate, valued at fifteen millions of dollars, is cared for by three special servants. The number of household servants is ninety-four.

THE largest inland sea is the Caspian, lying between Europe and Asia. Its greatest length is 700 miles, its greatest breadth 270 miles, and its area 180,000 square miles. Great Salt Lake, in Utah, which may be properly termed an inland sea, is about ninety miles long, and has a varying breadth of from twenty to twenty-five miles. Its surface is 4,200 feet above the sea, whereas the surface of the Caspian is eighty-four feet below the ocean level.

SCOTLAND has been startled by an extraordinary decision of Lord Young in two murder cases. His Lordship, perhaps the most eminent lawyer Scotland has produced this century, was holding circuit at Glasgow last month, and when a murder case in which it was shown the murderer committed the crime while drunk was brought before him, he reduced the charge to one of culpable homicide or manslaughter on the ground that "it was not in accordance with common sense to presume that a man intended to commit murder when he was so drunk that he scarcely knew what he was doing." A few days later his lordship gave a similar decision in a brutal murder case in Argyllshire.



## MINISTERS AND CHURCHES.

THE labours of Mr. J. B. McLaren at Kirkfield during the summer were much appreciated. Previous to his return to college he was waited upon by a large number of friends and presented with a purse of money and an address from the Eldon Station and Palestine Presbyterians, and also a purse of \$50 and an address from his friends at Kirkfield and Victoria Road. To both those addresses Mr. McLaren replied in suitable terms.

ON the evening of Tuesday, the 26th ult., a large attendance of members and adherents, with a few other friends, met in the large rooms over Dr. Dickson's drug store, Pembroke, to give a hearty welcome to Mr. and Mrs. Ballantyne, on their return from the Old Country. Tea had been provided in that ample and sumptuous manner, characteristic of the ladies of Pembroke, but before partaking of it, Dr. Dickson read a beautiful and appropriate address to the guests of the evening. The object, as stated in the address, was not merely to congratulate Mr. Ballantyne on renewed vigour of body and mind, but also to manifest their appreciation in a substantial way of their pastor's earnest labours since he came amongst them. A purse containing \$170 was presented by Dr. Dickson on behalf of the congregation, with the express desire that it be expended in purchasing a good fur overcoat and other winter wrappings. Mrs. Ballantyne was also the recipient of jams, jellies, and other larder supplies, which the ladies had considerably furnished. Such expressions of kindly interest and affection on the part of his flock must be very gratifying to our esteemed brother, and we join in best wishes for his future happiness and usefulness.

ON Monday evening, the 2nd inst., the Rev. James Carmichael, of Markham, was presented with a beautiful and touching address, accompanied with a purse and cheque on the Standard Bank. The cheque was given by Mrs. Mills, on behalf of her sister, the late Mrs. Ward, who was a warm admirer of her minister. The address embodied in it every sentiment of esteem and affection for Mr. Carmichael and his amiable and worthy partner. Reference was made to the faithful, loving, and earnest discharge of pastoral duties during a period of twelve years—to the genial disposition, courteous and kind bearing, warm and strong friendship, high and unselfish aims, as well as "works of faith and labours of love," which were so strikingly manifest in Mr. Carmichael's daily intercourse at Markham. The place thus secured in the affections of his people was second only to that which he won by his zeal as a preacher, and faithfulness as a pastor. His worth as a private citizen, and integrity as a public officer, are acknowledged by all classes, and his departure from the municipality is much regretted. Mrs. Carmichael, whose whole life has been spent at Markham, was spoken of in terms of the highest respect, and most affectionate regard. Mr. Carmichael was deeply affected in replying to the address, and said that all along he had received nothing but genuine and substantial kindness. He thought it would be well for ministers and people if they could but witness the scene now before them. He had come to them in weakness, but they had strengthened him, not alone by their prayers, but by many offices of kindness and consideration. He was not without hope that many had been led to the Saviour by his instrumentality. Rev. Mr. Fraser, Sutton, James Gibson, Esq., and Mr. James Dimma, spoke in highly appreciative terms of Mr. Carmichael's pastorate. Mr. Carmichael goes to Norwood with best wishes for his continued success.

THURSDAY, October 5th, was a notable day in the history of Presbyterianism in Lucknow. The Presbytery met by appointment in the church of South Kincross at 11 a.m., and being constituted, and the edict returned duly served, etc., proceeded to the body of the church, where a large congregation was assembled. Rev. Mr. Davidson preached from Neh. x. 39. The Moderator narrated the steps which had been taken, and the harmonious result, in the call to Mr. McKenzie. After satisfactory answers to the questions appointed by Assembly, Mr. Murray engaged in solemn prayer and gave the right hand of fellowship to Mr. McKenzie, as did also other members of Presbytery. Rev. Mr. Davidson addressed Mr. McKenzie on the duties of his office, Mr. Sutherland the congregation, and Mr. Wilkins offered prayer for the Divine blessing to

rest on pastor and people. Mr. McKenzie had his name added to the roll, and took his seat as a member of Presbytery. The office-bearers announced that arrangements were being made to pay the first quarterly instalment in advance. In the evening the Presbytery met in St. Andrew's, Lucknow, where, with like solemn services, the Rev. Mr. McNabb was inducted as minister of said church. The Moderator presided, and addressed the newly-inducted minister on the duties of his office. Rev. Mr. Hartley preached from the text Is. xxviii. 16; Rev. Mr. Ross addressed the people; and Mr. Cameron invoked the Divine blessing on the union consummated. Mr. McNabb having received the usual greetings, returned to the Presbytery, and with the usual formalities took his seat as a member of the court. The report from the office-bearers was most satisfactory, and the first quarter's stipend was paid in advance. The Presbytery had the additional satisfaction of sustaining on that day a unanimous and hearty call to Mr. D. Bickell. The call was accepted, and arrangements were made for his ordination and induction at a special meeting to be held at Molesworth on the 17th inst.—W. T. W., *Clerk pro tem.*

PRESBYTERY OF TORONTO. This Presbytery held an extra meeting on the 3rd inst., Rev. J. M. Cameron Moderator. The attendance was considerable. Rev. D. McPherson, a minister of the Free Church of Scotland, was introduced to the Presbytery, and addressed it. He is making inquiry, while in this country, respecting the operations of our Church, for the information of the Colonial Committee at home, and brings to us the regards of said Committee. The Presbytery adopted a minute reciprocating the fraternal feeling thus conveyed. Dr. Caven brought up the matter of heavy law expenses arising out of the appeal to the Privy Council anent the Temporalities' Fund; and the Presbytery adopted a motion commending consideration of the matter to its several members, together with a hope that they would submit it soon to the liberal sympathy of their congregations. Rev. J. Frazer reported in a call to Mr. D. B. McDonald, probationer, from the congregation of Mount Albert. The congregation promise \$450, and the Home Mission Committee promise in the meantime \$200. The call was sustained, and put into Mr. McDonald's hands, who expressed his willingness to determine on acceptance or non-acceptance by the mind of the Presbytery. The Presbytery resolved to postpone this matter till next meeting, and appointed in the meantime a deputation to Mount Albert. The call to Rev. W. Frizzell from Leslieville and York Town-line, after commissioners were heard, was accepted by him; and the Presbytery agreed to translate, appointing the induction to take place at Leslieville on the 17th inst., at 2 o'clock p.m.—the Moderator to preside, Rev. C. A. Tanner to preach, Rev. R. Wallace to deliver the charge, and Rev. J. M. Milligan to address the congregation. Letters were read from Mr. S. Carruthers and Mr. A. T. McLachlin, probationers, respectively declining the calls from Shelburne, etc., and Horning's Mills, etc. The calls were therefore set aside, and authority was given to moderate in new calls. The attention of Presbytery was called to the bodily infirmities of Rev. W. Stewart, unfitting him in the meantime for pulpit work; and Revs. W. McWilliam, M. C. Cameron, J. Alexander, and E. D. McLaren were appointed to visit Hornby, and consult with the pastor and congregation there as to the best arrangements for all the parties, and report to next ordinary meeting, the Home Mission Committee to send supply to Hornby in the meantime. Rev. C. A. Tanner gave notice of a motion for next meeting anent preaching a sermon from the pulpits in the Presbytery against the errors of the Church of Rome. A report as to the best mode of defraying the expenses of commissioners to the General Assembly, after being read, was laid on the table till next meeting. Papers were read from the congregations of Knox and Melville Churches, Scarborough, anent a proposed separation of these congregations. Messrs. Wm. Clark and Wm. Crawford, commissioners, were severally heard thereanent. The matter was left over till next meeting; and Rev. Dr. Reid and Mr. James Brown were appointed delegates to meet with Melville Church congregation, and confer with them as to whether (in the event of the proposal being further aimed at) they would wish to be connected with the congregation of Dunbarton; said delegates to report to Presbytery. Papers were read in favour of

Mr. Wm. H. Hunt, a licentiate of the American Presbyterian Church; and the Presbytery agreed to ask leave of next General Assembly to receive him as a probationer of our own Church; the Clerk being instructed to issue circular letters. Various other matters were taken up and disposed of, and next ordinary meeting was appointed to be held on the 7th of November, at 11 a.m.—R. MONTEATH, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.—This Court met in St. Paul's Church, Montreal, on the 3rd of October, with an attendance of thirty-seven ministers and seven elders. After routine business, the Rev. Mr. Amaron, of Quebec Presbytery, and Mr. Ferguson, of Gengarry, were invited to sit and deliberate. Dr. Jenkins, lately returned from Europe, was appointed Moderator *pro tem.* of St. Paul's Session, Montreal. Revs. C. A. Doudiet, D. W. Morison, and J. Fraser reported that they had dispensed the communion at Laprairie, St. Louis de Gonzague, La Guerre, and Avoca, according to appointment of Presbytery. Conveners of missionary deputations reported favourably from the different districts where meetings had been held. The Conveners—Messrs. Colborne Heine, C. A. Doudiet, A. B. Cruchet, W. R. Cruickshank, and Daniel Paterson—received the thanks of the Presbytery, as did also those members of deputations who fulfilled their appointments. Rev. R. Campbell, on behalf of the Committee on City Mission Work, reported that the missionary had entered on his labours on the 1st of September, and that a public meeting had been held in Knox Church on the evening of Monday, the 2nd Oct., at which the Rev. Dr. Jenkins delivered an address to Mr. Patterson on the nature and importance of the work, and the Rev. Mr. Wells, of the American Presbyterian Church, Montreal, and Mr. Murray Smith, as representing St. Paul's Church, Montreal, addressed the large congregation assembled. Mr. Patterson also briefly addressed those present. The name of Rev. W. J. Dey, late of Spencerville, Brockville Presbytery, was placed on the roll; he having accepted the appointment of Dean of Residence in the Presbyterian College, Montreal. Leave was granted to the Georgetown congregation to sell a part of their Glebe for railway purposes, the proceeds to be employed in terms of sections six and nine of the Quebec Union Act. Upon his own application, the Rev. E. D. Pelletier was released from his charge of the congregation of St. Hyacinthe, the usual steps having been taken. Mr. Pelletier has received an invitation to labour as missionary in Dakota Territory under the American Presbyterian Board. The clerk was instructed to give him a Presbyterial certificate. Professor Coussirat was appointed Moderator of Session of St. Hyacinthe, *pro tem.* The Rev. Mr. Warden (Convener) reported on behalf of the Home Mission Committee. The report was considered clause by clause, and its recommendations adopted as follows: "That La Guerre and Mille Isles be provided, if possible, with permanent supply for the winter; that Mille Isles be asked to raise their contributions from \$3 to \$5 a Sabbath. At La Guerre the Presbytery record their appreciation of the fact that the people there have met all the expenses connected with supplies; their appreciation also of the efficient services rendered them during the summer by Mr. Grant, student. At Arundel there are five preaching stations. The people contributed so as to secure the Home Mission grant, and the hope is expressed that the improvement thus shown will go on in the future. Messrs. Warde and McCaul were appointed to visit the district to try to arrange for the debt on the church building there. Rev. Mr. Rondeau, of New Glasgow, applied for an increase of salary, owing to the expense of living and the extension of his work. A committee was appointed—consisting of the Rev. A. B. Mackay, R. H. Warden, Robt. Campbell, John Scrimger, Arch. McGowan, W. D. Maclaren, W. Robb, and Walter Paul to consider how all the salaries within the bounds can be raised to a proper minimum; to report to next ordinary meeting. Mr. Rondeau's application will lie on the table in the meantime. Avoca—The people here have paid to Mr. Roberts, their student missionary for the summer, more than the amount actually needed to cover expenses, thus showing their appreciation of his services. Thirty new communicants were added to the roll at last communion. The Presbytery value highly Mr. Roberts' labours; also the labours there of Mr. Grant during the previous summer. West Farnham—An application for organization as a congregation was laid on the table, signed by sixty-two names. The Home Mission

Committee are instructed to give weekly supply. The people have the authority of Presbytery to solicit subscriptions within the bounds for church building purposes, and the missionary deputation is instructed to organize a congregation there. The deputation consists of the Rev. R. H. Warden, J. S. Black, James McCaul, and W. D. McLaren. The grants to be asked from the Assembly's Home Mission for supplemented charges and mission stations were agreed upon. A deputation, consisting of Rev. D. W. Morison, J. A. F. McBean, C. M. Mackeracher, Geo. Coull, and R. H. Warden, was appointed to visit the district of St. Louis de Gonzague, and advise the people in regard to filling the vacancy there. The Examining Committee reported the names of twenty students in theology, arts and literature, recommending that they be certified to the Senate of the Presbyterian College, Montreal. The report was adopted. The Rev. Colborne Heine, on behalf of the committee appointed for this purpose, reported that they had met with Mr. Hayt, a young man who had been a teacher in a Roman Catholic school, that they were satisfied with his sincerity as a convert from Romanism, and found him well-grounded in the fundamental principles of saving truth. They recommend that his name be sent in to the French Evangelization Board for employment as a teacher. Upon application by the Session of St. Joseph street Church, Montreal, Professor Scrimger was appointed to moderate in a call there when deemed proper. The committee, to whom was referred the question of Mr. Anthony Cauboue's status, reported that they had given the matter their best attention, and had agreed to recommend the following deliverance: "That the Presbytery in appointing Mr. Cauboue as ordained missionary at Joliette, did so under the impression that the terms on which the General Assembly, in 1881, authorized the Presbytery to receive him, recognized him as an ordained missionary; but inasmuch as the question was raised at the next ordinary meeting, 'Whether the deliverance of the Assembly warranted the Presbytery to proceed so far in the case of Mr. Cauboue, the Presbytery resolved to report the action taken to the General Assembly and ask that court to endorse it.'" The question of more frequent meetings of Presbytery was laid over till next ordinary meeting of Presbytery, to be taken up as the first item. The Presbytery met in Erskine Church on Wednesday, the 4th, and inducted the Rev. Professor Scrimger to the Chair of Greek and Hebrew Exegistics. Rev. Robert Campbell presided, put the prescribed questions, and afterwards suitably addressed Professor Scrimger as to his important duties. The Presbytery adjourned to meet in this place on the second Tuesday of January, at eleven o'clock a.m.—JAMES PATTERSON, Clerk.

#### PRESENTATION TO MISS ROSS.

On Wednesday, the 11th inst., a very interesting meeting was held in St. Andrew's Church, Lindsay, under the auspices of the Auxiliary of the Woman's Foreign Missionary Society there. A mass meeting of ladies was held in the afternoon, at which Mrs. Harvie, of Toronto, was present, and ladies from Uxbridge and Beaverton. A Presbyterian Woman's Foreign Missionary Society was formed, with Mrs. Stuart, of Uxbridge, elected President, and Mrs. McAlpine, of Lindsay, and Miss Jackson, of Uxbridge, Secretaries. Mrs. Harvie then delivered a very admirable address on "Woman's Work for Woman in the Foreign Field." In the evening a public meeting was held, when addresses of much earnestness and excellence were delivered by Rev. R. J. Beattie, of Port Hope, one of the members of the Assembly's Foreign Mission Committee, and by Mrs. Harvie. Thereafter Miss Isabella Ross, who is about to proceed to Indore, India, as a lady missionary of the Presbyterian Church in Canada, was introduced to the audience by the pastor, to receive an address from the Lindsay Auxiliary, of which she is a member, and also a gift of books suitable for her work. The address was read by Mrs. A. McAlpine, and the presentation made by Miss Annie Smart. Miss Ross acknowledged in suitable terms the address and gift, and took formal leave of the society and congregation, and was addressed briefly by the chairman, Mr. Hastie, on the work to which she is about to devote herself. The books consisted of a complete set of "Barnes on the New Testament," a copy of "Schaff's New Bible Dictionary," and of the "Life of Dr. Duff." During the evening suitable selections of music were rendered by the choir, and a reading was given by Mr. Dunn, of the High School, with much acceptance.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLIV.

Oct. 29, } JESUS BETRAYED AND TAKEN. { Mark 14:  
1882. } 43-54.

GOLDEN TEXT.—"The Son of man is betrayed into the hands of sinners."—Mark 14: 41.

TIME.—Immediately following the last lesson.

PLACE.—As in last lesson—garden of Gethsemane.

PARALLEL.—Matt. 26: 47-58; Luke 22: 47-55; John 18: 2-18.

Notes and Comments.—Ver. 43. "Immediately:" straightway; as so often before in Mark, while Jesus was speaking. "Cometh Judas:" who knew that Jesus went to Gethsemane (John 18: 2); he had left before the Supper was over, and gone to complete his villainy. "The twelve:" an intensification of his crime; no longer as a follower, but an enemy. "A great multitude:" the temple guard, likely also a body of Roman soldiers, part of the garrison, and a mob of the scum of the city.

Ver. 44.—"A token:" sign; Matthew, something to mark Jesus, lest in the confusion He should escape, or they should capture the wrong man. "Kiss:" a sign of affection and intimacy, and specially of fidelity—I Sam. 20: 41; 2 Sam. 15: 5; Ps. 2: 12; Luke 15: 20. "Lead—safely:" to prevent any attempt at rescue, which, perhaps, Judas and the chief priests thought likely.

Ver. 45. "Straightway to Him:" as if he did not belong to the crowd of enemies. "Master:" Rabbi; Matthew, "Hail, Rabbi:" the word occurs in fifteen places in the Gospels; the old version translates it into "Master" in eight places, and leaves it untranslated in the rest; the Rev. consistently leaves it "Rabbi." "Kissed Him:" lit. much; the sign was a simple kiss, but the performance was more emphatic; his excited feelings overdid it; and the Master withdrew not His cheek from the traitor—not the least, surely, of the trials of that hour.

Ver. 46. Luke here gives the words of Jesus to Judas, "Betrayest thou the Son of man with a kiss?" "Laid hands:" arrested Him; may not then have used violence.

Ver. 47. "One of them:" Peter, as we know from John—the reason of the omission in the three earlier Gospels is easy to understand: they were written while Peter was alive, when the mention of his name would not have been prudent; the Gospel of John was much later. Matthew gives the rebuke of Peter by Jesus for the act, while Luke tells us the beautiful incident that Jesus touched the wounded ear and healed it. Peter and another had likely procured swords in view of the betrayal foretold, and with a determination to kill the betrayer.

Vers. 48, 49. "Answered:" their actions. "A thief:" as in John 18: 40, of Barabbas; the sinless Jesus was treated as a common robber; they had had many opportunities of taking Him in the temple and elsewhere, but they did not. "Scriptures must be fulfilled:" the many prophecies concerning the death of Christ, and the means by which it was to take place, as Isa. 53: 12; Ps. 41: 9, etc.

Ver. 50. "All forsook:" another Scripture fulfilled, ver. 27 comp. with Zech. 13: 7, and all had joined in protestations of fidelity; they fled from the garden—but two, at least, turned again and followed, if afar off, ver. 54; John 18: 15.

Vers. 51, 52. The incident in these verses is related by Mark alone. "Certain young man:" Who? Not one of the twelve, but a sympathizer with Jesus, evidently; some have supposed Lazarus, others Mark himself. The latter is more likely; he had probably expressed his disapproval of the arrest. "Linen cloth:" a sheet or a night garment. The idea is, that he had been sleeping in a house near by, was awake by the tumult and rushed out, as he was, to see the cause, so that when he fled, "naked," he had probably but a short distance to go—all, however, is conjecture.

Ver. 53. "Led Jesus—high priest:" Caiaphas—Matt. 26: 57, but to Annas first—John 18: 13, who had been high priest, was deposed by the Roman ruler before Pilate, but he was father-in-law to Caiaphas, presided at the Sanhedrim, and retained so much influence that he was still called the high priest. Caiaphas was made high priest A.D. 27, and retained the office about ten years, when he, too, was deposed; both were creatures of the Roman Court, and Sadducee infidels. "Were assembled:" there was a later meeting after day-break—Luke 22: 66-71; this was an informal, illegal one, as no meeting of the Sanhedrim for the trial of a capital offence could be held by night.

Ver. 54. "Peter followed Him afar off:" as one of the crowd, a casual onlooker, into the palace, REV. "court:" through the gateway into the open court or quadrangle of an Eastern house; here there was a fire kindled, doubtless in a brazier, and at this Peter warmed himself; he was within the palace, and yet without—John 18: 16; as in all Eastern houses, the opening of the hall or room in which Jesus was examined would be into this centre open court; here Peter heard part of the trial; the court appears from ver. 66 to have been lower than the rest of the house.

#### HINTS TO TEACHERS.

Prefatory.—The details of the betrayal, in the four evangelists, are so interesting in their differences, and in the way they supplement each other, that it is of importance the teacher should carefully read all the narratives, and then weave them together, writing out for himself a fresh, harmonized account of the incidents; it will be surprising to those who have not tried this, what a help it will be in the study of the lesson.

Topical Analysis.—(1) The traitor's kiss (vers. 43-47). (2) Mistaken zeal, sympathy and flight (vers. 47, 50, 52). (3) The hate of evil men (ver. 53). (4) Getting into a wrong place (ver. 54).

In the first topic we have two prominent figures, Judas and Jesus. About Judas, point out the bold hypocrisy of his

act—conceived in *covetousness*, which, rebuked by the Lord, developed into bitter *hatred*, he now rushes into an abyss of sin to fulfil the promptings of that hate. He came forward as though he would give the kiss of fidelity to Jesus, but he had made it the signal of destruction; under the mask of friendship he aimed the death-blow at Jesus, and forever stamped himself as the blackest of villains, so that his very name has become the synonym of all that is base, double-faced and hypocritical. By his own act he plunged into the darkness of eternal death, and sent his name down through the ages, the object of eternal infamy, a beacon and a warning to all. In the bearing of Jesus through this scene we have *patience*. Would it have been surprising if the hypocritical betrayer had felt the power of His anger and been stricken in his sin? But the Saviour bore with the sinner, only saying, "Betrayest thou the Son of man with a kiss?" Show His *gentleness*; when Peter smote one of the mob, his Master rebuked him, and healed the wound, performing a miracle of mercy even in that time of the assaults upon Him. Note His *resignation*: He could have had from the Father twelve legions of angels, if they had been needed, to protect Him from His foes, but His language now was, as just before, "Not My will, but Thine be done;" and over it all we recognize the *majesty* that dwelt in the only begotten of the Father, He who had the power to lay down His life, and the power to take it up again, and in the serene calmness of that time of indignity and wrong we see the glory of the God-man shining forth. Other thoughts will be suggested by the other narratives, but our space forbids us to follow them.

On the second topic we may show that while "it is good to be zealously affected always in a good thing" (Gal. 4: 18), there is a zeal that is "not according to knowledge" (Rom. 10: 2), a zeal that brings in the world, and worldly instead of spiritual weapons into the service of Christ. Show how this mistake has been made again and again in the history of the faith; how men—good men as well as evil men—have taken the sword to defend, as they thought, the cause of Christ, but they have wounded Him in the house of His friends. Then from this narrative it will be seen how sometimes unchristian zeal terminates in unchristian cowardice; he who smote with the sword, the other disciple who was ready to smite, and all who had so lately protested their fidelity, as one man, "forsook Him and fled."

On the third topic we may note how hatred and malice in the very form of justice were manifest in the trial of Jesus. His enemies could not wait until the morning, but convened a meeting of the Sanhedrim at an illegal hour, that they might hurry on His condemnation. Of this meeting *Geikie* says: "It was before a mob of dignities, not a 'court,' that Jesus was brought." This very hatred of theirs brought about what they had not intended—the murder of Jesus on the feast day. Throughout His whole official career the members of the Sanhedrim had been in deadly antagonism to Jesus, as even a cursory reader of the Gospels will see, culminating in the three examinations during the night and next morning, when the determination was evident to kill Jesus, the only thing being to observe some kind of legal form, and trump up some accusation.

On the fourth topic quote Ps. 1, and show what a practical comment this is on that verse. Here was Peter where he ought not to have been, mixed up with the enemies of Jesus, and quite willing to be taken for one of them; he walked "in the counsel of the ungodly;" he stood "in the way of sinners," he sat "in the seat of the scornful," and he reaped the result. Had Peter never mingled as he did with the foes of his Master, he would not have been tempted to deny Him, and would have been saved those bitter tears and that sorrowful remembrance which he would carry with him to the end. Teach your scholars the importance of that petition, "Lead us not into temptation," and point out how sinful it is to offer that prayer, and yet go heedlessly into temptation. None can measure the evil—it is infinite—of sinful company.

Incidental Lessons.—On the first topic—That men may be near to Christ, and yet very far from Him.

That even external fellowship with Jesus may only be a help to our downfall, if we trust in that.

That professions of friendship are not always to be trusted. "Prove all things."

That one in twelve was a traitor; need we wonder at hypocrites to day?

To imitate Jesus.

On the second topic—That there may be a zeal without heart; and a zeal that is not according to knowledge.

That it is good to be zealously affected in a good thing. To be "valiant for the truth" in Christ's own way.

On the fourth topic—That it is dangerous to follow Christ afar off—the further from Him, the greater the danger; by His side alone is safety.

Main Lesson.—The weakness of mere human resolutions and strength—Rom. 7: 15; 11: 20; 12: 16; 1 Cor. 10: 12. Strength for a consistent, persevering life is from God alone—Rom. 14: 4; 1 Cor. 15: 10; 2 Cor. 3: 5; Gal. 1: 11; 1 Pet. 1: 5. Both these truths may be shown in the history of Peter—Mark 14: 29; Luke 22: 31, 32.

THE French Government have decided to light 42 of their most important lighthouses with electricity.

THE Embassy from Madagascar, sent to protest against the French aggressions, arrived at Marseilles last week.

THE British Evangelical Alliance has issued its programme for the next Week of Prayer, beginning January 7, 1882.

THE native Christians in Cairo held a daily prayer-meeting during all the excitement and perils of the late war in Egypt.

THE ex-Empress Eugenie was much offended at the attention paid to Cetewayo, the Zulu king, during his recent visit in England.

THE King of Greece speaks English, French, German, Greek and Danish. Their Grecian Majesties in conversing together use the German language, in speaking with their children they employ English, and they speak Greek to the general household in the various royal residences.

## OUR YOUNG FOLKS.

### GOD EVERYWHERE.

God—that great God who made us,  
And keeps us by His power,  
Whose arms of mercy shade us,  
And guard us every hour;

Who formed each sea and river,  
Each flower, and field, and tree;  
The kind and gracious Giver  
Of every good we see;

That God is near to guide us,  
By day or darksome night;  
And nothing can divide us  
From His all-piercing sight.

Whatever may be near us,  
We have no cause for fear;  
And this one thought may cheer us,  
"My God, my guard, is here!"

### TRUST IN A PROMISE.

A little girl whose mother had always told her the truth, and taught her to trust in her promises, went with her one day to a large town. The child had been used to living in the quiet country, and the noise and bustle of the city were not pleasant to her. A great crowd was gathered to see some show in the street, and Lucy pressed her mother's hand, for she felt afraid.

"Don't be afraid, my child," said her mother. "I won't take you into any danger. Keep hold of my hand, and nothing shall hurt you."

Lucy believed her mother, and was happy.

After awhile it began to rain. The mother looked at her delicate little girl, and said:

"Lucy, dear, I am afraid to take you any farther on account of the rain. I have some business in another part of the town. I must leave you in this store. Don't go away from it, and I will come for you as soon as I get through my errands."

The child looked into her mother's face and said:

"You won't forget me, I know."

Then her mother kissed her, and left her in the care of the storekeeper.

At first she was amused by seeing the gay ribbons measured, and in watching the ladies who came in to do their shopping; but after awhile she grew tired, and wished for her mother to come. Then a little girl older than she came in, and they began to talk together. Lucy told her she was waiting for her mother, who had promised to come for her when she got through her errands.

"Aren't you afraid your mother may forget you?" asked the little girl.

"No; I'm not afraid. I'm sure she won't do that," said Lucy.

"How can you be sure? She may, you know."

"She promised," was the child's reply, "and I never knew my mother to break her promise."

Another hour passed away. How long it seemed to Lucy! The customers had all gone home. The people in the store were putting away their goods. It was growing dark, and the gas lamps were lighted, but still her mother did not come. A lady came into the store whom Lucy knew. She lived near her father's house, and offered to take her home in her carriage.

"No, thank you, ma'am," said Lucy; "mother said she would come for me, and I know she will keep her promise."

At length her mother came. How glad Lucy was to see her! And when they were sitting by the fireside in the evening her mother told her this was just the kind of trust that God wanted His children to exercise. He gives us promises in His Book, and expects us to believe them, just as we believe the promises of our parents and dear friends.

### GUESS.

Papa in the twilight sits  
Nodding, half asleep;  
Through the doorway two bright eyes  
Full of mischief peep.

Two small feet on tiptoes steal  
Softly o'er the floor,  
Forward papa's sleepy head  
Gently nods once more.

Suddenly two small, soft hands  
On his eyelids press,  
And a voice behind him calls—  
"Who am I, now guess?"

### "LEAD US NOT INTO TEMPTATION."

One evening, just after Harry had gone up to his bed-room, his mother was called down stairs on business. There was no time to hear his prayers first, so she told him to stay quietly in the room and amuse himself with his books, while she was gone. After a few minutes Harry got too sleepy to enjoy these, and he thought he would go into the next room, which was his mother's, and look for awhile out of the window at the people who were passing.

On his way he saw one of his mother's bureau drawers open. In one corner of this, lay a package of candy and some other things done up in brown paper. "Oh," thought Harry, "those must be some of Uncle Walter's presents for my birthday. I thought I saw mamma carrying bundles upstairs yesterday, as soon as he came. I guess there will be no harm in my taking just a peep at them as I pass by."

The bundle of candy was open at one end. A red and white stick showed very plainly. Was it birch or peppermint? It could do no harm to look at it, he thought. It looked like birch, but he was not quite sure, so he took it out and just touched it to his tongue. A little crumb came off in his mouth. Of course, he had to eat it. How good it was! Ridley's candy was always so nice.

He was just going to break off a good-sized piece, when he remembered part of his prayer, "And lead us not into temptation, but deliver us from evil."

"The minister said in Sunday school when he was taking about the catechism, yesterday, that that meant the evil one, the devil," said Harry, half aloud. "I guess he put it into my head to take this candy. I won't stay here another minute." And turning his back on the bureau, he ran out of the room as fast as his little feet could carry him.

When mother came up, she heard the whole story; and as Harry said his prayer to "Our Father," she prayed in her heart with him, asking God to keep her little boy from the very beginnings of evil.

Here we will bid good-night to our little Harry for the present. I hope all other Harrys will try to think every night as they kneel down to pray, what this prayer means, and say it with their hearts as well as their lips.

### OUR GREAT EXAMPLE.

Do you really wish to follow the footsteps of the holy child Jesus? Have you asked God to make you more like Him? Are you ready to begin to-day? Then here is a motto for to-day: "Even Christ pleased not Himself." Will you take it, and try to imitate Him? You are sure to have plenty of opportunities of acting upon it, and thus proving not only to others, but to your dear Saviour Himself, that you mean what you say and mean what you pray.

You cannot tell, till you have fairly tried, how happy a little girl can feel who has cheerfully given up to another, for Jesus' sake, something which she would have liked for herself; nor how happy a boy can be when, of his own free will and by God's grace, he has chosen to do what his conscience tells him would please the Lord Jesus, instead of what would have pleased himself.

If you have never tried it yet begin to-day, and you will find it quite a new happiness.

Ah, what would have become of us if Christ had only "pleased Himself," and had stayed in His own glorious home instead of coming down to save us? Think of that when you are tempted to please yourself instead of pleasing Him, and the remembrance that even He pleased not Himself because He so loved you, will help you to try and please Him, and to please others for His sake.

"If washed in Jesus' blood,  
Then bear His likeness too,  
And as you onward press  
Ask, 'What would Jesus do?'"

"Give with a full, free hand—  
God freely gives to you—  
And check each selfish thought  
With 'What would Jesus do?'"

### "WAS IT OUR JESUS?"

A little three-year-old girl stood at the window one Sabbath "watching for papa," who was at church. Soon she spied him coming; as he entered, she said:

"Papa, what did Mr. R— preach about this morning?"

Her father replied, "He preached about Jesus."

"Papa, was it our Jesus?" she asked.

"Yes," said her father, "it was our Jesus."

The eyes brightened at the thought that papa's minister knew her Jesus and spoke about Him to his congregation.

Do you, dear reader, claim this Jesus as yours?

To-morrow may not come at all,  
Or may not come to me;  
Then teach me, Lord that while I live,  
I still may live to Thee.

MORE copies of the Bible were distributed last year in Japan than in all the previous years together.

HE that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.



Words of the Wise.

A CHRISTIAN is like a statue of glass lighted up within—the smallest flaw is apparent.

SOMEBODY else will, if I don't. This is one of the devil's pet proverbs.—Congregationalist.

"WIN, and wear it!" says Latimer, "is inscribed on the crown of glory which fadeth not away."

WOMEN only can make wine-drinking un-fashionable, and heal the nation of its curse.—J. G. Holland.

THE glory of the Bible and of Christianity is, that it lifts man up to the summit of the universe covered with glory.

LET me, dear Lord, alone rejoice In prayer and grateful praise to Thee; Subdue my heart, attune my voice, And mould me for eternity.

'Tis not for a frail child of dust To breathe a wish before Thy throne; In Thee, in Thee alone, I trust, Then let Thy sacred will be done.

THE most vital and essential thing Jesus came to do was to suffer and to expiate our sins by His death. In due time Christ died for the ungodly. Is it spiritually safe, or is it grateful, to subordinate or obscure this great truth?

PRAYER would be a very dangerous instrument for ignorant, selfish, fallible men to wield, if there were not an Infalible One to refuse to grant mistaken requests. Prayer is not conquering God's reluctance, but taking hold of God's willingness.

THE man who has an empty cup may pray, and should pray, that it may be filled; but he that hath a full cup ought to pray that he may hold it firmly. It needs prayer in prosperity, that we may have grace to use it, as truly as it needs prayer in poverty, that we may have grace to bear it.

DR. GLEASON says: "The position of a mother involves the greatest responsibilities and the highest and noblest duties; and if not qualified by thorough physical, mental and moral training and education to discharge these duties properly, hard indeed will be the fate of her unfortunate offspring."

If the Church would have her face shine, she must go up into the mount and be alone with God. If she would have her courts of worship resound with eucharistic praises, she must open her eyes and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus.—Bishop Huntington.

MANY Christians cannot fix the precise date of their conversion. The new life came to them as the dawn comes—darkness slowly giving place to steel gray, and the steel gray to silver, and the silver reddened into ruddy gold, and all so quietly and steadily that we could not fix the precise birth moment of the day.

MANY persons make the mistake of supposing that infidel writings die because they are not widely sold in the form in which first issued. They sow seeds which reappear in new forms of literature from generation to generation. A bad book lives after it is dead; it lives in its progeny.—Sunday School Times.

FORGETFULNESS is one of the broad ways of sin. A ship can be lost by carelessness as well as by design. The evils of life come mainly through inattention. If I mind not, I find not. Souls are lost at no cost. Every man has a weak side; but a wise man knows where it is, and will keep a double guard there.—John Reid.

THE great basis of Christian effort is love to Christ and deep sympathy for those one longs to save. Jesus stands before the ages in the most wonderfully loving attitude to men. As we see Him yearning over the world our hearts also must yearn with His, and our lives like His be poured out for the salvation of our fellows.

"If washed in Jesus' blood, Then bear His likeness too, And as you onward press With 'What would Jesus do?'"

"Give with a full, free hand— God freely gives to you— And check each selfish thought With 'What would Jesus do?'"

—Frances Kidley Habington.

It is wonderful how men change to a changed heart! Being ennobled ourselves we see noble things, and loving find out love. Little touches of courage, of goodness, of love in men, which formerly looking for perfection we passed by, now attract us like flowers beside a dusty highway. We take them as keys to the character, and door after door flies open to us.—Stepford Brooks.

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SAKIA.—In Sakia, on the third Tuesday of December, at three p.m.
HURON.—At Clinton, on Tuesday, Nov. 14th, at ten o'clock a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, 18th December, at half past seven p.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, Nov. 14th, at half past one p.m.
BRUCE.—At Chesley, on Tuesday, December 19th, at two p.m.
GUELPH.—In Chalmers Church, Guelph, on the third Tuesday of November, at ten o'clock a.m.
BARRIE.—At Barrie, on Tuesday 25th November, at eleven o'clock a.m.
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