

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 10.—No. 5.
Whole No. 522.

Toronto, Friday, February 3rd, 1882.

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

JUST RECEIVED.
PELOUBET'S SELECT NOTES
ON THE
International S. S. Lessons for 1882.
Price \$1.25, by mail postpaid.
JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street,
Toronto.

The subscriber also offers for a limited period, pre-paid by mail,
SCHAFF'S BIBLE DICTIONARY
(new edition),
REVISED NEW TESTAMENT
(a good copy),
Biblical Revision, its Necessity and Purpose.
Three books, worth \$4,
FOR \$3 NET CASH WITH ORDER.

JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street,
Toronto.

S. S. LIBRARIES.
Books desiring to replenish their Libraries cannot do better than send to
W. Drysdale & Co.,
322 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have been up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. Special requisites of every description constantly on hand.
W. DRYSDALE & CO.,
322 St. James Street, Montreal

SUTHERLAND'S DOMINION BOOK STORE,
288 Yonge Street, Toronto.
Great bargains in second-hand books. A large assortment of Albums at very low prices. Some good theological libraries wanted, which we will buy or take in exchange. Orders by post promptly attended to. D. SUTHERLAND, 288 Yonge Street, Toronto, Ont.

WM. R. GREGG, ARCHITECT,
VICTORIA CHAMBERS, 9 VICTORIA ST., TORONTO.

WESTMAN & BAKER,
119 Bay Street, Toronto.
MACHINISTS, &C
Manufacturers of the latest
IMPROVED GORDON PRESSES
Printing Presses repaired and adjusted with dispatch.

LONDON AHEAD!
MOREHOUSE'S STOMACH AND LIVER INVIGORATOR
For diseases of Stomach, Liver, Kidneys, Skin, &c. Female Weakness, &c. Cures taken by one plaster. Old Sores and Tumours cured. Action cured in three days.
Address, 205 King St., London, Ont.

THOMAS CREAN,
Merchant and Military Tailor,
Master Tailor to the Q.O. Rifles
95 YONGE STREET, TORONTO.
Price list sent on application.

MOWAT, MACLENNAN & DOWNEY, SOLICITORS, ETC.
Queen City Insurance Buildings, 24 Church Street, Toronto. Oliver Mowat, Q.C., James MacleNNan, Q.C., John Downey, Thomas Langton, Duncan D. Riordan.

ROBINSON & KENT, BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, ETC.
OFFICE:—Victoria Chambers, 9 Victoria Street, Toronto.
J. G. ROBINSON, M.A. HERBERT A. E. KENT.

GEO. ROGERS
Has REMOVED his
Gents' Furnishing Business
From 330 Yonge St., opp. Gould, to
346 YONGE STREET, Cor. Elm Street.

HENRY WALTON, MERCHANT TAILOR,
39 King Street West, Toronto.

DOMESTIC SEWING MACHINE.
A. W. BRAIN, Sole Agent,
7 ADELAIDE STREET EAST, TORONTO.

HANNA BROS.,
428 and 430 YONGE STREET,
Manufacturers of and dealers in all kinds of BOOTS and SHOES. Handmade work a specialty.

WM. H. SPARROW,
Importer and dealer in House Furnishing Goods, dealer and jobber in Illuminating and Lubricating Oils, Lamps, Chandeliers, and all kinds of Kerosene Goods and Veterinary Instruments. Manufacturer of Cabs, Water Filters, Refrigerators, and description of Tin, Sheet Iron, and Copper Work.
Wolverhampton House, No. 87 Yonge St., Toronto.

UNION FIRE INSURANCE COMPANY.
Government Deposit the Largest of any Ontario Company.
HEAD OFFICE, TORONTO.
HON. J. C. AIKINS, PRESIDENT. W. McCORD, JR., MANAGER.
JAMES BRANDON, AGENT.

AWARDS OF 1881 TO McCOLL BROS. & Co. TORONTO, FOR MACHINE OILS:
TWO DIPLOMAS and THREE FIRST PRIZE MEDALS at London, Toronto, and Montreal: GOLD MEDAL, Hamilton, 1880; SILVER MEDAL, Ottawa, 1880.
Send for prices, etc.

GOLD, SILVER, AND STEEL Spectacles and Eye-glasses
fitted with SUPERIOR LENSES, and adapted to all kinds of vision.
C. POTTER, Optician,
31 KING ST. EAST, TORONTO.
Special attention paid to the proper fitting of glasses to the eye.

JOHNSTON & LARMOUR, TAILORS,
No. 2 Rossin Block, Toronto.

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

THE OTTAWA LADIES' COLLEGE AND Conservatory of Music
Will re-open after the holidays on
THURSDAY, JANUARY 5th, 1882.
For Prospectus and further information apply to the Principal,
REV. A. F. KEMP, LL.D.

EYE, EAR, AND THROAT DR. J. N. ANDERSON OF HAMILTON, OCUList AND AURIST.
Cross-eyes straightened. Artificial human eyes supplied.
OFFICE, 34 JAMES STREET NORTH.

MARBLE WORKS. CHARLES WATSON,
MANUFACTURER AND DEALER IN
Marble and Granite Monuments, Headstones, Mantels, Table Tops, etc.
50 ADELAIDE STREET WEST.

SHIRTS. WHITE.
65 King Street West, Toronto
Six for \$6, six for \$7, six for \$9, six for \$10. To order or ready-made.

SKATES. Barney & Berry's ACME
And other SKATES and CUTLINGS.
Machinists' Supplies.
Rodgers' Pocket & Table Cutlery.
AIKENHEAD & CROMBIE.

JOHN B. CARTER,
216 Teranlay Street and 60 Hayer Street Toronto, Ont.,
Dealer in School Supplies, Maps, Globes, Normal School and Teachers' Laboratories.
Send for Circulars and further information.
Awarded Diploma at Toronto and First Prizes at London Exhibition, 1881.

KENT BROS., Watch Manufacturers & Jewelers
THE LARGEST ASSORTMENT OF
Watches, Clocks, Jewellery, Spectacles, and Silverware in Canada.
WHOLESALE AND RETAIL.
Send for price list and catalogue.
Indian Clock, 168 Yonge St., Toronto.

THE STANDARD Life Assurance Company.
ESTABLISHED 1825.
HEAD OFFICES:
Edinburgh, Scotland; and Montreal, Canada.
Total Risks, about \$95,000,000
Accumulated Funds, over \$27,700,000
Annual Income about 4,000,000, or over \$10,000 a day
Claims paid in Canada, over \$3,300,000
Investments in Canada, over \$1,500,000
Total amount paid in Claims during the last eight years over \$15,000,000, or about \$5,000 a day.
Claims settled in Montreal, giving to this Company all the advantages of a local office, with the benefits of an extended business and connection otherwise.
Loans advanced on Mortgage of Policies to the extent of the Office value.
Advances made on Church Property at moderate rates.
MORTON & WRIGHT, W. M. RAMSAY, Agent Toronto District. Manager.
38 Toronto St.

ONTARIO Business College, BELLEVILLE, ONT.
Attendance this year, from all parts of Canada, the United States, and West Indies, is larger than ever before.
Students enter any time.
For circulars, etc., address
ROBINSON & JOHNSON, BELLEVILLE, ONT.

TORONTO is the leading city in Ontario. It has the largest warehouses. It has the largest banks and loan companies. It has the wealthiest merchants and manufacturers. It has the best medical schools. It has the chief school of Law; and The British American Business College is the great School of Commerce. Young Men must go to the great centre of trade to learn how business is done. Students enter the College at any time. Send for circular. Address the Secretary.

GRATEFUL—COMFORTING EPPS'S (BREAKFAST) COCOA
JAMES EPPS AND CO., HOMOEOPATHIC CHEMISTS. LONDON, ENG.

F. T. WORTHY,
15 AGNES STREET (IN REAR).
Contracts made for CARRIAGE SIGN WRITING
and
Ornamental Painting.
Jobbing, Striping, Lettering, etc., promptly
attended to.

CLINTON H. MENEELY BELL
CO., successors to Meneely & Kimberly,
BELL FOUNDERS, TROY, N.Y.,
Manufacture a superior quality of Bells. Special
attention given to CHURCH BELLS.
Catalogue sent free to parties needing same.

FRENCH'S HOTEL
European Plan.
Opposite City Hall, Court House, and
New Post Office.
NEW YORK.
Prices reduced. Rooms, 75 cents and upward
Special arrangements made with excursion parties.

ALEXANDER & STARK,
Members Toronto Stock Exchange—
BUY AND SELL
Stocks, Debentures, Etc.,
ON CASH OR ON MARGIN

Orders promptly attended to.
20 Adelaide Street East, Toronto.

EARLE'S HOTEL,
one of the best hotels in NEW YORK for the
ling public. Elegant in appointments, centrally
located, and most economical in prices.
Canal and Centre Sts., near Broadway.
NEW YORK.
Room and Board \$2.50 per day, and at the same rate
for parts of a day.



ST. JACOBS OIL
TRADE MARK
18
52
**THE GREAT
GERMAN REMEDY
FOR
RHEUMATISM,**
*Neuralgia, Sciatica, Lumbago,
Backache, Soreness of the Chest,
Gout, Quinsy, Sore Throat, Swell-
ings and Sprains, Burns and
Scalds, General Bodily
Pains,*
**Tooth, Ear and Headache, Frosted
Feet and Ears, and all other
Pains and Aches.**
No Preparation on earth equals St. Jacobs Oil
as a safe, sure, simple and cheap External
Remedy. A trial entails but the comparatively
trifling outlay of 50 Cents, and every one suffering
with pain can have cheap and positive proof of its
claims.
Directions in Eleven Languages.
**SOLD BY ALL DRUGGISTS AND DEALERS
IN MEDICINE.**
A. VOGELER & CO.,
Baltimore, Md., U. S. A.

Scientific and Useful,
Two Leipsic chemists have devised a pro-
cess for obtaining sugar in a permanently
liquid form. This result is said to be effected
by adding to a purified sugar solution a small
quantity of citric acid, which combines with
the sugar and deprives it of its tendency to
crystallize.
DELICIOUS BISCUIT.—Half cup butter,
half cup lard, two tablespoonfuls white su-
gar; put into three teacups of new milk and
let it scald, and add a cup of yeast or a yeast-
cake, sponge over night, and in the morning
put in half teaspoonful soda. Mix soft and
let them rise.
LEMON BUTTER FOR TARTS.—Lemon but-
ter is excellent for tarts. It is made as fol-
lows: One pound of pulverized white sugar,
whites of six eggs, and yolks of two, three
lemons, including grated rind and juice.
Cook twenty minutes over a slow fire, stirring
all the while.
GRIDDLE CAKES.—Griddle cakes can be
made by grating three pints of corn and add-
ing a couple spoonfuls of sour cream, a tea-
cupful of sweet milk, half a teaspoonful each
of soda and salt, and two well-beaten eggs.
If too thin to fry nicely, add a spoonful or
two of flour.
HONEY CAKES.—Three and one-half
pounds of flour, one and one-half pounds of
honey, one-half pound of sugar, half a nut-
meg, one tablespoonful of soda; roll thin
and cut in small cakes; bake in a quick oven,
cover tight and let stand till moist. They
will keep a long time. Soft ginger cake can
be made with honey instead of molasses, ex-
cept that you use some more honey and
leave out the eggs.
POTATO SOUP.—Put into a saucepan two
ounces of bacon chopped, six onions peeled
and chopped, one saltspoonful of pepper,
one tablespoonful of salt, four quarts of hot
water, and boil for fifteen minutes; mea-
sure time peel and slice one quart of potatoes, add
them to the first mentioned ingredients, and
boil for three-quarters of an hour longer, or
until the potatoes are boiled to a pulp; sea-
son palatably, and serve hot.
CHICKEN PUDDING.—Cut up the chicken
and stew until tender. Then take them from
the gravy, and spread on a flat dish to cool,
having first well seasoned them with butter,
pepper and salt. Make a batter of one quart
of milk, three cups of flour, three tablespoo-
nfuls melted butter, one-half teaspoon of soda,
one teaspoonful of cream tartar, a little salt.
Butter a pudding dish and put a layer of the
chicken at the bottom and then a cupful of
the batter over it. Proceed till the dish is
full. The batter must form the crust. Bake
an hour, and serve, thickened gravy in a
gravy boat.
SALT FOR SOME THROAT DISEASES.
In these days, when diseases of the throat
are so universally prevalent, and in so many
cases fatal, we feel it our duty to say a word
in behalf of a most effectual, if not positive
cure for sore throat. For years past, indeed
we may say during the whole of a life of
more than forty years, we have been subjected
to sore throat, and more particularly to a dry,
hacking cough, which is not only distressing
to myself, but to our friends and those with
whom we are brought into contact. Last
fall we were induced to try what virtue there
is in common salt. We commenced by us-
ing it three times a day—morning, noon,
and night. We dissolved a large tablespoo-
nful of pure salt in about half a small tumbler-
ful of water. With this we gargled the
throat most thoroughly just before meal-time.
The result has been that during the entire
winter we were not only free from cough
and colds, but the dry, hacking cough has
entirely disappeared. We attribute these sa-
tisfactory results solely to the use of the
gargle, and most cordially recommend a trial
of it to those who are subject to diseases of
the throat. Many persons who have never
tried the salt gargle have the impression it is
unpleasant. Such is not the case. On the
contrary, it is pleasant, and after a few days
use no person who loves a nice, clean mouth,
and a first-rate sharpener of the appetite, will
abandon it.

SONGS, One Cent Each

- | | | |
|---------------------------------------|---------------------------------------|---|
| 1 Baby Mine. | 121 Kiss Me, Kiss Your Darling. | 229 Love Among the Roses. |
| 2 The Old Cabin Home. | 122 A Flower from Mother's Grave. | 230 Old Arm Chair (as sung by Barry.) |
| 3 The Little Ones at Home. | 123 The Old Log Cabin on the Hill. | 231 The Sailor's Grave. (In the Garden) |
| 4 See That My Grave's Kept Green. | 124 Coming Thro' the Rye. | 232 Farmer's Daughter; or Chickens |
| 5 Grandfather's Clock. | 125 Must We, Then, Meet as Strangers | 233 Oh! Dem Golden Slippers. |
| 6 Where Was Moses when the Light | 126 The Kiss Behind the Door. | 234 Poor, but a Gentleman Still. |
| 7 Sweet By and By. [Went Out. | 127 I'll Remember You, Love, in My | 235 Nobody's Darling but Mine. |
| 8 Whoa, Emma. [Maggie. | 128 You May Look, but Musn't Touch. | 236 Put My Little Shoes Away. |
| 9 When You and I were Young | 129 There's Always a Seat in the Par- | 237 Darling Nellie Gray. |
| 10 When I Saw Sweet Nellie Home. | 130 lor for You. | 238 Little Bopun Jug. |
| 11 Take this Letter to My Mother. | 131 I've no Mother Now, I'm Weeping | 239 Ben Bol. |
| 12 A Model Love Letter.—comic | 132 Massa's In de Cold, Cold Ground. | 240 Good-Bye Sweetheart. |
| 13 Wife's Commandments.—comic | 133 Say a Kind Word When You Can. | 241 Sadie Ray. |
| 14 Husband's Commandments. | 134 I Cannot Sing the Old Songs. | 242 Tim Finnegan's Wake. |
| 15 The Old Log Cabin in the Lane. | 135 Nora O'Neal. | 243 The Cat My Father Wore. |
| 16 Marching Through Georgia. | 136 Waiting, My Darling, for Thee. | 244 Only Ben Down to the Club. |
| 17 Widow in the Cottage by the Sea. | 137 Jennie the Flower of Kildare. | 245 Kiss Me Again. |
| 18 The Minstrel Boy. | 138 I'm Lonely Since My Mother Died | 246 The Vacant Chair. |
| 19 Take Back the Heart. | 139 Tenting on the Old Camp Ground. | 247 The Sweet Sunny South. |
| 20 The Faded Coat of Mine. [Night. | 140 Don't You Go, Tommy, Don't Go. | 248 Come Home Father. |
| 21 My Old Kentucky Home, Good | 141 Willie, We have Missed You. | 249 Little Maggie May. |
| 22 I'll be all Smiles to Night, Love. | 142 Over the Hills to the Poor House. | 250 Molly Bawn. |
| 23 Listen to the Mocking Bird. | 143 Don't be Angry with Me, Darling. | 251 Sally in Our Alley. |
| 24 Her Bright Smile Haunts Me Still | 144 Excitation of the Fan. | 252 Poor Old Ned. |
| 25 Sunday Night When the Parlor's | 145 Did She Leave Him? [Other. | 253 Man in the Moon is Looking. |
| 26 The Gipsy's Warning. [Full. | 146 Then Hark ye to Love An- | 254 Broken Down. |
| 27 The But a Little Faded Flower | 147 There's No Like a Mother. | 255 My Little One's Waiting for Me. |
| 28 The Girl I Left Behind Me. | 148 You're False, but I'll Forgive. | 256 I'll Go Back to my Old Love Again. |
| 29 Little Buttercup. | 149 Whisper Softly, Mother's Dying. | 257 The Butcher Boy. |
| 30 Carry Me Back to Old Virginia | 150 Will you Love Me, When I'm Old. | 258 Use O'wine Back to Dixie. |
| 31 The Old Man's Drunk Again. | 151 Annie Marie. | 259 Where's My Boy To-Night. |
| 32 I Am Waiting, Easy Dear. | 152 Sherman's March to the Sea. | 260 The Five Cent Slave. |
| 33 Take Me Back to Home & Mother | 153 Come, Birdie, Come. | 261 Lingor, Not Darling. |
| 34 Come, Sit by My Side, Darling. | | 262 Dancing in the Sunlight. |
- We will send by mail, post-paid, any ten of these songs for 10 cents; any twenty-five songs for 15 cents; any
fifty for 25 cents. Or we will send all the above one hundred songs, post-paid for 40 cents. Remember, we will
not send less than ten songs. Order songs by NUMBERS only. Send one or three cent postage stamps. Valuable
Catalogue Free. Mention this paper. **WORLD MANUF'G CO., 122 Nassau Street, New York.**

More than One Million Copies Sold!
EVERYBODY WANTS IT. EVERYBODY NEEDS IT.
25th Edition. (New.) Revised and Enlarged.

**OR SELF-PRESERVATION. A GREAT MEDICAL TREA-
TISE ON MANHOOD; THE CAUSE AND CURE OF EX-
HAUSTED VITALITY, NERVOUS AND PHYSICAL DEBILITY,
ALSO ON THE UNTOLD MISERIES arising from the
EXCESSES OF MATURE YEARS. 300 PAGES, ROYAL 8VO.
The very finest steel engravings. 125 invaluable Pre-
scriptions for all acute and chronic diseases.**

KNOW THYSELF. Bound in beautiful French Muslin, embossed, full
gilt. Price only \$1.25 by mail. (New edition.)
ILLUSTRATED SAMPLE 6 CENTS. SEND NOW.

The Science of Life, or Self-Preservation, is the most extraordinary work on Physiology ever published.
There is nothing whatever that the married or single of either sex either require or wish to know, but
what is fully explained. In short, the book is invaluable to all who wish for good health.—*Toronto Globe.*
The book for young and middle-aged men to read just now is the Science of Life, or Self-Preservation. It
is worth many times its weight in gold.—*Medical Times.*
The author of the Science of Life is a noble benefactor. He reaches the very roots and vitals of disease,
and is enabled to apply thorough remedies. The book already is read upon both continents by millions.—
London Lancet.
The Gold and Jewelled Medal awarded the author of the Science of Life was fairly won and worthily be-
stowed.—*Massachusetts Ploughman.*
Thousands of extracts similar to the above could be taken from the leading journals—literary, political,
religious and scientific—throughout the land.
The book is guaranteed to be a better medical work, in every sense, than can be obtained elsewhere for
double the price, or the money will be refunded in every instance.
Thousands of Copies are sent by mail, securely sealed and post-paid, to all parts of the world
every month, upon receipt of price, \$1.25.
Address **PEABODY MEDICAL INSTITUTE, OR W. H. PARKER, M.D.,**
4 Bulfinch St., Boston, Mass.
N.B.—The author may be consulted on all diseases requiring skill and experience.

AT THE WINTER SALE,
Previous to Stock-taking,
**ALL GOODS ARE TO BE CLEARED OFF AT BIG
REDUCTIONS.**

Mantles, Millinery, Dress Goods, Blankets,
Mantle Cloths, Carpets,
and other goods Retailing at the Wholesale
Prices.
SAVING OF 10 to 15 PER CENT.

R. WALKER & SONS, THE GOLDEN LION.

AGENTS WANTED of the Best and Fas-est
Selling Pictorial Books and Bibles. Prices re-
duced 33 per cent. National Pub. Co., Phila., Pa.

W. WHARIN & CO.,
Established 1854.
Watches,
Clocks,
JEWELRY,
And Silverware.

Every description of English, Swiss, and Ameri-
can Watches and Clocks cleaned, repaired and regu-
lated.
Jewelry and Silverware manufactured, and repairs
neatly executed.
47 King Street West, Toronto.

**ESTERBROOK STEEL
PENS**

Leading Numbers: 14, 048, 130, 323, 161.
For Sale by all Stationers
THE ESTERBROOK STEEL PEN CO.,
Works, Camden, N. J. 26 John Street, New York.

WOLTZ BROS. & CO.,
Watches, Diamonds,
Fine Jewellery
Electro-Plate and Sterling Silver Ware
29 King St. East, Toronto.

NEW YORK POST OFFICE.
Wm. H. Wareing, Esq., Asst. General
Supt. Third Division Mailing and Distribu-
ing Dept., New York Post Office, in writing
concerning St. Jacobs Oil, says: "The re-
ports from the several superintendents and
clerks who have used the Oil agree in prin-
ciple it highly. It has been found efficacious
in cuts, burns, soreness and stiffness of the
joints and muscles, and affords a ready relief
for rheumatic complaints." Hon. T. J.
James, now Postmaster-General of the U. S.,
concurred in the foregoing.

Seeds We have advantages as Seedsmen of which we wish to tell the public. Thirty years experience as **PRACTICAL
MARKET GARDENERS AND FLORISTS,** give us such knowledge as to enable us to judge not only what are
the best kinds for Fruit, Flower or Vegetable crops, whether for Private or Commercial Gardening, but also to thor-
oughly test the quality of all Seeds and Plants. Our Greenhouses and Frames in Jersey City, are the largest in
America, covering upwards of four acres, solid in glass, employing an average of seventy men throughout the year.

PETER HENDERSON & CO. Plants
35 Cortlandt Street, New York.

We send our Illustrated Catalogue of
"Everything for the Garden,"
on application **FREE.**

THE CANADA PRESBYTERIAN.

VOL. 10

TORONTO, FRIDAY, FEBRUARY 3rd, 1882.

No. 5.

NOTES OF THE WEEK.

THE Lord Mayor of London called a public meeting relative to the persecution of the Jews in Russia, and the "Journal de St. Petersburg" is much excited thereat.

At a recent meeting of the Glasgow Presbytery of the Free Church of Scotland, it was resolved to ask the General Assembly to grant congregations the liberty of employing instrumental music in public worship at their discretion.

ENOCH PRATT, of Baltimore, proposes to establish and endow a "free circulating library for the benefit of the whole city" (Baltimore) at a cost of over one million of dollars, provided the city will grant and create an annuity of \$50,000 per annum forever, for the support and maintenance of the library and its branches.

GOVERNOR ST. JOHN, of Kansas, in a recent speech, said: "We have raised the black flag on the whiskey traffic, and propose neither to give nor ask quarter." The Governor is thoroughly in earnest as to the execution of the law against the whiskey traffic, and the majority of the people in Kansas are with him.

THE wonderfully beneficent operation of "filling a man's mouth with an empty spoon" has been once more successfully performed. The new city council of Dublin, elected largely under rowdy and Romanist auspices, has conferred the freedom of that city on the Land League leader now languishing in the bondage of Kilmainham gaol.

THE Western people are taking hold of the temperance reform with a will. The success of Kansas has set the people of adjoining States to thinking, and Nebraska is tightening the reins upon the sellers of liquors. It is reported that a large number of grog-shops have been closed in Arkansas, and that the reform steadily advances in other States.

THE Czar of Russia has given his consent to convert seventeen imperial palaces into institutions of learning. These palaces will, of course, be used for higher schools, while nothing is done for the improvement of popular education. Russia has a school population of 15,000,000, and the number of children in primary schools is a little over one million.

GOVERNOR SHERMAN, of Iowa, in his inaugural address, earnestly recommended the Legislature to concur in submitting to the people a constitutional amendment prohibiting the manufacture or sale of intoxicating liquors within the state. The Governor claims that the people have the right to have this question presented to them for a direct expression of their views.

THE Gaelic-speaking students attending the Montreal Presbyterian College now enjoy the rare advantage of a course of lectures on the language and literature of the Scottish Highlands. The lecturer is the Rev. Neil MacNish, B.D., LL.D., of Cornwall. The second lecture of the course was delivered on the 20th ult., the subject being "The Proverbs and Legendary Part of Gaelic Literature."

MR. SPURGEON had a bazaar at the Tabernacle, in the first week of the year, to raise money for one of his Orphanages. In noticing it, the Belfast "Witness" says: "Some people object to such methods of raising money for religious purposes, but the strong common sense of the great preacher keeps him from making such a mistake. He recognizes the giving of work as well as the giving of money for God's service."

AN order has been issued in India that in future all Protestant (Established Church of Scotland or Church of England) and Roman Catholic Churches which have been built by Government, "or which have

been built by private individuals wholly at their cost or with the aid of Government," shall, if they have been made over to Government, be repaired and maintained in proper order at the cost of the State and be treated as State property.

THE allowance to the Educational Department of Japan for the current school-year is only 614,601 yen (one yen about \$1), against 1,181,100 yen last year, a reduction of 266,499 yen, or nearly twenty-five per cent. It is right to observe, however, that the estimates of every department have been largely cut down, and that much of the decrease under the head of education may be attributed to the substitution of native teachers for highly paid foreign professors.

THE State of New York expended \$9,675,992 last year upon her public schools—a larger amount than any other State. Illinois follows her on the list, with \$6,735,478; then comes Pennsylvania, with \$7,046,116. The smallest sum expended (\$7,056) was that provided by Wyoming. New York has 386,225 illiterates, out of a population of 5,082,871; and Massachusetts 168,615, out of a population of 1,783,085. Georgia is the State suffering most from illiteracy. It has a population of 1,542,180, and of this number 967,099 persons either cannot read or cannot write.

"WE are very glad," says the New York "Independent," "to see in a Southern Presbyterian paper, 'The Christian Observer,' a vigorous argument by the Rev. J. B. Carne, on Mr. Park's case, showing with great force that a coloured minister must have equal rights with a white one, even to voting in a presbytery. Says Mr. Carne: 'I defy the world to show me where Jesus or the Apostles ever knew the difference between Greek and Jew, Barbarian, Scythian, bond or free. There were no distinctions in church membership, nor yet in the right to rule.' That is edifying language to be addressed to Southern Presbyterians. There has been progress since 1860."

THE "Presbyterian Journal" says: "One of our most finished Biblical scholars pronounces Prof. Green's reply to Robertson Smith 'the greatest effort of Dr. Green's life; the best work he has ever done.'" The "National Baptist" says: "We remember when Colenso sent forth his crudities some eighteen years ago, how Prof. W. H. Green, of Princeton, showed up his folly, and so we anticipated a radical exposure when the same person took Prof. Smith in hand; and we have not been disappointed. He has turned our indignation against Prof. Smith into pity. His blows are heavy, for the whole Scriptural argument is on his side; and he leaves Prof. Smith like a knight unhorsed and wounded." And the New York "Observer" awards great credit to Prof. Green, as well as to Prof. Watts, of Belfast, for "demolishing" Robertson Smith's book.

THE General Assembly of the Cumberland Presbyterian Church last May appointed two committees to revise the Confession of Faith and Form of Government. The first committee, whose work was to be revised by a second committee, consisted of three members—Ministers S. G. Burney and A. Templeton, and Elder John Frizell. The second committee was composed of five members, four ministers and one elder. The chairman was the Rev. C. H. Bell. These committees have met and done their work, and the revised symbols, together with a report to the General Assembly, are published. The next General Assembly will consider the revision, and, if it is deemed satisfactory, it will be submitted to the Presbyteries for their views. If a majority of them sanction it, and the General Assembly again approve it, the revised Confession of Faith and Form of Government will go into effect. The Cumberland Confession, which is a revision of that of Westminster, was adopted in 1813, and further changed in 1829. It embraces the thirty-three chapters of the Westminster symbol in the same order, but with omissions, alterations, and explanations. The committees, in

their joint report, give the reasons for revision, and explain the changes decided upon. The first committee held sessions lasting a week, in November, in Lebanon, Tenn., completing its work on the 24th. The second committee met on the 25th and adjourned one week later. The discussions of both committees were harmonious, and their conclusions were adopted with unanimity. They say they have not changed a single fundamental doctrine. They attempted to "draw with precision the boundaries between your theological scheme and those of other Churches, and then to allow the utmost liberty of opinion within those bounds." They believe that "every intelligent Cumberland Presbyterian" can subscribe to the revised Confession. The reasons for revision have to do with obscure expressions, discrepancy of doctrinal statements, length and style, arrangement, etc.

IN the course of an address delivered in Zion Presbyterian Church, Brantford, on the evening of the 23rd ult., Rev. James Robertson, Superintendent of Missions for the North-West, stated that he had travelled by buggy and cutter over 2,000 miles in visiting the different settlements, and yet, although preaching twice and often three times a day, never missed an appointment. This was, he thought, a sufficient reply to such as complained of the roads in the North-West, or abused its stormy weather. He found settlers west as far as Fort Ellice in the north, and west of Turtle Mountain in the south. In other words, Manitoba was settled for about 300 miles from east to west, and 100 or 120 from north to south. The audience, he thought, would have a little better idea of the area when he stated that between Lake Huron and Toronto, and between Lake Erie and the Georgian Bay, there was an area of about 22,500 square miles, or 14,500,000 acres, while there was already occupied, more or less sparsely, in Manitoba, about 20,000,000 acres. The large bulk of this area was good land. There was a good deal of low land, but it could easily be drained, and much of the sandy land would afford excellent pasture for sheep. This, however, was only the beginning of the North-West. At Touchwood Hills were found 8,000,000 acres of arable land. At Qu'Appelle was some of the best land in the whole country, if surveyors could be relied on. Prince Albert, Edmonton, the Ben and Peace Rivers, were referred to also as very fertile. The soil, the reverend gentleman characterized as a rich alluvial deposit, and he thought no soil could excel that of the North-West in fertility. The layer of black mould was from two and a half to four and a half feet deep at the Red River, but diminished in depth as one went further west. In the west, too, it was much more mixed with loam, but the poorest of it that he saw under cultivation was much more fertile than the Brantford Plains. Except that of Shoal Lake, he saw but little alkali land. A little manuring and judicious tillage, he thought, would cure the alkali districts. He found the people contented wherever they had taken up land, everyone thinking that his own district was the best in the country. The seasons were next touched upon. Winter set in, he said, about the 10th of November, and continued till about the beginning or towards the middle of April. He gave a flat denial to the statements made regarding the extreme severity of the climate. He had lived in the North-West for eight years, and thought that he knew the severity and felt the cold as well as a stranger. Take the winter all in all, he would as soon live in Manitoba as in Ontario. The reverend gentleman next dwelt on the disadvantages of the country, touching on many of them; referred to the Syndicate; indicated who should go to the North-West, urging strongly that our healthy, marriageable daughters should go and be companions for the enterprising young men of the country. Education and churches, speculation and mining, all came in for a word, and the rev. gentleman, after making out fully that the land was a good one and a fair, urged in an earnest appeal that all efforts should be put forth to provide the people of the North-West with the gospel.

OUR CONTRIBUTORS.

RECOLLECTIONS OF STUDENT LIFE IN EDINBURGH.—I.

BY REV. A. B. BAIRD, EDMONTON, N.-W. T.

MR. EDITOR,—I write in compliance with your request, and for the purpose of giving some more complete and systematic information to many of my fellow-students who have some thought of adding a year in one of the Universities of the Old World to their course in this country. My first letter will be devoted to that Modern Athens—Edinburgh—which, with its picturesque situation, its interesting historical associations, its literary society, its noble old University, and not least its three Presbyterian colleges, is quite a paradise for the student. These colleges are situated not far from one another, so that it is possible for the inquirer who is in quest of light from all sources to attend lectures in all three at consecutive hours. Frequently I was a little late, but the professors are not unsusceptible to the flattery which a voluntary attendance on their classes implies, and they look very leniently on such an interruption.

MY STUDIES

during the past session embraced the following courses of lectures, and looking back over it with my present knowledge I do not think I could have done more wisely. At ten o'clock in the morning I attended the class of Prof. Charteris, and at eleven that of Prof. Flint, both in the Theological faculty of the University; at twelve I hurried off to hear Dr. A. B. Davidson, in the New College; and at one there was a sharp run up over the Castle Hill and down the Terrace to be in time for Dr. John Ker in the U. P. Hall. This was succeeded by dinner in the U. P. Hall at two o'clock, and the afternoon was taken up with long walks with fellow-students, with wandering about among the book-stores, or with inspecting the curiosities of the Old Town. The Royal Scottish Academy of Fine Arts opened its annual exhibition in February, and for a while two or three afternoons a week were spent there, until, with the assistance of an artist friend, I became somewhat familiar with the styles of the different Scottish painters. Indeed, if I were obliged to give up all I learnt in the afternoons it would leave a greater blank, I think, than if I forgot all that the mornings brought me. But it is about the work of the mornings that I wish to write now.

PROF. CHARTERIS,

who is Dean of the Faculty of Theology in the University, holds the professorship of Biblical Antiquities. Two days in the week were devoted to the Exegesis of the Greek Testament, and the work of those days was always a treat. Two days were devoted to the study of the Canon, the basis of our work being the Professor's own recently published work on that subject. The book consists mainly of a collection of the statements of early writers in regard to the gathering together of the books of the New Testament; and although it was somewhat wearisome work picking out the grains of wheat from the bushels of chaff in these old Fathers, yet it has given me a grasp on the subject of the Canon such as I never would have had if I had contented myself with more superficial works where the extracts were already translated. Prominence was given in this class to essays and shorter papers by the students on subjects connected with the work of the class. These papers were voluntary, and were usually short enough to permit their being read and discussed in the class on the day of the week which was set apart for that purpose; and the papers being on subjects which, from their importance and their difficulty, were living questions among the students, these discussions were looked forward to and participated in with keenest interest by members of the class. Prof. Charteris is a man whose attainments in Biblical science entitle his teachings to the highest respect, and whose devotedness and kindly considerateness won for him, especially among those who knew him best, the heartiest admiration and deepest regard.

PROFESSOR FLINT'S CLASS

in Systematic Theology was one that I enjoyed very much, and his popularity was attested by the fact that the class was attended by nearly every foreign Theological student in Edinburgh, the main exceptions being a few of the Continental students who

were not very familiar with English, and who complained that Prof. Flint was more difficult to follow than any other of the professors—a circumstance which was owing, I suppose, to the fact that his lectures were altogether read, and so lacked the simple short sentences which usually go with a spoken style. He looks upon Theology from an intellectual, and often indeed from a somewhat metaphysical, point of view; he possesses a logical cast of mind, is a clear and original thinker, and his lectures are marked by a thoroughly Evangelical tone. Again and again the class was provoked into applause by some eloquent defence or the exposure of some popular fallacy. His sentences had not the clear-cut, transparent style that made Dr. Davidson's exposition such a treat, but with Prof. Flint it was rather like a torrent of lava at white heat, which bore down every opposing obstacle. His sentences came tumbling on, treading on each other's heels, piling on the top of one another, and making a cumulative argument that was altogether irresistible in its force. And yet his style had nothing turgid in it; no one could charge it with lack of clearness, but force was never sacrificed to perspicuity. In

DR. DAVIDSON'S CLASS

three days in the week were devoted to reading from Isaiah and the minor prophets, the other days being occupied with a series of lectures on Prophecy and the Prophets, amply illustrated by extracts from the passages we had been reading. In this course we discussed such subjects as the prophetic state, style, theology, etc., and it was in these lectures most of all that his marvellous familiarity with the letter and the spirit of the Old Testament had full scope. Dr. Davidson is a man who commands the highest admiration of his students. His style is clear, careful and elegant. He reads his lectures in a low tone, scarcely lifting his eyes from the paper; and when the students show by whispered signals across the room, or by more open demonstrations, that they regard any of his statements as bearing on the present state of things in the Free Church, he blushes like a girl. But that low-pitched, modest voice is capable of a good deal of intensity, and I have seen him reading on in that quiet, rapid way of his while the class sat with intent eyes and glowing faces waiting till the end of the paragraph gave them an opportunity to burst into enthusiastic applause.

CHURCH BUILDING FUND FOR MANITOBA.

All who are interested in the growth of Presbyterianism in the North-West will be glad to learn that a Church and Manse Building Fund has been initiated, and that already a number of our wealthier members in Winnipeg have subscribed some \$24,000, which will in all likelihood be increased in that city to at least \$30,000. Mr. Robertson, the superintendent of Missions, in his appeals to the churches for aid to the regular Home Mission Fund, will also be glad to receive contributions in aid of the Church and Manse Building Fund. It is very desirable that the Fund should be not less than \$100,000, in order to serve efficiently the end intended by its promoters. The following are the interim rules provided for its management, until such time as the necessary legislation can be secured from Parliament and the General Assembly:

1. The Fund shall be called the Church and Manse Building Fund of the Presbyterian Church in Canada for Manitoba and the North-West.
2. The subscriptions in aid of the Fund may be paid in six semi-annual instalments, dating from the 1st of January, 1882.
3. Bequests may be made to this Fund, and contributions received from any one who wishes to aid in this enterprise.
4. All moneys received for the purposes of this Fund shall be invested by the Board hereinafter provided for, due regard being had to the security of the capital.
5. The interest accruing from time to time from the capital invested shall be at the disposal of the Board, and is to be applied to aid congregations in erecting places of worship or manses, but no donations shall be made from the capital for this purpose, except with the special permission and at the request of the donor.
6. The Board entrusted with the management of this Fund shall be composed of seven members, to be appointed as follows:
 - (1) The Presbytery of Manitoba shall appoint three of its members to be members of the Board.
 - (2) The Presbytery shall appoint three of the subscribers to this Fund, residing in the Province of Manitoba or North-West Territory, to be members of the Board.

(3) The Superintendent of Presbyterian Missions shall *ex-officio* be a member of the Board.

7. Of the members of the Board first elected one of each of the two classes named shall hold office for one year, one of each class for two years and one for three years, but except for the first election all members shall be elected for three years.

8. One of each of the classes named shall retire annually, and the Presbytery shall appoint others in their place. Vacancies through death or removal may be filled up at any time by the Presbytery, but such appointments shall be for the unexpired part of the term of those in whose stead such members are appointed.

9. All applications for aid shall be made to this Board through the Presbytery, and before being considered by the Board must be recommended by the Presbytery; but the Board is to be sole judge as to the merits of the application and the amount of aid to be granted; provided that the amount so paid shall in no case, except in very special circumstances, exceed one-fifth of the total cost of building, and shall only be payable when the building can be used for service.

10. The Board shall adopt rules for its own procedure, and such shall be in accordance with legislation to be sought at the next meeting of Parliament, and this Fund, and the laws of the Presbyterian Church in Canada.

11. As soon as the Presbytery of Manitoba is divided, and a Synod elected, the appointment of members of the Board shall be vested in the Synod, and due regard shall be had by the Synod to the proper representation of Presbyteries on the Board.

12. It shall be competent for the Board, with the approval of the Presbytery, to make changes in these regulations, but such shall not extend to the alienation of the capital entrusted to the Board.

The names of the subscribers already secured are as follows: A. W. Ross, \$1,800; D. McArthur, \$1,000; Conklin & Fortune, \$1,500; M. A. McLean, \$1,000; A. D. Macnab & Bro., \$1,000; A. G. B. Bannatyne, \$1,000; G. Blanchard, \$1,000; G. D. McVicar, \$1,000; Alex. Haggart, \$600; D. H. McMillan, \$600; J. M. McDonnell, \$600; T. A. Garland (Portage la Prairie), \$500; Turner, Mackeand & Co., \$600; P. A. McDonald, \$400; A. M. Sutherland, \$400; Samuel Polson (Kildonan), \$500; W. J. Ptolemy, \$450; Joseph Wolf, \$450; Arch. McNee, \$500; Jno. McDonald, \$500; Jno. McKechnie, \$300; W. W. McMullan, \$300; A. J. Smith, \$300; Stulker & Hutchins, \$300; H. G. McMicken, \$333.33; A. McMicken, \$333.33; G. McMicken, \$333.33; J. F. Blanchard, \$300; Donald Sutherland, \$300; A. J. McColl, \$300; R. Adamson, \$300; Wm. Gordon, \$300; Daniel McArthur, \$300; R. D. Bathgate, \$300; R. D. Paterson, \$250; Geo. W. Stewart, \$200; H. Bose, \$200; R. A. Wilson, \$200; Jas. Gillespie, \$200; Wm. Bathgate, \$200; W. F. Luxton, \$200; Alex. Taylor, \$200; Donald Morrison, \$150; J. B. More, \$150; H. M. Drummond, \$150; A. Friend, \$150; Wm. Brydon, \$150; Wm. Scott, \$150; T. Hendry, \$150; Geo. M. Wilson, \$150; George Reid, \$150; Mrs. Linklater, \$100; A. C. McMicken, \$100; A. Friend, \$100; W. A. Smith, \$100; R. E. Vidal, \$100; G. R. Cromer, \$100; Geo. A. Bayne, \$100; Jno. Fraser, \$60; John McCulloch, \$60; Wm. Hunter, \$60; W. H. Hughes, \$60; Robert Burns, \$60; J. A. Rome, \$60; A. Calder, \$60; Wm. Skead, \$60; L. D. McPherson, \$24; G. Clarke, \$5; — Flett, \$10; Rev. James Robertson, \$300; Robert Sutherland, \$15.

Those of our readers who may not have the opportunity of meeting with Mr. Robertson during his present visit to Ontario and Quebec, are requested to remit their subscriptions to him by letter; or they may be sent to Dr. Reid or Dr. Cochrane, by either of whom they will be received and acknowledged.

W. C.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

At the ordinary monthly meeting of this society, held in the College on the 18th ult., an exceedingly interesting report was heard from Mr. W. Flemming, the missionary sent to labour amongst the lumbermen in the camps near Gravenhurst during the holidays. Doubtless the readers of THE PRESBYTERIAN would like to know something about the nature of that work. I give extracts from the report in the writer's own words. He says:

"The work to which you sent me has been very encouraging in spite of the toil and physical exhaustion accompanying it. The men in the camps are said to be rough, ignorant and rude, and there are those who think work among them hopeless, but such is far from the opinion of your missionary. What is true that there are many men in these shanties who are grossly wicked, it is also true that there are many moral as well as Christian men among them. As a whole, the men are kind-hearted."

and good-natured, and are always ready to help others, even if by so doing they incur for themselves trouble and toil. During the month I was privileged to be among them, no one ever showed me the least disrespect or spoke to me uncivilly. Freely they gave me of the best food their stores afforded; cheerfully they would accompany me and set me on the right track for my boarding-house or the camp I sought. I received only kindness, courtesy and help from them, and I shall not soon forget how very pleasant it was to be treated so well by those from whom many said I might expect only insult and abuse.

The mild weather and want of snow during the first weeks of my stay made travel very difficult in a country such as Muskoka, where there are few roads, and where fewer of these are graded. Necessarily there are roads into all the camps, but a missionary cannot always keep to these; he must travel through the forest, sometimes finding a path, at other times guided by a blaze, and often finding his way without any mark at all. To reach his destination he may have to traverse a rocky section of the country, and he finds himself climbing up one side of a ridge almost on hands and knees, getting down the other side as best he can; crossing narrow gullies or beaver meadows (this winter covered with water), and beginning the ascent of other rocks beyond.

To give a summary of what was accomplished, I might state that during the month I visited twelve camps, finding, on an average, forty men in each; thus nearly five hundred men were reached. I was not able to give regular service to all. In some of the shanties all I could do was to read a few verses, speak a few words, pray with those I could meet at a dinner hour, and distribute tracts. Owing to their situation, it was impossible to reach them at night. I gave my attention chiefly to eight shanties, preaching in six of them, and holding fortnightly services in a place convenient to the other two, and to about a dozen Presbyterian families settled in that neighbourhood. Besides visiting these twelve camps and all the Presbyterian families in the section, I preached twenty-two times in the month and distributed nearly 1,000 tracts.

The men did more than thank the Society for its interest in their behalf. I may mention that Mr. Cameron, foreman in Bartholomew's Camp, and his men, without being asked, subscribed \$12, and smaller sums were obtained from the other places visited.

I would urge upon the Society, and, if I might be so bold, through it upon the whole Church, the importance of this work. The Rev. Mr. Dawson said in his letter to the Society that there are 5,000 men engaged in lumbering in Muskoka, and I do not think he has over-estimated the number.

I had the great privilege of telling to four or five hundred of them the story of redeeming love, and as I looked upon them listening eagerly to the truth, I thought, 'What a shame it is that in this Christian Canada of ours five thousand men should be, for at least six months of the year, without the means of grace.' These men belong to many nations, and are representatives of many different creeds, but they are willing and anxious to hear of Jesus. All of them listen respectfully, and many of them eagerly, to the story of the Cross. They work hard, they are tired at nights and on the Sabbaths; yet I did not see one sleeping or inattentive man in any of our meetings.

Among these lumbermen are persons who have been accustomed to attend divine service when at home, but who, by reason of distance and other disadvantages, cannot now meet for public worship. There are also men in these camps who spend the winter in the shanty, and the summer driving the logs down the lakes and rivers to the mills. They never get to church. Is there no way of reaching them? Money is needed, but how much? Just enough to keep the body and soul of the missionary together. Will not this be forthcoming? or must matters go on thus year after year? If so, there will be the blood of souls on many garments.

The work among them is hard—harder than many of us can stand. It is no easy matter to walk twelve miles in one day on Muskoka roads, while sinking over the ankles in icy water and snow, and to preach three times, as well as to sing with the men; but there are missionaries who are able and willing to do it for a season—not for money, but because the love of

Christ constraineth them. Cannot they be supported? Surely it needs but to be mentioned to the Christian men of Canada. Surely those who can will come to the help of our Mission Boards and Societies.

One thing more: I scattered about 1,000 tracts among the men, but I would like to take them nearer the fountain-head, I would like to send the Bible among them. It would be well if a Bible could be placed in each camp. Many of the men are thinking seriously about religious matters, and if a Bible were at hand many would doubtless read it.

In accordance with the suggestion contained in Mr. Fleming's report, he was instructed to procure a dozen Bibles from the Depository and send them, in the name of the Society, to the different camps.

A letter was read from the Rev. Mr. Wilkie, of Ludore, giving an account of his work, and stating some of the difficulties he has to contend with. After hearing this intelligence, the Society adopted a recommendation that each of its missionaries be furnished with blank books, in which appropriate headings are made, in order that a permanent history of each field may be kept, and that those who succeed may be assisted in their work.

JAN. A. HAMILTON, Corresponding Secretary.

PASSING AWAY.

WRITTEN BY A YOUNG MINISTER OF DENVER, SCOTLAND, WHEN ON HIS DEPARTURE.

Sadly the winds are moaning, wailing;
Calling over the sea;
Asketh my spirit, weak and failing,
Are they making their mean for me?

The children are digging graves in the sand,
Along the shore of the sea;
Little heed they or understand;
Are they digging a grave for me?

'Twixt heaven and earth an angel steth,
Wide-winged over the sea;
And my trembling heart within me crieth,
Brings he a message for me?

Homeward the laden ships are hastening,
Hasting over the sea;
Afar the sheen of their white sail casting
Is there a haven for me?

Heavily gathers the black storm cloud,
Lowering over the sea;
And winds are shrieking in mast and shroud;
It is night, dark night, with me.

There is life after death, and peace out of pain,
Calm after storm on the sea;
Clear is the shining after the rain;
The morning breaks for me.

NEW YEAR AT METIS, QUEBEC.

But few were at the annual Thanksgiving Meeting in the manse on Monday, January 2nd, owing to the day being very stormy. A second meeting was, therefore, held on that day week, which was largely attended, as the weather was very pleasant. To have more space for other matters, we shall merely say that the exercises were of the same nature as on former occasions. This year the pastor gave a short account of the life of Knox, and a collection in aid of the Mission at Formosa was taken up. As usual, an exhibition was held in connection with the Thanksgiving meeting. A short account of it may be interesting to the readers of THE PRESBYTERIAN. One of the chief features of this year's were copies by the pastor of thirteen of the most important pictorial decorations at the Presbyterian Council of 1830. They were as follows. (1) A Covenanters' flag, consisting of a St. Andrew's cross of white, with a scarlet tassel in the centre, and quarterings alternately of scarlet and blue, bearing the words "Covenant," "For Religion," "Kingdom," "Crown." (2) A Covenanters' flag, consisting of a St. Andrew's cross of scarlet, and quarterings all of blue, bearing the words "Covenant," "Kirk," "Christ," "Kingdom." (3) The device of the Waldensian Church a candlestick holding a lighted candle, on a field of black, above which is an arch of seven stars, and the motto *Lux lucet in tenebris*—"The light shineth in darkness." (4) The device of the Scotch Presbyterian Church—the burning bush, with the motto, *Non tamen consumetur*—"Yet it was not consumed." (5) The device of the Evangelical Reformed Church of Bohemia a communion cup with a palm branch at its foot, standing on a Bible, and the motto, *Veritas omnia vincit*—"Truth conquers all things." (6) A favourite device of the Bo-

hemians—a rock exposed to a fierce storm—forked lightning is leaping from the black clouds, and a dove is flying for refuge to the rock—an allusion to Psalm x. 1. "Fly as a bird to your mountain." The motto is, *Huc ab hoste tua pectus*—"Hither safe from the enemy pursuing thee." (7) The device of the Irish Presbyterian Church—the burning bush, and the motto, *Ardens sed virrens*—"Burning, but green." (8) The device of the Reformed Church of France—the burning bush, with the word "Jehovah" in Hebrew letters in the centre, and above it the motto, *Flayror non consumor*—"I am burning, but not being consumed." (9) A copy of a seal commemorative of the Synod of Dort—a rock, on the top of which is a temple. Above the latter is a dark cloud, in which is the word "Jehovah" in Hebrew letters. From behind this cloud a bright light is streaming down. The whole is surrounded by clouds, in which are seen the heads of four cherubim blowing on the rock. The motto is *Frunt ut mons Sion*—"They shall be as Mount Sion"—an allusion to Psalm cxv. 1. (10) The arms of "The Good Regent Murray." (11) The Arms of the city of Derry, in Ireland. In the centre of the shield are represented a tower and a skeleton, emblematic of the famous siege and the famine during it. The motto is, *Vita, Veritas, Victoria*—"Life, Truth, Victory." (12) Calvin's device—a hand holding a heart, with the motto, *Cor meum tibi offero*, *Demine*—"My heart I offer to Thee, O Lord;" and *Prompte et sincere*—"Promptly and sincerely." (13) The device of the Reformed Church of Geneva. A shield—one half gold, the other scarlet—a silver eagle on the gold part, a gold key on the scarlet. Beneath the shield is a wreath of olive and oak leaves. Above the shield is the sun, in which are the letters, "I. H. S."—*Jesus hominum salvator*—"Jesus the Saviour of men." Motto, *Post tenebras lux*—"After darkness, light."

The following mottoes were displayed. (1) *Eendracht maakt Macht* (Dutch)—"Union is strength." (2) *Nisi Dominus frustra*—"Unless the Lord, in vain"—one of the mottoes of William the Silent. (3) *The truth I speak, impugn it whose list*—the saying of Knox on a certain memorable occasion. A copy of the flag of the Duke of Savoy's Vaudois Regiment was also exhibited. This was several blue stars on a white field, with the motto, *Patientia laesa fit furor*—"Patience wounded, fury is produced," or, in the language of Holy Writ, "Oppression makes wise men mad."

In the centre of the parlour was an imitation statue of Knox, copied by the pastor from a photograph of the model of the statue which is to be set up in Edinburgh in honour of the great Scottish Reformer. Two life-size portraits in oil by the pastor were exhibited—one of Knox for the Presbyterian College, Montreal, the other of the Marquis of Argyll, beheaded May 27, 1661. The latter is for Queen's College, and is copied from a photograph presented to the pastor by His Excellency the Governor General. The photograph itself was exhibited, and, of course, was viewed with considerable interest. So also were photographs of Dr. McKay, of Formosa, and Mrs. McKay the latter in Chinese dress. A portrait of Garfield had a broad black border. Above it was hung a green wreath, inside of which were the Stars and Stripes. On one side was the Union Jack, and on the other the Royal Standard. The rest of the sights must, however, be passed over. The exhibition lasted nearly a fortnight. Among those who visited it were several of our French Canadian Roman Catholic neighbours. One of these was the priest of the parish, who called while making his *tournee* (pastoral rounds). I. F.

DORIE VS THE TEMPORALITIES BOARD.

MR. EDITOR,—The final issue of the above suit is a fresh illustration of "the glorious uncertainty of the law." Perhaps you will permit me, as a member of the committee charged with the duty of procuring the legislation necessary for bringing the property of the Presbyterian Church of Canada in connection with the Church of Scotland into the United Church, to state a few facts bearing upon the case. The roll of the Synod in connection with the Church of Scotland embraced 116 ministers in charges at the date of the Union. All of these entered the Presbyterian Church in Canada by regular constitutional ecclesiastical action, except nine—that is, one in thirteen stayed out. When the Act which has just been declared uncon-

stitutional was passing through the Quebec Legislature, it was strenuously opposed by this handful of the minority, shewing that at that time they, in common with everyone else, thought that the Local Legislature was the proper authority to make any change in the Act of Incorporation in question. After the Quebec Act was obtained, the minority petitioned the Governor-General in Council to disallow it, on the ground that it was *ultra vires*; but the law officer of the Crown in Canada maintained its constitutionality, and so it has remained on the Statute Book until now. The intention of the Synod was to obtain a general confirming Act from the Federal Parliament, and the Committee on Legislation were instructed to procure such a measure. But after notice of application had been published in the official *Gazette*, and the preliminary steps had been taken to frame a Bill with this view, it was found, on conferring with the head of the Government of the day and other Parliamentary authorities, that, assuming that the Quebec Acts were constitutional, of which they seem to have entertained no doubt, such an Act as we were asking for it would be incompetent for the Dominion Parliament to pass. That is to say, co-ordinate jurisdiction could not be possessed by the Local and Federal Legislatures. It must belong to one exclusive of the other. The Committee were also assured by the eminent legal authorities in both provinces, whom they consulted, that everything was safe. It will, therefore, be seen that up till now the weight of legal opinion upheld the constitutionality of the Act, and no blame attaches to the Committee, or to the Church for which they acted, if the result has proved disappointing. And, no doubt, had the necessary legislation been procured at Ottawa, it would equally have been attacked by the minority. The first serious doubt cast upon the constitutionality of the Act was in the Court of Appeal in the Province of Quebec.

The exact status of the case now cannot be known until the full text of the judgment of the Privy Council arrives. It seems to be conceded, however, on all hands, that Mr. Dobie has failed in the most essential contention of his suit—the ministers of the Presbyterian Church of Canada in connection with the Church of Scotland who entered the Union, whom he asked the Court to declare to have forfeited their share in the fund, are upheld in their rights. This seems to imply that in the opinion of their Lordships of the Privy Council those 107 ministers did not cease to be ministers of the Presbyterian Church of Canada in connection with the Church of Scotland by entering the United Church, in such a sense as was contemplated in the fundamental terms on which the original Commutation Fund was constituted, which says: "It shall be considered a fundamental principle that all persons who have a claim to such benefits shall be ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, and that they shall cease to have any claim on, or be entitled to any share of, said Commutation Fund whenever they shall cease to be ministers in connection with the said Church." If, then, the Fund is to be held to be the property of those who were receiving allowances from it prior to the Union, the numbers are eighty-five in the Union and eight out of it; and it is to be presumed that, *quoad hoc*, the ministers in the Union, and those out of it, revert to the position occupied by them respectively on the 15th June, 1875. Not that the integrity of the Union will in any way be affected. It has been a splendid success, probably beyond the expectation of its most ardent promoters, as witness the grand advances the United Church has made in all kinds of work proper to a Church, the vigorous prosecution of all departments of mission work, home and foreign, and the furtherance of collegiate education. What action is to be taken by parties interested can be determined only when full particulars of the final judgment are received.

ROBERT CAMPBELL.

Montreal, January 23rd, 1882.

THE pastor of a church in West Winsted, Conn., has resorted to the expedient of boarding up the back seats of his chapel, in order to secure a more compact and social prayer-meeting.

CHICAGO Presbytery, at its last meeting, adopted resolutions looking to the immediate inauguration of an efficient city and suburban missionary work, under the immediate supervision of Presbytery, and sustained by special contributions and collections.

PASTOR AND PEOPLE.

LOYALTY TO ONE'S CHURCH.

It is the Christian's duty to confess Christ before the world, and unite himself to the people of God. But to do this, he will have to join some Church. No one can witness a good confession while roaming about the world independently, a sort of spiritual Ishmaelite, out of association with all other believers. He will be compelled to work through some one of the existing organizations. All effective work for Christ implies organization. It is necessary to support the ministry of the Word at home, and to send it to heathen lands. Personal effort will do something within the sphere of one's own immediate life, but beyond this narrow circle it cannot go. To reach beyond, we must work in combination with others. And in Christian work, this combination is found within some one denomination.

There are some so broad in their Christian fellowship, and so very diffusive in their love, that they cannot be satisfied in any denomination. They belong to the Church universal. But for the most part, it would take a chemical analysis to discover any considerable influence or power exerted upon the world by such wandering disciples.

As the Church is the organ of the Christian religion, it is the evident duty of every Christian to support it in all its interests. But as it is manifestly impossible to support the universal Church except through some one of its branches, if he fulfils this duty he will do it through some existing denomination. So far as these are loyal and true to Christ, they represent His cause and do His work. In sustaining their interests and work—unless they are in a state of partial or total apostasy—one is really sustaining the interests of the Redeemer's kingdom.

It is therefore the duty of every Christian, when he has found a place in the Church, to do all he can, in the congregation where his lot is cast, to promote its prosperity and preserve it from a decline. It is a grievous wrong done to the cause of Christ when any member of the Church takes a course calculated to impair its effectiveness or depress its interests.

There are those who think it a mark of liberality to leave their own Church and go roaming about among other churches. Instead of sustaining their own services, they are always visiting their neighbours. These are they who are always ready to run after "some new thing." They love *all* the brethren—one Church as much as another—and so they go about, here and there; and while they do little elsewhere, they leave their own Church to discouragement and decline.

And there are others who are always agitating for "union meetings." They not only wish to have the services of their own Church dismissed on the slightest occasion, but they would arrange for a permanent suspension of a portion of their own services, in order to go into these union services. It is hard for some to see that this giving up a portion of the services and scattering the congregation is really cultivating the habit of roaming. It is training up a generation of ecclesiastical tramps. People brought up in this way will never be strongly attached anywhere, and can never be depended upon to sustain the services of any Church. Besides this, regular services, regularly maintained, with the habit of regular attendance upon the part of the people, is the only true way to sustain the interests of a Church. This is the way for Christians to work effectively for Christ. Every member should contribute his influence and help. He may love the brethren of other names, and long for the time when "they all may be one," and yet love his own Church and work for its interests. It is quite possible to be entirely free from a narrow, sectarian bigotry, and at the same time be perfectly loyal to the Church of one's own choice, and zealous in promoting its welfare.—*N. Y. Observer.*

"THAT GLOOMY BOOK."

These words, applied to Bunyan's "Pilgrim's Progress" by a recent journalist, at first awakened only surprise, then led on to more serious thought. We do not remember to have ever seen this most popular of Christian classics thus characterized before. Indeed, if this be true, and the best-known book after the Bible is really a "gloomy book," are we, then, to con-

clude that the excess of gloom is the element which confers immortality upon literature? Tragedy ought, then, to be more popular than comedy, which happens not to be true.

Here is a book which easily flows into tongues strange to English speech, which is actually translated, perhaps, more frequently than any other book after the Bible, which "finds" all classes and conditions of men, and all about equally well, which is especially attractive to children, and a fascinating companion in the nursery, and yet is a gloomy book! Can this be so? How, then, account for this popularity with the "common people" and with children? We should say, in the absence of proof to the contrary, that for a book to be prevailingly gloomy is to seal its doom; and as for the nursery, it will never be welcomed, and if it gets in, it must go out and stay out. We suspect there is some mistake in this characterization, and that the readers of Bunyan in the four quarters of the earth will dissent from it.

And yet every page is not cheerful; much less is it hilarious. Neither is every page of the Bible, nor every day of any human life. Is the Bible also a gloomy book? Is a wholesome life a gloomy life, because often serious, sometimes almost tragic? We dissent from such a conclusion. We suspect the source of such a criticism of an unwillingness to face life as it is. We have here a visionary that will never take rank with the grand old dreamer of Bedford gaol. If a life tends always towards the pit, though illumined here and there with a flash of light, it is gloomy enough. If the Bible had such a drift in it from beginning to end, if the "Progress" was only, or on the whole, pervaded with a pessimistic despair of good, we do not believe anything could save them from universal neglect. Not so. The true life, the Bible, and Bunyan are pervaded by hope, and, through whatever shadows they lead, it is unto the mount and city of God, which is full of light and full of joy. They do not make the shadows nor create the gloom, but bid men hope in spite of them, and point the true way out.

Bunyan touches a responsive chord in the hearts of men who are not content to stay in the gloom, who see no way of dodging evil, and do not despair of fighting their way out of it, with Christ as their leader. They find in Bunyan's "Pilgrim" a more or less faithful portraiture of themselves; at all events, they have enough in common to make them kin.

We object to this characterization, because, for the same reason, the Psalms of David, the fifty-third chapter of Isaiah, the Bible as a book, Christ's life, the life of the earnest Christian, and, indeed, Church history, written true to its spirit, lie open to the same charge. A page does not make a book, nor a mood a life. We cannot get rid of the serious aspects of human life; nor to be true need it always be jubilant—certainly not light and trifling. It must needs be hopeful and the outcome serene. Bunyan is all that. No, not "a gloomy book." The vote of the world is against you.—*Rev. H. C. Hady, D.D.*

THE TEARS OF AFFLICTION.

The tears of affliction flow in the palace and the cot. They glisten alike on the blooming cheek of youth and on the one wrinkled by age. They are the sacred offering of a mother's love for her child, and of a child for its mother. They fall for vacant chairs by the hearthstone, and for vacant places in the heart. They flow at sight of death's dark doings, and misfortune's wrecks, and accident's disasters. They bedew the ground stained with the blood of the slaughtered, or forming the mound-marked resting place of the dead. The very air waves with their bitter requiem, and the wafting of the zephyrs brings their sad bedewment. Dewdrops fall in the night, and so of tears. In the season of darkness, when shadows, and clouds, and doubt, and sorrow have brought their dark night, then they fall. But the rising sun that chases away the darkness turns the dewdrops to jewels, and makes brilliant those "tears of the sky." "So weeping may endure for a night, but joy cometh in the morning," and that joy makes the tears jewelled tokens of God's blessed sunlight. Yes, in the darkness, God is there, and lo! all those tears, and sorrows, and trials are not too many for Him to count, not too much for Him to bottle; nay, wonderful and elaborate as is all their secret and revealed history, it is not too much for Him to recall. Jesus wept. Well may that verse be the shortest in the

Bible. It contains enough for a volume. Mother, is your boy dead? In your tears remember the gate of Nain. Sister, is your brother dead? Remember the well to Bethany and the grave of Lazarus. Friend, is thy friend dead? Remember the rolled-away stone from the new sepulchre of Joseph. God counts, Lot's, remembers the tears of sorrow.

TOILING IN ROWING.

It was the Sea of Galilee and it was after midnight. The disciples were without their Master, and the wind was contrary. The waves threatened their boat, and they seemed to ply their oars in vain. He had parted from them the evening before, and gone up to a mountain for retirement and prayer. He had sent away an admiring crowd of people, always restive under the Roman yoke, and now ready to raise their cry to him, "Hail, King." The disciples themselves, perhaps, would have joined in the cry. He sent the people to their homes, and the disciples He "constrained" to get into the boat and to go to the other side. But it looked as if they would never reach the other side. They seemed to row in vain. But they kept up the "toiling in rowing." It was right for them to be there, for did not He constrain them to embark? Has He forgotten them? No, He saw them toiling and rowing, and in due time and in His own way He came to cheer them, lay the wind, end their toil, and bring them safely to land.

Let us learn the lesson. There are enterprises in which He has constrained us to embark. But the wind is contrary; the progress is slow; the labour is severe, and He seems to take no notice. It only seems. He is on high, ever living to make intercession, as perhaps He was then doing for a people who wanted a carnal kingdom, and not spiritual freedom. But He sees His disciples toiling in rowing. He will come by-and-by, and over the waves and through the darkness will be heard the voice, "It is I, be not afraid."

Teachers at home of self-willed children, in Sabbath schools of thoughtless pupils, with some opposition and little visible success, hold on to your work. Ministers with thinly-attended meetings, and missionary collections so small that it seems hardly worth while to make them, hold on to your efforts. Christians, fired with a true and enlightened patriotism, and indignant at the licensed enemies of all good, at tolerated polygamy, and oppressed Indians, do not abate your efforts one particle. He sees you "toiling in rowing." He constrained you to set out. He will come to you in due time.

Perhaps you need the lessons to be learned in the darkness and among the waves. The disciples had been in a storm before, and Christ with them, so that they had to awaken Him and be secure against harm. Now they advance a step. They are to trust and hope, and row and feel secure, even though He is not seen in the boat. They must do without Him by-and-by, and "endure as seeing Him who is invisible." So he taught them. So he would have you learn. Keep your places; disregard the wind and the waves; heed not the slow progress and the darkness. He sees you toiling in rowing.—*Rev. John Hall, D.D., N.Y. Christian Weekly.*

PRAYER is the outlet of the saints' sorrows and the inlet of their support.—*Flavel.*

CONVICTION, were it ever so excellent, is worthless till it converts itself into conduct.—*Carlyle.*

THOSE are the best Christians who are more careful to reform themselves than to censure others.—*Fuller.*

THE worst days of darkness through which I have ever passed have been greatly alleviated by throwing myself with all my energy into some work relating to others.

To familiarize; to endear the thought of God, without degrading the conception; to bring Him within the sphere of human affections, without impairing His majesty, is the triumph of the Bible.—*Henry Rogers.*

LORD BACON, towards the latter end of his life, said that a little smattering of philosophy would lead a man to atheism; but that a thorough knowledge of it would lead a man back again to a first cause, and that the first principle of right reason is religion. "After all my studies and inquiries," he seriously professes, "I dare not die with any other thoughts than those taught by the Christian's faith."

GOSPEL WORK.

SINGING THE GOSPEL.

An invaluable adjunct to the preaching of the Gospel has been found in the "Singing of the Gospel." The success of Mr. Sankey in this line came upon the Church like a revelation, and has given a great impulse to sacred song—the greatest probably since the days of Luther. But it cannot be too earnestly emphasized that it is not merely or mainly *good singing* that is wanted, but *divine truth* clearly, effectively and believingly presented, in humble dependence upon God's Spirit. This is the secret of success in many a vocalist less gifted and less famous than Sankey. It may encourage such to mention two cases coming under the observation of the writer in Canada.

In the course of a revival at Galt, a lady who had come from a distance to find the light, suddenly received a great joy during the singing of the 132nd hymn in our new collection—"God loved the world of sinners lost."

The earnest evangelist, the late Mr. McGregor, of Uptergrove, told the writer how one of his flock, a woman whom he had often sought to bring to peace, awakened to its meaning as one day, after another failure, he sat singing to her children, "In the cross, in the cross, be my glory ever," etc. a well-known hymn not in our collection.

Mr. Moody related the following recently in Edinburgh, respecting the hymn commencing "Come! come! come!" "I remember when this hymn first came out. I was preaching in Baltimore for seven or eight months, and one time we had a meeting of men. There was a man whose friends had been trying to get him to the meetings, and he finally consented to come if they would not ask him to come again. When he arrived the house was full, and they were singing, "Come! come! come!" and he said he never heard such nonsense. He thought they must be off their heads, so many people singing "Come! come! come." He went home, and could not get the words out of his mind, "Come! come! come." He stepped out into a public house, and thought that he would drink it down, but it would not stop ringing in his ears. He went into another public-house, but still the words kept coming up, "Come! come! come!" He went home again and got to bed; he tried to sleep; but the words would be whispering "Come! come! come." He came again to the meeting, and heard me give out the hymn. He got a little hymn-book, and found it out, and read it over, and said, "This is all nonsense. Why should this be a trouble?" and he put it into the fire. But he could not burn that little word "Come!" out of his memory. He cursed the meeting, me, the singers, and everything else. He did not get any sleep the next night; but, although he had sworn the first night that he would not come again, and his friends were discouraged and disheartened because he would not, still he came again. It is not a bad sign when a man wakes up mad; the most difficult people to do anything with are the drowsy ones, when you cannot wake them up. He was very angry, and swore against the preacher, the singing, and everything else. The next night I had given out again, and they were singing "Come! come! come!" He said, "There is that cursed hymn again," and he wished that No. 88 was blotted out. When we had got through, I asked those who were anxious to rise, and eighty-eight stood up, and he said he had a good mind to rise, just to make the eighty-ninth! He was at last converted, and was known as the "Eighty-ninth man." I hope that some one will be converted to-night by singing this hymn. There is enough truth in it to draw every one of us. If you cannot sing it, say it, open your lips, and the chorus will sing itself."

A MAN who died a few weeks ago at Cork is reported to have been the richest man in Ireland. He was a distiller.

A LAW has been passed in China exempting all converts to Christianity from the religious taxes for the support of idol-worship.

A CORRESPONDENT of the New York "Observer" says: "I have found that those who have a pride in making their religion very broad, generally get it amazingly thin."

THE Rev. C. Chiniquy is in New York, assisting the Rev. P. A. Séguin, pastor of the French Baptist Mission, in a series of meetings for the benefit of the large French population of that city.

MISSION NOTES.

THE estimated value of the lands, buildings, chapels, printing-presses, etc., held by the American Presbyterian Board of Foreign Missions for the use of its Missions is \$777,000.

SOME one has strikingly depicted the lot of women in India: "Unwelcomed at birth, untaught in childhood, enslaved when married, accursed as widows, unlamented when they die."

REPORTS come from Barmah that after five years labour of the native Karen missionaries among the Kakyens, a peculiarly hardened race, six of that people and one Shan give evidence of conversion.

THE "Missionary Review" says that Canon Farrar is the son of a missionary to Western India, and was born on the banks of the Godavery, near Nassick. His father did excellent service in Bible translation.

NATIVE Christian ladies in Calcutta conducted a periodical called "Christo-Mobila," which is printed in Bengal, and is a remarkable proof of the power of the Gospel to elevate the mind and heart of the women of India.

WHAT nobler tribute could be paid to the memory of any man than the following, which is inscribed on the tomb-stone of Thomas Williams, missionary to the Island of Raratonga, in the South Pacific: "When he came, there were no Christians; when he went away, there were no heathen."

A YALE student, who was to be a Foreign Missionary, was rather jeeringly asked by a classmate six years ago for "the first bushel of idols" he should persuade the heathen to give up. He went to Japan, and has already collected and sent home barrels full, which were furnished for the purpose by converts.

MISS EMILY MURRAY writes in regard to the interesting work at Figueras, Spain: "During the last few months a Provident Society has been formed in this small Roman Catholic town, and the rule on entering is that the members neither go to confession nor take the communion in the Roman Catholic Church. Eighty persons have already joined."

THE building of a church in Turkey requires a special firman from the Sultan, and this is attended with much trouble and expense, and often with years of delay. As the chapels are used for schools as well as for worship, they have been built mostly under the name of schools, but a recent decision of the Government declares that even these must have a special order from Constantinople.

INTELLIGENCE has been received of the death of Mr. Adam McCall, the leader of the Livingstone Inland Mission. About two years ago Mr. McCall left England, with several fellow-labourers, to establish mission stations on the river Congo. Three stations had been set on foot when Mr. McCall was overtaken with illness. He set out for England, but had to halt at Madeira, where he breathed his last.

A FEW months ago a mob attacked the premises belonging to the American Presbyterian Mission at Trianfu, in the Province of Shantung, China. The mob was greatly excited, and, led by prominent persons, threatened to destroy the property purchased by Rev. Mr. McIlvane, and to prevent, if possible, the location of the Mission on any main street or convenient quarter of the city. The missionaries stood their ground with the authorities, demanded protection, and secured it, the house being occupied by soldiers. The people then endeavoured to purchase the property. Finally an arrangement was made by which the premises were to be exchanged for a site equally good, and quiet was restored.

A MISSIONARY, writing from Mexico to the "Christian Weekly," says: "I am more and more impressed with the honour that has been put by God upon printed truth in the work thus far done in Mexico, and never was the demand greater for its multiplication than now. God has joined together for the uplifting of Mexico the consecrated press and the pulpit. The crowds that stand in front of the Bible Depository, reading the open volumes in the windows, and sometimes asking that the leaves may be turned so that they may read farther; this, together with the gratitude shewn by the people on the street and in the parks, and by the hack drivers when I have given them tracts, is all in the same direction with the past of our work. It shews that the real pioneer agency for Mexico is the truth on paper."

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
OFFICE—NO. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

NOW READY.

THE INTERNATIONAL

Scheme of S. S. Lessons for 1882.

Specially prepared for Presbyterian schools.

60 cents per 100 copies. Mailed free on receipt of price.

C. BLACKETT ROBINSON,
Publisher.

5 Jordan street, Toronto.



TORONTO, FRIDAY, FEBRUARY 3, 1882.

A LETTER from the Rev. D. D. McLeod, on the Supplementing and Sustentation Schemes, one from the Rev. G. Bruce on the Gospel by Mark, one from the Rev. John Laing on Romish Ordination, and another on the same subject from "X," along with other important matters, are unavoidably held over for a week.

OUR neighbours of the Canada Methodist Church naturally feel a good deal of interest in the late decision of the Temporalities suit. When the Union between the bodies which now form that Church was consummated some years ago, the Acts necessary to ratify the Union and carry the property into the United Church were passed, as ours were, by the Local Legislatures. Until the full text of the decision comes from England it is impossible to say what effect, if any, it may have upon the Union legislation of our neighbours; but as matters now stand, it seems likely that the recent decision must affect them as well as the Presbyterians. If the legislation is invalid simply because the churches are in different Provinces, then their position is no better than ours, the only difference being that our Methodist friends get their decision for nothing, while we fear some Presbyterians will have to pay dearly for finding out that the Local Legislatures had no power to pass these bills.

IN the daily newspapers that enter thousands of homes in Canada there is a daily record of crimes of all kinds—robberies, assaults, thefts, burglaries, murders, and crimes of every description. These are for the most part described with great vividness and minuteness of detail. The particulars of two horrible murders were served up nearly every day last week. Constant mental contact with these ghastly crimes is terribly degrading. Familiarity with vice on the written page blunts the moral sense. The reports of certain kinds of suits that come before our courts are moral poison in the family. There is no use in telling people not to read that kind of newspaper literature. Read it they will. Nor is there any use in remonstrating with newspaper conductors. The demand begets the supply. There is a remedy, and that is to keep our homes well supplied with good religious newspapers. If certain journals believe it to be part of their vocation to tell all the evil that is going on in the world, the antidote is to read journals which tell us of all the good things that are being done in the world. There is no other remedy that we know of. The head of a family cannot prepare an expurgated edition of his daily paper for his family every morning. The antidote for the record of the evil is the record of the good.

THE Rev. Mr. A. is inducted as pastor of a congregation in a growing, thriving town. New people are continually moving into the place, and business is very prosperous. Mr. A.'s church grows rapidly. His membership increases, and so do their contributions to the Schemes of the Church. A certain proportion of the people who move into the town belong to his denomination, and go to his church as a matter of course. The congregation grows, but does not grow

any faster in proportion than the community. Mr. A.'s classmate is settled over a small congregation in a small, worn-out, "finished" old town in an old part of the country. There is no business life, no enterprise, no progress, and the population is decreasing. All the energetic, enterprising young men are going West. Mr. B. works hard and preaches well, but he cannot make a congregation grow in the face of a decreasing population. His best people move away, and he cannot help it. Funds are scarce, and it is difficult to do much for the Schemes of the Church. In five years Mr. A. is pronounced a great success, because his cause grew in a population that went up a hundred per cent., and Mr. B. is voted a failure because his cause didn't grow with equal rapidity in a population that decreased in numbers, enterprise and wealth. And, tell it not in Gath, some of Mr. B.'s brother ministers are too often the first to examine the minutes and say "failure!"

"I DON'T like our minister!" That settles the matter. If you don't like the minister, you have no duties to perform. Not liking the minister absolves you from all responsibility. If you are an elder, you may sulk, or resign, or "object," or do nothing. The fact that you "don't like the minister" releases you from your ordination vows. If you are a trustee, you need not take any further interest in the financial affairs of the congregation. The fact that the people entrusted you with certain duties, which you engaged to perform, is neither here nor there if you "don't like the minister." If you are a Sabbath school teacher, you need pay no further attention to your class. A teacher that "doesn't like the minister" is freed from all responsibility. Of course you needn't pay anything if "you don't like the minister." Certainly not. The easiest of all ways to get rid of supporting the Church and its ordinances is simply to say, "I don't like the minister." You need not go to communion. "This do in remembrance of Me" is not binding on a man who "doesn't like the minister." Of course you need not go to the prayer meeting. Why should a man pray if "he doesn't like the minister?" Perhaps it would be presumption to ask why you "don't like the minister." At an early day we may mention a number of reasons why some people "don't like the minister." Some of these reasons are good, no doubt, but many are the reverse. Neither the good nor the bad absolve a hearer from his duty.

CHURCH SOIREES, ETC.

WE have lately received some very strong remonstrances against our allowing any account of church festivals, bazaars, etc., to find a place in the columns of THE PRESBYTERIAN. Indeed, things have gone so far that in a few cases, at any rate, the formidable ultimatum has been reached, and "stop my paper" has been the result of our refusing to shut down on Church socials in all their forms and phases. Now, we are inclined to think that this is rather hard upon congregations, as well as upon ourselves. Perhaps it is our misfortune, but we have never seen anything very objectionable in the accounts we have published of such social gatherings; and while we are by no means friendly to anything like foolish levity in connection with any Church proceedings, yet we are convinced that there is something wrong when nothing is done to cultivate the social side of our natures in connection with our ecclesiastical gatherings. We know of no class of the community who have a better right to be cheerful than Christians, and we know of none who are bound, by the very nature of that which they profess to believe and hold, to cultivate a friendly interest in each other, and to shew this in every possible way.

It is said that these soirees, bazaars, etc., are made mere appliances for raising money for Church purposes, and that the whole is unworthy of the Christian name and profession. Well, this all depends. There are soirees and soirees. We have not a word to say in defence of such as exhibit a good deal of what might be styled mere horse-play. Nor could we defend either ministers or members who on such occasions stood up merely to tickle the ears of the groundlings by telling funny, foolish stories for the purpose of a laugh. But then, we more than question if such a character can justly be attributed to the great majority of Church socials, while we are not aware that most of soiree orators are there merely to make sport. We cannot see that it is a sin *per se* to laugh even

at a Church social, or for a minister at such a meeting to say something which may provoke a smile. We no doubt at once acknowledge that it is beneath the dignity, not only of any Christian minister, but of any Christian man, to play the buffoon, or to talk or act with the settled desire and intention of provoking merriment. The jest, the witticism, or the funny story must have something in view beyond itself if it is to be worthy of the place or even tolerable in the speaker. But we can easily understand how any or all of these may be employed very effectively to clench an argument or illustrate a principle; just as a feather may, only with the greater force and directness, send the arrow to the mark.

Holding such opinions, and believing that Church soirees may very easily be made not an unbecoming or an unprofitable part of Church work, we cannot promise to shut our columns against any notice of them, even though the result should be still more intimations of discontinuance from some of our subscribers.

TEMPERANCE AND MORALITY.

THE Dominion Alliance, at a meeting held in Toronto on the 17th inst., in a report adopted by them, recommended "petitioning the Government to introduce temperance text-books into the Public Schools." It is certainly most desirable that our children should be carefully instructed regarding the virtue of temperance and the vice of drunkenness. But this is equally true of other vices. Covetousness, dishonesty, impurity, profanity, lying, disregard for age and parental authority, are ruinous vices quite as much as drunkenness, and the opposite virtues ought to be cultivated as sedulously as temperance. While, therefore, there can be no objection to introducing text-books to inculcate temperance, we desiderate text-books to inculcate the other branches of morality. Just here we further declare that we are old-fashioned enough to believe that the best text-book for temperance, as well as for all other virtues, is GOD'S BOOK. We think that a "Thus saith the Lord" will have more power on the young mind than all the temperance tales or scientific discussions of the subject that ever were penned. The searching Proverbs and the strong denunciations of intemperance and other vices to be found in the Bible, are certainly preferable to any merely human disquisitions. All the people, too, are agreed to take the Scripture as authority on this subject; but who will write a text-book on temperance that all will accept? Practically it will be found easier to teach morals from God's Book than from any treatise on ethics that our educational authorities will prepare. For such a book to be good, it must accord with Scripture, and it will give but a weak solution of Divine wisdom at the best. Let us have the Bible for a national text-book of morals—it is the best.

BOOKS AND MAGAZINES.

THE PRESBYTERIAN REVIEW FOR JANUARY, 1882. (New York: A. D. F. Randolph & Co.)—This number begins the third volume of this Review, and a capital beginning it makes. By the adoption of a different kind of type it gives considerably more matter than formerly, while the character of the contents, we think, improves with every number. The questions discussed are almost all living ones, and such that no minister of the Gospel can with self-respect afford to be ignorant of what is being said about them. We have the "Presbyterian Cultus," by Dr. Hopkins, in which the adoption of a Presbyterian liturgy is strongly advocated. Then there is the well-discussed and yet not finally-settled question of "Sacramental Wine" very fully considered by Dr. Dunlop Moore. And then, Professor William Henry Green, D.D., LL.D., has a very lengthened and very able, as well as a very calm and judicial examination of Professor Robertson Smith's Lectures on the Pentateuch. We mention these as of special importance, though all the other contents of the number will be found both able, timely and appropriate. A very large number of the more intelligent members of almost all Churches are reading such books as those of Robertson Smith, and not a few are saying that they find nothing in them which they cannot heartily accept. Ministers must either acquiesce in this conclusion, or be able intelligently to "shew cause" to the contrary in some such spirit and with some such power as are exhibited by Dr. Green.

LADIES' RELIEF ASSOCIATION.

The ladies of the Relief Association in the city would gladly receive donations of clothing, etc., at any of the depositories. The treasurer, Mrs. Barnett, 53 Gloucester street, will receive subscriptions from those who are not called upon by the collectors. Housekeepers desiring laundresses, etc., may hear of suitable persons by applying to the Association, and also of poor women who wish to do mending or plain sewing. It seems hardly necessary to warn any against giving alms to those who make a practice of begging from door to door; but if those who are solicited would send such cases to any member of the Association they would be visited, and, if worthy, receive assistance. For this purpose reports of the Association may be procured at the drug stores of Messrs. Rose, Mitchell and Wood, which contain the names and addresses of the ladies connected with the Association, as well as the locations of the different depositories.

ACKNOWLEDGMENTS.

Rev. W. A. McKay has received the sum of \$13 from the congregation of St. George, through Mr. W. K. Wood, for Dr. McKay's church at Bangkok. This makes a total from this congregation of \$154.74.

The Central Committee re Muskoka bush fires beg to acknowledge the following sums for the sufferers: Mary W. (per Rev. A. Findlay), Rondeau, \$2; Knox Church, Vaughan, special collection, per Rev. P. Nichol, \$32.15; Cayen Church, Bolton, special collection, per ditto, \$17.85.—J. W. DILL, *Chairman Com.*

Professor McLaren acknowledges, on behalf of the Alumni Association of Knox College, the receipt of the following sums for the Library Fund: Rev. John Gray, Orillia, additional, \$20; Rev. John McNab, Beaverton, first instalment, \$5; Rev. Principal Grant, D. U., Kingston, \$10; Rev. D. McLeod, Priceville, \$5; Mr. John L. Blaikie, Toronto, \$20; Mr. John Kerr, Toronto, \$20; Mr. A. M. Smith, Toronto, \$20; Wm. Thomson, Toronto, \$10.

Rev. Dr. Reid has received the undermentioned sums for sundry objects, viz: A Helper, Watford, for Home Mission \$15, for Foreign Mission \$15, for Foreign Mission China \$5, for French Evangelization \$15; Sabbath School Teacher, Kingston, for Foreign Mission, from a little girl \$1, from self \$1; A. M., South Georgetown, Quebec, for Home Mission, \$20; Mrs. D. McLeod, Kincardine, for Foreign Mission, China, church at Bangkok, \$5; John Munro, Kincardine, for Foreign Mission, China, Church at Bangkok, \$1; Archibald McNab, Rockwood, by desire of his late wife, \$700—namely, for Hospital for Sick Children on Elisabeth street \$200, Home Mission \$100, Foreign Mission \$100, French Evangelization \$100, Foreign Mission, for Rev. Dr. McKay, Formosa, \$200.

CANADIAN EVANGELIZATION SOCIETY.

This society has engaged for the winter's work in this country Mr. Oscar Owers, who has heretofore been working in England under the English Evangelization Society. He has just finished a very successful series of meetings in Halifax. Advices from that city say that he is a man of more than ordinary refinement and culture, very much in earnest, and that his Bible readings are delightful. The ministers of all the denominations have attended his meetings and given him their countenance and support. Mr. Owers is now in Quebec, where he works until early this month, when he comes westward, and will spend the rest of his visit in this Province. Lay help of this kind is now very largely used in England, even in the most exclusive bodies of churchmen in that country, and cannot but be productive of much good. The officers of this Society are, S. H. Blake, Q. C., Chairman; W. B. McMarrich, Treasurer; and Henry O'Brien, Secretary. It is supported entirely by voluntary subscriptions.—COM.

OBITUARY.

Many of our readers will regret to learn of the death of Maria Geddes Clark, only daughter of the Rev. G. H. Clark, of New Edinburgh, Ont. She has suffered

for some months from bronchial consumption, and died, at the age of twenty-four, on Sabbath, the 15th ult., her spirit passing to the service of the Church above at the hour at which, while in health, she had regularly left home to attend divine worship. Hers was a bright and hopeful life, that seemed to scatter sunshine around her, and she commended religion to others by her cheerfulness no less than by her prompt and self-denying activity in many branches of Christian work. During her illness her testimony to the power of Christ and His Word was singularly clear and comforting. She not only suffered with patience and resignation, but she endured God's will with joyfulness, and as she rested on the promises and felt their support she gained new insight into the teaching of that Word that from childhood she had known and loved. Those that were with her during the last few days of life were very deeply impressed by the evidence of her faith in its conquest alike of pain and of death. So visibly did she realize the presence and the personal help of Christ, as brought to her mind especially by such passages as John xiv. 1, 3, that no shadow of doubt or of fear disturbed her. She knew whom she was trusting, and after she had spoken fond farewells to those present, and had sent special messages to each of her Sabbath school pupils and to others, she passed as one prepared for the place in the Father's home that she believed her Saviour had prepared for her. Christ keeps His word with His followers; He will be with them alway; and the bright life and joyful death of this young believer is, if such were needed, fresh proof that they who trust in Him shall not be put to shame.

PRESBYTERY OF WHITBY.—This Presbytery met in Bowmanville on the 17th ult. There was a good attendance of members. The Rev. Hugh Crozier was appointed Moderator for the next twelve months. Session records were examined and certified; those not produced were ordered to be produced next meeting. The remits from the General Assembly were taken up. (1) The Sustentation and Supplemental Schemes. Messrs. Little, Drummond, Eastman, Yelloweas and Beith were appointed a committee to examine this remit and frame a finding on it. (2) Another committee was appointed, viz., Messrs. Drummond, A'kinson, Cameron, and Beith, to report on the overture on changes in the standing orders. (3) The Presbytery approved of the recommendation of the committee on the Aged and Infirm Ministers' Fund, with one exception, viz., No. 2, a minister who has not paid the ministerial rate, etc., may (instead of shall) on application receive, &c. The Commission appointed to visit Utica gave in a favourable report of their visit. The Presbytery adopted some rules for their guidance in the election of delegates to the General Assembly, so as to secure (1) that those elected by ballot shall have a majority of votes of the members present, and (2) that the same rules apply to the elders, one half being sent by rotation and the other half by ballot. The Presbytery, on the recommendation of the Sabbath School Committee, appointed a Sabbath school Convention, to be held in St. Paul's Church, Bowmanville, on Tuesday, 28th February, at 11 o'clock a.m.; all necessary arrangements to be made by the committee. Members of Presbytery were instructed to send in their Sabbath school reports to Mr. Little not later than the 15th of February, and their report on the State of Religion to Mr. Roger not later than April 1st. Manitoba College and the Assembly Fund were recommended to the liberality of our people. The Presbytery was pleased to learn that there is a likelihood of Erskine Church and Dunbarton uniting and forming one congregation, and they encouraged them to continue negotiations with a view to this desirable end. The next meeting of Presbytery is to be held in Oshawa on the 18th day of April, at eleven o'clock a.m. The Presbytery's Woman's Foreign Mission Association held its annual meeting in the same place on the afternoon of Tuesday, 17th January. The attendance was good. The reports of work done and money collected were very encouraging, and the meeting was pervaded by a fine missionary spirit. A public meeting was held in the church in connection with the anniversary, which was addressed by Messrs. Carmichael, Roger, and Milligan (Toronto).

PRESBYTERY OF STRATFORD.—This court met on the 17th ult., at Stratford. Mr. Robert Hamilton was, by rotation, appointed Moderator for next six months.

Messrs. J. W. Fanman and A. Glendenning were invited to correspond. Mr. Fotheringham presented a report on the Communion Roll of Biddulph, showing a membership remaining thereon of thirty-nine persons, of whom seven had removed from the bounds. The Presbytery agreed to recommend all the congregations that had not contributed to Manitoba College to do so. An instruction was given to congregations that had not remitted to the Assembly Fund to do so as soon as possible. According to notice given, it was moved by Mr. Fotheringham, seconded by Mr. Bell, and agreed, That with a view to limiting the frequency of meetings of Presbytery, it shall hereafter steadily meet six times a year, viz., on the second Tuesday of July, of September, of November, of January, of March, and of May, and that all business, so far as possible, be relegated to these meetings. On motion of Mr. Bell, it was agreed that congregations requiring special or *pro re nata* meetings of Presbytery are understood as under obligation to pay the expenses of members attending. A call to Mr. E. W. Waits, from Chatham, N. B., was taken up, and documents and commissioners heard. Mr. Waits craved time for consideration, and a month was granted him. The Clerk was instructed to communicate with the Presbytery of Miramichi, with a view to ascertain more definitely the support promised Mr. Waits. Mr. McAlpine, Moderator of the Session of Nissouri South, stated that said Session had agreed to request Presbytery to relieve them of the office of the eldership in said congregation. It was agreed to appoint assessors with the Session, who might act as an interim Session if necessary, and deal with the resignations tendered. Mr. J. Edgar Crely obtained leave of absence for six weeks on account of his health, with the sympathy of Presbytery. In the evening a public conference on "The Sabbath" was held, three phases of the subject being introduced respectively by Messrs. McAlpine, Robert Scott, and Peter Scott. Next morning Presbytery agreed to express thanks to these brethren, and to recommend that our teaching elders, in their weekly instructions, frequently bring the subject before their congregations, and that the office-bearers and members of the Church use their influence in support of the sacredness of the Sabbath and the suppression of Sabbath profanation." It was agreed to hold a public conference on "Temperance" at next stated meeting in May, Messrs. Stewart and Wright to introduce the subject. A petition was read purporting to be from persons formerly members and adherents of the congregation of Biddulph, praying that that congregation be reorganized and transferred to the Presbytery of London. It was agreed that this petition be not taken up until the report of the Committee on Arrears to Mr. Mann be received and disposed of, that the Committee be instructed to use all convenient speed, and that the congregation of Biddulph be advised to proceed in the usual way in regard to all its matters. A petition from members of the Woman's Foreign Missionary Society was read, praying that steps be taken for the formation of auxiliary societies. It was agreed to take up the matter at next meeting, the members present being few. Mr. Fotheringham gave notice that at next meeting he would move that the General Assembly be overruled in the terms following: "Whereas it is highly important that the Church have immediate control of the education of its future ministers: Whereas the appointment of Theological Professors in Queen's College is in the power of a self-elected Board, and these Professors are not under the control of the Church: Whereas the salaries of these Professors are, in part, provided by the Church: Whereas the late General Assembly instituted a common fund for the three colleges at Toronto, Kingston and Montreal, thus changing the relation which Queen's College had sustained to the Church since the late Union: And whereas many object to supporting Professors over whom the Church does not exercise immediate control, and thus the common College Fund is liable to suffer. It is therefore humbly overruled to the Venerable the General Assembly to take such action as may be necessary to bring the various Theological Colleges of the Church into uniform relations thereto." Answers to questions on Sabbath School Work were ordered to be sent to Rev. A. Stewart, Shakespeare, and on the State of Religion to Rev. James Boyd, Crosshill, on or before the last day of February.—JOHN FOTHERINGHAM, *Pres. Clerk.*

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON.

CHAPTER XVIII.—Continued.

Felicita did not speak when she entered the room, but looked at him with a steadfastness in her dark sad eyes which again dimmed his with tears. Almost fondly he pressed her hands in his, and led her to a chair, and placed another near enough for him to speak to her in a low and quiet voice, although unlike the awful tones he used in the bank, which made the clerks quail before him. His hand trembled as he took the little photographs out of their envelope, so worn and stained, and laid them before her. She looked at them with tearless eyes, and let them fall upon her lap as things of little interest.

"Phebe has told you?" he said pitifully.

"Yes," she whispered.

"You did not know before?" he said.

She shook her head mutely. A long, intricate path of falsehood stretched before her, from which she could not turn aside, a maze in which she was already entangled and lost; but her lips were reluctant to utter the first words of untruth.

"These were found on him," he continued, pointing to the children's portraits. "I am afraid we cannot doubt the facts. The description is like him, and his papers and passport place the identity beyond a question. But I have dispatched a trusty messenger to Switzerland to make further inquiries, and ascertain every particular."

"Will he see him?" asked Felicita with a start of terror.

"No, my poor girl," said the old banker; "it happened ten days ago, and he was buried, so they say, almost immediately. But I wish to have a memorial stone put over his grave, that if any of us, I or you, or the children, should wish to visit it at some future time, it should not be past finding."

He spoke tenderly and sorrowfully, as if he imagined himself standing beside the grave of his old friend's son, recalling the past and grieving over it. His own boy was buried in some unknown common fosse in Paris. Felicita looked up at him with her strange, steady, searching gaze.

"You have forgiven him?" she said.

"Yes," he answered; "men always forgive the dead."

"Oh, Roland! Roland!" she cried, wringing her hands for an instant. Then, resuming her composure, she gazed quietly into his pitiful face again.

"It is kind of you to think of his grave," she said; "but I shall never go there, nor shall the children go, if I can help it."

"Hush!" he answered imperatively. "You, then, have not forgiven him? Yet I forgive him, who have lost most."

"You!" she exclaimed, with a sudden outburst of passion. "You have lost a few thousand pounds; but what have I lost? My faith and trust in goodness; my husband's love and care. I have lost him, the father of my children, my home—nay, even myself. I am no longer what I thought I was. That is what Roland robs me of; and you say it is more for you to forgive than for me!"

He had never seen her thus moved and vehement, and he shrank a little from it, as most men shrink from any unusual exhibition of emotion. Though she had not wept, he was afraid now of a scene, and hastened to speak of another subject.

"Well, well," he said soothingly, "that is all true, no doubt. Poor Roland! But I am your husband's executor and the children's guardian, conjointly with yourself. The will will be proved immediately, and I shall take charge of your affairs."

"I thought," she answered, in a hesitating manner, "that there was nothing left—that we were ruined and had nothing. Why did Roland take your bonds if he had money? Why did he defraud other people? There cannot be any money coming to me and the children, and why should the will be proved?"

"My dear girl," he said, "you know nothing about affairs. Your uncle, Lord Riversford, would never have allowed Roland to marry you without a settlement, and a good one too. His death was the best thing for you. It saves you from poverty and dependence, as well as from disgrace. I hardly know yet how matters stand, but you will have little less than a thousand a year. You need not trouble yourself about these matters; leave them to me and Lord Riversford. He called upon me yesterday, as soon as he heard the sad news, and we arranged everything."

Felicita did not hear his words distinctly, though her brain caught their meaning vaguely. She was picturing herself free from poverty, surrounded with most of her accustomed luxuries, and shielded from every hardship, while Roland was homeless and penniless, cast upon his own resources to earn his daily bread and a shelter for every night, with nothing but a poor handicraft to support him. She had not expected this contrast in their lot. Poverty had seemed to lie before her also. But now how often would his image start up before her as she had seen him last, gaunt and haggard, with rough hair and blistered skin serving him as a mask, clad in coarse clothing, already worn and ragged, not at rest in the grave, as every one but herself believed him, but dragging out a miserable and sordid existence year by year, with no hopes for the future, and no happy memories of the past!

"Mr. Clifford," she said, when the sound of his voice humming in her ears had ceased, "I shall not take one farthing of any money settled upon me by my husband. I have no right to it. Let it go to pay the sums he appropriated. I will maintain myself and my children."

"You cannot do it," he replied; "you do not know what you are talking about. The money is settled upon your children; all that belongs to you is the yearly income from it."

"That, at least, I will never touch," she said earnestly; "it shall be set aside to repay those just claims. When all those are paid I will take it, but not before. Yours is the

largest, and I will take means to find out the others. With my mother's two hundred a year and what I earn myself, we shall keep the children. Lord Riversford has no control over me. I am a woman, and I will act for myself."

"You cannot do it," he repeated; "you have no notion of what you are undertaking to do. Mrs. Sefton, my dear young lady, I am come, with Lord Riversford's sanction, to ask you to return to your home again, to Madame's old home—your children's birthplace. I think, and Lord Riversford thinks, you should come back, and bring up Felix to take his grandfather's and father's place."

"His father's place!" interrupted Felicita. "No, my son shall never enter into business. I would rather see him a common soldier or sailor, or day labourer, earning his bread by an honest toil. He shall have no traffic in money, such as his father had; he shall have no such temptations. Whatever my son is, he shall never be a banker."

"Good gracious, Madame!" exclaimed Mr. Clifford. Felicita's stony quietude was gone, and in its place was such a passionate energy as he had never witnessed before in any woman.

"It was money that tempted Roland to defraud you and dishonour himself," she said; "it drove poor Acton to commit suicide, and it hardened your heart against your friend's son. Felix shall be free from it. He shall earn his bread and his place in the world in some other way, and till he can do that I will earn it for him. Every shilling I spend from henceforth shall be clean, the fruit of my own hands, not Roland's—not his, whether he be alive or dead."

Before Mr. Clifford could answer, the door was flung open, and Felix, breathless with rapid running, rushed into the room and flung himself into his mother's arms. No words could come at first; but he drew long and terrible sobs. The boy's upturned face was pale, and his eyes, tearless as her own had been, were fastened in an agony upon hers. She could not soothe or comfort him, for she knew his grief was wasted on a falsehood; but she looked down on her son's face with a feeling of terror.

"Oh, my father! my beloved father!" he sobbed at last. "Is he dead, mother? You never told me anything that wasn't true. He can't be dead, though Phebe says so. Is it true, mother?"

Felicita bent her head till it rested on the boy's uplifted face. His sobs shook her, and the close clasp of her arms was painful; but she neither spoke nor moved. She heard Phebe coming in, and knew that Roland's mother was there, and Hilda came to clasp her little arms about her as Felix was doing. But her heart had gone back to the moment when Roland had knelt beside her in the quiet little church, and she had said to him deliberately, "I choose your death." He was dead to her.

"Is it true, mother?" wailed Felix. "Oh, tell me it isn't true!"

"It is true," she answered. But the long, tense strain had been too much for her strength, and she sank fainting on the ground.

CHAPTER XIX.—AUTHOR AND PUBLISHER.

It was all in vain that Mr. Clifford tried to turn Felicita from her resolution. Phebe cordially upheld her, and gave her courage to persist against all arguments. Both of them cared little for poverty—Phebe because she knew it, Felicita because she did not know it. Felicita had never known a time when money had to be considered; it had come to her pretty much in the same way as the air she breathed and the food she ate, without any care or provision of her own. Phebe, on the other hand, knew that she could earn her own living at any time by the work of her strong young arms, and her wants were so few that they could easily be supplied.

It was decided before Phebe went home again, and decided in the face of Mr. Clifford's opposition, that a small house should be taken in London, and partly furnished from the old house at Riversborough, where Felicita would be in closer and easier communication with the publishers. Mr. Clifford laughed to himself at the idea that she could gain a maintenance by literature, as all the literary people he had ever met or heard of bewailed their poverty. But there was Madame's little income of two hundred a year; that formed a basis, not altogether an insecure or despicable one. It would pay more than the rent, with the rates and taxes.

The yearly income from Felicita's marriage settlement, which no representations could persuade her to touch, was to go to the gradual repayment of Roland's debts, the poorest men being paid first, and Mr. Clifford, who reluctantly consented to the scheme, to receive his last. Though Madame had never believed in her son's guilt, her just and simple soul was satisfied and set at rest by this arrangement. She had not been able to blame him, but it had been a heavy burden to her to think of others suffering loss through him. It was then almost with cheerfulness that she set herself to keep house for her daughter-in-law and her grandchildren under such widely different circumstances.

Before Christmas a house was found for them in Cheyne Walk. The Chelsea Embankment was not then thought of, and the streets leading to it, like those now lying behind it, were mean and crowded. It was a narrow house, with rooms so small that when the massive furniture from their old house was set up in it there was no space for moving about freely. Madame had known only two houses—the old straggling, picturesque country manse in the Jura, with its walnut-trees shading the windows, and tossing up their branches now and then to give glimpses of snow-mountains on the horizon, and her husband's pleasant and luxurious house at Riversborough, with every comfort that could be devised gathered into it. There was the river certainly flowing past this new habitation, and bearing on its full and rapid tide a constantly shifting panorama of boats, of which the children never tired, and from Felicita's window there was a fair reach of the river in view, while from the dormer windows of the attic above, where Felix slept, there was a still wider prospect. But in the close back room, which Madame allotted to herself and Hilda, there was only a view of back streets and slums, with sights and sounds which filled her with dismay and disgust.

But Madame made the best of the woeful change. The deep, quiet love she had given to her son she transferred to Felicita, who, she well knew, had been his idol. She believed that the sorrows of these last few months had not sprung out of the ground, but had for some reason come down from God, the God of her fathers, in whom she put her trust. Her son had been called away by Him; but three were left, her daughter and her grandchildren, and she could do nothing better in life than devote herself to them.

But to Felicita her new life was like walking barefoot on a path of thorns. Until now she has been so sheltered and guarded, kept from the wind blowing too roughly upon her, that every hour brought a sharp pin-prick to her. To have no carriage at her command, no maid to wait upon her, not even a skilful servant to discharge ordinary household duties well and quickly—to live in a little room where she felt as if she could hardly breathe, to hear every sound through the walls, to have the smell of cooking pervade the house—these and numberless similar discomforts made her initiation into her new sphere a series of surprises and disappointments.

But she must bestir herself if even this small amount of comfort and well-being were to be kept up. Madame's income would not maintain their household even on its present humble footing. Felicita's first book had done well; it had been fairly reviewed by some papers, and flatteringly reviewed by other critics who had known the late Lord Riversford. On the whole it had been a good success, and her name was no longer quite unknown. Her publishers were willing to take another book as soon as it could be ready; they did more, they condescended to ask for it. But the £50 they had paid for the first, though it seemed a sufficient sum to her when regarded from the standpoint of a woman surrounded by every luxury, and able to spend the whole of it on some trinket, looked small enough—too small—as the result of many weeks of labour, by which she and her children were to be fed. If her work was worth no more than that, she must write at least six such books in the year! Felicita's heart sank at the thought!

There seemed to be only one resource, since one of her publishers had offered an advance of £10 only, saying they were doing very well for her, and running a risk themselves. She must take her manuscript and offer it as so much merchandise from house to house, selling it to the best bidder. This was against all her instincts as an author, and if she had remained a wealthy woman she would not have borne it. She was too true and original an artist not to feel how sacred a thing earnest and truthful work like hers was. She loved it, and did it conscientiously. She would not let it go out of her hands disgraced with blunders. Her thoughts were like children to her, not to be sent out into the world ragged and uncouth, exposed to just ridicule and to shame.

Felicita and Madame set out on their search after a liberal publisher on a gloomy day in January. For the first time in her life Felicita found herself in an omnibus, with her feet buried in damp straw, and strange fellow-passengers crushing against her. In no part of London do the omnibuses bear comparison with the well-appointed carriages rich people are accustomed to; and this one, besides other discomforts, was crowded till there was barely room to move hand or foot.

"It is very cheap," said Madame cheerfully after she had paid the fare when they were set down in Trafalgar Square, "and not so very inconvenient."

A fog filled the air and shrouded all the surrounding buildings in dull obscurity; while the fountains, rising and falling with an odd and ghostly movement as of gigantic living creatures, were seen dimly white in the midst of the gray gloom. The ceaseless stream of hurrying passers-by lost itself in darkness only a few paces from them. The chimes of unseen belfries and the roll of carriages visible only for a few seconds fell upon their ears. Felicita, in the secret excitement of her mood, felt herself in some impossible world, some phantasmagoria of a dream, which must presently disperse, and she would find herself at home again, in her quiet, dainty study at Riversborough, where most of the manuscript, which she held so closely in her hand, had been written. But the dream was dispelled when she found herself entering the publishing-house she had fixed upon as her first scene of venture. It was a quiet place, with two or three clerks busily engaged in some private conversation, too interesting to be abruptly terminated by the entrance of two ladies dressed in mourning, one of whom carried a roll of manuscript. If Felicita had been wise, the manuscript would not have been there to betray her. It made it exceedingly difficult for her to obtain admission to the publisher, in his private room beyond; and it was only when she turned away to go, with a sudden outflashing of aristocratic haughtiness, that the clerk reluctantly offered to take her card and a message to his employer.

In a few moments Felicita was entering the dark den where the fate of her book was in the balance. Unfortunately for her, she presented too close a resemblance to the well-known type of a distressed author. Her deep mourning, the thick veil almost concealing her face; a straw clinging to the hem of her dress and telling too plainly of omnibus-riding; her somewhat sad and agitated voice; Madame's widow's cap, and unpretending demeanour—all were against her chances of attention. The publisher, who had risen from his desk, did not invite them to be seated. He glanced at Felicita's card, which bore the simple inscription "Mrs. Sefton."

"You know my name?" she asked, faltering a little before his keen-eyed, shrewd, business-like observation. He shook his head slightly.

"I am the writer of a book called 'Haughmond Towers,'" she added, "published by Messrs. Price and Gould. It came out last May."

"I never heard of it," he answered solemnly. Felicita felt as if he had struck her. This was an unaccountable thing; he was a publisher, and she an author; yet he had never heard of her book. It was impossible that she had understood him, and she spoke again eagerly.

"It was noticed in all the reviews," she said "and my

publisher assured me it was quite a success. I could send you the reviews of it."

"Pray do not trouble yourself," he answered; "I do not doubt it in the least. But there are hundreds of books published every season, and it is impossible for one head, even a publisher's, to retain all the titles and the names of the authors."

"But I hope mine was not like hundreds of others," remarked Felicia.

"Every author hopes so," he said; "and besides the mass that is printed, somehow, at some one's expense, there are hundreds of manuscripts submitted to us. Pardon me, but may I ask if you write for amusement or for remuneration?"

"For my living," she replied, with a sorrowful inflection of her voice which alarmed the publisher. How often had he faced a widowed mother and her daughter, in mourning so deep as to suggest the recentness of their loss. There was a slight movement of his hand, unperceived by either of them, and a brisk rap was heard on the door behind them.

"In a moment," he said, looking over their heads. "I am afraid," he went on, "if I ask you to leave your manuscript on approbation, it might be months before our readers could look at it. We have scores, if not hundreds, waiting."

"Could you recommend any publisher to me?" asked Felicia.

"Why not go again to Price and Gould?" he inquired. "I must get more money than they pay me," she answered ingenuously.

"The publisher shrugged his shoulders. If her manuscript had contained Milton's 'Paradise Lost' or Goldsmith's 'Vicar of Wakefield,' such an admission would have swamped it. There is no fate swift enough for an unknown author who asks for more money than that which a publisher's sense of justice awards to him.

"I am sorry I can do nothing for you," he said, "but my time is very precious. Good-morning— No thanks, I beg. It would be a pleasure, I am sure, if I could do anything." Felicia's heart sank very low as she turned into the dismal street and trod the muddy pavement. A few illusions shrivelled up that wintry morning under that murky sky. The name she was so fearful of staining; the name she had fondly imagined as noised from mouth to mouth; the name for which she had demanded so great a sacrifice, and had sacrificed so much herself, was not known in those circles where she might most have expected to find it a passport to attention and esteem. It had travelled very little indeed beyond the narrow sphere of Riversborough.

(To be continued.)

A GOOD READER.

There is one accomplishment in particular which I would earnestly recommend to you. Cultivate assiduously the ability to read well. I stop to particularise this, because it is so very much neglected, and because it is so elegant, charming, and lady-like an accomplishment. Where one person is really interested by music, twenty are pleased by good reading. Where one person is capable of becoming a good musician, twenty may become good readers. Where there is one occasion suitable for the exercise of musical talent, there are twenty for that of good reading. The culture of the voice necessary for reading well, gives a delightful charm to the same voice in conversation. Good reading is the natural exponent and vehicle of all good things. It is the most effective of all commentaries upon the works of genius. It seems to bring dead authors to life again, and makes us sit down familiarly with the great and good of all ages. Did you ever notice what life and power the Holy Scripture has when well read? Have you ever heard the wonderful effects produced by Elizabeth Fry on the prisoners of Newgate by simply reading to them the parable of the Prodigal Son? Princes and poets of the realm, it is said, counted it a privilege to stand in the dismal corridors among felons and murderers, merely to share with them the privilege of witnessing the marvellous pathos which genius, taste and culture could infuse into that simple story. What a fascination there is in really good reading! What a power it gives one! In the hospital, in the chamber of the invalid, in the nursery, in the domestic and in the social circle, among chosen friends and companions, how it enables you to minister to the amusement, the comfort, the pleasure of the dear ones, as no other art or accomplishment can! No instrument of man's devising can reach the heart as does that most wonderful instrument, the human voice. It is God's special gift and endowment to His chosen creatures. Fold it not away in a napkin. If you would double the value of all your other acquisitions, if you would add immeasurably to your own enjoyment and to your power of promoting the enjoyment of others, cultivate with incessant care this divine gift. No music below the skies is equal to that of pure silvery speech from the lips of a man or woman of high culture.—John S. Hart.

MENNONITE WEDDING.

Upon arriving here, we soon learned that there would be a wedding in the neighbourhood, Thursday, January 5th, and, like Jesus and His disciples in Cana, we too were "called to the marriage." We arrived at the place of marriage at about eleven o'clock, when already the guests began to gather from far and near. Much friendship was manifested on the part of the guests toward each other, and the time was spent in cheerful conversation until near the hour of twelve, when the tables were in readiness, laden very profusely with the best products of the country, gotten up in plain but very palatable style, all unnecessary expenditure for ornament being avoided. Those extension tables, so well furnished, were soon filled with guests, male and female, when a beautiful hymn of thanksgiving and praise to the generous Giver of all good was sung, in which we joyfully participated. At two o'clock the regular marriage services commenced, led by Eld. I. Peters, their presiding minister. The bride and groom appeared, and were provided

with seats immediately in front of the speaker's stand, to whom, after prayer, in the course of the elder's discourse, were directed most earnest appeals as to the great responsibilities they were about to take upon themselves and the great obligations they would ever be under to each other, according to the Scriptures, until death. As these appeals were being made, we noticed that presently the eyes of each of the interested parties, as well as others were filled with tears. The sermon and marriage ceremony being ended, in a very short time the tables were again in readiness and surrounded with guests. This meal consisted of nothing else but cake and coffee. After all had partaken of this repast, very unexpectedly, we were requested by the elder to address the audience. Accordingly, we read from John, second chapter, choosing as our text from thence the words: " whatsoever he saith unto you, do it." We were followed by the elder in earnest exhortations and testimony of the Gospel. At a still later hour tables were again served, after which and an earnest greeting and wishing each other God speed, the guests dispersed. This occasion was to us, indeed, a very interesting one, for several reasons: firstly, there was no chewing nor smoking of tobacco noticeable anywhere, and no wine nor strong drink was thought of, neither was there any foolish talking nor jesting, which to us was so very gratifying, and beside the manner of the occasion appeared to us so oriental and so much after the Bible mode that it wrought quite a pleasing impression upon our mind, and the occasion is one which we have much enjoyed and highly appreciated and shall not soon forget.—Gospel Banner.

DAN'S WIFE.

Up in early morning light,
Sweeping, dusting, "setting right;"
Oiling all the household springs,
Sewing buttons, tying strings,
Telling Bridget what to do,
Mending tips on Johnny's shoe;
Running up and down the stair,
Tying baby in a chair;
Cutting meat, spreading bread,
Dishing out so much per head;
Eating as she can by chance,
Giving husband kindly glance;
Toiling, working, busy life,
Sart woman,
Dan's wife.

Dan comes home at fall of night—
Home so cheerful, neat and bright,
Children meet him at the door,
Pull him in and look him o'er.
Wife asks, "How the work has gone?"
Busy times with us at home!"
Supper done, Dan reads with ease;
Happy Dan, but one to please.
Children must be put to bed—
All the little prayers are said,
Little shoes placed all in rows,
Bedclothes tucked o'er little toes;
Busy, noisy, weary life,
Tired woman,
Dan's wife.

JUDEA FOR THE JEWS.

Judea is a land of amazing possibilities. With a good government and reasonable tillage, it could be made wonderfully fertile and prosperous. Something like its ancient glory among the peoples might come back, with vastly more than its old temporal advantage. And who, of all men, can accomplish this so well as its own long-exiled children? We believe in Judea for the Jews. Let delegations of them return thither from their world-wide dispersion—from the North, from the South, from the East and from the West. Let them carry back something of their gold, and more of their proverbial thrift, and the land will smile under their feet, and they will soon be in condition to adjust governmental matters to suit themselves.

Mr. Lawrence Oliphant's name will occur to many in this connection. He had a good scheme of this sort; but, perhaps because he was not a Jew himself, the Ottoman Government did not smile upon it, and it came to nothing.

We rejoice to learn that another movement has been set on foot which offers larger promise. Certain leading and influential Hebrews, chief among whom is M. Cazalet, have made late advances to the Turkish powers, and the agent of the endeavour in Constantinople has already passed the schemes through some of the most difficult preliminary stages, so that it only waits the approval of the Council and the *errade* of the Sultan, both of which are confidently expected in due course. Grants are asked of Government land in any part of Syria at the Porte's own choice, and the immediate expenditure of five millions sterling (\$25,000,000) in settling Jewish colonies and developing the resources and means of communication of the country is pledged upon the sole condition that full freedom be given for the construction of all works of public utility which may be thought indispensable to success.

It is known that some German colonies have been prospering in Syria, while even some small Jewish agricultural establishments have been doing well. And, especially with the aid of a good number of Russian Jews, who are fond of farming, little doubt is felt of the speedy realization of a large success as soon as permission shall have been gained to lay the foundations of the undertaking. A beginning once well made, it will not be strange if the eyes of Jews from all over the earth should be turned towards Palestine, and a movement take place which shall make the Holy Land, within the vision of eyes already born, another land than it has been for well-nigh two thousand years.—Congregationalist.

FEW are temporal or spiritual calamities which may not be expected to be removed by fervent prayer.

BRITISH AND FOREIGN ITEMS.

THERE were 5,406 new books and new editions published in England last year.

A CRISIS is rapidly approaching in Egypt, and affairs wear a grave aspect.

THE Arabs in revolt at Yemen are reported to be defeated by Turkish regulars.

GAMBETTA is endeavouring to bring about a commercial treaty between France and England.

MR. PARNELL has been remanded in Kilmainham gaol another period of three months.

A NUMBER of failures are reported at Lyons, France, and the Paris Bourse is much disturbed.

MR. STURROCK'S son Thomas has taken the pastorate of a Baptist chapel at Auckland, New Zealand.

MR. JOSEPH COOK is to devote two months to lecturing to the educated natives in the principal cities of India.

THE great trial of twenty-one leading Nihilists will begin on February 21st. Sankowski and Melnikoff have appealed.

PREPARATIONS for war are being made in Vienna on a large scale. The arrest of a prominent Nihilist is also reported.

THE committee on the proposed World's Fair, to be held in Boston, have recommended that the project be postponed for the present.

IT is reported that the body of Mr. Powell, M.P., who was carried away in a balloon on December 10th, has been found in Spain.

THE smallpox is spreading rapidly, and the National Board of Health at Washington have declared it to be epidemic in the United States.

THEY are having as unseasonable a winter in Great Britain as we. Men were reaping oats in Perthshire, Scotland, on New Year's eve.

THE managers of the London Temperance Hospital wish to raise a fund of a million shillings (\$250,000) to place it on a permanent foundation.

A NUMBER of skirmishes have taken place between the Austrian troops and the Herzegovina insurgents, in some of which the latter were successful.

THERE is but little to report from Ireland, though serious disturbances may occur at any moment. There are now 70,000 claims before the Irish Land Court.

IN London, there are 95,000 hopeless, homeless paupers, 30,000 habitual criminals, and a slightly expenditure of \$45,000 on places of amusement, exclusive of drink.

THE Boston University is rejoicing over the possession of the bequest of \$2,000,000 given it by Isaac Rich, who left directions that it should be paid ten years after his death.

GAMBETTA'S new proposal concerning the reconstruction of the French Senate leaves the Senators now in office for the term of their lives, but provides that no more shall be chosen for life.

IT seems almost incredible, but the fact is stated, that fire-proof houses can be built of cotton and straw, so prepared that they become hard as stone, and made into boards or beams of any required size.

A CONSPIRACY has arisen in Nepal, India, against British residents. The plot was discovered at the last moment. Eighty officers have been arrested, and twenty-one military officers have been summarily executed.

THE Indian Government denies the petition of the missionaries in Western India to abolish the custom of infant marriages by law, on the ground that it is better to wait till the Hindoos are more enlightened on the evil.

THE missing steamship "City of London" is given up for lost, with all on board. She sailed from London for New York November 13th, 1881, with a crew of forty-two men under the command of Captain Robert S. Wilson.

REV. GRIFFITH JOHN, a missionary to China, in a recent address in Glasgow, stated that China Proper is now entirely open to the missionary and the Bible colporteur, with the single exception of one provincial capital, that of Hunan.

IN the course of a bull-fight at Matanzas on Sunday, the 15th ult., part of the scaffolding supporting the seats gave way, and nearly 300 persons were precipitated into the stables below. One person was killed, and many were more or less injured.

REV. H. F. MILLER, pastor of the Sixth Church, Chicago, recently received a copy of a work entitled "One Year Abroad." On opening the volume, he found \$400 hidden in the leaves. The money was a New Year's present from his people.

THE British Government has issued an order that no one entering the navy shall receive a spirit ration in kind until he is twenty-one years old: and all officers and men will be allowed in lieu of it to receive its value in money, or a ration of tea or chocolate and sugar.

THE Archduchess of Austria, a young girl of thirteen, when told by her father, the Emperor, she might select her Christmas present, asked to be permitted to bring up one of the children left orphans by the burning of the Ring Theatre at Vienna. Her father granted her request.

"THE CHRISTIAN," of London, makes the practical suggestion that each Christian worker should, during this year, select one individual who has given way to intemperance, and seek to restore him, by constantly watching over, praying for, encouraging and frequently visiting him.

THE seats in the Brooklyn Tabernacle—Rev. Dr. Talmage, pastor—were publicly rented on Monday evening, 23rd ult., and at the close of the auction it was announced that the schedule price of the pews rented was \$16,796, and the amount of premiums \$3,622. These sums, Dr. Talmage said, with \$8,000 of annual voluntary contributions, would realize an income for the year of \$28,418.

MINISTERS AND CHURCHES.

PREPARATIONS are in progress towards building a new church at Motherwell.

INTINATION has been given that an organ will be introduced into Knox Church, Galt.

THE salary of the Rev. A. Bell, of Portage la Prairie, has been increased to \$1,500.

THE Presbytery of Guelph has nominated the Rev. Dr. Cochrane to the Moderatorship of next General Assembly.

THE new Presbyterian church at Wingham will be opened for divine service on Sabbath first. Rev. Dr. Cochrane will preach.

A WOMAN'S MISSIONARY SOCIETY has been formed in St. John, N. B., composed of ladies belonging to the different Presbyterian churches of that city.

A VERY interesting and largely attended parlour social was held at Mr. John Johnston's, Waldemar, for the purpose of raising funds to repair the Presbyterian Church of that place.—COM.

THE congregation of Guthrie's Church, Wendigo, held a literary and musical entertainment in the Masonic Hall of that village on Thursday evening, 29th December. Receipts upwards of \$30.

THE new Central Presbyterian Church in Galt is nearly completed. It is expected that the opening services will be held early in March, and that the Rev. Dr. Ormiston, of New York, will preach.

THE annual soiree of Knox Church, Paisley, was held on the 17th ult. Rev. Mr. Straith, the pastor, occupied the chair, and Rev. Dr. Cochrane delivered a lecture on "George Whitefield, the Prince of Preachers." Receipts \$125.

THE induction of the Rev. Mr. Lees into the pastoral charge of West Williams and East Adelaide took place on the 10th ult. Rev. J. B. Duncan preached and presided, Rev. H. Currie delivered the charge to the minister, and Rev. J. Carswell addressed the people.

THE Kinburn Presbyterians, on the 18th ult., gave their pastor, the Rev. Thomas Bennett, a surprise party, and spent a pleasant evening in music, readings, and the expression of their kind wishes in brief addresses, and more especially by substantial gifts.—COM.

THE annual meeting of the congregation of the College street Presbyterian Church was held on the 18th ult., the pastor, Rev. A. Gilray, occupying the chair. The church has a membership of 400, and the reports read shewed it to be in a healthy condition, both financially and otherwise.

THE new Presbyterian Church at Gorrie was opened on the 15th ult., the services being conducted by Rev. John Smith, of Erskine Church, Toronto, and Rev. Mr. Ross, of Brussels. These services were largely attended, as was also a tea meeting held on the evening of Monday following.

ON January 11th a very successful tea-meeting was held in South Luther Presbyterian Church. Suitable addresses were given by Rev. Messrs. Brown, Gray, Feydel, and Millican. Dr. Chisholm, of Arthur, occupied the chair. Most excellent music was rendered by the Douglas choir. Amount realized, \$53.—COM.

A NUMBER of the members of St. Paul's Church, Middleville, recently paid a visit to the manse, thereby "furthering the wealth and outward estate" of their pastor, Rev. Joseph Andrew, by the amount of \$50. Mr. Andrew has also been presented with a fifty-dollar cutter by members of St. James's Church, Dalhousie.

ON the evening of the 11th ult., the Admaston congregation presented their pastor, Rev. Charles McKillop, with a purse containing \$63. The gift was accompanied by an address, expressing appreciation of Mr. McKillop's pastoral labours, and of the energy which he had manifested in connection with the building of the new church.

THE anniversary services of St. Andrew's Church, Stratford, were held on the 22nd ult. The Rev. A. D. McDonald, of Seaford, preached morning and evening. The annual tea-meeting was held on the following Monday. The speakers were Rev. Messrs. Yeomans, McDonald, Kay, Clement, and Hughes. The proceeds amounted to nearly \$70.

THE Presbyterian congregation at Morton held their annual tea meeting on Tuesday, the 3rd ult. The speakers on the occasion were Rev. Thomas Chambers, Sunbury; Rev. Mr. Ferguson, Canada Methodist, Delta; and Rev. David J. Ross, M.A., pastor of the congregation. The proceeds, with those of a social the following evening, amounted to a little over \$27.

THE wife of the Presbyterian minister, Westport—Rev. David Y. Ross, M.A. was a short time ago made the recipient of a New Year's gift in the form of a purse containing the sum of \$40. Among the contributors were Catholics and Methodists, as well as Presbyterians. The pleasantest relations exist between the minister and his wife and the community generally.—COM.

THE annual congregational meeting of the Charles street Church, Toronto, was held on the 18th ult., and was largely attended. The yearly report shewed that the receipts from pew rents, weekly offerings, missionary collections, etc., amounted to \$4,687.21. The returns shewed that fifty-eight new members had been received into the church, making the present total membership three hundred and six.

THE congregation of St. Andrew's Church, Winnipeg, held its first annual meeting on the 18th ult. Subscriptions to the Building Fund had reached \$7,880, of which \$1,233.75 had been paid up to the close of the year. The total receipts from all sources were \$2,039.95, and the expenditure \$1,633.72, of which \$533.58 was for building site. Satisfactory reports were read from the Sabbath school and the Ladies' Aid Society.

AT a meeting of the congregation of Kingsbury and Brompton Gore (Rev. J. R. MacLeod, pastor), it was unanimously resolved to add \$100 to their former giving for ministerial support. For some time there was a debt of nearly \$200 on the church at Kingsbury. A few days ago an effort was made to wipe this debt off. The people responded liberally and cheerfully, and now the church is freed from such unpleasant incumbrances.—COM.

AT the re-opening of the East Nottawasaga Presbyterian church, on the 8th ult., Rev. J. Carmichael, of King, preached morning and evening, and Rev. D. McDonald, M.A. (*pastor loci*), in the afternoon. On the following Monday evening a soiree was held, at which addresses were given by Revs. A. McDonald, R. Mondie, J. Carmichael, and W. F. Ferrier (Methodist). Excellent music was furnished by the choir of St. Andrew's Church, Creemore.

THE annual congregational meeting of St. Andrew's Church, Lindsay, was held on the evening of the 17th ult. The attendance was fair. The pastor, Rev. J. Hastie, presided. The secretary, Mr. J. R. McNeillie, read the managers' report and the financial statements, which shewed a satisfactory state of affairs. The following gentlemen were appointed managers: Messrs. John McLennan, James Hamilton, Wm. Dundas, John Cameron, and J. R. McNeillie. Mr. McNeillie was re-appointed secretary-treasurer.

THE annual congregational meeting of the East Presbyterian Church, in this city, was held on the evening of the 18th ult., Mr. John Dickson in the chair. The membership is now 346, an increase of fifty within the last twelvemonth. Hon. John McMurrich gave a donation to the church of \$1,000. The receipts for last year were \$3,088, and the expenditure \$2,970. There are 325 Sabbath school scholars, the average attendance being 244. During the year \$146.19 was collected for Mission purposes. The recent alterations and improvements will foot up to \$5,000.

THE annual meeting of the Ancaster congregation was held in the church there on Wednesday evening, January 11th. Reports were read from the Session and Sabbath school, each showing a degree of success. The Manager's Report was very encouraging, the revenue of the congregation being \$1,037, and the expenditure \$947. The debt has been reduced nearly \$300. A very pleasant part of the business of the meeting was a resolution to increase the pastor's salary \$100. The introduction of the new Hymnal was discussed, but no decision was arrived at. It stands over for another year.—COM.

ON the 18th ult. a meeting of the congregation of St. Andrew's Church, Winnipeg, was held for the ordination and induction of the following elders elect:

W. D. Russell, C. E. Hamilton, C. M. Copeland, and William Johnston. The last-named gentleman was both ordained and inducted; the others were inducted having been elders previously. Mr. Archibald McNab, who had also been elected to the office, was absent on a visit to Ontario at the time. The pastor, Rev. C. B. Pitblado, was assisted on the occasion by Rev. James Robertson and Professor Hart.

AT the annual meeting of the congregation of St. James' square Presbyterian Church, in this city, on the 16th ult., the number of members in full communion was reported as 508, an increase of twenty during the year. The income, exclusive of Missionary Association, Sabbath School and Mission Band collections, was \$7,217, and the balance on hand \$511. Attention was called to the debt of \$28,000 still resting on the property, and it was agreed to make an effort to remove at least \$10,000 within two years. Of this amount \$3,000 was subscribed on the spot by half a dozen persons, the ultimate success of the movement being thus assured.

THE annual congregational meeting of St. Andrew Church, Pickering, was held on the evening of Wednesday, the 11th ult. The report of the managers for the past year was very satisfactory. It shewed that after all liabilities had been met, there remained a surplus over with which to begin the new year. The condition of the Sabbath school, both morally, financially and numerically, was shewed to be more prosperous than ever before. St. John's congregation now worship in the Temperance Hall, Brougham—which is filled to overflowing every Sabbath—until such time as arrangements are made for building a new church.—COM.

ANNIVERSARY missionary sermons were preached in Knox Church, Waterdown, on Sabbath, the 15th ult., by the Rev. Mr. Scouler, of Hamilton. The attendance at both services was very good, and the interest marked. On the following evening the annual missionary meeting was held. There was a good turnout. The pastor, the Rev. J. McMechan, opened the meeting with praise, reading and prayer, and then, as chairman, gave a succinct statement of the different mission fields, the missionaries and the work. Earnest and excellent addresses were delivered by the Rev. John Burton, of Toronto, and the Rev. Mr. Robertson, of Strabane. Collections and subscriptions good.

THE Young People's Association in connection with the Presbyterian church at St. Ann's is having a course of lectures this winter. The first lecture of the course was delivered on Tuesday evening, the 10th ult., by the Rev. A. Grant, of Oneida, and though the evening was stormy and the roads rough, the audience was very fair. Mr. Grant has many friends and admirers in this community, who would have gone under far more unfavourable circumstances to hear him deliver his very interesting and instructive lecture on "Golden Opportunities." His lecture was pronounced a success by all who heard it. It was decidedly practical, and shewed considerable scholarship as well as a thorough knowledge of human nature. The lecture was enlivened throughout by apt and humorous illustrations, of which the speaker seemed to have an abundant supply.—COM.

THE congregation of St. Andrew's Church, in this city, held their annual meeting on the evening of the 18th ult., Rev. D. J. Macdonnell in the chair. The managers' report and financial statement for 1881 was laid before the meeting, and shewed the receipts of the year to be as follows: Sabbath collections, \$8,519.67; pew rents, \$4,695.37; Home Mission Scheme, \$2,005; Sabbath schools, \$126; Poor Fund, \$396.80, besides contributions to the Building Fund, Queen's College Endowment Scheme, and Young Men's Association. The retiring managers, Messrs. A. T. Fulton, Isaac Gilmore, and Capt. Perry, were re-elected. Reports of the three Sabbath schools in connection with the church, Ladies' Association, Young Men's Association, Penny Savings Bank, and Dorset Night and Mission School were also presented. In the savings bank the amount to the credit of depositors on 31st December, 1881, was \$2,052.39, being an increase over 1880 of \$547.82. The number of deposits during the year was 5,190; number of accounts open, 720.

KNOX CHURCH, Woodstock, held their annual Missionary Meeting on Wednesday evening, 25th ult. The Rev. James Robertson, Superintendent of M.

tions in the North West, and Rev. W. A. McKay, addressed the meeting. The pastor, Rev. W. T. McMuller, occupied the chair, and gave a review of what had been done by the congregation and Sabbath school and Bible class during the year. The total amount raised for the Schemes of the Church within the congregation during the year was found to be \$816.94. Of this amount the Sabbath school and Bible class contributed \$200. The appropriations made are as follows: Home Missions, \$396 50; Foreign Missions, \$254 34; Colleges Fund, \$80; Aged and Infirm Ministers' Fund, \$15; French Evangelization, \$45; Assembly Fund, \$12; Synod and Presbytery Fund, \$14.10. In consequence of a resolution last year to close all the accounts of the congregation on the 31st December, the statement now given covers only nine months, and some contributions are yet expected.

THE new Presbyterian church, Fairbairn, Egremont, was opened on the 8th ult. The weather was unfavourable and the sleighing was entirely gone, yet the attendance, morning, afternoon and evening, was very good. Rev. Donald H. Fletcher, of McNab street, Hamilton, conducted the services at half-past ten a.m. Rev. N. Smith, of the Canada Methodist Church, Holstein, preached at three o'clock p.m. and the Rev. Mr. Fletcher spoke again in the evening. On Monday evening a good tea was provided in the old building, and after tea the congregation assembled in the new church. The choir sang the One Hundredth Psalm, after which prayer was offered by the Rev. N. Smith, and the Rev. Mr. Fletcher delivered an interesting and instructive lecture on Palestine. After the lecture, Mr. James Swanston, chairman of Building Committee, made a report, and it was found that there was still \$50 debt on the church, and it was resolved to wipe it out, which was done, and the church was declared open free of debt. On Tuesday evening there was another social gathering. The collection on Sabbath amounted to \$66, the proceeds of Monday \$106, and of Tuesday \$26, making in all \$198.

ON Tuesday evening, the 17th ult., says the Markham "Sun," a large number of the members and adherents of Zion Church, Cedar Grove, met at the manse, Markham, and after tea—amply provided by the ladies present—Mr. Wm. Boyd, on behalf of the congregation, presented their pastor, Rev. James Carmichael, with an address and a very valuable fur overcoat, as an expression of their appreciation of him as their pastor and of his labours among them. Mr. Carmichael, who was taken completely by surprise, thanked Mr. Boyd and all present for the very handsome gift, and also spoke of the kindness and sympathy that had always been extended to him by that portion of his charge. From the same generous friends Mrs. Carmichael was also made the recipient of a beautiful set of glassware, consisting of thirty pieces. Dr. Armstrong, and Mr. McLean of the High School, who were also present, spoke very warmly of their pastor, and trusted that he might be spared, not only to wear the coat, but to minister to such a kind and loving people as those belonging to Zion Church, Cedar Grove. A very pleasant evening was spent in singing, accompanied by instrumental music, when the party dispersed at an early hour, feeling all the happier in being instrumental in making others happy.

THE annual congregational meeting of Knox Church, Winnipeg, was held on the evening of the 18th ult. The financial abstract for the year ending December 31st showed the receipts to be \$6,172 24, and the expenditures \$6,134 77, leaving a balance on hand of \$37 47. The report of the Board of Managers showed the weekly offerings and open collections to be \$4,960 31, against \$4,683.02 for last year, being an increase of \$277.29. This is considered satisfactory in view of the fact that the congregation had been without a settled pastor for five months in the year, and that there had been a large number of withdrawals for a second congregation. The trustees reported that they had agreed with the Hudson Bay Company for the purchase of lots 177, 178, 179, 180 and 181, in block 4, for \$6,950. The old church property was advertised for sale in February, possession to be given May 1st. The average attendance of Sabbath school scholars was 151; average attendance of teachers and officers, 20; average attendance of members of the Bible Class, 63; total average, 234. The Sabbath school treasurer's report showed

the receipts to be \$525.64, and the expenditures \$475 03, leaving a balance of \$50.61. The report of the Session presents the following statistics: Families belonging to the congregation (approximate), 230; single persons not connected with families, 200; communicants on the roll, 330; communicants reported last year, 368, communicants added during year, 96, communicants removed during year, 134; average attendance at Lord's Supper, 160; baptisms, infants 38, adults 7 total 45; deaths, 26.

THE annual meeting of Old St. Andrew's Church congregation in this city was held on the evening of the 25th ult., the proceedings opening with prayer. The Rev. Mr. Milligan presided, and Mr. Brodie was appointed secretary. The report of the Session was read, and several interesting facts relating to the progress of the Church during the past year were stated. The number now in communion with the Church is 345, a clear gain over the preceding year of thirty-three. The number of children attending the Sabbath school, or rather the number of names entered on the roll during the year, was 254, with twenty one teachers and two librarians. The entire contributions for the year amounted to \$5,026 95, and the total expenditures to \$4,734 75, leaving a balance on hand of \$292 20. The financial statement exhibited a most satisfactory state of affairs, shewing a large increase over the contributions of the year before. A vote of thanks was tendered the Ladies' Association for their successful efforts tending to improve the financial condition of the congregation. Mr. McHardy responded for the ladies in a most suitable manner. The auditors of last year were re-appointed, and on motion it was decided that the annual meeting of the congregation should be held on the third Wednesday of January of each year. The ballot for three members of the Board of Managers to replace the retiring members resulted in the election of Messrs. Brodie, McHardy, and McNab. A committee composed of the following gentlemen, to collect subscriptions for the completion of the church, was appointed: Messrs. Ebey, McMaster, Kent, Morris, Gibb, McNab, McHardy, Vest, and Brodie. The committee are to report on the 10th of March next, at which time it will be known whether it will be advisable to prosecute the work of church completion or not.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VII.

Feb. 1882. } CHRIST'S FOES AND FRIENDS. } Mark iii. 20-35.

Commit to memory verses 31-35.

GOLDEN TEXT.—"He that is not with Me is against Me."—Matt. xii. 30.

CENTRAL TRUTH.—We are all either the friends or the foes of Christ.

HOME READINGS.—M. Mark iii. 20-35.—T. Matt. xii. 22-30. W. Luke xii. 14-26. —Th. Heb. x. 23-31.—F. John vii. 53-71.—S. John vii. 21-31.—Sab. Rom. viii. 1-17.

TIME.—Summer and autumn, A.D. 28. V. 20 belongs to the summer, and follows closely the last lesson, and the sermon on the Mount. The other events of the lesson took place some weeks later, in the autumn.

PLACE.—Capernaum.

PARALLEL ACCOUNTS.—Matt. viii. 5. Luke vii. 1, with v. 20. The account of vs. 21-30 is found more full in Matt. xii. 22-45. See Luke xi. 14-26. The parallel of vs. 31-35 is given in Matt. xii. 45-50; Luke viii. 19-21.

HARMONY OF EVENTS.—The twelve apostles having been chosen, Jesus preached the sermon on the Mount (Matt. chs. v., vi., vii.). Returning to Capernaum (Matt. viii. 5). He healed the centurion's servant (Matt. viii. 5-13). On his return great crowds gather (Mark iii. 20); raises the widow's son at Nain (Luke vii. 11-17); answers the messengers of John (Matt. xi. 2-19; Luke vii. 18-35); dines with a Pharisee (Luke vii. 36-50); continues His circuit through Galilee (Luke viii. 1-3); returns to Capernaum, cures the demoniac (Matt. xii. 22-24); answers the Pharisees (Mark iii. 22-30); the interference of his mother and brethren (Mark iii. 21, 31-35).

HELPS OVER HARD PLACES.

20. *Multitude cometh together* from all parts to Capernaum. This verse covers several weeks. *Eat bread* food, their meals. 21. *Friends* relatives and family friends, not the disciples. *Went out* from Nazareth, fifteen miles away. *Lay hold on Him*. to put Him under restraint. *Bestir Himself* in a sort of ecstasy no longer master of Himself. Some perhaps thought Him really insane. 22. *Scrit from Jerusalem*: feeling uneasy in regard to this Reformer, and sent possibly as the result of conference with the Herodians (Mark iii. 6). *Said* Jesus had just healed a demoniac, dumb and blind (Matt. xii. 22). *Beelzebub, or Beelzeboul* a heathen god. Applied by the Jews to Satan, the prince of devils. 23. *How can Satan, etc.?* not one Satan cast out

another Satan, but Satan cast out himself. It was absurd that Jesus could be in league with a being He forever opposed and fought. 24. *A kingdom be divided* as regards other kingdoms it must be a unit, though it may embrace within itself many parties and divisions. 25. *House*, household, family. 26. *Hath an end* as prince of evil, he has forsaken his kingdom. 28. *All sins forgiven* they are forgivable on repentance. *Blasphemies*: blasphemy was a scornful speaking against God. It was a sin against God answering to treason in our own times. 29. *Blasphemy against the Holy Ghost*: blasphemy against the Holy Ghost is treason by professed members of the kingdom of God against the Spirit of God. All wilful, wanton, determined opposition to the work of the Holy Spirit, either in other hearts or our own, approximates this sin.—Abbott. *Hath never forgiveness*: because it is the only crime which in its nature closes the door of the soul, and keeps it closed against the ingress of divine mercy. *Eternal damnation*, better, eternal judgment. 31. *Brethren* (1) either the own brothers of Jesus, or (2) sons of Joseph by another marriage, or (3) cousins, sons of Cleopas. *They were named James, Joseph, Simon and Judas. 34. *Looked on them*. His disciples sitting around Him (Matt. xii. 49). 35. *The same is my brother*: all who are children of God are brothers of Jesus, (1) like Him in character; (2) under the same fatherly love and care; (3) heirs with Him of God and His home. *And mother*: Jesus feels towards us a deeper, tenderer, stronger love than a mother's love, the highest earthly love.

SUBJECT. FRIENDS AND FOES OF JESUS DESCRIBED.

I. CHRIST MISUNDERSTOOD BY FRIENDS.—Vers. 20, 21. The "friends" spoken of here were probably relatives and family friends. In John vii. 3-9 we find that at least during the early part of the Saviour's ministry, "His brethren did not believe in Him," and as long as that was the case they could understand neither His words nor His actions. When they heard that He had returned from Jerusalem followed by an immense multitude, that He had formally appointed a company of attendants, that wherever He came the whole population turned out to see and hear Him, they came to the conclusion that His untiring labours and the constant excitement in which He lived had affected His mind, and that it was necessary to place Him under restraint. "Are these not," says Dr. John Cumming, "the types of the world still? Let a man shew as much zeal in the service of God as one shews in the service of an earthly master, and thousands will say, 'Much religion has made him mad.' How strange it is that the world will bear with the most exalted enthusiasm in a patriot, with the most devoted enthusiasm in a statesman, with great enthusiasm in a philanthropist; but, the moment that the enthusiasm is transferred to a subject worthy of its noblest fervour, then the world says that much religion has made you mad!"

II. CHRIST FALSELY ACCUSED BY ENEMIES.—Vers. 22-27. "The Scribes which came down from Jerusalem" appear to have whispered their false charges among the people. They were not addressed to Jesus. Dr. Cunningham Geikie says: "They believed that the world of evil spirits, like that of angels, formed a great army, in various divisions, each with its head and subordinates, its rank and file; the whole under the command of Satan. To Beelzebub was assigned the control of that division which inflicted disease of all kinds on man; and Jesus, they hinted, was playing a part under him in pretending to drive out devils from the sick, that He might win the people to listen to His pestiferous teaching. They would not admit that His power was divine; and the ideas of the time necessarily assumed that it must be the opposite. It was of no avail that light streamed in on them, for bigotry, like the pupil of the eye, contracts in proportion to the outward brightness." The Saviour, knowing what these cowardly enemies were saying in secret, challenged them to an open discussion, brought their insidious charges to the light, and proved them to be absurd, shewing, by analogy with earthly institutions, that Satan's kingdom cannot be divided against itself—that is, although the realm of evil contains many opposing elements, divisions, discords and contradictions, still, in relation to the kingdom of goodness, it is at one, and cannot be expected to carry on a persistent and destructive course of opposition to itself, especially when that course results in benefit to its victims.

THE SIN AND PUNISHMENT OF CHRIST'S FOES.—Vers. 28-30. In verse 29, instead of "is in danger of eternal damnation," the Revised Version reads "is guilty of eternal sin," and this is what Dr. Philip Schaff, one of the revisers, says on this passage. "The unpardonable sin, though it may begin with one act of blasphemy (ver. 30), results in a state of sinful activity which continues forever. For this reason it is unpardonable. The punishment is perpetual because the sin is perpetual. The sin excludes pardon because it excludes repentance. The remark of Matthew refers to the guilt, that of Mark to the sin itself, explaining the former. This is the most fearful aspect of eternal punishment; namely, being forever deprived of the needed influences of the Holy Spirit, and hence in a state of eternally growing sin and guilt. Conscious existence is evidently implied by the word chosen. Further, while the next verse suggests a particular form of the unpardonable sin, this phrase favours the view that it is an active state rather than a particular act."

IV BELIEVERS, CHRIST'S KINDRED.—Vers. 31-35. There is nothing contemptuous in the question, "Who is My mother or My brethren?" The Saviour did not disown His domestic ties, but He taught that these were (says Dr. J. A. Alexander) as nothing in comparison with those which bound Him to His spiritual household. Dr. Morrison draws attention to the fact that "Jesus does not add 'father' to His brother and sister and mother. . . . His relation to His real and only Father towered far above all other relations. Believers are acknowledged by the Saviour as His brethren; they are children of God, 'heirs of God and joint heirs with Christ'; inheriting, says I. Claudet, a pure and holy nature, capable of infinite blessedness, all the wealth of heaven, . . . and the personal care and love of God Himself."

OUR YOUNG FOLKS.

LITTLE FOXES.

Among my tender vines I spy
A little fox named—By-and-By.

Then set upon him, quick, I say,
The swift young hunter—Right away.

Around each tender vine I plant,
I find the little fox—I can't.

Then fast as ever hunter ran
Chase him with bold and brave—I can!

No use in trying—lags and whines
This fox, among my tender vines.

Then drive him low and drive him high,
With this good hunter named—I'll try!

Among the vines in my small lot
Creeps in the young fox—I forgot.

Then hunt him out and to his den
With—I will not forget again!

The little fox that, hidden there
Among my vines is—I don't care!

Then let—I'm sorry—hunter true,
Chase him afar from vines and you.

NOW IS THE TIME.

"Not yet," said a little boy, as he was busy with his trap and ball; "when I grow older I will think about my soul." The little boy grew to be a young man. "Not yet," said the young man, "I am now about to enter into trade; when I see my business prosper, then I shall have more time than now." Business did prosper. "Not yet," said the man of business; "my children must have my care; when they are settled in life I shall be better able to attend to religion." He lived to be a grey-haired old man. "Not yet," still he cried; "I shall soon retire from trade, and then I shall have nothing else to do but to read and pray." And so he died; he put off to another time what should have been done when a child. He lived without God, and died without hope.

"Now is the time," says *Conscience*. "It is right you should give to God the earliest and best of your life. While your heart is tender, and your life is before you, you should begin to love and serve Him. If you had a rose to give to a friend, would you wait till it was faded and dead before you offered it? Would you not give it when it was in its blossom and beauty?"

"Now is the time," says *Providence*. You will never again have so good a time. The Word of God is all written, and is in your hands. You have teachers, and ministers, and Sabbaths. The door of mercy is open. "All things are ready." You will gain nothing, and may lose much, by delay. A man on a journey came to the side of a river, and there sat down on a green bank. A traveller, who found him playing with some wild plants which grew by his side, asked him what he was doing. He said he was waiting till all the water ran past. But soon night came on, the river still flowed, and the man was left in darkness in a strange land. You say, "He was a foolish man." But when you sit down, and do not go to Christ until you think there is less to hinder, you act just like that man. If you do not yield yourself to Him now, sin will harden your heart as you grow older.

"Now is the time," says the *Word of God*.

It is "the accepted time." Your Saviour says, "I love them that love Me, and those that seek Me early shall find Me." "Remember now thy Creator in the days of thy youth." He speaks to you, "Give Me thine heart,"—not the body only, though that must be given. He asks not for the shell, but for the kernel; not for the casket only, but for the jewel. Not only your tongue, your hands, your ears, but your heart. It is the best thing you have to give; and Jesus is pleased to accept it. It is better in His esteem than silver, and gold, and diamonds. If you give Him your young heart, He will make it better. By nature it is sinful; He will renew it by His Holy Spirit. It is naturally hard; He will soften it with His love. It is barren and unprofitable; He will make it fruitful by His grace. He can make it not only holy, but happy. He will make it a faithful heart. Then your sins will be blotted out by His precious blood, and you will be one of His redeemed family. But do not forget, "Now is the time."

It is *wicked* to delay to make this gift. It is true you are young; but you must not put off faith and repentance. Young as you are, you have sinned against God, and it is not too soon to repent. You need a Saviour; it is not too soon to believe on Him. It is also *dangerous* to delay. There was a famous general named Hannibal, who went with a great army to take the city of Rome. When he could have taken it he did not, and when he would have taken it he could not. He lost all by delay. So when many young persons may come to Jesus, they will not; they put it off till it is too late. Consider, you may die soon, and if you die in your sins you will be lost for ever. It is related of a little Syrian boy that he asked his teacher to instruct him in the law of God, and was told that he was too young. "But, master," said the boy, "I have been in the burial ground, and measured the graves, and find some of them shorter than myself; now, if I should die before I have learned the Word of God, what will become of me?" Now is the time.

"Give me thy heart," the Saviour cries;
Ye children, hear His voice;
Now in your early days be wise,
And make a heavenly choice.

"Give Me thy heart," nor linger more,
Too soon you cannot give;
Now on your knees His grace implore,
Believe, obey, and live.

Come, children, supplicate His grace,
Let this your answer be—
"Behold, O Lord, we seek Thy face,
And give our hearts to Thee."

GRATITUDE.

One evening last Christmas a gentleman was strolling along a street in Toronto with apparently no object in view but to pass the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit stand: "I wish I had an orange for ma." The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store he loaded them with fruit and candies. "What's your name?" asked one of the girls. "Why do you want to know?" queried the gentleman. "I want to pray for you," was the reply. The

gentleman turned to leave, scarce daring to speak, when the little one added: "Well, it don't matter, I suppose. God will know you, anyhow."

SUMMER IS GONE, BUT SPRING WILL COME AGAIN.

The leaves are fading and falling,
The winds are rough and wild,
The birds have ceased their calling,
But let me tell you, my child,

Though day by day, as it closes,
Doth darker and colder grow,
The roots of the bright red roses
Will keep alive in the snow.

And when the winter is over,
The boughs will get new leaves,
The quail come back to the clover,
And the swallow back to the eaves.

The robin will wear on his bosom
A vest that is bright and new,
And the lowliest wayside blossom
Will shine with the sun and dew.

The leaves to-day are whirling,
The brooks are all dry and dumb,
But let me tell you, my darling,
That spring will be sure to come.

There must be rough, cold weather,
And winds and rains so wild;
Not all good things together
Come to us here, my child.

So, when some dear joy loses
Its beauteous summer glow,
Think how the roots of the roses
Are kept alive in the snow.

WHAT LITTLE ARTIE DID.

Little Artie and his brothers. Three of them, and dear little fellows they were, all brave and self-reliant, and brought up by their parents in the right way.

As these children lived some distance from town, it was often found necessary to leave them at home when father and mother attended meeting; especially was this the case in cold weather. Through the summer months the children were often taken along, to their great delight. And as their parents were Methodists of the good old-fashioned kind, the boys were in the habit of hearing—at such times—the hearty "Amen" break forth from their father's lips when the sermon was particularly enjoyable.

One cold Sabbath day these children were left at home, with many cautions to be careful; yet hardly had the parents left, ere the woodwork near the stovepipe was discovered to be on fire, and out of the children's reach; but, with wonderful activity and energy, the eldest climbed up on a table, and put out the flames.

When the father and mother returned, they shuddered to see the danger to which their dear ones had been exposed, and with thankful hearts praised them for their courage.

"How did you manage, Tommy, to reach the fire?" asked their father.

"Why," said Tommy, "I pushed the table up to the wall, and got upon that."

"And did you help brother, Jimmy?" to the next.

"Yes, sir; I brought him a pail of water and handed him the dipper."

"And what did you do?" said the proud father to his pet, the youngest of the group.

"Well, papa," said Artie, "you see I was too small to help put out the fire, and so I just stood by and holler'd 'Amen.'"

EVERY victory is measured by what it cost to win it. If there were no struggle there would be no strength. The severity of the contest gives significance.

[Toronto (Canada) Globe.] THE QUEEN'S OWN.

Among the many beautiful structures in Toronto, the establishment named at the head of this article takes a first place. The "Queen's" is the largest, and certainly the most elegant, commodious and comfortable hotel in the Dominion of Canada, being situated on a most beautiful site, adjacent to the lake, of which it commands an excellent view, and likewise Toronto Bay and the Island. It is furnished in unsurpassed elegance throughout, with rooms "en suite," all the modern improvements, bath rooms, elevator, and everything needful and necessary for the comfort of its guests.

It may be stated here, by way of showing the reader the class of patronage of the "Queen's," that their Royal Highnesses the Prince Leopold, K.G. etc., and Princess Louise occupied a suite of apartments in this celebrated hotel in May 1880. His Royal Highness the Grand Duke Alexis of Russia occupied apartments in the "Queen's" as far back as 1871. On the occasion of each visit to Toronto, His Excellency the Earl of Dufferin, K.P., etc. etc., Governor-General of Canada, and the Countess of Dufferin, engaged apartments at the "Queen's."

From an architectural standpoint the "Queen's" is decidedly perfect. It is very large, covering an extensive area, while it is but three stories high; it is used exclusively for hotel purposes, even to the beautiful lawns, on either side to which lead means of exit from the house, in addition to those in front and rear. This fact, it will be seen, renders it almost impossible for any accident to take place from fire; thus proving the "Queen's" beyond doubt the safest as well as the best hotel in the Dominion of Canada; while the beautiful grounds around it render it most pleasant and desirable.

Messrs. McGraw and Winnett, the proprietors, are gentlemen who have made it their chief object to succeed in pleasing their guests, attending to their wants in every shape. Both of these gentlemen are as yet in the prime of life, being healthy, wealthy, cheerful and robust. In fact, as Mr. Winnett lately said to a representative of this journal: "My entire family are very fortunate in the way of escaping sickness. I can thankfully say that it is almost a stranger to us; the air from the Bay is so good and health-giving that it is the same as a tonic to us. We have had several attacks of a grievous nature though, which I did not consider at all dangerous. We have suffered, for instance, from bodily pains; in fact, my family has been thus afflicted, but we have found the antidote for all such in St. Jacobs Oil the Great German Remedy. This wonderful and never-failing remedy has done great good in our family on several occasions; it was but last night that it cured one of my children of the toothache. It is indeed the greatest discovery of the age."

While the writer was conversing with Mr. Winnett, a third gentleman had joined the party. As this person happened to be one of the best known gentlemen in the Dominion of Canada, we hasten to introduce him. We therefore present to the reader Mr. Irwin, the General Superintendent and Manager of the American and Canadian Express Cos. Mr. Irwin said: "St. Jacobs Oil is the greatest medicine of the age. I know of several whom it has cured. I have found it excellent myself, and agree with my friend, Mr. Winnett, that it is an unequalled family medicine."

"It never rains but it pours." Mr. Irwin had no sooner related his experience, than Mr. John Murray, gentleman, who was passing and overheard the concluding remark of Mr. Irwin, stepped into our little circle, and said: "Gentlemen, I perceive that you are conversing on a subject that interests me a great deal. Now, as I happen to be enamoured of St. Jacobs Oil, I wish to say that the use of the Oil is like kissing a pretty girl—for the more we get of it the more we want. I used St. Jacobs Oil for severe rheumatic pains in the shoulders, and for soreness of the chest, and I found it a most excellent remedy. It is an unfailing remedy, and something every man should have in his possession. I endorse St. Jacobs Oil, and am pleased to do so."

It will be seen by the above, that the "Queen's" is noted for more than even we gave it credit for in the beginning of this article. St. Jacobs Oil has found its way within the hospitable walls of this celebrated hotel, and earned encomiums from the dwellers therein. Long may this state of affairs continue!

POND'S EXTRACT

THE GREAT

PAIN DESTROYER AND SPECIFIC FOR INFLAMMATORY DISEASES AND HEMORRHAGES.

Rheumatism. No other known preparation has ever performed such wonderful cures of this distressing disease in its various forms. Sufferers who have tried everything else without relief, can rely upon being entirely cured by using Pond's Extract.

Neuralgia. All neuralgic pains of the head, stomach or bowels, are speedily cured by the free use of the Extract. No other medicine will cure as quickly.

Hemorrhages. For stanching bleeding, either external or internal, it is always reliable, and is used by Physicians of all schools with a certainty of success. For bleeding of the lungs it is invaluable.

Diphtheria and Sore Throat. Used as a gargle and also applied externally as directed in the early stages of the diseases it will surely control and cure them. Do not delay trying it on appearance of first symptoms of these dangerous diseases.

Catarrh. The Extract is the only specific for this prevalent and distressing complaint; quickly relieves cold in the head, etc.

Sores, Ulcers, Wounds, and Bruises. It is healing, cooling and cleansing. The most obstinate cases are healed and cured with astonishing rapidity.

Burns and Scalds. For allaying the heat and pain it is unrivalled and should be kept in every family, ready for use in case of accidents.

Inflamed or Sore Eyes. It can be used without the slightest fear of harm, quickly allaying all inflammation and soreness without pain.

Earache, Toothache, and Faceache. It is a panacea, and when used according to directions its effect is simply wonderful.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed.

For Broken Breast, Sore Nipples, Ague in Breast. The Extract is cleanly and efficacious, and mothers who have once used it will never be without it.

Female Complaints. No physician need be called in for the majority of female diseases if the Extract is used. The pamphlet which accompanies each bottle gives full directions how it should be applied. Any one can use it without fear of harm.

CAUTION.

POND'S EXTRACT has been imitated. The genuine article has the words "Pond's Extract," blown in the glass, and Company's trade-mark on surrounding wrapper. It is never sold in bulk. None other is genuine. Always insist on having POND'S EXTRACT. Take no other preparation, however much you may be pressed.

Prices, 50 cents, \$1.00, and \$1.75.

PREPARED ONLY BY

Pond's Extract Co.,

14 WEST FOURTEENTH STREET, NEW YORK AND LONDON.

SOLD BY ALL DRUGGISTS.

CO-OPERATIVE NEWS.

Cent Per Cent.

ENGLISH PAPERS AT ENGLISH PRICES.

Subscribers to the "Citizen" (\$1 per annum) will be supplied with a sixpenny periodical for a York shilling, or a book published in the old country at a shilling for 25 cents, and so on at 25 cents for every shilling. Particulars, Manager, "Citizen" Office, 57 Adelaide Street East, Toronto.

J. YOUNG,
THE LEADING
UNDERTAKER
361 YONGE STREET
TELEPHONE COMMUNICATION.

H. STONE SENR.
UNDERTAKER
239 YONGE ST.
NO CONNECTION WITH ANY FIRM OF SAME NAME

DR. AND MRS. McKAY, OF FORMOSA

Cabinet and C. D. V. Photos for sale. Mrs. McKay in Chinese costume. Liberal discount to Missionary Societies and if sent by Express. Send for samples and prices to

J. BRUCE, Art Photographer,
118 KING STREET WEST, TORONTO.



TENDERS.

CANADA PACIFIC RAILWAY.

Bridge over the Fraser River, British Columbia.

TENDERS addressed to the undersigned will be received on or before the 10th day of FEBRUARY, 1882, for furnishing and erecting a Bridge of Steel or Iron over the Fraser River, on Contract 6r. C.P.R.

Specifications and particulars together with plan of site, may be seen at the office of the Chief Engineer, at Ottawa, on or after the 10th of January inst. Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms. An accepted bank cheque for the sum of \$300.00 must accompany the tender, which sum shall be forfeited if the party tendering declines to enter into contract for the work, at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of FIVE PER CENT. on the bulk sum of the contract, of which the sum sent in with the tender will be considered a part.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, (Signed) F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, January 5, 1882.



CANADIAN PACIFIC RAILWAY.

EMORY'S BAR TO PORT MOODY.

NOTICE TO CONTRACTORS.

Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the west end of Contract 60, near Emory's Bar, a distance of about 8 1/2 miles.

Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter's office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in.

Mr. Marcus Smith, who is in charge of the office at New Westminster, is instructed to give Contractors all the information in his power.

No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tenders for C. P. R."

F. BRAUN, Secretary.

Dept. of Railways and Canals } Ottawa, Oct. 24th, 1881.

Diploma at Toronto, 1881. First Prizes at London Exhibition, 1881.

A. W. MISHA,

Manufacturer of LADIES' AND GENTS' BOOTS AND SHOES, to order.

No. 9 RIVER BLOCK, KING STREET WEST, TORONTO. Perfect fit guaranteed.

BOARDING & DAY SCHOOL

FOR JUNIOR BOYS, 137 SIMCOE ST., TORONTO.

ESTABLISHED 1866. W. MACLELL, PRINCIPAL. In addition to a limited number of day pupils, 12 pupil boarders find here a comfortable home, whilst they receive a thorough grounding in all the essentials of an English, French and Classical education. (Music and Drawing, Extras.) Prospectus furnished on application to the Principal.

MORVYN HOUSE, 348 JARVIS STREET, TORONTO.

Boarding and Day School for Young Ladies.

This school will re-open after the holidays, on TUESDAY, JANUARY 10th. Superior educational advantages offered, together with a refined Christian home. Apply to MISS HAIGHT, Principal.

Diploma Awarded at Provincial Exhibition 1881.

WM. H. VAIL,

MANUFACTURER OF

FIRE & WATERPROOF PAINTS,

For Shingle, Zinc, Tin and Sheet Metal Roofs, also Side Work in any Colour.

By the use of this paint an old roof can be made to last as long as a new roof without pain, and by painting a new roof it will last for twenty years without leaking.

Paints sold in the dry, wet, or liquid state. All orders promptly attended to.

371 TALBOT STREET, LONDON, ONT.

The American Popular Dictionary, \$1.00



This useful and elegant volume is a complete Library and Encyclopaedia, as well as the best Dictionary in the world. Superiorly bound in cloth and gilt. It contains EVERY WORD IN THE ENGLISH LANGUAGE, with its true meaning, derivation, spelling and pronunciation and a vast amount of absolutely necessary information upon science, mythology, Biography, American History, Laws, etc., being a perfect Library of reference. Webster's Dictionary costs \$6.00, and the American Popular Dictionary costs only \$1.00, worth ten times the money. "We have never seen its equal either in price, finish or contents."—The Advocate. "A perfect Dictionary and library of reference."—Leslie's Illus. News. N. Y. One copy of the American Popular Dictionary illustrated, the greatest and best book ever published, post-paid to any address on receipt of \$1.00. Entire satisfaction guaranteed. Two copies postpaid \$2.00 order at once. This offer is good for 30 days only, and will never be made again. Six copies for \$5.00. Get five of your friends to send with a card and get your own book free. Write to W. B. Ewing & Co., 123 Nassau St., New York. Our readers will find this wonderful book the cheapest Dictionary published. The information it contains is worth many times the amount asked for it, and it should be in the possession of everybody. With this book in the library for reference, many other much more expensive works can be dispensed with, and ignorance of his country, history, business, laws, etc., is inexcusable in any man. Note the price, \$1, post-paid.

NEVER WASTE

Your time or money renting a farm when you can BUY your OWN TIME and TERMS a **Fine FARM and HOME** With the BEST MARKETS almost at your door. **300,000 ACRES** of the finest Farming Lands in the West. Easy payments. Long time. Low rate of interest. For terms, address **O. M. BARNES, Lansing, Mich.**



ONE OF THE OLDEST AND MOST RELIABLE REMEDIES IN THE WORLD FOR THE CURE OF **Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Influenza, Asthma, Whooping Cough, Croup, and** Every affection of the **THROAT, LUNGS AND CHEST,** including **CONSUMPTION.**

A WELL-KNOWN PHYSICIAN WRITES: "It does not dry up a cough, and leave the cause behind, as is the case with most preparations, but loosens it, cleanses the lungs and allays irritation, thus removing the cause of complaint." **DO NOT BE DECEIVED** by articles bearing similar names. Be sure you get **DR. WISTAR'S BALSAM OF WILD CHERRY,** with the signature of "I. BUTTS" on the wrapper. **50 Cents and \$1.00 a Bottle.** Prepared by **SETH W. FOWLE & SONS,** Boston, Mass. Sold by druggists and dealers generally.

PORCELAIN COMPANY,

Toronto, Ont.
Tea Sets, Breakfast Sets, Dinner Sets, Dessert Sets, Toilet Sets, AT VERY LOW PRICES
TABLE GLASSWARE, SILVER PLATED WARE, CUTLERY, FANCY GOODS, &c.,
PORCELAIN COMPANY,
Show Rooms, 29 King Street West.

