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# The Canadian Presbyterian

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A. F. KEM, M.A., LL.D. (Principal Ladies' College, Ottawa); F. W. FARIES (Minister, Knox Church, Toronto); and J. B. HALKETT (Machine and Printing Department, Ottawa).

As some ministers have not yet returned the schedules supplied filled up, the editors respectfully ask that the forms be forwarded at once to Mr. Halkett, 40 Lewis Street, Ottawa, so that the book may be as complete as possible. Should there be a disinclination to answer any of the queries, the editors would be obliged by receiving such information as each minister is disposed to give.

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## NOTES OF THE WEEK.

IN Scotland the theological seminaries are well attended, and the churches, therefore, are likely to be well supplied with ministers. It is not so in the United States. There are students, and some of the schools are in a good condition compared with years past, but on the whole there is reported a steady falling off during the last ten years or more, with the fear of still farther decline.

THE Danes are conducting a vigorous war against drunkenness in their capital, Copenhagen. The number of public houses is to be reduced from 1,350 to 200. No showily-dressed girl is to be allowed to stand behind a bar to serve liquor. Landlords are forbidden to give drink to any person under eighteen years of age, male or female, or to any one already under the influence of drink. A drunken person is to be conveyed to his own dwelling in a cab or other covered carriage, at the expense of the landlord in whose house he took the last glass.

THE Methodist Episcopal pastor of Birmingham, Ala., published a card in which he said: "My church is for white persons exclusively, and coloured people are not invited or expected to attend." Revival meetings were being held, and negroes were attending them in considerable numbers. The excuse for their exclusion was that their presence hindered the work among white sinners. The minister's course has been strongly condemned, but the Atlanta "Methodist Advocate" defends him, declaring that "the Conferences in the South need at least twenty more like him." This is a new kind of colour blindness.

THAT facilities should be afforded for the higher education of women is now the general opinion of most people who take an intelligent interest in the subject. A petition largely and influentially signed was presented to the Provincial Legislature last week, by Mr. Gibson, M.P.P. for Hamilton. The movement meets with evident favour. It does seem anomalous that ladies should be permitted to study side by side with masculine competitors till they reach the portals of the university, and there find the inscription (metaphorically speaking), "abandon hope, all ye who cannot enter here." The logical completeness of our educational system will be reached. It is only a question of time.

THE first meeting of the New York Sunday School Choral Union was held lately, at the Broadway Tabernacle. The Rev. A. T. Schaufler, who presided, delivered the opening address. Assembled in the Tabernacle were some 2,000 young people, selected from different churches of all Protestant denominations. They were there for the purpose of being drilled in singing sacred music. Dr. H. R. Palmer acted as conductor, assisted by C. Florio, A. S. Schaufler and Mr. Lafferty. The Rev. Wm. M. Taylor said that the purpose of the Union was to have the young people of the various churches throughout the city sing music by note, and thus do away with the practice of having strangers and outsiders sing in the choirs. It is proposed by the Union to give a grand sacred concert in Madison Square Garden in March next, with a chorus of 3,000 voices.

A CASE of more than ordinarily painful interest has occurred at Brantford. An accusation of immorality has been brought against the Rev. F. R. Beattie, of the First Presbyterian Church in that city. The case has not at this writing reached that stage when its various features can be freely spoken of as they deserve—and judging from present appearances, there are aspects of it that should be spoken of in the most forcible terms the English language can supply. Meanwhile the career of the unhappy girl who brings the charge has been sufficiently revealed to render any unsupported statement she may make more than doubtful. Taken in connection with other circumstances in the case, the popular sentiment regarding

the matter is strongly justified. It is gratifying to notice that Mr. Beattie is meeting with a marvellous degree of sympathy, public and private, in the trying circumstances in which he is placed.

THE recent troubles among the Indians at the Metla Katlah Mission, in British Columbia, arose chiefly from an attempt by the Bishop there to force the Indians to accept the domination of the Church of England. The people refused to recognize either the spiritual or temporal authority of the Bishop, and His Lordship seized the mission property. Among the property so seized were two workshops which Mr. Duncan, the founder of the mission, built with his own money. These buildings the inhabitants undertook to remove, and did remove, in spite of the attitude of the Bishop, who carried a double-barrelled shotgun loaded to the muzzle. Mr. Duncan, being a magistrate, issued a warrant for the arrest of the Bishop, who then wrote an alarming letter to the Government. There being no British war vessel on the coast at the time, the authorities applied to the officers of the United States revenue cutter, who gave their services, and the Indian Commissioners and others were conveyed to the mission. Mr. Duncan was prosperously conducting the mission when some well meaning parties in England sent out Bishop Ridley, who, instead of endeavouring to assist Mr. Duncan in his work, thought it his duty to oppose him. Happily a better understanding among all the parties has now been reached.

The habit of devising liberal things is evidently increasing. Large bequests have been frequently chronicled of late, and now the list is added to by the following:—Mrs. Catherine Pettingell, of Bridgeport Conn., bequeaths to the Bridgeport Public Library, Burroughs Block, valued at from \$75,000 to \$100,000, on condition that the same be occupied and maintained and bear the name of the "Burroughs Library," to the Bridgeport Hospital, \$5,000; to the Connecticut Humane Society, \$1,000; to St. John's Episcopal church Society, her residence on Fairfield avenue, valued at \$25,000, and \$10,000 in cash, providing said society shall erect a memorial chapel on their ground at a cost of not less than \$30,000, to be known as the "Burroughs Memorial Chapel;" to the Bridgeport Protestant Orphan Asylum, \$50,000; to the Ladies' Charitable Society of the same city, \$2,000. The late Alexander McLeod, of Halifax, leaves fifteen or sixteen religious or benevolent societies \$100 each; St. Andrews' Church, Halifax, \$2,000; also to the Presbyterian Church (eastern section) schemes the following: Home Missions, \$2,000; Foreign Missions, \$2,000; to the Aged and Infirm Ministers' Fund, \$20,000; to the Widows' and Orphans' Fund, \$20,000. Dalhousie College is made residuary legatee and expects to get \$150,000 out of the estate. Posthumous liberality is good, but living liberality is better.

CERTAIN medical professors at Ann Arbor have of late been in the habit of attacking Christianity in their classes. Such wanton assaults have called forth vigorous protests. One of the latest was resolved upon at the last meeting of the Detroit Ministerial Union, when a petition was adopted, which will be forwarded to the regents of the Michigan University. The following is a synopsis thereof: "The undersigned taxpayers for the support of our State institutions and others, believers in the Christian religion, desire to place on record their convictions relating to the alleged attacks on religion in the Medical Department of the State University. This we do without any desire to sit in judgment on any particular case, or to interfere with the legal administration of affairs, or to prevent lawful freedom of utterance of opinions. The University of Michigan was founded and supported from the beginning very largely by Christian men, and by reverend men of that ministerial profession who, it is publicly affirmed, are assailed with contemptuous and hostile language. The University is now supported by the State, a majority of whose people regard the Christian religion as sacred, and this without desire to see sectarian control of its affairs. Whatever

may be the personal belief or unbelief of the teacher of natural science, his duty in the medical department of this State University does not require him to go out of his way to express his antagonism to the faith of the majority of the people of this State. If this aggressive hostility to Christianity is permitted by the authorities of the university the confidence of the people will largely be diverted from that school which is now our honour and pride."

THERE have been hints, more or less direct, that Winnipeg is not the most strictly moral city in the Dominion. In saying this we are not unmindful of the proverb about glass houses. It is pleasant to see that in their chief of police they have the right man in the right place, as the following extract from his report will show. "I would recommend that the by-law relating to hotel-bars and billiard rooms be amended so as to provide for the closing of such places at 11 o'clock p.m., and at 7 o'clock Saturday night. I need scarcely remark that among the licensed hotels in the city are many that are only 'hotels' in name. They are simply resorts for thieves and blackguards, and are hotbeds of drunkenness, and it would be a great advantage to the morals of the city were such wiped out. It would be better, in my opinion, to grant licenses to first-class restaurants, even if they were without the required sleeping accommodation, than to permit the existence of such of the low cesspools of iniquity which now carry on business under the guise of 'hotels' and under the protection of hotel licenses. I would also suggest that in granting licenses for the coming year the characters of those who apply for them should be taken into consideration, as well as the size and accommodation of their houses. With respect to the question of renewal of licenses, I would also suggest that the previous character of the hotel for which a license is applied for be thoroughly considered before granting further license. For the better observance of the Sabbath I would recommend the compulsory closing of lunch-counters, barber shops, cigar stores, and other places of business of like nature on Sundays."

THE arrest in Dublin of twenty-one persons on the charge of complicity in the Phoenix Park murders has led to some very startling developments. Nothing was found which connected the prisoners with the former tragedy, but the investigation resulted in the discovery of a secret committee within the Fenian organization whose sworn duty is the assassination of officials. This committee is called the Inner Circle, to distinguish it from the Centre, under which name the brotherhood is generally known. According to the evidence of informers, regular meetings of the body are held for instruction and drill. A select committee of the circle, whose members are not all known to each other, plan the murders and select the men who are to execute them. Farrell, an informer and member of the committee, pointed out among the prisoners those who, he said, had taken part in the murderous attack upon juror Field, the attempt to assassinate Judge Lawson, and the plot to kill Mr. Forster. He also testified that the committee had given orders for many outrages, some of which had failed. Farrell's evidence is said to be sustained by no less than ten other prisoners, who have offered to turn Queen's evidence upon assurance of safety, and to reveal the inside workings of the Fenian organization. If this be true, locating the responsibility of the assassinations in Ireland is not likely to be long delayed. In any event the large rewards offered by government, and the panic which seems to have seized upon the conspirators, promise to accomplish their perfect work. Of the Fenian brotherhood the "Interior" says, it has ever been a fruitful source of evil to the Irish people. Its original purpose, forcible secession from English rule, has always been impossible and impracticable. Its only virtue has been a consistency which meets concession with violence and conciliation with murder. Now that it has degenerated into a mere instrument of assassination, it should be summarily wiped out.

## OUR CONTRIBUTORS.

### MISSION WORK AMONG THE NAVVIES ON THE C.P.R.

By special request, we publish the following condensed report of the address delivered by Mr. J. Nixon, at the meeting of Knox College Missionary Society:

The advisability of sending a missionary to the navvies on the C.P.R. was discussed last spring, and after due consideration the Society felt it their duty to send the Gospel to these men, and accordingly, with great hesitation, I resolved to undertake the work, the experience of which I am now called upon to relate.

I left Hamilton on the 12th of April, 1882, reaching Winnipeg the following Sabbath morning about nine o'clock. Professor Thompson, a graduate of this College, met me at the railway station and kindly assisted me in securing a boarding house, which, at that time, was no easy task. After remaining in Winnipeg a few days, awaiting the arrival of my baggage, and viewing the famous city of the North West, I proceeded to the celebrated town of Brandon. The train, as usual, was late, and the unfortunate passengers were obliged to seek shelter wherever they could find it. Messrs. McKay, Malcolm, Hardie and myself were in a short time prostrated on a shake-down in the upper floor of a boarding-house. It is needless to say that we were rather uncomfortable. One year ago last May there was not a single residence in this now large and flourishing town. A new Presbyterian church has been erected during the past summer. In this place I met Rev. J. Ferries, Presbyterian minister, whose extensive knowledge of the western country greatly encouraged and aided me in discovering my field of labour, and providing the necessary equipments indispensable to the successful prosecution of missionary work among the railway men. On the 14th of April Mr. Hardie, Presbyterian missionary to Oak Lake, and myself, conducted our first meeting in the railway station called Flat Creek. The name has since been changed to Oak Lake. The attendance was very large, and all were apparently delighted to hear the voice of a missionary in this remote corner of Manitoba. From this point my labours began. During the week I went out some fifteen miles west of Flat Creek, then the terminus of the railroad, and made arrangements for continuous services among the labourers. Mr. D. Grant, contractor, received me very kindly, and promised to lend his assistance in carrying on our work, believing it to be very necessary. Owing to spring floods, the material for railway construction was delayed, and consequently labour was postponed. On this account I was advised by Mr. Grant to defer work for a few weeks, until the waters subsided and labour properly commenced. The inclemency of the weather at that time also prevented open-air services. In the meantime I retraced my steps to Brandon, and preached one Sabbath for Mr. Ferries, in a settlement eight miles south of this place, where, during the latter part of the summer, Mr. Gardiner, one of our students, laboured with much acceptance. Having remained in Brandon for several days in expectation of a train to Winnipeg, and being still disappointed, I finally set out on a journey of 140 miles on foot. Fortunately I was overtaken by a train, after having walked sixty miles on the ties.

On Sabbath morning, May 14th, I arose from my bed on the prairie very weary, and somewhat melancholy. After breakfast I put up notices announcing service at eleven o'clock. During the greater part of the forenoon the majority of the men were employed in washing their clothes, hair-dressing, playing cards, hunting game, working on the road, and not a few passing sarcastic remarks concerning the shape, appearance, and other eccentricities of the recently arrived missionary. About a quarter past eleven some fifty men gathered together and lay down on the open prairie. I requested them to lie so that the wind would favour me while speaking. One gentleman, more boisterous than the others, exclaimed, "All right, sir; fire ahead!" With one or two slight interruptions we had a very good service. The labourers received tracts, and expressed their desire to have me come and preach to them again. Towards evening some five or six young men came into my tent and conversed about the service, and religion generally. I felt very grateful to God, and hoped many would be soon asking for eternal life. One

young man was exceedingly anxious to know if all denominations should not be united. I soon discovered him to be a Roman Catholic, and afterwards learned why he came to be in my tent. He and some of his companions resolved to stone my tent, and force me from the road altogether. One was to come in and interest me while the others made the necessary preparations for stoning. However, their plan was rendered null by some others who interposed, and threatened to punish them severely if a single stone was thrown, or myself molested in any way. Ever afterwards I had no trouble in this way; generally there was good order at all my meetings.

#### EXTENT OF THE WORK.

I first began about fifty miles west of Brandon, and early in September had the pleasure of visiting Regina, the present capital of the North-West Territories. The distance between Oak Lake and Regina is about 250 miles. There were contractors nearly every two miles, for a distance of one hundred miles. Each of these employ from twenty to 250 men. Their work is to grade the road and prepare it for the putting down of ties and rails, which is done by another contractor with great rapidity. When everything is working harmoniously they can complete from three to four miles daily. It is interesting to witness the very systematic order connected with this work, and the celerity with which it is accomplished. Another company always keep pace with the tracklayers in putting up telegraph poles and wires, so that every evening a message could be despatched from the terminus of the track to almost any other part of the world.

Very few of the contractors are permitted to undertake more than one mile of grading at a time. This, of course, necessitates frequent movement, and increases the work of the missionary to such an extent that he often finds it impossible to reach the same camp in less than seven weeks after his first visit. There were between 5,000 and 6,000 men in all employed on this division of the road. One missionary among such a multitude can accomplish very little.

#### DIFFICULTIES.

Contractors generally take no interest in mission work. Mr. Langdon, head contractor, informed me personally that my services were not required. In reply, I requested permission to procure my meals in the various camps along the road. He positively refused, and walked away. On this account it was sometimes difficult to obtain supplies of food. Very few of the contractors ever attended service. This had a bad effect upon the men in their employ.

The navvies were of various nationalities, and also belonged to different denominations. The majority were Swedes, Norwegians, and western Americans. Only a small number of the Swedes could speak English, hence they were very seldom at service. They are a careless class of people, and much given to Sabbath desecration. Many of those who could understand English spent their Sabbaths in playing base-ball or some other sinful amusement.

I likewise found week-nightly services unsatisfactory. Many of the navvies do station work, and continue until late in the evening. Occasionally quite a number would assemble together, more frequently very few. It is easy to understand that men working hard all day would feel indisposed to listen even fifteen minutes to a discourse. The weeks were always long and wearisome. I had no place where I could read or study, except on the open prairie, and the mosquitoes in the west have a mortgage on nearly every spot of it, so that my reading was very limited.

I often met with serious difficulties, even on the Lord's day, in attempting to preach the Gospel. Sometimes, after walking five or ten miles to a certain camp, the contractor would refuse me permission to preach. Their reasons often amounted to mere excuses. One gentleman thought it unwise, because it would create a controversy among the men, which might result in something serious. This seems very plausible, and an excuse likely to meet the approbation of any person anxious for peace, but, after all, it is simply an excuse unworthy of notice, and yet the missionary must act as though it were all a reality. Again, many work on the Sabbath, and consequently it is impossible, even at the noon hour, to obtain a hearing.

#### ORDER AND NUMBER OF SERVICES.

I conducted from two to seven services every week. On Sabbath day I generally preached three times,

walking from ten to twenty miles, and always carrying two pair of blankets. On the 21st of May I walked twenty miles, wearing two overcoats, preached three times, and then retired to an old freight car, partially filled with sacks of oats. This was about the coldest day I ever experienced, either in Manitoba or Ontario. During the summer I visited some seventy-five different camps and preached from one to ten times in most of them. Sometimes services were held in dining tents, sometimes in the open air, often in boarding cars and stores, and not unfrequently in hotels. In short, I preached everywhere and anywhere practicable. Three thousand tracts were distributed and 150 hymn books disposed of. It may be interesting to some to be told of the usual places of retirement, and therefore I mention a few. At the terminus of the track the navvies sleep in large cars constructed like a small ware house, long and narrow. In addition to these they have four ordinary freight-cars used for various purposes. In one of these cars are kept for the horses employed in drawing ties. Here I was always obliged to sleep, sometimes on the floor of the car, more frequently on sacks of oats. On one occasion I slept on kegs of shingle-nails, and once on sacks of flour. Occasionally I slept in stores where a number of boxes would be placed together, covered with drygoods. For the most part I rested on the prairie wherever night overtook me. This was neither pleasant, satisfactory, nor desirable. It was also very unsafe because the nights are often extremely cold. Under these circumstances I was sometimes anxious for the return of October. Often I have been completely discouraged, and resolved upon returning to Ontario, but after a moment's consideration would decide to try again. Accordingly I continued the work all summer, with the exception of five weeks devoted to the visitation of new settlements, with a view to ascertaining as accurately as possible the number of Presbyterian families and the prospects for mission work during the coming summer. Ten different settlements were visited and many others heard from. The Presbyterian element predominates in nearly every settlement. The people everywhere received me kindly, and expressed their desire to have missionaries among them during the coming summer. Not long ago I received a letter from one of our people near Qu'Appelle informing me that a subscription towards the erection of a church had been circulated among the settlers with good success.

#### SABBATH DESECRATION.

MR. EDITOR,—Your article on the above-named subject, in your issue of the 17th inst., is timely, and not one day too soon. The desecration of the Lord's day by the Canada Pacific Railway Company in this part of the country has become so systematic and so boldly defiant of public sentiment that at the last regular meeting of the Presbytery of Lanark and Renfrew, steps were taken to endeavour to secure some united action among all religious bodies, to make at least an attempt at having the evil put a stop to. The danger we are in of having our Sabbath altogether robbed of its sacredness, and made in great part like any other day, will be apparent if we reflect that, what is seen here is probably only a specimen of what is going on wherever the C.P. extends; and if now, in the very infancy of this railway company's existence, it desecrates the Sabbath with such unblushing effrontery, what will it do in the course of years, when it is old and strong? Besides, what one company does, others, in self-defence, as they imagine, will be obliged to do also. And if, as appears likely to be the case, the whole railway system of the country is to be controlled by a very few companies, we shall soon have a general setting aside altogether, so far as the railways are concerned, of the Sabbath rest. That it will stop here, no one who knows the natural tendency of this course to go from bad to worse, or who has observed the history of Sabbath-breaking abroad, until virtually no Sabbath has been left, will for a moment dream. That this evil can be put a stop to at once would be too much to expect, but that its progress may be arrested is not too much to hope for, and in time greatly reduced in its extent, if only prompt, united and energetic action be taken by the Christian people of the country. To restore the Sabbath to its old and sacred place, for that it has lost it now to a good degree is obvious, will be a work of time and sound Christian education. To attain this end it will be necessary to attempt to discover how this evil has

gradually arisen amongst us; to show plainly what state of things it is likely to lead to, and what should be done to arrest the further downward course of Sabbath profanation.

With regard to all these questions there will be, of course, no little diversity of opinion, but the honest and frank discussion of them cannot but be helpful. Very great responsibility undoubtedly rests upon professedly Christian people in this matter, and we fear, also, no little blame for the present state of things in regard to Sabbath desecration.

With respect to the first question, I would venture to suggest that one reason for the increasing amount of Sabbath-breaking has been the weak, apologetic manner too often adopted, both in the pulpit and out of it, of speaking about the Scriptures as to their inspiration, Divine authority, and the binding obligation resting upon all to observe such Divine institutions as the weekly Sabbath. It has been, and is, too much the fashion with ministers, professed religious teachers who claim to be advanced, and private Christians, to talk as if there were much to be said on both sides of the questions referred to, the inspiration, and consequently the Divine authority of the Scriptures, and the obligation to keep holy the Sabbath day. This evil is not of recent origin, and until there is a change in the mode of dealing with this matter, and a change has been wrought in the state of feeling among professing Christians with regard to it, we need not expect much improvement in the observance of the Sabbath. For improvement will only begin by an improved state of feeling and higher principle upon this matter among professing Christians. An article in the last number of the "Catholic Presbyterian," on the Sunday question in Germany, distinctly traces the national disregard of the Sabbath in that country to the kind of teaching referred to.

Another reason for the present state of matters amongst ourselves is inadequate views as to the importance of Sabbath sanctification to the maintenance of religious life in the individual, the Church, and the world. We have been so long accustomed to a comparatively quiet Sabbath, we are so little accustomed to reflect upon how many and what evil consequences naturally result from a disregard of it, that we do not resist the first encroachments upon the Sabbath, or view them with such alarm as we ought to do. For the present I quote only one pregnant sentence of Montalembert upon this subject: "There is no religion without worship, and there is no worship without the Sabbath."

Another thing which has led to such general Sabbath desecration is the weak, careless, and inconsistent conduct of Christians as respects the keeping of the Sabbath. Many professing Christians, even, will be ready to cry out against it as being altogether too rigid and straight-laced should we specify the habit of only attending church once on the Lord's day as one, among other things, which have led to a general lowering regard for the Sabbath. Yet we are convinced this is the case, and that this would be the opinion of most who have paid attention to this subject. It is certain that, almost without exception, those who could, and ought, to attend both diets of worship, do not spend the time so profitably for their spiritual welfare out of church as they would do in it. Many stay away from sheer indolence, or for pleasure, or spend the time in secular reading. This extends to their families, to their acquaintances, and how can it help but so break down, in the minds of all, that sense of the sacredness of the Sabbath which will make them regard other and worse forms of desecration, first with unconcern, and then practise them themselves. A step further than this is the readiness with which many church members and professing Christians, apparently with but the smallest twinge of compunction of conscience travel by railway, at least by way of finishing a journey, on Sabbath, when no plea of necessity can be urged, but only they have themselves sunk to that low idea of the sacredness of the Sabbath which will allow them on a very small pretext to travel on the Lord's day. Many who would denounce railway and other companies for breaking the Sabbath have no scruples, or but slight scruples, in availing themselves of the opportunities they give for Sabbath desecration.

And lastly, we may mention, without dwelling upon it, as perhaps the chief reason for such public and open Sabbath desecration, and as in part the outcome of the things already mentioned, the intensely materialistic and mammon-worshipping spirit of the present

day. Greed, love of gain, the race for riches, the ambition of one to outstrip another in this race, are the simple explanation of this spirit of defiance and contempt for the human and Divine law which is spreading over our land. It is done because, in the smallest, miserablest sense of the word, it is supposed to pay. Whether it does or not, even in the most pitiable sense of the word, may be left till another time, when we may consider the other questions with which we are not out.

W. D. BALLANTYNE.

Pembroke, January 26th, 1883.

#### DAY OF PRAYER FOR COLLEGES.

MR. EDITOR,—At the last meeting of the General Assembly, it was resolved that a Sabbath during the present Ecclesiastical year should be appointed as a day of prayer for colleges, and that the same day should also be set apart as a day of prayer for the youth of the Church generally.

In accordance with this resolution, I hereby appoint Sabbath the 18th day of February, for special sermons to be preached in the various congregations and mission stations of our Church, on the above topics, and prayer offered for God's blessing to rest upon Christian families, Sabbath schools, Bible Classes, and Colleges. The appointment of this day need not prevent weekday services in addition, if thought advisable.

WM. COCHRANE,

Moderator, General Assembly  
of the Presbyterian Church in Canada.

Brantford, January 1, 1883.

#### FOREIGN MISSIONS.

MR. EDITOR,—As the season has arrived when the majority of the congregations of our Church, allocate to the various schemes of the Church the funds which they have collected during the year for benevolent purposes, I take the liberty of calling attention to the urgent claims of Foreign Missions. The sum of \$40,000 has been estimated as necessary for the year to carry on the work sustained by the western section of the Church. The expenditure for the year, thus far, has been heavy, and unless the work is to suffer seriously, more labourers must be sent without delay to the foreign field. If the work is to be maintained with any reasonable measure of efficiency, three ordained missionaries must be added to the staff already in the field. Steps have been taken by the Foreign Mission Committee to secure more missionaries. Rev. S. J. Taylor, B.A., a graduate of Montreal College, has been called to the work, and has, I am glad to say, accepted the call. Mr. Taylor, who has been for some time in Europe, has returned to Canada, and will be prepared to proceed to his field next summer. Very high testimonials have been received as to Mr. Taylor's attainments, devotedness, and adaptation to missionary work, and it is matter of much thankfulness that a brother who will inspire so much confidence has been secured. The precise field to which he will be sent has not been decided, but India will most probably be chosen.

The appointment of another missionary to China cannot be safely delayed. Rev. K. F. Junor has, by the state of his health, been compelled to return to America, and there is, we regret to say, almost no probability that he will ever be able to do duty again in the foreign field. He is at present resting in California, where he will require to spend the winter. Rev. Dr. G. L. Mackay is now left single-handed to bear the entire burden of the growing work in Formosa. He is meeting with great encouragement, and could we safely count upon his strength continuing to endure the strain put upon it, we might have less anxiety. But in such a climate as Formosa, every one must see that it would be folly for the Church to base its action on such a contingency. It is matter of much satisfaction that several young men who appear to be specially qualified for missionary service, are prepared to offer themselves for this work. It should be distinctly understood that if the work is kept back, it will not be for lack of men. It is for the membership of the Church to say whether, when devoted men are offering to carry the Gospel to the heathen, they will withhold the means necessary to send them.

A missionary should also be sent to labour, as soon as possible, among the Indians in the neighbourhood of Fort Pelly. During the past summer I had the pleasure of visiting, along with Rev. Hugh McKellar, all the fields occupied by our Indian missionaries in the North-West, and I am glad to bear personal tes-

timony to the more encouraging aspect which the work is assuming. The settlement of the Indians upon reserves, which is rapidly advancing all over the North West, makes them much more accessible to missionary agency. The Indians in the Fort Pelly neighbourhood have three large reserves assigned to them, and one of these has been occupied by our Church. There is a larger body of Indians at this point than at any at present occupied by our Church. They have already had a teacher, but an ordained missionary should be sent to them without any unnecessary delay. If we take from the Indians their ancient hunting grounds, surely it is not too much to expect that the Christians of Canada will teach them the arts of civilized life, and make known to them the Gospel of the grace of God.

We trust that the membership of the Church, in appropriating their gifts to the various schemes of Christian activity which claim their aid, will take these facts into account, and will devise liberal things for the extension of Christ's kingdom among the heathen.

On behalf of the Foreign Mission Committee.

WM. MACLAREN,

Toronto, Feb 2nd, 1883.

Convener.

#### MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE.

A regular meeting of the Association was held in the Principal's class-room on the 13th inst. The President occupied the chair, and conducted the opening exercises. There was laid before the Society a request for service from Garden Island. It was agreed to send a deputation to see if Wolfe Island could not be worked in conjunction with it, and to make, if possible, satisfactory arrangements for services. Messrs. McTavish, Somerville, J. Young, and C. Herald were appointed to report at next meeting on 27th inst.

Mr. John McNeill reported as to his work at Matawatchan and Griffith during the summer, under the auspices of the Association. Mr. McNeill lived at the former station, but held service in both places. He reports twenty five families at Matawatchan, with thirty-two members; a Sabbath school with an average attendance of twenty five; a weekly prayer meeting, with an average of fifteen, and an average Sabbath congregation of seventy persons. There were also cottage meetings held from time to time in the various farm houses, with encouraging success. The Sunday services here, as at Griffith, were held in a school house. At Griffith we have four families and four members. As the Anglicans have a Sabbath school here in connection with the services Mr. McNeill thought it best not to interfere. The average congregation was about twenty persons. There are no Methodists in the vicinity, and so we have the whole field to ourselves, in conjunction with the Episcopalians. The Sacrament of the Lord's Supper was dispensed on September 10th, by the Rev. Henry Gracey, of Gananoque, when twelve persons joined the Church by profession. To give you some idea of this place, let me just say a few words. We are the first denomination who have penetrated the wilds of Matawatchan. Griffith enjoys the services of an Episcopal deacon, but Matawatchan depends entirely upon us. The first summer our man went there—this is Mr. McNeill's second season with these people, his return having been petitioned for—he could only get to the Mississippi, some fifty miles distant, and had to walk, or wade in the mud, as best he could to his destination. It took him three days then to reach Griffith, but this summer he managed to get there in two. The field lies in an out-of-the-way corner of the county of Renfrew, in the township of Matawatchan, as before stated, thirty-four miles from the Levant station of the K. & P. R. The country is hilly, stony, barren, what grass there is being good, but very little of it, and making it hard work to farm. But there is plenty of iron, asbestos, and phosphate, which will be mined some day, and so make the district important when the railway comes. It is highly desirable, therefore, that we should hold our ground. Mr. McNeill had to walk ten miles to morning service, and back again to his afternoon diet, every Sunday for two months. After this time had passed, it began to dawn on the good people of the place that they could spare a horse for his use. The missionary, in his report, not without reason, complains that the facilities for the prosecution of his work were far from adequate, probably from thoughtlessness on the part of those among whom he laboured.

## PASTOR AND PEOPLE.

### THE SONGS OF THE CHILDREN.

BY REV. JAMES A. B. DICKSON, GALT, ONT.

The children are all songsters, singing more or less articulately according to the natural gift they have. Some inherit a fine ear and a delicate taste; others an ear less accurate and a taste less nice, yet they all sing or endeavour to sing. I visited a class in school the other day where the children were being exercised in singing *descriptively* on the *Kindergarten* principle, and all the class took part. They were the smallest children in the school, and I noted this fact, that though some among them were very dull and evidently sick, yet they were so aroused and wakened up as to swell the volume of song, however discordant their notes. All children love to sing, unless they are really sick, and that, with them, is always "the little rift within the lute" that for the present "makes the music mute." Let them be well, and they sing as the larks sing, with swelling, gleeful, thrilling notes. And what a joy it is to hear them! When the late dearly-loved H. W. Longfellow was sojourning in El Pardillo, in Spain, in 1827, one day at the church door he heard the village children, led by the priest, singing

"Ave, Regina cœlorum,  
Ave, Domina angelorum."

whereupon he observes: "There is something exceedingly thrilling in the voices of children singing. Though their music be unskillful, yet it finds its way to the heart with wonderful celerity. Voices of cherubs are they, for they breathe of Paradise; clear, liquid tones, that flow from pure lips and innocent hearts, like the sweetest notes of a flute, or the falling of water from a fountain."

This love for song in children presents an important and at the same time an easy means of education. The song awakens the heart and makes the inmost sanctuary of the soul accessible, and more than that, it bears into it the burden of the song and places it in safe-keeping there. And being there, its rhyme and its rhythm together serve to make it memorable. It has in its very nature many points of contact with the child; its music affects its emotions; its rhyme and rhythm fix it in its memory; its substance being, as Sir Philip Sidney phrases it, "the sweet food of sweetly uttered knowledge," appeals to the intellect. Granted that the song is a worthy one, it is impossible to tell the influence it may exercise on the nature, not only in childhood but throughout the entire life. What song implants is often revived, for there is an unwearied repetition of it, song being really the only thing of which the child never tires. It is ever new to him. The glory of the rising sun always rests upon it. Its beauty, sweetness, attractiveness never fade; it only becomes with the passing years more tender, more pathetic, more winsome. I heard a missionary tell of old men, in the backwoods of Muskoka, who had not had religious service for a long time in their neighbourhood, weeping as children as they sang the hundredth Psalm. Ah, it brought back the early home, and the happy days of youth, and a thousand sacred memories. It opened afresh the old fountains of the soul. And have we not read of men who had sunk into depths of vice being recovered by the accidental hearing of one of the old hymns or psalms, learned long ago at home? Through it the mother's hand reached the poor wanderer and led him back to the old paths of pious living. Through it he had again a glimpse of gladness he had once enjoyed in the sacred citadel of man's best strength—home. There is an unquestionable power in song for the highest and noblest educational purposes. It lays its spell on all hearts, a spell that may be quieted in certain circumstances, but is never broken. It was on this account that Luther, in his far-seeing and clear-seeing way, said, "Music must be kept up in the schools. A schoolmaster must be able to sing, otherwise I will not look at him. Nor should young men be ordained preachers until they have been well tried and exercised in the school." And it was because of the notable effects produced by what is sung that Luther began to write hymns as the vehicles of the gospel. So did Charles Wesley. Every revival of religion has given birth to new life of the soul, and these hymns have both carried and conserved the precious truth, making the movement more enduring than, without them, it would have been.

This fact, which might be abundantly illustrated from the histories of all religious movements, should be intelligently acted upon for the betterment of the rising generation.

No one will question the softening, sweetening, refining, and elevating influence of music. It does all that Luther claimed for it. "It drives away the devil and makes men joyful. Through music one forgets all anger, impurity, pride, and other vices." This may be full of mystery to us; but John Henry Newman, the cultured and philosophic thinker, gives us this satisfactory reason, after speaking of the strange effects it produces: "Can it be that those mysterious stirrings of heart, and keen emotions, and strange yearnings after we know not what, and awful impressions, from we know not whence, should be wrought in us by what is unsubstantial, and comes and goes, and begins and ends in itself? It is not so; it cannot be. No; they have escaped from some higher sphere, they are the outpouring of eternal harmony in the medium of created sound; they are echoes from our home, they are like the voice of angels, or the magnificat of saints, or the living laws of divine government, or the divine attributes; something are they beside themselves, which we cannot compass, which we cannot utter—though mortal man, and he perhaps not otherwise distinguished above his fellows, has the gift of eliciting them."

When music, with its wondrous witchery, is wedded to noble words, what power it wields? When the charming air has a sentiment suitable to it, it is doubly mighty. This it behooves all interested in training children carefully to give heed to. In teaching a gospel song or hymn, you are planting not for the hour or the day, but for eternity. You are opening in the soul a fountain of joy that will never cease to flow; therefore choose the best, that which will ever speak of the living way, the loving Lord, the eternal inheritance, all that will purify the heart, and speak peace to the conscience, and bring blessing to the soul. Miss Elliot's well-known hymn, "Just as I am," or Toplady's "Rock of Ages," or Charles Wesley's "Jesus, lover of my soul," all describe the living way. No child should lack these precious portions of the poetic truth. They are the pure gospel of the loving Lord. Bernard's "Jesus, the very thought of thee," or Luther's "A safe stronghold our God is still," and their like, enthrone Christ Jesus in the heart as all in all. On the Christian's inheritance, the translation of an old Latin hymn, "Jerusalem, my happy home," or Bernard's "Jerusalem the golden," or Baker's "There is a blessed home," or their like, fill the thought with wholesome conceptions of the "home over there." And what multitudes there are of other sweet songs dealing with the entire circle of truth! Let the children learn them and sing them. In a proper hymn there is a large culture for the growing nature; so large that we regard that man, whoever he was, as speaking a profound truth when he said, "Let me make all the ballads, and I care not who shall make the laws of the nation."—*The Sunday School World.*

### WORK.

There is nothing can be accomplished in the church, or in the world to-day, without hard, prosaic, steady work all the time. And we might almost say, that there is nothing which we desire to accomplish, in the church or in the world, that we cannot succeed in by steady work. This is what is needed in pastors and people to-day in the church. Not only meetings, not chiefly meetings, but honest work day by day. The pastor has plenty to do, far more he sees to be done than can be done. He needs the co-operation of all in the church. Here, also, we have cause to be thankful for many willing hands, and kind Christian hearts, that are helping in the harvest field. But alas! many are sitting idly looking on. How aggravating to the farmer when he can get no one to help in the harvest field. Do you never think how heart-breaking it is to the diligent pastor, to be at his wits' end for help in all the departments of congregational activity. Oh do not let the harvest be lost. Go out into the field. Lay hold of the careless. Bring some neighbour to church. Put a Bible into some irreligious home. Lead some child to the Sabbath school. Throw the arm of loving sympathy round the young. Don't sit and scold the young for carelessness; go and speak kindly to them. Fill up the empty seats in the prayer meeting. Whatsoever thy hand findeth to do, do it with thy might, and you will find a blessed

reward in so doing. Such are some of the marks of a living church. It is a Bible-loving church; it is attractive, it is liberal, it is diligent and aggressive, and it is prosperous, and increasing in its influence, and its numbers, and its spirituality; and it takes away the reproach that rests on the cause of God. Always remember, you who are as yet unsaved, who are dead, who are burdened with a sense of guilt, that Jesus is ready and willing to save you. He desires to save the guilty. "To-day, if ye will hear his voice, harden not your hearts." Do not be discouraged because of the past. Forgetting the things that are behind, press forward to a better life. Redeem the time that remains. There is yet time to show the sincerity of your repentance by your diligence and zeal in the work of the kingdom. And they who are forgiven much are they who love much, and who know how to show it. But let us remember always that a living church is the work of God, and of Him alone. His Holy Spirit dwelling in the hearts of His people is the source and spring of all spiritual life. And we must ask for the outpouring of His spirit on us in all our work. His apostles could do nothing until they were endued with power from on high. The church is too much forgetting the source of her power and life. Let us not do so. The power we need is at our disposal. Ask and ye shall receive. This power from on high is more and stronger than all human zeal, and talent, and activity. This power makes feeble instruments mighty to pull down the strongholds of the wicked one, and mighty to build up the church. Let us lift up our hearts unto God from whom cometh our aid. The Holy Spirit loves the church, even as Jesus does, and will not withdraw from those who rely on His mighty power.—*The Rev. D. D. McLeod.*

### COMFORTING AND ENCOURAGING.

There is a great deal of evil in the human heart. The best of people offend and go astray, and have need of warning and reproof. At times condemnation and denunciation are imperatively demanded. Human pride is to be humbled. The impenitent are to be warned. And the consequences of wickedness in all its forms are to be clearly stated. *The final judgment* and the pains of hell are not to be hidden from view. Of all this we have examples in both the Old and New Testament.

But at the same time we are to keep in mind the infirmities and weaknesses to which many are subject and the temptations with which they are beset. Even among the most devout Christians there are those who are almost continually writing hard things against themselves. Their hopes are hardly ever bright. They go mourning all their days. To the consolations of the Gospel amid the burdens and sorrows of life they are well nigh strangers. The consequence is, they do not magnify the grace of God in their experiences, and are nearly useless in Christian work. Such as these have great need of encouraging words and kindly attentions from Christians around them, and especially from pastors and elders. Prophets, apostles, and Christ himself, made all such the subjects of peculiar care and anxiety, seeking to comfort them in all their sore troubles and to encourage them to put their trust in God and to go forward in His strength. Even the wayward may be often restrained and brought back by tender solicitude, who would be driven farther and farther away if left without being told of Christ's love and of His willingness to receive even wanderers. And the same principle holds good with regard to the treatment of the impenitent. It is not enough to show them their sin and guilt, they must also know the way of escape; it must be made plain to them; and they must be importuned by the love of Christ to turn and live. The love of God as manifested in the gift and sacrifice of His own Son for sinners, must be apprehended before they can believe to the saving of the soul. To bring them to the cross and lead them to look to Christ as the bitten Israelite looked to the brazen serpent, demands all the encouragement that can be given. Then it is that tender solicitude is especially powerful.

The Gospel deals with Christians as weak and fallible mortals having continual need of the great Physician and also of the balm in Gilead; while it corrects by rebukes, it also heals by grace. And while in the preaching of the Gospel sinners are to be denounced and repentance made essential, yet according to the teachings of Christ and His apostles great care is to be taken in comforting and strengthening the weak, as well as in

inciting to diligence, self-denial, and activity in all Christian duties. And nothing is so effectual towards relieving the burdened soul, awakening the indifferent and cheering the desponding, as the clear and affectionate presentation of Christ and His salvation. For nothing else does the pious soul so much long; and nothing else will give peace and joy to the unconverted heart.—*Presbyterian Banner.*

### REVELATION GRADUAL.

An important fact to be remembered is the *gradualness* of Divine Revelation. Like the subsequent spread of the Gospel, it was "first the blade, then the ear, then the full corn in the ear." This inchoate, preparatory, and in this sense, imperfect character is ascribed to the Old Testament system, both in the Old Testament system itself and in the New. The whole form of the kingdom of God in the earlier dispensation was provisional; the disclosure of God was partial and increasing; laws fell short of the absolute standard of moral duty; rites were adapted to religious feelings and perceptions not yet mature; the type of character corresponded to the inadequate conceptions of God; the ethical and emotional expressions answered to the several stages of revelation to which they pertained. All this ought to be as familiar to readers of the Bible as the alphabet. Unhappily, it has often been overlooked by Christians and positively ignored by adversaries of Christianity. Christ contrasted His precepts with the injunctions given to them of old time. He taught that sin, and not sinners, was to be the object of abhorrence. The boundaries of love and good-will were to be co-extensive with the race of mankind. Men were to pray for their enemies. Referring to an important precept in the Mosaic legislation, that relating to divorce, He said that it was given on account of the "hardness" of men's hearts; that is, their rude, uncivilized condition, and their moral obtuseness (Matt. xix. 8). The Mosaic law required of a man who wished to be rid of his wife to give her a written testimony which should protect her—when all women separate from a family were castaways—and enable her to contract marriage with another man. This was a limit to the husband's arbitrary prerogative, a restraint put upon him, and so far an approach to the full recognition of her marital rights, and of the sacred character of the marriage-tie. It was a step in the right direction, and as long a step, considering the state of society then existing, as could be taken. To attempt more would have been to rush into *doctrinaire* legislation of the most impracticable character. To complain of this old divorce law, one of the various enactments by which the Hebrew wife and the Hebrew family finally attained to a position which they held in no heathen nation, and by which safeguards were set around the purity of the family—to complain of this law is as illogical as it is for advocates of temperance to pronounce every license law immoral, when if the law were called restrictive (as it may be), the whole force of their objection would vanish. It is not less unreasonable than it would be to complain of the civil law at present, because, while it prohibits and punishes certain forms of slander, it publishes no statute for the detection and punishment of gossip and petty defamation; as if the forbidding of one offence involved an approval of the other.

Now an application of the fact of the gradualness and partialness of revelation will remove most, if not all, of the moral difficulties which are raised with regard to the Old Testament. Whoever discerns distinctly this fact—which is a perfectly manifest fact—will have gained a point of view where the major part of these difficulties disappear of themselves.

Without this historical sense, without a sympathetic appreciation of the condition of mankind in the far-distant ages when the movement of revelation began, the old dispensation and the Old Testament can never be understood. Those who have no dislike for the New Testament, but have only hard words for the Old, who can honour the heavenly Father of whom Christ speaks, but find the Jehovah of the law and the prophets repulsive, may be compared to one who relishes a ripe and juicy peach, but has no patience with the rough and bitter peach stone from which the tree sprang.

OVER seventy students were matriculated last year in the Anglo-Chinese College at Foochow, connected with the Methodist Mission.

### HE IS NOT FAR.

O Thou! Eternal, Changeless, Infinite!  
First, Last, and Only; filling all in all;  
Hiding Thy glory in abyss of light;  
Majestic in Thy mercy as Thy might;  
My God! with perfect trust Thy name I call.

I dare, unfrightened, lift my eyes above;  
Within Thy house, my Father I can I fear?  
My heart's deep answer needeth not to prove  
The pulses of Thine omnipresent love;—  
My spirit's cry Thy Spirit bends to hear.

Thou, who the number of the stars dost tell,  
Bow, Lord, to order all my destiny!  
As seeing Thee who art invisible,  
Let me amid these awful grandeur dwell,  
Forever Thine obedient child to be.

*M. Wesley Stryker*

### "PUT YOUR FEET DOWN FLAT."

"Put your feet down flat and you will never fall, however slippery the ground may be," said a friend to me many years ago, as I was slowly and timidly making my way over a long stretch of glare ice. How often since that time I have had occasion to feel grateful for that simple instruction, in which I have found an ethical as well as a practical meaning! Have you ever, dear reader, observed the variety of ways in which people move about our treacherous streets? There is the jaunty maiden who "never will wear rubbers" over her trim, dainty shoes, so goes feeling her way along mincingly until she feels it with emphasis; then comes the eager-eyed business-man, rushing through the crowd, in too mad a hurry to notice anything about him until he is brought violently face to face with an exemplification of the disagreeable proverb regarding undue haste; now approaches the poetical young man, only to be rudely aroused from his golden visions by a vulgar spectacle in which he, himself, is made to play the part of low-comedian; yonder advances the feeble old lady with faltering tread, timidly measuring every step, until her very fear prevents her from passing safely over the glassy surface; that affectionate couple, oblivious of all but themselves, are destined, soon or late, to awake to their cold, flat surroundings; here again is the scholarly man, looking as wise as Thales, following the example and meeting the deserved fate of that Greek philosopher, for his gaze is fixed so intently upon the sky that he is further assisted in his observations by a view of the heavenly bodies at mid-day. To all of these unfortunates I would suggest the following simple rules:

I. Look where you are going.

II. Put your feet down flat.

III. Walk confidently.

And now, may we not apply these three rules to every walk of the higher life? We ought not to expose ourselves to any danger that we may avoid. It is safer to pass around it than to pass over it, but in any event we should be sure that our feet are "shod with the preparation of the Gospel of peace." Our attention should be directed to the path beneath our feet. Our eyes should not wander too often to the cloudy skies above us, nor remain fixed too long upon either the future or the past. The way which we are treading demands our closest watchfulness. Its very smoothness may bring disaster to our unwary feet.

Doubt, indecision, and self-distrust are the chief causes of human downfall. Is there anything in which man fails oftener than in being firm? Says an author, "When temptation comes to us in any form, we should have firmness enough to say, 'No!' decidedly and emphatically: not weakly and waveringly, as if the next answer would be, 'Yes!' but a firm, decided negative which shuts off all further parleying." Thus only can we maintain an upright carriage; thus only can we hold the ground upon which we stand.

Lastly, nothing inspires one with so much courage to go forward as a large amount of self-confidence—strength through Him who has said, "My strength is made perfect through weakness." With such a helper, what may one not dare? Nothing is so fatal to spiritual progress as a lack of faith in one's self. Our aim cannot be too high, our standard cannot be too perfect. We can do "all things" through Him who loves us. God has given angelic power to mortals. Let them not dishonour His gifts by neglect through self-distrust.—*Julia H. Thayer in the Interior.*

THE less we expect from creatures, the more tolerable will disappointments be.

### THE MISSION FIELD.

THERE are in Japan 211,846 Buddhist and 102,477 Shinto priests.

THE English Presbyterians are taking steps to equip a theological college in China for the training of native evangelists.

THE Armenian Patriarch of Constantinople has given his assent to the free circulation of an edition of the Bible, which is the work of a committee of evangelical missionaries among the adherents of the Greek church.

CHANG KUM SING, who was converted in the Fifty first Street Baptist Church Sunday School, New York, and who left for China a short time ago to become a missionary at his old home in Canton, is the first of those Chinamen converted in that city to return to preach the Gospel in his native land.

THE Sandwich Islands fifty years ago were still heathen, now they are not only Christian, but have all the appliances of advanced civilization. In the city of Honolulu there are no less than three hundred telephones in use, and some of the planters have been cutting their cane at night by the use of electric lights.

WITHIN the last year the women of the United States have given the magnificent sum of \$600,000 for the spread of the Gospel in heathen lands. Of this amount the Presbyterians gave nearly \$200,000; the Baptists, \$150,000; the Congregationalists, \$130,000; the Northern Methodists, \$108,000, and the women of the Methodist Church, South, \$25,110.

THE number of Foreign Mission stations of the Protestant Episcopal Church, is 148, thirty-four of which are in Western Africa, thirty-one in China, fifteen in Japan, eleven in Greece, fourteen in Hayti, and fifty-two in Mexico. The annual budget calls upon the members of the Church for \$128,376.40 to support the missions during the present fiscal year.

MR. LAWRENCE, Free Church Missionary at Aneityum, New Hebrides, in his last report says. "The Christians of Aneityum are not content to maintain ordinances among themselves. They are full of the missionary spirit. At present five couples from one station are labouring as teachers in neighbouring heathen islands, and there are more volunteers for the work than can safely be employed. Altogether great efforts are being made for the evangelization of the region. No fewer than ninety missionary teachers are at work, over one-half of whom are Aneityumese."

IN a report to the American Presbyterian Board of Missions Dr. Atterbury, medical missionary at Peking, in reference to missionary prospects in China says: "God has not given to this country its vast population and large undeveloped mineral wealth without intending it should have a great future before it, but just how he intends to carry out His plans and by what agencies is a present mystery. There never has been a more favourable time for the spread of Christianity in the country than the present. From many places come reports of the people gladly listening to the preacher; the street chapels are well attended, and the seller of books finds many willing to buy."

A GLIMPSE into the interior of Egypt during the late war is given in a letter from the Rev. Dr. Hogg, a United Presbyterian missionary, who returned to Asyoot, Egypt—"Community of suffering during the reign of terror has brought Copts and Protestants into close and friendly relationship with each other. One of the first of the hundreds of men who called on me on my return to Asyoot was the Copt Bishop, and at the Senabo feast the Bishop and the missionaries sat on the same divan and sipped out of the same dish. At Manfaloot, Nakhayleh, Suif, Luxor, and Mallawi a wicked attempt was made, at the beginning, to prejudice the Arabi party against the Protestants as being 'the brothers of the English;' but when the demon of Mohawmedan fanaticism had got fairly aroused no distinction was made between Protestant and Copt, and under the pressure of a common danger all party feeling was smothered, if not entirely obliterated. Whenever our people met to fast and pray—and as far as I can learn they did so repeatedly at all the stations—numbers of the Copts met along with them, and joined in all the exercises. In Asyoot our evangelist, Attanasius, spent most of his time in the Copt church, surrounded by most of the leading men, who listened 'like little children' to his exposition of the word."



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TORONTO, WEDNESDAY FEBRUARY 7, 1883.

THE Port Hope "Times" says: "The frequency of domestic scandals in which ministers play an important part is becoming notorious." The strict accuracy and charity of this statement will be greatly appreciated by the ministerial brotherhood and the Christian community generally.

THE attention of readers is called to a circular which appears in this issue by the Moderator of Assembly, appointing Sabbath the 10th inst. for special prayer for colleges, and also for the youth of the Church generally. The Moderator has very properly suggested that sermons appropriate to these subjects be preached in the various congregations and mission stations of the Church. The wisdom and importance of this suggestion will commend it to the favourable notice of ministers throughout the Church.

CO EDUCATION is clearly one of the questions that must be decided in the near future. The medical students at Queen's may have settled it for a time so far as they are personally concerned, but it will not keep down. A petition signed by many prominent citizens and distinguished educationists was presented to the Legislative Assembly the other day, asking that ladies be admitted to the lectures in University College. A number of ladies have already asked admittance to the College, but they were officially informed that their presence would not be "compatible with due order and discipline in the institution." Not long ago the President of one of the largest American Colleges answered a similar application by saying that his institution would be opened to ladies as soon as the ladies' colleges were opened to young men. How would it do to test the question in that way in Ontario? Are our Methodist friends ready to admit young men to their ladies' Colleges in St. Thomas, Hamilton, Whitby, and other places? Supposing a few nice young men were admitted to our colleges in Brantford and Ottawa! That would be co-education. One of the arguments used in favour of admitting ladies to the University, is that they are intellectually equal to the young gentlemen, and could therefore profit by the lectures. Quite likely. But some nice young men might perhaps be found who are equal in point of intellect to the young ladies in our excellent institutions in Brantford and Ottawa. It is hard to say what our Local Parliament may do about it. At present candidates are too busy with the elections to say anything. We may hear more of the movement in the near future.

MR. LYLE brought an overture before the last meeting of the Hamilton Presbytery in favour of term-service in the eldership. We have not heard the particulars but presume the change sought is to have elders elected for a number of years. As matters now stand the ruling elder occupies a much more permanent position in a congregation than his minister. If a minister loses his influence in a congregation, his removal follows almost as a matter of course. If on trial it is found that he cannot do the work required of him, he almost invariably moves. In fact, he moves or is moved quite frequently because a few people—perhaps the worst people in the congregation—clamour for his removal. It is far otherwise with an elder. He may have lost his influence for good, though he may have a good deal for evil; he may be totally unfit for the

discharge of any duty; his position may have so changed that if out of office, not half a dozen members would vote for him; he may be an eye-sore and drawback to the entire congregation, and yet unless he resigns himself—which he hardly ever does—there is no way of getting rid of him. Now why should it be so easy to change a minister, and so difficult to change an elder? The fact that a man "once an elder is always an elder" is not of any importance. He is not necessarily always an elder in the same congregation, any more than a minister is always pastor of the same congregation. Practically the change would simply amount to this: good elders would always be re-elected, and would be strengthened and encouraged by knowing that they had the confidence of their fellow members; useless elders or elders worse than useless would have to give way to better men. Worse things than that might happen. Without committing ourselves to the change, we ask Mr. Lyle to let the Church consider his overture. A good discussion can do no harm.

OUR Methodist friends are considerably exercised on the Union question. Meetings are being held in all parts of the country, and the press, secular and religious, teems with contributions for and against the proposed basis. How the agitation will end, no one at present is able to tell, but one thing is certain—the question is being thoroughly discussed. We venture to make a prediction. If the union is formed on the present or any other basis, both union and anti-union men will be partially disappointed. "United Methodism" will not prove as great a boon as sanguine unionists predict, and it will not do as much harm as excited anti-union men dread. This, at least, has been the experience of Presbyterians after two unions. Those among us who thought union would be a grand panacea for every ill have of course been disappointed. Those who thought union would cripple, if not ruin Presbyterianism, have found that their fears were unfounded. The fact is the essential conditions of the fight against sin are not changed by organic unions. The great fight remains essentially the same. Our unions have, on the whole, worked well, but how many ministers have found that union has made any practical difference in their daily work? It will be exactly so with our Methodist friends. If they unite there will be a tremendous demonstration when the union is consummated. This will be followed by a considerable amount of friction when the immense ecclesiastical machinery is being adjusted to the new conditions. Then a calm will ensue, and everybody will have to work as hard as ever, and nine out of every ten workers will not know that the union has been formed, unless he stops to think about it. Our good neighbours will not consider us impertinent if we say, "Take it coolly, brethren. Union, if you do get it, will not make half as much difference as you think."

### CREED REVISION.

IN the February number of the "North American Review" there is a noteworthy article on "The Revision of Creeds." It is not an elaborate discussion by a theorist on a question of growing interest to the Christian Church, but a brief record of the well-considered opinions of different writers, representing several branches of Evangelical Protestantism. Each writer speaks from personal knowledge of the state of opinion within his own denomination. The contributors to the paper may justly be called representative men. They are well known, not only in their own communions, but their names and writings are familiar to Christian people generally. For the Episcopal Church, Dr. Henry C. Potter speaks; Presbyterianism has Dr. Howard Crosby for its spokesman, the Baptist body has an exponent in Dr. J. B. Thomas; Dr. J. O. Peck represents the opinion of the Episcopal Methodists; Dr. G. F. Krotel, those of the Lutheran Church; and Dr. T. W. Chambers makes the statement on behalf of the Reformed Dutch Church. Thus, it will be seen that these men individually may fairly be reckoned as possessing the confidence of the religious bodies they represent. They enjoy a reputation for scholarship and good common sense. On a question of this nature they are entitled to a respectful hearing.

In certain quarters at present there is a clamorous cry against creeds, against dogma, even against all positive religious teaching. It is a confused and

somewhat inarticulate cry. It has a far larger volume of sound than meaning. Here and there some earnest thinker, in his search after truth, becomes bewildered, and the authorized formulas of belief seem barriers to his progress, and his passionate inculcation of creeds may be regarded as the honest expression of what he feels. Others again, listening to the confused and contradictory voices occasioned by the conflict of opinion, sincerely believe that the symbols of the Christian system may be considerably simplified, and their formal expression reduced to what is only essential, in order to commend them to more general acceptance. There may in these days be some who, longing for notoriety, catch up the cry for the demolition of creeds with no very definite aim, beyond being regarded as having attained to the doubtful glory of ecclesiastical demagogues. Such may contribute not a little to the unsettling of men's minds, and increasing meaningless clamour, but these do not, as a rule, aid in the removal of difficulties or in shedding light on perplexing questions. Considering how strong the expressions of opinion for the simplifying and shortening of Church creeds outside her pale may be, it is astonishing how little agitation there is within for a modification of her formularies. In relation to this question, there has been more or less discussion among the various branches of the Presbyterian family; but, for the most part, these debates have been occasioned more by accidental circumstances than by the felt need for a settlement of the question by itself. It has not grown up as a spontaneous movement, requiring careful deliberation and authoritative action. Rather, in certain cases where individual opinions have come into seeming conflict with authorized standards in the heated temper of debate, the rigid character of the creeds has occasionally been called in question. Thoughtful men in various branches of the Presbyterian Church have pronounced in favour of creed revision, but the question is in abeyance, and likely to be for some time to come. This may be considered a favourable circumstance. An undertaking of such magnitude ought not to be entered on rashly. It should grow, and not be forced. It is better that it is thought desirable to come slowly, as the result of calm, earnest and prayerful study, and not emerge from the fiery heat of acrimonious contention.

The only writer in the group above named who pleads for revision of the creeds is Bishop Potter. He speaks in intelligible terms and in an excellent spirit, though in the statement of his case there is nothing new. He answers the query, "Is it not a fact that creeds differ greatly from the opinions of a majority, or at least of many, of the people who hold them?" in the affirmative. Holding this opinion—and opinion it is rather than fact—he properly concludes that such a state of things causes much disadvantage and injury. Yet he proposes no adequate remedy for so undesirable a condition. He insists forcibly on the practical aspect of Christian faith, and this is well, but it is not all. Revealed truth appeals to the understanding as well as to the heart, and the generalization of truth is a necessity of the intellect. Dr. Potter seems hopeless of the attainment of a satisfactory revision of the creeds.

In striking contrast to these views are those of Dr. Howard Crosby. He states, with a positiveness quite refreshing, that he knows of no creeds differing from the beliefs of those that hold them, excepting in very small and unimportant points, and he adds that he speaks only for his own creed—the formulas of the Presbyterian Church. In relation to the essential doctrines, he believes that substantial unity exists, and that in the various Churches there is a growing doctrinal approximation. He concludes his testimony with this crisp statement: "The Bible and the creeds have been assailed, in the name of science, by worldly men in every age, but they have never been harmed, and never will be."

Dr. Thomas, on behalf of the Baptists, considers that the discrepancies between creed and opinion are greatly exaggerated, for which statement he gives several reasons. He is also of opinion that the Churches, formerly most divergent, are now much nearer to each other than they were. Like Dr. Potter, he does not lay much stress on symbolic expression. The least satisfactory of the contributions to this symposium is the one by Dr. Peck, who speaks on behalf of the Episcopal Methodist Church. It is to be hoped that he is more accurately conversant with the creed of his own Church than he seems to be

with the creeds of his neighbours. "To our thinking," he says, "the larger part of whatever difference may exist between creeds and opinions will be found in the Calvinistic Churches." Readers of that way of belief, after perusing carefully Dr. Peck's paper, would not find it difficult to retort with more vigour than gentleness. Still further, to show how competent he is to speak on the question of creeds, he claims that his Church vindicates her right to existence "by her emancipation of the people from the thralldom of Calvinistic dogmas, offensive to reason and repugnant to the character of God." Of course his own Church is sound in the faith, a happy condition of things, mainly due to the elasticity of its creed. Dr. Krotel, of the Lutheran Church, in a few sentences, states the remarkable fact that, in his communion there is a more earnest study and a deeper attachment to their distinctive creed, than ever; and Dr. Chambers, for the Dutch Reformed Church, disclaims the existence of antagonism between creed and belief. He says, "There is no need of any revision of creeds, so far as the Reformed Church is concerned." His concluding words, well worth pondering, are, "I do not know how a creed could be revised with safety. A creed must grow. It cannot be manufactured, and it would be best to leave the matter to tentative efforts in the course of years, through which, probably, a desirable result might be gained."

#### TEMPERANCE WORK AND LEGISLATION.

THE promotion of temperance is now generally recognized as one of the first duties of every one who seeks to do right and wishes the good of his fellow men. In advancing this beneficent cause, there is much work to be done, and is to be found everywhere. Like all other modes of good doing, there is a sphere for personal effort. The first duty is that of consistency in refraining from the use of intoxicants, of maintaining sound opinions on the question, in seeking to dissuade those addicted to the use of stimulants, and in the kindly and humane treatment of the victims, oftentimes innocent, of drunkenness. Organized effort claims the sympathy and support of all who believe that temperance is a blessing and drunkenness a curse. The cause of sobriety has been maintained by devoted men and women with persistent endurance, often in the face of discouragement and unconcern. Not seldom these workers in a good cause in its earlier days have had to endure much reproach and obstruction in their efforts. That this state of things has passed away, and, instead of the expression of temperance opinions being received with mockery, they are now listened to and considered with respect.

The temperance agitation has led to the perception that legislative restriction now, and prohibition at no distant date, is the only satisfactory, as it is the inevitable, solution of the drink problem. Public discussions show that the strong drift of public opinion is setting in the direction of wiping out the liquor traffic altogether.

While, however, the temperance movement is taking this eminently practical and desirable direction, it must not be forgotten that the work of moulding and strengthening public opinion ought not to be neglected. Legislation in these lines cannot be expected to lead popular opinion, it can only follow. People ought to understand what Government can do for them and what it cannot. Especially in election times political parties are very desirous of snatching votes by a profusion of promises relating to any question of public interest. When the election is over, the pledges are unfulfilled, and the electors, who ought to have known better, are mortified and disappointed because they have been duped. Temperance men must not suffer themselves to become shuttlecocks for political battle-dores. The lever by which the community is to be raised to the condition when efficient temperance laws can be placed on the statute book and fearlessly enforced, is enlightenment. The work of enlightenment is not yet finished, but it goes rapidly on. We hear of strong efforts being made for the introduction of temperance textbooks into the public schools, and the diffusion of knowledge respecting the destructive effects of alcohol on bodily health. The moment the public conscience is aroused to demand the suppression of the liquor traffic in Ontario, its Legislature will joyfully crystallize into law the earnest decision of the people, that the ruinous trade in intoxicants is forbidden.

## BOOKS AND MAGAZINES.

THE ELZEVIR LIBRARY.—A semi-weekly magazine. (New York: John B. Alden).—This is a new literary venture sure to command a large measure of success. The numbers received contain literary gems from the best authors. They are selected with excellent judgment. The initial number contains Washington Irving's "Rip Van Winkle;" the second is a selection from Farrar's new book, "Early Christianity;" the third contains selections from Washington's papers, and the fourth is R. H. Stoddard's "Life of Washington." The work is well printed, of convenient size and remarkably cheap. The subscription price for the year is only \$2. The high class of the selections promised for future issues is sure to be largely appreciated.

FROM DAY TO DAY. By Robert Macdonald, D.D. (New York: Anson D. F. Randolph & Co.; Toronto: N. Ure & Co.) Practical aids to personal religion are often valuable, always needful. Such a help will be found in the work before us. The author, Dr. Macdonald, of North Leith, Scotland, adds the descriptive title, "Helpful Words for Christian Life." A brief meditation on a religious theme concluding with appropriate words of Scripture is supplied for every day in the year. These meditations are direct and suggestive, and yet thoroughly healthy in tone. A fastidious taste would not be offended by anything sentimental or unreal, while spiritual life will be greatly aided by the perusal of these daily portions. The book is attractively and well got up.

THE GOLDEN ALTAR. By Joseph A. Seiss, D.D., Philadelphia. (New York: Anson D. F. Randolph & Co.; Toronto: N. Ure & Co.) This little manual is designed to promote habits of devotion and practical Christian life. It is adapted more especially for those accustomed to Episcopal forms, though its use would be profitable to all who value spiritual communion with the unseen and eternal. It contains in brief compass The Holy Christian Faith, Prayer for all Occasions, the Holy Promises, a Text for every day, and Songs of Consolation.

The same publishers send us a work with a similar purpose in view by Anna Warner, entitled "THE LIGHT OF THE MORNING." It is chiefly intended to minister consolation to the mourning and sorrowful.

THE LIFE AND LABOURS OF CHARLES H. SPURGEON.—By George C. Needham. (Boston: D. L. Guernsey; Toronto: William Briggs).—Among the leading preachers of this age Mr. Spurgeon occupies a foremost place. When he entered on his ministerial career it was pretty generally supposed that his youthful fervency would soon burn out and his so-called eccentricities become monotonous. The rare promise of his youth has amply been fulfilled. To-day the words of Mr. Spurgeon are as eagerly listened to by the multitudes that still crowd the Tabernacle, while his published writings command a wide circle of readers, because there is freshness, vigour, and common sense in what he says. Spurgeon is no preacher of paradoxes. In his ministrations there is no straining after startling effects. His well balanced mind, his fondness for Puritan theology, and his reverence for Scriptural truth have kept him from speculative novelties, for which he has no inclination. The earnestness of his Christian teaching and the great results it has produced go far to show that the Gospel in its simplicity is the power and the wisdom of God. The story of his life, and the great work he has been the means of accomplishing is well told by Mr. Needham. The manner in which he has performed his work enables the reader to get a comprehensive idea of the pastor of the Surrey Tabernacle, and the influence he wields. This book, which is well got up, will receive, as it deserves, a wide circulation.

PICTURESQUE CANADA.—Edited by Principal Grant. Parts 15 and 16. (Toronto: The Art Publishing Company).—The magnificent literary and artistic enterprise, "Picturesque Canada," steadily progresses. All that its adventurous projectors promised has been amply fulfilled hitherto. The parts before us are fully as meritorious as those that have preceded them. This work brings before mind and eye the vast and varied beauty of this Canada of ours. It will do much to foster a strong love for the land we live in. As an art educator and a promoter of refined taste no work of a similar description approaches it.

The earlier work of Roberts was wonderful for its day; but that day is long since past. "Picturesque Canada" is without a rival. These numbers are still occupied with the Niagara district, rich in scenic and historic interest, and it is only just to say that both departments receive admirable and adequate treatment. This field supplies several gems of the sketcher's and engraver's art. In Part 16 the description of Toronto and vicinity is begun. If our surmise is correct it is by one of our most accomplished and experienced Canadian writers, whose accuracy of research may be depended upon. The vignette, representing a view from the bay looking northward, is wonderfully correct and exquisitely beautiful. Anyone looking over the pages of "Picturesque Canada" will have difficulty in repressing the desire to possess it, if he can at all afford it; and, considering the immense outlay in its production, it is remarkably cheap.

THE LIFE AND SPEECHES OF THE HON. GEORGE BROWN.—By Alexander Mackenzie. (Toronto: The Globe Printing Company).—Readers will share in the biographer's surprise that the documentary materials for the Life of George Brown were not more plentiful than he found them. Despite this deficiency, Mr. Mackenzie was admirably fitted for the task assigned him. In addition to being associated with the subject of the memoir in the stirring political events of more than quarter of a century, there existed between the great journalist and the ex-Premier not only a community of political belief but a warm and unbroken personal friendship. Mr. Mackenzie tells the story of George Brown's life and his strenuous labours in a clear and forcible style. In doing this he rehearses the history of past struggles for the attainment of civil and religious freedom of which Mr. Brown was an ardent champion. The chapter narrating the last sad scene of that busy life, prematurely terminated by an assassin's hand is written with subdued and tender feeling. Mr. Brown was a man in whom dwelt the proverbially fervid genius of the Scot. His convictions were deep and strong, and therefore he spoke right out what he believed. It was natural that he should sometimes rouse the resentment of political opponents. But now that the strife is ended, all Canadians will desire to read the life of the man who did so much to shape the course of events in this Dominion. Whether the reader agrees with all the opinions he held or not, he will scan with interest the career of one whose name will be enshrined among Canadian worthies. His persevering energy in journalistic enterprise will long be remembered with admiration. The chivalric character of his private life is worthy of the highest esteem. His filial devotion is one of the finest traits of a generous and unselfish life. In the discharge of his father's pecuniary obligations there was an evidence of his strong sense of personal honour, and the high moral principle to which he subordinated his actions. The simple but unobtrusive faith and submissiveness of his dying hours was the fit ending of a noble and self-denying life. To the aspiring politicians of our time, whatever their political creed, George Brown has bequeathed an example of honesty of purpose, a high sense of personal integrity, and an unselfish patriotism, worthy of imitation.

RECEIVED "Littell's Living Age," "Vick's Illustrated Monthly Magazine," and "Our Little Ones" for February.

ST. NICHOLAS for February, the "Century" Company's magazine for young readers, is all that could be desired in the quantity, variety, and instructiveness of its contents, while its pictorial illustrations are as good as ever.

KNOW COLLEGE MONTHLY has made its appearance. It is cordially welcomed. The missing link in academic literature is now supplied by its presence. In every respect it makes a creditable commencement. There is a solidity in its pages that bespeaks a favourable impression. Its conductors have been fortunate in securing several able and well-written contributions of a useful and practical character. In welcoming this new aspirant for literary fame and usefulness we heartily wish it a successful career.

STANDARD LIFE ASSURANCE.—We direct attention to the advertisement of this old and excellent company, which appears in another column, the figures of which speak for themselves. Since the rates have been reduced the company has been doing an increasing business. Mr. Thomas Kerr of this city is the inspector.

## CHOICE LITERATURE.

## THROUGH THE WINTER.

## CHAPTER XIV.—Continued.

One night, as they were walking home after a pleasant evening in the library, some little word that Dr. Waldemar chanced to say opened the way, and Helen quickly availed herself of it.

"I am very glad you are spending the winter here," she said, with grateful emphasis. "You do not know how much you are doing for us, nor how thankful we are. I do not believe you could do more good to any one than you are doing to us, Dr. Waldemar."

"You must not thank me, Miss Helen," he said, slowly. "I do not deserve that you should. I am being richly paid as I go along." Then, after a brief pause, he said more lightly, "I am very glad, too, that I am passing this winter here; it might all have been so different. When I came home last August, after finishing my studies in Europe I expected fully to begin very soon to practise medicine with my uncle in Boston. Margaret's dangerous illness detained me here a long time, and, after she began to recover, my mother and uncle both insisted that I should take a long vacation before beginning my life-work. I was sorry to do it at first. I felt something like a young and restive horse harnessed and ready for the race; I did not like, as I told them, to be tied to the post and made to wait. But I yielded to my mother's wishes and advice, and I am glad I did—very glad," he added, softly. "This has been one of the times, among many others, when I have learned that it is better to go God's way than my own—better to do His will instead of my own: the reward is great, as well for time as for eternity."

Helen's greatest trouble in these days was Matsie. In the kitchen, where a woman's influence is often as powerful for peace or discord as is the President's in his cabinet, Matsie was inclined to rule with a rod of iron; and like some eastern despots, very much given to making laws no one might break but herself.

It was a dangerous thing for Helen to mislay a spoon or a knife, or set the broom anywhere but in the appointed place behind the door; but Matsie, whose "bump of order" was rather irregular in its development, and seemed to consist more in seeing that others were orderly than in being so herself, was very apt in the doing of one piece of work to undo much that had already been done. Consequently the old distich—

"A man's work is from sun to sun,  
But a woman's work is never done—"

was painfully apt, in her case, to prove true.

Helen bore it all silently for a while; but when she found that, in addition to her other faults, Matsie was forming the dangerous habit of running out evenings to parties and gatherings among the coloured people in the place, her anxiety became great; and in her perplexity and distress she went to Mrs. Waldemar for advice.

Quietly, as was her wont, Mrs. Waldemar heard her story. At its close Helen looked at her with tearful eyes and said,

"What shall I do?"

Mrs. Waldemar drew her to her side and said gently, "I think you will keep her, my dear; you have two powerful weapons with which to conquer her—patience and prayer."

Helen's look was one of great surprise.

"O Mrs. Waldemar, do you mean—" she began and stopped.

"Just what I say, Helen," Mrs. Waldemar answered with a smile. "You are very young and inexperienced, and at the very beginning of your life you are met with the trial and difficulty, that, to many women, is the great annoyance of their existence. It might be very easy for you to send Matsie away, and very likely, since she is growing fond of company and excitement, she would be willing, and even, at first, glad to go; but, my child, there is something more for you to consider: this may be a very important time both for Matsie and yourself. Good servants are made by good mistresses. My dear, I want you to learn to be a good mistress; and so make Matsie a blessing in your own house, and every home she may ever enter."

"What am I to do?" Helen asked, in a sad, discouraged tone.

"Not send her away," Mrs. Waldemar answered, cheerfully. "Not, at least, until after a much longer and fairer trial. Set the whole force of your influence and example against her heedless, untidy household ways. Show her plainly what you expect her to do and be, and practise the same yourself. And then, for her evenings, try to fill them for her with some pleasant occupation in which she will be interested. If she likes to read, give her books that she can understand and enjoy; furnish her with sewing and knitting work; teach her new stitches, new ways of using her fingers and her time; and then, Helen, watch and wait; be patient both with her and yourself, and make it a matter of faithful, constant prayer. The time may come when Matsie's presence in your home will be one of its greatest comforts. Do not look for perfection, but be satisfied if you can see improvement."

Helen went home strengthened and cheered. She said a few, earnest, gentle words to Matsie, and then set herself to work to correct, by every means in her power, the girl's wilful, wayward faults. It was up-hill work at first, but Matsie was human, and kindness and patience won her at last.

It was near the end of January, at the close of a brilliant, cloudless winter-day, that the boys came home from school gay with excitement, at the prospect of a skating frolic they were to have that night on the mill pond.

"Won't the night be pretty dark?" Mr. Humphrey asked; "why don't you wait until there is a moon again?"

"If we wait for the moon, we may have to wait then for

the ice," Fred answered, with boyish aversion to postponing a pleasure. "Father, the ice is just splendid now; hard as a cannon-ball and smooth as glass; and the night won't be very dark; the stars will shine, and we are going to kindle fires of brush-wood; they'll give us light enough, and keep us warm, too."

"Well, only take care you don't burn anything of more value than brush-wood," Mr. Humphrey said, as he turned away to his newspaper.

"Helen," said Philip, "you are going aren't you? Fred and I want you to, very much. All the girls are going; and you know you needn't skate, for the boys are going to draw the girls on their sleds: you will go, won't you?"

Helen hesitated, and looked at her father. "Shall I go, papa?" she asked.

"Yes, certainly, if you desire. I don't know why you shouldn't," Mr. Humphrey replied, indifferently.

So the question was decided, and after supper Helen and her brothers started for the mill-pond. It was a long walk, but their young feet went lightly and swiftly over the road. The mill-pond—as it was called in Quinnebeco; anywhere else it would have been a lake—was a beautiful sheet of water. It was a lively scene Helen and her brothers saw as they came out from the dim wood-path they had been following, and stood at the margin of the ice.

In an open space on the east side a large fire was burning, and the bright flames threw a cheery, crimson light across the glistening ice, and upon the active figures on its surface. It was a large party; all the young people in Quinnebeco appeared to be there, and a chorus of glad voices welcomed the new-comers. They were soon in the midst of the gayety. Fred and Philip were among the champion skaters of Quinnebeco, and in a few moments they were delightfully engaged in winning fresh laurels for their wonderful performances with feet and skates.

Helen enjoyed it all; and when presently one of the young boys bashfully proposed that she should try to skate, she was quite ready for the attempt.

"Only," she said, with a happy laugh, "there's a terrible 'if' in the way, Willie: I haven't any skates: if I had a pair I would be very glad to try."

"I'll borrow Fanny's," the boy said, eagerly; "she isn't skating now," and running to his sister, he was soon back with the coveted skates.

When Helen attempted to stand, after the skates had been properly strapped on, she seemed to herself to have suffered

"A sea change  
Into something new and strange."

Her feet had failed her suddenly, but she was painfully conscious they had not given place to wings.

"Oh, it is useless; I never can do it," she exclaimed, in despair.

But they came around her—Philip and Fred, and several of the more experienced skaters—and encouraged by their predictions of success, she ventured to step on the ice, that had never before looked to her so treacherous and forbidding.

She succeeded better than she had dared to hope; she was not naturally timid, and it was not long before she was ready to quit her companion's helpful hand and start out for herself. Her cheeks glowed with the unusual exercise, and her voice chimed in with the others in their glad skating song. She was not half satisfied, when memory began to remind her that she was keeping the skates too long from their owner, and it was with a sigh of regret that she took them off. A new pleasure was now in store for her.

Philip came with his sled, and seated on that, her skirts closely tucked around her, Helen flew over the ice, her every nerve tingling with the enjoyment.

"O Philip! I never knew what delight there was in motion before!" she cried, impulsively; "it's almost as good as being a bird."

"Yes; but keep still, Nellie, and hold fast, or you'll do what a bird doesn't do—fall," Philip replied, gravely.

And thus warned, Helen held fast, and repressed the glad words trembling on her lips. So the evening went quickly by until the more thoughtful ones began to speak of home.

Helen was standing by the fire, now burning low, and little more than ashes and a few half-burnt embers which could easily be extinguished. The spirit of frolic seemed to possess her fully.

"Philip," she exclaimed, eagerly, "I don't want to go quite yet; can't I have one more skate across the pond? Fanny, will you lend me your skates again?"

Both requests were gladly granted, and neither Philip nor Helen, in their interest and pre-occupation, noticed, as they stepped on the ice, that a sleigh, containing a lady and gentleman, had just driven to the pond.

The brother and sister started together, Helen holding Philip's hand; but in a few minutes her sense of security grew so strong that she loosened her hold, and saying, "See now, Phil, how well I can do," went off by herself.

There was only a few skaters on the ice then, as most of the company, being ready for a homeward start, was standing on the ground waiting the return of the tardy ones. All went well at first; Helen was doing so finely that some of her friends were proposing to cheer her, when a sudden sharp shriek broke the calm stillness of the star-light night.

The warm blood seemed to curdle in the veins of those who heard, and young hearts, that were beating quick and high, grew chill with dread. They did not need to ask what the shriek meant. Of the two figures on the ice but a second before, one was gone, and the other, crouching low, was shouting madly for help.

It was Philip's voice. Instantaneous was the rush to his assistance. Among the first was the gentleman in the sleigh: placing the reins in the lady's trembling hands, with just the low, firmly spoken words, "Be quiet Margaret," he was on the ice. It was scarcely more than a minute before he was by Philip's side, but what an eternity that minute had seemed to the terrified boy!

Helen had fallen into an air-hole, and had been drawn under the ice. Philip had reached her just in time to clutch at her

dress, but he could not draw her out; he could only cling with all his strength, feeling every instant that he was growing weaker, and that the strong flow of the current was drawing Helen away. As Dr. Waldemar touched him, and Philip saw that it was he, he could only gasp, "thank God."

In the boy's faith Dr. Waldemar was equal to every emergency, and he believed now he would save Helen.

And she was saved. They drew her out, chilled and unconscious, and carried her to the land, where, instead of being greeted with applause, sad and anxious faces bent silently over her. She was taken at once to the nearest house, and there kind, womanly hands aided Dr. Waldemar in his efforts to restore her.

The result of Helen's accident was a severe cold, and for several days she was languid and weak. They were quiet days, spent mostly on the sofa in the sitting-room, but they were far from sad. She had many calls from her neighbours and young friends. Mrs. Waldemar and Margaret came daily; even old Mrs. Leighton came one sunny afternoon with the doctor, to look at her favourite, and speak kind, grand-motherly words of joy that she was spared to them.

If Helen, as some young girls foolishly do, had ever doubted the love of her friends, and wondered if they would mourn, if some sunny day her place among them should be vacant, her work among them done, she was answered now; and humbly, gratefully she listened to their words of congratulation and gladness, and prayed that henceforth she might be worthier of their regard.

She was lying on her sofa one snowy afternoon, in a pleasant, dreamy doze, unconscious of all around her, when the pressure of cold cheek to hers, and then a great, delicious whiff of roses and violets brought her suddenly back to the world again.

"Is it you, Margaret?" she said. "I was just dreaming of summer: how glad I am to see you."

Margaret laughed. "Here is something a good deal more like summer than I am," she said, bringing out from under her circular a large, exquisite bouquet of choice flowers. "Guy sent them, and I brought them," she said; "now, Helen, what do they make you think of?"

"Oh, everything, everything that is sweet, and beautiful, and good," Helen answered, as she bent over them and tenderly touched their delicate leaves.

"Guy said they would do you good," Margaret went on. "I believe he doesn't feel satisfied that his medicines are doing that. Here he comes now," she said, as she heard his step in the hall.

"Guy," she called, as with a gentle tap the door opened, "come see the effect of your new prescription."

With a pleasant smile for Helen and her roses Dr. Waldemar came forward.

"How do you do, this afternoon?" he asked, gravely, as he took her hand.

"Well, quite well," she answered, with a grateful smile; "the roses have cured me, I think."

"Well enough for a sleigh-ride?" he questioned.

Helen's eyes went to the window, and surveyed the gray, windy sky, the snow-banked ground, and then came back to the flowers in her lap; while her mind made the silent admission that it was pleasanter indoors than out, pleasanter to rest on her pillows by the fire than to brave the winter cold under the fur robes of a sleigh.

Dr. Waldemar smiled. "You need not be frightened," he said, as he drew up a chair and sat down; "I am not going to insist on your going out to-day; but to-morrow, if the sun shines, I want to take you to see the home of your roses. Will you promise to grow better so fast that you will be well enough to go?"

"I am well enough to-day," she answered: "I believe I am only idler than I am. Somehow I shrink from the thought of anything cold; I don't even like to hear the wind blow." And she shivered slightly as a sudden blast shook the window casements and jarred the doors.

"You are nervous," Margaret said; "and I don't wonder, I'm sure. Helen, what did you think of that awful night, when you were in the water?"

A very sweet yet far-away look came into Helen's eyes.

"It was all so sudden, so unexpected," she said; "and I was chilled so soon that I was not conscious long. But just as I went under, I remember thinking I was going to die; and I was thankful—I cannot tell you how thankful, Margaret—because I found I was not afraid."

It was very quiet in the room for a few seconds. Dr. Waldemar sat with folded arms and earnest, thoughtful face, gazing intently into the fire, and Margaret, with the memory of her own recent illness fresh in her mind only had Helen's hand with the close pressure of one who sympathized and understood. Helen was the first to speak.

"You have never told me how you happened to be at the mill-pond that night," she said, softly; "and I have often wondered, but never thought to ask you."

Dr. Waldemar roused himself from his reverie and looked at her.

"Did you suppose your fancy for a frolic was one the inmates of Waldemar cottage could not share with you?" he asked, playfully. "Margaret heard of the skating party, and as she was anxious to go I volunteered to take her. We called here, only to find you had preceded us, and reached the pond just in time to see you start off with Philip. You know the rest," he added, quietly.

Helen did not speak; but Margaret said: "I can never be thankful enough that I made Guy go that evening, Helen. I wonder what you would have done if he had not been there."

It was Dr. Waldemar who shivered this time.

"I don't know, Margaret," Helen said, in a low, quiet voice. "God knew you would be needed, I think, and so sent you;" and softly she whispered, "I am very grateful that he did."

"Helen," said Margaret, with whom the expression of thought and feeling was as natural as the process of breathing. "I wonder if you feel about living now as I sometimes do: as if life never could be quite the same to you that it was before you knew what danger and death meant, and as if now there ought to be, must be, some special work in the

world for you to do; some mission you alone can perform. Tell me, Helen, do you ever feel so?"

Helen hesitated: with Dr. Waldemar sitting there it was not easy for her to answer that question as it had been for Margaret to ask it. But Margaret was earnest when she asked it, and Dr. Waldemar appeared again abashed in his own thoughts; so Helen forced herself to answer:

"Yes," she said, in a low voice meant for Margaret alone; "I was thinking so a while to day. God has let me live, and it must be for some purpose, and I wondered this morning what that purpose was."

"Did you find out?" It was Dr. Waldemar who spoke; while his eyes took thoughtful note of the two girls.

Helen's colour deepened.

"I think I did, partly," she answered, modestly. "I think I was helped to see that God has given me my place and work here in my own home; and if he has anything else for me to do he will show me what. I could not get any further: I rested there."

"A good place to rest," Dr. Waldemar said, "but I want you to hear this little poem, perhaps it may meet some of your difficulties and help you to dispose of them." And, taking a leaflet from his pocket-book, he read:

"Father, I know that all my life  
Is portioned out for me;  
And the changes that are sure to come  
I do not fear to see;  
But I ask Thee for a present mind,  
Intent on pleasing Thee.

"I ask Thee for a thoughtful love,  
Though constant watching wise,  
To meet the glad with joyful smiles,  
And wipe the weeping eyes;  
And a heart at leisure from itself,  
To soothe and sympathize.

"I would not have the restless will  
That hurries to and fro,  
Seeking for some great thing to do,  
Or secret thing to know;  
I would be treated as a child,  
And guided where I go.

"Wherever in the world I am,  
In whatsoever estate,  
I have a fellowship with hearts  
To keep and cultivate;  
And a work of lowly love to do  
For the Lord on whom I wait.

"So I ask Thee for the daily strength,  
To none that ask denied;  
And a mind to blend with outward life,  
While keeping at Thy side;  
Content to fill a little space,  
If Thou be glorified.

"And if some things I do not ask  
In my cup of blessing be,  
I would have my spirit filled the more  
With grateful love to thee;  
More careful, not to serve Thee much,  
But to please Thee perfectly.

"There are briars besetting every path,  
That call for patient care;  
There is a cross in every lot,  
And an earnest need for prayer;  
But a lowly heart, that leans on Thee,  
Is happy anywhere."

Slowly, with perfect emphasis, Dr. Waldemar read the beautiful lines, and the two girls listened; while the truth he wished them to learn sank deep into their young souls, there to abide, and make its powers felt in their lives, by a closer walking with God, a closer, tenderer fellowship with struggling hearts.

As he was folding the leaflet Helen extended her hand. "May I keep it until to-morrow?" she asked. "I would like to learn it."

"Keep it always," he answered. "Only do not tax your eyes and mind, with any reading or studying to-night."

And with a few words of advice concerning her health, and a parting injunction to be ready for her ride on the morrow, they went away.

(To be continued.)

GOUNOD ON MUSIC.

Gounod, in a late interview in London, said among other things:—

"To my mind the intellectual tendency of the art of music is greater than the sentimental to-day, but the great fault of music now is that it is complex and not simple. Masters are too apt to study the effects of a hautboy, of a violin, of a flute—questions of detail—and to disregard the great value of the *tout ensemble*—the expression, in its completeness, of an idea. It was not always so. Rossini and Mozart, for example, were both sublimely simple. All the greatest things are always simple. Rossini composed divinely from divine inspiration. It is as though God had ordered him to sing, and he sang, naturally, easily, and spontaneously. It was his nature, and there was no effort. The same was true of Mozart."

"What is your opinion of the art of music now?" inquired the interviewer.

"Like everything else, it is in a transitory stage. It is not wholly sentimental or wholly practical. When the two are wedded together it will be sublime, and the fact of our being in this transitory state gives me confidence. There is strength in weakness, and where there is opposition to truth, truth would not be the loser; we gain the strength and experience by combat and failure; and it is always after a transitory and hesitating stage like the present that the grandest epoch comes when idealism and reality go hand in

hand, when faith and reason are one. The time will come, rely upon it, although perhaps neither you nor I will see it. It is the natural evolution of all things, and the history of human thought is as the physical history of this planet. As years and centuries roll on we shall see things clearer, until faith and reason will be as one, and things which we now consider supernatural will be natural. Music is only one phase of thought, and in considering its present and its future, I cannot separate it from other forms of thought. They all have the same history, and will eventually meet with the same full completeness and perfect power."

"But what will be the result of this present complex condition of the theory of music in Europe?"

"Why, naturally from this complexity will spring simplicity. The next great master will be as simple as Mozart and Rossini. He will come as a giant and break all, but with the fragments of what he has broken he will erect a splendid temple—Power; powerful, because it is truth, and simple, because it is true and powerful. As it is with the history of any art, so it is with the history of nations. Germany has been for years the head, the reason, and intelligence; and France, the heart, the sentiment. The day will come when they will understand each other, and be as one."

"How long did it take you to write 'Faust'?" was asked.

"About two years and a half; but then I was interrupted. I wrote 'Le Medicin Malgre Lui' in the middle of 'Faust.' People do not understand that kind of music—the simple. I expressed the *Faust* and *Marguerite* of Goethe as I understood them."

"Have you ever heard Spohr's 'Faust'?" inquired the correspondent.

"Years ago; but I do not recollect it. I am glad I did not know it well at the time I composed mine, for it might have modified my conception on the subject."

After a pause M. Gounod broke out: "I envy men who have time to express their thoughts by apostles. I am nothing but a poor musician, and the theatre absorbs all my time. I envy men who can directly appeal to the thoughts of their fellow-men by their pen or by their voice."

"But surely music is an expression of thought?"

"Yes, of course; but not so direct. I do not complain, for everything has its use, but I envy men who are free, and who have time to use their faculties as they please. Had I my life over again I should not be a musician; I should devote my faculties to literature and philosophy."

THE DYING MOTHER.

Lay the gem upon my bosom,  
Let me feel the sweet warm breath,  
For a strange chill o'er me passes,  
And I know that it is death.  
I would gaze upon the treasure  
Scarcely given ere I go;  
Feel her rosy, dimpled fingers  
Wander o'er my cheek of snow.

I am passing through the waters,  
But a blessed shore appears;  
Kneel beside me, husband dearest,  
Let me kiss away thy tears.  
Wrestle with thy grief, my husband,  
Strive from midnight unto day;  
It may leave an angel blessing  
When it vanisheth away.

Lay the gem upon my bosom,  
'Tis not long she can be there;  
See! how to my heart she nestles,  
'Tis the pearl I love to wear.  
If in after years beside thee  
Sits another in my chair,  
Though her voice be sweeter music  
And her face than mine more fair.

If a cherub call thee "father,"  
Far more beautiful than this,  
Love thy first-born, O my husband!  
Turn not from the motherless,  
Tell her sometimes of her mother,  
You can call her by my name  
Shield her from the winds of sorrow,  
If she errs, O gently blame!

Lead her sometimes where I'm sleeping,  
I will answer if she calls,  
And my breath shall stir her ringlets,  
When my voice in blessing falls.  
Then her soft black eye will brighten,  
She will wonder whence it came;  
In her heart, when years pass o'er her  
She will find her mother's name.

It is said that every mortal  
Walks between two angels here,  
One records the ill, but blots it  
If before the midnight drear  
Man repenteth; if uncancelled,  
Then he seals it for the skies;  
And the right hand angel weepeth,  
Bowing low with veiled eyes.)

It will be the right hand angel,  
Sealing up the good for heaven,  
Striving that the midnight watches  
Find no misdeed unforgiven.  
You will not forget me, husband,  
When I'm sleeping 'neath the sod,  
Love the little jewel given us,  
As I loved thee, next to God!

THE Lutheran Church in the United States has - Ministers, 3,504, gain 197; churches, 6,171, gain 320; communicants, 801,486, gain 62,073.

BRITISH AND FOREIGN ITEMS.

SIR MOSES MONTEFIORE is in his ninety-ninth year.

ACCORDING to the last census, there are in Ireland 3,092 deaf and dumb persons.

THE Rev Charles H. Spurgeon is in failing health again, and is only able to preach one sermon each Sunday.

PARIS has a telephone for every 2,000 and London for every 3,000 of the population.

THE police of Berlin will no longer permit public performances of tames of lions and other wild animals.

THE prohibition amendment to the Vermont State constitution has been adopted by an overwhelming vote.

THE Duke of Bedford has given £5,000 (\$25,000) for the endowment of a lectureship in physical science in Balliol College, Oxford.

BARON NORDENSKJÖLD's history of the voyage of the "Vega" has been translated into nearly one dozen different languages since its appearance.

THE Chinese Minister, who lives quite simply at Washington, devotes \$100,000 a year to the support of the poor in the Province of Hon Nan.

MR. BASS, the great brewer of Burton, England, paid more than \$800,000 last year to the various railway companies for conveying ale to his customers.

REV. F. N. PELOUBET has resigned his pulpit at Natick, and will devote his time to Sunday-school work, in which he has had much experience and great success.

THE Committee of the Académie des Sciences, of Paris, favours an American proposal for an international conference to consider the selection of a common meridian for all nations.

AT the approaching celebration of the 200th anniversary of the revocation of the edict of Nantes, Baron Schickler, of Berlin, will publish in French the history of the French colonies in Germany.

THE Pope has granted a plenary indulgence for pilgrims to Lourdes for the year 1883. It is the twenty-fifth anniversary of the appearance of the apparition of the Blessed Virgin in the grotto.

THE police at several towns in Westphalia, in Germany, have published a list of the notorious drunkards of each place, and hotel keepers are forbidden to sell liquors to the persons thus proscribed.

THE Rev. Dr. McCulloch, Greenock, Scotland, died on the 12th ult., aged eighty-two years. He was one of the oldest ministers of the Church of Scotland, and was held in the highest respect and esteem.

IT has been stated that as many as twenty of the newly elected mayors of England are total abstainers. This is put among the signs of the progress of the temperance movement among the middle class of the country.

MR. CRAWFORD, a Glasgow merchant, is about to present the city of London with a statue of Burns, at a cost of \$15,000. Mr. Crawford is an Ayrshire man, as Burns was. The statue will be placed in the Thames Embankment Garden.

THE prospects of the new College for women, to be created as a department of King's College, but locally distinct from the others, are very encouraging. A lady has given £10,000 (\$50,000) as the beginning of a fund for the new enterprise.

DURING the year 1882 no less than three hundred persons were killed and one thousand seriously injured in and about the anthracite coal mines of Pennsylvania. Most of the accidents were occasioned by falls of roof and explosions of fire-damp.

ANOTHER important canal is talked of in Europe. A waterway from the Solway Firth to the River Tyne is contemplated. This canal would have a length of only eighty miles, or twenty miles less than the Suez. Some forty years ago a scheme of the same kind was talked of.

HIS Majesty has accepted, as a souvenir of the late war, a photograph of the New Testament which was pierced, during the assault on Tel-el-Kebir, by a Remington bullet, while in the haversack of Private Rooome, of the Seventy-fourth Highland Light Infantry. That Testament saved his life.

THE death is announced at the Protestant Retreat, Drumcondra, of Mrs. Mary Murray, at the age of 110 years. She was a native of the County Derry, and for many years carried about for sale, throughout the entire Province of Ulster, and many portions of Leinster, Bibles and other religious books.

MR. W. E. DODGE stated that a great deal is being done in New York for inebriates trying to reform. "I have," he said, "just purchased a house in Fifty-second street, which will be fitted up as a home for inebriate women. There is more drinking among the women of New York than most people dream of."

THE London "Methodist" says: "The Blue Ribbon crusade is telling on the liquor traffic to even a greater extent than is shown by the falling off of the revenue. In hundreds and thousands of cases the diminution of consumption has ruined the trade of those publicans who were just able to get along."

THE New York Free Circulating Library, expects to be located in its new quarters very soon. The Library's Third Annual Report, newly issued, states that about 5,000 persons availed themselves of its privileges during 1882. Six hundred and ninety-six books were purchased and 1,420 donated. Only eleven were lost.

THE Association for Promoting the Higher Education of Women presented a petition to the Board of Trustees of Columbia College, urging them "to consider how best to extend, with as little delay as possible, to such properly qualified women as may desire it, the many and great benefits of education in Columbia College, by admitting them to lectures and examinations."

## MINISTERS AND CHURCHES.

REV. DAVID KELLOCK has accepted a call from Spencerville and Ventnor.

THE Rev. Peter Wright, Stratford, is delivering a series of interesting lectures on astronomy.

THE Rev. W. Frizzell wishes it to be understood that all communications ought to be addressed to him at Riverside P.O., not Leslieville.

THE Rev. J. Straith, Paisley, has been called to Meaford. A call from Shelbourne has also been addressed to him, while at Newmarket a movement is in progress to extend a call to the same gentleman.

THE death of Mr. Gilbert Heron, of Heron, Dickson & Co., Glasgow, is announced. Mr. Heron was widely known and respected in Canada. He was much interested in the prosperity of the Presbyterian Church.

ON the 19th of January, at a meeting of St. Matthew's Church, Osnabruck, the congregation presented their pastor, the Rev. J. K. Baillie, with a valuable racoon overcoat. This is but one of the many marks of attachment Mr. Baillie has received in the short time he has been among them. Only a few weeks ago he was the recipient of a purse to purchase a cow.

THE Convener of the General Assembly's Committee on Statistics wishes us to announce that he sent off parcels, addressed to Presbytery Clerks, of blank forms for Congregational and Presbytery Returns—the former in December and the latter in January. Should any of them fail to reach their proper destination, he will regard it as a favour if notice to that effect be sent him.

FROM the report submitted at the annual congregational meeting last week of St. Andrew's Church, London, it appears that the membership now numbers 694. Extensive improvements on the church have been effected during the year. For all purposes the handsome sum of \$7,596.86, being an increase of \$1,671.21 over the year 1881, was realized. The various branches of congregational work have been efficiently maintained, and show a gratifying state of prosperity.

ON Wednesday, the 10th January, the anniversary of the Sabbath school of the Presbyterian congregation in Collingwood was held in the music hall. The attendance was large, about 350 being present. Tea was served by the ladies from six p.m. to eight, after which there were recitations and music by the pupils of the Sabbath school and others, assisted by the church choir. The children enjoyed the occasion greatly, and the audience were highly pleased with the entertainment. The proceeds, which are intended for the library, amounted to \$73.

AN esteemed member of the Presbyterian congregation at Oakville, in a very quiet manner, presented the Rev. W. Meikle with the sum of \$100, expressing the kindly regards of the people, the hope that he would be able to take a little rest, and secure an agreeable change for a few weeks. It seems that Mr. Meikle has not been well for some time, and his people have not only generously bestowed this very acceptable gift, but have made arrangements for supplying his pulpit for a number of Sabbaths. The Church at Oakville is in the happy condition of being free of debt. The people have recently improved and beautified the building, and are in prosperous and encouraging circumstances. It is hoped that Mr. Meikle will be able after a brief rest to resume his faithful service in Oakville.

THE annual tea in connection with the St. Andrew's Presbyterian Church, Delaware, was served on the 25th inst. The weather was favourable and the attendance large. The provisions were ample, promptly distributed and highly appreciated. The choir of St. Andrew's Church, London, was present, under the leadership of Mr. Freeland; and the frequency with which they were recalled indicated an increased appreciation of their well earned popularity. In addition to their service of song two excellent recitations were given by two of the lady members of the choir. Addresses of a very instructive and entertaining character were delivered by Rev. Messrs. Holmes and Smith of the Methodist Church, and Beamer and Henderson, Presbyterian. The chair was occupied by the pastor of the church, Rev. J. A. McConnell.

ANNIVERSARY services were held at Bolton on the 28th ult, when the Rev. W. Frizzell, Leslieville, preached morning and evening. The discourse at the

morning service was specially addressed to the young people and children. Overflowing audiences listened to both discourses. On the following evening the annual tea-meeting was held in the town hall, which was crowded to its fullest capacity. Addresses were delivered by Rev. Messrs. Smith (Primitive Methodist), MacDowall (Canada Methodist), and Frizzell. Mr. Haggart and Miss Brown, Brampton, and Mr. Elliot, Knox College, gave readings, which were much appreciated. Knox College glee club, much to the enjoyment of the meeting, gave several excellent musical renderings. The liberal proceeds were devoted to the liquidation of the debt on the commodious manse recently erected for Mr. Nicol, whose successful pastorate is highly prized.

SINCE the settlement of Rev. Joseph Andrews in the pastoral charge of Middleville and Dalhousie, forty new members have been added to the communion roll, sheds have been built at Dalhousie, and steps are now being taken to erect sheds at Middleville. The congregation have increased the stipend \$50, to include last year. Recently they presented Mr. Andrews with a beautiful fur coat, worth \$40. On Friday evening, the 5th January, the Dalhousie congregation sent as a New Year's present over forty bushels of oats. On Friday evening, 12th January, the Middleville congregation gathered as a surprise party at the manse, and after spending a very pleasant evening, they left many valuable tokens of their kind regard. There we have clear evidence that the Lord's work is graciously prospering in these congregations. A good number have already come, humbly craving to be numbered with God's people, and earnestly protesting their repentance in godly sorrow for sin, while still more are now inquiring the way of salvation, and looking forward to enrolling themselves with us on the Lord's side at our next communion.—COM.

THE annual congregational meeting of Knox Church, Ottawa, was held on the 11th ult. From the printed report of the statements submitted it appears that the congregation is in a healthy and prosperous condition. The financial statement is very gratifying. During last year there was more money raised for all purposes than, with two exceptions, in any previous year of the congregation's history. The number of members received in 1882 is twenty-nine—thirteen by certificate and sixteen by profession of faith. The removals have been nineteen—three by death, and sixteen chiefly by certificate to other churches on removing from the city. The net gain has been ten, and the number on the roll 241. The number of baptisms is twelve. The report says: "Our actual financial position at the end of the year is also a matter for unmingled satisfaction. By the treasurer's financial statement it will be seen that the total revenue from all sources amounted to \$11,732.60, and the total expenditure for the year was \$11,671.13, leaving a balance in hand of \$61.47." The Sabbath school shares in the general prosperity. The average attendance last year has risen to ninety-eight, and the finances are in a healthy condition, showing a surplus in the treasury.

THE annual meeting of St. Paul's Church, Bowmanville, was held on the evening of Thursday, 25th January, Mr. Blakeley in the chair, and Mr. James acting as secretary. The report submitted by the Treasurer was eminently satisfactory. During the summer the church has been much beautified by painting, tinting, and upholstering, making it a most elegant and comfortable place of worship. At the beginning of the year the debt on the church exceeded \$900, and the improvements cost \$950, yet by the liberal contributions of the congregation, the whole of the improvements are paid for, and the debt reduced to \$300, which is expected to be cleared off before the end of the current year. The following are the amounts raised during the past year: Pew rents, \$1,154.82; collections, \$668.84; for liquidation of debt and improvements, \$1,529.54; missions, \$94.47; total, \$3,397.67. On motion of Mr. James, seconded by Mr. Tod, the thanks of the congregation were tendered to the retiring managers. On motion of Mr. James, seconded by Mr. Paterson, the thanks of the congregation were also tendered to the ladies of the congregation for their successful efforts in connection with the upholstering of the church. Messrs. Tod, Paterson, McMurtry, John McLellan, Mayer and Dr. Beith were declared elected managers, and Messrs. M. A. James and W. H. Williams were appointed auditors.

THE annual congregational meeting of the Church

in Collingwood was held on Monday, the 15th January, the pastor, the Rev. R. Rodgers, in the chair. The meeting was the largest of the kind ever held in the church. There was quite a number of ladies present. From the reports, which were all indicative of advancement and prosperity, it appeared that the total income for ordinary purposes was \$1,751.27, which was disbursed as follows: To stipend, \$800; to old arrears, \$263.69; to interest on mortgage, \$230.13; to incidental expenses, \$331.58; to schemes of the church, \$112.16, and for benevolent purposes, \$137.1. In the Sabbath school there has been expended for books, papers, etc., \$134.91; there has been raised for building Sabbath school room, \$34.14; and there has been contributed for missions the sum of \$43.22. The number on the roll is about 250, with an average attendance of 165. It was further reported that the ladies had, by monthly contributions, secured the sum of \$237 for building a Sabbath school room. After deliberation it was agreed to open a subscription, and nearly \$800 were obtained, and it is intended to proceed forthwith with the erection of the building. It was stated by the pastor that during the year forty-seven members had been added, and that twelve had left the town, and two had been taken away by death. A vote of thanks was given to the choir, after which the meeting was closed with prayer and the benediction.

REV. JOHN W. BELL, M.A., having been with much regret released from the pastoral charge of Listowel congregation by the Presbytery of Stratford, administered the Lord's Supper on Sabbath, the 14th inst., in the forenoon, and in the evening preached his farewell sermon to a congregation composed of his own people and as many more as could gain admission. The English Church, in token of esteem to Mr. Bell, was vacant for the time, and minister and people repaired to Knox Church. The same token of esteem was intended in the Congregational Church—across the street from Mr. Bell's—but it was found that the Presbyterian Church was overflowing, and incapable of admitting all that had arrived. On Thursday evening following, the principal part of Mr. Bell's congregation repaired to the manse, and presented him with an affectionate address, expressing their highest regard and warmest wishes for a pastor who had faithfully served their best interests over fourteen years. The address was accompanied with a massive gold watch and chain and a well-filled purse. Addresses were made by leading men, testifying to the universal respect of Listowel towards Mr. Bell, as a citizen, as well as a minister. On the Monday following another presentation, consisting of a number of pieces of silver plate, was made to Mr. Bell, by the Bernard Lodge of Free Masons, of which Mr. Bell had been chaplain for some years. The presentation was accompanied with a beautifully engrossed and framed address. Speeches were again made of a like complimentary and affectionate character.

THE induction of the Rev. George Bruce, B.A., late of St. Catharines, to the pastoral charge of the congregation of St. David's Church, St. John, N.B., in succession to Dr. Waters, took place on the 25th ult. The services were interesting and impressive. The Rev. J. C. Burgess presided. The sermon, an appropriate and able exposition of the principles and polity of Presbyterianism, was preached by the Rev. T. I. Fotheringham, recently settled in St. John. The Rev. A. J. Mowatt, St. Paul's Church, Fredericton, delivered an earnest and affectionate address to the minister, and the congregation was suitably addressed by the Rev. Mr. Hogg. A most cordial welcome was extended to Mr. Bruce. The ladies of the congregation had made ample provision for the meeting on the following evening being a success. The audience was as large as the church could accommodate. A number of ministers, several of other denominations, were present on the occasion. The choir rendered excellent music. The proceedings were begun by Rev. Mr. Burgess, who presided; and well-timed addresses were delivered by the Revs. Dr. Macrae, D. D. Currie, Dr. Hopper, Messrs. Archibald, Macfarland, William Elder, M.P.P., T. F. Fotheringham, and Mr. Bruce in comprehensive and touching terms alluded to the responsible circumstances in which he was placed, and the happy relations subsisting between himself and his former congregation. On Sabbath Mr. Bruce preached thoughtful and eloquent sermons on the spirit and aim of the Gospel ministry, and the relations that ought to subsist between pastor and people. The

new pastor of St. David's has the cordial well wishes for his success of many friends in the west.

THE annual meeting of St. Andrew's congregation, Perth, was held on Thursday, the 11th inst. The attendance was good. The reports submitted by the Board of Managers and by the Session show the congregation to be in a healthy, vigorous state. The figures given are very encouraging, and indicate, so far as figures can do that, the interest and activity of the people in religious things. The revenue for strictly congregational purposes in 1882 was \$1,802.87. The expenditure for strictly congregational purposes for the same period was \$1,657.54. This leaves a balance on hand of \$57.26, after \$87.97 for arrears of 1881 are paid. In addition to this there was expended on repairs and furnaces during the year the sum of \$758. This does not belong to the ordinary expenditure, and is met by special subscription. No part of the new manse expense is included in the above. The Session reports \$920.37 as given to the Mission, Education, and Benevolent schemes of the Church for 1882. This makes a total of \$2,723.26, not including \$758.00, the cost of repairs. Sabbath service, Sabbath school, and prayer meeting have been well attended during the year. The envelope system of weekly offering has been found fairly successful. It was introduced as an experiment, and has given satisfaction enough to warrant its retention for the future, as on the whole the best system for the congregation. The Sabbath school has a roll of 148; an average of 94; teachers, 19; vols. in library, 500; contributed to its own equipment and mission schemes of the Church about \$80.00. The roll of the congregation comprises 285 names. The additions during the year were 46. The baptisms, 14. Deaths, 6.

THE annual meeting of the congregation of St. Andrew's Church, Toronto, was held in the lecture room, on the 31st ult. The pastor of the church, Rev. D. J. Macdonnell, occupied the chair, and Mr. Mitchell acted as secretary. From the managers' report, it is learned that the debt now on the church property is as follows: Loan from Standard Life Insurance Company, \$40,000; floating debt, \$2,500; total \$42,500. The report also states that a favourable offer had been made for the property at the Humber, owned by the congregation; the result of its acceptance would be the reduction of the interest account by \$1,260 annually, and, when the purchase money was paid up, the loan from the Standard Life Insurance Company would be reduced to \$19,000. The treasurer's statement showed that the receipts for the year, including a balance of \$688.64 from 1881, amounted to \$13,362.55, and the expenditure to \$12,625.75, leaving a balance in hand of \$736.80. It was moved by Mr. James MacLennan, seconded by Dr. Geikie, and unanimously carried, "That the recommendation made by the board of managers to erect a fitting memorial within the church to Mr. James Michie receive the hearty approval of this meeting, and the board of Managers, with Rev. D. J. Macdonnell and the mover, are hereby appointed to carry the same into effect, all expenses connected therewith to be paid out of the revenues of the corporation." The annual reports of Sunday schools in connection with the church were read, as follows:—St. Andrew's by Mr. H. Cassels; St. Mark's, by Mr. Joss; and Dorset Sunday and night schools, by Mr. Strachan. Reports of the Women's Association, the Young Men's Association, and Young People's Association, were read. The chairman said that, according to the report of the session, the congregation comprised 281 families, and 141 single persons not connected with families; the number on the communion roll was 608, fifty-four of whom were added during the year, twenty-seven had been removed on certificate, and thirteen by death. The amount contributed for missions during the year was about \$2,400, irrespective of subscriptions paid to Queen's College Endowment Fund, North-West Building Fund, Knox College Endowment Fund, and other purposes.

PRESBYTERY OF PARIS.—A special meeting of this Presbytery was held on January 30th, for the induction of Rev. P. R. Ross into the pastoral charge of Knox Church, Ingersoll, and for other business. There was a large congregation present. The induction sermon was preached by the Rev. W. A. McKay. The charge to the newly inducted pastor was given by the Rev. Dr. Cochrane, and Mr. McMullen addressed the congregation. At the close of the services

a cordial welcome was given to Mr. Ross, and the ladies of the congregation presented him with a very handsome silk pulpit-gown. The clerk reported receipt of a call from the congregation of Exeter, in the Presbytery of Huron, addressed to the Rev. W. M. Martin, and the Rev. D. M. Beattie was appointed to cite the congregation of Norwich and Windham to appear for their interests at next meeting, in reference to said call. In the evening a very largely attended social meeting of welcome to Mr. Ross was held in the town hall, when addresses were delivered by the Rev. Messrs. McKay, Inglis, Munro, and the resident ministers of the town.—W. T. McMULLEN, *Presbytery Clerk*.

PRESBYTERY OF WHITBY.—This Presbytery met in St. Andrew's Church, Whitby, January 15th. There was a large attendance of members. Mr. John Abraham was appointed Moderator for the year. The Session Records of Newcastle, St. Andrew's, Darlington, Columbus, Whitby, and Orono, were examined and attested as carefully and correctly kept. The remaining records were ordered to be produced at the next meeting. Terms of union of Dunbarton and Highland Creek were considered; the Presbytery expressed its cordial approval of the union, but at the same time expressed its desire that the pastoral charge be under the superintendence of this Presbytery; the matter has been referred to the Synod by the Presbytery of Toronto as the proper court to settle such cases. The difficulties existing in St. Andrew's, Darlington, occupied a good portion of the day. The final settlement was deferred to the adjourned meeting on the 6th February. Reports of missionary meetings were given in by a number of the congregations; the others were requested to report at the next quarterly meeting. A committee, consisting of Messrs. Little, Drummond, Leslie, Eastman, and Blakely, was appointed to examine the remits from General Assembly, viz.: (1) On the method of appointing standing committees, and (2) on Board of Examination, and prepare a finding and report at the meeting in April next. It was agreed that the returns on the State of Religion be sent to Mr. Roger not later than the 1st of April; those on Sabbath Schools to Mr. Little by the 10th of February, and those on Statistics to Mr. Drummond, immediately after the close of the ecclesiastical year. The second annual report of the Women's Foreign Missionary Society of the Presbytery of Whitby was read, and the Presbytery expressed their gratification at the encouraging nature of the report, and earnestly wished them God-speed in their labour of love on behalf of their sisters in heathen lands. The Presbytery adjourned to meet in St. Andrew's, Bowmanville, on 6th Feb., at 11 o'clock a.m.—A. A. DRUMMOND, *Presbytery Clerk*.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON VI.

Feb. 18, 1883.

CHRISTIAN COURAGE.

{ Acts iv. 18-31.

GOLDEN TEXT.—"If God be for us, who can be against us."—Rom. 8: 31.

CONNECTION.—After Peter's defence, the council, having consulted among themselves, recalled Peter and John; and, afraid to punish them for doing a good deed, sought to silence them by threats.

NOTES.—Herod: there were six (really seven) Herods named in Scripture: (1) Herod the Great, who built the temple and killed the babes of Bethlehem. (2) Herod Antipas, son of Herod the Great and tetrarch of Galilee and Peræa; Jesus was sent to him by Pilate, and it is this Herod who is referred to in this lesson, or it may refer to Herod the Great and this son also. (3) Herod Archelaus (see Matt. 2: 22). (4) Herod Philip, a private person (Mark 6: 17). (5) Herod Philip, tetrarch of Gaulonitis (Luke 3: 1). (6) Herod Agrippa I., king A.D. 37-44, who beheaded James and sought to kill Peter (Acts 12: 1). (7) Herod Agrippa II., king A.D. 50-100, before whom Paul was brought (Acts 26: 28). Pilate, the sixth Roman procurator of Judæa. (See lesson 5).

I. CHRISTIAN COURAGE SHOWN.—Ver. 18.—Not to speak at all: the council gave no reason for this command and a command founded on prejudice or wrong, is not to be obeyed.

Ver. 19.—Whether it be right: this must decide the case. Christ charged them to preach His name. The council forbade them. They decided for God and left the council to judge whether they were not right.

Ver. 20.—Cannot but speak: it is sometimes as sinful to hold our peace, as at other times it is to speak. Their Master had commanded them to testify for Him.

Ver. 21.—Threatened them: the people were excited

and watching; and not finding a good excuse to punish the apostles, they hoped by threats to drive them away, or secure their silence. A believer, among ungodly neighbours, is often a great trouble to them. They would do almost anything to get rid of him. All men glorified God. This one example of the power of Christ, brought great glory to God. So now, our conversion is sure to be a blessing to more.

Ver. 22.—Above forty years old: his crippled state was therefore not only well known, but in all men's eyes perfectly incurable by human means.

II. CHRISTIAN COURAGE SUSTAINED.—Ver. 23.—Went . . . and reported: it shows they expected to be received with favour, and not blamed for their boldness and non compliance. The only safe rule is to do what is right in God's sight, and then all God's children will sympathize with us.

Ver. 24.—Lifted up their voice to God: no doubt they had been in prayer before. See Acts 12: 5, 12, hast made heaven and earth. It is not only right to magnify God's power and wisdom, but doing so excites love and faith in our hearts.

Ver. 25.—Thy servant David: the Psalms were no doubt as greatly valued by the early Christians as by us. God knew and foretold Christ's rejection. Too often, men and things are judged by their prosperity and apparent success.

Ver. 26.—Kings . . . rulers . . . against the Lord: perhaps this was the first time these prophecies were perfectly understood. They are always given, mainly to strengthen faith when they come to pass. See John 14: 29.

Ver. 27.—Holy child Jesus: (Revised, "Holy servant Jesus.") It is not Jesus, as a very young person, here referred to, but in his relation to God. A child serves and obeys his father; and Jesus "took upon him the form of a servant," Phil. 2: 7. Against this innocent one, the authorities of the nation had combined.

Ver. 28.—Determined before to be done: God has determined that I shall die. He has the right so to do, for He is my Creator. But if my fellow man determines on my death, that man is a murderer! He violates my right, and he violates God's law. God had determined to pour out Christ's soul unto death, as an offering for sin. The wicked rulers determined to put Him to death, on the cross. Their action was wicked; and none the less wicked, that God knew it all beforehand. Their action was cruel, wicked, and unnecessary. They are distinctly said in ver. 26, to be "against the Lord, and against his Christ," and therefore, could not in that very action, be doing God's holy will. And yet God wrought in their rage and wickedness, to the accomplishment of His loving design of giving His Son for the sins of the world. Rotherham's translation of the Greek text of Tregelles, is "For they were gathered together, of a truth, in this city, against thy holy Servant Jesus, whom thou didst anoint—both Herod and Pontius Pilate, with Gentiles and peoples of Israel—to do as many things as thy hand and thy counsel, marked out beforehand to come to pass. And, as to the present things, Lord! look upon their threatenings, and give to thy servants, with all freedom of utterance to be speaking thy word, by thy stretching forth the hand for healing, and bringing to pass both signs and wonders through the name of thy holy servant Jesus." The occasion of the prayer seemed to be this—God had defeated the rage of the rulers against Jesus, by making it all work into His divine purpose, and now they prayed He would do the same with the present outbreak of rage.

III. CHRISTIAN COURAGE INCREASED.—Ver. 29.—Grant unto Thy servants: they prayed not against any more arrests and threatenings; but that they might be bold and faithful—and that God would do more and more mighty works. A good example for us. Our prayers should not be for mere safety; but to be useful and holy, and wise and courageous. There is more real safety in trying to do God's will, than in seeking for safety, directly as an object.

Ver. 30.—Stretching forth Thine hand: they prayed for more healings—more mighty works; that men and women might be convinced of the God-head and goodness of Jesus. Child. The word here and in ver. 27, is literally "child"; but better rendered "Servant," as in the revised; There is another word for "Son."

Ver. 31.—The place was shaken: in token of acceptance of their prayer; filled with the Holy Ghost. O, to be so filled with the Spirit, that it will be far sweeter than any will of our own, to do His will. Then shall we "speak with boldness;" then shall others hear, and then shall Christ's name be made glorious on the earth.

#### PRACTICAL TEACHINGS.

1. The true disciple will obey God, even if man opposes.
2. God will be responsible for his own followers.
3. Christian sympathy is the human sympathy, a true Christian seeks.
4. In trouble and threatening let us go to God.

ILLUSTRATION.—*Courage*. We fear men so much because we fear God so little. (*Gurnall*). The king of France offered Prince de Condé a choice of three things: (1) to go to mass, (2) to die, (3) to be imprisoned for life. He answered firmly, "To the first I am determined never to go; as to the other two, I am indifferent, and leave the choice to your majesty." A poor boy at school had a large patch on his knee. One of his comrades nicknamed him "Old Patch." "Why don't you fight him?" cried the boys. "Oh," he answered, nobly, "you don't suppose I am ashamed of the patch? I'm thankful for a good mother to keep me out of rags, and honour my patch for her sake."

CHRISTIAN  
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COURAGE.  
OUNCIL.  
OMMAND.  
HRIST.

## OUR YOUNG FOLKS.

### NEVER OUT OF SIGHT.

"Thou, God, seest me." JER. xvi. 13

There is a little saying,  
Which you'll find is always true,  
My little boy my little girl  
A saying that's for you.  
'Tis true, my darling little one,  
With eyes so clear and bright,  
'No child in all this careless world  
Is ever out of sight."

No matter whether field or glen,  
Or city's crowded way,  
Or pleasure's laugh, or labour's hum,  
Entice your feet to stray,  
Some one is always watching you,  
And, whether wrong or right,  
No child in all this busy world  
Is ever out of sight

Some one is always watching you,  
And marking all you do,  
To see if all your childhood's acts  
Are honest, brave, and true;  
And watchers of the heavenly world,  
God's angels pure and white,  
In joy or sorrow at your course  
Are keeping you in sight

Bear this in mind, my little one,  
And let your aim be high.  
You do whatever you may do  
Beneath some seeing eye.  
Remember this, my darling one,  
And keep your good name bright:  
No child who lives upon the earth  
Is ever out of sight.

### SAFE LITTLE EFFIE.

She came bounding down the steps and ready for school.

"Come across," called her little friend, Johnnie Bates. "I'll wait for you." Right in front of her were two prancing horses.

"I can't come across the street," said Effie, "till the horses pass."

"O pooh!" said Johnnie, "clip across. You'll have time; the horses are standing still. They don't mean to go on yet. Fere I'd be such a coward!"

Down sat Effie plump on the stone step.

"I can't come across till the horses go by, not if they don't go in a week," she said. "My mamma said never to cross the street alone if there is a horse to be seen; and I'm not going to." Just then a span of horses, that a man was trying to manage, became frightened at a kite that some boys were playing with and broke from him. Away they went, right over the very crossing that Effie would have taken: Effie's mamma ran to the door, pale and trembling. She had seen those dreadful horses fly by!

"O my darling," she said, putting her arms around Effie, "what danger you have been in!"

"Why, mamma!" Effie said, looking up at her mother, with her eyes full of wonder, "I don't think I was in a *speck* of danger. You told me not to cross the street when I saw horses, and of *course* I wouldn't, so how could they hurt me?"

### IF YOU PLEASE.

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servants handing it to him in a saucer, and

asking him if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them! He who had commanded the greatest armies in Europe, and had long used the throne of authority, did not despise or overlook the smallest courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! This is ill-bred and unchristian, and shows a coarse nature and a hard heart. In all your home talk remember "If you please." Among your playmates don't forget "If you please." To all who wait upon you and serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—"If you please."

Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure the comfort.

### POPPING COCK.

O, the sparkling eyes,  
In a fairy ring!  
Ruddy glows the fire,  
And the corn we bring,  
Tiny lumps of gold,  
One by one, we drop,  
Give the pan a shake,  
Pip! pop! pop!

Pussy on the mat  
Wonders at the fun:  
Merry little feet  
Round the kitchen run,  
Smiles and pleasant words  
Never, never, stop;  
Lift the cover now,  
Pip! pop! pop!

What a pretty change!  
Where's the yellow gold?  
Here are snowy lambs  
Nestling in the fold:  
Some are wide awake,  
On the floor they hop;  
Ring the bell for tea!  
Pip! pop! pop!

### WHAT THE MONKEYS TEACH.

"I should like to know what they can teach," says a little boy as he reads this title, "except to climb poles, keep a sober face while they make everybody laugh, and do all sorts of mischief."

Well, in some of the heathen temples of Japan, there are three small red-cloth monkeys, stuffed with cotton, one with his hands over his mouth, one with his hands over his ears, and the third with his hands over his eyes.

Can't you guess what they mean? If you give it up, I'll tell you.

The first signifies that there are some things which should never be spoken; the middle one that there are others which should never be heard, and the third, that there are others that should never be seen.

Now the next time you are tempted to speak a saucy or unkind or angry word, won't you remember the monkey with his hands over his mouth, in time to keep the naughty words unspoken?

When your hear swearing or unkind words

about somebody else, won't you shut up your ears as closely as this second monkey does?

And will you keep your eyes from seeing anything that you would not want your father and mother to know that you have been looking at or reading?

If the monkeys help you to remember these things, we shall be very grateful to them.

### NOT AFRAID OF THE RAIN.

Bob and his sisters Jessie and Aggie are pushing their way through the village street to the Sabbath school. It is pouring rain, so that if they had not cared to go, both the children and their mother would have had a ready excuse to give to the teacher, even although they had the shelter of that old big umbrella, with which Bob is doing his best to keep himself and his sisters dry. Bob does not mind a wetting—when he cannot help it; but he is one of those silly fellows who think it manly to get soaked through, and then to sit in school in their wet clothes. That is the way many sore throats and fevers are got, and many children, we fear, are killed.

Those three little ones will let nothing keep them from the Sabbath school. They love their teachers, and they love their lessons, and *they are always prepared*. And so they are never missing. The whole three are the kind of children who get prizes for never having been once frightened into absence from school during the whole year on account of the rain.

### THE REWARD OF SELFISHNESS.

A careless fellow was one day walking by the side of a hedge when an overhanging brier caught him in the face and severely scratched one eye. His first impulse was to cut it down, lest it should work the same evil upon another passenger. "But no," said he, "why should I take so much trouble? The next passenger is nothing to me; I don't care if it does serve him the same." Thus he selfishly passed on, leaving the dangerous branch still dangling. But when he came back a few days afterward, all too forgetful of the spot, the same brier caught him on the other side of his face, and not less severely injured the other eye.

### PROMPTED BY LOVE.

One morning found little Dora busy at the ironing-table smoothing the towels and stockings. "Isn't that hard work for the little arms?" I asked. A look like sunshine came into her face as she glanced toward her mother, who was rocking the baby. "It isn't hard work when I do it for mamma," she said, softly.

"By humility and the fear of the Lord are riches, and honour, and life."—*Prov.* xxii. 4

WHEN Oliver Cromwell became Protector, he caused the stamp of the Cap of Liberty to be placed upon the paper used by the Government. Charles II., on looking at it, inquired the meaning of it, and on being told, he said, "Take it away; I'll have nothing to do with a fool's cap." Thus originated the word *fool's cap*, which has since been given to a size of writing paper usually about 16 x 13 inches.

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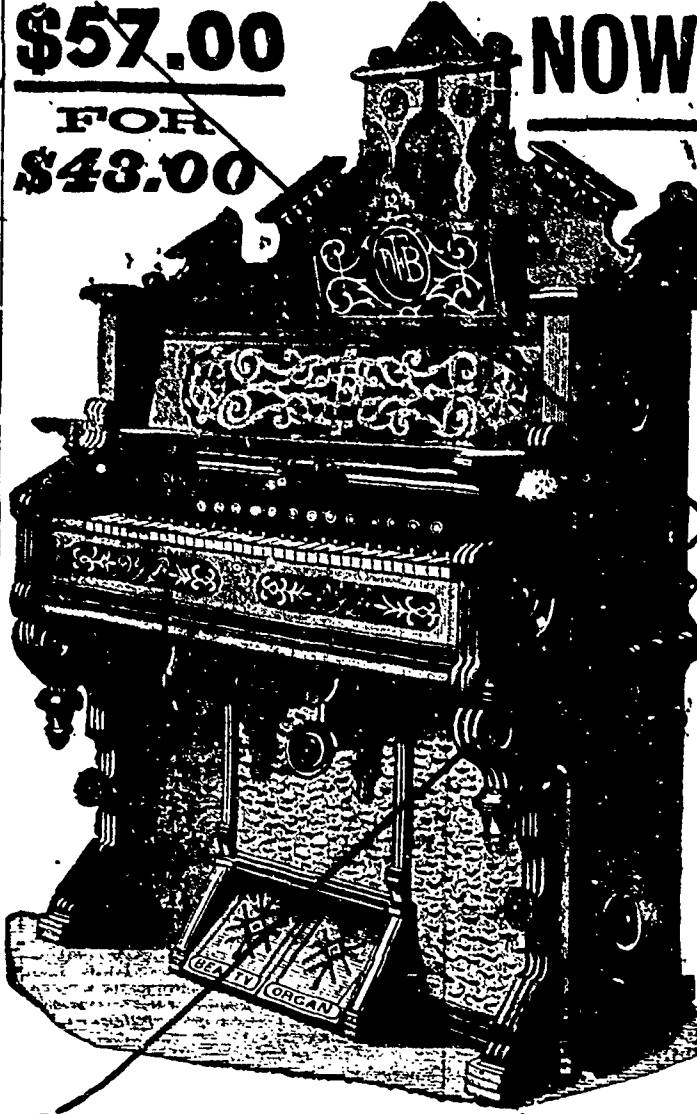
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