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Vol. 9.—No. 50.  
Whole No. 515.

Toronto, Friday, December 16th, 1881.

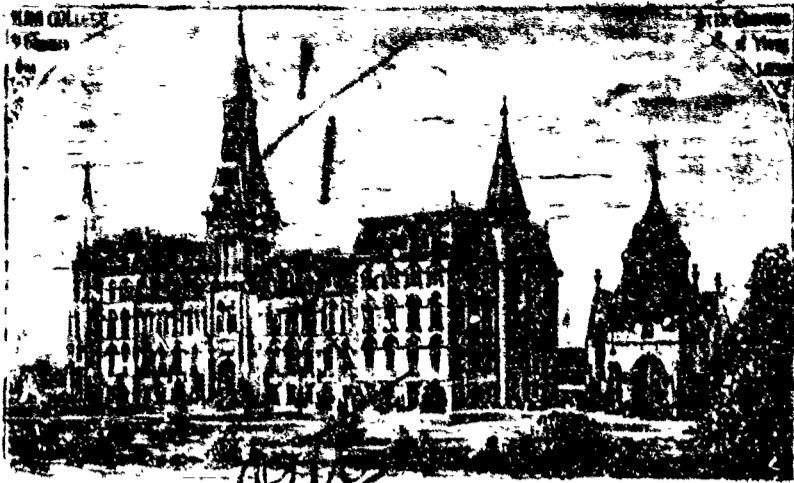
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**Scientific and Useful.**  
 WHEN baking cake in a long tin, line the sides and ends as well as the bottom with stiff white paper; you can then lift the cake out without breaking it, and can also be perfectly sure to bake it thoroughly in the middle without burning it anywhere else.  
 A LARGE and rich cake is made from this recipe: One pound each of sugar, flour, chopped raisins, sliced citrons and blanched almonds, three quarters of a pound of butter, ten eggs, one wineglassful of brandy, and a teaspoonful of mace. Make with care and watch closely while baking.  
 Dr. Dio Lewis says cold baths of the skin are good, but it is doubtful if flooding the stomach on going to bed and on rising is not, on the whole, the most profitable form of cold bathing. Constiveness, piles and indigestion are uniformly relieved by this morning and evening cold douches. The quantity must be determined by each one for himself. Two or three swallows will go to begin with, but the quantity will soon grow to a tumbler full; and I have known persons to use much more with marked benefit. If advisably managed, every dyspeptic will be greatly improved by this cold stomach bath.  
 To have good, wholesome, light buck-wheat cakes, you must get the very cleanest and nicest buckwheat—that free from all grit and dirt. Take one-fourth of granulated wheat flour, and one-fourth of oatmeal flour, to three-fourths of buckwheat. Make a batter of these with tepid water and a little salt, using any good, lively yeast. Just before baking, add one spoonful or more, according to the quantity made, of molasses, and a small even spoonful of soda or baking powder. The half of a yellow turnip is an excellent thing to rub your griddle with, instead of a piece of pork or any other fat; obviating all the disagreeable odour of the griddle.  
 At this season of the year there are many days when but little work can be done in the field, yet an inclement day can well be utilized in looking after the farm tools, carts, wagons, and the various implements required upon the farm. A coat of paint applied to the wood-work would preserve them for a great many years, and the paint applied to the iron-work would greatly preserve it, but in this case the bearings should not be painted. A coating of lard oil would, however, be found of good service; the bearings would be preserved from rust, and when the machine was brought into use in spring or summer it would run much easier than if allowed to rust all winter. In case paint is thought to be too expensive, petroleum is as good a preservative, though appearance is sacrificed in its use. On a clear day in winter the shingles of buildings might have a coat of whitewash, which would preserve them many years, and though it would not render them fireproof, yet it makes them less liable to take fire.  
 HARD water makes the most delicious tea, as it dissolves less of the tannin, and gives the cup a more delicate flavour. And even with hard water there is a wide difference between wells located near together. But given the same quality of water, and a difference in the manipulation will make to a sensitive taste a total change in the character of the beverage. There is not one city tea-kettle out of a hundred that in its present condition is fit to boil water for a cup of tea. Let our reader go home to-night and inspect his own outfit, and he will verify our statement. He will find the interior of his kettle encrusted with the mineral deposits extracted from the water, boiling in it from morning until night of each succeeding day. As the water is "clean," the cook but empties and fills the kettle, never thinking of the growing crust that must now be scraped off if the kettle is to be cleaned. Water that has stood after boiling makes a good cup of tea, and yet how often the tired labourer, mechanic, merchant, doctor, or lawyer, has tried to solace himself with a beverage made from water containing the debris of that which has stood all day in the range, being only filled as often as any addition was needed. Take a clean kettle never used for anything else, fill it with fresh water, the harder the better, boil quickly over a very hot fire, and pour as soon as it boils upon the tea-leaves fresh from the canister. Let it stand four or five minutes, and then drink.  
**NO HESITATION.**  
 Blahar Wilmour, of Cleveland, Ohio, has used the Great German Remedy, St. Jacobs Oil, and endorses it highly. He writes about it as follows: "I am pleased to say that the use of St. Jacobs Oil has benefited me greatly, and I have no hesitation in recommending it to all as an excellent curative."

# THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, DECEMBER 16th, 1881.

No. 50.

*THE marked improvement in nearly all branches of business, consequent on the general good harvest and fair prices of all kinds of produce, should make a canvass easy. A push all along the line for renewals and new subscriptions is sure to result in large accessions to our list in every locality.*

## NOTES OF THE WEEK.

THE Methodist Judicial Conference at Terre Haute, Ind., by a vote of fifteen to four, decided not to entertain the appeal of the Rev. H. W. Thomas from the action of the Rock River Conference in excluding him.

PRINCE BISMARCK has declared in the Reichstag that he would not abandon his plans for domestic reform, though that body might reject them. He has declined to make a statement regarding the pending negotiations between the Government and the Vatican.

THE Archbishop of York having refused to present a petition, signed by 12,000 persons, asking the Queen to release the Rev. S. F. Green from imprisonment, His Grace of Canterbury has promised to perform that office. Archbishop Thompson refused to present the petition, because Mr. Green, in a published letter, had stated that he did not wish any of his help.

FROM an eastern contemporary we learn that on a recent Sabbath the priests read from the Roman Catholic pulpits of the Province of Quebec a letter from the Bishops "condemnatory of bribery, perjury and other abuses, and exhorting the electors to vote according to their consciences." This is the right sort of clerical interference in politics, and not only the right sort, but just about the proper quantity. Is any one sanguine enough to expect that it will go no further? What are the "other abuses?" Is the intimidation of voters by their spiritual guides one of them?

IN its notice of the new Hymn and Tune Book the Halifax "Presbyterian Witness" says: "The Committee adopted the 'fixed tune' system. Exception may be taken to this as inconvenient, but after all we are convinced that experience will show that the Committee acted wisely. The Free Church Hymnal, that of the United Presbyterian, the American books, Buteman's, Wilson's, Hymns Ancient and Modern—indeed, all the leading Hymnals are prepared on this system. Let every hymn be wedded to its appropriate tune. There is reason to believe that this was the system adopted by David himself."

ONE thousand cigar-makers held a meeting in New York last week, and denounced the employment of women in cigar factories as "degrading to morals and dangerous to posterity." A Boston paper observes with a touch of sarcasm, that these "are the same terms as are applied by certain reformers to the use of tobacco itself," and the Montreal "Witness" takes the measure of the philanthropic and far-seeing cigar-makers as follows: "It has often been asserted that tobacco is driving out of the men whatever chivalrous notions they may have had. Judging from the recent refusal of a hundred men to work alongside of a young girl able to compete with them in their work, the cigar-makers have none left. The anxiety displayed for the health and morals of the community and posterity is rich."

AT a recent meeting of the Kirk-session of the Free High Church, Edinburgh, Scotland, for the election of elders, the voting papers contained the names of twelve gentlemen, one of whom was the Rev. W. Robertson Smith. The number of elders required was eight, and, on examination of the voting papers, it was found that the highest number of votes (276, had been recorded for Mr. Robertson Smith, who has only been connected with the congregation since he removed from his Chair in the College of the Church at Aberdeen. It may be mentioned that Mr. James Sims, of Craigmount, and Mr. Blyth, draper, the former of

whom was one of the most active promoters of the election of Dr. Walter Smith to the High Church, has withdrawn from the eldership, in anticipation of the appointment of Mr. Robertson Smith.

IRISH papers recently received describe the funeral of the late Rev. J. G. Robb, D.D., as one of the largest and most respectable that had been seen in Galway for a long time. Many beautiful wreaths were laid upon the coffin—some from members of the congregation and other residents, and some from a distance. At half past ten o'clock on the morning of Thursday, the 10th November, the funeral cortege left the church, which was chastely draped in mourning, and proceeded to the railway station, the procession being in the following order. The deceased gentleman's brother, brother-in-law and sons; representative elder; representatives of the congregation; members of the Ashlone Presbytery, Galway ministers of all denominations, professors and students of the Queen's College, etc. The remains were accompanied to Belfast by several relatives and ministers, when, on Friday morning, another large procession followed them to the family burying ground at Comber. The same minister who had baptized Dr. Robb, the Rev. Dr. Bellis, now far advanced in years, conducted the funeral services.

ST. CUTHBERT'S is the largest church in Edinburgh, having a seating capacity of 3,000. It is decidedly quaint, both as to exterior and interior. It is situated in the midst of the beautifully kept cemetery which lies immediately below Castle Rock. The present building is said to be about 150 years old. It was in use in 1745, when the Pretender was in possession of the castle just above it. Neil McVicar was the Whiggish pastor at the time. Orders were given that in all the churches prayers should be offered up for the young Prince. The proximity of the castle guns suggested to the recalcitrant pastor that "discretion, and so on," and he cut the knot by the following prayer: "As for this callant that is come among us seeking an earthly crown, Lord, speedily send him a crown of glory." Good old Neil's portrait still hangs in the vestry. In the porch of the church is a memorial stone of Napier of Merchiston, the inventor of logarithms, and among the graves outside is that of Thomas de Quincey. We have said St. Cuthbert's is a large church—the congregation fills it. It has 2,700 communicants. Dr. McGregor, who has lately been travelling with the Marquis of Lorne in the North-West, is senior minister. Rev. James Barclay, who recently preached before the Queen at Balmoral, is his colleague, and there are besides two assistants.

THE thirty-second annual meeting of the Grand Division of the Sons of Temperance was opened in the Temperance Hall in this city on the afternoon of the 6th inst. The Grand Worthy Patriarch, Mr. G. M. Rose, occupied the chair. In his opening address we find the following warning to temperance people: "Permit me to say that although, in Ontario at least, the traffickers in liquor are at this moment apparently unaggressive, this is far from being the case. The Secretary of the Licensed Victuallers' Association is now busy establishing in every district in our province 'Benevolent Societies' (save the mark!) which in time will endeavour to counteract the good influences of our divisions, and, if possible, bring those who have been for a time freed from the bondage of drink back again into its toils. We must carefully watch the operations of these organizations, and see that they are made powerless for mischief. Eternal vigilance is the price of freedom, and not a single member of our Order should be lulled into security by the apparent calm. There can be no peace for us so long as the liquor canker-worm is in our midst." It has since transpired that the Licensed Victuallers, under their new name of "The Ontario Trade Benevolent Association," have succeeded in imposing upon the Temperance Hall Board so far as to obtain the use of the hall for their approaching convention. The Board, having discovered the true

character of their proposed tenants, are anxious to have the agreement cancelled, and offer to return the rent, which was paid in advance, but the "victuallers" insist on the fulfilment of the contract.

THE following are the opening sentences of President Arthur's Message, sent to the United States Senate and House of Representatives on the 6th inst. "An appalling calamity has befallen the American people since their chosen representatives last met in the halls where you are now assembled. We might else recal with unalloyed content the rare prosperity with which throughout the year the nation has been blessed. Its harvests have been plenteous, its varied industries have thriven, the health of its people has been preserved, it has maintained with foreign Governments undisturbed relations of amity and peace. For these manifestations of His favour we owe to Him who holds our destiny in His hands the tribute of our grateful devotion. To that mysterious exercise of His will which has taken from us a loved and illustrious citizen, who was but lately head of the nation, we bow in sorrow and submission. The memory of his exalted character, of his noble achievements, and of his patriotic life will be treasured forever as the sacred possession of the whole people. The announcement of his death drew from foreign Governments and peoples tributes of sympathy and sorrow which history will record as signal tokens of the kinship of nations and the federation of mankind." The body of the document contains a recognition of the "pleasing fact" that "the feeling of goodwill" between the United States Government and that of Great Britain "was never more marked than at present." Further on, reference is made to the murder of American missionaries in Turkey, as follows: "The insecurity of life and property in many parts of Turkey has given rise to correspondence with the Porte, looking particularly to the better protection of American missionaries in the empire. The condemned murderer of the eminent missionary, Dr. Justin W. Parsons, has not yet been executed, although this Government has repeatedly demanded it."

THE appeal made by Principal Grant for the thorough equipment of Queen's College has been very liberally, but not yet quite fully responded to. The wants still unsupplied are serious, and we suspect that they are not present to the minds of many who are both able and willing to render assistance in placing the institution on the best possible footing. The "Queen's College Journal," in its last issue, gives the following corrected version of some remarks made by the Principal on this subject at the opening of the session, and misreported at the time: "Three years ago, at the instance of the University Council, I asked not only for new buildings with improved equipment of the Laboratories, Museum and Library, but also for two additional Professors and two assistants. We are occupying the new buildings. The two assistants have been appointed; but we have still to look for the two additional Professors. Until the state of the College finances warrants the appointment of two new members to the Senate, we are not in a position to do our work as it ought to be done. Doubtless, in due time the money will be forthcoming," etc. To this the "Journal" adds an appeal of its own, and we heartily render all the help we can towards having it widely circulated. It is as follows: "The two professorships imperatively required are, (1) one at least in Arts, and (2) one at least in Theology. In Arts it is simply impossible that one man can long continue to teach both Mathematics and Chemistry, as they have now to be taught in Queen's, without breaking down in health. In Theology the third chair was declared indispensable by the Synod thirteen years ago. In McGill there are several chairs, each of which bears a founder's name. We have not one so endowed in Queen's. Which of the friends of Queen's will be the first to immortalize himself, and earn the gratitude of a thousand generations? The time has surely come to respond to the Principal's appeal."

## OUR CONTRIBUTORS.

### DEGREES OF AUTHORITY IN THE ELDERSHIP.

MR. EDITOR,—While grateful to "J. W." for the notice he vouchsafes to my humble request for proof of his assertion of the superior authority vested in elders who teach, as compared with those who only rule, I am sorry to have to say that the Scriptures adduced by him in support of his views fail to carry conviction to my mind that these views are correct. In the quotations from Romans xii. and 1 Cor. xii., the apostle enumerates the gifts bestowed upon the Church by Christ the Head, but instead of dealing with questions of degrees of authority, his drift is to show the essential unity of these gifts, as being bestowed by the same Divine Spirit, and for a common end, namely, the glory of God in the perfecting of His Church, and by the exhibition thus given of the unity of the body of Christ, to correct the tendency to spiritual pride on account of certain gifts possessed, which finds its most natural outcome in the assumption of spiritual authority. Thus far the burden of proof seems to be against him.

The only text of the three quoted which may be construed to imply such a distinction is 1 Tim. v. 17, where elders who labour in word and doctrine are declared to be worthy of double honour; but it is clear from the same passage that whatever form that double honour may be, they have no monopoly of it, as elders who rule well, but who only rule, are equally entitled to the same honourable regard.

Passing now from the scriptural quotations furnished by "J. W." for my guidance into the principles and practice of the Church in regard to the matter under consideration, let us examine the line of thought he lays down, as a start in the right direction doubtless, before leaving me "to think out the matter for myself." He says: "Ruling elders are called and ordained to be the assessors of our ministers in the spiritual government of our congregations." Where, I ask, does he find authority for this statement? Not in apostolic practice certainly. When Paul had a parting charge to deliver to the elders of the Ephesian Church, he said: "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood" (Acts xx. 28). The apostolic recognition of the Divine authority under which these elders acted, and the direct relationship existing between them and those to whom they ministered, is most complete, and forbids the interposition of any go-between of their number in the exercise of their functions, such as the term "assessor" suggests. The Presbyterian Church, so far as I am aware, has never had the hardihood to dispute this principle of equality, in theory at least, and accordingly points to the "parity of her eldership" as one of the distinguishing features of her government, which stamp it as scriptural. Principles and practice may diverge, however, and it is this divergence, penetrating every department of Church government, which leads many thoughtful elders at the present day to question whether their office as it exists has not degenerated into a merely human appointment, which not a few with larger powers invested would be only too glad to see cancelled.

"J. W.'s" closing statement is a notable one. He says: "A sessional action the minister presides, because he is from his office the chief presbyter." Is "J. W." a Presbyterian? I trust he is, but am persuaded he would never have suffered at the Grassmarket in defence of Presbytery, had he lived in days of our Covenanting forefathers, with the views he holds. If he can find elbow-room in the Presbyterian Church for "chief presbyters," he can offer but a feeble protest to the establishment among us of diocesan bishops and all the other paraphernalia of Episcopacy.

W. T.

### RECENT OCCURRENCES AT UNIVERSITY COLLEGE.

MR. EDITOR,—I have a very strong disinclination to engage in newspaper controversy or discussion, but this disinclination is overcome by my feeling of very deep regret on account of the articles which appeared in the last issue of THE CANADA PRESBYTERIAN with reference to recent doings at University

College. I shall very briefly state the grounds of my regret, remarking at this outset that I am as much opposed as you or any one can be to riotous, mischievous, or rude conduct on the part of students, whether against their fellow-students or any others.

1. I regret that the articles referred to appeared, because the writer ignores or discredits the account given by the President of the College in the "Globe" of the 29th ult., and assumes that the statement which was first published, which is now declared to be in various particulars greatly exaggerated, was a correct representation of what took place. I think a great injustice is thus done to Dr. Wilson.

2. The articles ignore the efforts which it is well known the excellent President of University College has been making, since his appointment, to correct any existing evils and to elevate the moral tone of the students. Dr. Wilson's character needs no recommendation from any one. Many rejoiced when his appointment took place; and in the faithful and zealous, and at the same time judicious, discharge of his duties, he is entitled to the support and encouragement of all who take an interest in the institution over which he presides.

3. I am not so sure as you are that the circumstance of a College or literary institution being connected with a Church is a guarantee that nothing objectionable will take place among the students. I think I could bring forward facts in abundance to prove that such connection has not been a preservative from occurrences as reprehensible as any that have taken place at University College. Proof might be drawn from institutions both in the old country and on this continent.

I admire the language and sentiments of Dr. Arnold as quoted by you, but I suspect that even at Rugby, in the days of Arnold, there existed the system of "fagging," which I should regard as more injurious in its effects than an occasional outbreak among the students of a College.

I shall be obliged by your insertion of these few sentences, which, I believe, express the sentiments of others as well as myself.

W. REID.

### INFIDELITY AND THE NATURAL HEART.

Ingersoll thus speaks of the Gospel way of salvation: "To be saved by the goodness of another, to be a redeemed debtor forever, has in it something repugnant to manhood."

Multitudes of professing Christians, who would be very angry if they were called infidels, can truly say: "Ingersoll, thou sayest just what we believe." Yes; he expresses the feelings of every unrenowned heart. Man naturally desires to have at least a share in the glory of his salvation. The doctrine that, in the matter of his salvation, man, as regards merit, is nothing, is most distasteful to him. The thought of being able to obtain eternal life only as a gift through Jesus Christ, but not to earn it in the least, is in the highest degree galling to his pride. All religions, save the Gospel, teach that heaven can be gained by one's own merits. Hence they have such a mighty hold of those who believe them.

Spurgeon very justly says that one reason why a religion of ceremonies is so pleasing to ungodly persons is because "it is so complimentary. When the Romanist beats his back and flogs his flesh, why is it that he likes that better than the simple Gospel, 'Believe and live'?" Why, because it just flatters his pride. "Poor human nature always likes that (the doctrine that one can carry himself to heaven by his own merits)." "Hindooism has its great hold upon the people, because they can get a great stock of merit by walking with spikes in their shoes, or rolling themselves many thousands of miles, or drinking the filthy waters of the Ganges, or offering themselves to die. All these things please human nature. 'Believe and live' is too humbling; to trust alone in Christ casts down man's high looks; therefore, man says 'Away with it' and he turns to anything rather than to Christ."

A Roman Catholic woman to whom I had stated the Gospel way of salvation said in reply: "According to that, it is a very easy thing to merit heaven." She could not rid herself of the idea that we have to merit eternal life. A Romish priest, from whom I once received a letter of friendship, asked of me to present his kind regards to a very near relation of mine who had lately been in great bodily suffering, adding: "The good God desires, by afflicting her, to

increase her merits." In my reply, after thanking him for his courtesy to her, I shewed from God's Word that we cannot, even in the very least degree, merit eternal life either by our labours or our sufferings. I related to him the anecdote of the Romish priest who said on his death-bed, "Thy sufferings, O Jesus, are my merits, not my own doings."

Owing a debt of gratitude which one can never fully pay is not in the least degree debasing to manhood. Are children in a degraded position because they can never pay their parents for their kindness to them in their tender years? Ingersoll fought in the civil war in the United States. Well, one of the mottoes displayed at the grand review of the Union troops at Washington, at the close of the war, was to the following effect: "Our brave soldiers; we owe them a debt of gratitude which we never can pay." Are the people of the United States, therefore, in a degraded position? Ingersoll professes to believe in a personal God from whom he receives all the blessings which he enjoys. It is impossible for him to fully "render to the Lord for all His benefits toward him?" Is his manhood, therefore, debased?

Meliss, Que.

T. F.

### RESULTS OF EVANGELISTIC WORK.

MR. EDITOR,—Among the happy fruits of the work in St. Paul's Church, Bowmanville, last spring, was the interest among the young. Many of them were brought to hope in Christ, and some began to ask what they might do for Him and for those who had not learned to know and love Him. The importance of maturing these impulses, and giving them an abiding channel in which to flow, was felt, and the formation of a Mission Band in addition to their juvenile prayer-meeting was suggested and heartily undertaken. At first they were timid about the somewhat formidable, and we venture to think unwise, condition which the Woman's Foreign Missionary Society imposes on affiliated children's Bands, viz.: a minimum contribution of \$20 a year, and preferred independence. But as they soon reached that figure with an ease they had not dreamed of, they sought and gained affiliation with the parent society; and now, after an existence of only some six or seven months, they are delighted to find themselves in possession of about \$40 of mission money! One of them writes: "Since God has blessed us so much in our humble efforts to serve Him, our prayer is that our mite may be of some service to the Great Master." Every reader will say, "God bless these dear children in their work;" and I trust the young elsewhere, and those who are working among them, will be encouraged by these pleasing results.

W. M. R.

### TOTAL CONTRIBUTIONS FOR "OXFORD COLLEGE, IN FORMOSA."

Woodstock, \$924.43; Embro, \$412.27; Ingersoll, \$408.17; Harrington, \$244.13; Thamesford, \$234.69; Kintore, \$133.25; Burns Church, East Zorra, \$102.25; Chesterfield, \$155; Innerkip, \$125.20; Ratho, \$28; Princeton and Drumbo, \$166; East Oxford and Blenheim, \$116.74; Tilsonburg, \$36.40; Tavistock, \$10.63; Small sums received by Dr. McKay from persons in Oxford County, \$19; Ayr, \$519.98; Paris, \$487.08; St. George, \$141.74; St. Catharines, \$300; Georgetown, \$135.38; Blythe, \$96; Knox Church, Harriston, \$57.21; Clifford, \$65; McKillop, \$45; Rogerville, \$80; Boston Church, Esquesing, \$36; Milton Church, \$18.27; Friends at Agincourt, \$19.50; A Friend, East Williams, \$50; do., Grand Bend, \$5; do., Osnabrock, \$10; do., Cold Springs, \$5; do., Kentucky, \$5; do., Burgessville, \$2; do., Lachine, \$5; do., Auburn, \$5; do., per Rev. J. Leiper, \$5; do., per Rev. W. T. McMullen, \$10; do., per Rev. F. A. McLennan, \$5. Total, \$5,224.30.

Of the above there was paid me, and from time to time acknowledged in THE PRESBYTERIAN, the sum of \$3,677.46. This I have remitted to Rev. Dr. Reid. The balance was paid partly to Dr. McKay on the occasion of his first visit to the congregations in Oxford, and partly remitted to Dr. Reid by the congregations. From other individuals and congregations throughout the Church Dr. Reid has received contributions, increasing the above total to about \$6,500. This, then, is the whole amount now on hand, after paying some little expenses, for "Oxford College in Formosa"—six thousand five hundred dollars.

From the above it will also be seen that the County of Oxford, assisted by the congregations of Ayr, which



He partly within the county, and by the neighbouring congregations of Paris, contributed considerably more than the proposed four thousand dollars.

I have received for Dr. McKay's church at Babq-Kah, and have remitted to Dr. Reid, the following sums: A Friend in Toronto, \$10; do. in Toronto, \$4; A Friend, per Rev. W. T. McMullen, \$5; Sabbath School, Cayuga, per A. D. McLeod, \$2: Total, \$21.

In closing the account, I have to tender you, Mr. Editor, my very sincere thanks for the free use of your columns in bringing this matter before our Church. I thank all my ministerial brethren, and all the kind friends in Oxford, and throughout the Church, who have so nobly responded to the appeal that was made. And, above all, I thank the Great Head of the Church for putting it into the hearts of the people to devise such liberal things. Trusting that the gifts to "Oxford College in Formosa" may be but the first-fruits of much greater things yet to be accomplished by our Church for the cause of God in heathen lands,  
*The Manse, Chalmers Church, } W. A. MCKAY,  
 Woodstock, Nov. 29th, 1881. }*

**NEW CHURCH AND CONGREGATION AT CRYSLER.**

MR. EDITOR,—Under the fostering care and oversight of Rev. A. Rowat, of West and North Winchester Presbyterian congregations, a small number of families in the village of Crysler (township of Finch) has grown, by the accession of other families who were scattered about in the vicinity thereof, into a congregation of over thirty families. Less than a year ago this small but determined band resolved to erect a house in which to meet for public worship. On Sabbath morning, December 4th, 1881, they and many friends met therein for the first time. Rev. John Fraser (Indian Lands) preached a heart-stirring and appropriate sermon from 2 Chron. vi. 8. Other services followed in the afternoon and evening, and a grand soiree was held on the evening of Monday following, the financial success of the whole showing conclusively that the noble efforts of the Presbyterian element is fully appreciated by every other element of society in the village and surrounding country.

The building is a wooden structure, 48x34 feet, with a tower twelve feet square, surmounted by a very neat spire covered with tin. It is well lighted with windows of the Gothic style. The roof is tarred to preserve the shingles. The walls are painted white. The work evidently has been well done, under the superintendence of the contractor, Mr. C. Grahame, of Crysler. The whole thus far has cost \$1,000. The same contractor has engaged to seat and paint the inside work for the sum of \$350. The building, when completed and furnished, will be then free of debt for the moderate sum of \$1,500. Ralph Crysler, Esq., from whom the village takes its name, very kindly gave the site, a beautiful one, 150 feet square. May their light ever shine!  
 T. E. C.

Morewood, Dec. 7th, 1881.

**IN MEMORIAM.**

Another sower in Israel has passed away. Mrs. Martin, wife of Mr. John Martin, Elder, Mount Forest, died at her residence on the evening of the 19th ult. Her loss will be deeply felt not only by her own family, but by the congregation of St. Andrew's Church, of which she was a member, and by the community generally.

Mrs. Martin was one of the early pioneers of the county of Wellington. Born in Dufftown, in the parish of Mortlach, Banffshire, Scotland, in 1820, she came to Canada in 1833, and settled with her father, Mr. John Munro, in the township of Nichol. They were at that time considered the furthest back settlers north of Guelph, and had to endure all the hardships incident to the life of pioneers in a new country. She was married to Mr. Martin in 1840, and was the mother of eleven children, ten of whom are living. One son is in the ministry—the Rev. W. M. Martin, of Norwich; one of the daughters is the wife of Rev. Peter Straith, of Holstein; another son is a Sabbath school superintendent. Several of the family are Sabbath school teachers, and all are members of the Church in full communion. They owe a great deal, under God, to the influence of a pious mother. While she laboured hard to promote their earthly interests, she made their eternal welfare her first con-

cern. Even in death she seemed to think more of her family than she did of herself. Of her own salvation she had been for long years assured. Her concern in her last moments was for her children, and yet she could safely commit their future to a covenant God. Her last words were the dying words of Jacob: "I die, but God shall be with you."

As a member of the Church she took a deep interest in whatever pertained to the advancement of the cause of Christ, and was sensible in counsel and judicious in action. Many of the ministers of the Church will remember her generous hospitality, especially during her later days. In short, hers was that rounded, consistent Christianity which we might expect in one who was the child of Godly parents and who early gave herself to the Saviour. Her memory will long be revered.

**THE GREAT CONTEST.**

"For we wrestle not against flesh and blood, but against principalities."—Eph. vi. 12.

This war has for its battle-scene  
 Each continent and isle,  
 Wherever foot of man has been  
 Or light of woman's smile;  
 Of combatants, from pole to pole,  
 All nations furnish forth the roll;  
 The aim, by truth or guile,  
 The kingdoms of the earth to win  
 To ways of Holiness or Sin.

Proud history records "the pomp  
 And circumstance of war,"  
 The cannon's roar, the swelling trump,  
 The helmets flashing far;  
 But other powers than "flesh and blood"  
 Direct the battle's rolling flood,  
 And speed the victor's car:  
 Unseen contending angels meet,  
 And God or Satan must retreat.

The real forces are within:  
 One true though naked breast  
 Is stronger than the hosts of Sin  
 In steel-wrought armour dress;  
 The shock of race encounter'g race  
 Is but the foam on ocean's face—  
 The hidden cause confessed  
 Commences in some soul on fire:  
 Ideas every war inspire.

Divine ideas, then, will away,  
 The thoughts of God shall stand—  
 Sin and misrule must pass away.  
 Christ's judgment is at hand:  
 That oracle abideth still.  
 The whole earth shall His glory fill—  
 The Church's hopes are grand  
 As are the promises of God,  
 Like starry heaven o'er us broad.

—James Ballantine.

**ERROR IN ASSEMBLY'S MINUTES.**

MR. EDITOR,—In the last minutes of the Assembly there is a mistake regarding the contributions of St. Andrew's (Chatham) congregation to the Foreign Mission Fund. The congregation is only credited with \$70 to the above Fund, whereas they remitted \$207.

JOHN R. BATTISBY.

Chatham, Dec. 5th, 1881.

**KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.**

A large and appreciative audience assembled in the College, on the 9th inst., to attend the forty-fourth public meeting of this Society. Convocation Hall was completely filled, so that there must have been about 500 persons present. The attendance at these meetings has been steadily increasing, and it is a source of great encouragement to the students that their entertainments are so highly valued by their friends in Toronto.

Rev. Dr. Proudfoot, of First Church, London, occupied the chair, and discharged his duties to the great satisfaction of all.

The musical part of the programme was more than usually interesting. The College Glee Club, under the vigorous and painstaking instruction of Mr. Collins, is constantly increasing in efficiency. The "Soldier Chorus" was rendered in a spirited and highly artistic manner, as was also the second musical selections, viz., "Huntsman's Chorus" and "Weel may the Keel Row." Encores were given, and elicited hearty applause from those present.

The essayist for the evening, Mr. D. M. Ramsay, B.A., read a paper on "The Mounds and Mound-builders." He said these mounds were built, long

before Columbus reached the coast of San Salvador, by a race of men comparatively civilized. They are found on the banks of the Mississippi and its tributaries, and especially in the State of Ohio. Judging from their situation and construction, some of them are thought to have been made for defence, some for religious worship, some for sacrificial or memorial purposes, while others, such as the "Great Serpent" and the "Alligator," are peculiar, and their significance is not known. The essayist was followed by Mr. R. Haddow, who displayed great ability in reading a very difficult selection from Mrs. Browning, entitled "Mother and Poet." The subject "Is prevarication justifiable under any circumstances?" was debated with great skill, showing careful preparation on the part of the speakers. Mr. J. Currie opened on the affirmative by defining prevarication as "wilful deception in word or action." He then asked, when is an action right? We cannot tell, by merely considering the outward manifestations of an action, whether it is right or wrong. An ethical standard is necessary, and this standard must apply to all actions, and must be such that all actions, under any conditions or associations, may be applied to it, and a correct judgment of their moral qualities afforded in every case. To apply this standard cognisance must be taken not merely of ordinary manifestations, but also of motives and the conditions prompting them, and the circumstances under which they are performed. Hence if an action is productive of good results it must be justifiable. Mr. Meldrum supported his leader by showing that to prevaricate is not necessarily to tell a lie; that there are circumstances in which it may be impossible to avoid misleading others; that the imperfect state of society renders deception necessary. The devices of detectives and the stratagems used in war were brought forward to support these positions. Mr. Jamieson argued on the negative, that the Scriptures are explicit in maintaining truth, and that the apparent cases of prevarication in the Bible may be easily explained. He called attention to the great evils that flow from falsehood, citing as examples the effect of the first deception in Eden, the origin of the dogma of infallibility in the Church of Rome, and the recent bank failures in Glasgow and New Jersey. Mr. J. S. MacKay, B.A., sustained the negative, by showing that utility cannot be taken as the standard of morality, since it is altogether too vague. We do not always know what the results of an action will be, and besides, the rightness or wrongness of an act would in that case depend upon a man's education. Further, the sacred character of truth forbids prevarication, because truth is one of the attributes of God, and if we destroy it we detract from the character of God. Moreover, truth is the foundation on which society exists. We must cling to truth regardless of the consequences. Socrates preferred rather to drink the Hemlock than prolong life by doing a wrong action; and the Roman Consul, Regulus, chose a lingering death at the hands of the Carthaginians rather than break his word.

The Chairman, after summing up the arguments gave his decision in favour of the negative. In moving a vote of thanks to the Chairman, the hope was again expressed that the authorities of the College would soon see their way clear to give the Theological students, the benefit of Dr. Proudfoot's stimulating and thorough teaching during the whole of their academic course.

After singing the Doxology, the Benediction was pronounced by the Rev. Dr. Gregg.

JAS. A. HAMILTON,

Recording Secretary.

In Micronesia nearly 400 additions to the churches are reported, and the Gilbert Islands are becoming a more promising field.

THE missionaries in Northern India propose a revised Urdu version of the New Testament to correspond with the new English version.

AN Atheistic Congress at Paris recently resolved that parents should be prohibited by law from speaking of religion at home. Meanwhile a committee is preparing for a visit from Moody and Sankey.

THE International Lessor Committee has sometimes been accused of dealing with Scripture in a detached and fragmentary manner in the selection of lesson texts. There will be no such complaints heard regarding the lesson texts for 1882, as they include the entire Gospel of Mark.



## PASTOR AND PEOPLE.

### THE HISTORICAL BASIS OF THE OLD TESTAMENT.

REPLY BY DR. ROBSON, ABERDEEN, TO MR. ROBERTSON SMITH.

The opening lecture of the Young Men's Christian Institute, Aberdeen, has this year been delivered by the Rev. Dr. Robson. At the outset of his address Dr. Robson remarked.—Though not ecclesiastically connected with the Church which has deprived Professor Robertson Smith of his chair, yet, realising the solidarity of Scotch Presbyterianism, I regret a decision which seems to restrict discussion on points left open in our Standards. What should have been met by argument has been met by repression. If I frankly discuss Mr. Smith's theories, it is in the same spirit as I would have done, and done with more pleasure, if he had been still a professor in the Free or United Presbyterian Church. But I believe I am at one with the great majority of those who defended Professor Smith's ecclesiastical position in disagreeing with his critical conclusions, and it is important that we should show that we have other reasons for doing so than mere tradition or Church authority. Mr. Robertson Smith has given a popular explanation of his position and reasons for holding it in his lectures on "The Old Testament in the Jewish Church." With much in that book I cordially concur, much I heartily admire. But on the question of the authorship of the laws of the Pentateuch, I decidedly join issue with him. His position, broadly stated, is that Ex. xxiv. is the original Mosaic code; that Deuteronomy, with its one sanctuary and Levitic priest-hood, belongs to the close of the Jewish monarchy; and that the middle books of the Pentateuch, with their tabernacles and sharp distinctions between Aaronic priests and other Levites, while containing many old laws, yet belong to the exile or subsequent period. In opposition to this, I maintain the strictly biblical position that all in the Pentateuch which professes to be from Moses is substantially from him. The two points to which Dr. Robson mainly confined himself were—the one sanctuary and Levitic priest-hood. He examined Mr. Robertson Smith's philological and historical arguments, traced the historical developments within the Pentateuch and after the time of Moses, and then proceeded Mosaism never triumphed in the kingdom of Israel over its more ancient rival, nor did it triumph completely in Judah till the reign of Josiah. His reforms are so directly associated with the finding of the book of the law in the Temple that the general view of the new school is that the book was written about the time it was found, and that it was the Book of Deuteronomy. Attempts have been made to fix its author, but each of these when tested fails. Mr. Robertson Smith does not attempt to assign the authorship to any one. He says—"It was of no consequence to Josiah—it is of equally little consequence to us—to know the exact date and authorship of the book. Its prophetic doctrine and the practical character of the scheme which it set forth were enough to commend it." We have no reason to suppose that Hilkiah and Josiah took it for anything else than the law of Moses. I have given reasons for believing that it was given by him. There are strong reasons against the latter date. The book contemplates a state of things that had wholly passed away in Manasseh's time. It looks to Northern Palestine rather than to Judah, and speaks of the renewal of the Covenant at Shechem. It is hard to conceive that a writer in Judah should have given this honour to the centre of the great schism; or that if, as some maintain, the book was written by an inhabitant of the northern kingdom, it should have found its way to the Temple at Jerusalem. It contains "prophetic doctrine," but doctrine without spirit is not likely to be of much avail. If we consider the discourses of Deuteronomy to have been uttered by Moses before his death, they have all the true ring of prophecy. But if we consider them the production of the seventh century, nothing could be more unlike the spirit of contemporary prophets. They spoke in the name of the Lord; the author of this book shelters himself under the name of Moses. They were ready to endure any amount of suffering and persecution as a testimony of their message; the author of this book strikes a blow in the dark, so that he can neither be recognized as the speaker nor called to account for

his words. Anything more antagonistic to the whole spirit of prophecy—to the spirit which animated such men as Jeremlah and Ezekiel—it would be impossible to imagine. It is contrary to all experience to suppose that a book so conceived and so produced should have had the effect which Deuteronomy had. It came as a resurrection of a word of the past, and it had its effect because it was what it professed to be. The reform under Josiah finally delivered Mosaism from Patriarchism, but it did not terminate the conflict between it and heathenism. The destruction of the first Temple and the captivity of Babylon were needful to deliver the Jews from this evil. When the return took place, and the worship of the second Temple was established under Ezra, it was freed from all trace of idolatry, and so continued. Mosaism finally and definitely triumphed. But it was already an anomaly. It was utterly unsuited for the nation in its new position, and that is sufficient to dispose of the hypothesis that the system was the outcome of this age. The latter chapters of Ezekiel are spoken of as the programme according to which Ezra worked in arranging the Levitical law. It is very evident that these chapters are a vision that was never meant to be realized, and that never possibly could have been realized. They are valuable as gathering out of the past the elements that were essential to true Mosaic worship, and presenting them in an idealized form. But when we pass from Ezekiel to the middle books of the Pentateuch, instead of further development, we find ourselves thrown centuries back, both in religious and national conditions. Mosaism had during its history developed especially in two crises. With the destruction of the sanctuary at Shiloh the tabernacle had disappeared; with the destruction of the first Temple at Jerusalem the ark had disappeared. Through the agony of these crises it had advanced to the more spiritual and direct worship of the second Temple. But in the Pentateuch we find ourselves back to the "beggary elements" from which it had been delivered—the ark and its sanctuary. Dr. Robson examined next the contention of the defenders of the new theory, that the present description of the tabernacle is an artistic adaptation of the Temple to the situation in the wilderness, obtained by the ready method of halving the dimensions of the Temple. Such a proposition, he remarked, is about as difficult to disprove as it is to prove our own existence. Yet, from the manner in which the dimensions are given, we can find evidence that the builder of the first Temple had seen or preserved the tradition of the tabernacle that the tabernacle, and not the Temple, was the original conception. In concluding, the lecturer said.—I can conceive the use of legal fictions to establish laws which are practicable, not laws which are wholly impracticable. So, too, we find that the Mosaic system, taken as a whole, was entirely unsuited to the new state of things. The rule requiring all the males to appear before the Lord three times in the year could have been easily carried out in the wilderness, was practicable up to the close of the Jewish monarchy, but was quite impracticable, and never was put into practice, after the return from the captivity. We can conceive statesmen adhering as far as possible to laws that were old, which claimed reverence on this account, however ill adapted they were to the new circumstances; but we can hardly conceive sane men enacting laws which they knew the greater part of the nation could not conform to. These are considerations derived from human experience and human intelligence. If we bring in the question of revelation they will be greatly strengthened. If it be true, as Mr. Smith says (p. 238), that "the characteristic mark of each dispensation of revealed religion lies in the provision which it makes for the acceptable approach of the worshipper to his God," what are we to think of a theory which represents the Levitical dispensation as having been revealed, not in the wilderness, when it did make ample provision for all, nor while the nation lived in Palestine, when it could be adapted to all, but at the return from the exile, when it made provision for the acceptable worship of only the few who returned, and practically unchurched the whole of the greater Jewish nation throughout the world? I have thus brought before you a few of the outstanding features of the present discussion. No one can be more conscious than myself how imperfectly they have been presented, and what a vast number remain to be dealt with, but I trust I have said enough to show you that

if we reject the conclusions of the new criticism it is not from refusal to consider them, nor because we consider them incompatible with a belief in inspiration, but because we believe that broad considerations of ordinary evidence and common sense lead to the conclusion that the old view of the Old Testament history—that which rests on a literal acceptance of the books themselves—is the true one.

### TOTAL ABSTINENCE.

From what? From sin. To this Scripture exhort us. "Abstain from all appearance of evil." But to abstain only from what appears to be evil cannot amount to radical or extensive reformation. In the Revised New Testament this passage is rendered "Abstain from every form of evil." With this rendering Dean Alford agrees. In his critical comment upon this passage he says: "The Greek word never signifies 'appearance' in this sense. . . . The Greek word means the species as subordinated to the genus."—Abstain from every species (or form) of evil.

It is not enough to abstain from sin in the general; it must be avoided in the particulars; not in the genus only, but also in the species: not alone as a whole, but also as to all forms and kinds of evil. If a man should make a specialty of shunning one form or phase of sin, and yet at the same time he should practise others, his partial abstinence could not make nor prove him complete nor exemplary as a Christian. He must have respect to all God's commandments. If he keep all the law besides, and yet offends in one thing, his one offence makes him as really guilty as though he had broken every precept. The abstinence must be total. "Come out and be separate," is God's command. "Touch not the unclean thing," is the sole condition of full acceptance and recognition as God's sons.

Whatever is contrary to the principles and practice of Christianity is evil, and it must be avoided. Such contrariety is evil in two ways, viz., to the guilty delinquent himself and to those who observe his conduct. Christians are to "let their light so shine before men that they may see their good works, and glorify God." They are to "walk worthy of God as dear children," and the caution addressed to them is: "Let not your good be evil spoken of." Some of the more common forms of evil relate to the spirit and words and conduct of Christians. Anger and malice, envy and hatred, are sinful. They are contrary to the spirit of love and forgiveness taught in the Gospel. Their effect on the person indulging them is deadly: for hatred is murder, and envy is the rottenness of the bones; and wherever displayed, such unholy tempers are injurious upon observers. Idle, unchaste, slanderous, profane words are evil. Some professed Christians use one or all of them at times. Conversation should be chaste, sincere, grave, simple, truthful; in opposition to that which is lascivious, trifling, merely complimentary and intemperate. "Let your yea be yea, and your nay, nay, for whatsoever is more than this cometh of evil."

Neglect of God's house and its ordinances is wrong. When it results from indifference or inattention it is culpable; but when from love of ease or of the world, or from aversion to God's service, it is far worse. Worldly conformity falls into this category; so, also, does want of strict honesty or probity. A Christian whose integrity is doubted by those who know him, is but a sorry specimen. Christianity does but little for a person if it does not make him strictly honest in all lines and in all relations.

The total abstinence from sin should result from intense hatred of it. It should shun all occasions. It should be induced by a close and spiritual walk with God, and by the prevalence of all Christian graces in the soul. It should consist with close sympathy and fellowship with all God's people; and pre-eminently, it should follow a careful attention to what God's word teaches of privilege and duty. This abstinence is commanded by the Lord. This covers all the ground. Our safety, our usefulness and our religious growth are seriously involved in making this abstinence total and perpetual.

### MORAL COURAGE.

How rare it is! And yet how important! It invests character with a charm which none can fail to admire. When Eudoxia, the Empress, threatened Chrysostom, he said—"Go, tell her I fear nothing but sin." When Valerius, the Arian Emperor, sent Basil

word that he would put him to death, he replied,—“I would that he would; I shall only get to heaven the sooner.” When Luther’s friends would have dissuaded him from going to Worms, his answer was,—“I would go if there were as many devils there as there are tiles upon this house.” In these instances there was real independence—unwavering adherence to principle. It is well to try ourselves in this particular by such examples. We naturally incline to shrink from danger and loss, and so strong is this tendency, that unless on our guard, we shall find ourselves indulging it, at the expense of some higher obligation.

It is not an easy matter to maintain our position when we know it to be unpopular. It is not an easy thing bravely to avow our principles, when we are persuaded that such avowal will provoke opposition, if not persecution. Much easier is it to float along with the stream. How apt are we, when duty calls us in any particular direction, to inquire what people will think of us if we obey the call, and what effect such obedience will have upon our personal interests. There is by far too much of this. Many a conviction of right is there, which would not be smothered, but for fear of suffering in some form from its open advocacy. Many a needed but painful truth is withheld, which would not be but for fear of giving offence to some influential friend or hearer. But how, in such cases, can there be peace of conscience? And how can there be an expectation of acquittal on the day when the “fearful” shall be “without,” and only “the faithful unto death” shall receive “the crown of life?”

**AN HONOURABLE FIRM.**

Those persons who amass riches by the easy process of frequent failures in business will naturally see very little that is praiseworthy in the recent action of the Philadelphia dry goods house of Hood, Bonbright & Co. This house was forced to suspend payment twenty years ago. A committee of the creditors recommended a compromise of seventy-five cents on the dollar. Every creditor accepted the proposition, the money was paid, and the firm renewed its business. On Wednesday the firm sent out the following circular to those creditors or their representatives :

“811 MARKET STREET, PHILADELPHIA, Nov 16, 1881.—Kindly befriended by our creditors at a time when we were needing help, we in after years created a fund intended for their benefit. This we have now the pleasure to offer them. Covering in its equitable application more than the percentage abated in our settlement under the recommendation of their committee of creditors, the excess in each case will represent a *pro rata* apportionment of interest derived from said fund. In grateful remembrance, therefore, we enclose herewith our check for \$——. Trusting you will feel assured, alike of members no longer with us as of those now composing our firm, that this action is the accomplishment of our constantly cherished purpose, we are yours truly,

“HOOD, BONBRIGHT & Co.”

The total amount of this fund of honour is nearly \$225,000, to be divided between 150 persons. It is a fine thing to be able to record such a transaction in these days, when men are not always anxious to pay their just debts.—*Sun.*

**WHERE WERE YOU?**

It is so easy to find excuses when one wants to find them, and especially in religious matters, that the following pointed catechism on church-going will perhaps come home with force and interest to more than one reader, though it is to be hoped, if not presumed, that no one of them needs such a talking to.

Where were you last Sunday? “At home, not feeling very well.” Did you ever close up your store, and by way of explanation, stick up a notice. “Detained at home by headache?” and why not, pray?

“Visitors came in, and I could not leave them.” Ah! Would you continue in your service a young man who should offer you a like excuse for staying away from your store on Monday evening? And when you stand before the bar of God, and the Judge asks you why you did not go to His sanctuary more, will you look Him in the face and say, “O, we had company?”

“It looked like rain; indeed, it had begun to sprinkle.” Did it? Had it. Would the aspect have kept you away from market or store? Indeed, have

you not been known to go to a concert or dancing-party in the midst of what might have been the beginning of another deluge? Is it not time an umbrella was invented that would protect church members from the rain on Sunday?

“I went to hear the Rev. Dr. Boanerges.” And so the Athenians of St. Paul’s time are not dead yet, but there are some who spend their time in nothing else but to tell or hear of some new thing? Is this what the houses of God are for? Is this to make them “gates of heaven?”

“I had an engagement that prevented me from attending.” You had? And on God’s day you were immersed in business? Have you had advice that the fourth commandment has been repealed? Surely it is safer and more profitable to overcrowd Saturday?

Men act the fool nowhere as in the matters of religion. Here they expect to get everything for nothing. Unconscious of God’s presence, insensible to His love, with a positive disbelief in His society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with Him. It is a fact, however. It is the outcome of a certain internal condition. It is not the reversal and converse of the life in the flesh.

**THE SHORE OF ETERNITY.**

Alone I to land upon that shore;  
To begin alone to live for evermore,  
To have no one to teach  
The manners or the speech  
Of that new life, or put us at our ease—  
O that we might die in pairs or companies!

Alone—the God we trust is on that shore,  
The Faithful One whom we have trusted more  
In trials and in woes,  
Than we have trusted those  
On whom we leaned most in our earthly strife,  
O we shall trust Him more in that new life!

So not alone we land upon that shore;  
’Twill be as though we had been there before,  
We shall meet more we know  
Than we can meet below,  
And find our rest like some returning Dove,  
And be at home at once with our Eternal Love!

—Faber.

**IN THE WRONG PLACE.**

Wherever a Christian cannot carry a clear conscience and his Master’s smile he is in the *wrong* place. I do not care how strong the inducement to go there, or how attractive the bribe which the tempter offers, if conscience rebels—if conscience whispers a *doubt* as to the rightfulness of going—then stay away. If we err at all let it be on the safe side. But a Christian never does “err” when he obeys his conscience and honestly claims to please his Master. The real error and besetting commonly begin when we begin to hush the memories of conscience by saying, “O, I will just go for this once;” or, “Everybody else goes; why may not I?” or, “If I do go, it won’t be noticed.” These are the smooth excuses which the devil always has ready for a Christian professor when he is strongly tempted toward the ball room, or the sensual entertainment, or the convivial frolic of some kind. The place where he would not be expected is the very place where he ought not to be. Let the “lovers of pleasure more than the lovers of God” gather to the carouse, or to the play, or the wine feast; if they will; but Christ’s smiles never beam upon one of His followers in such places. The eye that looked upon Peter until Peter shrunk away to hide his bitter tears, often falls upon the inconsistent Christian who is spending an evening in bad company.

**SECRET PRAYER.**

President Edwards, in one of his discourses on prayer, gives the following solemn advice :

“I would exhort those who have entertained a hope of their being true converts, and yet, since their supposed conversion, have left off the duty of secret prayer, and do ordinarily allow themselves, in the omission of it, to throw away their hope;—if you have left off calling upon God, it is time for you to leave off hoping and flattering yourself with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time. Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves.”

**MISSIONARY NOTES.**

RECENTLY a whole family, consisting of nine persons, were baptised in the Free Church of Calcutta. The head of the family was brought to Christ through the influence of his wife, and she received her instruction through the Zenana missionary.

A THURSDAY despatch says: The Rev Messrs. Richards and Jourdan, sent on a mission by the American Board of Commissioners for Foreign Missions to Umzeila, a powerful chief in the country north of Delagoa Bay, has returned. Umzeila will permit the American Board to establish missions in his country.

WHEN the news of the massacre of twelve native missionaries in New Guinea arrived in the other islands of the Pacific, and request was made in the island of Tahiti that three men should be sent to supply the place of those who had fallen, all the students in the college volunteered for this good work, so that they had actually to cast lots who should be the three to go and engage in this great work.

TWELVE American missionary societies are working in China and seventeen European. The London takes the lead, and has 2,729 communicants. Next comes the Presbyterian Church of England with 2,321, then the Presbyterian (North) of the U.S. with 2,054, Methodist Episcopal (North) 1,684, Church of England with 1,473, Basle Society 1,246, American Baptist Missionary Union 1,001, China Island Mission 1,000, Rhenish Society 900, American Board 810, Reformed Dutch 713.

A PATHETIC complaint was made by a South American Indian. A missionary visited them, but he could not stay with them. When he bade them farewell they were very sorry, and when he told them he could not return to them unless his English friends sent him they said, “You should tell them they should send us another minister. Nobody tells us what we must do.” Alas! alas! how many poor neglected heathen may utter the same lament and say, “Nobody tells us what we must do!”

HINDOO women are fast emerging from the strict seclusion of their ancestors, for we now hear of a Ladies’ Elocution Society being established in Poona, where the first of a series of lectures will shortly be delivered in public by a lady elocutionist. Another sign of feminine advance, too, is the rapid increase of widow re-marriages, particularly in Bombay. Talking of weddings, by the way, there seems to be a perfect marriage epidemic in Poona, 400 happy couples having been united in one single week.

THERE are upward of 34,000,000 of women in Bengal, of whom perhaps one-seventh are among the secluded class and can only be treated by a foreign male physician through a native nurse. There is now open a wonderful field for women medical missionaries of the right stamp. Missionary societies can afford to send all for whom an adequate training can be procured, for the practice in the high-caste zenanas will, doubtless, prove lucrative. Says the *Times*: “It is highly creditable to missionary societies that they should have initiated this method of spreading Christianity.” The lady doctor, it adds, “will carry enlightened ideas into the darkness of Hindoo homes; and when the mass is once melted it will be ready to receive the impressions which our Christian missions seek to convey.”

REV. MR. GILL, of the London Missionary Society, gives an account of Tapairn-ariki, a Raratongan woman, who was stolen away by an English captain before the year 1823. She afterwards returned with Christian missionaries, introduced them to the rulers of that island, and was their defender as well as helper for many years. She was called affectionately by the people, “the mother of the word of God.” After her conversion she was of spotless character, and, being a woman of great energy, her words were often most effective. She was about eighty-five years of age at the time of her death. When the wish was expressed that her sons might be permitted to see her again, she said: “It is well with them, for they are serving Christ. Do not detain me by your prayers and kind wishes. Let me go quickly to the Saviour, whom I have loved so long.” Hundreds gathered about her grave, and paid their silent homage to the memory of one who was born in the midst of a debasing idolatry, having herself in early life partaken of human flesh, but who became a conspicuous illustration of the transforming power of the Gospel.

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TORONTO, FRIDAY, DECEMBER 16, 1881.

REV. MR. THOMPSON'S second letter on the New Hymn and Tune Book has been received, but too late for insertion in this issue. It will appear next week. Some other communications are also unavoidably held over.

ALLUDING to some recent remarks about the poor of New York not having church accommodation, contemporary says: "There is not a soul in this town, of more than a million of souls, who is not freely welcome to any first-class church, or who is not provided with another place for hearing suited to his tastes and wants." And the same is true of every city in America. This talk about the poor having no church accommodation is unmitigated rubbish. Any poor man who really desires to hear the gospel can have his choice of a dozen places of worship in any city on the continent. As regards bringing the poor into the churches, there is a good deal of nonsense talked on that subject too. There are very rich men who neglect the house of God as well as poor ones. The rich men have some other excuse. The poor profess to stay away because they are not welcome in the churches. If they had not that excuse they would have some other. The real reason both classes remain away is because they don't desire to go.

THE time at which congregational meetings are usually held is drawing near. Why are many congregational meetings so poorly attended? Canadians, as a rule, are not backward in attending public meetings. Meetings for the discussion of municipal and political matters are usually as large as could be expected. Are the interests of the Church of less importance than the interests of the municipality or the interests of the State? What would property be worth in any municipality if there were no churches on it? How long would the State exist without churches? And yet there are dozens of professing Christians who take a lively and practical interest in local and general politics who have not a thought or an hour to spend on the interests of the congregations to which they belong. They know all about the revenue of Ontario, but they don't know the first thing about the revenue of their own congregation. They can tell you to a cent the amount of Cartwright's deficit or Tilley's surplus, but know nothing about the finances of the Sabbath school in which the souls of their children are being cared for. One reason why they don't know is because they don't attend the congregational meeting.

In the Presbyterian Church of the United States there is a Synod of Erie, in that Synod a Presbytery of Clarion, in that Presbytery a Church of Emlenton, and in the Emlenton Church there is, or rather was, an office-bearer named Mr. Heber Donaldson. Not long ago Mr. Donaldson was disciplined for dancing. His defence was that he couldn't dance. Some young friends at a sleighing-party had pulled him through a quadrille for amusement, and at one or two private entertainments they amused themselves in the same way. The Session suspended Mr. Donaldson, and based their action on deliverances of the Assembly

against dancing. Mr. Donaldson appealed to the Presbytery, and the Presbytery dismissed the appeal on the same ground. From the Presbytery an appeal was made to the Synod, and dismissed, because the Assembly had at various times given certain deliverances on the question of dancing. An appeal is being made to the General Assembly, but in the meantime some of the ablest ecclesiastical jurists have come to the front, and shewn that a deliverance of the Supreme Court given "en these" is not a part of the law and constitution of the Church, and therefore not binding on Sessions and Presbyteries. These deliverances, it is contended, were not given in a judicial capacity on actual cases of appeal, were not adopted by Presbyteries in the form of overtures, and are therefore not law or interpretation of law. They are merely didactic, advisory, monitory—not law, and binding as such. THE CANADA PRESBYTERIAN begs leave to rule that that point is well taken. The mere deliverance of an Assembly is no part of the law of the Church. Supposing our Assembly were to frame a deliverance condemning the odious habit of sleeping in church, would Sessions be compelled to regard such deliverance as law, and proceed against every drowsy hearer?

DR. CUYLER has been hearing some of the most distinguished preachers in New York and Brooklyn for a few Sabbaths while his own church has been closed for repairs. The good Doctor went mainly with a view to learn the secret of their success, and he kindly gives his brethren the benefit of his observations through the press. One thing he noticed was that each sermon was "mightily helped or hindered, made or marred," by the preacher's delivery. "A good thought clumsily shaped or tamely uttered seemed to fall lifeless from the lips; whereas a more common thought, well rounded like a bullet and discharged with a percussion, penetrated every ear and heart." There is nothing specially new in this discovery. Hundreds of intelligent laymen made it long ago. Ninety-nine times out of a hundred the difference between a sermon that puts a congregation asleep, and one that stirs their blood, is the difference in their form and delivery. There is truth enough in almost any sermon preached by a Presbyterian minister to make a powerful impression, if the truth were rounded like a bullet and delivered with percussive force. A sermon is truth in rhetorical form. An essay is not a sermon, an exhortation is not a sermon, a "talk" is not a sermon. Truth, the highest kind of truth, may be put on paper in a dozen different forms and not be a sermon. A sermon is truth arranged rhetorically, and if arranged in any other way it is not a sermon. Hence the fallacy of saying "put in plenty of matter and you are sure to have a good sermon." Matter is, of course, indispensable; but after the matter has been secured, the vital question comes, how is this matter to be arranged that it may strike and stick? Dr. Cuyler says Dr. Taylor delivered "a half-dozen very simple and homely sentences that went through him like quicksilver." Humanly speaking, sending thoughts through a man depends far more on how the thoughts are arranged and delivered than on the thoughts themselves.

NEXT to an outpouring of the Holy Spirit, the Presbyterian Church in Canada needs some well-considered plan by which the influence and working power of her laity may be utilized in working her schemes. There is no lack of brains, influence, or working power in the Church. In business, in politics, in the professions, at the Bar on the Bench—in fact in every walk in Canadian life, Presbyterians do as much work and wield as much influence as any other body; some well-informed people say we do a good deal more than hold our own among our fellow-citizens. It goes without saying that the influence of our representative men does not count for as much within the Church as it does in other spheres outside the Church. For as much, did we say?—we might have said for one-tenth as much. It would be easy to count fifty prominent Presbyterians, any one of whom exerts more influence in business or in politics than the whole fifty do in our ecclesiastical affairs. It is intensely discouraging to see our active and prominent men exerting a powerful influence in various directions outside the Church, while within they are simply known as respectable members, or perhaps only as power-holders. The excellent service rendered

by a few prominent men who take a deep interest in Church matters suggests the question: How much more powerful would Presbyterianism be if all our representative men gave their strength to the work? We are far from admitting that the men are always to blame. May it not be possible that some blame lies with the Church? Has everything been done to open spheres of activity for our lay element? We know all that can be said about adding additional machinery to the Church. We know also that many ministers complain about the amount of time and attention they are compelled to give to the general work of the Church. Lately we have been told that attending to this work decreases "pulpit power." Very likely it does. Is there no way of getting laymen to do a part of this work? The pastor is at present the medium of communication between the conveners of committees and the people. His study table groans with circulars. He has to bring every one of them before the people, and many of the people look upon the scheme as his scheme. There is ample room for reform here.

## YOUNG MEN AWAY FROM HOME.

NECESSARILY a great number of young men must go from home. They have to make their way in the world, and in order to their doing so the father's house has to be left and home influences so far forsaken. Many have to do this in order to secure that education which they feel to be indispensable; many more in order to learn this particular business or that; while still more, not satisfied with the openings near at hand, think that they are called upon to go far afield in order successfully to win their way in life. All this is notorious, and the continued scattering thus involved is anything but an unmixed evil. In very many instances the home feelings are thus only the more developed and deepened. The interest felt by each other in the different members of scattered families is more lively and practical than in many cases it would have been had they all remained in the old nest. Absence, no doubt, very frequently makes the heart grow fonder, and the absent ones are thought of more frequently and prayed for with greater fervour than would have been the case had they never been called upon to "wander from their father's house." There is, at the same time, no doubt that young men thus away from home are exposed to special dangers and temptations, and that therefore they ought to be the objects of special interest and solicitude to all who have the best interests of the community at heart. The lonely feeling that naturally steals over the young man newly separated from all the influences and associations of home life will in many cases lead to the formation of friendships which are anything but desirable, and will tempt to indulgence in habits whose end is bitterness if not even death. We have heard many young men complain bitterly of the great difficulty they have found in making acquaintance with members of churches or in securing entrance into home circles of respectability and attractiveness. We have heard them say that they have gone from church to church, and have done their best to get acquainted so that they might be on visiting terms in a few families, and have found all their efforts to be entirely in vain. It is quite possible that part of the blame of such a state of things may rest with the young men themselves, but certainly not all. Repelled as they say they are by the professedly religious, the temptation is great to resort to questionable amusements and to equally questionable associates. If they cannot have society of one kind they will have it of another, and the result in too many instances is such as to make the heart ache. Indeed, during the late discussion of the "social evil," we have heard young men by no means "fast" or evilly disposed say something of the same kind, and tell how many are driven, as they think, to haunts of vice because respectable homes and virtuous female society are shut against them. They say, and with some show of reason, that the home life is broken off, but the craving for something like it is there, and that if the social instinct is not met in one way it will naturally tend to the very opposite. We don't think all this excuses the downward course of so many "young men from home," but at any rate it accounts for it so far.

We do not indeed believe that the average young man of respectable character need have so much difficulty in getting more or less of improving society as



is generally said. He is not to expect that all the overtures should come from others. But after all allowance is made for this, it remains to be acknowledged that in too many instances they are left very much to themselves, and it is for the members of our churches to say whether or not they have in this respect been doing their duty to the many young "strangers within their gates." In Toronto alone what a large number of young people there are of both sexes away from home! It surely ought to be possible for a very large number of these to secure introductions to residents at whose houses they might be more or less frequent visitors, and from whom they might receive both kindness and encouragement. We are quite aware that this is done in many cases, but is it to such an extent as it ought to be, and easily might? We fear not. Far be it from us to say that the people of Toronto are abnormally cold and exclusive, though we have often heard such a character given them. But may it not be asked with all respect and earnestness, if all is done which ought to be attempted for the welfare of the multitudes of youth who come to this and other cities for educational or business purposes? And are the ministers and parents of these young people sufficiently careful in securing introductions for them in the places of their sojourn? We fear not. Are those who remain at home always sufficiently anxious to keep up the home life by regular correspondence? by a strongly manifested interest in all that concerns the wayfarers? by little presents? by the encouragement of home visits, etc.? We scarcely think they are. In these sentences we merely hint at what forms the subject of much and anxious thought in many more or less lonely homes and hearts. If every Christian home were opened to a few of those whose only homes are cheerless and not very comfortable boarding houses, it is difficult to calculate the amount of good which might be effected. Not a few, we cheerfully acknowledge, are employing this means of usefulness to good purpose. Would it be reckoned too much for us to ask every one of our readers gravely to ponder whether he or she may be of the number who are trying to do their duty in this respect? The loneliness and the temptations of a great city are simply terrible. Let all take care, while they may be denouncing vice and scornfully condemning dissipated young men, that they have no reason in self-condemnation to add, "We are verily guilty concerning our brother in that we saw the anguish of his soul and hearkened not unto him."

#### CHURCH ATTENDANCE.

THE "Christian Monthly" for November, in closing an article upon the Church Congress held in Newcastle, England, in October last, calls attention to the fact that according to a census of worshippers in that city and Gateshead, taken on a certain Sabbath recently, there has been apparently a "startling" falling off in attendance at the churches. Since 1851—that is, in thirty years—the population of Newcastle had grown from 87,784 to 149,549, while the church attendance had decreased by 761. In Gateshead, also, the population had increased 154 per cent., but the gain in all the churches was only 462 persons. The ratio of attendance in the two places was in 1851 seventeen per cent., and in 1881 twelve and two fifths per cent. These are strange statements. We naturally ask, is this falling off general? In Liverpool, again, a census taken in 1881 gave in 218 places of worship an attendance of 63,576, as against 101,982 in 154 places of worship in 1853, when the population was 150,000 less than at present. Here we have a falling off of church attendance in twenty eight years of over 38,000, with an increase of population of 150,000, and of sitting accommodation in the churches of 36,849. These figures, if they cannot be explained, are very significant.

When, in contrast with these alleged facts, we consider the admissions of Mr. Frothingham and others who are not particularly favourable to the churches, to the effect that when he was in Europe lately he found "Evangelical religion was stronger and the churches were better filled; there was more of the religious spirit abroad than twenty years ago;" also, the reports continually reaching us of progress and prosperity in all the churches, of the success of mission and philanthropic agencies among the poor and vicious in all the cities and towns of Great Britain; and further, the great success, six years ago, of the

Moo, Sankey movement, in which Newcastle had a prominent place, and the continued use of such Evangelistic efforts with, we are told by prominent ministers of all the churches, gratifying results, we feel that some explanation is required. Is it a fact that while the study of the Scriptures is becoming more general, Sabbath schools are increasing in number and efficiency, special services and missions are successful not only in attracting crowds but in securing the higher results of saving conversion, church edifices are increasing in number and becoming more costly, comfortable and attractive, nevertheless a smaller proportion of the people are worshipping in the church buildings and connecting themselves with the church organizations? We confess to entertaining a doubt as to this being a fact; but if it is, then we must accept the other alternative, that the modern religious movement is largely outside the churches, and that a phase of Christianity is coming upon us which will affect in a very marked manner the churches of Christendom. What are the facts in Canada in reference to the above statements?

#### THE LATE COLLEGE FRACAS.

IN addition to the letter from Dr. Reid which we give in another column, we have received two communications from students of Knox and University Colleges which we don't feel it necessary to publish. We are as concerned as our correspondents possibly can be for the fair fame and continued prosperity of University College, and willingly allow all that can justly be drawn in favour of the students from Dr. Wilson's letter, which we had not seen when we wrote in the terms complained of. We have no doubt the worthy President is in the highest degree anxious to raise the whole moral tone of the College generally, and of the boarding-house particularly, and we give him full credit for his self-denying efforts in the matter, and for the amount of success in it which he has already achieved. We have also not the slightest doubt about the Doctor being fully persuaded that the whole affair in question was a very harmless one, and that the less that is said about it the better. At the same time, we decline to take in full the roseate estimate which the President and our correspondents have adopted, and reiterate our conviction that the proceeding, though perhaps not so bad as at first represented, was exceedingly discreditable to all concerned, more especially when taken in connection with many not very much less questionable proceedings for which the boarding-house in University College has for years past been specially notorious. Indeed, the defence of the whole matter which has carried most weight with us has been couched both by past and present students in some such terms as the following: "Why come down with such severity on lads who have been merely following in the footsteps of those who have gone before, and have been guilty of little if anything worse than what has been enacted again and again without rebuke or even almost without remark?" It has been further urged in defence that, as a matter which nobody at all acquainted with the actual facts would ever think of denying, the boarding-house has been long under the loosest possible management, if indeed it could be said to be under any management whatever, and notwithstanding Dr. Wilson's well-meant and strenuous endeavours, the state of things in that establishment is at this moment very far from being anything like what the best friends of the College could desire. Indeed, so much is this the case, that some of the best and most enlightened friends of the University are exceedingly anxious to see the boarding house abolished altogether. It is not needed, for we believe we are correct in saying that not much more than a tenth part of the students either could or would avail themselves of its accommodation. It is a heavy bill of expense with no corresponding benefits, but with some things which have to be characterized by a very different name. To say that those who board in private houses are either less comfortable, less studious, or less moral and upright, than "residents," would be simply absurd. Indeed, we could use a stronger term, and yet not be too strong. What nine-tenths of the students can do, and with great advantage every way, the other tenth might also easily and usefully accomplish. Indeed, we cannot think of one good end which the boarding-house serves, while it has been injurious both to individuals and to the general cordiality and pleasant relations

which ought to subsist among the whole body of the students. It has been the occasion of cliques and cabals, of many very unworthy proceedings, much jealousy, and not a little which is just as well left unspecified. No man in his senses, and competently acquainted with the facts of the case, would ever think of denying all this, and therefore we feel that there is force in the plea which, as we have said, has been urged on our attention, that the system ought to be condemned far more than the individuals concerned in this latest escapade. Abolish the boarding-house, it is argued, and instead of the moral control over the students becoming less, it would be greatly increased. At any rate, of this we are certain, that by far the larger number of rather discreditable incidents in the history of University College have been originated and carried through by those who in theory have been most under the eye and most amenable to the control of the College authorities.

We are rejoiced to believe that the late fracas was not so bad as it was at first represented, but it is worse than absurd to affirm that for a good while past matters have been going on in every respect as the best friends of our Provincial College could possibly have desired; and it is just as well that this fact should be known and pondered. It is all very easy to repeat the old saw about old heads not being easily put upon young shoulders, and about the grand old use and wont of riots and disarray, "town and gown" squabbles, wine parties and general good fellowship, being parts of the jolly old University life which has been handed down almost from time immemorial, and without which all would be stale, flat, and unprofitable. But in the meantime all this has implied in cases beyond number the irretrievable wreckage of young lives, the bitter disappointment of fond hopes, and the manufacture, not of that grand indescribable something called "gentleman," but of something very much the reverse, as the sad experience of many both in the past and present, both in Ontario and elsewhere, can very unmistakably testify. What we have said has been with deep regret. If henceforth we shall never have occasion to speak of any of our Ontario institutions of learning except in terms of the strongest and most unfeigned congratulation and praise, none will rejoice more than we shall. In the meantime, for young men who ought to know better, loftily to dismiss the whole alleged grounds of anxiety and even alarm "as a pack of lies" is not so encouraging and satisfactory as could be desired.

We repeat in closing what we said on first taking notice of a state of things which has long been talked much of in private, that we have spoken of the matter at all with the greatest possible reluctance, and we add that we shall be rejoiced above measure if we never have to speak of it again, except as that which has entirely and forever passed away.

AN addition is being built in rear of the Presbyterian church, Wallaceburg, which, when completed, will add very much to the convenience and attractiveness thereof. It is intended that the choir shall occupy a position in rear of the pulpit instead of being crowded up into a corner as heretofore. A vestry is also being built for the convenience of the pastor.

A FEW days ago one of the members of the Presbyterian Church at Blyth called on the pastor, Rev. A. McLean, and handed him \$100, requesting him to have it appropriated as follows. To Dr. McKay's Mission, \$50, to the general Foreign Mission Fund, \$50. "The history of this case," writes Mr. McLean, "is worth relating, as it may be a practical sermon to many in the Presbyterian Church. It is this: The donor having a number of years ago resolved to abstain from the use of tobacco, and to devote the amount spent yearly to the cause of missions, comes now forward to carry out this part of his resolution. As the sum saved was not sent away each year, but allowed to accumulate, it is now being sent off in great part from the time when the resolution was first acted on. Very likely there is more to follow. Why does not our Church take a firmer stand against this sinful waste, this health-impairing, man-destroying custom? If all our members of the Presbyterian Church who are in the habit of using "the weed" would follow the example of my excellent friend above referred to, would the appeals for missionaries from the North-West and from the foreign field be made in vain, as they now to a considerable extent are, because of the lack of funds?"



## CHOICE LITERATURE.

## COBWEBS AND CABLES.

BY HESBA STRETTON.

## CHAPTER VI.—THE OLD BANK.

About the same hour that Roland Seston set off under shelter of old Marlowe's waggon to attempt his escape, Mr. Clifford, the senior partner in the firm, reached Riversborough by the last train from London. It was too late for him to intrude on the household of his young partner, and he spent the night at a hotel.

The old bank at Riversborough had been flourishing for the last hundred years. It had the power of issuing its own notes; and until lately these notes, bearing the familiar names of Clifford and Seston, had been preferred by the country people around to those of the Bank of England itself. For nobody knew who were the managers of the Bank of England; while one of the Sestons, either father or son, could be seen at any time for the last fifty years. On ordinary days there were but few customers to be seen in its handsome office, and a single clerk might easily have transacted all the business. But on market-days and fair-days the place was crowded by loud-voiced, red-faced country gentlemen, and by awkward and burly farmers, from the moment its doors were opened until they were closed at the last stroke of four sounding from the church clock near at hand. The strong room of the Old Bank was filled full with chests containing valuable securities and heirlooms, belonging to most of the county families in the neighbourhood.

For the last twenty years Mr. Clifford had left the management of the bank entirely to the elder Seston, and upon his death to his son, who was already a partner. He had lived abroad, and had not visited England for more than ten years. There was a report, somewhat more circumstantial than a rumour, but the truth of which none but the elder Seston had ever known, that Mr. Clifford, offended by his only son, had let him die of absolute starvation in Paris. Added to this rumour was a vague story of some crime committed by the younger Clifford, which his father would not overlook or forgive. That he was a hard man, austere to utter pitilessness, everybody averred. No transgressor need look to him for pardon.

When Roland Seston had laid his hands upon the private personal securities belonging to his senior partner, it was with no idea that he would escape the most rigorous prosecution, should his proceedings ever come to the light. But it was with the fixed conviction that Mr. Clifford would never return to England, or certainly not to Riversborough, where this hard report had been circulated and partly accepted concerning him. The very bonds he had dealt with, first borrowing money upon them, and at last selling them, had been bequeathed to him in Mr. Clifford's will, of which he was himself the executor. He had, as he persuaded himself, only forestalled the possession of them. But a letter he had received from Mr. Clifford, informing him that he was on his way home, with the purpose of thoroughly investigating the affairs of the bank, had fallen like a thunderbolt upon him, and upon Acton, through whose agency he had managed to dispose of the securities without arousing any suspicion.

Early the next morning Mr. Clifford arrived at the bank, and heard to his great surprise that his partner had started for London, and had been away the day before; possibly, Madame Seston suggested with some anxiety, in the hope of meeting him there. No doubt he would be back early, for it was the day of the May fair, when there was always an unusual stir of business. Mr. Clifford took his place in the vacant bank parlour, and waited somewhat grimly for the arrival of the head clerk, Acton.

There was a not unpleasant excitement among the clerks, as they whispered to each other on arrival that old Clifford was come and Roland Seston was still absent. But this excitement deepened into agitation and misgiving as the hour for opening the bank drew near and Acton did not arrive. Such a circumstance had never occurred before, for Acton had made himself unpopular with those beneath him by expecting devotion equal to his own to the interests of the firm. When ten o'clock was close at hand a clerk ran round to Acton's lodgings, but before he could return a breathless messenger rushed into the bank as the doors were thrown open, with the tidings that the head clerk had been found by his landlady lying dead in his bed.

More quickly than if the town crier had been sent round the streets with his bell to announce the news, it was known that Roland Seston was missing and the managing clerk had committed suicide. The populace from all the country round was flocking into the town for the fair, three-fourths of whom did business with the Old Bank. No wonder that a panic took possession of them. In an hour's time the tranquil street was thronged with a dense mass of town-people and country-people, numbers of whom were fighting their way to the bank as if for dear life. There was not room within for the crowds who struggled to get to the counters and present their checks and bank-notes, and demand instant settlement of their accounts. In vain Mr. Clifford assured them there was no fear of the firm being unable to meet its liabilities. In cases like these the panic cannot be allayed by words.

As long as the funds held out the checks and notes were paid over the counter; but this could not go on. Mr. Clifford himself was in the dark as to the state of affairs, and did not know how his credit stood. Soon after midday the funds were exhausted, and with the utmost difficulty the bank was cleared and the doors closed. But the crowd did not disperse; rather it grew denser as the news spread like wildfire that the Old Bank had stopped!

It was at the moment that the bank doors were closed that Phebe turned into Whitefriars Road. She had taken a train from Upchurch, leaving her father to return home alone with the empty waggon. It was a strange sight which met her. The usually quiet street was thronged from end to end, and the babble of many voices made all sounds indistinct.

Even on the outskirts of the crowd there were men, some pale and some red with anxiety, struggling with elbows and shoulders to make their way through to the bank, in the vain hope that it would not be too late. A strongly-built, robust farmer fainted quietly away beside her, like a delicate woman, when he heard that the doors were shut; and his wife and son, who were following him, bore him out of the crush as well as they could. Phebe, pressing gently forward, and gliding in wherever a chance movement gave her an opportunity, at last reached the archway at the side of the house, and rapped urgently for admittance. A scared-looking man-servant, who opened the door with the chain upon it, let her in as soon as he recognized who she was.

"It's a fearsome day," he said; "master's away, gone nobody knows where; and old Acton's poisoned himself. Nobody dare tell Mrs. Seston; but Madame knows. She is in the dining-room, Miss Marlowe."

Phebe found her, as she had done the day before, sitting in the oriel window; but the usually placid-looking little woman was in a state of nervous agitation. As soon as she caught sight of Phebe's painful face she ran to her, and clasping her in her arms, burst into a passion of tears and sobs.

"My son!" she cried; "what can have become of him, Phebe? Where can he be gone? If he would only come home, all these people would be satisfied, and go away. They don't know Mr. Clifford, but they know Roland; he is so popular. The servants say the bank is broken; what does that mean, Phebe? And poor Acton! They say he is dead—he did kill himself by poison. Is it not true, Phebe? Tell me it is not true!"

But Phebe could say nothing to comfort her; she knew better than anyone else the whole truth of the calamity. But she held the weeping little woman in her strong young arms, and there was something consoling in her loving clasp.

"And where are the children?" she asked, after a while. "I sent them to play in the garden," answered Madame; "their own little plots are far away, out of sight of the dreadful street. What good is it that they should know all this trouble?"

"No good at all," replied Phebe. "And where is Mrs. Seston?"

"Alas, my Phebe!" she exclaimed, "who dare tell her? Not me; no, no! She is shut up in her little chamber, and she forgets all the world—her children even, and Roland himself. It is as if she went away into another life, far away from ours; and when she comes home again she is like one in a dream. Will you dare to tell her?"

"Yes, I will go," she said.

Yet with very slow and reluctant steps Phebe climbed the staircase, pausing long at the window midway, which overlooked the wide and sunny landscape in the distance, and the garden just below. She watched the children busy at their little plots of ground, utterly unconscious of the utter ruin that had befallen them. How lovely and how happy they looked! She could have cried out aloud, a bitter and lamentable cry. But as yet she must not yield to the flood of her own grief; she must keep it back until she was at home again, in her solitary home, where nobody could hear her sobs and cries. Just now she must think for, and comfort, if comfort were possible, these others, who stood even nearer than she did to the sin and the sinner. Gathering up her courage, she quickened her footsteps and ran hurriedly up the remaining steps.

But at the drawing-room door, which was partly open, her feet were arrested. Within, standing behind the rose-coloured curtains, stood the tall, slender figure of Felicitia, with her clear and colourless face catching a delicate flush from the tint of the hangings that concealed her from the street. She was looking down on the crowd below, with the perplexity of a foreigner gazing on some unfamiliar scene in a strange land. There was a half-smile playing about her lips, but her whole attention was so absorbed by the spectacle beneath her that she did not see or hear Phebe until she was standing beside her, looking down also on the excited crowd.

"Phebe!" she exclaimed, "You here again? Then you can tell me, are the good people of Riversborough gone mad? or is it possible there is an election going on, of which I have heard nothing? Nothing less than an election could rouse them to such a pitch of excitement."

"Have you heard nothing of what they say?" asked Phebe.

"There is such a Babel," she answered; "of course I hear my husband's name. It would be just like him if he got himself elected member for Riversborough without telling me anything about it till it was over. He loves surprises; and I—why, I hate to be surprised."

"But he is gone!" said Phebe.

"Yes, he told me he was going to London," she went on; "but if it is no election scene, what is it, Phebe? Why are all the people gathered here in such excitement?"

"Shall I tell you plainly?" asked Phebe, looking steadily into Felicitia's dark, inscrutable eyes.

"Tell me the simple truth," she replied, somewhat haughtily; "if any human being can tell it."

"Then the bank has stopped payment," answered Phebe.

"Poor Mr. Acton has been found dead in bed this morning; and Mr. Seston is gone away, nobody knows where. It is the May fair to-day, and all the people are coming in from the country. There's been a run on the bank till they are forced to stop payment. That is what brings the crowd here."

Felicitia dropped the curtain which she had been holding back with her hand, and stepped back a pace or two from the window. But her face scarcely changed, she listened calmly and collectedly, as if Phebe was speaking of some persons she hardly knew.

"My husband will come back immediately," she said.

"Is not Mr. Clifford there?"

"Yes," said Phebe.

"Are you telling me all?" asked Felicitia.

"No," she answered; "Mr. Clifford says he has been robbed. Securities worth nearly ten thousand pounds are missing. He must have found it out already."

"Who does he suspect?" she asked again imperiously; "he does not dare suspect my husband?"

Phebe replied only by a mute gesture. She had never had a secret to conceal before, and she did not see that she had betrayed herself by the words she had uttered. The deep gloom on her bright young face struck Felicitia for the first time.

"Do you think it was Roland?" she asked.

Again the same dumb, hopeless gesture answered the question. Phebe could not bring her lips to shape a word of accusation against him. It was agony to her to feel her idol disgraced and cast down from his high pedestal; yet she had not learned any way of concealing or misrepresenting the truth.

"You know he did it?" said Felicitia.

"Yes, I know it," she whispered.

For a minute or two Felicitia stood with her white hands resting on Phebe's shoulders, gazing into her mournful face with keen, questioning eyes. Then, with a rapid flush of crimson, betraying a strong and painful heart-throb, which suffused her face for an instant and left it paler than before, she pressed her lips on the girl's sunburnt forehead.

"Tell nobody else," she murmured; "keep the secret for his sake and mine."

Before Phebe could reply she turned away, and with a steady, unflinching step, went back to her study and locked herself in.

## CHAPTER VII.—AN INTERRUPTED DAY-DREAM.

Felicitia's study was so quiet a room, quite remote from the street, that it was almost a wonder the noise of the crowd had reached her. But this morning there had been a pleasant tumult of excitement in her own brain, which had prevented her from falling into an absorbed reverie, such as she usually indulged in, and rendered her peculiarly susceptible to outward influences. All her senses had been awake to-day.

On her desk lay the two volumes of a new book, handsomely got up, with pages yet uncut, as it had come from the publishers. A dozen times she had looked at the title-page as if unable to convince herself of the reality, and read her own name—Felicitia Riversdale Seston. It was the first time her name as an author had been published, though for the last three years she had from time to time written anonymously for magazines. This was her own book, thought out, written, revised, and completed in her chosen solitude and secrecy. No one knew of it; possibly Roland suspected something, but he had not ventured to make any inquiries, and she had no reason to believe that he even suspected its existence. It was simply altogether her own, no other mind had any part or share in it.

There was something like rapture in her delight. The book was a good book—she was sure of it. She had not succeeded in making it as perfect as her ideal, but she had not signally failed. It did in a fair degree represent her inmost thoughts and fancies. Yet she could not feel quite sure that the two volumes were real, and the letter from the publisher, a friendly and pleasant letter enough, seemed necessary to vouch for them. She read and re-read it. The little room seemed too small and close for her. She opened the window to let in the white daylight, undisguised by the faint, green tint of the glass, and she leaned out to breathe the fresh, sweet air of the spring morning. Life was very pleasurable to her to-day.

There were golden gleams, too, upon the future. She would no longer be the unknown wife of a country banker, moving in a narrow sphere, which was altogether painful to her in its provincial philistinism. It was a sphere to which she had descended in girlish ignorance. Her uncle, Lord Riversdale, had been willing to let his portionless niece marry this prosperous young banker, who was madly in love with her, and a little gentle pressure had been brought to bear on the girl of eighteen, who had been placed by her father's death in a position of dependence. Since then a smouldering fire of ambition and of dissatisfaction with her lot had been lurking unsuspected under her cold and self-absorbed manner.

But her thoughts turned with more tenderness than usual toward her husband. She had aroused in him also a restless spirit of ambition, though in him it was for her sake, not for his own. He wished to restore her, if possible, to the position she had sacrificed for him, and Felicitia knew it. Her heart, beating faster with her success, was softened toward him; and tears suffused her dark eyes for an instant as she thought of his astonishment and exultation.

The children were at play in the garden below her, and their merry voices greeted her ear pleasantly. The one human being who really dwelt in her inmost heart was her boy Felix, her first-born child. Hilda was an unnecessary supplement to the page of her maternal love. But for Felix she dreamed day-dreams of extravagant aspiration; no lot on earth seemed too high or too good for him. He was a handsome boy, the very image of her father, the late Lord Riversdale, and now as she gazed down on him, her eyes slightly dewed with tears, he looked up to her window. She kissed her hand to him, and the boy waved his little cap toward her with almost passionate gesticulations of delight. Felix would be a great man some day; this book of hers was a stone in the foundation of his fame as well as of her own.

It was upon this mood of exultation, a rare mood for Felicitia, that the cry and roar from the street had broken. With a half-smile at herself, the thought flashed across her mind that it was like a shout of applause and admiration, such as might greet Felix some day, when he had proved himself a leader of men. But it aroused her dormant curiosity, and she had descended to be drawn by it to the window of the drawing-room overlooking Whitefriars Road, in order to ascertain its cause. The crowd filling the street was deeply in earnest, and the aim of those who were fighting their way through it was plainly the bank offices in the floor below her. The sole idea that occurred to her—for she was utterly ignorant of her husband's business—was that some unexpected crisis in the borough had arisen, and its people were coming to Roland Seston as their leading towns-

man. When Phebe found her, she was quietly studying the crowd and its various features, that she might describe a throng from memory whenever a need should arise for it.

Felicita had regained her luxurious little study, and sat down before her desk, on which the new volumes lay, with more outward calm than her face and movements had manifested before she left it. The transient glow of triumph had died away from her face, and the happy tears from her eyes. She closed the casement to shut out the bright, clear sunlight, and the merry voices of her children before she sat down to think.

For a little while she had been burning incense to herself; but the treacherous fire had gone out, and the sweet, bewildering, intoxicating vapours were scattered to the winds. The recollection of her short-lived folly made her shiver as if a cold breath had passed over her.

Not for a moment did she doubt Roland's guilt. There was such a certainty of it lying behind Phebe's sorrowful eyes as she whispered "I know it," that Felicita had not cared to ask how she knew it. She did not trouble herself with details. The one fact was there: her husband had absconded. A dreamy panorama of their past life flitted across her brain—his passionate love for her, which had never cooled, though it had failed to meet with a response from her; his insatiable desire to make her life more full of pomp, and luxury, and display than that of her cousins at Riversdale; his constant thralldom to her, which had ministered only to her pride and coldness. His queen he had called her. It was all over now. His extraordinary absence was against any hope that he could clear himself. Her husband had brought fatal and indelible disgrace upon his name the name he had given to her and their children.

Her name! This morning, and for many days to come, it would be advertised as the author of the new book, which was to have been one of her stepping-stones to fame. She had grasped at fame, and her hand had closed upon infamy. There was no fear now that she would remain among the crowd of the unknown. As the wife of a fraudulent banker, she would be only too well and too widely talked of.

Why had she let her own full name be published? She had yielded, though with some reluctance, to the business-like policy of her publisher, who had sought to catch the public eye by it; for her father, Lord Riversdale, was hardly yet forgotten as an author. A vague sentiment of loyalty to her husband had caused her to add her married name. She hated to see the two blazoned together on the title-page.

Sick at heart, she sat for hours brooding over what would happen if Roland was arrested. The assizes held twice a year at Riversborough had been to her, as to many people of her position, an occasion of pleasurable excitement. The judges' lodgings were in the next house to the Old Bank, and for the few days the judges were Roland Selson's neighbours there had been a friendly interchange of civilities. An assize hall was still held, though it was falling into some neglect and disrepute. Whenever any cause of special local interest took place, she had commanded the best seat in the court, and had obsequious attention paid to her. She had learned well the aspect of the place, and the mode of procedure. But hitherto her recollections of a court of justice were all agreeable, and her impressions those of a superior being looking down from above on the miseries and crimes of another race.

How different was the vision that branded itself on her brain this morning! She saw her husband standing at the dock, instead of some coarse, ignorant, brutish criminal, the stern gravity of the judge; the sly curiosity of the barristers not connected with the case, and the cruel eagerness of his fellow-townsmen to get good places to hear and see him. It would make a holiday for all who could get within the walls.

She could have written almost word for word the report of the trial as it would appear in the two papers published at Riversborough. She could foretell how lavish would be the use of the words "felon" and "convict;" and she would be that felon and convict's wife.

Oh, this intolerable burden of disgrace! To be borne through the long, long years of life; and not by herself alone, but by her children. They had come into a miserable heritage. What became of the families of notorious criminals? She could believe that the poor did not suffer from so cruel a notoriety, being quickly lost in the oblivious waters of poverty and distress, amid refuges and work-houses. But what would become of her? She must go away into endless exile, with her two little children, and live where there was no chance of being recognized. This was what her husband's sin had done for her.

"God help me! God deliver me!" she moaned with white lips. But she did not pray for him. In the first moments of anguish the spirit flies to that which lies at the very core. While Roland's mother and Phebe were weeping together and praying for him, Felicita was crying for help and deliverance for herself.

(To be continued.)

#### A DROVER'S STORY.

My name is Anthony Hunt. I am a drover; and I live miles and miles away, upon the Western prairie. There wasn't a house within sight when we moved there, my wife and I; and now we have not many neighbours, though those we have are good ones.

One day, about ten years ago, I went away from home to sell some fifty head of cattle,—fine creatures as ever I saw. I was to buy some groceries and dry goods before I came back, and, above all, a doll for our youngest Dolly. She never had a shop doll of her own, only the rag babies her mother had made her. Dolly could talk of nothing else, and went down to the very gate to call after me "Buy a big one." Nobody but a parent can understand how my mind was on that toy, and how, when the cattle were sold, the first thing I hurried off to buy was Dolly's doll. I found a large one with eyes that would open and shut when you pulled a wire, and had it wrapped in paper and tucked it under my arm, while I had the parcels of calico and delaine, and tea and

sugar, put up. It might have been more prudent to stay until morning; but I felt anxious to get back, and eager to hear Dolly's prattle about the doll she was so eagerly expecting.

I mounted on a steady-going old horse of mine, and pretty well loaded. Night set in before I was a mile from town, and settled down dark as pitch while I was in the middle of the wildest bit of road I know of. I could have felt my way through, I remembered it so well; and it was almost that, when the storm that had been brewing broke, and pelted the rain in torrents, five miles, or maybe six miles from home, too. I rode on as fast as I could; but suddenly I heard a little cry, like a child's voice. I stopped short and listened. I heard it again. I called, and it answered me. I couldn't see a thing. All was dark as I got down and felt about in the grass, called again, and again I was answered. Then I began to wonder. I'm not timid; but I was known to be a drover, and to have money about me. I am not superstitious, not very, but how could a real child be out on the prairie in such a night at such an hour? It might be more than human. The bit of a coward that hides itself in most men showed itself to me then, and I was half-inclined to run away, but once more I heard that piteous cry, and said I, "If any man's child is hereabouts, Anthony Hunt is not the man to let it lie here to die." I searched again. At last, I bethought me of a hollow under the hill, and groped that way. Sure enough, I found a little dripping thing that moaned and sobbed as I took it in my arms. I called my horse, and the beast came to me; and I mounted and tucked the little soaked thing under my coat as well as I could, promising to take it home to mammy. It seemed tired to death, and pretty soon cried itself to sleep against my bosom. It had slept there over an hour, when I saw my own windows. There were lights in them, and I supposed my wife had lit them for my sake; but when I got into the yard, I saw that something was the matter, and stood still with dead fear of heart five minutes, before I could lift the latch. At last, I did it, and saw the room full of neighbours, and my wife amid them weeping. When she saw me, she hid her face.

"Oh, don't tell him!" she cried. "It will kill him."  
"What is it, neighbours?" I cried.

And one said, "Nothing now, I hope. What's that in your arm?"

"A poor lost child," said I. "I found it on the road. Take it, will you? I've turned faint." And I lifted the sleeping thing, and saw the face of my own child, my little Dolly.

It was my darling and no other, that I had picked up upon the drenched road. My little child had wandered out to meet "daddy" and the doll, while her mother was at work, and whom they were lamenting as one dead. I thanked God on my knees before them all. It is not much of a story, neighbours; but I think of it often in the nights, and wonder how I could bear to live if I had not stopped when I heard the cry for help upon the road,—the little baby-cry hardly louder than a squirrel's chirp.

Ah, friends, the blessings of our work often come nearer to our homes than we ever dare to hope.—*Selected.*

#### A HUSBAND AND FATHER.

A young man and his wife were preparing to attend a Christmas party at the house of a friend some miles distant. "Henry, my dear husband, don't drink too much at the party to-day; you will promise me, won't you?" said she, putting her hand upon his brow, and raising her eyes to his face with a pleading glance.

"No, Annie, I will not; you may trust me."  
And he wrapped his infant boy in a soft blanket, and they proceeded.

The horses were soon prancing over the turf, and pleasant conversation beguiled the way.

"Now, don't forget your promise," whispered the young wife, as she passed up the steps.

Poor thing! She was the wife of a man who loved to look upon the wine when it was red. But his love for his wife and babe, whom they both idolized, kept him back, and it was not often that he joined in the bacchanalian revelries.

The party passed off pleasantly, the time for departing drew near, and the wife descended from the upper chamber to join her husband. A pang shot through the trusting heart as she met him, for he was intoxicated—he had broken his promise.

Silently they rode homeward, save when the drunken man would break into snatches of song or unmeaning laughter. But the wife rode on, her babe pressed closely on her grieved heart.

"Give me the babe, Millie, I can't trust you with him," said he, as they approached a dark and somewhat swollen stream, which they had to ford.

After some hesitation, she resigned her first-born, her darling babe, closely wrapped in the great blanket, to his arms. Over the dark waters the noble steed safely bore them, and when they reached the bank the mother asked for the child.

With much care and tenderness he placed the bundle in her arms, but when she clasped it to her bosom no babe was there! It had slipped from the blanket, and the drunken father knew it not.

A wild shriek from the mother aroused him, and he turned just in time to see the little rosy face rise one moment above the dark waves, then sink forever.

What a spectacle! the idol of his heart gone—gone forever; and that, too, by his own intemperance. The anguish of the mother and the remorse of the father are better imagined than described.

PROFESSOR FLINT has been ordered by his physicians to abstain from any public appearances this winter, with the exception of his ordinary class lectures.

THE GOVERNOR of Alsace and Lorraine has announced that a policy of conciliation will be pursued. Germany intends to retain the provinces and Germanize them.

## BRITISH AND FOREIGN ITEMS.

MORE journalists have been fined and imprisoned in Germany for indiscreet articles.

LARGE European contributions are expected for the Garfield Memorial Hospital.

ITALY's relations with Austria are now excellent. One reason for this is the recent visit of King Humbert to Vienna.

THE national memorial statue to Daniel O'Connell has been completed. It will be erected in Sackville street, Dublin.

INTELLIGENCE from New Zealand states that Te Whiti and two other Maori chiefs have been arrested without offering resistance.

IT is a shameful fact that since Bosnia was annexed to Austria it has had far less religious liberty than it had under Mohammedan rule.

AT the sale of the Duke of Marlborough's Sunderland library, a Latin Bible, being the first Bible printed, with the date 1462, sold for \$1,600.

THE Rev. Mr. Green is making a sad martyr of himself. All his furniture has been sold, and, if he were released to-day, he would be penniless.

THE Australian Missionary Society reported the receipts of the year aggregating \$73,386. Of this sum, nearly one-half came from New Zealand and the Fiji Islands.

AS Mr. Gladstone drove through Chester the other day, a group of Irish cattle-dealers cheered him enthusiastically, one of them inquiring, "Is that the man who gave us the Land Bill?"

The Book of Joshua in Ponape, the Scriptures in the Tamil tongue, and the New Testament in Zulu were among the polyglot treasures which have been issued by the American Bible Society lately.

STEPS are being taken to open an institution for the theological training of native missionaries in India, to be supported by the whole of the Presbyterian Churches represented in the Indian mission field.

THE London "Echo" states that the vicar of Epsom has been advertising for a curate, and takes occasion to inform the public that no "blasphemous hymns" are sung in his church which is "free from Ritualistic follies."

MRS. GARFIELD has sent through the State Department, to Queen Victoria, a photograph of the late President, for which Her Majesty asked after his death. It is suitably framed, and was forwarded last week. It is a cabinet-size picture.

PRINCIPAL TULLOCH has been on a short visit to Balmoral by a special invitation from the Queen, but it is said her Majesty would not allow him to preach before her, fearing that the effort might injuriously affect his health, which is still delicate.

A RELIGIOUS census of the attendance at church is at present being taken in a number of English towns. At Ipswich, out of a population of 50,000, 5,113 attended Church of England service, and 4,905 the services of other denominations.

C. RENNICK, Esq., of Carrickmacross, Ireland, visited his Tyrone estate recently, and most agreeably surprised his tenants by reducing their rents thirty, forty and fifty per cent. The tenants gave expression to their gratification by bonfires lighted on their respective farms.

THE body of the late Earl of Crawford was stolen from the mortuary chapel at his country seat in Aberdeenshire, and has not yet been recovered. It is thought that the deed was committed by the same persons who stole the body of the late A. T. Stewart, in New York, three years ago.

THE threatening attitude of Mexico towards Guatemala creates great excitement in Central America. All the states, even Costa Rica, support Guatemala. The secretary of the French legation in Guatemala has been arrested, and the Minister has written a strong letter of complaint to Paris.

AN advertisement has appeared in a London paper in the following words: "A gentleman (R.C.) of very respectable family, and holding a good business appointment, is anxious to acquire a loan for a short time to enable him to settle his mind in religious matters. Kind offers in strict confidence," etc., etc.

EARL FITZWILLIAM has returned to his English and Irish tenants the whole of the last half-year's rent. The Earl has also spent the following sums on his Irish tenants: From 1833 to 1856 he spent in emigration alone—in sending out whole families in chartered ships—no less than £23,586; from 1844 to 1856 he expended in feeding and clothing the poorer classes of his tenants £8,000; from 1849 to 1879 he spent for the same good object £7,700; in converting bogs into profitable gardens he had spent £40,000; during thirty-six years his lordship has given £303,000 in improving his Irish estates.

THE tenants on the estate of Clyth, near Wick, Scotland, met to receive a reply from the proprietor, Mr. Sharp, to their petition for a revaluation of their holdings. Over 200 were present. It was announced that Mr. Sharp refuses a revaluation, but promises to take individual cases into consideration. Several speakers gave examples of what they considered excessive rents, and it was agreed to ask the proprietor for a reduction. In the event of this not being given, Government is to be memorialized for compulsory valuation. A petition was adopted in favour of land courts in Scotland, fixity of tenure, and compensation for improvements. It was stipulated that this petition should not be sent to Parliament through Sir Toilemache Sinclair, the member for the county, in consequence of his opposition to the Irish Land Bill. Some strong language was used, and it was put to the meeting whether any rent should be paid if no reduction was granted. The chairman answered decidedly in the affirmative, and said that each tenant must do the best he could for himself.

## MINISTERS AND CHURCHES.

It is expected that the new Presbyterian church at Gorrie will be finished about the end of this month.

THE managing committee of Knox Church, Gode-rich, have engaged Mr. B. Armstrong as precentor, at a salary of \$200 per annum.

THE Rev. J. T. Paul, of Bolsover, was recently presented with a valuable wolfskin robe, horse blanket and whip, by some friends in Woodville.

THE Rev. James Carswell, Arkona, was recently presented by the members and adherents of his congregation with an address and a purse containing \$40.

THE Rev. C. B. Pitblado began his ministrations to the congregation of St. Andrew's Church, Winnipeg, on the 27th ult. He was formally inducted on the 4th inst.

THE Presbyterian manse at Goble's Corners is completed, and makes a very handsome residence. The Rev. Mr. Beattie intends occupying it as soon as possible.

THE choir of the First Presbyterian Church, Brockville, gave a concert on the evening of the 7th inst. The proceeds, intended for the purchase of music, amounted to \$34.

NOTWITHSTANDING the accident that befel Mr. Alexander, of Mount-pleasant, lately, he has been able to officiate every Sabbath since, and will soon recover the use of his arm.

THE congregation of Chalmers Church, Halifax, vacant by the translation of the Rev. C. B. Pitblado to Winnipeg, will make application to Presbytery, at its next meeting, for moderation in a call.

A SUCCESSFUL tea meeting was recently held by the Presbyterian congregation at Centreville. With the aid of a number of talented speakers and musicians from Kingston, a very pleasant evening was enjoyed.

THE Rev. A. Y. Hartley, of Hensall, had the misfortune lately to lose a valuable cow, and Mr. Rodgers, of Rodgerville, with his characteristic kindness, went among the people and raised the sum of \$60 to make up the loss.

A NEW Presbyterian church was opened at Malagawatch, C. B., on the 20th ult., by the Rev. M. Stewart, of Whycomoh. The church is said to be "very neat," seated to accommodate from 400 to 500 hearers, and every way creditable to the small and by no means rich congregation.

THE Rev. Prof. McLaren is announced to lecture in behalf of the Ladies' Aid Society of Knox Church, Beaverton, on Friday evening of next week. Subject, "Man and his Dwelling Place." It is scarcely necessary to add that the lecture is sure to be an interesting and instructive one.

AT the close of the meeting on Tuesday evening, 29th November, the Bible Class of Knox Church, Scarborough, presented their pastor, Rev. R. P. McKay, with a very kind address, and a valuable coat of wolf-fur, cap and gauntlets. The class has averaged this year from 90 to 120 young people.

AT a social held in the Presbyterian church, Dunganon, on the evening of the 1st inst., the attendance was very large, and all seemed much pleased with the dialogues, recitations, etc., by the Sabbath school children, the addresses by the rev. gentlemen present, and the music furnished by the choir.

THE Presbyterian congregation of Sherbrooke and Goldenville, N.S., have given a unanimous call to Mr. John L. George, licentiate. The stipend promised is \$800 per annum. It is understood that Mr. George has accepted the call, and that his ordination and induction will take place on the 20th inst.

ANNIVERSARY services were held in the Brockton Presbyterian church on Sabbath, the 4th inst. The Rev. Mr. Pringle, of Georgetown, preached in the morning, and the Rev. Mr. Hogg, of Charles-street Church, Toronto, preached in the evening. There were good congregations at each service. The attendance has greatly increased since Mr. McIntyre took charge of the congregation.

THE Young People's Association in connection with Erskine Church, in this city, met on Thursday evening, the 8th inst. The attendance was large. An excellent programme was provided, a new feature in it being readings from the Journal of the Association. The periodical is composed of short articles written

by members, and which are to be read by the editor at each meeting. The sketches read were well written, and created much amusement.

THE Mission Band of MacNab street Church, Hamilton, held a bazaar in the school room on the 1st inst. A large quantity of useful and fancy articles was sold at reasonable prices, adding considerably to the funds. A public meeting held in the evening was opened with prayer by the pastor, Rev. D. H. Fletcher; Dr. Macdonald presided, and addresses were given on minor church work by the Rev. Messrs. Bruce of St. Catharines and Scouler of Hamilton.

THE annual social and concert of the Millbrook Presbyterian Sabbath school was held on the 8th inst., in the town hall. Over 400 partook of the good things provided by the ladies in the court room. After tea the chair was taken by the Rev. James Cameron, in the public room, and an overflowing audience listened with evident enjoyment to a full and well selected programme of vocal and instrumental music, readings and recitations. The proceeds, amounting to \$75 after paying all expenses, were placed to the credit of the Sabbath school.

AT the meeting of the Presbytery of Pictou, N. S., on the 29th ult., the call from Sherbrooke and Goldenville to Mr. John L. George was found to be most unanimous and hearty. It was signed by 200 members and a large number of adherents. The congregation promises a salary of \$800 per annum. The call was sustained by the Presbytery and accepted by Mr. George. Arrangements were made for hearing his trial exercises for ordination at Pictou on the 15th inst., and in the event of their being sustained, for his ordination and induction at Sherbrooke on the 20th.

THE Rev. J. S. Stewart, late of Manitoba, delivered a very interesting lecture in Duff's Church, East Puslinch, last Monday. His subject was "The Great North-West," and he described the country, the different nationalities, and the missionary work of the Presbyterian Church in that vast territory. He dwelt emphatically on the duty of those living in the older provinces to send missionaries there and support them. He spoke also of the hardships, privations and difficulties to be encountered, and the encouragements to be met with there. He was listened to with marked attention.

THE Rev. D. MacEachern, of Parkhill, has again, we notice, been receiving tangible tokens of his people's appreciation and esteem. On 7th ult. the McGillivray congregation paid him their annual visit, bringing, as usual, liberally of almost all the household needs. On the following evening the Parkhill friends took possession of the house, the ladies providing supper. After spending together a most enjoyable evening, and giving many valuable gifts to the pastor and several members of the family, they closed the proceedings by presenting him with a purse of \$115. It is pleasing to notice the friendship here sustained between pastor and people, and the perfect harmony of this recently united congregation.—COM.

FROM the report read at the annual meeting of the Ladies' Aid Association of St. Andrew's Church, Berlin, on the 6th inst., it appears that in the course of the year the Society devoted \$105 to congregational objects and \$50 64 to mission schemes, a balance of \$32.60 remaining on hand. The following resolution was adopted at the meeting: "That sewing meetings, for plain sewing and fancy work, be held fortnightly under the auspices of the Association, at the different ladies' houses, and that orders for work of this description be solicited from, and executed at low prices for those outside the congregation, as well as those connected with the church, and that sales of useful articles and fancy work be held quarterly or half-yearly in the school-house."

THE services in connection with the 6th anniversary of Union Church, Brucefield, of which Rev. T. G. Thomson is pastor, were conducted by the Rev. A. D. McDonald, Seaforth, on the 27th ult., who preached excellent sermons morning and evening to very large congregations. On the following evening the annual congregational social was held, when addresses were delivered by the Rev. Thomas MacAdam, on "The Few as Seen from the Pulpit;" Rev. Mr. Danby, "The Characteristics of a Working Church;" and Rev. A. D. McDonald gave a very humorous and profitable account of his impressions of England. These services were much enjoyed, and

the impressions made by sermons and addresses will no doubt tend to encourage the congregation to enter on this year's work with increased zeal. The congregation has been making steady progress, and stands high in the Presbytery for liberality.

WE have received a neat and well-printed pamphlet containing the Constitution of the Presbyterian Congregation of Nelsonville, Man., and associated stations, along with the report of the Building Committee, furnishing a lucid statement of the receipts and expenditure. The congregation appears to be making considerable progress under the care of the Rev. A. H. Cameron, missionary, and we recognize a tolerably sure promise of its future prosperity in the fact that its business affairs are, from the beginning, kept in such beautiful order as is indicated by the pamphlet before us. Many congregations in older settlements than Nelsonville have met with much unnecessary trouble and serious hindrance on account of the want of business capacity in those who had the management of their temporal affairs. If all the Presbyterian congregations in Canada had their treasurers' accounts, etc., kept in a business-like manner, and annual reports regularly printed and circulated, our people would know what had become of their contributions, and they would be more ready to repeat and even to increase them.

A VERY pleasant tea-meeting was held in the Presbyterian church, Caradoc, on the evening of Wednesday, the 7th inst. The day had been very stormy, yet the attendance was good. After addresses by Mr. Campbell and the Rev. A. Henderson, and the rendering of some excellent pieces of music by the choir, Mrs. Johnston presiding at the organ, gratuitously lent for the occasion, two young ladies, in the name of the congregation, presented their pastor, the Rev. Mr. Johnston, with an affectionate address, accompanied with a purse of money—quite a surprise, but an agreeable one. Mrs. Johnston was then presented with an exquisite seven-story cake, baked specially for her at the expense of a Mr. Cruikshank, with whom she seems to be a special favourite. May the happy relations at present existing between that people and their pastor long continue! Your correspondent also takes pleasure in reporting that he has heard that the congregation of Proof Line presented their late pastor, the Rev. D. B. Whimster, with over \$100, and some friends in English Settlement gave him about \$50 more, prior to his departure to the North-west. That was right.—COM.

THE Montreal "Witness" of the 2nd inst. has a good cut of St. Paul's Church, in that city, accompanied by the following description: St. Paul's Presbyterian Church of this city, which is receiving the last touches to the new tower to day, is one of the largest and at the same time most elegantly constructed of the Montreal churches. It will be long remembered as that in which the first General Assembly of the First Presbyterian Church in Canada met on the day after the union formally took place. The church is built of Montreal limestone, with Ohio sandstone facings, and is after the Early English style of architecture. In the structure there are no galleries, excepting one for the organ and the accommodation of the choir, yet its capacity allows for 1,000 sittings. It is 140 feet in length, and at the transepts 95 feet in breadth, while the nave has a breadth of 65 feet. The roof is open carpentry, its principals being supported by hammer beams, finished at the end with carved figures of angels. The congregation which now occupies the church was founded in 1834 by the Rev. Edward Black, D.D., who died in 1845, and was succeeded by the late Dr. McGill. He was succeeded by the Rev. Dr. Snodgrass, afterwards Principal of Queen's College, Kingston, who was pastor of the church for eight years, from 1856 to 1864, and was succeeded by Dr. Jenkins, who a few weeks ago resigned his connection with it to go to Europe for the benefit of his health.

PRESBYTERY OF OTTAWA.—An adjourned meeting of this Presbytery was held at Osgoode on the 29th ult. The principal business was the induction of Rev. George MacKay into the pastoral charge of the congregation of Osgoode. Mr. Shearer preached from Romans i. 16, 17; Mr. McClelland put the usual questions to Mr. MacKay, and offered the induction prayer; Mr. Munro addressed the newly inducted pastor, and Mr. McClelland the congregation. This large and important charge is to be congratulated on their success in obtaining the man of their choice, and it is to be



hoped that God's blessing may attend Mr. MacKay's labours among them. J. MUNRO, *Clerk pro tem.*

**PRESBYTERY OF MANITOBA.**—A *pro re nata* meeting of this Presbytery was held on the 26th ult. in the basement of Knox Church, Winnipeg. There were present Revs. Prof. Hart, clerk, Winnipeg; Dr. Black, Kildonan; A. Campbell, Rockwood; and W. Mullins, Headingly; also Dr. Agnew and S. Matheson, elders. Dr. Black, in the absence of the Moderator, was chosen to preside. After devotional exercises, the action of the clerk in calling the meeting was sustained. Rev. J. Thomson, of Sarnia, and Rev. C. B. Pablado, of Halifax, being present, were asked to sit as corresponding members. The only business before the meeting was to arrange for the induction of Rev. Mr. Pablado as pastor of St. Andrew's Church. It was arranged that the induction should take place in the court-house, on Wednesday, 14th December, at 7.30 o'clock in the evening. Rev. A. Campbell was appointed to preside on the occasion, Rev. W. R. Ross to preach; Rev. Dr. Black to address the minister, and Rev. James Robertson the people. The meeting was then closed in the usual way.

**PRESBYTERY OF LANARK AND RENFREW.**—This body met in Carleton Place on Tuesday, December 6th, the Rev. John Bennett, Moderator, presiding. There was a large attendance during the first sederunt, at the close of which many members left for their homes, and left what remained of the business also to be done by those who stayed to the close. The following were the principal items of business of general interest. A committee appointed to draw up a scheme of missionary meetings, to be held within the bounds, reported. In connection with this report, a discussion arose as to the propriety of continuing the plan of holding missionary meetings, or of substituting in their stead a general exchange of pulpits and preaching missionary sermons. Upon a vote being taken, it was decided to continue the system of holding missionary meetings. Owing to the number of *pro re nata*, special and adjourned meetings which have been held during the past year, a committee previously appointed, to consider as to whether it would not be better to meet bi-monthly, and to have one fixed place of meeting on all ordinary occasions, reported. It was agreed that Carleton Place should be the ordinary place of meeting at—to continue to meet quarterly upon the fourth Tuesday of February, May, August and November. It was also agreed, in order to afford an opportunity for social intercourse, that the Presbytery should dine together in a body on the first day of meeting. The Home Mission report was presented by the convener, Rev. Robert Campbell, M.A., of Renfrew, which stated that, with one slight modification, all the grants asked for had been obtained. Coupled with this, two recommendations were very urgently presented, viz. first, that a most vigorous effort should be made to keep up the Presbytery's contribution to the Home Mission fund of the Church to at least its present amount, and secondly, to reduce grants in every case possible. In the propriety and wisdom of these recommendations every member of Presbytery acquiesced. It was also, to the great gratification of the Presbytery, reported that the offer of \$500 for five years, made by some unknown member of our Church, to be spent in some part of the Home Mission field, had been secured for the Nipissing district, and more especially for Callender and its neighbourhood, when the location of that place is definitely fixed. It was also stated that the sum of \$100 a year would be expected from the Presbytery as its contribution in aid of the mission among the lumbermen. The overtured changes in the standing orders regulating the order of business in the General Assembly, and also the proposed modifications affecting the Aged and Infirm Ministers' Fund, were assented to *simpliciter*. At the next regular meeting of Presbytery the evening sederunt is to be set apart for Presbyterial conference upon the state of religion and Sunday school work. Whereas it has sometimes been found necessary for a time, during the vacancy of a weak supplemented congregation, to classify it as a mission station, and then again as a vacated congregation, a report was read by the clerk, and agreed to, suggesting a method for the better ordering of such changes, so as to avoid any apparent discrepancy between the Presbyterial returns of the clerk and convener of the Presbytery's Home Mission Committee. A committee was appointed to consider and, if possible, devise some means to secure the better attendance of members of Presbytery, not only at the beginning, but to the end of its meetings.—COM.

BOOKS AND MAGAZINES.

THE WESTMINSTER TEACHER for January, 1882, made its appearance a week ago, and that in a new dress.

CATS' CRADLE RHYMES AND PICTURES FOR CHILDREN. (New York: R. Worthington.)—The rhymes and illustrations in this fine art juvenile book are all original. The poet and the artist are both evidently in possession of the key to the mystic realm of childhood's untrammelled imagination. The plates are beautifully coloured, the execution being admirable in every respect, and, taken altogether, "Cats' Cradle" is one of the most attractive among the many attractive Christmas publications issued this season.

ROSE-BELFORD'S CANADIAN MONTHLY. (Toronto: Rose-Belford Publishing Co.)—The December number closes the twentieth half-yearly volume of the "Canadian Monthly." It reaches the end of its tenth decade with indications of a vigorous vitality, and its permanent success is pretty well assured. The great difficulty in the way of such enterprises is that of making such a selection of contributions as will secure public confidence. This difficulty can be overcome only by the most careful editing, but in the present instance the task of overcoming it is in good hands. Among the contributors to the present number we find Nicholas Flood Davis, Miss Machar, and Rev. J. S. Stone. "Six Days of Rural Felicity" and Mr. Samuel Thompson's "Reminiscences of a Canadian Pioneer" are concluded. There is an unfinished Christmas hymn by the late librarian of the Ontario Parliament, and some neat verses to the author's memory by Mr. Mulvany. Taken altogether, it is a good average number.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LII.

Dec. 25, } THE BABE AND THE KING. } Isa. ix. 1882. } 6, 7.

GOLDEN TEXT.—"Of whom Moses in the law, and the prophets did write, Jesus of Nazareth."—John i. 45.

HOME READINGS.

- M. Luke ii. 1-19. . . . . The Child Born.
- T. John i. 1-14. . . . . The Child's Origin.
- W. John iii. 1-16. . . . . The Child's Mission.
- Th. Luke i. 26-33. . . . . The Child's Kingdom.
- F. Ps. i. 1-11. . . . . The Kingdom Promised.
- S. Dan. vii. 1-14. . . . . The Kingdom's Extent.
- Sab. Rev. xix. 1-13. . . . . The King in His Kingdom.

HELPS TO STUDY.

The prophecy of which the text of our lesson forms a part was spoken by Isaiah in the reign of Ahaz, king of Judah. This king "walked in the ways of the kings of Israel, and made molten images for Baal, burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen;" and for this reason "Jehovah, his God, delivered him into the hands of the king of Syria" (see 2 Chron. xxviii., and 2 Kings xvi.). To resist the combined attack of Syria and Israel (called Ephraim after its most prominent tribe), Ahaz called in a common enemy—Tiglath-pileser, king of Assyria. For this the prophet reproves Judah, but foretells deliverance, and with the lower and more temporary blessings interweaves promises that could only have their full accomplishment in the coming of the spiritual Deliverer—the Messiah of the Abrahamic promises.

"Throughout the whole prophecy," says the "Sunday-School Times," "Judah and the house of David, with its turbulence in the reign of Ahaz, are used as the lower objects, in which at least a part of the prophecy has a lower fulfilment; but there is no child of Judah before Jesus of whom the words of this lesson would be even measurably true."

The following is the natural division of the lesson text: (1) *The Humble Child*, (2) *The Exalted Governor*, (3) *The Everlasting Kingdom*.

I. THE HUMBLE CHILD.—Ver. 6. The "Shorter Catechism" (see Quest. 27) regards Christ's "being born" as a part of His humiliation.

Unto us a Child is born. A narrow view of this announcement, confining it to the tribe of Judah, would at once refute itself. It is quite true that the tribe of Judah can use the words "unto us" in this connection in a sense in which they cannot be used by the rest of the human race; but in that sense what is it that gives any force or meaning at all to these words? Many children were born to that tribe; which of them is meant? Children were born to other tribes and nations: how is it that Judah can challenge the world in this matter? Was there a child born to the house of Judah such as never was born to any other tribe or nation? Yes, and that Child was Christ.

In the most precious sense, however, it is only the household of faith that can truly and joyfully say of the Saviour, "Unto us a Child is born, unto us a Son is given."

"It makes all the difference in the world," says Mr. H. Clay Trumbull, "whether the child is born unto us or unto our next-door neighbour—when that child is the only Saviour in the universe. If we were on a sinking ship, and a life-boat came alongside, it would be a matter of no little moment to us to know whether that boat had come for us, or for everybody on that ship except us. If we were in a starving group in a time of famine, and bread was brought, we should have a lively interest in knowing if it were brought for us, or only for others' use. It is not a matter of selfish struggle for our share at somebody else's cost; for no one is a loser by our gain at such a time. It is only a question whether we as well as others can have a portion in that which is our only hope. The Child of promise is born to every soul which trusts itself to Him. Is He born to you? Is He your Saviour? Until that question is settled, it is a minor matter whether all that was prophesied of Him was fulfilled; whether, indeed, He ever came into this world, and lived, and suffered, and died here, and now reigns in glory. If Jesus Christ is not your Saviour, then, so far as you are concerned, the Child Jesus might as well have never been born."

II. THE EXALTED GOVERNOR. Ver. 6. See "Shorter Catechism," Questions 26 and 28. See also Isa. xxii. 22; Ps. ii. 6; Ps. cx. 1; Jer. xxiii. 5; Zech. vi. 13; Matt. xxviii. 18; Cor. xv. 25; Eph. i. 21, 22.

Even after allowance for the wildest license of Oriental speech, the description here given cannot apply to any mere human being. All the ancient Jewish expositors agree in applying it to the Messiah. The evangelist Matthew turns this same prophecy into history, quoting the words almost immediately preceding those of our text, and applying them to the coming of Christ (see Matt. iv. 13-16).

His name shall be called wonderful. When Manoah (Judges xiii. 18) asked for the name of the "Angel of the Lord" who spoke to him, the answer given him was, "Why askest thou after My name, seeing it is secret [margin, wonderful]?" Of course this is not the only means of identifying the Lord Jesus Christ with the "Angel-Jehovah," whose various appearances are recorded in the Old Testament. To whom is his word "wonderful" so applicable as it is to the Saviour? "He is wonderful" says a commentator, "in the constitution of His person, in the character of His works, in the depth of His sufferings, and in the extent of His grace," "wonderful," says another, "in Himself, in His sayings, and in His doings."

Counsellor. "The name 'counsellor,'" says Dr. C. S. Robinson, "signifies one who gives advice. This Second Person in the adorable Trinity is the Prime Minister in God's kingdom. He is the Monarch of this world, He is Head over all things to the Church, He is the Advocate of sinners, and the Confidential Adviser of each true believer."

The mighty God. The meaning of this title cannot be twisted into "a godlike hero, a supremely powerful monarch," without trampling on the ordinary rules of Biblical interpretation. The expression means here just what it means elsewhere in the Old Testament—for example, in such passages as Jer. xxxii. 18, Deut. x. 17, and Isa. x. 31.

The Everlasting Father. Have we not an explanation of this from Christ's own lips? If we have, then "there is none like that," let us accept it. On the night before His crucifixion, when a disciple said, "Shew us the Father," He looked at him and said, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father also." "I am in the Father and the Father in Me."

The Prince of Peace. See Eph. ii. 13-17; Ps. lxxii. 7; Ps. lxxxv. 10; Luke ii. 14; John xiv. 27; Rom. v. 1. Christ is the Peace-maker between God and man, He abolishes war to the ends of the earth, and bestows upon all who receive Him the inward peace which "passeth all understanding."

III. THE EVERLASTING KINGDOM.—Ver. 7. See 2 Sam. vii. 16; Ps. lxxii. 8-11; Ps. lxxxix. 36, 37; Dan. ii. 35-44; Luke i. 33. "There is only one Government," says Mr. Trumbull, "that is sure to stand while the world stands; and that Government will be stronger when the world has passed away than while the world stood. Every once in a while timid souls get frightened over the outlook of Christianity, and are in doubt whether, after all, the increase in Christ's government hasn't come to an end; but the Word of God standeth sure. The gates of hell and the pages of the 'North American Review' shall not prevail against it. Not only shall there be no end to this government, but there shall be no end to its increase. Christ's cause is mightier today than ever before, and it is making progress day by day. A great many who believe that this cause is not to be wholly overthrown, are fearful lest it is losing ground now that they have grown old and their grandfathers are dead. But while they are groaning, Christianity is growing; and it will be still making headway when we are old and foolish enough to think that the new days are poorer than the old days, and that those who are to take our places are not so wise and so upright as we have been. The cause of Christ is making headway, and 'of the increase of His government there shall be no end.' We can all be sure of this."

A CANADIAN SPEAKS.

When anything worth saying is spoken in that terse and pointed way that bears the impress of honest conviction, we like to have people know the nature of the communication. Of such a nature is the following from Mr. W. F. Haist, Campbell, A. D., Lincoln County, Ontario. Mr. Haist says: "With great joy over my restored health, I would write a few lines concerning that wonderful remedy, St. Jacobs Oil. For the last six years I have been using various medicines internally and externally, but nothing would help me. Finally I procured a bottle of St. Jacobs Oil, which cured me after a few applications. My mother-in-law, who has also been a great sufferer from rheumatism, was also instantly relieved by the use of the Great German Remedy. St. Jacobs Oil is a great blessing to suffering humanity, and I shall do everything in my power to make known its merits."



## OUR YOUNG FOLKS.

### KNOWING OUR BLESSINGS.

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider."—ISAIAH I. 8.

THIS was a sharp rebuke of their wickedness, to tell them that an ox or a donkey would know better. God had done so much for His chosen people, and they might expect so much from Him, that their disobedience was very foolish. An ox knows where he has been fed, and will go there when hungry. But these wicked people, instead of trusting God for good, go away from Him in their own wicked ways. Wrong-doing is always foolish. Our Father in heaven has given us nearly every good thing we have, and from Him we must expect every good thing. And still there are those who do not come to Him and trust Him. I have known boys and girls who have always received good things at home, growing up amidst fathers' and mothers' warmest love, who seemed to think that some one else loved them better. They find associates at school or on the street whom they seem to think more of than they do of their own father and mother. I have even known boys to run away from home with the foolish thought that in some way the world would do better by them than their own home. I have known foolish girls to go to some one else besides their own mother for advice. Even the beast knows his master's crib, where he has been fed. But many men have not learned that they may expect more and better things from their Father in heaven than in any service of sin.

The Bible gives us this illustration about the ox knowing where to find his food, and I read the other day about a similar instinct noticed even in plants. A tree which is fond of water will send off its principal roots towards a stream or pond if there be one near. A strawberry plant, growing in sand or poor soil, will turn its runners in the direction of good soil, if it be within reach; but if too far off it will not make the attempt.

A child ought to have as much sense as a tree, or a strawberry plant, or an ox. These all know where to get what they need, and they turn their faces thither. The child ought to love father and mother, for no one can or will do for them as they. To turn away from them to a barren, harsh world, hoping to find something better than one's own home, is as foolish as it is wicked. Even the ox knows where he has been fed. The child ought to love his Father in heaven, who has given us everything we love. To think that any other service can or will give us such good as His service is even more foolish than to run away from a good home. Even the hungry beast knows his owner, and the barn where he has been often fed.

### OUR MILLY.

SHE isn't cross, she is "finking." She has studied, and studied, and she can't "fink" of her verse. It is a hard verse for little Milly to remember. Yet she always has her lessons, and is distressed about it. Seest

thou a man diligent in business, he shall stand before kings." That is the verse, all full of S's, and try as she will, Milly's tongue trips. At last papa explained the meaning of each word, and Milly's face brightened; she believed she could remember it.

Sabbath came, and Milly went to church; the teacher was passing down the aisle; very soon she would be at Milly's seat. The older sister waited in anxiety to see how her little darling would fare, and grow redder-cheeked than ever as Milly, half turning away her face to hide her embarrassment, hurriedly said, "If you see a man tending to his work, he shall stand wiv kings."

It was a great relief when Milly was pronounced by the teacher to have a very good lesson. She had not only recited it, but explained it.

### LITTLE TODDLER.

Only beginning the journey,  
Many a mile to go;  
Little feet, how they patter,  
Wand'ring to and fro;  
Trying again so bravely,  
Laughing in baby glee,  
Hiding its face in mother's lap,  
Proud as a baby can be.

Talking the oddest of language  
Ever before was heard;  
But mother, you hardly think so,  
Understands every word,  
Toltering now and falling,  
Eyes are going to cry;  
Kisses and plenty of love words;  
Willing again to try.

Father of all, oh! guide them,  
The pattering little feet,  
While they are treading the up-hill road,  
Braving the dust and heat;  
And then, when they grow weary,  
Keep them in pathways blest,  
And when their journey is ended,  
Saviour, oh! give them rest.

### "IF I SHOULD DIE BEFORE I WAKE."

"MOTHER, every night when I go to bed I say, 'Now I lay me;' and do you know, mamma, though saying it so often, I never thought what it meant before Fanny Gray died? I asked nurse if Fanny died before she waked, and she said, 'Yes; she went to bed well, and had a spasm in the night, and died before she knew anything at all.' Now, mother," continued Rena, "I want you to tell me about 'Now I lay me,' so that when I say it I may think what it means."

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

"Oh, that means, mother, that I am just going to lie down in my bed, to go to sleep till morning."

"Well, then, as you lie down to sleep, what prayer do you offer to God?"

"I pray the Lord my soul to keep. I want the Lord to take care of my soul while I am asleep, and take care of me all over, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seems to me when Fanny died, that God did not take care of her that night, and so she died."

"Oh, no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray the Lord my soul to

take;' so you see God took Fanny's soul to Himself, and when she awoke she was in the arms of the blessed Jesus. Now, Rena, when you say 'Now I lay me,' I want you to think in this way. 'Now I am going to bed and to sleep, and I want the Lord to take care of me. If I am not a good child, and do not pray to God, ought I ask Him or expect Him to take care of me? Let me lie down feeling that I am in the Lord's care, and if I should die before I wake, that still I am the Lord's child; and I pray that He may take my soul to dwell with Him.'"

"Oh, mother! I will try and remomber. Why, I used to say it slow and clasp my hands, and shut my eyes, and yet I did not think about it. Thank you, mother dear. Please hear me to-night when I go to say my prayers."

Ah, little children, are there not a great many who, like Rena, say their prayers without thinking what they mean—mere words, with no meaning in them? God cannot listen to such prayers. They are not for Him, "unto whom all hearts are open, all desires known, and from whom no secrets are hid."

Think of what I have written about little Rena when you say "Now I lay me," to-night; and pray that God will watch over you, waking and sleeping.

### SAY "GOOD MORNING."

DON'T forget to say "Good morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers—and say it cheerfully, and with a smile; it will do you good, and will do your friends good.

There's a kind of inspiration in every "good morning," heartily spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is so also of all kind, heartsome greetings; they cheer the discouraged, rest the tired one, and somehow make the wheels of life run more smoothly.

### THE GOOD NEWS.

A NEW ZEALAND girl was taken to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavoured to dissuade her. They said, "Why go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people—everybody will have forgotten you."

"What!" she said; "do you think that I could keep the 'Good News' to myself? Do you think that I could be content with having got pardon, and peace, and eternal life myself, and not go and tell my dear father and mother how they may get it too? I would go if I had to swim there!"

"Bow down thine ear and hear the words of the wise, and apply thine heart unto My knowledge."—Prov. xxii. 17.

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Diploma at Toronto, 1881. First Prizes at London Exhibition, 1881.  
**A. W. MISHAW,**  
Manufacturer of LADIES' AND GENTS' BOOTS AND SHOES, to order.  
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Perfect fit guaranteed.

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Merchant and Military Tailor,  
Master Tailor to H.R. H. Q.O. R. &c.  
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Price list sent on application.

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Paper Bags and Flour Sacks, Printed Wrappers, Wrapping Paper, Twines, etc.  
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65 King Street West, Toronto  
Six for \$6, six for \$7, six for \$9, six for \$10. To order or ready-made.

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MANUFACTURER OF  
**FIRE WATERPROOF PAINTS.**  
For Shingle, Zinc, Tin and Iron Roofs, also Side Work in all Colours.  
By the use of this paint a roof may be made to last as long as a new roof without pain, and by painting a new roof it will last for twenty years without leaking.  
Paints sold in the dry, wet, or liquid state.  
All orders promptly attended to.  
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OCULIST AND AURIST.  
Cross-eyes straightened. Artificial human eyes supplied.  
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European Plan.  
Opposite City Hall, Court House, and New Post Office.  
NEW YORK.  
Prices reduced. Rooms, 75 cents and upward. Special arrangements made with excursion parties.

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

—THE—  
**Financial Association**  
**OF ONTARIO,**  
LONDON, CANADA.  
Close of Stock List at 3 1/2 per cent Premium.

The LIST OF APPLICATIONS for PREFERENCE STOCK AT THREE AND A HALF PER CENT PREMIUM, equivalent, at the minimum rate of dividend, to a return of SEVEN AND THREE-QUARTERS PER CENT. PER ANNUM, will close on or before THURSDAY, DECEMBER 22. The largest amount of this issue which may be allotted to any individual subscriber is limited to TWO THOUSAND DOLLARS, and no allotment will be made to any shareholder unless the amount already registered in his name has been fully paid up.

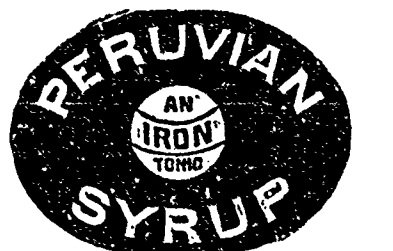
Last Financial Statement, Form of Application, terms of payment, and full particulars relative to the business of the Company, will be forwarded from the Head Office, London, Ontario, on receipt of address by mail or telegraph.  
**EDWARD LE RUEY,**  
Managing Director.

Revenue Statement to November 15th, being part of Financial Year ending 31st December, 1881:

Profit, Revenue and Commissions after deducting expenses of management, and making provision for contingencies.....	\$12,197 06
Accrued interest on Investments.....	997 21
Premiums on Preference Stock.....	1,000 00
Total Revenue.....	\$14,194 27
Dividends paid and provided for to November 15th.....	8,720 47
Deduction for interest received, but not yet earned.....	596 87
Surplus earnings.....	4,876 93
	\$14,194 27

The amount paid in to 15th November by the shareholders is \$14,440 93 as compared with \$62,024 43 end of last financial year—an increase of \$32,416 50 to present time.  
**GOLD, SILVER, AND STEEL**  
**Spectacles and Eyeglasses**  
fitted with SUPERIOR LENSES, and adapted to all kinds of vision.  
**C. POTTER, Optician,**  
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**Watches, Diamonds,**  
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Electro-Plate and Sterling Silver Ware  
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Vitalizes and Enriches the Blood, Tones up the System, Makes the Weak Strong, Builds up the Broken-down, Invigorates the Brain, and

**—CURES—**  
Dyspepsia, Nervous Affections, General Debility, Neuralgia, Fever and Ague, Paralysis, Chronic Diarrhoea, Boils, Dropsy, Humors, Female Complaints, Liver Complaint, Remittent Fever, and  
ALL DISEASES ORIGINATING IN A BAD STATE OF THE BLOOD, OR ACCOMPANIED BY DEBILITY OR A LOW STATE OF THE SYSTEM.

**PERUVIAN SYRUP**  
Supplies the blood with its Vital Principle, or Life Element, IRON, infusing Strength, Vigor and New Life into all parts of the system. BEING FREE FROM ALCOHOL, its energizing effects are not followed by corresponding reaction, but are permanent.  
SETH W. FOWLE & SONS, Proprietors, 86 Harrison Avenue, Boston. Sold by all Druggists.



**CANADIAN PACIFIC RAILWAY.**  
**EMORY'S BAR TO PORT MOODY.**  
NOTICE TO CONTRACTORS.  
Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the west end of Contract 60, near Emory's Bar, a distance of about 8 1/2 miles.  
Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter's office.  
This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in.  
Mr. Marcus Smith, who is in charge of the office at New Westminster, is instructed to give Contractors all the information in his power.  
No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tenders for C. P. R."  
F. BRAUN,  
Secretary.  
Dept. of Railways and Canals }  
Ottawa, Oct. 24th, 1881.

AGENTS WANTED for the Best and Fastest Selling Pictorial Books and Globes. Prices reduced 33 per cent. National Pub. Co., Phila., Pa.

**HOPE FOR THE DEAF**  
**Dr. Peck's Artificial Ear Drums**  
PERFECTLY RESTORE THE HEARING and perform the work of the natural Drum. Always in position, but not visible to others. All Conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular with testimonials. Address, H. P. PECK & CO., 855 Broadway, New York.

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CO., successors of Menckel & Kimberly,  
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Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.  
Catalogue sent free to parties needing Bells.  
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**BUCKEYE BELL FOUNDRY**  
Bells of Pure Tone for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
**VAN DUZEN & TH. Gianninatti, O.**





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The Household Journal is about twice the size of ordinary papers, and four times as large as some. It is now one of the largest published, and is nicely illustrated. Contains every variety of literature. It is filled with illustrated stories of the most interesting and entertaining character. Sketches and Thrilling Anecdotes, Beautiful Poems by the best authors; a vast fund of information of what is going on in the world. Each number contains an illustrated Fashion Department, Children's Department, Farm and Household Department, Sunday Reading, Wit and Humour, besides many other minor departments, making it the most valuable and interesting paper published.

### FOUR BEAUTIFUL CHROMOS.

These beautiful works of art (made especially for us) can only be secured by subscribing to the "Household Journal." Never before have four such large and elegant works of art been given with such a mammoth paper for the small sum of \$1. Fully realizing the demand that will be made for our paper and premiums as soon as our agents go to work, we have a stock of 120,000 made in advance. So there will be no delay with our agents, but all orders will be filled the day they are received. These charming Chromos please and delight everyone.

Retail dealers are obliged to charge \$1 each for inferior subjects. And why? you ask. Simply because hardly a publisher of Chromos ever gets out over \$500, while we make 120,000. We pay no one a profit, while the retail dealer has to pay four or five before he gets Chromos to sell.

### A FAINT DESCRIPTION OF WHAT WE GIVE FOR PREMIUMS.

No. 1 is a splendid Oil Chromo, size 16 x 22, finished in 12 colours, and entitled,

#### "YOU DIRTY BOY."

This really magnificent chromo will at once enchain the attention and command the deep and warm admiration of every mother. The original painting, now in our possession, was taken from a copy of a celebrated piece of sculpture, and named after it. This remarkable triumph of art and genius, it will be remembered, took first prize at the World's Exhibition in Paris some years ago. The scene represents a farmer's wife, who has just, after a hot pursuit, captured her mischievous son and his dog, and is now proceeding to rid him of some of the superfluous dirt which all boys will see to accumulate. The grim determination on the good lady's face, the look of mingled disgust and mischief on that of the boy, will call up many a smile to the faces of those who, in their younger days, have been through the same performance. We can almost fancy we hear the mother exclaim, "Oh, you dirty, dirty boy!" while at the same time she pulls her ear with one hand and with the other administers a plentiful allowance of soap and water. Beside them is the tub, into which the water is dripping from the boy's arms, and in the rear we see the old farm house, as true to nature as nature itself. This picture is generally admitted to be one of the FINEST CHROMOS EVER OFFERED AS A PREMIUM TO ANY PAPER.

No. 2 is a sublime Oil Chromo, size 16 x 22, finished in 12 colours, and entitled,

#### THE CASTAWAY'S DREAM

A more beautiful and sublime subject than the above, and anything executed in a more masterly and artistic manner, it would be hard to conceive. A terrible storm has arisen, during which two sailors, father and son, have succeeded in saving themselves from a wreck and reaching an island. The father's loving care, shown in his hesitation to arouse his boy from peaceful slumber until certain his hopes are realized, and the painful and intense eagerness with which he scans the horizon in search of the ship which is to rescue him, are evidences that a masterly hand has painted this picture. But the principal charm in this picture remains to be told. "Victory worn out" and exhausted; the poor boy has thrown himself down, and his fair, innocent, childish face wrapped in peaceful slumber. For it is a study for any lover of the beautiful. He dreams of his dear mother at home, and in fancy is assayed in her loving arms once more. Dimly in the clouds the dream is pictured, and many tender memories will be awakened by it. We cannot pretend to do this picture justice. It must be seen to be appreciated.

#### THE BASKET OF FLOWERS.

Two years ago we gave as a premium to our paper four chromos, 12 x 16, and the one which was most universally admired was a Vase of Flowers. So much, indeed, was it thought of that we have been encouraged to get up our "Basket of Flowers," which will be just double the size, and finished even better, than the Vase of Flowers. It is only necessary to state that this picture was painted by Hawksett from nature, and he has spared no pains to keep up his high reputation. Nothing in the flower line to equal this has ever been offered as a premium.

No. 4 is a magnificent Oil Chromo, size 16 x 22, finished in 19 colours, and entitled

#### SUNSET ON LOUISE KATRINE.

Scenery, especially Scotch scenery, is appreciated by every one. Who has not read Sir Walter Scott's celebrated romance,

entitled "The Lady of the Lake, which is founded upon this spot? How many happy recollections this picture will awaken in the hearts and memories of our readers. Dear to the heart of every Scotchman or woman will be a sight of their native country, which will serve as a tie to bind present associations with the past. What finer scenery can anyone wish than this? It is, indeed, a picture that will be doubly valuable, both on account of its great beauty, and also as a reminder of our motherland. We will cheerfully forfeit the price paid, and ten times as much more, to anyone who can prove we have overdrawn or exaggerated the value and beauty of this picture, which is one of the finest that has yet been published.

### OUR TERMS TO AGENTS.

We do not care to sell our canvassing outfit, but any person who really means business, and intends to act honestly and squarely as our agent, giving either the whole or as much time as he can spare to the business, can procure a valuable outfit, well worth \$25, by sending us 50 cents as a guarantee of good faith. Please remember, we don't want to sell the outfit at 50 cents unless you intend to use it first for canvassing.

In the first hundred we allow the agent to keep 30 cents commission on each subscriber. On the second we allow the agent to keep 40 cents. On the third hundred the agent keeps just half that, that is 50 cents, and on the other 50 cents. On the fourth hundred the agent keeps 60 cents, sending us only 40 cents. On the fifth hundred the agent keeps 70 cents, sending us only 30 cents. Agents will see that by this time they are actually paying only 30 cents for the outfit, and getting the chromos free. But we do not stop here. As soon as the agent has sold 1,000 subscribers, we will send him FREE 100 sets premium chromos, and 100 receipts signed by us, which is equal to

### A PRESENT OF \$100 CASH.

But we hear some faint-hearted agent exclaim "Oh, it's all nonsense, no one can ever take 1,000 subscribers." Well, let us see. A good, hard-working agent, if he takes 100 subscribers per day, will require between three and four months to secure 1,000, but we can give you a hint worth something, and which will convince you that we are not offering these prizes without knowing what agents can do. Write to us for two outfits. Get your brother, sister, or friend it matters not who to help you canvass, and send in all the orders in your own name. If you choose you may have a dozen sub-agents, but the orders must all come from one person to entitle you to the prize. In this way you can take a town or village, and divide it to suit the number of agents under your control, insisting that they must canvass every house in their district. But this is not all. In order to stimulate your sub-agents, we agree that for every order for 100 sets chromos at one time, or within 30 days, if you send in orders amounting to 100 sets, we will send you a handsome Gold Plated Hunting Case Watch free. Tell this to your sub-agents, and see if they do not get 100 subscribers within 30 days without any trouble. And better than this, and anyone sending in 250 subscribers within 30 days will get

### THREE WATCHES FREE.

Can any other firm beat this offer? We think not. Cash must in every case accompany the order unless sent C. O. D., in which case the agent must send \$2 as a guarantee the \$2 to be deducted from the bill when the goods are sent. Agents sometimes ask us to vary our terms. This we never do for anyone. Our books are kept in conformity with our terms, and to vary our terms for anyone is simply impossible, and we never take any notice of such letters, so save your stamps if you are going to write to us to change our terms.

### THE WAY TO CONDUCT THE BUSINESS.

The best way is to send in and pay for a number of subscriptions, receive the premiums and receipts, and then go to work and secure subscribers, and deliver the premiums and receipts as you go, and thus save going over the territory a second time to deliver the same and collect your pay. For instance, when you order your outfit, or after you have received it, send us \$70, which pays for the first hundred subscriptions. By return mail or express you will receive one hundred sets of the four chromos, and one hundred receipts, which is an outfit for the first hundred subscribers. The receipts will be all made out and signed by us, and each good for a year's subscription to the Household Journal, and all you will have to write in will be the subscriber's name, etc. You can then take a package of the premium chromos and receipts and go canvassing. It being on your first hundred subscribers, you have paid seventy cents each for them, and will collect \$1.00 on each, and give to each subscriber a set of the four chromos, and a receipt entitling him or her to the paper for one year, and the work is done. Every few days you will send in the subscribers names to us on subscription lists furnished you for that purpose, with out any money (as you will already have paid for them), and we at once book their names and send them the paper for one year. If an agent is so situated that, at the start, he is unable to send \$70 for one hundred subscriptions, then send \$20 for fifty subscriptions, if you cannot send \$30, then send \$17.50 for twenty-five subscriptions, and even if you cannot send \$7 for ten subscriptions, or \$3.50 for five subscriptions, still it is the best and easiest way to conduct the business. You approach a person, and show him or her the four beautiful premium chromos and the paper, and tell them

that they can have the four pictures then and there, and that you are prepared to give them a receipt for the paper for one year, signed by us, and that by return mail they will get the first copy of our paper, and no person is going to let you leave, if they have or can get a dollar, till they secure the four pictures and a receipt entitling them to the paper for a year.

An agent must have a little ready money, for we require that payment must accompany each list of subscribers. This will cause no inconvenience to an honest agent, for should he not happen to have the money he can borrow it for a few days, and his profits will soon enable him to do without borrowing, and to handle the business just as he likes.

All old agents, who understand the agency business, the large offer that we make and the importance of being early in the field, will order all the subscriptions they can with their outfit. There is no end to the business that can be done, and the sooner you start the better.

### HONEST AGENTS WANTED.

We wish to say one word to all honest agents. We have the best business ever offered you. We deal squarely with our agents and subscribers, and leave no "top-hole" open for "deal-beats" to spoil territory for honest agents. We do this by signing all our receipts and no one can get one of those receipts without paying for it. All honest agents will be glad to do it, for people cannot fail to see that the business is conducted in a business-like manner, and they will have no fear of being defrauded of their subscription money. When agents order receipts and chromos in advance, we fill the receipts all out except the subscriber's name and residence, which the agent fills in as he takes subscriptions. No honest agent will object to our plan of signing our own receipts, for did we allow agents to sign them, all the "deal-beats" would get an outfit and defraud the people all over the country, and ruin the business for us, and all honest agents too. We want honest agents, and don't care to encourage "deal-beats."

### CLUES.

A great many people could get a dozen or more subscribers, but do not care to make a business of it. To such we offer handsome prizes instead of a commission, any one or more of which you may secure with little or no trouble.

Anyone sending in \$2 and two subscribers will be entitled to one of the following handsome prizes. A solid Gold Band ring, worth \$5, a beautiful gold-mounted two-picture Locket, full size, or a handsome six-plate Penknife.

Anyone sending in \$3 and three subscribers will get a fine four-draw Telescope, or a handsome Gold Band ring, with a beautiful Alaska Diamond in it.

Anyone sending in \$4 and four subscribers will be entitled to a handsome nickel-plated seven-shot revolver, or a magnificent Opera Chain and Locket.

Anyone sending in \$5 and five subscribers will get a beautiful silver-plated Cake basket, or a German Zither or Harpette.

Anyone sending in \$6 and six subscribers may choose one of the following presents. A solid silver or heavily rolled Gold Plate Watch Chain, or a handsome Silver Plated Butter Dish.

Anyone sending in \$10 and ten subscribers will get a beautiful Hunting Case Watch.

Anyone sending in \$14 and fifteen subscribers will get one half-dozen splendid Silk Handkerchiefs, or a first-class No. 11, or a beautifully engraved Nickel Silver seven-shot Revolver with Pearl handle.

Anyone sending in \$20 and twenty subscribers will receive a tent's full size detached Lever Solid Silver Hunting Case Watch, or two of our Hunting Case Metal Watches as advertised in our Catalogue at \$3.00 each.

Anyone sending in \$30 and thirty subscribers will receive a handsome nine-carat Hunting Case Solid Gold Watch, or a beautiful Diamond set, along with a selection of new and popular tunes.

### A BONA-FIDE OFFER.

We want every person who reads this to take our outfit and try the business, feeling assured that if they do they will not only feel satisfied with it, but will continue to act as our Agents for many years. Now, if you will order the outfit at once, we will guarantee you entire satisfaction. If you find one thing different from what we have represented, we give you the privilege of returning the outfit, and not only receive the 50c. back, but will pay you for your trouble. Can we offer anything more fair? We shall not go back on our word in any particular. We have won an honorable business reputation, and don't propose to sacrifice it on any account.

### IN CONCLUSION.

Dear reader, in a brief manner we have placed our business before you. If you are in want of work, we assure you that you cannot do better than engage with us at once.

If anyone orders the paper and premiums, and is not satisfied, we will refund the money, whether they subscribe to an agent or send their subscription direct to us. In fact, we mean to give entire satisfaction, and if anyone is dissatisfied, we mean to satisfy them on their own terms.

We are satisfied ourselves that we have the best business before the public, and are sure that we can prove it to any agent that we have. It will cost you but 50c. to procure our outfit and see for yourself, and then, if you are not satisfied the business will pay you, you may return the outfit and receive your 50c. back.

ADDRESS ALL ORDERS,

P. O. Box 1120.

JAMES LEE & Co.,

517 Lagachetiere Street, Montreal, P.Q.



