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Vol. 12.—No. 3.  
Whole No. 624.

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**SUET PUDDING.**—Chop fine one cup of raisins and one-half cup of suet (one cup if wanted very rich), add two cups of sweet milk, one cup of sugar, four cups of flour, one teaspoonful of cream tartar, two teaspoonfuls of soda, and a little salt. Cover tightly and steam or boil two hours. Leave room to swell. Pork chopped very fine, or a little less in measure of pork fat may be used instead of suet. Eat with liquid sauce.  
**WATER TEST.**—A French periodical, *La Culture*, gives the following simple method for testing the purity of water. In an ordinary quart bottle three parts filled with water dissolve a spoonful of pure white sugar, cork it well, and put it in a warm place. If at the end of forty-eight hours the water becomes turbid and milky, there can be no doubt of its impurity; but if it remains limpid, it may be considered safely drinkable.  
**MUTTON PIE.**—Mutton pie makes a welcome dish for the children's dinner; cold roast or boiled mutton should be used for this purpose. Trim off nearly all the fat, cut the lean meat in small pieces and put them in a pudding dish; if you have any gravy or stock, pour that over them; put in a little butter, and season with pepper and salt and a little parsley chopped fine; cover the top with a thick paste made just as you make baking powder biscuit; brown nicely in the oven.  
**FIG CANDY.**—Fig candy is not at all difficult to make. Take one cup of sugar, one-third of a cup of water, and one-fourth of a teaspoonful of cream of tartar; let the sugar and water boil until it is a pale brown colour; shake the basin in which it is boiling gently, to prevent its burning, but do not stir it at all until just before you take it from the fire; then stir in the cream of tartar. Wash and cut open some figs; spread them on a platter, then pour the sugar over them. Take care to have each fig covered, set them in a cool place till the sugar has time to harden.  
**PINEAPPLE CAKE.**—One cupful of butter, two cupfuls of pulverized sugar, two cupfuls of flour, seven eggs, two teaspoonfuls of baking powder, two teaspoonfuls of water, a large pinch of salt. Work the butter to a very light cream, add the sugar, then the well-beaten yolks, the whites beaten to a very stiff froth; the water, and lastly the flour, baking powder and salt sifted well together. Bake in jelly-cake pans. Spread pineapple marmalade between the cakes. If you have none it may easily be made. Take the slices from a can of pineapple, chop them fine, make a thick syrup of some of the juice and sugar, put in the pineapple and boil fifteen minutes. Have it cold before putting it between the cakes.

**SOME NEW BIBLE QUESTIONS.**  
 ENTERTAINING EMPLOYMENT FOR THE LONG WINTER EVENINGS FOR BOTH OLD AND YOUNG.  
 VALUABLE PRESENTS FOR THOSE WHO SEARCH THE SCRIPTURES.  
 Toronto *Truth* is trying to interest its readers in the study of the Bible, and has given a number of very valuable gold and silver watches, chains, lockets, rings, etc., already this winter, to those who have correctly answered certain difficult Bible questions. The names of the prize winners in the last competition, which closed on the first of January, will be found in *Truth* for January 5th.

Here is what is propounded for the next competition, which is open to everybody:—  
 1st. How many times is the word Lord found in the Bible? 2nd. How many times is the word Jehovah found in the Bible? 3rd. Are there two chapters alike in the Bible? If so, where are they? The following are the prizes, which will be promptly given to the first fifteen persons who send correct answers to each of those questions given above.

Bear in mind that if you send correct answers to two, and the third one be incorrect you will not get a prize. Everyone competing must send two dollars for one year's subscription to *Truth*, which will be sent to any desired address postage paid.  
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 7th.—Aluminium Gold Hunting Case Watch, retail, \$10.  
 8TH.—Gentlemen's Nickel Silver Hunting Case Watch, American style movement, retail, \$9.  
 9TH.—One Dozen Triple Silver Plated Dinner Knives, extra good value, packed in neat case, retail, \$8.50.  
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THE short double-breasted Coats so much worn this season are being made up in large numbers by Pettley & Pettley from fine materials imported especially by us for this style of garment. They are now showing a very stylish coat of napped cloth ten dollars ready-made.

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 DO NOT BE DUPED.—A recently advertised and highly puffed remedy for deafness has lately been exposed as a mitigated fraud. Not so with Hagyard's Eye, Ear, and Nose Oil; none name it but to praise. J. G. Clark, of Millbridge, testifies that it cured him of deafness.

MR. A. FISHER, of the Toronto *Globe* says: "I take great pleasure in recommending Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure to the public. I have suffered with Dyspepsia for some time, and have tried several remedies without receiving any benefit. Being recommended to do so, I used one bottle, and must say that I find the result perfectly satisfactory, not being troubled with this distressing disease since, and would recommend others similarly afflicted to purchase a bottle at once and try it, as I am satisfied they will receive benefit from its use."  
 TRIED IN TORONTO.—Mrs. Mary Thompson, of Toronto, reports the removal of eight feet of tape-worm by the use of one bottle of Dr. Low's Pleasant Worm Syrup. This medicine is reliable for all kinds of worms that afflict children or adults.

# THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, JANUARY 16th, 1884

No. 3

## NOTES OF THE WEEK.

THE week of prayer has been generally observed this year as it has in the past. There has been no falling off of interest as compared with other years. The same spirit of harmony and good feeling between the various denominations exhibited hitherto has characterized the meetings of last week. The observance of the week of prayer gives visible unity to evangelical life and effort. It is an immediate blessing and it is the means of securing greater blessing for the future. Prayer is a powerful means of promoting the unity and spiritual prosperity of the churches.

THE Roman Catholic press generally did not make pointed attacks on the Luther celebration till it was over. Many of the Romish papers then threw aside all restraint, and spoke with much vehemence and with very little regard to historical accuracy. What is still more wonderful, the Pope on a recent Sunday received a deputation of cardinals who presented an address of congratulation upon the results of the recent congress of bishops. In replying His Holiness complained of the infamous Italian press which he said had used the centenary of that impious apostate, Martin Luther, to insult the Holy See.

AT the usual monthly meeting of the Guelph Ministerial Association, held last week, the Rev. Robert Torrance read a paper on "Christmas—the Day and its Customs." The following resolution was proposed and unanimously adopted: "That the attention of this Association having been called to the inconveniences and discomforts, not to say danger to health at inclement seasons of the year, arising from the want of punctuality at funerals, it be recommended, with the concurrence of all parties interested, that the religious services at the house be held before the hour appointed for the funeral to take place, so that the procession may leave close upon the time published."

HERR LASKER, perhaps the most prominent leader of the National Liberal party in the German Parliament, was on a visit to the United States. After spending some time in the west he returned to New York where he died very suddenly of heart-disease last week. He has been for a number of years a prominent figure in the politics of Germany. No member of the Reichsrath combated with more firmness the absolutism of Prince Bismarck. Herr Lasker was of Jewish parentage. After receiving a good general education he studied law, and to obtain a comprehensive knowledge of his profession he resided for about three years in England. He was elected a member of the Prussian Diet in 1865, and since that time has been identified with the progressive party in German politics.

AN excellent illustration of the value of coolness and discipline in the presence of danger was given in connection with the fire at Hope Street Public School in this city last week. Unusual heat and smoke filled the rooms of the large and commodious building. Investigation showed that the wood-work near the furnace was on fire. The alarm was quickly and quietly given. The pupils were dismissed with almost the same regularity as on ordinary occasions. Several of the children were at first excited, but the firmness of the teachers and many of the scholars checked all approaches to panic. The result was that every one connected with the school escaped without accident. The excellent architectural arrangement of the building, and the cool common-sense of those in charge, were successful in averting what might easily have been another distressing calamity.

IT is fourteen years since the General Assembly of the Canada Presbyterian Church gave permissive sanction to the use of instrumental music in public worship. The wisdom of that course has been justified by results. It has not in every case been productive of absolute harmony, but any other decision would have led to great disturbances. Occasionally an enthusiast in favour of the organ may stir up a

vigorous opposition, and occasionally also a hot-headed opponent of the organ by the unreasonable vigour of his protest may seriously break the peace of a congregation. The latest fracas of this kind occurred at Shannonville. A new church with a new organ, was to be opened on Sabbath week. A stalwart protester against the use of instrumental music finding his representations were overborne, resolved on the heroic measure of barring out minister, organist, and congregation. It was a cold day but the blood of the besiegers got warmed up. They forced the door and the solitary anti-organist was no longer able to hold the fort. These things are ludicrous, and they are harmful. We cannot always have our own way. Petulance and passion do not comport with principle.

THE movement, begun a short time since to form a Canadian Intercollegiate Missionary Alliance has thus far resulted most satisfactorily. A meeting was held in Wycliffe College Convocation Hall, Toronto, last week, Mr. Welr, of McMaster Hall, presided. Representatives were present from all the theological colleges in the city except Trinity, the students of which were not back from the Christmas vacation. Delegates were also present from Victoria University, Cobourg, and others would have attended from Queen's University, but were delayed in their journey from Kingston. The articles of organization, drafted at a recent meeting of the Alliance, were submitted to the assembled students and discussed *seriatim*. A very lively debate took place, lasting nearly a couple of hours, but the articles were ultimately adopted with a few alterations. The first meeting of the convention was fixed for October next. Communications were read from the Wesleyan College, Montreal, from Albert College, Belleville, and from Woodstock College expressing hearty sympathy with the students of Toronto in their missionary enterprise. Mr. Whittington, of Victoria College, shortly to go as a missionary to Japan, gave a short but interesting address.

AN important Chancery decision affecting the right to Church property has just been given by Vice-Chancellor Proudfoot. The Society of Friends who have so long maintained their simple and unobtrusive forms of worship have been more or less influenced by the changing conditions, with which they and all others are surrounded. There are two well defined parties within the Society; the strictly conservative and the progressive. The former adhere to the distinctive views held by the body since the days of George Fox. They hold fast to the old ways and peculiar dress. The progressive party are willing to conform to the modes common in other churches. They give up the practice of silent waiting for the Spirit in their meetings; they do not object to use the current names of days and months, and are in the habit of reading the Scriptures, singing hymns in public worship, and are not averse to a paid ministry. They also follow the Methodist plan of having a mourner's bench, and narrating experiences. The contention just decided in the civil court was as to the possession of a meeting-house and property at Westlake, Prince Edward county. The progressive party are most numerous and on this account claim the property. The orthodox Quakers base their claim on the fact, that they represent the views and follow the practices of the Society to which the property was originally deeded. Following English precedent the Vice-Chancellor decided in favour of those who adhere to the doctrines, discipline and forms of worship familiar to the Society of Friends since its formation.

A CASE has been pending for some time in one of the New York State courts on the validity of a mock-marriage ceremony. Last summer there was a lawn party under church auspices at the residence of one of the members. The young people had a pleasant time of it. They played croquet and other inoffensive games. A spirit of mischief prompted some one in fun to propose impromptu marriages. Several couples went through a burlesque performance. Possibly none of the young people thought seriously of

the matter afterwards. Some old folks did, however, and endeavoured to snatch a verdict declaring the marriage at the lawn party legal. They have not succeeded. The marriage ceremony is not to be trifled with. In giving his decision the judge expressed himself in a very sensible manner: It is very evident to my mind that, if left to herself, Miss Higbie would never have claimed that she is the lawful wife of Walter Vaughan. In my opinion this proceeding has been instituted at the suggestion of persons who ought not to have exposed her to the gaze of the public. For what took place at the sociable the church under whose auspices it was held is not responsible. Such performances are the natural results of the loose notions of boys and girls, for which their parents are to blame. If parents would not neglect the discharge of the parental functions, mock marriages and indiscriminate kissing would not be so frequent. I decide that the relation of husband and wife does not exist between Jerome Walter Vaughan and Annie E. Higbie, and consequently he is not bound to support her.

WEEKLY HEALTH BULLETIN.—From the intensity of the cold and the general interruption of communications, the number of disease reports for the week is below the average, but the general indications of prevailing disease are nevertheless well marked. Respiratory affections have greatly increased. Bronchitis, which though high, has been stationary for several weeks, show an advance, while Influenza, which last week had shown a very great advance, has this week become still more prevalent, and Tonsillitis has also advanced. Amongst Fevers, Intermittent shows a well marked decrease in prevalence, and Enteric is apparently likewise on the decline. Of the contagious zymotics, there is none which has shown any marked change from last week. The outbreak of Small Pox, which occurred in a lumber camp near Rosseau, was an item of much interest, inasmuch as the negligence, to use no stronger term, which allowed the sick man to pass from this point to Orilla in a railway train, was most reprehensible. Dr. E. A. Powell, into whose hands the case finally came, deserves all praise for the energetic measures taken to isolate the case, and all the members of the family who had been exposed to the disease, and to protect the general public by urging vaccination on all. It will be very strange indeed if more cases are not soon reported as the result of exposure to the disease. Whooping Cough, Scarletina and Measles show no tendency to increase. Diphtheria once more excites remark. The correspondent from District I, eastern Ontario, who reported severe and fatal cases last week, says: "I had 200 pamphlets distributed of 'How to Check the Spread of Contagious Diseases' and thus the public are being educated on the value of disinfectants." The disinterested and self-sacrificing efforts of this gentleman are beyond all praise—an example to all, and a reproof to penurious penny-wise and pound-foolish municipal health officers. From District V., southern shore of the Georgian Bay, a medical gentleman reports the following: "We have lately had five cases of Diphtheria here, three of which were fatal, originating from a servant girl having washed a bundle of clothes worn by her master while nursing a part of his family who were down with the disease near Toronto. No part of the bundle of clothes washed was worn by any one of those down with the disease. The servant girl in question, fourteen years old, died; her sister, twelve years old, who assisted to nurse her, contracted the disease and died, and a third sister, seventeen years old, in the same house, also succumbed to the disease. The three died within fifteen days. Two other children, neighbours, were in the house in question two or three times and took the disease. Both have about recovered." Must the ignorance and carelessness, which have led to this "Dance of Death," always continue? Shall people never learn the value of disinfectants and isolation? And shall the unrestrained intercourse, as seen in the children from the neighbouring family entering the house of death, be, through the absence of Local Boards of Health, always possible?

## OUR CONTRIBUTORS.

### EVANGELIZATION IN SPAIN.

#### SPANISH EARLY CHURCH HISTORY.

Previous letters have made the readers of THE PRESBYTERIAN to some extent acquainted with Christian work in France, Switzerland, Germany, Austria and Italy. I would have sent ere this a *resumé* of what is being done in Spain, but waited until I should have an opportunity of visiting the cities which are the centres of missionary operations, and of seeing personally something of the good work in the Peninsula. A letter I received last week from Mrs Maria D. Peddie, of Edinburgh, who, some thirty years ago, succeeded in forming the first missionary society in that country, has led me to send at once, at least an outline of what is being done for the evangelization of that long spiritually darkened land, prefacing it with a sketch of the history of Spain under the tyrannical rule of the Papacy. This has been made easy for me, as the lady referred to has supplied me with abundant material, collected partly by the Rev. W. Moore, a minister of the Presbyterian Church of Ireland, who was formerly a missionary in Spain, and partly by herself. Of course I can only give in one or two letters a bare outline of the most prominent historical facts, leaving it for those who desire to pursue the study to fill in the details as opportunity or inclination permits. Most readers know that three centuries ago Spain was

#### THE GREATEST NATION

in Europe, and that now she is about the least. Although twice the size of Great Britain, it contains only about half the number of inhabitants. Its soil is fertile but badly cultivated. With nearly 2,000 miles of sea-coast and many good harbours, its native commerce is insignificant. Its king and statesmen exercise little influence in European diplomacy, though formerly they stood at the head of the States. What brought about the present state of things? For an answer to this question we have to go back many centuries. Regarding the first three centuries of our era, only two facts are known with any certainty in

#### SPANISH CHURCH HISTORY.

That Christianity was only introduced into Spain—tradition says by the Apostle James—and that in spite of great persecution, progress was made and churches arose in the chief centres of population. For many centuries after the Christian religion had taken a firm hold of the people, it is known that the Church of Spain was wholly independent of the authority of Rome, and that it differed from Rome both in doctrine and mode of worship. Her Government during the first six centuries was by bishops, presbyters and deacons. About the middle of the seventh century, the ninth council of Toledo decreed that there should be "appeal from a bishop to a metropolitan (archbishop), and from a metropolitan to the royal audience." This was the first step towards a union of Church and State, and prepared the way for the ultimate supremacy of the See of Rome, though the Church of Spain continued independent for several centuries longer. In fact it was not until nearly the end of the eleventh century that this independence was lost. Up to that time Spain was divided into three kingdoms, Leon and Castile, Aragon and Navarre, besides the Moorish dominion, which embraced the whole of the south and east as far as Toledo and Valentia. At last the Moors were expelled both from Valentia and Toledo after holding them for thirteen and a half centuries. Alonso, king of Castile and Leon, selected Toledo for his capital. His Queen, a daughter of the royal house of France, prompted by the priests who accompanied her, entreated her husband to introduce the Roman liturgy into Castile. The Spanish clergy strongly opposed this innovation. At length the Archbishop of Toledo—a Frenchman—instructed the king to issue a proclamation that it was the will of God that both liturgies should be used; and decreed that in the *six churches of Toledo* the Spaniards should use their own service; but that the Roman liturgy should be adopted by the other churches of the kingdom. The people, though much dissatisfied with this decision, were unable to offer a successful opposition, and soon after, the old liturgy, even in the Toledan churches, was supplanted by the Roman; and the first mass according to

#### THE ROMAN FORM

was celebrated in the grand mosque of Toledo, on the 25th October, 1086, Rome having thus secured her first footing in Spain, pushed her claims until every authority in the nation, civil and ecclesiastic, acknowledged the supremacy of the Pontiff, and every constitution became saturated with the spirit of Romanism. Then followed the

#### MIDDLE AGES,

a picture of which Mosheim gives to this effect: "I need not draw at full length the hideous portrait of this age. Its deformity may be imagined when we consider that the teachers of religion were alike destitute of knowledge and virtue—that the rulers of the Christian Church exhibited in their conduct scandalous specimens of the most unblushing crime. The people were sunk in the grossest superstition, consisting in the worship of images and relics, and the performance of silly ceremonies imposed upon them by the tyranny of a despotic priesthood." This was the condition of all Europe, and Spain formed no exception. Next came

#### THE REFORMATION,

which, beginning in the heart of the Monk of Erfurt, of whom we have been hearing so much recently, soon spread over Germany and other portions of the continent. At that time the Netherlands belonged to Spain, and Charles V. was at the same time King of Spain and Emperor of Germany. He resided mostly at Brussels, and many noble Spaniards were attached to his court. Some of these becoming acquainted with the Reformers, embraced the Protestant doctrines and introduced them secretly into Spain. The cities of Seville in the south, and Valladolid in the north, became the centres of the Reformation work. Churches were formed, the Gospel preached, and the number of converts multiplied daily, and these were chiefly amongst the higher classes. The Duke of Arcos and the son of the Duke of Medina Sidonia were members of the Church of Seville. The son of the Marquis de Poza was the first pastor of the church at Valladolid. At Logronno, the most earnest worker in the cause of the Reformation was Don Carlos de Seso, who was married to a relative of the Emperor.

#### CIRCULATION OF THE SCRIPTURES.

A translation of the Scriptures into Spanish was made in Germany by a Spanish refugee—Cypriano de Valero. A Spanish Protestant residing at Geneva—Juan Hernander—filled two large casks with copies and volunteered to evade the Custom House officers and even the inquisitors, and to place them in the hands of the Spanish people. He succeeded and had Spain enjoyed, in any measure, the liberty secured in other countries, it would have proved a difficult task to extinguish the flame kindled amongst all classes by the light of the Reformation. "Had not the Inquisition taken care in time," says Paramo, "to put a stop to these preachers, the Protestant religion would have run through Spain like wild-fire—people of all ranks and of both sexes having been wonderfully disposed to receive it." Another Spanish historian says: "As these prisoners were persons of quality, so their number was so great, that had the stop put to that evil been delayed two or three months longer, I am persuaded all Spain would have been set in a flame by them."

#### THE INQUISITION

was introduced into Spain about the close of the fifteenth century, and permanently organized by Torquemada, the first Inquisitor-General. It was first directed against the Moors and the Jews, and then the forces of this terrible engine were utilized for the extermination of Protestantism. The period of its greatest activity was that of the reign of Philip II. who succeeded his father Charles V. about the beginning of 1556. This took place in Brussels where Philip continued for a time to hold his court. Spanish priests who were in attendance on Philip, employed spies to watch the Spanish Protestants who had fled from their country to avoid persecution, and had taken up their abode in Geneva and other continental cities, in the hope of discovering the names of those with whom they corresponded in Spain. At last the Inquisitors got possession of the secret by means of the superstitious fears of a member of the Protestant Church at Seville, and the treachery of another at Valladolid. Seville was the head quarters of the Inquisition, but it had branches in at least twelve other cities. In Seville 200 persons were seized in one day and the number

soon increased to 800. In Valladolid eighty were arrested and great numbers elsewhere, until at last the ordinary prisons and forts were unable to hold the prisoners.

#### AUTOS DE FE.

This was the last scene in the tragedy of the Inquisition, and formed a most imposing spectacle. It was always celebrated on a Sunday or Church holiday to give it the appearance of a religious act, and the Pope granted an indulgence of forty days to all who should be present. A solemn *auto de fe*—the first public execution of Protestants in Spain—took place at Valladolid in May 1559. A second one was held at the same place in the following October, at which Philip and his sister and other relatives were present in state. "At six o'clock in the morning the bells of the churches began to toll, and a procession started from the dismal fortress of the Inquisition. First marched the troops, then the culprits, each one attended by two police of the 'Holy office.' Those condemned to death had, in addition, two friars, who unceasingly exhorted the heretic to abjure his errors. The martyrs were distinguished by a loose kind of smock-frock, of yellow cloth—called *san benito*—and on their heads a conical cap of paste-board, on both of which were painted figures of flames, with devils fanning them. Next followed the magistrates, judges, ecclesiastics, nobles, and a vast concourse of people, numbering about 200,000. The Inquisitors took their places, the condemned were conducted to the scaffold, and the secretary read aloud a list of the names of the prisoners, the charges against them and the punishment decreed. Those who were penitent knelt down, abjured their errors and received absolution. Stripped of everything and branded with perpetual infamy, these poor sufferers were declared by the Inquisition to have been 'reconciled!' Meantime the others stood with cords round their necks, awaiting their coming doom. Their haggard looks, their emaciated forms, their distorted limbs, told the story of their past sufferings during their confinement in the dungeons of the Inquisition. The process against them was read, and the Grand Inquisitor consigned them to the *corregidor* (sheriff) beseeching him to 'treat them with all kindness and mercy,' the meaning of which was that he was immediately to burn them alive at the stake." The *autos de fe* at Seville were even more remarkable for the numbers who suffered and the brutality with which they were treated. Amongst the victims there were four ladies of the highest families in Andalusia—in this way for ten years the fires lighted for the Protestants continued to burn until there was no more fuel to feed them. By the year 1570 Protestantism was well-nigh stamped out. "But at what a price was this purchased," asks Prescott: "Not merely by the sacrifice of the lives and fortunes of a few thousands of the existing generation, but by the disastrous consequences for ever entailed on the country. The effect was visible in every department of national life. In every walk were to be seen the symptoms of premature decrepitude, which ended in the ruin of trade, the prostration of credit, and, finally, the bankruptcy of the State."

#### The reign of Philip II.

#### THE MONK KING

marks the era of Spain's greatest splendour and also the starting point of her decline. By his example in building the Escorial and residing in its precincts he gave such an impetus to monasticism, that in the next century the number of Spaniards shut up in cloisters amounted to more than 200,000—an army of lazy beggars, who spent their time in idleness, ignorance and immorality. In time Spain discovered that this was a burden she could no longer bear, and after suppressing one order of Monks after another and confiscating their possessions, she found the remedy came *too late* to arrest the malady it had fostered. The spirit of freedom, political and religious, was crushed and for nearly three centuries no spark of liberty, no ray of Gospel light, again penetrated the darkness of Romanism.

#### THE SECOND REFORMATION.

About the middle of the present century several European countries in which no religion except Romanism had been tolerated, succeeded in securing religious liberty; and immediately Bible, tract and missionary societies commenced work, many converts joining the Protestant Evangelical Church. But Spain still remained closed, the priests keeping strict watch against the introduction of heretical poison. In spite

of their vigilance, however, copies of the Scriptures found their way at last into the country and into the hands of some of the people. In 1862 several young men were arrested in Granada and in Mwiaga for having copies of the Spanish New Testament in their possession, and were condemned to the galleys for life, a sentence changed by the Government into banishment from the country. Amongst these were Matamoros and Carrasco, converts of the Edinburgh Spanish Evangelical Society. The more enlightened portion of the Spanish people who had long groaned under the tyranny of Rome both in Church and State, at last resolved to secure by force what they were unable to obtain in any other way, from the weak and wicked Isabella II. In September, 1868, General Prim landed in Cadiz, and, having collected an army, proclaimed the Revolution. The Queen fled into France, the royal troops were utterly routed at Puente de Alcolea, and

RELIGIOUS LIBERTY

secured for the first time since Rome held sway in Spain. In the constitution afterwards made in Madrid, liberty of conscience was placed among the first of its statutes. The Evangelical Churches of Europe and America at once sent their agents to carry into that dark land Bibles, tracts, etc., and hundreds of thousands of these were sold and distributed—halls were fitted up in the large cities for preaching the Gospel, and crowds thronged them to listen to the good news. Since then this work has been going on with more or less success. Protestant churches have been formed and pastors placed over them; schools have been opened and teachers appointed. But we must leave for another letter some account of the work which has in this way been accomplished, and of the agencies which continue to operate, amidst many difficulties, in this still benighted country. T. H.

Paris, Dec. 12th, 1883.

MISSION WORK IN THE NORTH-WEST.

MR. EDITOR,—On the morning of the 24th Sept. the Rev. Mr. McWilliam and myself left Winnipeg to go to Prince Albert. By rail we went to Qu'Appelle, about twenty miles east of Regina. Here and at Indian Head the Rev. D. W. Ramsay laboured last summer with much acceptance. At Indian Head a fine brick church was erected and a commodious frame church at Qu'Appelle. Next morning we took stage and reached Prince Albert in seven days, the distance being about three hundred miles. At noon of the first day we stopped at Fort Qu'Appelle and accepted of the hospitality of Mr. Archibald McDonald, chief factor of the Hudson Bay Company. The night was spent twelve miles beyond. The country passed through was rolling prairie with occasional ponds and clumps of trees. The Qu'Appelle valley is about a mile wide and 250 feet below the prairie level. The river flows through it, widening into a chain of lakes which swarm with delicious fish. This enormous trench appears to have been cut when the waters of the lake that covered the prairie from the high lands to the east of the Red River to the Rocky Mountains in the west, were being drained off. The houses of settlers seen out on the open prairie or nestling among the bluffs told that the land was taken up. "Breaking" had been industriously carried on during the summer, and a good area was "backset"; but the few grain stacks told that the settlement was new. The late Mr. John Brown, student of Knox College, laboured in this field last summer and his services were much appreciated. One who is somewhat exacting said to me of him: "His appearance may be somewhat against him at first, but after you have heard the man and seen his earnestness and find how well he knows his Bible, you only think that you have a man of God who is anxious to do good. I listened to him with far more pleasure than to your polished orators." This testimony was given while Mr. Brown was still labouring at Fort Qu'Appelle.

The following day we passed through a district of country that is still unoccupied and halted for the night at Touchwood Hills. From Mr. McBeth, the Hudson Bay Co.'s officer at that point, I learned that quite a large settlement is forming at the Round Plain about ten miles from the Hudson Bay post. The Round Plain is a choice piece of arable land, about seven miles wide by fourteen in length, and is almost all taken up. There is a large area of fertile land in that locality, however, abundance of timber and good water, and the people require only railway facilities to

have a flourishing settlement. In less than two years the Manitoba and North-Western Railway, it is supposed, will be built as far as that point; and should settlement go on the home market will not leave much to export before that time. Quite a number of the people are Presbyterians and they are anxious to have a missionary appointed. The Rev. D. M. Ramsay and others preached a few times there last summer, but the settlement is too important to depend on occasional supply.

The next day's drive brought us half way across the Salt Plain, a treeless expanse of thirty-five or forty miles. Much of the land is fit for the plough, and everywhere there is fine pasture and meadow. For the night we put up at a rude structure, built to afford shelter to the stage driver and his horses. Here we were met by three teamsters with their horses from the bush. The horse stable was crowded and so was that appointed for the human subjects. Mr. McWilliam and myself got some fresh hay, which we spread over the earth floor, propped our robes and blankets over this and "turned in." But with the lying down and rising up, the biting, tramping and kicking of horses, from which only a board partition, with its openings, separated us—with the sleep-talking and snoring of teamsters there was not much sleep. I am getting accustom'd to this—to my companion the sounds and smells were new.

On the following day as we halted for dinner we met the Rev. Mr. Steveright, who gave us Prince Albert news. By night we reached Humboldt. We heard that the stopping place there had too many tenants, and that as we valued peace the rest of the trip we had better take shelter with the Telegraph operator. The cook had the reputation of being "mussy," and as he was to be superseded by one that accompanied us we insisted on the new cook being installed at once. Supper over he was looking about the room for something. The driver asked him what he was looking for. "The thing in which he washes the dishes," he replied. "The thing in which he washes the dishes! I have been driving for eighteen months over this road and I never saw any dishes washed." The night was spent with Mr. Matheson, the telegraph operator, whom we found very kind and hospitable. The clean and attractive apartments would never suggest the "back." From Humboldt for some distance we followed the telegraph line, built along the old projected line of the C.P.R. Here one has a good opportunity of observing the configuration of the country through which we were passing. It consists of a series of basins of fifteen or twenty miles in diameter. Inside the margin of these are found a number of shallow depressions or ponds and fine tracts of arable land. The basins fill in spring with water from melting snow and the overflow of the higher is received by the ponds lower down. At the bottom are found one, two or three ponds of larger size. The rains of summer keep these small ponds well filled with water, but in autumn almost all but the largest are dry. Two ponds may be found not a hundred yards apart with a difference of six or eight feet in altitude. Drainage in such circumstances would be very simple. There are no creeks, the water being carried off by evaporation. We crossed only two creeks between Qu'Appelle and the South Saskatchewan in a distance of 250 miles.

The next night we slept on the edge of a bluff with a partial covering spread over some bent trees. We found that stones grow in a marvellous way in a single night. We could find none when we lay down, and yet we awoke because something hard made sleep impossible. It was too cold to get up and a change of position was sought. Sleep was resumed, but shortly afterwards that stone considerably increased in size, found its way underneath again, and the intruder had to be ejected before there was any guarantee that sleep would be continuous.

As we approached the South Saskatchewan crossing we passed a Roman Catholic Church. The congregation had just been dismissed and there were about 250 or 275 persons. They were neatly dressed, and in appearance clean and comfortable. There was only one hat among the ladies, and this had been used at least two summers previous to that of 1883. Not a bonnet could be seen anywhere. The orthodox black shawl constituted the head gear of the French half-breed ladies on the Saskatchewan as well as on the Red River. There were a few carriages and buggies and a good many buckboards. Several of the men were mounted. These people are settled on both sides

of the river and are evidently doing well. Along the Saskatchewan are several pieces of scenery of rare beauty. The stream is about 800 or 900 feet wide, and crossed by a primitive ferry on which the passengers must do a good deal of the poling and oaring. We noticed large quantities of grain in stack, but considerable was yet in stook.

At Duck Lake, about six miles from the crossing, we spent the night. Here is a good half-breed settlement and a large Roman Catholic church. The land is very fertile and a good deal of it has been brought under cultivation. The harvest was late and much of the grain was yet in the field. A twenty-mile drive through a belt of firs brought us to Cameron's, on the edge of the Prince Albert settlement. The soil on which these firs grow is light and sandy and full of ponds and springs. Seventy-three miles more bring us to the town of Prince Albert, which is about 500 miles north-west of Winnipeg. But of it I will speak in another letter. The weather during the whole trip was frosty but pleasant. The roads were excellent, and hence an average of over forty miles a day was made. Some land was passed not suitable for agricultural purposes, but very little waste land was seen. The vastness of the North-West begins to come home to one as he travels in this way day after day. The great mission of the churches of the Dominion just now is to give the Gospel to the people who shall reclaim this wilderness and make it like the garden of the Lord. JAMES ROBERTSON.

Winnipeg, January 1st, 1884.

FRENCH EVANGELIZATION.

MR. EDITOR,—Some time ago, in an editorial, you kindly alluded to the paramount importance of the work entrusted to the Presbytery of Quebec. Situated as we are in the midst of a dense Roman Catholic population, every minister of this Presbytery feels that he is doing French evangelistic work, indirectly, if not directly. We are endeavouring to educate our people on the Roman Catholic question; to inculcate Protestant principles, to circulate Christian literature, and to retain or reclaim some of our people who, by reason of mixed marriages and other circumstances, are drifting into Romanism.

The Quebec Presbytery has under its supervision two French fields; the first is the city of Quebec, under the care of the Rev. Mr. Allard; the second is known as the St. Francis district, and includes Sherbrooke city, Lennoxville, Ditchfield, and other stations. A very important work, both educational and evangelistic, is being done in Ditchfield, where we have a group of French Canadian Protestant families. We have obtained a grant of fifty acres of land from the Government. The erection of a building was begun some months ago, which is now partly up. It is the intention that it should answer the purpose of school-house, church and residence for a missionary teacher. The cost is to be below \$400. We have been compelled to stop building operations to defer indefinitely the opening of what would be the only school in the district, for want of funds. We now feel compelled to take our missionary, who, during the past month visited 105 families, away from his legitimate work, the preaching of God's Word in his various stations and from house to house, to send him out to collect funds. The field must of necessity suffer by reason of his absence from it. Will not some friends of Christ's cause help us in our necessity and place at our disposal the small sum of money required? As convener of the Presbytery's Committee of French Evangelization, I appeal to the friends of this work for aid in behalf of this important object. Let not this promising enterprise go to the ground for the sake of a few dollars. I shall thankfully receive and acknowledge any sum of money that may be sent me for this cause.

CALVIN E. AMARON.

Three Rivers, Que., Jan., 1884.

ON Christmas morning a parcel was sent to the house of the Rev. John Abraham, Whitby, accompanied by a note, signed in behalf of the members and adherents of St. Andrew's congregation asking him to accept the present as a token of their kindest wishes and esteem for him as their pastor. The parcel when opened was found to contain an elegant Persian-lamb-skin overcoat. This is only one of the very many evidences of attachment, and appreciation of his services, which the Whitby congregation has shown to Mr. Abraham during the four and a half years he has been with them.

## PASTOR AND PEOPLE.

### ULRICH ZWINGLI.

The valley of the Tockenburg, in the canton of Saint Gall, Switzerland, is surrounded by the lofty mountains of the Sentis, Kubfirster with its seven peaks, and the magnificent prospect of the Tyrolese Alps spread out on the east. Through the valley runs a clear mountain stream, the source of the river Thur. On the most elevated point of the Tokenburg, 2,010 feet above the level of Lake Zurich, is a little village called Wildhaus, or the Wildhouse. Here lived the amman, or bailiff of the parish, Zwingli by name, and Margaret Meili his wife. Two boys already cheered the lonely mountain chalet, when on New Year's day, 1484, a third son was born and received the name of Ulrich. Just seven weeks previous was Martin Luther born; and alike in the miner's cottage in Eisleben and the shepherd's chalet of the Tokenburg, two Margarets beat over cradles where slept the embryo reformers.

The child-life of the young Ulrich appears to have been particularly gentle and happy. The bailiff Zwingli was also a shepherd, as were most of the dwellers of Wildhaus, and in this tranquil pastoral life, joining in innocent rustic amusements, the boy Ulrich grew up at the foot of Mount Sentis, "whose rocks seemed everlasting and whose summits pointed to the skies."

In the long winter evenings in the Wildhouse cottage Ulrich would listen with glowing cheeks to the tales related by his father and elders of the village of the yoke the valley had once worn, and also of the independence of the Tockenburg had won for itself; and love of country was fanned into a flame which never died in the breast of Ulrich Zwingli. A pious grandmother also sat beside that hearth-stone, and from her lips the boy learned Scripture stories and pious legends, eagerly receiving them into his childish heart.

The good amman early perceived that his boy might do greater things than follow herds on Mount Sentis to the sound of the shepherds *vans des vaches*. He sent his son to the neighbouring town of Wesen, to the house of his uncle the Dean of Wesen. This uncle loved the boy as his own son, and delighted in his vivacity and superior mind. The school life of young Zwingli seems as pleasant as that of his home. He passed through no hardships and rigours as did Martin Luther at the same age. Great kindness and helpfulness of relatives and friends appears to have marked every step of Zwingli's road to learning. From the school of Wesen Zwingli soon passed to Basle, where he made rapid progress, and the bailiff resolved to send him to Berne, where Lupulus had opened a classical school. Here "the boy ardently inhaled these perfumes of antiquity, his style was formed—he became a poet." The Dominican monks at Berne had remarked Zwingli's beautiful voice, they had heard of his fine attainments, and thinking he might give lustre to their order, they endeavoured to attract him to them, invited him to remain in their monastery until he was old enough to pass his novitiate. The amman heard of the lures held out to his son, and knowing the corruptions existing in the monasteries of the day, he ordered Ulrich to leave Berne at once. Thus by a wise father was Zwingli saved from a monastery which Luther entered of his own free will, yet also against his father's wish. From Berne Zwingli repaired to Vienna to study philosophy; returning again to Basle he continued his literary pursuits. At the age of eighteen we find him teaching in St. Martin's school and also studying at the university.

He is represented at this time as most attractive in appearance, of amiable character, and fine conversational powers. The love of music first fostered in his native mountains, was a passion with him, and upon the lute, harp, violin, or flute he loved to awake the tunes of his early home, or accompany them with his own songs. In 1505 the lectures of Thomas Wittembach at Basle seem to have quickened the seeds of Divine life in the heart of Zwingli. I say quickened, for I make no doubt, that under the gentle home-training which taught Ulrich Zwingli to look with horror on a falsehood, and by that pious grandmother, the seed had been sown. Wittembach proclaimed: "The hour is not far distant when the scholastic theology will be set aside and the old doctrines of the Church revived. Christ's death," he added, "is the only ran-

som for our souls." These words sank deep in the heart of the young scholar.

At this time the pastorate of Glarus, not far from Wildhaus, became vacant. Zwingli was invited to fill it. He was ordained at Constance, preached his first sermon at Rapperswyl, read his first mass in the little church of Wildhacuse on St. Michael's day, and at the end of the year 1506 arrived at Glarus. He was now twenty-two years old, and as a Romish priest did not differ from the surrounding clergy. While pastor at Glarus he devoted himself to the study of Greek and the Scriptures. The divine light was shining into the soul of the priest of Glarus, for he says: "I began to entreat the Lord to grant me His light, and though I read the Scriptures only they became clearer to me than if I had read all the commentators."

In the same year, while the future German reformer tolled up the Santa Scala at Rome, and the Spirit spoke with a still, small, yet thunder-voice to his soul, "The just shall live by faith," the Swiss pastor, kneeling in his quiet study, implores light on the Holy Word, and Switzerland took its first step towards the Reformation. In 1515, as chaplain, Zwingli marched with the Swiss Confederates to the plains of Italy, whither, in the same capacity, he had been before. On the field of Marignan, where the flower of Helvetic youth perished, Zwingli threw himself with ardour in the cause of Rome. For her he wielded the sword. It was a sad error. He forgot that as the minister of God, he should fight only with the sword of the Spirit. In his own person was fulfilled the prophecy of his Master at another impulsive servant, "They that take the sword shall perish by the sword."

From Glarus Zwingli was removed to Einsiedeln, whose convent and church, especially dedicated to the Virgin, were believed to be invested with a miraculous sanctity. Yet it was here that Zwingli completed his education as a reformer. His soul grew daily more attached to the Word of God, and here he copied out the Epistles of St. Paul. He learned these epistles by heart and somewhat later the other books of the New Testament and part of the Old. Zwingli did not, like Luther, expose the sores of the Church; he endeavoured to instil the truths of the Bible into the hearts of his flocks, and then relied on it for the result it was destined to produce. The pilgrims who repaired to our Lady of Einsiedeln heard a new message: "Christ alone saves and He saves everywhere."

In 1518 Zwingli was elected to the cathedral of Zurich and on the first day of the year 1519, his thirty-fifth birthday, he ascended the pulpit. He proclaimed the same message here as at Einsiedeln: "Christ, the true source of salvation." Zwingli's life at Zurich was for a while most pleasant. His affable, cordial manners, his handsome face, won all hearts. He still sought the relaxation of music, and often amused the little ones of his flock with his lute.

The Gospel made rapid progress in Zurich, but not without opposition. The enemies of the truth plotted against Zwingli's life; but the Council of Zurich, hearing he was threatened, placed a guard about his dwelling nightly. In 1524 Ulrich Zwingli broke more fully from the shackles of Rome by marrying Anna Reinhart, the widow of a magistrate.

Many public discussions and disputations—after the fashion of the times—on the new doctrines now working like leaven all over Switzerland occupied much of Zwingli's life from this time forward. Not only was he called to defend the Reformation against its enemies, but in 1527 pamphlets began to pass between himself and Luther on the subject of the Lord's Supper, on which the views of the two reformers differed widely. Philip Landgrave, of Hesse, invited all the theologians of the differing parties to meet in friendly conference at Marburg. But the conference ended without agreement. "Let us acknowledge our union on all other points," pleaded Zwingli. He held out his hand—but Luther rejected the sign of friendship, saying coolly: "You have a different spirit from ours." Zwingli's tender, affectionate nature was hurt to the quick; he burst into tears.

The line was now drawn between the friends and foes of the Reformation of Switzerland. The five Catholic cantons would not agree to the just and reasonable demands of the Protestant cities and cantons. The latter resolved to obtain their rights by force of arms. Zwingli, alas! favoured prompt warfare for the right. On the field of Cappel, three leagues from Zurich, Swiss met Swiss in battle. The Zurichers were brave, but too few in number to prevail over

their enemies, and among the slain was Ulrich Zwingli. He lay under a pear-tree in a meadow, his face turned towards heaven. Some, even of his enemies could not restrain their tears as they looked on his dead face. It was demanded that the body of the heretic be dismembered, and a portion sent to each of the five cantons. In vain the pitiful amman of Zug exclaimed, "Peace be to the dead—let God alone be their judge." Fierce cries answered his appeal, the drums beat to muster, the dead body was tried, and it was decreed it should be quartered for treason, and then burned for heresy. Flames consumed Zwingli's disjointed members, and a lawless multitude rushing upon his ashes scattered them to the winds of heaven.

The pear-tree under which he died was long cherished by loving hearts and hands, and when it wasted away, it was replaced by another, and that by yet another. A block of granite marks the spot of his martyrdom. Zwingli fell in the forty-eighth year of his age, and a great light went out of Christ's Church. But "God's blessed truth planted by him in evil days, and watered by his blood, still lives and thrives on the soil of his beloved Switzerland." And as his ashes were scattered to the winds of heaven, so shall the "everlasting Gospel" he proclaimed, be sent "to every nation and kindred and tongue and people," with the message, "Christ alone saves, and he saves everywhere."—*Illustrated Christian Weekly*.

### THE SILENCE OF PRAYER.

It is not necessary to say much to God. Oftentimes one does not speak much to a friend, whom one is delighted to see. It is not so much a variety of thoughts that one seeks in intercourse with a friend as a certain repose and correspondence of hearts. It is thus we are with God, who does not disdain to be our tenderest, most cordial, most familiar, most intimate friend. A word, a sigh, a sentiment, say all to God.

It is not necessary always to have transports of sensible tenderness; a will, all naked and dry, without pleasure, is often purest in the sight of God. In fine, it is necessary to content one's self with giving to Him what He gives to us to give—a fervent heart when it is fervent; a heart firm and faithful in aridity, when He deprives it of sensible fervour.

In prayer we speak to God, but there is also the silence of prayer. Our lips utter no sound, we cannot find words to express the language of the heart, but the soul still prays. Perhaps we are too weary in body or in mind; perhaps the brain may be too utterly exhausted to frame the petitions we would ask. Still, we desire to hold communion with Him who bids us come to Him when we are tired: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Then comes the experience and the sweetness of the silence of prayer. What is it?

1. It is just kneeling down in our accustomed place and lifting up our hearts to Him in a wordless petition, which speaks only in the well of longing deep down in our souls.

2. It is letting God speak to us, in our silence, and listening to His voice. There are many things He will say to us if we will only hear Him—deep, sweet, holy things—comforting things, and things that will draw us away from the world to follow Him more closely.

3. It is a time of great nearness to Jesus. Is He not close by? Having felt the weakness of our nature, He draws near in full sympathy with our weariness.

4. It is the time of strengthening. Our "strength is" sometimes "to sit still." No less do we receive strength from God when we are drinking in silence from Him who chooses sometimes Himself to be "silent in love," so may we arise from the silence of prayer invigorated and strengthened.—*The Christian*.

### DENOMINATIONAL LOVE.

This is something different from what is ordinarily termed brotherly love. The love of the brethren extends to all "who call on the name of the Lord" out of a true heart, without regard to distinction of church organization. The Christian of no nation, or clime, or colour, is to be excluded from its operation. Wherever the image of Christ is found there is a true object of the brotherly affection of the believer.

Denominational love is also different from a love of the truth of Christ. It may be necessary often to

separate from a church organization in which we have had a special home from childhood, and in which we are surrounded with the most endearing personal attachments. Love for the peculiar principles of a denomination will conduce to a love of the denomination itself. But there may be love for the organization without it. There may be the strongest and most determined devotion to the supposed interests of a sect, and yet no regard for the principles that constitute the basis of its existence. We have the best illustration of this fact in the devotion of the Scribes and Pharisees to their sect in the beginning of the Christian dispensation. They cared not for truth, nor justice, nor mercy. The power that controlled them and prompted their zeal was selfishness, and the selfish ends they would persecute to the death those who seemed by their teaching to interfere with these ends. The church connection is maintained under such motives as actuated the Ephesians in their zeal for the worship of Diana, when the craft of those who made silver shrines for her was in danger of being "set at naught." It is this principle more than anything else that often underlies what seems to be zeal for the interests of any particular church. Under its influence, interference with what may seem to be the interests of that church is met with the most malignant hostility.

There is, however, denominational love that is both natural and justifiable. It springs in the first place from the intimate social relations which those of a particular branch of the church sustain towards one another. Their organization is a means of separating them in many respects from the general family of Christians and bringing them into closer sympathy. It is not inconsistent with brotherly love, love to the whole body of Christ, and need not diminish it. The divine love of the Saviour for the disciples was infinite and equally embraced them all. But on account of some exceptional social qualities of John's nature His human feelings went out more ardently to him "as the disciple whom Jesus loved," and this was recognized by the other disciples as so natural and reasonable that it does not seem to have in the least excited that jealousy that was so easily aroused on other occasions. Upon the same principle the social qualities of those who are thrown together in a particular organization are developed. It was frequently remarked by the older brethren, in the two branches that composed the United Presbyterian Church that whilst they believed it for the interests of the Church and the cause of truth to secure the union for which they laboured, yet it was a matter of the deepest regret that it was necessary to break a link that had held them so closely together. They did not expect to meet together so frequently as had been their custom. They could not feel so close to one another when the social circle should be thus enlarged.

Again, nothing is more productive of that mutual affection which enters into this principal of denominational love than suffering. The separate Church organization is always more or less a target at which are aimed the shafts, not only of the world, but of other denominations. This will be realized in proportion to the peculiar character of the denomination and the zeal with which it seeks to promote its peculiarities.

Every denomination, moreover, has a *personnel* of its own. The modes of work, the pulpit, style, and even the very language of a particular branch of the Church are the result of the affinities existing within, and make up the genius of the denomination. Shouting in some of the churches, that so shocks the sensibilities of many Christian people, is claimed to be essential to an earnest expression of devotion. Those who select a church as a home naturally cultivate there the home feeling, and, if influenced by proper motives, gradually and properly come to realize that it is their "sweet home."

All these ingredients of denominational love show that it is essentially different from mere sectarianism, and that it is a very important element, among others that is necessary, to promote the activity of any particular branch of the Church. Yet this principle should never be permitted to interfere with the true progress of the Church. Nor should it be allowed to overshadow the true unity that exists in the whole Church organizations. The truth which is one will in due time produce a visible oneness among Christians which the world will be compelled to recognize.—*Christian Instructor.*

GOD'S DESIGNS.

We are quite certain that what we are cannot be the end of God's design. When I see a block of marble half chiselled, with just, perhaps, a hand peeping out from the rock, no man can make me believe that that is what the artist means it should be. And I know I am not what God would have me to be, because I feel yearnings and longings within myself to be infinitely better, infinitely holier and purer than I am now. And so it is with you; you are not what God means you to be; you have only just begun to be what He wants you to be. He will go on with his chisel of affliction, using wisdom and the graving tool together, till by-and-by it shall appear what you shall be; for you shall be like Him, and you shall see Him as He is. Oh, what comfort this is for our faith, that from the fact that our vitality and the fact that God is at work with us, it is clear and true and certain that our latter end shall be increased. I do not think that any man yet has ever got an idea of what man is to be. We are only the chalk crayon rough drawings of men, yet when we come to be filled up in eternity, we shall be marvellous pictures, and our latter end, indeed, shall be greatly increased.—*Spurgeon.*

THE STILL WATERS.

Beside the still waters, green meadows among,  
Where the peace of Thy presence unceasingly dwells,  
Let my griefs sink to silence, my joys wake to song,  
And my doubts be as night-mists that morning dispels.

Beside the still waters, and close by Thy side,  
Where no foe can assail, no temptation beguile,  
My Shepherd's own hand shall both guard me and guide,  
My trust be His strength, and my joy be His smile.

Beside the still waters, unfailing and pure—  
The wave all untroubled, the air all serene—  
Shall my life draw its sustenance full and secure,  
And my limbs find repose amid pastures of green.

Beside the still waters, where light from above  
In the mirror beneath me reflects its full beam,  
Let me double the glow of my soul's brightest love,  
From the azure on high and the azure-dyed stream.

Beside the still waters, green meadows among,  
Let my hopes find their life and my fears find their tomb;  
And the change, when it comes, be put passing along  
From the season of buds to the season of bloom.  
—*Thomas D. James.*

DESIGN OF THE BIBLE.

It is important clearly to understand just what the Bible is for, its real object and aim, since much of current criticism is based upon an entirely wrong conception of its actual design. If one enters St. Peter's at Rome, supposing it to be a dwelling-house, or an arsenal, or a workshop, he can neither interpret its arrangements, nor properly judge of its adaptedness to the end designed. He does not know what that end is. Starting with a wrong idea, his conclusions are of course erroneous. Only as he regards the structure, with its altars and chapels and various appointments, in the light of the fact that it is a cathedral, and designed for certain religious ends, can he appreciate it or form any adequate judgment of it. So no one can interpret the Bible aright, save as he comes to it with some conception of what it is for. Otherwise he has no business to attempt it, least of all to palm off his conclusions as authoritative for the misleading of others. And yet many are doing this very thing all the time.

What then is its design? Clearly it nowhere claims to be a scientific text-book or treatise, nowhere a manual or authority on geology, astronomy, poetry, choice literature, or philosophy, although it contains more or less of all these, or at least allusions to them. But plainly its purpose was moral and spiritual. It was designed for the moral and spiritual guidance and well-being of mankind. It was given to teach men, and to present motives to induce them to abandon every form of wrong-doing and sin, to be obedient to God, and to be righteous and kind in all their relations with each other, thus to promote their highest welfare and happiness here, and to prepare them for an eternal blessedness in the world to come. In short, it was designed to be a handbook for the millions in regard to human salvation; a chart to point out the way of life, to show how to avoid its perils, how to reach the haven of eternal safety at last. This is what the Bible is for, primarily. For this purpose it was inspired, and no other. To this end we believe it to be an infallible guide. Anything aside from this is incidental and subordinate. This puts the astronomy and

geology, the philosophy and the poetry of the Bible where they belong. They are incidental, secondary, subordinate, important enough in their place, and not without a purpose, but of minor consequence entirely.

We are not to lose sight of the fact, then, that the primary aim of the Bible is moral and spiritual and no other, and that it is to be studied and interpreted in the light of its declared object. A recognition of this fact would do away with a great many misapprehensions.—*Rev. F. T. Lee.*

THE RIGHT OF PRIVATE JUDGMENT.

What Paul desires to allege is that Christ's property in us emancipates us from abject slavery to men in every form which is inconsistent with that property. No man can deprive us of that which already belongs to Christ; and it is through the assertion of that principle by Christians that all the victories of religious freedom have been won in the world.

Take, for example, the slavery of the intellect, as that was attempted to be fastened upon men by authority in matters of faith. You know the degradation to which popery reduced the people in this department; and you know, too, how the yoke was broken when Luther and his compeers in other lands exalted the Gospel, and told their hearers that it was their blessed privilege, as Christ's blood-bought ones, to take their belief from Him. For the right of private judgment, as they expounded it, was not the liberty of every man to think as he pleased, but the inalienable privilege of the believer to take the truth from the lips of his Lord. And you can see, at once, how this same principle delivers us to-day from the yoke of party and the dictation of men. If I am a redeemed man, I belong to Christ, and have no master but Him. I refuse, then, to be told by any man what I must believe. I refuse to allow any man to come between Christ and me to interpret His words. I have to do directly and immediately with Christ alone. What He says to me I will accept simply because He says it; but I will have no interference from others, since that is a dishonour to Him. This is as different from Rationalism, on the one hand, as it is from Romanism, and every other ism which arrogates to itself intolerance and authority, on the other. Rationalism repudiates Christ, and takes only what pleases itself; Romanism enthrones a human infallibility which lays down the law as to the interpretation of Christ; but the consciousness that I am bought with a price enthrones Christ over my intellect, and I take my faith implicitly and immediately from Him. He has purchased me wholly for Himself, and by that purchase He has emancipated me from the interference of men for now I follow Him. There may be doubt in a man's mind as to whether he will accept Christ's redemption or not; and after he has accepted redemption, there may be doubt in his mind as to the meaning of some of Christ's sayings; but when he has accepted Christ as his Saviour, and has come to a clear understanding of what Christ has affirmed, the redeemed man receives that, and claims, rightfully too, that in receiving it he shall not be troubled with human intervention. That does not mean that if by following this rule he is led to the adoption of views inconsistent with the terms on which he holds his position, say as a minister in a church, he has still a right to hold that position. As an honest man, in such a case he will give up his position, counting the loss as nothing for the sake of Christ, and, in doing that, he will secure the respect of every one; whereas by taking the opposite course he will forfeit the confidence of all who love righteousness; and if he draw down upon himself remonstrance or discipline or disfellowship, he has no more right to call out that he is persecuted than one who breaks a contract has to complain of injustice when he is arraigned before a court of law. Thus the personal independence in matters of faith which is secured for us by our redemption is different from rationalism, which repudiates all authority in religion, and from latitudinarianism, which acts as if it were quite a proper thing for one who has received a position on a certain condition to retain that position even when the condition annexed to it has been broken. And vet this liberty, thus regulated by allegiance to Christ, is a very real thing, for it keeps the man in his own proper orbit, throwing off human intolerance on the one side, and accepting divine direction on the other. If he yielded to the one, there would be slavery; if he abjured the other, there would be license; but the course he takes is one of freedom, and the result secured by taking it differs as much from latitudinarianism as the Reformation from Popery differed from the first French Revolution.—*From "Contrary Winds and Other Sermons," by Rev. Wm. G. Taylor, D.D., LL.D.*



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TORONTO, WEDNESDAY, JANUARY 16, 1884.

COMPARING the speaking power of English barristers and statesmen with that of ministers, Spurgeon says:—

I have been astonished to observe the witty, sharp, and in every way appropriate replies which counsel will throw off without forethought in our courts of law. What a barrister can do in advocating the cause of his client we should surely be able to do in the cause of God. The bar must not be allowed to excel the pulpit. We will be as expert in intellectual arms as any men be they who they may, God helping us. Many of the briefer speeches of John Bright, Gladstone and Disraeli have, no doubt, been the offspring of the hour, and yet have an amazing amount of power about them. Shall the representatives of the nation attain an expertness of speech beyond the representatives of the court of heaven.

It is a perfectly fair thing to say to any preacher: "Brother, is there a lawyer in your locality that speaks more eloquently for his client, than you do for Christ? Does the member for your constituency speak more effectually on the N. P. or the Streams Bill, or the Boundary Award than you do on Life, Death, Judgment, and Eternity?" Are you quite satisfied to have the lawyer and the politician beat you as a public speaker? we should hope not. The man who is honoured by holding a commission to speak for the King of kings should aim at speaking better than any one else. No one else has such matter and he should aim at making his manner something like worthy of his message.

THE Home Government should be thanked for sending us occasionally a Governor-General that is an orator as well as a statesman. Lord Elgin was a real orator. Lord Dufferin was a most graceful, accomplished and eloquent speaker. The Marquis of Lorne made a good, strong, sensible, business-like, manly speech. He had little of the humour and versatility of Dufferin, but for a man of his age and experience he was unexceptionally good. Our present Governor clearly does not need to take a back seat in any oratorical company. His speech at the dinner given in His Honour by the Toronto Club last week was a model. It was comprehensive, statesmanlike, and full of manly British common-sense with a dash of fine humour all the way through. The true orator can always be known by his finish. The peroration of Lord Lansdown's speech was on the relation of colonies to the parent country and was so good that we cannot help giving it:—

In this connection, sir, I have observed that similes are in great request. One of the most classical of these is that made use of by a great French statesman, who once said that colonies were like fruit which generally fell off from the parent tree as soon as it ripened. I confess that the simile is not one which much commends itself to me, and I protest against its application in the case of Canada if for no other reason because we know that in such a case, unless it happened to be snapped up by some hungry passer-by, the fruit would perish while the tree would live on and flourish. If we are to make a comparison I think I can suggest a better one. I have seen in our English forests a stately elm still vigorous and majestic, pushing out towards every point of the compass huge limbs, some of which promise to vie in strength and size with the parent stem. Of these some have from their very weight touched the earth and taken root there, shooting downwards into the soil and upwards towards the sky, and drawing sap and vigour partly from the parent stock, partly from the earth

beneath, until at last the elm tree has become the centre of a sturdy group, of which each member helps to shelter and support the rest.

Now we think that was in every way a splendid finish. What do you think?

THE Dominion and Ontario Governments will be in session in a few days. For weeks the daily journals will have solid columns of parliamentary oratory. The people demand these reports. If they were not almost universally read no journal would go to the enormous expense of reporting, telegraphing and publishing them. The average Canadian is a keen politician and delights in hearing or reading a good breezy debate. In all seriousness we suggest to our parliamentary orators the propriety of diminishing the quantity and improving the quality of their orations. Spurgeon says that if capital punishment is abolished in England he would suggest as a substitute that convicted murderers be compelled to listen to the "common pucker" of parliamentary orators for the remainder of their days. We have few speakers whose eloquence could reasonably be suggested as a good substitute for capital punishment, but we have many who seem to regard quantity as a much more important consideration than quality. Most respectfully do we remind our rulers that the school master has been a good deal abroad of late years and has done some excellent work. Public taste has greatly improved. The people, unfortunately still like to see one parliamentary leader knock down another in the arena, but they no longer enjoy seeing the thing done with a club. The old club of twenty or thirty years ago should be thrown aside by all parliamentary gladiators. The people—except some old and very hardened veterans—like to see the combatants wide bright, clear, keen-edged oratorical rapier. There is no country in the world in which good oratory is more appreciated than in Ontario. The day after a public man says a really good thing the whole country talks about it. Many a Canadian boy got his start in life from hearing or reading the speeches of a few public men whose names we could easily mention. By all means let us have speeches that will educate the public mind and improve the public taste.

## DEATH OF CHUNDER SEN.

THE leader of the Bramo-somaj of India is dead. Keshub Chunder Sen, the moral and religious reformer, has passed away. Those of our readers who have listened to Behari Lal Singh or Narayan Sheshadri do not need to be informed that an educated Hindoo of high caste is a marvellous man. He is sure to be a close and subtle reasoner. He can follow with the utmost clearness a long and involved process of abstract thinking that would astonish a German metaphysician. The lately deceased Brahmin was a man of rare intellectual gifts and possessed of a strong moral nature. Long ago he found the subtleties of Buddhism untenable and unsatisfying. He was a Theist but he declined to accept Christianity, though its spirit and purpose had attractions for him. His position in relation to Christianity was, in some respects, similar to that of Unitarians. When he visited England a number of years ago he was made much of by that body.

The thoughtful Brahmin was an earnest moral reformer. He saw the great evils inseparable from the existence of caste in India and used his great influence and example for its overthrow. He sought the promotion of popular education, and spent much of his time in its extension. He was a man of great benevolence not in feeling only, but was helpful to the miserable and the distressed.

Keshub Chunder Sen had a large number of ardent admirers and followers. Of late years he aspired to form what he termed the "New Dispensator," in connection with which there are said to be about 130 small churches scattered throughout India. He claimed the authority and reverence of a religious founder. His removal will no doubt greatly affect this latest religious movement in India. The negative characteristics of the Bramo-somaj are not and cannot be permanent. Negatives never are lasting. The soul craves for a clear definite grasp of divine truth, and this Unitarianism, whether in New England or India, is unable to offer. Two possibilities are open to the movement initiated by Chunder Sen; either it will advance in the direction of Christianity

or it will recede towards agnosticism. From Hindoo idolatry and hoary superstition Chunder Sen made a great advance. Let us hope that his followers will find that in the Saviour of the world are hid all the treasures of wisdom and knowledge.

## CLEAN NEWSPAPERS.

THE newspaper is one of the most powerful educators of our time. It is among the indispensable requisites of existence; people could not get along without their daily and weekly journals. The newspaper press of the present wields a tremendous influence. Those in whose hands is the direction of this mighty force bear the gravest responsibility. The press is being used to promote the higher; good of mankind; it is also employed to do the devil's work in the corruption and debasement of thousands. Papers of established reputation are admitted into the family circles of the good and virtuous. They seek to maintain their reputation, and, therefore, for the most part, are unobjectionable. Many of them are distinguished for their great ability and the enterprise displayed in procuring the latest and fullest chronicle of the day's events to place before their readers.

It is, however, the fashion in certain quarters to pretend that the chief business of a "live" newspaper is to speak with flippancy and contemptuous indifference of all that humanity has regarded as most sacred, Moral and religious questions are discussed with less earnestness and seriousness than a horse-race, or a new play at a fashionable theatre. Then all the sickening details of crime are given with a minuteness of description that appeals to the lowest and most morbid tastes. Foul and reeking scandals are dwelt upon with a particularity of descriptive detail that is utterly unjustifiable. Evidence led in criminal trials is reported with a fullness in prominent New York journals that makes the suppression of the *Police Gazette* almost superfluous.

Making a pestilential sewer of the daily paper is justified on the ground that it is bound to give the news. The plea is a flimsy one. Not even the largest sheet in existence pretends to give all the news, though some of them take the greatest pains that no incident, with a spice of immorality shall in any case be omitted. It is also urged in justification of newspaper sensational nastiness, that the people want it; that all are sure to read it. Do parents who love their children and desire them to be shielded from the moral pestilence that besets their path, want such papers in their homes? Do moral and religious people desire to see their papers polluted with the filth that oozes in the columns of the daily press? Even the Sunday editions do not neglect to offer their readers the usual amount of malodorous matter found in the issues of all the other six days.

The real reason why such prominence is given to the deeds of crime and shame in the newspaper is that it pays. In the meantime it does, but money made in this way affords but little satisfaction and it rarely does much good.

Perverted journalism is an unmitigated curse to the people by whom it is sustained. It is undoing what all true and earnest workers are seeking to advance, the true well-being and moral elevation of the people. It appeals and panders to the lowest and most depraved instincts of human nature. Its evil influence on the young can scarcely be estimated. While their minds are open and susceptible, they are familiarized with evil deeds and wicked ways. The bloom of youthful virtue is destroyed by premature contact with vile thoughts and shameless acts. Before moral principles have had time to be formed, religious feelings are crushed by the hard realities of a vicious world being spread out before them in the chronicle of the day's doings. There is no need for the suppression of fact but it is not necessary, it is criminal, to parade these facts in such a way that they fascinate the inexperienced. If a writer of prurient details speaks of the offences against law and social purity with shameless flippancy, the youthful reader, especially, is also inclined to think of these evils lightly. This is no fanciful theory, it is borne out by painful facts.

A work by Anthony Comstock, "Traps for the Young," recently noticed in these pages, gives impressive evidence of the evil wrought by demoralizing journalism. He knows what he is speaking about. He has devoted many years to the suppression of a literature that has brought thousands to ruin. Mr.

Comstock shows plainly that the sensational criminal reports that appear in the columns of influential journals, educate young readers for the still more depraving story-papers and dime-novels that do their cruel and deadly work in ruining many young and promising lives.

There is not much room, as yet, for serious complaint as to the general tone of the Canadian newspaper press. It is just possible that criminal details are given with a degree of saltness altogether unnecessary. The reckless disregard of moral principle is rarely to be met with in Canadian prints. We do not refer at present to the spirit and manner in which party political questions are discussed, especially during the heat of an election campaign, though even then a more chivalrous bearing, a strict regard for truth, and a toning of epithet would be visible improvements. However enterprising and eclectic the daily press may aspire to be, it ought always to be clean. The press, whether it means it or not, is a great public educator, either for good or evil. If it does not resolve to elevate its readers, it will assuredly injure them. The glory of our modern civilization should be a press that instructs, refines and elevates.

## BOOKS AND MAGAZINES.

**CHILDREN'S WORK FOR CHILDREN.** (Philadelphia: Presbyterian Board of Publication, Toronto: James Bain & Son.) This is a missionary magazine for children. The January number begins the ninth volume. It is written in a manner that will interest and instruct the young in the great work of evangelizing the world. Above all it points out ways in which children can help forward the cause of Christ. It contains excellent illustrations.

**RECEIVED.**—"The Presbyterian College Journal." (Montreal: The Alma Mater Society.) "Queen's College Journal." (Kingston: British Whig Printing House.) "Astrum Alberti." (Belleville: E. Chisholm.) "The Canadian Independent." (Toronto: C. Blackett Robinson.) "Hebrew-Christian Work," Second Annual Report. (New York: D. F. Randolph & Co.)

**THE PULPIT TREASURY.** Edited by Rev. J. G. Sanderson, D.D. (New York: E. B. Treat.)—The January number of the *Pulpit Treasury* is in every respect an excellent one. It contains a large amount of varied and suggestive reading, imbued with a fine evangelical spirit, of great practical value to ministers and Christian workers generally. It contains much also that is specially adapted for family reading.

**REVIVALS AND HOW TO PROMOTE THEM.** Edited by Rev. Walter P. Doe. (New York: E. B. Treat.)—This is an eminently practical and useful book. It consists of a large number of short chapters written by some of the ablest, best known and most useful ministers in various sections of the evangelical Church. The careful reading of this work must bring blessing to many. To ministers, theological students and earnest church members, it is specially designed to be helpful.

**CHILDREN TRAINED FOR DISCIPLESHIP.** By Rev. Amos S. Cheesebrough. (New York: Anson D. F. Randolph & Co.) This valuable little manual consists of two parts; the first treats of the responsibility of the pastor for the spiritual training of the children of his charge, and the second short but pointed and important lessons on the fundamental truths and duties of the Christian life, with prayers attached for repetitive use. This little book will be helpful in a most important part of the Christian minister's work.

**GERTRUDE ELLERSLIE. A Story of Two Years.** By Mrs. Meldrum. (Edinburgh: Oliphant, Anderson & Ferrier.)—Gertrude Ellerslie's story is admirably and naturally told. The authoress possesses strong descriptive powers, which enable her to give forceful delineations of character. There are no melodramatic and startling scenes. The story is simple, natural, realistic. The tone is thoroughly healthy and shuns all that is maudlin or silly. The lessons taught are unexceptionable. Its influence on the whole is good, and those who relish a good story well told will be delighted with the book.

**THE HOMILETIC MAGAZINE.** (New York: Anson D. F. Randolph & Co.)—The latest issue of this high-class homiletic serial is fully up to the standard of former numbers. Several of the contributions are valuable and timely. The Clerical Symposium con-

tinues the questions that have been considered from month to month by able and thoughtful writers. The contributors to the discussions in the present number are on "Inspiration," by Rev. Edward White, author of "Life in Christ," and on "God's Revelations of Himself," by Rev. William Roberts. The Expository Section in this number is specially good, as is also the Miscellaneous Section.

**THE TWO-FOLD LIFE; or, Christ's Work for Us, and Christ's Work in Us.** By A. J. Gordon. (Boston: Howard Gannett.)—This book aims at being useful in the highest sense. It seeks to guide all who desire to grow in grace and godliness. Its purpose will best be gathered in brief compass by an enumeration of the themes treated, which are: "Life and Life More Abundant," "Regeneration and Renewal," "Conversion and Consecration," "Salvation and Sealing," "Sonship and Communion," "Righteousness and Holiness," "Peace with God and the Peace of God," "Power for Sonship and Power for Service," "Access and Separation," and "Ideal Attainment." These subjects are discussed in an earnest and fervent spirit.

**WOMAN'S WORK FOR WOMAN.** (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—Every year adds to the value and magnitude of the work done by women in helping the advance of the mission cause. The movement is beginning to have a special literature of its own. The magazine before us is exclusively devoted to woman's work for woman. All the contributions, many of them most interesting on account of the information they convey, are written by women. It combines the interests of the eastern and western sections of the Presbyterian Church in the United States. The circulation of this magazine would be a great incentive to earnest effort in bringing the blessings of Gospel light and elevation to women whom heathenism has enslaved and degraded.

**LAYS O' HAME AN' COUNTRY.** By Alexander Logan. (Edinburgh: Oliphant, Anderson & Ferrier.) A neat introduction of commendable brevity, by William Robertson Turnbull, brings us face to face with a true Scottish minstrel. Alexander Logan reaches the hearts of his countrymen because his songs come direct from his own. The subjects, though expressed in his rich native Doric, belong to the universal language of humanity. He dwells on a theme of unflinching interest to every poet-love. Nature finds in him a true exponent of its ever-varying beauty. The patriotism that inspired Burns has also moved Logan to sing in heroic numbers. The love of home and home-life receives frequent and admirable expression. He is also something of a humourist. Several mirth-provoking touches are to be found in his volume. The varied forms of versification are managed with great smoothness and rhythm. The book is carefully and beautifully printed; and, having a wide circulation in Scotland, as it deserves, it ought to meet with a hearty reception wherever Scotchmen are to be found, and that is everywhere.

**THE CATHOLIC PRESBYTERIAN.** (New York: Anson D. F. Randolph & Co.) The December number of the *Catholic Presbyterian* is in no degree inferior to the best of its predecessors. The subjects are varied, ably treated, and without dullness. "Latin Hymns of the Celtic Church" is the subject of a paper by Rev. N. MacNeill. The Rev. Donald Miller, of Genoa, gives the results of his observations while on "A Visit to the Protestant Italian Churches in the Grisons"; and Professor Watts, who was present, describes "The Lutherfest in Wittenberg, 1883." A noteworthy paper by the editor, founded on William Jolly's "Life of John Duncan, Scotch Weaver and Botanist," tells the story of this Christian and scientific worthy in humble life. Other papers well worth reading are to be found in this number, which closes the ninth volume, and, we regret to learn, terminates the publication of the *Catholic Presbyterian*. It has failed to receive the support it deserved. Dr. Baikie, a judicious and experienced editor, did his work well, and he was well sustained by an excellent staff of contributors, but the end has come. There is a hint that the Presbyterian Council at the Belfast meeting may resolve on some other form of publication. We shall miss the stated visits of an old friend.

**A CHRISTIAN HOME: How to Make and How to Maintain It.** By John Hall, D.D. (Philadelphia: The American Sunday School Union.)—The late John

C. Green left a bequest to the American Sunday School Union, one-sixth of the net interest of which is to be applied for the purpose of securing Sunday school literature of the highest merit. Dr. Hall, with characteristic modesty, explains how he came to write the book before us. On being applied to he suggested a writer whom he thought best fitted to undertake the work. After deliberation the minister indicated declined the task, when, at the urgent request of the Sunday School Union, Dr. Hall undertook the work himself. It is written with the simplicity, clearness and affectionateness peculiarly his own. The book is thoroughly practical. No one who for a moment reflects on some of the more obvious tendencies of the time requires to be told that it is just such a book as this age specially needs. We urge its wide circulation, not merely because it is written by Dr. Hall, though that in itself is a very strong recommendation, but because it is one of the most useful, common sense and valuable works written on a subject of vital interest to all who value individual and national well being.

## MISSION NOTES.

ON the whole 1883 has been a good year. What about the next? Shall 1884 claim a great rival over this continent? Are we asking for it? Does the Church of God want it? How shall we keep pace with these calls from abroad and the harvest ripening before our eyes, if we do not get such an impulse to consecration and heroic devotion to the Master's work? Now is the time to answer such questions.—*Gospel in All Lands.*

THE Rev. L. G. McNeil, of St. John's, Nfld., has remitted to Dr. McGregor, five hundred dollars, from that friend in his congregation, who has proved himself repeated so generous a giver. The money this time goes West. To Manitoba College, \$250. To Dr. McKay's work, \$250.

"THE horrid nature of heathenism in Congo-land is revealed by the ceremonies of burying a chief. The course of the stream is turned and a large pit dug in its bed. The bottom of this is covered with living women. Then the dead chief is placed in a sitting posture, surrounded by his wives. The earth is then shovelled in and the women buried alive, save the second wife, who has the privilege of being killed before the grave is filled up. Then some forty or fifty male slaves are killed and their blood poured over the grave, after which the stream is turned back into its course."

MR. MOODY, the American evangelist, is expected to visit Edinburgh about the end of this month, and will preside at the opening of the large hall in the new building in the High street being erected for Carrubber's Close Mission.

AT Urambo, east of Lake Tanganyika, the late Dr. Southon, when on his way to join the workers of the London Missionary Society at Ujiji, was sent for by the king, Mirambo, who was suffering from a tumour on the arm. The tumour was removed by the knife; and the hearty gratitude of Mirambo showed itself in a very practical shape. "He has promised," wrote Dr. Southon, "to build me a house of any size; to build and furnish a hospital, provide food for patients, and all other requirements, with as much land as I choose. 'The country is before you,' said he to me; 'choose where you will, it is all yours.'"

THE natives of India have numberless superstitions in regard to diseases. If they are suffering from rheumatism, they tie a peacock's feather around the leg to cure it. If they have fever, they brand the chest and stomach with a hot iron. Little children are often storn, with wide, deep burns, six or eight inches long, which their parents have made to cure them of disease. If a man's bullock is lame, he ties a red rag around its horn; and will declare most positively that it will cure the lameness, if only it is allowed to remain! When a horse is eating its grain, the keeper spreads a towel over its back to make the grain digest properly, and will insist upon it that the horse will die if the towel is removed. *Illustrated Missionary News.*

THE Rev. Dr. Arthur Mitchell, of Cleveland, Ohio, has been elected secretary of the Board of Missions of the Presbyterian Church. The church of which he has been pastor gave its previous pastor, Rev. Dr. H. C. Haydn, to a missionary secretaryship in the American Board.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sum for schemes of the Church, viz: A Lady Friend, St. George, for Foreign Mission, Formosa, \$5.

## CHOICE LITERATURE.

## ALDERSYDE.

A BORDER STORY OF SEVENTY YEARS AGO BY ANNE S. SWAN.

## CHAPTER II.—continued.

At sundown the coach from Aldersyde drew up at Doctor Elliot's gate, and the man said he had been sent for Mrs. Nesbit. She went down herself, and bade him tell the Laird, that Mrs. Elliot was so ill she would remain all night with her—A message which he seemed loathe to take.

"What carriage was that, Mary?" asked her mother when she returned to the room.

"Hugh sent it for me, mother," answered Mary gently; "but I returned a message, saying I could not leave you."

"You should not have done that, my child. Your husband claims your first attention."

"I do not know how other women feel, but to me, in comparison with my mother, my husband is as nothing. So here I stay in the meantime. Do not let us talk of it mother, if you please."

But Mrs. Elliot could not rest.

"If he sends again, promise me you will go, Mary," she said uneasily. "You must try and live at peace with Hugh Nesbit: you are his wife, and owe him wifely duty."

"It is not my nature to live at enmity, dear mother," answered Mary.

"I know it; but there is a quiet warfare carried on without words, which has more bitter issues than open quarrelling. Avoid it, and—"

Doctor Elliot's entrance at that moment interrupted their talk. His brow darkened, and he cast a look of displeased surprise on his daughter.

"Did you send your husband's carriage home?" he asked harshly.

"I did," was all she answered, and busied herself about her mother's pillows.

"He will be angry—justly so," he continued sternly. "Your place is at Aldersyde."

"Father!" Mary drew herself to her full height, and looked at him as the Mary of old had never dared to do.

"My mother is dying, and my place is by her side. The time is gone for you to tell me what my duty is."

Strange words to fall from the lips of the Lily of Aldersyde! Little wonder that her father turned away unable to answer, for she had struck straight home.

Before ten o'clock next morning down came the coach from Aldersyde again, and the servant brought the message to Mrs. Nesbit, that she must return to Aldersyde immediately, such being the Laird's express desire.

For a moment she rebelled, but the dumb entreaty in her mother's eyes conquered, and she went to make herself ready without a word. Then she knelt down by her mother's bed, and bade her a solemn farewell, both feeling it was the last. In the bitterness of her pain, she could not re-echo her mother's assurance that sundered hearts would be re-united in another and happier world.

Strange thoughts chased each other through her aching brain, during her lonely drive to her home. She was only beginning to realize that she was bound to Hugh Nesbit, tied down by the letter of her marriage vow to obey him in all things. Therefore, whatever he might require of her—ay, to the very leaving of her mother in her dying hour—it behoved her to submit. Galling were the fetters, but they must be borne, and as she drove up through the budding trees to Aldersyde, she resolved to take up anew the yoke of her unblesed wifehood, and bear it with all meekness and patience. For her it was the better way. With that thought uppermost in her mind, she crossed the threshold of her husband's home, and sought him in the study.

He was sitting moodily by the table, evidently nursing his wrath for a war of words.

"I have come home, Hugh, as you desired," she said simply, and bent her great sad eyes on his face. "I am sorry if I vexed you by staying in Aldersyde last night."

"You ought to have come when the carriage was sent," he said sullenly.

"My mother is dying, Hugh," she answered with a break in her voice; "is it a wonder that I had no thought for anything but her?"

He noted the deep, sad undertone of tenderness in her voice, and the unspeakable yearning in her eyes, and hated her for the love which prompted it. She was his wife, but he had no place in her heart. It needed no words to tell him that, the commonest perception could not have failed to read it in her face when he was by. The brief passion of a day, kindled by her gentle beauty, had long since burned out, and her unconcealed dislike of him raised the devil within him.

"You hate me, I know," he said slowly; "but you are my wife—mine, do you hear?—and I can compel you to obey me. I forbid you to go to Aldersyde again and you must make ready for a journey to Edinburgh to-morrow. I am sick to death of this dreary hole."

Ashen pale grew the face of Mary Nesbit, but she bowed her head meekly, and made answer in a low quiet voice:

"I shall be ready, as you wish, to-morrow." Then she turned about, and went away out of the room, the burden of her yoke pressing very heavily on her heart. How would it end?

On the morrow, when a messenger came in hot haste to Aldersyde to summon Mrs. Nesbit to her mother's death-bed, he was told that the Laird and his lady had gone off in the early morning to Edinburgh, leaving no message behind, or any word concerning their return.

When they told Mrs. Elliot, she turned and said to her husband, who stood stern and unmoved by her bed:

"I pray, Robert, that you may never have bitter cause to rue the day you forced your daughter into unwilling wedlock."

These were her last words.

When they bent over her by and by, wondering why she lay so still, they found her gone.

## CHAPTER III.

"In sadness and loneliness at Aldersyde."

At Scottrigg, Miss Nesbit abode till March, which, having come in like a lamb, went out like a lion.

A nights keen frost and a wild blast of north wind stripped trees and hedgerows of their tender bloom, and blighted the early blossoms which the New Year's spring had brought into life before their time.

When she returned to Windyknowe in the first week of April, she found Marge, mourning over the desolate garden, which was her special care and pride. She had washed her hands of it; but when she saw Miss Nesbit get her hoe and her garden gloves the very afternoon of her return, she followed her, and set to work, grumbling all the time.

You needed to know Marge Drysdale well before you could appreciate her. She was like the chestnut, all burs outside, but sweet and true and wholesome at heart. No sooner had they got set to work, than up comes a carriage with the Aldersyde coachman on the box, bearing a note for Miss Nesbit.

It was from Mary, saying they had returned from Edinburgh, and begging her, if she was at home, to return with the carriage.

Marge tossed her head when the contents of the note were made known to her and she saw her mistress lay down her hoe and take off her gloves.

"My certy, folk has a guid stock o' impudence, I'm thinkin'." It was seen ye canna get sittin' doon in peace at yer ain hearth-stane, noo-a-days, for this ane an' the neist ane seekin' ye."

Miss Nesbit laughed, and went away up-stairs, leaving Marge to grow cool again.

Janet had never been within the gate of Aldersyde since that dreary morning Tibbie and she had bidden, good-bye to the only home they had ever known. She had been often to the burying-ground of St. Mary, but it could be reached without entering the policies of Aldersyde. Her heart was full when the coach swept through the gates, and a sudden rush of bitter tears blinded her eyes when she saw that Hugh Nesbit had fulfilled his threat and felled some of the stateliest trees in the park. Also, when she approached the house, she observed that it was stripped of its graceful foliage of ivy and honeysuckle. But though sadly changed without and within, it was Aldersyde still; and oh, how she loved it! She could have kissed the very doorstep as she stepped upon it, remembering the dear feet that had crossed it in other days.

The servant who admitted her ushered her up-stairs at once, saying her mistress was impatient for her coming.

She paused but a moment on the threshold of the best bed-room, for memories, like to overwhelm her, thronged about her heart. Then very gently she opened the door, and went over to the sofa on which Mary lay, and kneeling down by her, drew the motherless head to her breast.

"Now, Janet, I am no more lonely when I feel and know you are here," said Mary by and by. "Take off your bonnet, and come and sit down by me, as if you meant to stay a long while."

Miss Nesbit laid her bonnet and cloak on the bed, and then coming back to the sofa, looked with grieved eyes on the face of her friend. Truly she was a lily now, for her face was as white as the lace about her throat. There were great shadows under her eyes, and about the sweet mouth, which made Janet's heart sink.

If these things spoke truly, Hugh Nesbit's young wife would not long live in sadness and loneliness at Aldersyde.

"How things change!" said Mary by and by. "Here am I, who used to be a kindly welcomed guest at Aldersyde, its mistress, and you the guest. That's not as it should be, Janet."

"What makes you think it's not as it should be?" asked Miss Nesbit.

"Oh! I can hardly tell, but in my mind, Janet, you are inseparable from Aldersyde, and Aldersyde from you. I never feel as if Hugh and I had any right to be reigning here."

At the very mention of her husband's name, a shadow fell on Mary's face.

"Where is Hugh?" asked Janet abruptly.

"I have not seen him since breakfast, Janet. There are two gentlemen, friends of Hugh's, staying in the house, and he is always out with them. I don't see much of him; perhaps just as well," returned Mary, a little bitter smile curling her lip.

"How did you like Edinburgh?" asked Miss Nesbit, hastening to change the subject.

"It is very beautiful," answered Mary listlessly; "far surpassing any of the cities I have ever seen. I used to sit by the window of our hotel in Princes street, and look out for hours at the Castle Rock. Its rugged strength had a fascination for me. I would rather look at it than the fairest smiling landscape in all the world."

"Ay, it's a braw rock, the Castle Rock," answered Miss Nesbit with honest pride; then for a little there was nothing said.

"Janet, I fear Aldersyde will not be much the better of Hugh," said Mary by and by.

"Well hope for the best, Mary," returned Miss Nesbit.

"Ay; but hoping will not save us, either for time or for eternity," said Mary in a strange abrupt way. "Janet, I suppose you know my husband is not a man of blameless habits. He squanders his money recklessly, in gambling, betting, and other wicked ways."

"I'm wis' to hear that," said Miss Nesbit mournfully.

"Hae ye nae influence ower him ava, Mary?"

Mary laughed, and the sound grated on Miss Nesbit's ear.

"You've seen a tree branch carried down the Yarrow, Janet. Well, I have about as much influence with Hugh as it has against the current of the stream."

No answer made Miss Nesbit.

"Do you remember long ago, Janet," said Mary, leaning forward and laying her thin hand on that of her friend, "when Hugh Nesbit came to see you at Aldersyde, when we were all children, and how cruel he was to Tibbie because she was terrified for him?"

Ay, Janet remembered well.

"And how he used to torture all helpless things, Janet? Well, Hugh Nesbit has not changed since then; but instead of a baby cousin, he has a poor, shrinking delicate wife to torture—that's all the difference," said Mary bitterly, and covered her face with her hands.

"Oh, Mary! Mary!" said Miss Nesbit in low distressed tones.

"He used to be afraid of you, Janet," continued Mary by and by, "and was always a better boy, you'll mind, when you were by. If he had married a woman like you, he would have been a better man. But, you see, I am only a poor, weak, shrinking body, whose very heart fails within her before his anger. You could rise above your own misery, and find something to live for, but I only succumb. Do you despise me, Janet?"

Despise her! Miss Nesbit's [whole soul was filled with compassion unutterable for the poor unhappy wife of her cousin.

"Surely them that's done this thing will hae tae answer for it," she said solemnly.

"I've told you all there is to tell now, I think," said Mary, not seeming to hear what she said. "Just ring the bell, and we'll have tea here; then I'll wrap up, and we'll go together up to the chapel yard."

"Na, na, Mary. Sic a walk's no for you the day," returned Miss Nesbit as she rose to touch the bell.

"Well, perhaps not, but I am going, Janet. Have you looked at all my grand furniture yet? It might turn any young woman's head; but to my thinking the Aldersyde of old was a sweeter, dearer place than it is now."

"To my thinking also," re-echoed Janet Nesbit.

Presently the maid entered with the tea tray. It pleased Miss Nesbit to observe her care and thoughtfulness for the comfort of her mistress.

It was a service of love, indeed; for there was not one in Aldersyde, save its master who would not have died to serve the fair and gentle mistress.

The two friends partook of their slender meal almost in silence; then seeing Mary seemed set upon going to the burying-ground, Miss Nesbit forbore to object farther, and helped her on with her wraps.

Great was the astonishment of the domestics to behold their mistress venturing out into the evening air, which was as bleak and chill as January's dreariest moods.

Out on the gravel in front of the house, Mary paused and looked mournfully at her friend.

"This is not the Aldersyde of old, either," she said, pointing to the dismantled walls. "It made my heart sore to see that when I came home, and to see the great gaps in the park. I—"

"Dinna speak o'd, Mary," interrupted Janet in a choking voice. "Come, ye mauna stand here in the bitter air."

So they turned about and took their way through the park to the wicket, which opened out to the side of the loch. From thence a steep path sloped up the hill to the chapel of St. Mary. They had to pause often on the braise, for Mary's breath came quick and fast with the slightest exertion. But at length they reached the ruin, and entered the gate into the lonely God's acre where slept their best and dearest.

The graves did not lay far apart. Within the Aldersyde enclosure the turf was green and fresh, with here and there a pink-lipped daisy and sturdy snowdrop, to tell that loving hands aye tended it. Miss Nesbit stooped down, and gathering one or two of the bonnie blossoms strewed them gently on Mrs. Elliot's neglected grave.

"Thank you, Janet," said Mary with a faint smile; "You'll do as much for me when I am sleeping here too."

"Ay, gin ye gang afore me," answered Miss Nesbit huskily.

"Before the year is out, I shall be at rest," said Mary dreamily. "In case I may not be able to come here again with you, Janet, promise me what I am about to ask."

Miss Nesbit bowed, unable to speak.

"You will see that I am laid here beside my mother, no matter what they may say or wish. I shall give you sufficient to erect a stone here, on which you will cause to be written: 'To the memory of Margaret Elliot, and her daughter Mary.' When I am laid beside my mother, I am her daughter, and belong to no one else. One last request and I am done, Janet. It is that you will come to me in the last days, and stay with me to the end. I could die easier, I think, if I had a grip of your faithful hand."

"Mary, Mary, I fear sic lancies o' an' early death may hasten it on. Ye're no that ill, my dear."

"Not yet; but it is coming, and is no fancy. You have not promised, Janet."

"A' that ye may require o' me is yours at any time, an' a' times, ye ken brawly," said Miss Nesbit huskily.

"God bless you, Janet," said Mary, and their hands met in a long, close pressure.

"Now we'll go home; I feel chilly. Oh, Janet, look at the sunset on the loch. It munda one of the sea of glass in the Bible."

The stillness and solemn beauty of that sunset hour seemed to cast a spell over them, and they descended the hill in silence. At the waterside they parted, Miss Nesbit desiring to return home before the dusk had fallen.

Not many minutes after she left Mary, Janet espied the Laird of Aldersyde and his two friends coming round from the other side of the loch. She would fain have avoided them, but they were close upon her before she turned into the upland path. Hugh Nesbit stood still in front of her, but the other two immediately passed on.

"How do you do, Cousin Janet?" he said politely.

"I am well," returned Miss Nesbit. "I needna ask for your health. Ye look brawly, an' ye hae been seekin' sport, I see."

"Seeking it, indeed; but we haven't found any. The fish won't bite to-day. Have you been up at the house?"

"Yes; I has been seen' Mary."

"And left before I came home; your first visit, too—that was cousinly courtesy, Cousin Janet."  
 "I hae a lang road tae gang, an' the darkenin' fa's quick in April," she answered quietly.  
 "Um, Mary is in the blues! I suppose she's been giving you my character?" said Hugh Nesbit sarcastically.  
 "I dinna need onybody tae gie me your character, Hugh Nesbit," said Janet drily. "I hae kenned ye sin' ye were a laddie."  
 "Is there anything wrong with Mary?" asked he abruptly. "Women always croak, you know, when things don't agree with them. I suppose you know we don't live like turtle-doves, Janet."  
 "Wha's blame's that!"  
 "Hers! She hates me, and lets me see it in her quiet way. Your quiet women are the worst to live with. I'd rather have a thrashing from your honest tongue than her everlasting tears. Ugh, I am sick of them!"  
 "Ye'll maybe mind what I said tae ye that nicht ye cam seekin' Mary, when she was bidin' wi' me at Windy-knowe?"  
 "No; what was it?"  
 "Fine ye ken what it was. Weel, I said ye wad hae nae pleasure or happiness wi' an unwilling' bride."  
 "How was I to know she was unwilling? Women always act no when they mean yes."  
 Miss Nesbit lifted her eyes to his face, and beneath their honest scorn his fell.  
 "Mary'll no live lang tae trouble ye wi' tears or ony ither thing, Hugh. Already her shadow is lengthenin' tae a grave in St. Mary's. Oh, be gentle wi' her, I pray ye again, as I prayed on yer wedding day. It'll maybe spare ye a remorse which wad follow ye tae the grave," said Miss Nesbit passionately. Then without another word, she passed the Laird, and took her lonely way up past the chapel of St. Mary.

(To be continued.)

THE RECENT REMARKABLE TWILIGHTS.

It is now practically certain that the brilliant phenomena, which during the past few months have been so often seen at sunrise and sunset, cannot be due to merely local causes, nor to any ordinary meteorological conditions. It is true, of course, that now and then, after the clearing of a storm, sunsets quite as gorgeous have often occurred before; and if we had to do only with scattered instances, it might be admitted that no new hypothesis is needed. But when we are dealing, as now, with such appearances, simultaneous, and extending over the whole earth's surface, the affair is different.

We have accounts from every direction of a series of most impressive atmospheric phenomena, which began with the closing days of August in the islands of the Indian Ocean, and on the eastern coast of Africa, and since then have covered the world. At first, and near the Equator, there was a dense haze, which made the sun no brighter than the moon, and tinged its light with vivid hues of green and blue. Later, in October, the equatorial stations had the same crimson dawns and sunsets, which in November and December reached the temperate zones, and still continue in the United States and Europe. All the observations go to show that the upper regions of the atmosphere, at an elevation between twenty and fifty miles, are now filled with a fine haze or cloud, which consists neither of ice-crystals nor water-drops (as is proved by the testimony of the spectroscopic and polariscope), but probably of minute solid particles, possibly mingled with some gas, lighter than common air. There is no difficulty in understanding how such a cloud, originating near the Equator, and carried at first by the upper equatorial current, would be gradually diffused and distributed north and south over the earth by the return trade-winds; and if the dust were fine enough, it might be many months before it would finally settle down and clear the air above the region of the clouds.

Now where could and did such a cloud originate? I believe (and this is the independent conclusion of many men of science) that it consists simply of the ashes and other matter ejected during the great volcanic eruption of Krakatow, in the Straits of Sunda. (Latitude 6° S.) This eruption, probably the most tremendous in the annals of history, reached its crisis on Aug. 27th and 28th, and an island some 4,000 feet in height, and seven or eight miles in diameter, was literally, blown into the air, and vanished. Over Java and Sumatra day became night. On the 28th and 29th the cloud reached Mauritius (which, however, lay near its edge). Mr. Meldrum observed the characteristic sunset phenomena and at once surmised their volcanic origin, because a notable series of earthquake-waves had arrived a few hours before. On Sept. 1st an English observer on the Gold Coast of Africa (in the Gulf of Guinea) reported that the sun was green for several hours, and so pale as to be mistaken for the moon. The next day, in the West Indies and over northern Brazil and Venezuela, the same green or bluish sun appeared. No report has yet been received to determine the westward progress of the cloud across the Pacific, but probably the circuit of the earth was made within a week or ten days. At any rate, in India and Ceylon they were confounded by a bright green sun at sunrise and sunset for a week or more, from Sept. 8th to 15th—an effect probably produced by the cloud on its first return, much widened and rarefied by the deposition of its coarser particles. It need hardly be added that a cloud which would cause the sun, seen through it, to look green, would itself be likely to appear red by reflected light. When at last the cloud had been so widened in its travels as to spread itself over our latitudes, its density had become so reduced that its effects on transmitted light were hardly noticeable, though in a few cases observers in this country and England saw the moon-light tinged with green.

It would not be proper to discuss the matter without an allusion to another theory proposed and held by some astronomers of authority: that this upper-air cloud is of meteoric origin. I have no time to discuss it here, further than to say that in the presence of a known and sufficient

cause it is hardly worth while to have recourse to one that is purely hypothetical. We have had no known meteoric encounter lately, nor was any known meteoric encounter ever followed by similar phenomena.—*The Critic.*

AN ANSWER TO "WANTED."

Do you know you have asked for the costliest thing  
 Ever made by the hand above,  
 A woman's heart and a woman's life,  
 And a woman's wonderful love?

Do you know you have asked for this priceless thing  
 As a child might ask for a toy?  
 Demanding what others have died to win,  
 With the reckless dash of a boy.

You have written my lesson of duty out,  
 Man-like, you have questioned me;  
 Now stand at the bar of my woman's soul  
 Until I shall question thee.

You require your mutton shall always be hot,  
 Your socks and your shirts shall be whole;  
 I require your heart to be true as God's stars,  
 And pure as heaven, your soul.

You require a cook for your mutton and beef,  
 I require a far better thing;  
 A seamstress you're wanting for stockings und shirts;  
 I look for a man and a king.

A king for a beautiful realm called Home,  
 And a man that the Maker, God,  
 Shall look upon as He did on the first,  
 And say "It is very good."

I am fair and young, but the rose will fade  
 From my soft young cheek some day;  
 Will you love me then, mid the falling leaves,  
 As you did mid the bloom of May?

Is your heart an ocean so strong and deep,  
 I may launch my all on its tide?  
 A loving woman finds heaven or hell  
 On the day she is made a bride.

I require all things that are grand and true,  
 All things that a man should be.  
 If you give this all, I would stake my life  
 To be all you demand of me.

If you cannot do this, a laundress and cook  
 You can hire with little to pay;  
 But a woman's heart and a woman's life  
 Are not to be won that way.

MEDICAL WOMEN FOR INDIA.

The following, though not all new to our readers, deserves admission, as the subject is important. Some few months ago a number of native merchants of Bombay organised themselves into a committee, and raised large funds for the purpose of inviting one or more first-class medical women to come out from England to practise in Bombay among the the native women and children, one gentleman giving no less than £10,000 to found a hospital and dispensary in connection with this object. In response to an invitation from this committee, Dr. Edith Peckey, who, in 1870, won (and was refused) the Hope Scholarship in the University of Edinburgh, has started for Bombay, and is to be followed as soon as possible by another registered medical woman, who will act as junior physician in the hospital. To both these posts a liberal salary is attached, with abundant opportunities for private practice, and an excellent residence is also to be provided for Dr. Peckey. It is well known that the Viceroy has long felt the extreme need for medical women in India, and, though no official action has been taken, it is understood that Dr. Peckey carries with her most excellent introductions, and that her mission has inspired the warmest interest in many quarters. It is thought probable that the foundation-stones of the hospital may be laid by His Royal Highness the Duke of Connaught, who will thus well represent the interest expressed by Her Majesty in 1881, in response to the pathetic appeal of the Mahi Rani of Panna, who besought her to send medical women to the aid of the perishing sufferers in a thousand zenanas into which no male practitioner can enter. The only help hitherto has been afforded by a few medical missionaries, but their avowed object of proselytism of course prevents the more scrupulous natives from availing themselves of their services. Now for the first time a medical woman goes out with the single object of professional usefulness, and with no idea of entering into conflict with the religious convictions of her patients. No better pioneer than Dr. Peckey could possibly have been chosen; and she must carry with her the heartiest good wishes even of those who think medical women a superfluity in England.—*The Quam.*

A MINNEAPOLIS caller on New Year's Day assaulted a hostess because she hinted that, owing to his condition, coffee was a more suitable beverage for him than wine. Both were members of fashionable society.

CONCERNING the ten thousand persons who went to see William Fox hanged, the *Kansas City Times* says: "Many women fainted. The men did not faint, for the probable reason that the most of them were boyed up with ten-cent whiskey."

THE Rev. Dr. Whyte, St. George's, Edinburgh, entertained lately 400 young men connected with the congregation or attending the new college at a conversation. Each of the young men was presented with a copy of Dr. Whyte's "Commentary on the Shorter Catechism."

BRITISH AND FOREIGN NEWS.

MR. MOODY is to visit Edinburgh about the end of January.

NEW ZEALAND has two universities, both of which confer degrees.

FIFTY fishermen belonging to Yarmouth lost their lives in recent gales.

OF the sixty members of the Dublin corporation, twenty-one are drink-sellers.

A GAS explosion at Ghent injured several persons, and did great damage to property.

THE South Australian wheat crop is this season expected to be considerably above the average.

IT is proposed to enlist a thousand men in excess of the legal strength of the United States army.

THE King of Servia has pardoned some hundreds of captives confined in the dungeons of the fortresses.

THIS sum spent on drink in Great Britain in four years would purchase all the railways in the kingdom.

NOROKO and Seku, the Kaffir chief and his adviser, have come to England on an official visit to Lord Derby.

IT is stated that Mr. O'Kelly, M.P., has gone to the Soudan as special correspondent for the *New York Herald*.

KING JOHN of Abyssinia, supported by two of his vassal chiefs, is concentrating troops at Adna and menacing Massowah.

A DEALER in patent collars and baby linen has been sending circulars to doctors in England, offering a commission of ten per cent. on all orders.

MR. GEORGE MULLER, at latest dates, was holding successful meetings in Madras. He devoted two days to giving an account of his life-work.

AT the latest sale of Texas State lands, the average price paid was \$2.01 per acre. The highest bid was \$5.10. The Land Board sold 272,047 acres.

ON the Queen's Park estate, Kensal Green, London, there are 2,400 dwelling-houses, but no public-house. Intemperance is almost unknown.

A REGISTERED letter, addressed to W. H. Harrison, of the staff of the Governor of Georgia, got through from Oglethorpe county to Augusta in sixty-five days.

JOHN MELVILLE, the pioneer labourer for the Bible Society at Odessa, is now in his eighty-third year. He has been at work in that part of Russia since 1827.

A LADY of Birmingham, Miss Lily Prime, has joined the Brahma Somaj, and has sent to the head office in Calcutta the prescribed form of initiation duly filled in.

THE students of the Nonconformist colleges in London and its vicinity have formed a missionary league, the first meeting of which was held at Regent's Park college.

THERE is at present living in Yorkshire a family of a sister and four brothers whose united ages represent 430 years, the eldest being ninety-two and the youngest seventy-five years of age.

THE *Provost* of Glasgow humorously remarked at a public dinner lately that there were some members of the town council who ought to pray "for grace to hold their tongue oftener."

PRIMROSES in full bloom, pinks, and roses grown in the open air were plucked the other week in the vicinity of the Holy Loch; and chrysanthemums were in full bloom outside at Hunter's Quay, Dunoon.

THE retail liquor trade is perfectly free in Belgium, and anybody can open a public-house when he pleases. The sum spent annually in public-houses is \$100,000,000, equal to twenty dollars per head of the population.

PHINEAS FINN was informed by a very candid adviser that there were "plenty of lawyers in Parliament already." That is certainly the case in England, but how about the United States? Of 325 members, 245 are lawyers.

COLONEL OLCOTT, an American, is perambulating India in the character of "President-Founder" of a new religious movement. He abjures Christianity, and professes to accept and admire all the Oriental faiths.

THE Rev. Dr. Kennedy, of Dingwall, having travelled by easy stages, arrived at Rome on 13th ult., considerably improved in health. He is suffering from diabetes, but hopes are entertained of his recovery.

PROF. CALDERWOOD, Edinburgh, says it is a humiliating thing that while the Church—he meant the whole Church—was the great force of Scotland, yet drink was the power which was constantly struggling with it.

AT Ranches, in India, the native Lutherans began their commemoration service on the anniversary of the great Reformer's birth at daybreak, and held it on the top of the octagonal turret of their church.

IT is stated that at a distribution of prizes in a mission school in India the lieutenant-governor of the province, finding a Bible among the books to be given, absolutely refused to hand it to the pupil who was to receive it.

AT Wishaw on Sunday week the Free Church congregation, by special request of the parish minister, joined with the worshippers in the parish church. The services were conducted by the two ministers. The Free Church had been seriously damaged by a storm.

THE authorities at Saint Giles, in Belgium, have supplied the police on night duty with cloth boots having Indian rubber soles. With these boots the police are so perfectly noiseless that they are at least placed on a footing of equal advantage with burglars.

AFTER indictments had been found against twenty liquor dealers in Lawrence, Kan., the offenders closed their doors under a promise that the suits should not be prosecuted. And now, it is said, not a drop of liquor can be bought in Lawrence.

## MINISTERS AND CHURCHES.

THE Rev. John Cameron, Pickering, has received a call to St. John's Church, Chatham, N.B.

THE Rev. Mr. Cruickshank, Montreal, has declined the call to Charles Street congregation, Toronto.

THE Rev. Mr. Paradis, Port Stanley, recently received a handsome presentation from his congregation.

THE Rev. Mr. McIntyre has commenced evangelistic work at Collingwood. His post-office address, until further notice will be Prescott.

THE Latona congregation recently held a successful soiree. The Rev. Mr. McDermid presided. Interesting addresses were delivered by friends of the congregation.

THE congregations of North and South Delaware, of which Rev. J. A. McConnell is pastor, in the annual meeting voted an addition of \$100 to his salary. The salary is now \$800 and manse.

THE Rev. F. R. Beattie, M.A., B.D., pastor of the First Presbyterian Church, Brantford, has been appointed examiner in the University of Toronto, for the department of Oriental Languages.

THE Rev. James M. Boyd, minister of the united charge of Beauharnois and Cnateaugay, in the Presbytery of Montreal, had an envelope containing \$50 handed in to him by the Beauharnois congregation on Christmas morning, expressive of the good wishes of the season.

MR. DAVID ORMISTON, superintendent of St. Andrew's Sunday school, Whitby, Ont., was on the 31st ult. presented with a handsome clock by the teachers and scholars, in recognition of his long and faithful services.

THE Montreal Presbyterian Woman's Missionary Society, at their meeting last Friday, adopted a memorial to Her Majesty the Queen, praying her to use her influence for the suppression of infant marriages in India.

THE Presbytery of Pictou at its last meeting adopted a minute expressive of the high estimation held of the life and work of the late Rev. Peter Goodfellow. At the same meeting a call from Scotsburn and Salt-springs to the Rev. Alexander Sutherland Ripley, was sustained.

THE Rev. D. J. Macdonnell retires from the presidency of the Toronto Society for the Prevention of Intemperance. He is succeeded in the chair by the Rev. G. M. Milligan. At the annual meeting a resolution favouring the separation of the liquor and grocery trades was passed.

A MARITIME Province exchange says: Mr. Neil McIntosh, a farmer of Framboise, Cape Breton, and elder of the Presbyterian Church, was 100 years old on Christmas day. He walks three miles to church every alternate Sunday and is in full possession of his faculties. In July last he walked twenty miles in two days.

FROM the Dunedin *Evening Star* we learn that at a soiree held in the North Dunedin church the Rev. A. C. Gillies, formerly of the Presbyterian Church in Canada, presided. The *Star* says "he gave a somewhat lengthened but interesting account of the Niagara Falls and the Whirlpool where Captain Webb lost his life."

THE Presbyterians of Brandon held a most successful tea-meeting recently. The chair was occupied by Dr. Fleming. Interesting and suitable addresses were delivered by the Rev. Mr. Douglas and others. The musical and literary part of the entertainment, one of its most prominent features, was ably sustained by a number of trained and accomplished young performers.

THE Brockville *Recorder* says: "a large audience was present last night in the town hall, Smith's Falls, to hear Mr. Barnfield's lecture on Egypt. The meeting was opened by the Rev. J. Crombie, pastor of Union Church, and Mr. F. Frost, mayor of the town occupied the chair. The lecture was given under the auspices of the Ladies' Aid Society of Union Church, and was listened to with deepest attention, the lecturer being frequently applauded during its delivery. At the close of the lecture the audience examined with much interest the Egyptian articles which Mr. Barnfield had brought to illustrate his lecture."

THE classes were resumed in Knox College on Wednesday last with a full attendance of professors and students. An addition of three has been made to the class in first-year theology, which now numbers sixteen. The numbers in the second and third years theology are sixteen, and seven respectively, thus making a total of thirty-nine. There are also about seventy students studying in the University, and preparatory classes of Knox, with the ministry of the Presbyterian Church in view. This is perhaps a larger attendance of students than on any previous occasion.

THE ladies Bible class of the Central Presbyterian Church presented their teacher, Miss J. Harvie, with two beautiful pieces of silver plate, a fruit dish and a jewel casket, on Thursday evening, the third of January. The presentation was accompanied by an appropriate address expressing the class's very high appreciation of Mrs. Harvie's services, and their very sincere affection for her. Mrs. Harvie was completely taken by surprise, expressed in a few well-chosen words her gratitude for the kindness shown her by her class, her deep motherly interest in them all, and her earnest hope that they might be long spared to each other. Mrs. Harvie has now 109 names upon the roll and the class is always increasing. The pastor, Rev. P. McF. Macleod, who presided, expressed his delight at the progress the class had made under Mrs. Harvie, and prophesied that the lecture hall would soon be insufficient to accommodate them.

A VISITOR to Meaford, under date of June 7th, writes as follows:—"It is just a year ago now since I visited Meaford, and on Sabbath, as usual, I attended the Presbyterian church, which had then been vacant, for a considerable length of time. The attendance upon the services was small, and even the oldest and most zealous members seemed to be completely discouraged; but since that time all has changed. A new pastor, the Rev. J. T. Patterson was inducted over the congregation five months ago. As a result of his labours, the attendance has nearly doubled, fifty new members have been added to the communion roll, and already steps have been taken to sweep off the debt on the church. Truly the Lord is pouring out His spirit here, like rain upon the mown grass, as showers that water the earth."

THE annual business meeting of the Woman's Foreign Mission Society of the Presbytery of Kingston was held in St. Andrew's hall on Wednesday afternoon, January 2nd. The Rev. Principal Grant was present at the opening of the meeting, and gave a brief but appropriate address, referring to the stimulus which the society had received from the visit of several of our missionaries in the field, Miss Rodger, from Indore, Mr. and Mrs. Morton, of Trinidad, and the heroic and devoted Mr. and Mrs. Robertson, who have gone through such perils and privations in blood-stained Eromanga; and to the claim which such Christian labourers have on the sympathy and prayers of those who remain at home. The secretary presented the annual report of the society, together with those of the auxiliaries. The former referred to the interesting and stimulating visit of the missionaries already named, and to the great loss recently sustained by the society in the removal to her heavenly home of its revered and beloved president. Some progress was reported both in interest and in liberality, the last being principally due to the special effort put forth to present one of the ten new churches asked for by Dr. Mackay in memory of the late, beloved and lamented president of the society, Mrs. Machar. The sum of \$250 was devoted to this object and that of \$100 to assisting Mrs. J. F. Campbell's work in Mhow. The office-bearers for the year were duly elected, Mrs. Dickson being chosen as the new president of the society, and Mrs. Donald Ross, late of New Lachine as a vice-president in her room. Mrs. Houston was also chosen as a vice-president in the room of Mrs. A. Wilson, removed to Toronto. Several new names were added to the committee. The annual public meeting of the society will be held as usual in March during the meeting of the Kingston Presbytery.

THE annual meeting of Cooke's Church congregation was held on Wednesday evening, 9th inst. Rev. J. Kirkpatrick in the chair. There was a large attendance, and much interest was manifested in the proceedings. The reports from the various organizations in connection with the church, revealed a very satisfactory state of things in most departments. Among the

reports presented was one from the session. From this it appeared that ordinances had been regularly administered and that forty-nine persons had been received into the membership of the church during the year. As the report for last year included the January communion seventeen of these had been reported previously, which would reduce the gains at the other communions to thirty-two. In the same period twenty-two persons had been disjoined by certificate, two were dropped from the roll, and two had died, making a total loss of twenty-six, and leaving a membership of 286 as against 280 last year. The fund for the benefit of the poor had received contributions amounting to \$190 80, and reported a small balance after paying all demands. Session had taken steps to secure an addition to the staff of elders, and the congregation had been called on to elect six to this office, who it was hoped would accept the position. The report closed with a reference to the state of religion and enjoined the more regular observance of family worship. The reports of the Sabbath School and Mission School, of the Ladies' Aid Association, of the Young People's Christian Association, of the Mission Fund and of the Music Circle, were severally considered; but, as some of them were incomplete, time was extended and the hope expressed that in future all reports would be ready by January 1st. The report of the managers showed that the receipts for the year amounted to \$3,026 97 and the total expenditure to \$3,391 9, including the improvements made on the property during the year. An effort will be made to wipe out the balance during the current year, this being the only liability now standing against the church. The following persons were elected as trustees for the year—P. G. Close, Jas. Alison, W. J. Hughes, T. Kinneer, Thos. Caswell, Wm. Riddle, S. Wallace, Thos. Miller, and N. McConnell. The thanks of the congregation were tendered to the retiring board, and especially to Mr. Alison, the treasurer, for the exemplary manner in which they had discharged their duties. The question of the adoption of instrumental music in the Sabbath services was then taken up, and it was agreed that the time had come to introduce it, and a resolution to this effect was carried amid great enthusiasm. The meeting closed at a late hour with the Doxology and Benediction.

PRESBYTERY OF OWEN SOUND.—The Presbytery met in Division Street Church, Owen Sound, on the 18th inst. The Rev. A. McLennan was appointed moderator for six months. Mr. Somerville reported that he had moderated in a call to a minister in Lake Shore and Leith on the 17th instant; that the call came out in favour of Rev. J. B. Fraser, M.D., and was hearty and unanimous; that the salary promised was \$7.50 and manse. Commissioners were heard and the call sustained, and transmitted to Toronto Presbytery with the request that it be issued as speedily as possible. Mr. Somerville was appointed to prosecute the call before the Presbytery of Toronto. The petition of Sarawak and Kemble congregations to be erected into a separate self-sustaining charge was considered. Parties were heard, subscription lists of the petitioning congregations were laid on the table. After full consideration the prayer of the petition was granted, the new charge to be known as Sarawak and Kemble, with Mr. McLennan as moderator of session, with power to moderate in a call when ready to do so. The other stations will form a mission field known as Big Bay and Lake Charles with Mr. Millard as moderator of session, the Rev. Mr. Scott acting as assessor with Mr. McKinley in forming it. It was agreed to obtain the services of a student, for three Sabbaths for the field. The evening sederunt was spent on Home Mission work. The Rev. Mr. Campbell, of Harriston, was appointed by the Home Mission Committee to lay the Augmentation Scheme before the Presbytery, but owing to severe affliction in his family was not able to be present. The Presbytery expressed its deep sympathy with Mr. Campbell in his affliction, and Mr. Somerville gave a detailed account of the scheme, which received a full consideration. The amount to be raised by the Presbytery is \$600. This sum was allocated to the various congregations, and committees appointed to visit them. Leave was granted to the moderator of Chatsworth session to moderate in a call to a minister when the congregation is prepared. The Presbytery then adjourned, and was closed with the benediction.—JOHN SOMERVILLE, M.A., *Pres. Clerk*.

**PRESBYTERY OF LINDSAY.**—This Presbytery held an adjourned meeting at Uxbridge, on Tuesday, 18th December. Rev. A. Currie moderator. Commissioners from Barrie Presbytery and congregation were heard in support of a call to Rev. E. Cockburn. Representatives from Uxbridge congregation, Mr. Cockburn and members of Presbytery were heard, when it was resolved "that the Presbytery agreed to the translation of the Rev. E. Cockburn to Barrie Presbytery that the pastoral charge be dissolved and the pulpit declared vacant on the second Sabbath of January." Rev. J. Acheson was appointed to preach and declare the charge vacant. Rev. A. G. McLachlin was appointed moderator of Uxbridge Session. The following minute was read sustained and ordered to be engrossed. "In dissolving the pastoral tie between the Rev. James Hastie and the congregation of St. Andrew's Church, Lindsay, and in connection with the removal from the bounds the Presbytery desire to place on record their testimony to the faithful and efficient service rendered by our brother during his pastorate of Lindsay congregation. Mr. Hastie has been a diligent student, ever seeking rightly to divide the Word, and bring forth out of his treasure things new and old. His discourses were carefully prepared, rich in truth, learned and logical, and being earnestly and affectionately delivered, did not fail to interest and edify the church. His large and public spirit commanded the respect and esteem of his fellow citizens. His services also in the Presbytery have been much appreciated by his brethren. They ever found him courteous in manner, wise in counsel, and zealous in every good work. The Presbytery is glad to learn that the Lord of the vineyard has opened up another field of labour for Mr. Hastie and they follow him and family with their prayers that they may be abundantly blessed in the ingathering of many souls into the Redeemers' kingdom.—JAMES R. SCOTT, Pres. Clerk.

**OBITUARY.**

**MRS HASTIE**

Last week the death of Mrs. Hastie wife of the Rev. James Hastie, was announced. She left Lindsay with her family on the 18th December for her new home at Cornwall. She was suffering from a severe cold. On reaching Kingston Mrs. Hastie staid over to visit a friend. There her cold became worse, causing her to remain till the 24th. Three days later she gave birth prematurely to a daughter who lived 12 hours. In the evening she was seized with pleurisy and an unsuspected heart affection supervened, resulting in death on the morning of the 31st ult.

The people of Mr. Hastie's new charge were unremitting in their attention and kindness during the brief but painful illness of their new pastor's wife.

Mrs. Hastie was thirty-six years of age. She leaves behind her six children the eldest a girl sixteen years old. She was a genuine Christian, accomplished, discreet and kind. In all congregational work she took an active though unobtrusive part, the Woman's Foreign Mission Association found in her a zealous and intelligent member. The fullest sympathy of a wide circle of friends is with the occupants of the bereaved home at Cornwall, and her parents in this a time of fresh bereavement. The tidings of the death of Mr. Hastie's only brother reached him unexpectedly the same week.

**THE LATE JAMES BECKET.**

James Becket, who died on December 18th, was born in Ayrshire, Scotland, in the year 1793, and had consequently, at the time of his death, reached the ripe age of ninety years. After his father's death, he, with his eldest brother's family, sailed for Canada in 1820, and had for fellow-passengers the present Premier of the Dominion, J. Douglass, son of the proprietor of the Montreal Witness, and the Cameron family, who settled with him on the town line between Otonabee and Asphodel. For five years he had no neighbour to the north of him, and was truly a pioneer of the forest and endured all the hardships incident to the early settlement at that time. In 1827 he married Miss Catharine, third daughter of the late D. McNaughton, who at one time was steward to the Marquis of Breadalbane. In 1853 he was suddenly bereaved of his beloved wife, and, to this heavy trial, was added another nine years later, when his youngest son was called away as he was entering a promising manhood. Though no aspirant for political honours he was a staunch Reformer and always took an active part in fighting the battles of the country that were necessary for good government and righteous principles. His hospitality was unbounded. He was for many years an earnest worker in the cause of temperance. The Sabbath was observed by him with Puritanic strictness, and was ever regarded by his household as the happiest day of the week, and the manner of its observance will ever be cherished by them with the most pleasing associations. He had a most remarkable memory and vivid imagination, hence his conversation was replete with history and anecdote, and, as he sought to improve his mind by

every object round him, he seldom failed in apt illustration. His mind was well stored with Bible truths, and he had a great love for the Psalms and Paraphrases, many of which he repeated with profit to himself in his last illness. For over thirty years he was an elder in the Presbyterian Church, Westwood, and laboured in the Sabbath school until failing strength compelled him to resign in favour of younger persons. His health was remarkably good until about six months before his death, when he gradually sank away by old age and infirmity. On the 18th December he peacefully passed away in the full assurance of a glorious immortality. He leaves five daughters and one son, a Presbyterian minister in Thamesville, Ont., to mourn the loss of one who always had sunshine in his face, and concerning whom, as was truly observed by a neighbour, his mission seemed to be, peace on earth, good will toward men. Notwithstanding the bad state of the roads the funeral cortege was very large. The services were conducted by the Rev. J. Andrews, who spoke very feelingly concerning the virtues of the deceased, and especially of his unwavering faith in the merits of the Saviour.—Peterborough Examiner.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON IV.**

Jan. 27 | *LIVING AS IN GOD'S SIGHT* | James iv  
1884. | | 7:17.

**GOLDEN TEXT.**—"Humble yourselves in the sight of the Lord and He shall lift you up."—James 3:10.

**TIME AND WRITER.**—As in last two lessons.  
**Notes and Comments.**—Ver. 7.—"Submit—therefore: "this implies something that has gone before, and the preceding two verses will tell us to what is the reference; speaking of humility, the apostle says, that he "resisteth the proud but giveth grace unto the humble;" for that reason, that we may receive grace, we are "therefore" to "submit" and the injunction after explaining the nature of true humility, concludes in Ver. 10: "Resist the devil:" just as you submit to God; the latter implies the former. The devil is proud, and often tempts by pride; resist, by refusing to yield to his temptations, and he "will flee," or "shall flee," for it is a promise rather than a statement.

Ver. 8. "Draw nigh—He will draw nigh:" this follows resisting the devil. How draw nigh? in prayer, in the ordinance of God's house, in conscious love and sympathy, live as in His presence: then will you realize more sensibly that presence, and have the consciousness of His loving care. Glad teaching this. "Cleanse—hands, purify—heart:" hands are the instruments of action, and are polluted by evil doing; see the solemn rebuke in Isa. 1:15, opposed to 1 Tim. 2:8; with clean hands we may resist the devil, with pure hearts may draw nigh to God.

Ver. 9. The double-muzzled are still addressed, and are taught that God will lead them to this purity through affliction, and mourning, and tears; such affliction is blessed. "Laughter." the apostle is speaking of those who professed Christ, and yet lived lives of careless luxury and mirth, "heaviness:" it, a casting down of the eyes, a hanging of the head. See Isa. 58:5; Micah 6:8; Luke 18:13.

Ver. 10. "Humble yourselves:" take your appropriate place in the sight of God, do this, and "He will lift you up," will raise you from the depths, place you at His side, and call you His child. The parables of the Prodigal Son, and of the Pharisee and the Publican in one verse.

Ver. 11. Another warning against an unbridled tongue. "Speak not:" Rev., "against another:" so in next sentence: "He that speaketh against a brother speaketh against the law:" it will be easily seen that this change brings out the thought more clearly: it is, that he who speaks evil of another, by that very act speaks evil of the law of love, of Christian liberty, violates the teachings of the great Law-giver. Matt. 7:1-5, he that does this is "not a doer of the law, but a judge" (last mention of the law in N. T.). Those who are the readiest to condemn others are often the least careful to keep Christ's law in the spirit of the Master.

Ver. 12. "Is one," or, as Rev., "One only is the Law-giver and Judge, even He who," etc.; the Lord Jesus. He who gave the law can alone judge transgressors against it, to Him alone belongs the right and power "to save and to destroy;" "who art thou?" weak and sinful thyself. There are three things man must not judge: God's counsels, God's word, and men's hearts.

Ver. 13, 14. "Go to now:" a strong expressive phrase to arrest attention. "Into such a city:" the mode of doing trade in the East largely to this day; not remaining in one place as the Westerns; one says "to-day," another "to-morrow," as if they had a free choice, and the decision only rested with themselves. A year, lit. one year; they would go on to arrange for other years as well. "Know not what on the morrow." their own wise King had told them the same truth hundreds of years before. Prov. 27:1. "A vapour:" Rev., "ye are a vapour:" lit., a puff of vapour, and as yourselves, so all your purposes and plans: they disappear with the rising sun, and leave no trace behind. So Shakespeare's famous lines:

"The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all that it inherit, shall dissolve,  
And like this unsubstantial pageant faded,  
Leave not a rack behind."

Ver. 15. "Say," feeling first, then we shall say, this is to be our habit of thought and life; it is not that we need

always put the D. V. to our announced purposes, but it must always be in our thoughts, "if the Lord will;" it is that upon which we and all our plans depend, which really determines our purposes, and not our own will.

Ver. 16. "Boastings:" Rev., "glory in your vauntings:" as to what they were going to do, proud of their schemes and of their wisdom, plans formed as if it was certain they would live to see them through, and that nothing would happen to frustrate them. "Such rejoicing," or vaunting, "is evil." It puts God out of your lives. It sets your own will and intentions in the place of God. It will certainly lead to evil, to failure, disappointment, and loss of God's blessing.

Ver. 17. "Knoweth to do—doeth not:" the sin alas! of multitudes, to thora comes this concluding warning—*it is sin*—"do good," or do well, in opposition to the wrong of the last verse; the first idea is, perhaps, to cease from such boasting, but there is a wider and more general thought: that whatever a man knows he ought to do, towards God or man, and does it not, he commits sin, omission to do good is positive transgression.

**HINTS TO TEACHERS.**

**Prefatory.**—In the lesson you have the essentials of a Christian life shown, partly in the negative, by what unrighteous men do, and partly, by contrast, in the positive, what they ought to do. A few illustrations to such thoughts will help your scholars to a more ready understanding of the truth.

**Topical Analysis.**—*Living as in God's sight*, includes (1) Submission to God and humility (vers. 7-10); (2) Resisting temptation (verse. 7), (3) Purity of heart and life (vers. 8-9); (4) Love to the brethren (vers. 11-12.) (5) A constant sense of dependence on God (vers. 13-17).

1. **Submission—Humility.**—These two are inseparable before God. The opposite is strikingly illustrated in the life of Saul, which we studied a few weeks ago; he was rebellious and proud; the word of God that had gone out against him so worked upon his pride that he was driven to insanity and suicide, a terrible beacon to warn us from the rocks of setting up our own will in opposition to the will of God. Draw the contrary picture of the great apostle of the Gentiles, who renounced all his Pharisaic pride, and placed himself in the hands of God as a little child; or that Divine Master who, standing before the agony of the cross, could say: "not my will, but thine be done."

2. **Resisting Temptation.** Temptations will come to all. Christ was tempted right through His life, but he resisted the devil. David was tempted to slay Saul, as we saw in one of the beautiful lessons of last quarter. The victory in that trial arose from the fact that he was conscious of living in God's sight. Your scholars, every boy and girl will meet the tempter; tell them how to obtain the victory, and point them to the promises, "to Him that overcometh," which the Spirit gave by John to the Seven Churches, Rev. 2:7-11, 17-26; 3:5-12, 21, a promise to every church.

3. **Purity of heart and life.**—God searches the heart; He knows its inmost thoughts, if there be sin it is all open to Him. How then should we strive to guard the gates of the soul? Read Bunyan's "Holy War," and then tell your scholars how needful it is to guard "Eye-gate" and "Ear-gate," there comes in impurity and unholy thoughts. Caution them earnestly against bad books and bad companions. John Angell James, the author of that blessed book, "The Anxious Enquirer," once said that when he was a boy he read an impure book, and he had never been able to efface it from his mind. It would come up sometimes in the midst of his holiest services. Others have borne like testimony. Touch no moral pitch—you cannot wash it from the hands of your soul. Remember the benediction of Jesus. "Blessed are the pure in heart, for they shall see God." (Matt. 5:8.)

4. **Love to the brethren.**—John, also, strongly enforces this, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" One of the striking characteristics of the Early Church was the love of one another; the opposite of this is speaking evil of one another, judging one another. This is far reaching. We must not attribute improper motives, must not suggest evil, but have the love that "hopeth all things," "beleiveth all things," good of others.

5. **A constant sense of dependence on God.**—How the great number, even of Christian men and women, fail in this; how many project their intentions far into the future without a thought of the will of God. The history of our own times abounds with instances of intentions cut short by death. Take books alone, how many books, some of them important, have never been finished by their authors—death has stopped the pen. Of a grand architectural work in the city of London, opened with regal pomp some months ago, it was said, in a parenthetical line, that he whose genius planned and brought it far on its way, did not live to see its completion. Not only for life but for health, for a sound mind, and for all the blessings of life, do we depend upon God. Teach this, impress it. The light-heartedness of youth may forget it for a time, but it will come back again in season, and God may make the thought an anchor of the soul to Him.

**Truths and Teachings.**—All who trust God will be guided by Him.

If we look to God for salvation, we must look to Him daily for all things.

God's will may be opposed to our plans, but all is for the best if we trust Him.

If we fight against Satan the battle is God's.

The judgment of our actions and the actions of all men is with God.

It is not wrong to "get gain," but it should be sought in submission to the will of God.

How great the guilt of those who know God's will and do it not.

**Main Lesson.**—Ever seek to realize the presence of God. Gen. 16:13; Psa. 11:4; 51:4; 139:1; Job. Luke 15:21; 4:13.

## OUR YOUNG FOLKS.

## THE SNOW-STORM.

The old Earth, lying bare and cold  
Beneath the winter sky,  
Beheld the storm-king marshal forth  
His battle force on high.  
"Ah! soon," she said, "beneath the snow  
Full warmly I shall lie

The wind unfurled his banners  
And rushed into the fray,  
The round moon hid her jolly face  
Within a cloud of gray,  
And not one single star peeped out  
To drive the gloom away.

The snow, encamped behind a cloud,  
Sent flying here and there  
Its white-winged heralds to proclaim  
Its presence in the air;  
Until, at last, the fairy host  
Burst from its cloudy lair.

The snowflakes rushing downward,  
Each in a whirling dance,  
Before the winds are driven  
Like armies by the lance;  
But still upon the waiting Earth  
The shining hosts advance.

The wild wind, shrieking as he goes,  
Flies fiercely to and fro,  
And strives, with all his mighty force,  
To sweep away the snow;  
But bravely still the soft flakes fall  
Upon the Earth below.

All white and swift it settles down,  
Though Boreas howl and storm,  
Till soft as Summer's green the robe  
It folds about her form;  
No drapery of leaf and flower  
Could make the Earth so warm.

It charges with no battle-cry;  
But pure, and soft, and still,  
It falls upon the waiting Earth,  
Its promise to fulfil;  
And foils the angry shrieking wind  
By force of gentle will.

The foe has furled his banners,  
And hastened from the fray;  
The round moon peeps with jolly face  
From out the cloud of gray;  
And all the stars come twinkling out  
To see who gained the day.

There all the earth lay shining,  
In garments pure and white;  
The snow fulfilled its mission,  
And conquering in the fight,  
Had warmed the old Earth to the heart,  
Beneath its mantle white.

—January St. Nicholas.

FOR THE CANADA PRESBYTERIAN.

## CHRISTMAS.

AT THE HOSPITAL FOR SICK CHILDREN, TORONTO.

Christmas, and Santa Claus are inseparably connected, in the minds of most children, whether sick or well. And it is almost needless to say, that the thirty-two patients at the Hospital for Sick Children, were no exception to the general rule. For weeks, kind friends had been preparing pleasant surprises for the children, and though the Christmas tree still held, suspended from its evergreen branches, its precious fruitage, until the Thursday following, Christmas day itself was one of unmitigated pleasure and satisfaction. As soon as it was light in the wards, when the bright eyes of convalescents, and the heavy languid ones of ailing children, were unclosed, they rested on a mysterious parcel, lying upon the pillow of each little cot, which when opened was found to contain a pretty Christmas card, a small stocking of "goodies," and a real Christmas letter, the gift of the ladies of the Flower Mission. Parents and relatives were allowed the pleasure of placing in the care of the Matron their gifts, who put them

under the pillows of the loved ones, when asleep, and for those who were friendless, loving hands had prepared special gifts, so, that no little heart would be disappointed on the birthday of Jesus, our Saviour.

One band of Sabbath school children in M—— and another in O—— had sent toys and books from their own treasured store, and these materially helped the Committee in arranging something for each one.

The Christmas dinner was an event. It was contributed, prepared, and served by Miss B——, and a few of her young lady friends. Three times, now, Miss B—— has visited the hospital on Christmas day for the purpose of preparing and giving to the children a Christmas dinner. The well boys and girls who read the PRESBYTERIAN will be glad to know that many of the patients were able to sit down at the tables which were spread in the wards, and but few were sufficiently ill to be denied the pleasure of partaking, at least sparingly, of the good cheer so kindly provided for them.

The afternoon was enlivened with games and sports intermingled with many earnest little talks about the Babe born so many hundred years ago in Bethlehem, who came to save us from sin, and who, when He grew to be a man, loved children, saying to them so tenderly: "Suffer the little children, and forbid them not, to come unto Me, for of such is the kingdom of heaven."

But, though Christmas had been so pleasant, much anxiety was expressed about the quick arrival of Thursday, there were many nods and whisperings in quiet corners, and wee hearts were full almost to bursting with anticipations concerning the mysterious tree, and its heavily laden branches. At last the long expected Thursday afternoon came, and all the preparations were complete. A little daughter of Mr. H—— personated the fairy sprite, whose pleasing duty it was to dispense the gifts, and as with fleet step (greatly assisted by a pair of silver wings which sprung from her shoulders) she flew from bed to bed, untying with nimble fingers very suggestive looking parcels, little shrieks of surprise and delight filled the wards, and the onlooker of mature years was reminded of days long since gone. The Hospital Christmas tree was a wonderful one. Old St. Nicholas (in the person of Miss M——, the ever kind friend of the children) had evidently been in a generous frame of mind when he drew rein at the hospital door, perhaps he thought that he must in some way compensate the sufferers inside for days and nights of sleeplessness and pain, or perhaps the graceful fairy, with silver wings, who distributed the gifts, possessed the power of transforming, with her wondrous wand, evergreen twigs into books, dolls, horses, balls, etc. At anyrate, it seemed as though the tree would never be stripped, and each child received, not one, but many presents.

Generous boys and girls will be glad to know that several of these sick children have already given to poor brothers and sisters at home, who through poverty, or the vice of parents, were without a Christmas gift, one or more from their full store.

The writer passed through the wards about an hour after the tree had been dismantled, and the tour was at once, amusing and saddening. One convalescent boy was spinning three tops, all going at once, for three bed-ridden chaps; while a little girl of weak intellect was hugging tightly in her arms, and cooing softly to it, a big blue eyed dolly. Young B——, a stirring lad, had dexterously taken apart his "jumping jack," that he might "find the jump," and in an adjoining bed, another chap was preparing to follow his example, and dissect his kaleidoscope, in order to "see the see."

As we looked in at the door of the small girls' ward, we were surprised to find all dear little Maggie's presents untouched on the table, and the child lying quietly, with her face turned to the wall; stooping over her with questioning look, the dark eyes were upturned for an instant, and to our mute appeal, the quiet patient answer came—"only anuzzer abscess." As we turned to go out, we met the good Matron, Miss F——, with a huge basket on her arm, gathering up the bags of candy, which were to be placed in the care of the nurses, and dispensed, daily, with a view to the physical state of each patient.

Little Janey, about whom some of you have heard, still lives, but, is gradually growing weaker and weaker, she is at home now with her parents. Sometimes death comes to the Hospital for Sick Children, a few weeks ago little Etta, was taken, but she was quite ready and willing to go, and we know that she is keeping a long, long, happy Christmas in the heavenly land, and that she will ever be with Jesus.

But we must not forget to mention the gift which a sweet young girl in Nova Scotia sent to the hospital before she died. She had read about the Hospital for Sick Children, in a Sunday school paper, and when dying, desired her mother to give part of her little fortune, the sum of fifty dollars, to this institution. The ladies who manage the hospital have decided to take some poor neglected sick child, and care for it with this precious gift, as this amount will keep a cot, for at least six months.

And now we must close this little history, wishing all our readers a merry Christmas and a bright New Year; and hoping that they may always have hearts full of sympathy and tenderness, for those who are sick and afflicted. "I was sick and ye visited Me."—L. J. H.

## WHAT RELIGION DID FOR A LITTLE GIRL.

Religion helps children to study better and to do more faithful work. A little girl of twelve was telling, in a simple way, the evidence that she was a Christian. "I did not like to study, but to play. I was idle at school, and often missed my lessons. Now I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to laugh at. Now I wish to please God by behaving well and keeping the school laws. I was selfish at home; didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy to me to help mother in any way, and to show that I love her."

Such a religion is essential to the best interest and moral growth of youth, and will make life sunny and cheerful.

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Remember these prizes are only given you in order to get you to take an interest in the *Ladies' Journal*, and also to get you to study the Bible. You will get extra good value for your half dollar investment even if you don't secure one of these valuable prizes. The following are the questions, and they are really not so very difficult if you know anything at all about the Bible:—

No. 1.—How many letters are there in the Bible?

No. 2.—How many words?

No. 3.—What verse in the Bible contains all the letters of the alphabet, counting I and J as one?

The Old and New Testament are included in the term Bible, but not the Apocrypha.

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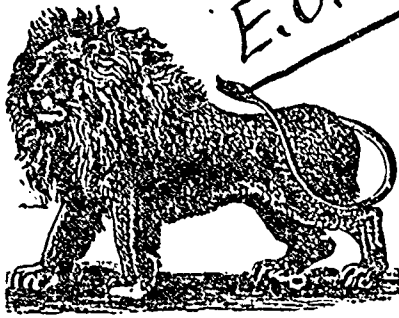
EDITOR *LADIES' JOURNAL*,  
Toronto, Canada.

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MEETINGS OF PRESBYTERY.

WHITBY.—In the Presbyterian church, Oshawa, on the third Tuesday of January, at eleven a.m.

PATERBOROUGH.—In Mill Street Church, Post Hope, on the third Tuesday of January, at ten a.m.

MONTREAL.—In David Morrice Hall, Presbyterian College, Montreal, on the second Tuesday of January, at ten a.m.

HUNTER.—On third Tuesday of January, at Brucefield Urban Church, at half-past ten a.m.

OTTAWA.—In Knox Church, Ottawa, on the first Tuesday of February, at half-past seven p.m.

STRAITFORD.—In Knox Church, Stratford, on the third Tuesday of January, at ten a.m.

QUINCY.—In Sherbrooke, on the third Tuesday of March, at ten a.m.

BARRIE.—At Barrie, on the last Tuesday of January, at eleven a.m.

LANARK AND RENFREW.—In Arnprior, on the last Tuesday of February.

TORONTO.—On the third Tuesday of January, at eleven a.m.

PARIS.—Adjourned meeting in Chalmers' Church, Woodstock, on first Thursday of January, at one p.m.

KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, 17th March, 1884, at three p.m.

SAUSEN.—In Knox Church, Haniston, on the third Tuesday of March, at 2 p.m.

BRUCE.—In Free St. John's Church, Walkerton, on the second Tuesday of March, at 2 p.m.

STRAITFORD.—In Knox Church, Stratford, on the third Tuesday of January.

MAPLE.—In St. Andrew's Church, Lucknow, on the third Tuesday of March, at half past one p.m.

HAMILTON.—Special meeting at Jarvis, on Thursday, January 10th, at two o'clock, p.m.

HAMILTON.—Sister meeting, on Tuesday, 14th January when conferences on the State of Religion and Sabbath schools will be held and applications for augmentation of stipends will be considered.

PARIS.—Adjourned special meeting in Chalmers' Church, Woodstock, Thursday, 24th Jan., at one p.m.

LONDON.—On 11th March, at eleven a.m.

OWEN SOUND.—In Division Street Church, Owen Sound, March 18th, at half-past one p.m.

LINDSAY.—At Uxbridge, on the last Tuesday of February, at ten a.m.

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