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NOTES OF THE WEEK.

At the late meeting of the American Board in Portland, when men of wealth were pledging thousands to meet the increasing needs of the mission, a venerable man rose in the audience, and said, "I have no money to give, and so I cannot double that; I have no more children to give, for I have already given them all; but I promise to double my prayers. I can do that."

In India within the last few years, says the "Heathen Woman's Friend," native women have been able to travel on the cars in comparative seclusion, because of the provision of the government in arranging special compartments for them, or as they are styled, "Zenana cars." These cars are run on nearly all trains, and frequently our missionary women ride in them and have rare opportunities for conversation and mission work. In many of the railway stations native Christian women are employed as attendants, and now a Calcutta paper says that "female ticket collectors for native women who travel by railway are to be employed on the East Indian Railway."

SIXTY-FIVE congregational charges in the Presbyterian Church in Canada have Sabbath schools that number 250 and upwards. The largest number in attendance is in West Church, Toronto, 520. Then come Zion Church, Brantford, and St. Paul's, Peterborough, with 500 each. After these come St. Paul's, Montreal, with 471; St. Andrew's, Toronto, with 460; St. John's, Hamilton, 457, and seven others with 400 and over. Twenty-nine have between 300 and 400. Twenty-three have between 250 and 300. The eight Sabbath schools with the highest attendance in the Presbyterian Church in the United States of America are the following: Rev. L. R. Foote's, Brooklyn, 2,322; Bethany, Philadelphia, 2,315; Dr. Booth's, New York, 2,160; Dr. Nicholl's, St. Louis, 1,945; Dr. Talmage's, 1,668; Dr. Crosby's, New York, 1,623; Dr. Spinning's, Cleveland, 1,544; Dr. Kittredge's, 1,500. Fourteen other schools have over 1,000 each.

MR. HERBERT SPENCER was tendered a complimentary dinner by over two hundred gentlemen, on the 9th inst., at Delmonico's, N. York. Secretary Evarts paid a high tribute to the philosophy of Spencer, his life-long work, and the great results he had accomplished. Mr. Spencer, in reply, referred to the great kindness which he had experienced in America, and especially from the Messrs. Appleton, who had treated him so honourably and handsomely. He then pointed out some of America's faults. Everywhere he had been struck with the number of faces which told in strong lines of burdens that had to be borne, and the large proportion of grey-haired men. Immense injury is being done by this high pressure life. Physique is being undermined, and there is injury to posterity, in damaged constitutions reappearing in children, and entailing on them far more ill than general fortunes yield them good. When life has been duly rationalized by science, it will be seen that among man's duties the care of the body is imperative. We have had somewhat too much of the "Gospel of Work." It is time to preach the "Gospel of relaxation." Although Mr. Spencer had risen from a sick couch, he was closely listened to, and only interrupted occasionally by applause.

SPEAKING at the annual meeting of the West of Scotland Sabbath Protection Society, held recently, Earl Shaftesbury said: There are many more who, if they could venture, would destroy the sanctity and general observance of the Sabbath, so that it might become a thing of the past, and the people thus be the more readily moulded to the great and horrible purposes they have in view. I do implore you to think on these things. I have a right to speak of them, for I have now for more than fifty years—nay, all my life—been the friend of the working people, not only in London and its large towns but in all the country. I have seen their habits, I know their character and

condition, and the great thing for them and the great security for the nation is in the enjoyment of social and domestic life. Anything that tends to destroy domestic life, anything that tends to shut out that day from being the opportunity for a man to meet with his wife and children and to enjoy the comforts of home—and not only the comforts of home, but I might go much higher than that and say the sanctities of home, for I believe the ordinance of domestic life was intended by Providence to be the great and true, and, as Burke said, "the chief defence of nations"—anything that tends to destroy this domestic life and interferes with the sanctity of the Sabbath would deprive the workingman of what I term the great charter of his liberty, the great charter of his comfort and of his political liberty, and would bring him into a condition something like that of servitude.

WHAT if antiquarians are able to prove that the Chinese were the earliest settlers of this continent? that from the loins of children of the flowery kingdom are descended the native tribes whom the white pioneers found possessing the land? This theory has been often advanced. A few weeks ago a party of miners who were running a drift in the bank on one of the creeks in the mining district of Cassiar made a remarkable find. At a depth of several feet the shovel of one of the party raised about thirty of the brass coins which have passed current in China for many centuries. They were strung on what appeared to be an iron wire. This wire went to dust a few minutes after being exposed; but the coins appeared as bright and new as when they first left the Celestial mint. They have been brought to Victoria and submitted to the inspection of intelligent Chinamen, who unite in pronouncing them to be upwards of 3,000 years old. They bear a date about 1,200 years anterior to the birth of Christ. And now the question arises, how the coins got to the place where they were found. The miners say there was no evidence of the ground having been disturbed by man before their picks and shovels penetrated it; and the fact that the coins are little worn goes to show that they were not long in circulation before being hidden or lost at Cassiar. Whether they were the property of Chinese mariners who were wrecked on the north coast about 3,000 years ago and remained to people the continent; or whether the Chinese miners who went to Cassiar seven or eight years ago deposited the collection where it was found for the purpose of establishing for their nation a prior claim to the land, may never be known. But the native tribes of this coast resemble the Mongolian race so closely that one would not be surprised at any time to hear of the discovery of yet more startling evidences of the presence of Chinese on this coast before the coming of the whites.

ON a recent occasion the Rev. Mr. Burnfield, of First Presbyterian Congregation, Brockville, preached a very instructive sermon from Ezekiel xxx. 13, to a very large and attentive audience. The preacher, who had recently travelled over the site of Noph, situated about nine miles from Cairo, described how the capital of the later Pharaohs and its idols had been completely blotted out, its ruins gradually covered up by the annual muddy deposits of the Nile, and the prediction of the prophet thus literally fulfilled. He also showed that for a period of about two thousand four hundred years Ezekiel's prophecy, that there shall be no more a Prince of the land of Egypt, had proved to be true. The destruction of the power of the Pharaohs was clearly prophesied both by Jeremiah and Ezekiel; and also that Egypt must soon descend from her proud position of splendour and greatness until she would "become the basest of nations." And all this has literally come to pass. Very shortly after the prophecy of Ezekiel, Pharaoh Necho was completely defeated by Nebuchadnezzar at Carchemish, on the Euphrates, and subsequently driven out of all Asia Minor. Egypt itself was afterwards thoroughly subdued by the Persian successors of the Babylonian dynasty, and became a Persian province, and remained such until its conquest by

Alexander the Great. After the battle of Actium (fought thirty years before the Christian era) it passed under the sway of the Romans, and became a province of their empire. After various fortunes it was conquered by the Mahomedan Arabs in 640, and became a Turkish province in 1517. And from first to last no native prince has governed Egypt: all its rulers have been foreign to the soil, either by birth or descent, while the masses of the people from being hardy, brave and warlike, have become effeminate and cowardly, and unfit either to govern or defend themselves. The fact that the prophecies of Jeremiah and Ezekiel, as regards Egypt, are still in process of fulfilment before the eyes of the present generation, and in the full blaze of the high civilization which belongs to it, affords the strongest argument possible of the truth of Holy Writ, and that infidelity has no solid foundation in fact.

THERE are those who think, and not without good reason, that Lord Dufferin is the Prime Minister of the future. If the British Empire is to continue composed of its forty odd dependencies, it will demand, in view of their progressive development, a controlling power exercised with great skill and address, intimately acquainted with them, in broad and generous sympathy with their diverse desires and needs, and at the same time, capable of dealing with foreign countries in a firm, yet most conciliatory spirit. Now, where is the British subject who combines all this in so high a degree as Lord Dufferin? He seems to felicitously blend the brilliant qualities and sympathetic nature of his mother with the prudent Scotch-Irish traits of his native Ulster, which has produced so many men of force. His father died, when his son was a boy, from an overdose of morphine on a Dublin packet. Lord Dufferin, an only child, became the sole object on which a gifted mother concentrated her energies and affections, and what she gave was most amply returned. Never were even French mother and son more devoted friends than these. For some years after attaining his majority he was simply a brilliant man of society, a universal favourite—a little laughed at in very early days for inoffensive affectations—and the delight of country houses all over the land. In fact, very few persons then had any idea that he was going to prove himself, as years wore, about the ablest man, in point of address, in the service of the Crown. His conciliatory powers were first called into play in Syria, in 1860, and it was then, perhaps, that he gained an insight into the best modes of dealing with Orientals. After that he had an experience in official and parliamentary life in London. The splendid success of his Canadian career is fresh in the public memory. In Ireland, where he owns a very fine estate, on which we have not heard of trouble even in these troublesome times, he is beloved on all hands, and on his return from Canada men of all creeds and parties united in that hot-bed of Orangeism and Toryism, Belfast, which returns no Liberal member, to do honour to a nobleman, who has steadily and consistently supported the measures of a Liberal Administration. And in addition to all his statescraft Lord Dufferin is a man of letters, a man of society, a man of the world, in its best sense, than whom no one would, as first minister of the Crown, know better how to discharge the State and social functions of that great office with a dignity and splendour such as would commend him to the English *haute noblesse*, with whom, whether Whig or Tory, he is a prime favourite, while he has a wife who has shown herself eminently fitted to discharge all social duties with grace, dignity and address. Were Mr. Gladstone to be removed tomorrow, the best interests of the British Empire, no matter in what quarter of the globe, could be placed in no better hands than those of the gifted Irishman who, after six months of unceasing worry at Constantinople, has gone out of the Turkish frying pan into the Egyptian fire. Not until the recent pages of Turkish political history are thrown open to the public will people realize not merely all that Lord Dufferin has done, but which is half the battle in all diplomacy, all he has prevented being done.

OUR CONTRIBUTORS.

THE IMMORTALITY OF THE SOUL.

The following discourse was delivered by Rev. Wm. Hamilton, D.D., in answer to a letter received from a so-called Christadelphian, a sect which repudiates the essential immortality of the soul; declares that the dead are unconscious till the resurrection; affirms that immortality is a conditional gift bestowed at the resurrection, and denies that the devil is a personal agent, but says that he is only a scriptural personification of sin. Some of the other topics may hereafter be discussed. In the present discourse only the first has been considered; that is, the immortality of the soul as an essential and original gift of God.

"And God said, let us make man in our image, after our likeness."—Gen. i. 26. "And man became a living soul." Gen. ii. 7.

"The proper study of mankind," says the poet "is man." We do not believe, however, that the study of man is the highest and noblest study to which our attention can be directed. God Himself, our Creator, is a much nobler study; but there is one study which combines them both; that is the study of our Lord Jesus Christ. "God manifest in the flesh." In Him we find perfect God and perfect man, two natures in one person. Emmanuel—God in us, God with us.

We are told in the two texts . . . chosen, first, "that God made man in his own image or likeness, and second, that He made him a living soul.

It is urged by some who deny the natural immortality of the soul that "God only hath immortality." He has indeed immortality *in Himself*; but to deny from this that He cannot or will not make an immortal soul would be to limit the Holy One, and deny the infinitude of His power. Angels, and the souls of men have their immortality from Him. Because *He* lives *they* shall live also. *His* immortal existence had no beginning; *theirs* depends on Him, "In whom they live, and move and have their being."

In reading that grand passage, the first chapter of Genesis, any one may see the difference of expression between what is said of the creation of the material world—the sun, moon, and stars—and of the formation of man. Of the material things the expression is, "God said:" "Let there be a firmament," "Let the dry land appear," "Let the waters bring forth abundantly;" but of man it is said, "Let us make man." Here we find an indication of the Trinity holding counsel, as it were, regarding the creation of the noblest work of God. Man is at once mortal and immortal. "All flesh is grass, and all the goodness thereof is as the flower of the field, but the Word of our God shall stand for ever." It is said in the Word that God formed man of the dust of the earth, and breathed into his nostrils the breath of life. Elihu says, in the Book of Job, "The breath of the Almighty hath given me life." Jesus encouraged His disciples by saying to them, "Be not afraid of them that kill the body; and, after that, have no more that they can do; but I forewarn you whom ye shall fear, fear Him, who after He hath killed, hath power to cast into hell; yea, I say unto you, fear him." I have heard of a quaint old preacher who said, on meeting with some of those men who do not believe in the immortality of the soul, but who contend that *hell* simply means the *grave*, "I say unto you, my friends, do not fear the *hangman*, but fear the *gravedigger*. The one can only take your life away; but the other can cast you into *hades*, the *grave*. Beware, beware of the *gravedigger*!"

May we not thus establish the doctrine of man's immortality from the account of his creation, and from many allusions in the Bible to man's unceasing life.

II. Farther, we say that this doctrine may be established from considering the nature of the human soul. First, it is spiritual, of the same nature as the angels. In that most interesting passage of the Gospel According to Luke xx, when the Sadducees, who did not believe in either angel or disembodied spirit, asked the Saviour, respecting the woman who had married in succession seven brothers, *whose* wife of the seven she should be in the resurrection, that is in the future state—Jesus answered them, "Ye do err, not knowing the Scriptures nor the power of God; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." And then how powerful is the argument for immortality, when our Lord brings from the title of Jehovah, "I am the God of Abraham, and the God of

Isaac, and the God of Jacob: God is not the God of the dead, but of the living." Therefore Abraham, Isaac, and Jacob are still living. Our Saviour does not give the conclusion; but it was so evident that after He had confuted the Pharisees in like manner, no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions. Second, the soul of man is unmixed and immaterial. It is not composed of flesh and blood, as the body is. A man may lose almost every limb of his body till nothing but the trunk and head remain; yet the thinking power is not affected or diminished. "Handle me and see," said Jesus to His terrified disciples after the resurrection. "Behold my hands and my feet that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have."

Matter is divisible. It may be cut into pieces; not so the soul. It is out of the reach of any instrument of slaughter or dissection. The bullet and the bomb cannot pierce or shatter it. The soul would live amidst the crash of matter and crush of worlds.

If we believe the Bible, we must accept the statement that man was made in the image or likeness of God. The Almighty breathed into him the breath of life and he became not a mere intellectual animal, but a LIVING SOUL. Bear witness heaven and earth! that *mind*, not *matter*, is the measure of man.

Consider, for a moment, the powers and faculties of man's mind. Elihu says most justly, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." David, expostulating with the disobedient, says in the Ps. xxxii., "Be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee."

Consider also the immense range of subjects which the human mind can comprehend—things material and things immaterial—things spiritual and corporeal—things corruptible and incorruptible—things temporary and eternal.

If it were not in some degree assimilated to the angels, how could the human soul know anything about the spiritual world?

The soul of man has knowledge of eternity itself. A past eternity is beyond our grasp. We can hardly form an idea of the beginning of things, when GOD ALONE EXISTED. We know that arts and sciences are rapidly advancing to maturity. Man, by the powers of his intellect, has made the winds and waves the instruments of his will. He brings down the lightning from the clouds, nay, he can produce the electric fluid and imprison it in cases, by which it can be sent harmlessly from city to city. Some of us can remember when these wonders of science were unknown, or but in their infancy—who can tell where scientific discovery can be arrested? Where the powers of nature shall cease to be under the control of man's all-inquiring mind? Things are done now every day as matters of ordinary business, which would, three centuries ago or less, have subjected their agent or inventor to a trial for witchcraft, and might have brought him to a cruel death. But the soul of man overleaps all barriers, and claims all the secrets of Nature as its own. The past eternity is dim, uncertain and shadowy; but the future is full of light. Science concurs with religion in pointing forward to a time when "many shall run to and fro, and knowledge shall be increased." But *faith* goes farther still. She draws aside the veil which conceals the unseen world, and shows that, "in the resurrection," in the future state, men shall be as the angels of God, glorious, perfect, and immortal.

But what shall we say of the little children—the dear little ones, who came into this world but to smile and weep for a while, and were then snatched away? Their reasoning powers were never called into exercise—their faculties were but in the bud, when they were broken from the parent stem, and then consigned to the tomb. Have we not reason to believe that such little ones are dear to our blessed Lord? He said, even respecting them, "Suffer the little ones to come unto me, and forbid them not; for of such is the Kingdom of God." He took them into His arms, and *baptised* them with His blessing; as we also, in obedience to His command, bring our children in their infancy and offer them in baptism to the Lord. Just as of yore, the believing Jews circumcized their little ones at eight days old.

We have now briefly spoken of the vast capacity of

man's mind and soul—its immense desire of knowledge, its ever grasping at something new.

Let us not forget, also, that the *will* of man, unsubdued and unshunnable, shows, at once, his origin and his destiny. Have we not, all around us, men who have fought their way up from the lowest place to the highest—from poverty and want to affluence and independence. Difficulties only stimulated and increased their efforts until, at last, they were crowned with success. They can look back, with mingled feelings, on the way by which they have struggled up to the platform of success. They have surpassed all their sanguine early hopes. In accumulated wealth they possess a power, which works for them, while they rest. And yet we may ask, Do riches give happiness or contentment? Are the favoured sons of fortune happier now than when they were laboriously struggling up the hill? Few men ever had greater temporal prosperity than Solomon; but the result of his experience was—"Surely this also is vanity and vexation of spirit." "I returned," he says, "and I saw vanity under the sun. There is One alone, and there is not a second: yea, He hath neither child nor brother; yet there is no end of all *His* labour, neither is *His* eye satisfied with riches; neither saith He 'For whom do I labour, and bereave my soul of good?' This is also vanity, yea, it is a sore travail."

Well may we be warned, therefore, not to set our hearts on riches. The soul of man cannot be satisfied with anything less than the riches that perish not—the inheritance that is incorruptible, undefiled, and that fadeth not away, eternal in the Heavens.

Let me say, further, that the immortality of the soul can be proved from the light of nature and reason.

1st. In the writings of ancient philosophers we have abundant proof that the ancient heathen believed in the immortality of the soul. Cicero says that, as we know by nature that there is a God, so we judge, by the consent of all nations, that souls remain after death and are immortal. In everything, he says, the consent of all nations is reckoned to be the Law of Nature. There is something in the soul of man that recoils from the idea of annihilation. Mere mortal life may be surrendered without a murmur; but the soul cannot be satisfied without the future. Many good men have sung songs of triumph at the stake, many have died in bodily agony; yet confidently anticipating the better life which is eternal, the glorious life beyond!

The Bible is the most ancient book of history in the world. It gives the records of ancient nations, especially in reference to their religions. Now, we find that all the nations with whom the sons of Abraham came in contact, had certain gods of their own. They believed in a spiritual world. Man may be defined as a religious animal. The very prevalence of idolatry proves that men everywhere had the idea of a God, that *ought* to be worshipped. When Athens was in her prosperity and pride, the city was filled with temples, which were the chief boast and glory of Greece. Every one of these temples testified to the fact, that man believed in the power of the gods, in their ability to help or injure man. All nations have had their ideas of Tartarus and Elysium—the scenes of future happiness or pain.

2nd. We can appeal to the inner consciousness, even of wicked men, for the belief of a future state. "The whips and stings of conscience do make cowards of us all." Such a man as Felix, the corrupt, bribe-seeking Roman governor, trembled when Paul reasoned before him of *righteousness, temperance and judgment to come*. "Go thy way," said Felix, "for this time; when I have a more convenient season, I will call for thee;" but that more convenient season never came. Felix trembled for the future that he felt was coming, but Satan had him bound in chains of evil habit; and the stings of conscience did not goad him to repentance or change of life. How many there are like him in the present day, who know their duty to repent and turn to God, but are not led by the Spirit to real reformation and to the service of the living and true Jehovah! They know and feel their accountability; but Satan binds them so firmly in the chains of evil habit that they never attain the freedom of the sons of God. Yet conscience, even among the heathen, testifies to their guilt.

3rd. A third consideration may be argued from the unequal, and apparently unjust, distribution of the good things of this life. Wicked men often prosper, while good men are trodden down and despised. "If in this life only," says Paul, "we have hope in Christ,

we are of all men most miserable." There are many means of making money and acquiring fortunes, from which men of high principle are debarred. Those who have few scruples or qualms of conscience can seize opportunities which good men could not touch. Have you never known men who set conscience and morality apparently at defiance, and continued to prosper outwardly nearly all their days? Wealth flowed in upon them like a flood, vigorous health enabled them to enjoy the gross pleasures of life. They were not troubled as better men are. During their entire career they had a relish for the sensual pleasures, which their low moral sense permitted them to enjoy. Death came when least expected. A steambot accident, a fall from a hunting horse, a sly shot from an injured customer, laid them low. Is that all? Shall there be no balance sheet opened against them in another world? If that be the case, where is the justice of that God who says, "I will repay."

4th. Lastly, on this point, let me say that, if the soul be not immortal—if it dies with the body—brutes have many advantages over human beings. Just think of all the misery that is, at any particular time, on the surface of this planet. Could we be permitted or enabled to take our stand on some lofty pillar, from the top of which every house in this city, or still more, in such a vast metropolis as London, could to-night be seen unroofed and bare, what an amount of misery and sin would meet our view! There would be a glimpse of the wreck and ruin wrought by the fall! Brutes do not suffer so. When hunger pains them they eat and are refreshed. They sleep and forget their wants; but men make their own sorrows, and bring on their own doom.

Let me say further that, *above all*, the doctrine of the soul's immortality is clearly established by the Word of God. Indeed, the immortality of man is assumed as a first principle, through all the Scriptures. In Eccl. xii. 5, 6 and 7, there is a very beautiful passage describing old age, when "The almond tree shall flourish, and the grasshopper shall be a burden," alluding to the white hair of advanced years and the failure of physical strength and vigour, "When the silver cord is loosed, and the golden bowl is broken—the pitcher broken at the fountain, or the wheel broken at the cistern," referring to the cessation of the heart's pulsations, "Then shall the dust return to the earth as it was; and the spirit shall return to God, who gave it." Here, obviously, the wise man teaches that, after the human frame has sunk into ruin, the human soul shall arise—the true phoenix—from its ashes, and shall return to Him who has life in Himself, and who has bestowed on man the gift of immortality—eternal life!

I have already, in the outset of my remarks, referred to several passages of Scripture which evidently imply and teach the immortality of the souls of all men. How noble was the hope of Paul amidst all his trials and troubles, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers; nor things present, nor things to come; nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Could anything be more simple and conclusive than the Saviour's argument for the resurrection? Luke xx. 37, 38: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead but of the living." According to the usual forcible brevity of Scripture, Jesus leaves us to draw the conclusion—*therefore, the dead have not ceased to live.*

In writing to Titus, his son in his faith, Paul speaks of the "Hope of eternal life, which God, that cannot lie, promised before the world begun." John, the beloved disciple, also, in his First Epistle, says: "This is the promise, that He hath promised us, even eternal life." How could these promises be fulfilled if the souls of men were not immortal? The doctrine of the final judgment of both the living (quick) and the dead implies immortality.

The immortality of the soul, or its future and continued existence, may be established from Scriptural instances. Enoch and Elijah were translated—carried up to heaven, soul and body, without seeing or suffering death. Moses and Elijah appeared on the Mount of Transfiguration, when they came, as the representatives of the Law and the prophets, to comfort and sustain our Lord before His final suffering. There were "spirits in prison" in the time of Peter, who had been disobedient to the warnings of Noah. How

many, also, are the instances of those who died in faith of a glorious resurrection? When the first martyr, Stephen, was dying, he cried, "Lord Jesus, receive my spirit." Just as our blessed Lord Himself said, "Father! into Thy hands I commend My spirit," and having said this, He gave up the Ghost.

I have thus, brethren, endeavoured to present to you some of the Scripture evidences for the immortality of the human soul. It has been the universal belief of all men except, from time to time, of a few infidel or sceptical philosophers, and of a few wayward and wrong-headed nominal Christians. No isolated tribe of savages in the many isles of the South Seas have been discovered to be without this article of their creed. Sacrifices have been everywhere offered to propitiate the immortal gods in the full belief of the world unseen. But among ourselves, in the full daylight of Gospel civilization, there are some who shut their eyes and say they cannot see the truth of this doctrine. Saduceism is one of the evil results of free thought. We see how Jesus met the sceptics of His day by a simple appeal to the name of Jehovah, the ONE WHO IS, or the Self-existent, as the God of Abraham, Isaac and Jacob. God is not the God of the dead, but of the living. So would we warn these men who contend for the annihilation of the souls of the wicked, that the Scripture speaks of "A worm that never dieth, and a fire that never shall be quenched." The time we have, brethren, is too precious and too short to enter into an investigation of all the strange vagaries that the ingenuity of men can produce. Let us fill our minds with Scripture truth; and then we shall leave no room for the rubbish of heresies, which grow up in a night and perish in a night, as evanescent as they are vain.

Allow me to conclude with a brief extract from Thomas Campbell's Pleasures of Hope, a poem composed when the author was still in his teens.

Alluding to the tendencies of scientists towards infidelity, he says:—

"Are these the pompous tidings ye proclaim,
Lights of the world, and demigods of fame?
Is this your triumph—this your proud applause,
Children of Truth and champions of her cause?
For this has Science searched, on weary wing,
By shore, by sea—each mute and living thing!
Launched with Iberia's pilot from the steep,
To worlds unknown, and isles beyond the deep?
Or round the cape her living chariot driven,
And wheeled in triumph through the signs of heaven?
Oh! star-eyed science, hast thou wandered there,
To waste us home the message of despair?
Then bind the palm, thy sage's brow to suit,
Of blasted leaves, and death-distilling fruit!
Ah me! the laurelled wreath, that Murder wears,
Blood-nursed and watered by the widow's tears,
Appears not half so tainted and so dread,
As waves the night-shade round the Sceptic's head
What is the bigot's torch, the tyrant's chain?
I smile on death, if Heavenward Hope remain!"

A SABBATH WITH THE PROTESTANTS OF BELGIUM.

BY REV. F. M. DEWEY, RICHMOND, QUE.

It was my privilege, some weeks ago, to visit a most prosperous Protestant mission in Belgium, and I have thought that a brief account of what I saw there might be of interest to those of your readers who are seeking to evangelize the French Canadian Roman Catholics of our Dominion. This mission is about fifty miles from Brussels, in a district which abounds in coal and iron mines, and in manufacturing industries. The language of the people is French, although a *patois* is spoken by many of the lower class. Until forty years ago, Roman Catholicism was the only religion known in that part of Belgium. About that time the work of evangelization commenced in a most interesting way, and has since then made such progress that there is there, at the present time, one of the most interesting and prosperous missions I have ever seen. There are two centres of operation, one in Jumet, under the care of the Rev. Kennedy Anet. I had the privilege of visiting two of the Sabbath schools, and seeing two of the congregations connected with this branch of the mission. I found the Sabbath schools well attended by very intelligent children, and conducted by a good staff of teachers. The churches are not large, but were both filled by very attentive and devout worshippers. The singing was very good. At the afternoon service the Sacrament of the Lord's Supper was administered, and, as I saw that goodly number of men and women, who had formerly bowed in worship to the wafer, standing up to receive the emblems of their Saviour's broken body and shed blood, I rejoiced

with them in what God had done for their souls. The second centre of operations is Charleroi, a town of considerable importance, and is under the care of Mr. Poinsoot. The great increase of the congregation required them to build a church, recently, which seats one thousand persons, but, on the day of its opening, was filled with an audience numbering eighteen hundred. On the Sabbath evening that I was in this church, the meeting was in the interests of the better observance of the Sabbath. It was large, and several addresses were delivered, urging a much needed reform in the matter of Sabbath observance.

Upon inquiry, I learned that there are, in connection with these two pastoral charges, twenty-five preaching stations, where the pastors, elders, and others, regularly conduct religious services. There are seventeen Sabbath schools, attended by seven hundred children. Several of these schools are especially for Roman Catholic children, and are well attended by such. A Young Men's Christian Association, numbering sixty members, Bible readers, tract distributors, and other workers, also render good service to the mission. The converts are numbered with great caution, but it is thought that there are at least two thousand persons connected with this mission at present, who have been delivered from the darkness and bondage of Romanism, and are now living as consistent Protestants. The pastors speak hopefully of the work, and say that the converts are generally most satisfactory—that one only needs to be a Protestant to secure the respect and confidence of the community.

Were it asked what has led to the great success of this mission, various causes might be given. The low state of the Roman Catholic Church in Belgium has greatly aided the work. No word need be said against it, for the fruits of the whole system are eloquent in its condemnation. The Belgians are an intelligent, thoughtful people, and generally educated; these facts have been in favour of the work. The converts very generally become workers themselves, and by household visitation, tract distribution, and personal dealing with Roman Catholics, do much to advance the work. The long pastorates they have enjoyed have also been of great help. Mr. Poinsoot has been thirty-nine years pastor of the same congregation. The missionaries are well qualified for their work. They are full of zeal, have faith in the power of the Gospel to save men, are not jealous of each other, but rather love one another as brethren. These causes, used by the Spirit of God, have produced these glorious results.

We cannot yet rejoice in such results in our French mission work. Let us not despair, however, but rather continue to sow the precious seed whenever and wherever an opportunity presents itself. In due season the harvest will come.

OBITUARY.

Mr. John McClain, a faithful acting elder of the church at Ivy, departed this life on the 31st ult. His remains were interred in the Presbyterian burying ground at Ivy on Thursday, the 2nd inst. There was a large funeral, and an impressive sermon was preached on the occasion, by the pastor, Rev. J. J. Cochrane, M.A., from Rev. v. 11, 12. The Ivy congregation has sustained a heavy loss in the removal of Mr. McClain. He took a great interest in the young people of the congregation, and his desire was to bring them to the Saviour. He took an important part in the work of the Sabbath school and Bible class, and the congregation in general. He led the congregation in singing the praises of God, and he was always in his place in the house of God on the Sabbath. He was faithful in visiting the sick and afflicted; and his visits on such occasions were owned and blessed. He was frequently sent for by the sick and dying. He was well liked by all. He had been subject to chronic disease for several years. Another disease was threatening him. He knew his end was fast approaching, and at the appointed hour he calmly fell asleep in Jesus. Aged fifty-seven.

POPE LEO has written a letter to Queen Victoria cordially thanking her for the interest shown to the welfare of the Catholics throughout her dominions, and for the religious freedom enjoyed under the British Government. Now if he will only write another letter, observes an exchange, to Francis Joseph, reproving him for his interference with the right of his Protestant subjects to worship God in public, contrary to his solemn promise, and counselling him to follow the example of Queen Victoria, he will show a consistency and a *true* catholicity worthy of the age, and honourable to him as the head of a great Church.

PASTOR AND PEOPLE.

CONCERNING BAPTISM.—VIII.

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

From the *Christian Standard*.

MR. EDITOR,—In the "Standard" of Sept. 16th, you repeat your statement that the Confession of Faith "represents the sacraments not only as signifying great spiritual blessings, but as conferring the blessings which they signify." This last I denied. Now you attempt to prove by the Confession itself that Presbyterians teach that the "sacraments confer the blessings which they signify." You quote chapter 28, section 6, of the Confession, which says, "The grace promised is not only offered, but really exhibited, and CONFERRED by the Holy Ghost." This you print with the italics and capitals as I have them. Surely you are not so blinded by your own passion as not to see that there is a mighty difference between "blessings conferred by the sacrament," as you say we teach, and, "blessings conferred BY THE HOLY GHOST," which the Confession teaches. Further comment on this point is unnecessary.

The "privileges and benefits conferred and sealed by the sacrament of baptism," as found in the 167th question of the Larger Catechism, are vastly different from "the grace promised and conferred by the Holy Ghost," in chap. 28, sec. 6, of the Confession; and none but the wilfully blind will fail to see that difference.

You labour hard in the defence of the immersionist confusion of figures in the interpretation of Rom. vi. 4 and Col. ii. 12. But your logic lumps badly. It is true, the Church of Christ may, in different connections, be described by different figures, but a material object cannot at one and the same time represent different and contrary things. A dove cannot be a symbol of gentleness and of fierceness. Oil cannot be the symbol of gladness and at the same time of sorrow. Water cannot be the symbol of the life-giving Spirit of the grave. The Holy Ghost is the Spirit of cleansing. The water cleanses. But who ever descended into a grave to be cleansed? Who was ever put down into the place of corruption and decay in order to be made pure? Cleansing and corruption, life and death, can not exist in the same symbol. Try again, Mr. Editor, and though I do not require you to make your "metaphor go on all fours," I hope you will make it stand upright, by ignoring forever your Romish burial interpretation of Rom. vi. 4, and Col. ii. 12, and adopting the clear scriptural teaching, which makes these passages speak of the Spirit's work on the soul, and that only.

In my No. 3 I called upon you to produce one instance where God ever commanded one person to put another person into and under water, oil, or blood, for the purpose of cleansing him. I stated that in Bible cleansing the water was always applied to the person; never was the person, so far as the record goes, put under the water; and I asked you to give an instance to the contrary if you could. In your reply you virtually acknowledged there is no such instance. For here is what you say: "There is an instance in which a 'divinely appointed administrator' put certain things into the water for their cleansing—and whether persons or things, makes no difference." But there is a vast difference between putting things, such as "vessels of wood, or raiment, or skin, or sack" (Lev. xi. 32) under water for cleansing, and putting men and women under water for baptism. There is no indecency, but, on the contrary, an absolute necessity to put things under water for a physical cleansing, but thousands of Christian people believe that it is not only unscriptural, but indecent and unnecessary, to plunge men and women, nude or with garments on, under water, not for physical, but for a symbol cleansing. I warn the readers to notice the editor's admission—no case of a person.

In the same communication I stated that the "Burial Theory"—i.e., the interpretation of Rom. vi. 3-5 that makes water baptism symbolize the burial and resurrection of Christ—was not in existence prior to the Council of Nice. In reply you, Mr. Editor, give certain pretended quotations from several of the fathers. A number of these quotations are not to the point, and some of them are spurious. Tertullian says, "By an image we die in baptism." Immersionists say, "By an image we are buried in baptism," a

very different expression in its bearing on Rom. vi. 4. Tertullian never speaks, like modern immersionists, of being "buried in baptism." In your quotation from Origen, the word "baptize" does not occur at all, but only the word "regeneration." Your pretended quotation from Clement of Alexandria is a forgery. No such words are found in his writings. And you acted cautiously, however honourably (?), in not indicating the book or the place where the reader could verify your quotation. I now call on you to prove this quotation, or else manfully acknowledge that, through ignorance or some worse cause, you imposed a forgery upon your readers. You profess a desire for the names of those disciples who sneered at the "coming of the Holy Spirit." These names will be sent you just as soon as you give us the book, chapter and section of the works of Justin Martyr, Origen and Clement of Alexandria, where your quotations in the "Standard" of September 30th may be found. Don't talk very confidently about the quotations, but tell us the book and page where they can be found. I wait your reply. In the meantime I repeat my statement: The "Burial Theory" is not taught in the Word of God; nor can a trace of it be found in the works of the ante-Nicene writers, or until we come to a period of the Church's history when it is acknowledged both the sacraments became fearfully corrupted.

Mr. Editor, I have seen a good deal of controversy, but I am bound to say that a more disingenuous piece of reasoning I have never yet met with than that practised by you when speaking of my use of the Hebrew word *taval*, in my No. 3. In that communication I was speaking particularly of the Hebrew word *rahats*, to wash; and referring to Job ix. 30, 31, I stated that it was used in antithesis to *taval*, which, of course, in that and similar passages, meant to dip. But the editor quietly assumes that I say that *taval* always means to dip, and never means anything else. He then shouts out, that by this admission (which exists only in his own brains) "Mr. McKay upsets all that he says in his book about the washing of Naaman." Now, if the reader will turn to p. 38 of my book, he will find the following words: "The Hebrew word *taval* does not necessarily mean to dip." The man must have water on the brain who sees anything inconsistent between the expression, "does not necessarily mean to dip," and the statement that in Job ix. 31, and similar passages, *taval* "does mean to dip." On page 38 of my book I further say, "According to some of the best lexicographers, such as Stokius, Schindler, Leigh and Furstianus, the meaning of the word is exhausted 'if an object merely touches the liquid, or is touched by it.'" Furstianus defines *taval* to moisten, to sprinkle, as we'll as to dip. Young defines it, "to sprinkle, to dip, to defile."

But for fear the editor may still have some doubt that the word *taval* does not necessarily mean to dip, I will give a demonstration of the fact. Turn up your Hebrew Bible to Gen. xxxvii. 31. There you see *taval*. Now, turn up that same verse in the Septuagint, and you will find the Greek translation of *taval* is *moluno*. What does *moluno* mean? It never means dip. Liddell and Scott define it "to stain, to sully, to defile, to sprinkle." It occurs three times in the New Testament (1 Cor. viii. 7, Rev. iii. 4, Rev. xiv. 4), and is each time translated defile. I trust the editor can now understand that *taval*, in Job ix. 31, signifies to dip or plunge, and yet in other passages "does not necessarily do so." When the editor (October 7th) represents me as teaching that "*taval* only means that Naaman sprinkle himself," he bears false witness against me. No such words, no such an idea, can be found in my writings. In my book I give pretty clear proof that Naaman did not dip, but sprinkle himself. But that proof is not derived from the meaning of *taval*, but from other sources.

So far as *taval*, taken by itself, is concerned, no argument can be deduced from it as to the mode of Naaman's baptism, as it may mean either one or the other mode. What a "dignified standard" of Christian conduct the editor must have who would so misrepresent an opponent! The editor will very much increase my respect for his candour and sincerity by confessing that he has grossly misrepresented me. Such a confession will greatly relieve his conscience.

I cannot allow the editor to wriggle out of the unenviable position into which he has put himself, by representing the foremost scholars of all denominations as endorsing immersion. In reply to the statement I gave the recorded convictions of a number of the foremost scholars of the world during the past two

centuries, who declared immersion without any authority in the Word of God; and, therefore, an unwarranted innovation in the Church of God. And I offered to give as much more of such evidence as the editor wanted. And then I called upon the editor to withdraw his statement. Does the editor withdraw? Nay, but with a bare-faced effrontery that cannot be surpassed, he denies making such a statement, and charges me with misrepresenting him. Cuttle-fish like, he envelopes himself in a cloud of words that he may escape his pursuer. But he will not thus escape. I presume most of the readers of the "Standard" have the editor's book on "First Principles." Turn up then, gentle reader, page 125 of that book, and then say what the editor states, and whether I misrepresented him. Here are his words: "No other reason can be given than that the word (baptism) literally means immersion. This at once suggests itself to every reader, and is uniformly admitted even by the strongest advocates of sprinkling." And yet when I show the falsehood of the statement, the editor pretends to get very wrathful, and he declares that he never said that "the stoutest advocate of sprinkling admit that baptism is immersion!" He even calls upon me to withdraw my statement that he did say so!! Alas! for the cause that requires such a defence. It cannot be of God, and it must come to naught.

But the editor, evidently feeling that his denial was not sufficient, declares (Oct. 7) that when he spoke of "the stoutest advocates of sprinkling" he "spoke of scholars—men recognized for their scholarly attainments and representative character, not of every petty disputant." This is refreshing. Petty disputant, indeed! Ahem! Drs. John Owen, Charles Hodge, J. W. Dale, R. Young, petty disputants!! Declared to be such by the editor of the "Standard!!!" I have read of a cock that boasted that the sun rose each morning to hear him crow; and I have read of a mouse nibbling at the wing of an arch-angel; and now—but I shall not add. Hereafter I shall take little notice of your offensive personalities and quibbling criticisms of my communications, but I shall confine myself entirely to the consideration of your review of my book with the purpose of laying before your readers the real origin and true character of immersion as a mode of baptism.

SENSATIONAL PREACHING.

What a calamity it is that preachers so often, for the time at least, forget the dignity of their high calling! How sad it is that instead of relying for their congregations on the grand importance of saving souls, and the power of the Gospel to effect it—instead of keeping constantly in view this single great object as their highest duty—many preachers turn aside to make questionable efforts to increase the size of their congregations, and that, too, by preaching upon subjects beneath the dignity of the pulpit. Not that the increase of their congregations is in itself an unworthy object, but that the means resorted to should be beneath the dignity of the man on that occasion. Will not those who are drawn by sensational advertisements and sensational sermons be impatient of anything solid and substantial? Will they not desert the sensational preacher—and by the sensational preacher we mean the man that preaches anything else than the direct Gospel in its immediate application—will they not desert him, we say, when he commences to preach to them of their sins and the necessity of a change of heart? And when the hour of penitence comes, the hour of longing for a higher and better life—and we are persuaded that such hours come to all—will they not seek those houses of worship where the character of the pulpit is fixed for pure, spiritual comfort? What a disappointment it is when the heart is weary of sin, and longs for peace and rest, to be forced to listen to a discussion from the pulpit of the sensational subjects of the day, or even the important subjects of the day, if they be secular, since all the week we have thought of nothing else, and desire now to be rid of them. What a comfort it is, when we are hungry and thirsty for the bread and water of life, to sit and listen to the divinely-appointed man who, in his words and earnestness, gives such satisfying evidences of his deep knowledge of the things of God, his high estimate of their importance, and his real, sincere desire to save the souls of his fellow-men! During such an hour how we are strengthened and built up! The Spirit of God, the spirits of all earnest men, are for ever in alliance with him. Such a man will always have congregations.

GOSPEL WORK.

IN PARIS.

Only those who are well acquainted with Paris and have some practical knowledge of its absorption in pleasure, its want of moral tone, its chilling and paralyzing godlessness, can rightly appreciate the significance of the visit of these honoured evangelists, or the encouragement it has already given to those who fear the Lord and think upon His name. On Tuesday (Oct. 10) an aged woman, apparently full seventy years, was in the Church of the Oratoire, having travelled all the preceding night from a provincial town, thirteen hours distant by rail, to see this great sight, as she esteemed it. She was full of joy and of the Holy Ghost, praising God that He had sent His servants to France. This thankful peasant reminded one of Simeon saying, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." She is not the only visitor by many.

But almost the first impression is, what are these few days in such a city, and such a nation? And were it not that we know what great things God can do by small means, we should think that the good done in this fortnight would be but as the dew and cloud that quickly pass away. But he who has begun this good work in Paris will perform it until the day of Jesus Christ. Not this is the beginning of the work. The seed has been sown in faith and prayer, through discouragement and weariness, by holy men and women, and this is, we trust, a beginning of a reaping time.

We cannot but praise God for the daily evidence of the blessing which has rested upon the unwearied labours of Mr. and Mrs. McAll, and the helpers they have gathered round them. The success of these meetings have been largely due to them, and to others of like spirit, including all the earnest evangelical ministers in Paris, both French and English.

On Sunday, 15th, the American chapel was filled at three o'clock, and at eight about 800 to 1,000 were gathered in the church of Pastor Bersier. The preaching was in English, and at the after-meetings on both occasions many were conversed with, and not a few rested on Jesus as their Saviour. Each afternoon throughout the week Mr. Moody has preached in the American chapel, a model building, having a special interest to him, inasmuch as it was built by Dr. Edward N. Kirk, who was Mr. Moody's first pastor at Boston, and under whose ministry, indeed, he was brought into the kingdom of God.

On Monday night, Mr. Moody, after much pressure from Mr. McAll and other friends, had consented to speak, by interpretation, to the French in the Church of the Oratoire. Parisians are not, as a rule punctual in going to church, but before the appointed hour this, the largest place of Protestant worship in Paris, was filled with a most miscellaneous congregation, consisting of about 2,000 French, English, and Americans, of all ages and ranks in life. Mr. Sankey's music and song, both solo and congregational, French and English, delighted the French, for though they are such a lively people, from some cause or other their singing in Protestant assemblies seems somewhat slow and heavy. The meeting was opened by M. Recollin, the pastor of the Church, who, after reading a portion of Scripture, gave some account of Mr. Moody and Mr. Sankey and their work, and warmly welcomed them to that historic building. The worthy pastor then commended the work, the workers, and the assembly to God in prayer, and his place was occupied by Mr. Moody and his admirable interpreter, pastor Theodore Monod.

Mr. Moody's text was, "Repent ye, and believe the Gospel." The sermon was brief, not more than half an hour, including the interpretation. It was given, not in sentences, but in paragraphs containing several sentences, and probably, on an average, a hundred words. It needed to be heard to appreciate the excellence of the interpretation.

On the second evening Mr. Moody's text was, " whatsoever a man soweth, that shall he also reap." There is perhaps no truth in the Bible more needed to be pressed upon the French than this. They have such superficial ideas of sin; white-lying and impurity are venial trespasses; they can at the worst be atoned for by confession and penance, or the penance may be commuted into money. The thing lacking is conscience toward God; but the analogy between the physical and moral world, the inevitable law that every seed bears fruit after its kind, is as capable of being

pressed home upon the French as on any other mind, and France is full of terrible illustrations of it. An experienced evangelist well observed at the close of one of the after-meetings, that there were more inquirers than anxious ones. Their curiosity was excited, and they desired to know the Gospel as now presented, but in order to anxiety there must be an awakened conscience. The people have been educated in sin, and before any great ingathering can take place, they must be brought to see that sin is that abominable thing that God hates, and that it carries its punishment in itself.

On Tuesday night it was announced that the preaching by interpretation would be continued nightly in the Church of the Oratoire, for Mr. Moody had now found that the Master had not only sent him to the English and Americans but to the French themselves.

Since the afternoon meetings in the American chapel have been continued. On Wednesday afternoon, Mr. Sankey's singing of "The Mother's Prayer" brought tears from many of the congregation, and gave an exceedingly tender and subdued tone to the meeting, which was deepened by Mr. Moody's address on confessing and witnessing for Christ. On Thursday afternoon, Mr. Moody gave a special address to Christian workers and Sunday school teachers, at the close of which he said that he had copied in his Bible the two following mottoes:—

"Do all the good you can
To all the people you can,
In all the ways you can,
As long as you can."

"I expect to pass through this world but once. If, therefore, there be any kindness I can show or any good thing I can do to any fellow human being let me do it now; let me not defer nor neglect it, for I shall not pass this way again."

In pressing the former of these upon the audience, Mr. Moody said that it was laid upon him that the good brother whom they all knew, and who had translated his addresses, Pastor Theodore Monod, should be set free from parochial routine to devote himself to the work of an evangelist, and that he might preach daily in that chapel and in other places. He felt ashamed that Mr. Monod should be interpreting for him when he could preach so much better himself. He then asked that all who thought with him that Pastor Monod ought to be set at liberty for evangelistic work, and would do all the good they could in this respect, would say "Amen," to which there was a very general responsive "Amen."

As on other days, a large number remained to the after-meetings, and Canon Wilberforce, at Mr. Moody's request, came forward, and said that he had been of lately deeply impressed with that splendid truth, the unity of the Spirit in believers; and though the curse of Babel is upon us, and some of us cannot understand the language of others, yet just as two jets, as soon as they touch, mingle and form one flame, so here we realize that grand and glorious truth, that there is one body and one Spirit. We have been listening to an address to Christian workers; no one can be a Christian worker who is not real, who cannot say,

"Hallelujah! 'tis done, I believe on the Son!
I am saved thro' the blood of the Crucified One."

One of the greatest hindrances to the world is seeing inconsistency in the lives of professing Christians. Much of what is called Christian life is mere sanctified worldliness. If that blessed name is to be made known to the world, those who know Jesus must live Jesus. The diver's duty is to work in an element not his own; and he receives all his life and power from above—an illustration of our own position here, receiving from heaven the supply of all our need. Canon Wilberforce then offered prayer.

On Friday night the Church of the Oratoire was again filled with an increasingly interested and attractive audience, principally French, many, no doubt, being from the meetings of Mr. McAll, but many also who had not been accustomed to such meetings. Lord Radstock again spoke in French at the after-meetings, and great interest was awakened by Mr. Moody asking a series of questions, which were answered by M. Monod. But we must conclude our report next week.

THERE was a crowded meeting in the Weighhouse Chapel, London, a few weeks ago, to bid farewell to seventeen missionaries who are about to leave England, under the auspices of the London Missionary Society, for labour in foreign lands. Ten go to China, five to India, and two to the South Seas.

MISSION NOTES.

MR. GRATTAN GUINNESS, honourable director of the Livingstone Congo Island Mission, has published a grammar and dictionary in the language now spoken by the natives.

THE Foreign Missions Committee of the Free Church of Scotland has been memorialized to set apart, and ordain as evangelists, the medical missionaries it sends to foreign parts.

RECENTLY published statistics regarding Madagascar show that in the population of 2,500,000, there are 70,000 native Christians, and it was less than sixty years ago that the first missionary visited the island.

A NEW mission is about to be opened up in Guatemala, by the Presbyterian Board of Foreign Missions. Rev. John C. Hill has been appointed to explore the country and to select a place for the headquarters of the new mission.

AFTER years of missionary work in Uganda, one native has become a Christian and received baptism from the missionaries. As in most other missions, it was long after the planting before the first fruits of the harvest were seen.

IT is an old saying now that "if every million of Christians, since the day of Pentecost to the present time, had contained but one such man as Claudius Buchanan, there would not be a single heathen nation remaining in the world."

"NINETY years ago," says the Free Church Report, "the first English missionary offered himself, and now the whole number of evangelical foreign missionaries is five thousand, and they are leaders of a native host of thirty thousand helpers of all kinds."

THE Synod of the Presbyterian Church of Spain, recently held in Madrid, comprises upwards of twenty churches or missions which have adopted a Presbyterian organization. By reason of distance, or from want of pastors in some cases, only twelve ministers were present, four of whom are ex-priests. A liturgical form of service prepared by the Presbytery of Madrid was sent down to the churches for examination.

GAZA is one of the oldest cities in the world, with a population of 20,000. It had no missionary until within three years. The Church of England has now a dispensary there, at which the poor receive medicines and advice free of charge. Each applicant is required to hear a portion of the Scriptures read, and to carry away a Christian tract in Arabic. Four schools have been open for Greek and Moslem boys and girls.

DR. J. L. PHILLIPS, of Midnapore, expresses the opinion that Hinduism is everywhere declining, and offers as proof of this statement the fact that the Brahmans are learning to work, their young fitting themselves for the gaining of an honest living instead of depending upon imposture and begging, as was formerly the case with the priestly class. He finds the number and devotion of the pilgrims to the celebrated shrines of India are much diminished.

WHEN Hunt and his party were landed at Fiji, the men stood on deck with loaded muskets and fixed bayonets, to keep off the cannibals, amongst whom these missionaries and their wives were going. A week after the men on the vessel heard the cries of sixteen of those women while being strangled. Our hearts are stirred over the time and space that separate us from the event. Fiji is now a British colony, and heathenism is extinct on many of those islands.

GRATIFYING accounts are received of success in the China Missions. Rev. Hunter Corbett says: "I have lately returned from a journey of twenty-five days. The field was never more encouraging than now. I received in all fifty-one in profession of faith. Mr. Leyenberger has lately baptized one hundred and three adults and eight children." A letter from Dr. Happer, says: "It was our privilege to receive eight persons to the communion of the First Presbyterian church of Canton, on a profession of their faith."

The "Missionary Herald" for September gives a very interesting account of the formation of a church a few miles from Shau-wu. On the first visit of Rev. C. Hartwell to the town, he found, to his surprise, that for several months a Christian physician had been holding regular meetings and instructing the people in Evangelical truth, so that they were ready for church organization on the missionary's arrival. This is more remarkable from its taking place in the interior of China, but lately open to Gospel influences.

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TORONTO, WEDNESDAY, NOVEMBER 29, 1882.

THE Jubilee Singers are to give another concert in this city on Saturday, 9th December. The bare announcement is sufficient. They are sure to have a full house.

THE present session of Morrin College, Quebec, was opened on the evening of the 8th inst. The opening lecture was delivered by the venerable principal, Dr. Cook, on "The Development of Practical Christianity." The attendance of students is quite encouraging.

"A PLEA FOR TRUTHFULNESS AND GENEROSITY IN PUBLIC LIFE," the theme of Dr. King's timely and vigorous discourse on thanksgiving day, which appeared in a recent issue of THE PRESBYTERIAN, has been re-published, by request, in neat pamphlet form, and may be had at any of the city book stores.

We know very well that our neighbour the "Guardian" is too plucky to be put down by the authority of a great name when discussing such a practical question as sleeping in church. Nevertheless we fling this sentence from Phelps at our neighbour, and ask him to watch for illustrations of its truth the next time he has a favourable opportunity. In his work on preaching Phelps says: "You will often detect a hearer deliberately composing himself to sleep when he sees the prospect of an elaborate discussion." An elaborate discussion is a good thing at times, and we submit that neither the sexton nor the minister is to blame if a hearer deliberately puts himself to sleep at the mere prospect of such an effort.

BEWILDERED by the conflicting criticisms of the New York press the morning after her *debut* Mrs. Langtry said in despair, "Will somebody tell me what kind of an actress I am?" Our friend Mr. Robertson, of Chesterfield, must have used some such expression when he read the criticism of the "Globe" and "Mail" on his pamphlet on the school question. The "Globe" says, in substance, that it is an able production, *clearly and logically written*. The "Mail" says that Mr. Robertson calls his pamphlet a "protest," but fails to make clear what he protests against—that he deals with "a compulsory voluntarism"—whatever that may be—that he "fights a man of straw through-out the bulk of his pamphlet"—that he, though deserving credit for his convictions, is not "to be complimented on the clearness of his vision or the soundness of his logic," and a great deal more of the same kind. If our good friend cares anything for the criticism of our leading journals, he must sometimes ask "What kind of a pamphlet is that, anyway?"

STRIPPED of all verbiage, the "Globe's" position on the school question is this: The act of the majority in putting the Bible in the schools is *compulsion*, and compulsion is a very wicked thing. The act of a small minority in keeping the Bible out may be compulsion, but in that case *compulsion is a good thing*. Compulsion by the majority in favour of the Bible is bad; compulsion by the minority against the Bible is proper and right. Let it be said for the hundredth time that the advocates for the use of the Bible in our schools never asked for compulsion of any kind. What they ask is that the Bible be read, and that pupils whose parents think the reading of the Scriptures hurtful may retire. The compulsion comes from the "Globe"

and those who think with the "Globe." The compulsion is *against* the Bible, and not *for* it. Practically applied, compulsion means that two agnostics in a school section, who are opposed to the Bible, shall have power to *compel* twenty Presbyterians to keep the Bible out of school. That is exactly what it comes to, and columns of quibbling, and refining, and hair-splitting cannot hide the fact.

THE "Herald and Presbyter" of a late issue has a timely and instructive article on the difficulty and enormous expense of establishing Church papers. In the west, south, and south-west over half a million dollars have recently been sunk in the attempt to publish Presbyterian journals. The one thing besides money necessary to the very existence of a Presbyterian paper is to have a field. What the "H. and P." means by a field is thus described:—

"A Presbyterian paper, to secure patronage, must have around it, within two hundred miles, a Presbyterian population of not less than 100,000 communicants. If every second family consisting of five communicants will take the paper where there are 100,000 members, it may be supported, but that number is far above the average of what can be secured, especially where other papers have been introduced by immigration or otherwise."

The "Interior" of Chicago has a constituency in Iowa, Illinois, and Wisconsin alone of 172,665 communicants. The "Herald and Presbyter" has a field in Ohio, Indiana, and Kentucky of 167,311 communicants. The entire membership of the Presbyterian Church of Canada is only 116,883. These are scattered over the continent from Cape Breton to British Columbia. If a Presbyterian paper, in order to be successful, must have a constituency of 100,000 communicants within 200 miles, THE CANADA PRESBYTERIAN has fallen upon rather hard lines, we have scarcely that number within a 1,000 miles. And yet there are people who ask why don't you publish a paper like the "Interior" or N. Y. "Evangelist"? There is no Presbyterian paper published in the United States equal to THE PRESBYTERIAN, and published under the same difficult condition. Half a million dollars have been sunk in the United States in the attempt to establish papers under conditions less difficult than those under which we have made this journal fairly successful. Do you see?

DISESTABLISHMENT IN IRELAND.

WHEN the Anglican and Presbyterian Churches in Ireland were disendowed and, so far at least as the forever was concerned, disestablished, not a few trembled for the consequences—fearing, as they did, that the liberality of God's people would be a poor substitute for the cash box of Cæsar in supporting and propagating the cause of Christ in that land. Some even went the length of prophesying that Protestantism would eventually die out of the country altogether or, at the best, become a very puny and very sickly affair. They have learned from experience a very different lesson, and it is to the credit of some of them at least, that they have publicly acknowledged their mistake and deplored their faithlessness. Instead of injury, the cause of Christ has received a very marked impetus for good by the change. There has been a stirring among what, in too many cases, were only collections of dry bones. The blessing of the Lord has not been withheld, and to-day the Anglican Church in Ireland, as well as the Presbyterian, is stronger, more active, and more aggressive, in the proper sense of that word, than ever it has been before in any part of its history. Let any one read carefully such a passage as the following, taken from a charge to his clergy, delivered about seven or eight weeks ago, by the Bishop of Meath. Referring to the recent outrages, he says:—

"But the dark cloud had not been allowed to burst over the country until, in the providence of God, the Church had been prepared to abide the fury of the storm. Had they been called upon to face a Land League agitation at a time when they were ministers of a State-protected Church, when they received their tithes from the poor, or even when they received their tithe-rent charge from landlords—some of them in very needy circumstances—how intolerable would have been their position—regards the obloquy and outrage they would have had to endure, and the straits to which they should have been inevitably reduced. Now, however, the very disaster which seemed most to threaten their downfall had been overruled for their good. Their separation from the State had taken away one at least of the handles whereby their enemies were wont to bring them into disrepute, and their dissociation from all connection with the land, whether as recipients of the tithe or rent-charge, had saved them from those fresh complications which an agitation such as the present would have brought about."

This negative advantage of freedom from the reproach of injustice and oppression which all Churches unconnected with the State enjoy, is not a small one; for undue privileges enjoyed by some at the expense of others, whether in the way of exemption from taxation or of receiving regular stipends from the public treasury, are sure to act as a hindrance to the progress and acceptability of such Churches, so far as the outside world is concerned. The Bishop of Meath feels this, and consequently rejoices in the freedom which his Church now enjoys. The gain thereby secured is worth a great deal more than all the pecuniary loss sustained by Gladstone's great measure, even though that had been much greater than it actually was. Nor is this all. Let any one read still further what the worthy prelate says about the increased liberality among the people who adhere to that Church, and he will find another illustration of the might of willingness, and the beneficial effect arising from Christ's cause shaking itself free from all entangling State alliances, as well as all cramping and deadening State endowments, and of its standing fast, in this as in all other respects, in the liberty wherewith the Maker makes His people free:—

"And what had been the result since the date of the Church's separation from the State? Not only had a sum of about a quarter of a million been since annually contributed for the sustentation of the Church, but the work of church building and restoration would seem to have been carried out with fresh vigour and liberality. In the work of cathedral restoration alone (including that of St. Patrick's) a sum of half a million had since been expended. Nor was this all. The cause of the orphan and widow, and the interests of those many Evangelistic efforts which the Church had been forwarding at home and abroad, had not meanwhile suffered. From a Parliamentary report of the condition of the Church in 1802, his lordship learned that of the ninety-two incumbents then holding livings in the diocese of Meath, forty-seven did not reside within their parishes, and of these nineteen were pluralists, who resided in other parishes and discharged their duty in Meath by proxy. There were then also twelve benefices without churches, and fifty-four without glebe-houses. Now, if they excluded four clergymen temporarily absent from ill-health, and two who for want of suitable residences within the parish are obliged to reside beyond its limits, but within easy reach of their duties, there is no incumbent in the diocese who does not live within his parish. It was also encouraging to know that there is now no incumbency without at least one church, and that instead of fifty-four parishes without glebe-houses, as in 1806, there are now only eight in that condition. Was it not a satisfaction, too, to remember that since the days when Alexander Irvine reviewed the work of church building and restoration that had up to that time been accomplished, all the principal parish churches in this diocese had been renovated, and some new ones built at a cost in all of not less than £20,000?"

When the heart is opened to receive the truth there is not much fear of the hand remaining closed; while, on the other hand, when God's professed people begin to think it a burden to support and propagate God's cause, it is a pretty sure sign that the things which remain are ready to die.

IS THE RISING GENERATION DEGENERATING?

A GOOD deal is said in certain quarters about the marked degeneracy of the rising generation. Many a wise shake of the head is given while the old saw is repeated, that the former times were better than these. But is there any truth in all this outcry about the growth of irreverence and godlessness, the increase of crime, and the accelerated downward career of the youths and maidens of the hour? We say, No. In all democratic countries there is, and will be, a certain amount of self-assertion, which, with some, may pass for irreverence, combined with an independence of thinking, which those who do not like to have their own opinions called in question, may denounce as impious. But, after all, where are the signs of this incoming flood of ungodliness among the young of our day? We fail to see them. That there is any amount of ungodliness, is beyond all reasonable question. But would those inveterate croakers point to any period in their past when this was not the case, and to a much more noticeable extent than it is to-day? The memory of the good things in times past remains, but there is a natural, and very powerful tendency to forget the drawbacks and shortcomings of those times. Parents, it is said, are not respected as they used to be. Is such the fact, who are to blame? To a very great extent, those very parents themselves. But is it, after all, a fact that the irreverence is so great as alleged, when compared with what was exhibited a quarter or half a century ago? We have never, we must confess, seen any very reliable evidence adduced in support of such an assertion. We make bold to say, on the

of our hand, that there are to-day, in abundance, as bright, happy, Christian homes as ever existed on the face of the earth, where parents are loyally loved and honoured, and where parental authority is maintained as effectively, though, it may be, not quite so forcibly as in days gone by. People forget there were as rude, disobedient, and disrespectful sons and daughters a hundred years ago as there are to-day. And then the precocious and forward impiety that is so often deplored, and which is so often declared to be the natural outcome of certain things neglected, which used to be attended to; where is it in such overshadowing magnitude, as compared with what used to be when the grey-haired of to-day were young and curly? There is evidently less drunkenness. However much profanity there may be—and that there is so much as there is, is a matter to be deplored—we doubt if there is nearly so much of it as there was forty years ago. Let any one try to bring up to his mental view a true picture of what the schools and school children—as well as the children that ought to have been at school, but were not—were during the first half of the present century, and will he honestly say that there is any reason for being either anxious or ashamed over the youth of the present? A great deal, no doubt, remains to be done. Iniquity still abounds, and the love of many waxes cold. But let us be simply just, and we shall find not a little to make the believer lift up his head and pursue his way rejoicingly. Some of the social features of the hour are dark enough in all conscience, yet, in spite of this, we are persuaded that there never was a day in the past, when there were so many as there are to-day who loved and served Jesus Christ in sincerity and truth; while much of the outcry about the increase of juvenile depravity and crime may have no better foundation to rest upon than increased police activity, the wide circulation of all kinds of news, and the regretful memories of those who who keep fresh the bright spots of their early years, but forget or ignore much of the undoubted roughness, impudence, and ungodliness, for which too many of their school-fellows, if not themselves, were notorious, even in those rural districts of the long ago, which have so often, and so falsely, been described as "blessed abodes of innocence and ease," though the actual facts had to tell a very different, and a much more discouraging story.

PRESBYTERIAN CHURCH IN CANADA.—FOREIGN MISSIONS.

The third anniversary missionary meeting in connection with the Canada Presbyterian Church was held in Erskine Church, Montreal, on Thursday evening last. In the absence of Mr. David Morrice, the Rev. R. H. Warden occupied the chair, and among the clergymen present were the Revs. Dr. Mackintosh, of Philadelphia, Mr. Hogg, of Moncton, N.B., T. Cummings, of Stellarton, N.S., Principal MacVicar, Dr. Jenkins, Jas. Fleck, Prof. Coussirat, A. B. Cruchet, Robert Campbell, J. S. Black, James McCaul, W. R. Cruickshank, and others.

After devotional exercises, Rev. Mr. Warden said that at the present time there were five distinct foreign mission fields—to the Indians in the Northwest, the Coolies in Trinidad, in the New Hebrides, on the Island of Formosa, and at San Domingo. The total number of foreign missionaries was fourteen ordained ministers, gone forth from our own land, and associated with these forty-one native teachers, and some six or seven ladies additional that had also left the shores of Canada. The contributions for this work last year amounted to the very handsome sum of \$53,616, which included the bequest of Mr. Joseph McKay of \$10,000. Independent of this bequest, the contributions were much ahead of those of the previous years. The total amount raised for home, French, and foreign mission work was \$161,800, and the total amount raised for their colleges and various other schemes combined was \$405,500, which was fully 25 per cent. ahead of any preceding year.

Rev. Mr. Hogg, of Moncton, N.B., said Montreal was the only city in the world, outside of London and New York, where Missionary anniversaries were held every year. These anniversaries had done a great deal of good in these cities, and he was sure that they were a great help in keeping the missionary work of the Church continually before the people, and could not have otherwise than a good result. He referred to the missionary work of the Church of Nova Scotia, and to the sending out by that Church of Dr. Geddie

to the New Hebrides in 1848. When he went there there was not a Christian on the island, and when he left there was not a heathen there, and to-day fully one-half of the people on the island were enrolled as members of Christ's Church. They had also had the Bible printed in their own language, and were sending out teachers to the neighbouring islands with the glad tidings of salvation through the Lord Jesus Christ, thus setting an example worthy to be followed by more civilized communities. There were now twelve ordained ministers labouring on this group of islands, and during the last thirty years there had been over 5,000 converts. Referring to the mission on the Island of Trinidad, he said that God had blessed the work greatly, and that there were now four ordained ministers and their wives, besides two paid lady teachers there. To show the progress of the work, he said that Mr. Grant's congregation paid £125 towards his support, and there were 1,135 pupils in the schools under Christian training. Two natives had also been recently ordained as ministers, and some of these coolies went to India, carrying the tidings of redemption through a blessed Saviour to these distant parts. He also referred to the zeal of the Rev. Dr. Mackay in the work at Formosa, and expressed the hope that the time would soon come when even to the uttermost parts of the earth, the Lord Jesus Christ would be acknowledged by everyone as King of kings and Lord of lords. He concluded with a powerful appeal to his hearers to give liberally for the support of this work, not as charity, but feeling it to be their bounden duty to spread the blessed Gospel abroad, so that the heathen might come to acknowledge the truth, as it is in Christ Jesus.

After the singing of the missionary hymn, "From Greenland's Icy Mountains," the Rev. Dr. Mackintosh, of Philadelphia, addressed the meeting. He referred to the foreign mission work as "The New Crusade." To spread abroad the truth as it was in the risen and the reigning Christ, they must have enthusiasm, and a feeling of duty towards their fellow-men. They must also have men who would boldly stand up for the right, and who would say to the heathens worshipping their gods, fearlessly, "These are no gods, there is only one God, the one living and true God." England went into the Egyptian and Abyssinian wars because the greatest and wisest men of the nation felt that they were right in going into these grand struggles for the liberation of these peoples. So it was with the missionary; he must enter into his work among the heathen fearlessly, because he was on the side of right. The Church should look out upon the world and say, with a grand glow of enthusiasm, "This world is the Lord's and it shall be His." They should engage in this work both for the sake of brotherhood and loyalty—brotherhood, that mankind through all the earth abroad might be "Heirs of God and joint-heirs with Jesus Christ," and loyalty because it was the command of their Lord and Saviour, "Go ye into all the world and preach the Gospel to every creature." There was no faith, he said, that progressed like Christianity, and there was no educational work, be it governmental or private venture, no home ecclesiastical work of the Church that, for the men and the money employed, could show such great progress as this great missionary work. He referred to the universality, centrality and reality of Christianity, and to the great strides which it had made, increasing two hundredfold within the last thirty years, from 190,000,000 of professing Christians to 391,000,000 to-day, and concluded his eloquent address by urging the great importance of the missionary work and its claims for support.

The meeting closed with the doxology and the benediction.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following amounts for schemes of the Church, etc., viz.—Bequest of the late Mr. Robt. McLaren, of Russell, per Mrs. McLaren, for Foreign Missions, Oxford College, Tamsui, \$50; J. O. Galt, Home Mission, \$1; Kincardine, Robert's apple-tree, Foreign Mission, Formosa, \$1; Friend in the eastern townships, for Home Mission, \$10, Foreign Mission, \$10, Knox College Ordinary Fund, \$10; Legatee of an Annuitant, for Widows' Fund, \$100; "A man who trusts in God for assurance," for Home Mission, \$5, French Evangelization, Pointe-aux-Trembles schools, \$5; Mrs. F. Belmont, for Foreign Mission of Rev. Dr. McKay, Formosa, \$50, for Aged and Infirm Ministers' Fund, \$10; A lady friend, Calvin Church, Chatham Township, for Widows' Fund, \$1.

BOOKS AND MAGAZINES.

WE congratulate the enterprising publisher of the Peterboro' EXAMINER on the enlargement of his journal. The progressive town of Peterboro' may well be proud of its well-conducted press.

CHATTERBOX; AROUND THE HOUSE.—Two holiday books handsomely printed on heavy paper, from the publishing house of R. Worthington, New York. The former is well known to the public, having been issued for many years. The latter contains a number of rhymes by Edward Willett, with coloured illustrations of Charles Keadrick.

CHRISTMAS RHYMES AND NEW YEAR'S CHIMES. By Mary D. Brine. (New York: George W. Harlan. Toronto: Willing & Williamson. Price, in boards, \$1.75; in cloth, \$2.25.) Another beautifully illustrated holiday book, full of suitable poetry, interspersed with numerous pictures, all making a volume well calculated to delight the fortunate boy or girl who receives a copy.

FINLAND RHYMES (New York: Geo. W. Harlan & Co. Toronto: Willing & Williamson. Price \$2.50.)—The poems in this handsome volume are by Josephine Pollard, already well known to our readers; the illustrations—numerous and appropriate—are by Walter Satterlee, a rising American artist. Altogether, this work is sure to prove popular with the young people during the approaching holidays.

THE ATLANTIC MONTHLY for 1883 will contain, in addition to its usual variety of serial and short stories, essays, sketches, poetry, and criticism, the following specially attractive features: contributions by Oliver Wendell Holmes, author of "The Autocrat of the Breakfast-Table;" the first instalment of Longfellow's dramatic poem, entitled "Michael Angelo," will appear in the January number; "The Ancestral Footstep: Outlines of an English Romance," by Nathaniel Hawthorne; "Daisy Miller: A Comedy," by Henry James, jr. Mr. W. D. Howells and Mr. Charles Dudley Warner will also contribute papers for the coming year. Houghton, Mifflin & Co., Boston.

PRESBYTERY OF QUEBEC.—This Court held a regular quarterly meeting in Morrin College, Quebec, on the 8th inst. The attendance of members was fair. Leave to moderate in a call was granted to the congregation of Inverness. Mr. McMaster was appointed to represent the Presbytery at the next meeting of the Board of French Evangelization, and to request said Board to make a grant of money to the Presbytery of Quebec, to be used at its own discretion in prosecuting the work of evangelization amongst the French Canadians within its bounds. On motion by F. M. Dewey it was decided to make no appointments with reference to the holding of missionary meetings during the coming winter, but to leave the whole matter in the hands of the several pastors, with the urgent request that they use all diligence in making their people acquainted with the great mission work of the Church, and in securing their aid thereto. Mr. R. Hyde was appointed missionary to Kenebec Road for the winter months. The Session of Inverness, having petitioned the Presbytery to delete certain statements which their late pastor, Mr. Hoskin, had entered in their Session Record, because they reflected injuriously upon the character of some of their number, it was agreed to order said Session Record to be held *in remota* by the Presbytery, and the Session was instructed, in the meantime, to use another book. The newly formed congregation of Gould was granted permission to build a church, provided it be situated at least a quarter of a mile from the church already existing in that place, and that two-thirds of the cost be subscribed before building operations are commenced. It was moved by F. M. Dewey, seconded by Dr. Mathews, and agreed to, That in view of the increasing importance of maintaining the ordinances of the Christian religion in the Province of Quebec, that in view of the necessity of having our pulpits filled by competent and faithful men, and in view of inadequate support offered by several of our congregations to their pastors, the Presbytery resolves to appoint a committee to inquire into the question of ministerial support, and if possible devise means whereby our congregations may be enabled to offer an adequate stipend to their pastors. The following committee was appointed with instructions to report at the next meeting, E. McMaster, Dr. Cook, Dr. Mathews and F. M. Dewey.—F. M. DEWEY, Clerk.

CHOICE LITERATURE.

THROUGH THE WINTER.

CHAPTER VII.—Continued.

We may laugh, if we please, at the readiness with which the young form attachments; from the heights of our worldly wisdom we may look down and moralise upon their transitoriness, upon the fading of spring-time loves with spring-time flowers. But would it not be well for us to remember that one of the sweetest, most faithful friendships the world has ever seen was formed in youth?—"When he had made an end of speaking unto Saul, the soul of Jonathan was knit with the soul of David." And might it not sometimes be good for us, as we feel our hearts hardening and know that we are losing

"The childish way of making friends in play,"

to ask ourselves what are we gaining? What of faith, and hope, and gladness, that can compensate for the loss of the quick sympathies that made fresh and beautiful our own young years?

To Mrs. Waldemar, whose character beautifully answered to Lowell's exquisite picture—

"She is a woman; one in whom
The spring-time of her childish years
Hath never lost its fresh perfume,
Though knowing well that life hath room
For many blights and many tears—"

It was a sincere pleasure to see the two young girls together. She hoped much from their companionship. Margaret's girlish unshadowed nature would act on Helen's as the sun acts on flowers that have been long in the shade; while Helen's gentle, womanly ways, her high sense of duty, her unselfish, self-sacrificing love for others, would rouse Margaret from her dreamy, self-indulgent life, as the bugle-call in the morning rouses the sleeping soldier from rest to exercise.

More than an hour had slipped away in the pleasant parlour, illumined with the red light of the fire, and the short winter-day had deepened unobserved into the gray of twilight. Ronald and Sibyl, happy over a large portfolio of pictures, which, as the daylight faded, they had brought to the fire to see, were kneeling on the rug.

"Nellie," cried Sibyl, "come here, please, and look at this picture of the fairies ringing the Christmas-bell."

Leaving her seat between Mrs. Waldemar and Margaret, Helen joined the children, and sitting down on a low ottoman, laid the picture in her lap. Sibyl knelt before it the better to see it, while Ronald stood by Helen's side, one little hand resting confidently on her shoulder. They formed a pretty picture themselves with the warm firelight flickering brightly over them—a picture all the prettier for their utter unconsciousness.

Helen looked and admired, answered questions, and explained, and it was not until, satisfied with that picture, the children went for another, that she looked up and saw that a gentleman had come in and was standing, quietly leaning on the back of Mrs. Waldemar's chair.

"Helen, my dear," Mrs. Waldemar said, at the same moment, "allow me to introduce to you my son, Dr. Waldemar."

It was with a lovely colour and winning modesty that Helen acknowledged the introduction. Before Mrs. Waldemar had ceased speaking, she had recognised the gentleman as the one who had been so kind on the sleigh-ride and on the beach.

Surprise, pleasure, and another feeling that was touched with the sad recollections of the past night, were all blended in her manner and expressed in her face: of words just then she had very few—a fact which, however, mattered little. With easy grace Dr. Waldemar drew up a large chair for her beside his mother, and said pleasantly:

"I am glad to see you, Miss Humphrey. I was not at all sure I would have the pleasure, for when I called at your door this morning with my mother's note your servant said, 'Miss Helen was all kind of drooping like.' I hope you are better now?"

"Much better, thank you. I had a headache this morning."

"Of which you have not the smallest shadow or hint left?" he questioned, looking at her gravely with a pair of very dark eyes, which, without being sharp or piercing, yet impressed you with their owner's power to see not only in the darkness but through the darkness, and made you feel it would be lost labour to seek to conceal from him anything he had a mind to know; while at the same time in their clear depths you read that he had nothing to conceal; that his life in its pure, noble manhood was open to the scrutiny of men and of angels.

"If I have, it is so very small I am hardly conscious of it," Helen answered. "I think the air and sunshine this afternoon scattered it."

"Air and sunshine are potent influences in dissipating most aches. I am glad your headache did not prove an exception," Dr. Waldemar said, pleasantly. "And what has this little sister of mine been doing for your amusement, Miss Humphrey?" he asked, laying his hand affectionately on Margaret's head.

"If you please, sir," Margaret said, demurely, "I would like the privilege of speaking for myself; and I'll answer your question in one word—talking."

"Talking all the time? Well, I know young ladies have usually important subjects to discuss when together; but wasn't it very bad for the headache, Miss Humphrey?"

"Oh, no," Helen answered, earnestly; "I think it was good." And with a pretty look at Margaret, she asked, "Wouldn't she come under the head of sunshine, Dr. Waldemar?"

"For brightness?" Dr. Waldemar questioned, with a smile. Then, as he played with his sister's soft curls, he added, "I don't know; perhaps she would. At least I

must confess she is a very good 'trap to catch a sunbeam' with."

"Where have you been all the day, Guyon?" Mrs. Waldemar asked now.

"On the beach, mother," he replied, quietly.

"On the beach all day? Were you needed there?"

"Yes," he answered, in the same quiet tone. "The sea has been giving up its treasures, mother—some of them: they have found six of those brave Indians."

"Have they?" Mrs. Waldemar said, in a voice full of interest and sympathy; "how thankful I am for their poor friends! But," with a loving look at her son, "it must have been a very sad, wearing day for you, Guy."

"A busy, solemn day," Dr. Waldemar said, gently; "but it was hardly very sad: for ever and anon, as I looked at those lifeless forms, I was reminded of St. Paul's grand word of assurance, 'These all died in faith;' and believing that, there were moments when it seemed to me more a time for giving thanks than for mourning and regretting. Can you imagine, Miss Humphrey," he said, turning with a look of great sweetness to her, "how beautiful, after last night's storm, the sunshine of eternity must have seemed to them this morning?"

Too deeply touched for words, Helen could only shake her head, but Margaret said, softly:

"I think I can—almost—Guy. Do you remember, mamma, once when I was a little girl and papa was coming home from Europe, how we looked for him the whole of one day, until night came and it was my bed-time, and you said I must not sit up longer? I tried hard not to go to sleep, but I had to; and the first thing I saw in the morning, when I opened my eyes, was papa bending over me. It seemed almost like heaven to me then; and often, while I was sick in the fall, and thought perhaps I would never get well, I would think I need not be afraid to die: it is only lying down in the dark to sleep through the night, and waking in the morning in the full smile of the Father's face."

No one answered Margaret. Her words had touched tender chords in all their hearts. Mrs. Waldemar's thoughts had gone back far through years to the husband, so warmly welcomed home then, but who now was waiting to welcome her in a home where the gladness of meeting would never be shadowed by the dread of some future farewell. Helen was striving to be calm and choke back the coming tears, when Ronald and Sibyl, who had been carrying on a low conversation by the window, came to her.

"Helen," said Sibyl, "if Ronald and I could pile all the houses in the world on top of each other, couldn't we reach the sky then?"

"And on a sunbeam will I climb to thee," Dr. Waldemar said, quickly; "that would be the easiest way, my little lady. Come here." And drawing her to him, he said, in a pretended whisper, "I think these ladies have been very impolite, not to introduce us, don't you? But, now, if you will tell me your name, I will tell you mine; will you?"

Sibyl looked up at him. "I know yours," she said, shyly.

"And so my offer to tell it isn't any inducement to you to reveal yours? Well, I shall have to put on my guessing cap, and try if by its agency I can enlighten my ignorance. I guess you are the namesake of a very wise lady who once had nine precious books that she wanted to sell to a great man, and because he wouldn't buy them, she tore them up, until there were only three left. Were you named for that famous lady? and have you any knowledge of those lost sibylline leaves?"

"I don't tear books," Sibyl said, eyeing him with curious composure, "and I wasn't named for a lady. I was named for my great-grandmother."

"And did your great-grandmother, with her name, hand you down her old lady's mantle?" Dr. Waldemar asked, with a smile.

"No," Sibyl answered, gravely, "she didn't have a mantle; she had a long, red cloak; and it is too large for me; it hangs in the garret at home."

"Does it? Well, Miss Sibyl, if you are wise, I am wiser; for I know your name, you see, without being told it. I think I must have been named for my great-great-grandfather, don't you?"

Sibyl looked at him seriously. "I think," she said very slowly, "I think your great-great-grandfather must have been a very queer man."

Dr. Waldemar laughed. "I shan't tell you what I think of your great-grandmother," he said, rising as the tea-bell rang; "but if you will let me, I shall have the pleasure of breaking bread with her granddaughter. Do you know what that means, Miss Sibyl?"

"No, sir," Sibyl said; "what does it?"

"Only this," he answered, as he placed her in a chair beside himself at the table; "if you break—that is, eat bread with me, Miss Sibyl, it means that you are always afterward to be my very good friend."

Dr. Waldemar was silent for a minute, and then, with reverent confidence, asked the Father's blessing on the table His bounty had prepared for them. Soon after, as he passed the bread to Sibyl, he asked:

"Will you do it, Miss Sibyl?"

The little girl looked at him wonderingly for a second; then, as she caught his meaning, she said:

"I will, if Helen will."

"Miss Humphrey," the doctor said, turning to her, "I am at your mercy. I can only beg you to decide in my favour."

Helen favoured him with a very frank blush and smile. "I will not be Sibyl's conscience-keeper in this matter," she said; "she can do as she likes."

"I will undertake to be her keeper," Mrs. Waldemar said. "Guy, you shall not tease that child any longer; let her eat her supper in peace."

"Your most obedient, mamma," he answered, with a smile. "Pray, Miss Humphrey, do you require, as the Pope does, that all your subjects shall believe you infallible?"

If the question was peculiar, the tone and manner were too pleasant for Helen to feel any uneasiness.

"Sibyl would tell you," she said, "that I give her a great many hard lessons, but never any as hard as that."

He smiled. "You must pardon my question," he said; "I own it was quite unnecessary. Whatever Miss Sibyl has been taught, it is very easy to see what she believes."

"You needn't plume yourself on possessing any wonderful power of discernment, Guy," Margaret broke in; "I think it is usually very easy to see what most people believe."

"Do you, my little sister? Then you must either, like Goethe's Bettine, have the gift of second sight, or else mawkish for you must wear their heart upon their sleeve."

"You are laughing at me, Guy, but I know you agree with me, and so do Helen and mamma."

"Do they? Miss Humphrey, you have heard the accusation; do you plead guilty or not?"

Helen smiled. "I am afraid I can do neither," she answered; "isn't there a little neutral ground somewhere that I can stand upon?"

Dr. Waldemar shook his head. "You must define your position more clearly, Miss Humphrey," he answered, gravely.

Helen hesitated. "I don't think it is usually easy for me to tell what people believe," she said, "unless I know them well, or unless they choose to let me see into their hearts, and read their Articles of Faith. The good and bad people, that I just meet and pass by, look much alike to me. I do not think it is easy to tell them apart."

"Mamma, what do you think?" Margaret asked, earnestly. "Don't you believe, with me, that we can no more help showing what we are than the sun can help shining?"

Mrs. Waldemar was helping Ronald to jelly. She looked up, with her sweet, grave face, and said, gently,

"I would fain believe that the Lord has jewels we know not of. It is true there were hypocrites of old, and mournfully true that there are hypocrites to-day; the Master knows and judges them; we may not. It is true, too, as Helen thinks, that, as we meet, and jostle, and pass one another in the hurry and rush of life, we cannot see below the surface; we cannot tell in what hearts angels are singing, nor in what ones fiends are plotting. In spite of the conformity to the world's manners and fashions, which makes us all outwardly so much alike, in spite of the reserve which makes us, like sensitive plants, shrink from opening our minds and revealing our inner lives to the gaze of the curious and inquisitive, it is still true of the curious and inquisitive, it is still true of the Master's faithful followers, as of himself in the coasts of Tyre—they cannot be hid."

It was in a restful atmosphere of peace and content that the little company finished their tea. When they rose from the table Dr. Waldemar said:

"Now, Miss Sibyl, though you would tell me anything of those lost books I was speaking to you of, or whether there is anything in a name you ought to know all about, I am going to be very forgiving and show you all my books." And taking the little girl's hand, he led the way to the library. It was a very beautiful room, with its hangings of soft, dark red; its dark wood cases, filled with carefully selected books; its charming paintings; and its brackets, with their marble figures, the polished expressions of poet-dreams and artists' labours.

It was a lovely room; but Dr. Waldemar saw with surprise that Helen's first pleased glance around it was followed by a sad, wishful look; yearning, hungry, almost hopeless, it seemed to him. Why was it? He was so intent in his effort to understand it, so interested in watching Helen, as, unconscious of his scrutiny, she stood by Margaret before one of the book-cases, that he forgot his little companion and his promise; but Sibyl did not suffer his attention to wander long.

"Are these all your books, Dr. Waldemar?" she asked. "Yes," he said, pleasantly, turning to her; "mine, and my mother's, and sister's. Do you like them, Sibyl?"

Sibyl shook her head affirmatively.

"Can you read them all?" Ronald asked.

Dr. Waldemar nodded.

"I wish I could read," Sibyl said.

"Why, you don't like to read one bit," Ronald exclaimed, in astonishment.

"I don't like to learn how, Ronald," Sibyl corrected, with great dignity; "but if I knew how, then I could read myself to sleep every night just like Aunt Sarah. I think that would be nice."

Dr. Waldemar listened with a look at once amused and investigating.

"And your sister, Miss Helen," he asked, quietly; "does she read herself to sleep like Aunt Sarah?"

"Oh, no," Sibyl answered, promptly. "She don't read at all."

"She doesn't have time, you know," Ronald explained. "She has to keep house, and take care of us. And then she teaches Sibyl and me every day: that takes all the time, don't you see?"

"Yes, I see," Dr. Waldemar answered, more soberly than it seemed to Ronald the occasion required.

"What is that picture, Dr. Waldemar?" he asked, pointing to a painting that hung opposite them. It was a remarkable picture, on which older eyes than Ronald's had often gazed with interest.

"What is it? Who is it?" Ronald asked again.

"That?" Dr. Waldemar said, rousing himself; "that is the picture of our Saviour's temptation in the wilderness, Ronald. Do you know what that means?"

"Yes," Ronald said, in an awe-struck tone. "Helen told me, and we had the lesson in Sunday school."

The two children looked at the picture in silence for a few moments; then Sibyl, who by everything she saw and heard was pretty sure to be in some way reminded of something concerning herself, said,

"O Ronald, I didn't tell you, but I had a temptation—a real temptation, Saturday."

"You did?" Ronald asked, breathlessly. "What was it?"

"Why, it was the machine. You know, Ronald, Helen says we must never touch it, and Saturday she went out of

the room and left it open, and I was dreadfully tempted to go and turn the wheel."

"Did you resist?" Ronald asked, anxiously.
"I don't know—yes—I guess so," Sibyl replied, rather doubtfully. "I was just going to do it, when Helen came in and stopped me."

Dr. Waldemar had listened to the children's talk with a half-smile, and yet with a sad conviction that Sibyl's boasted resistance was but a fair type of that of many another tempted one.

"Guy," called Margaret, "come here, won't you?" and as he joined them, she said, "Helen and I have been talking about books. Don't you think you could mark us out a course of reading? It would be so pleasant for me to have her read with me."

"You must remember I am not so well acquainted with Miss Humphrey's mind as with yours," Dr. Waldemar answered, gently. "And not knowing what books she has read, it would be presumption in me to advise what she should read."

"No," Helen said, earnestly, "I don't think so. I have read so little, hardly anything, in fact; if I only had time it would be delightful to read with Margaret."

"With what would you like to begin?" Dr. Waldemar asked, kindly.

"I don't know. I believe I would like to read something about everything; I know so little," she answered, with a sigh.

"Does that thought make you feel discouraged?" Dr. Waldemar said, with a pleasant smile. "It ought not; there is always some unknown land for the wisest to explore some unsolved problem to explain. If you would like to begin at the beginning of the alphabet, here are three A's you may find interesting—'Arnold's Rome,' 'Agassiz's Geological Sketches;' they will take you into early history and the formation of the earth. And then here is a book, at once full of leonine strength and homed sweetness—'Aurora Leigh.' Would you like to take these home, Miss Humphrey? It would give us great pleasure to have you."

Helen's eyes thanked him even more warmly than her words as she said:

"You are very kind," and eagerly reached out her hand for the books. But the next instant she drew back, the beautiful light in her eyes faded, and she looked very sober. "I am afraid I cannot," she said, sadly. "I don't think I ought, Dr. Waldemar."

"Are you quite sure?" he questioned, gently. "Sometimes our oughts and ought notes originate in hindrances of our own making, and you must pardon me if I say that, unless there are very grave reasons why you cannot, it seems to me you ought most decidedly to read other books if not these. Our minds are talents, Miss Helen, for whose cultivation the Giver will justly hold us responsible."

"I know," Helen answered, humbly. "I would be glad to read and study if I could, but the days are so short that I have very little time. I am afraid I cannot trust myself, Dr. Waldemar," she said, modestly, "if I take these books. I shall feel hungry until they are read, and I shall be tempted to neglect other things—duties that must be done. I am sure," she repeated, firmly, "that I ought not to take them."

Dr. Waldemar looked at her with thoughtful eyes. "Pardon me, if I seem to catechise you," he said; "but, Miss Humphrey, if the days are short the evenings are long: what do you do with them?"

"A great many things," she answered, with a smile, though something very like a tear shone in her eyes. "You don't know what it is to be a housekeeper, Dr. Waldemar. And then my brothers are home in the evening, and if I want to keep them there I must not consider my pleasure before theirs."

"You are right, my dear," Mrs. Waldemar said, as she placed her arm affectionately around the young girl.

"Do thy duty, that is best,
Leave unto thy God the rest."

Opportunities for reading and study will come in his own good time, and until then, Helen, you may feel sure that it is safe to wait. Guy," she said to her son, "I am sorry to break up our pleasant evening, but I know the little ones are tired, and Helen, I think, must feel the need of rest. Will you order the sleigh?"

"Oh, I'm so sorry to go home," Sibyl said, as Mrs. Waldemar was putting on her wraps. "I wish I could stay here."

Mrs. Waldemar drew the little, motherless child closer. "Do you, dear? I should like to keep you if I could." Sibyl looked up at the lady's face with sweet, childlike confidence.

"I love you," she said, trustfully; "may I come here again?"

"Yes, dear, very soon; whenever Helen will bring you." And so, with loving good-byes, and promises of its speedy repetition, their pleasant visit closed.

(To be continued.)

THE EDITOR AND THE COBBLER.

One day an editor hard at work, trying to devise a plan to make his delinquent subscribers pay their dues, was called upon by a shoemaker who dropped in to give the editor some hints on running a newspaper. The editor, pleased at the opportunity, gave the man his best cane-seat chair, honoured him with a cigar, and listened attentively to what he had to say. Quoth the shoemaker, as he lit the weed—"Your paper needs a hundred improved features; you do not grasp the topics of the day by the right handle; you don't set the locals in the right type; your telegraph news is too thin, even the paper itself is poorly manufactured, not thick enough, and of too chalky white; you don't run enough matter, and what you do run ain't of the right sort; your idea on Disestablishment is wrong, and in regard to 'We Colin' you stand bad. I tell you these things because I want to see you succeed. I tell you as a friend. I don't take your paper myself, but I see it once in a while;

and as a paper is a public affair, I suppose I have as good a right to criticise it as anybody. If a man wants to give me advice, I let him; I'm glad to have him, in fact."

"That's exactly it," said the editor, kindly; "I always had a dim idea of my short-comings, but never had them so clearly and convincingly set forth as by you. It is impossible to express my gratitude for the trouble you have taken, not only to find out these facts, but point them out also. Some people, knowing all these things, perhaps nearly as well as you, are mean enough to keep them to themselves. Your suggestions come in a most appropriate time. I have wanted some one to lean on, as it were, for some weeks. Keep your eye on the paper, and when you see a weak spot, come up." The shoemaker left, happy to know that his suggestions had been received with such a Christian spirit.

Next day, just as he was finishing a boot, the editor came in, and picking up the mate, remarked: "I want to tell you how that boot strikes me. In the first place, the leather is poor; the stitches in the sole are wide apart, and in the uppers too near the edge. These uppers will go to pieces in two weeks. It's all wrong, my friend, putting poor leather in the heels, and smoothing it over with grease and lat-p-black. Everybody complains of your boots; they don't last, the legs are too short, the toes too narrow, and the instep too high. How you can have the 'gall' to charge 22s. for such boots beats me. Now, I tell you this because I like to see you succeed. Of course I don't know any more about shoemaking than you do about a newspaper, but still I take an interest in you because you was so well disposed towards me. In fact I—" Here the exasperated cobbler grabbed a lapstone, and the editor gained the street, followed by old knives, pincers, hammers, and awls, sent after him by the wrathful cobbler.

SPEAK TO INDIVIDUALS SINGLY.

In an address recently given by H. L. Hastings of Boston, he says: "It will be well for us to learn to speak to individuals singly. 'A congregation of one' may be large enough to call forth all our powers in proclaiming the great news of salvation. Often we may save sinners one by one. If you had a bushel of bottles, and wanted to fill them with water, you would not think the quickest way would be to get a fire engine and hose and play over the heap—especially if the corks were all in—but you would be likely to take a single bottle by the neck, extract the cork, and then by means of a funnel turn in a little water at a time until it was filled; and then take another and repeat the process. You would get more bottles filled that way than with a hose and fire-engine playing upon them. So you may be able to accomplish more by working single-handed than in crowds. You may preach the word by the wayside or by the fire-side, for people need the same Gospel indoors as out."

We need to have the peace of God in our own hearts before we can do much good to other people's heart; and unless we can rule our own spirits, we shall not accomplish much in moulding the spirits of others. We notice a blacksmith uses a cold hammer to bend a hot iron; and after working with his tools a little while he plunges them into cold water. So, if you are to influence others, you must keep cool yourself; if you get your hammer hot you will not be able to bend the iron. It is useless to undertake to fight the devil with fire; but if you have the joy of God in your hearts you can smile at Satan's rage. You know the story of the old French General, who when he had besought the king to spare the Christians from persecution, and had been refused, said: "Sire, God's Church is an anvil that has worn out a great many hammers." Now, if you are filled with the Holy Spirit, you can stand a great deal of hammering, and the world will mock and sneer at you in vain; if you keep near the Lord you will ever triumph in His grace.

SHADOWS.

Many things can be learned from a shadow. Let us make an example or two. First, suppose we are in a part of the country with which we are not much acquainted, and we want to know the direction in which we are travelling; we can tell by the direction in which the shadows are thrown. We have simply to note the time by our watch, and bear in mind that the sun rises in the east, and sets nearly south by midday, after which he goes west. We must, at the same time, bear in mind that the shadow is thrown in exactly the opposite direction, so that when the sun is southeast, as it always is before midday, the shadows are thrown northwest. We need not compare the direction in which we are travelling with the line cast by our shadow. Again, suppose we are out walking, near midday, in the summer, and we have no means of knowing the exact time, nor the direction in which we are walking. Take a stick—a walking-stick will do very well, indeed—plant it upright; its shadow will be thrown by the sun, providing it is shining at the time, and, as it is near midday, its shadow will be short, and we can tell whether it is before or after noon, for, if before midday, the shadow will become shorter and shorter; if just after, it will increase in length. So that in this experiment we get both an indication of the time of day and the means of telling the four points of the compass. In this lies the whole secret of the sundial.

PROFESSOR FRISBIE, of Washington Observatory, estimates the length of the comet's tail at 50,000,000 miles.

AT a baptismal ceremony near Canton, Georgia, a rotten bridge carried two hundred persons into the water, many of them having arms or legs broken.

ONE of the notable things in New York is the costliness and elegance of some of the private stables. Several hundreds have been built this year. Most of them have cost between \$20,000 and \$50,000, but a number have gone in the fabulous region above \$75,000. It costs from \$3,000 to \$5,000 a year to keep a carriage establishment, and this increase in private stables is an index to the increase in private incomes.

BRITISH AND FOREIGN ITEMS.

THERE are, it is estimated, about 700,000 Protestants in France.

THE Governors of the six New England States are total abstinence men.

THE Moravians number at home 20,000, and have gathered 73,000 heathen into the fold.

THE Duke of Athole, in Scotland, plants from 600,000 to 1,000,000 trees every year.

NEW YORK has seventy-five Catholic churches, and a Catholic population of 600,000.

IT is said that that the people of the United States drink sixteen million barrels of beer every year!

THERE are 1,000 charitable institutions in London, with an aggregate income of no less than \$20,650,000.

A FUND for an American Catholic University has been started in Chicago, which now amounts to \$300,000.

THE translation of the New Testament into Hebrew has recently been completed by Dr. Delitzsch, of Leipsic.

A NATIVE Hindoo has been appointed temporarily to fill the office of Chief Justice of India by the Viceroy of India, Lord Ripon.

THERE are one hundred and fifty-three Hindoo and Mohammedan sovereigns who are tributary to the Queen as Empress of India.

THE Canada Pacific Railway Company are expending at the rate of a million dollars a week just now, and employ close on four thousand men.

AT a cost of over £40,000, Ridley Hall, near Cambridge, built for training young men in the evangelical principles of the Church of England, is now completed.

THE imperial Prince of Japan, who is still a youth, having taken several courses in the army college at Tokio, will proceed to France to complete his military studies.

THE London "Lancet" believes that the young men of that city are encouraging the sensible habit of taking milk, coffee, or sandwiches instead of brandy or whiskey.

A FRIEND of the Boston University has recently offered to be one of ten to add half a million dollars to the endowment, or to give one-tenth of the sum however raised.

THE Bible in the Basuto language has been issued by the British and Foreign Bible Society at a cost of £4,000. This is the ninth completed Bible in the native language of Africa.

THE Paris Gazette estimates that Europe will want 200,000,000 bushels of wheat this year, but India, Russia, and the Danubian provinces will compete with the United States to supply the demand.

IT is said that within two weeks from the time it was known that a desirable Presbyterian pulpit in Orange, N.J., was to be left vacant, seventy-six applications were received from or in behalf of applicants.

THERE is said to be quite a run upon tweeds and tartans in London. It would delight the eyes of an untravelled Scotchman to see the favour his country's goods are held in. In Paris, too, there is the same mania.

THE latest religious development in Glasgow is a Saturday afternoon prayer-meeting. It is proposed to hold such meetings all over the city. On the first Saturday of the experiment there was an attendance of five hundred.

THE dissentients in the Leadhills case, after waiting patiently for over two years to obtain redress from the courts of the Church of Scotland, have resolved to seek admission into the Free Church. They number in all nearly 306.

A BUST of Robert Burns, the cost of which has been defrayed by small subscriptions, will shortly be placed in Poets' corner in Westminster Abbey, near the memorials of his fellow-poets and countrymen, Campbell and Thomson.

THE "Academy" says the revisers of the Old Testament have made so much progress that their work will certainly be finished in a few more months. Indeed, there is even some probability that the Revised Old Testament may be ready for publication by the close of next year.

WHEN during a political speech by Governor Cullom, in Illinois, a lady in the audience rose and said, "Governor, how are we to keep our husbands and sons from drunkenness?" he replied: "Keep them out of the saloons, madam." Why not add, "Drive the saloons out of town?"

THE "Washingtonian" says that during a murder trial in San Francisco, lasting eight days, the jury purchased and drunk four five-gallon kegs of beer, five gallons wine, ten bottles of claret, and considerable whiskey. Their verdict of guilty was set aside by the Supreme Court on this showing.

THE "Personal Liberty League of the United States," is the title under which the liquor dealers and manufacturers are to be organized. The "liberty" which they seek is liberty to make, sell, and drink intoxicating drinks, and the "organization" which they have formed is for the purpose of resisting the "wild and fanatical prohibition movement."

A RECENT writer on Bible lands says: "Of all 'the seven churches of Asia,' Smyrna alone is living still. It was with considerable interest I worshipped at the English Church and saw written over the communion-table the message, 'To the angel of the Church in Smyrna,' closing with the thrilling promise, 'Be thou faithful unto death, and I will give thee a crown of life.'"

THE Free Church of Scotland recently reported that the largest sum ever raised for missionary purposes was contributed during the past year ending March 31, 1882. Of this sum, amounting to £82,726, the children of Scotland had raised £2,203. Fifty-two years ago Dr. Alexander Duff was the only missionary representing the Free Church of Scotland, now we rejoice to hear they number 506 workers, including fifty ordained missionaries.

MINISTERS AND CHURCHES.

REV. D. J. MACDONNELL has returned with restored health and strength.

A NEW Presbyterian church is being erected at Leslie, in Pontiac county.

REV. GEORGE BRUCE, St. Catharines, has accepted the call to St. David's Church, St. John, N.B.

REV. J. C. SMITH, of Guelph, has declined the call of the St. John's, N.B., Presbyterian congregation.

KNOX COLLEGE Endowment scheme goes on encouragingly. In Toronto the subscriptions amount to about \$23,000 up to date.

THE Commission of the General Assembly in the matter of Dr. Barclay's claims, have decided in several matters in favour of Dr. Barclay.

STEPS are being taken to obtain increased accommodation for the Davenport-road mission, which is at present supplied by Rev. Dr. Hamilton.

THE attention of all parties interested is directed to the appointment of Rev. J. H. Ratcliff, Ancaster P.O., to be Convener of the Home Mission Committee, and for the supply of vacancies in the Presbytery of Hamilton, in place of Rev. Geo. Bruce.

SAYS the Bradford "Witness": "Rev. Mr. Rodgers, of the Collingwood Presbyterian church, preached a temperance sermon to his congregation on Sabbath last. Sermons of this kind are very rare with the ministers of the present day, and not because their need is not felt in the land, but owing to the happy faculty our clerical gentlemen have of evading the issue—for some cause perhaps best known to themselves."

A SUCCESSFUL tea-meeting was held last Monday evening, Nov. 20th, at Newbury, in aid of the funds of the Presbyterian congregation. An unusually interesting programme was submitted, consisting of vocal and instrumental music, readings, and addresses. The following gentlemen took part in the exercises: Revs. Dr. Webster, B. Lawrence, D. M. Kennedy, of the M. E. Church, J. Whiting (C. M.), and W. J. Taylor, of the English Church. G. W. Ross, M.P., was also present, and delivered an effective address. Dr. Roome occupied the chair. Receipts of the evening, \$70, which cancel a long standing debt against the congregation.—COM.

ANNIVERSARY services were held in the Parkdale Presbyterian Church on Sabbath, the 16th inst. The pulpit was occupied in the morning by the Rev. Mr. Gilray, who chose for his text John i. 14: "And the word was made flesh, and dwelt among us, and we beheld His glory—full of grace and truth." The preacher pointed out the appropriateness of the use of the word flesh in the text as bringing Christ nearer to people than any other word; while he had no sympathy with the belief that this made Christ less than God. He was very God dwelling among men, working at their occupations, and subject to similar temptations while working out the way of salvation for sinful humanity. The Rev. Prof. McLaren preached in the afternoon from Zachariah xii. 10-14. The preacher said the scene of the work referred to in the text was the world. Christ's spirit breaks down the middle wall of partition between Jews and Gentiles; it overleaps all barriers of nationalities and languages, and gives a place to the children in the visible Church of God. The Church of God, like the mountain which receives the showers of rain and sends out the same in numerous streams to the surrounding country, blesses people who are not connected with it. There are some who come so near to the Church of God that they are like a delicate balance that may be turned either way by a single grain of sand, but choose the pleasure of sin for a season and miss the grandest object of life, the salvation of their souls. In the evening Hon. S. H. Blake gave an address which was characterized by singular power and earnestness. The speaker commenced by describing the dark hour in Christ's life preceding his crucifixion, and continued until he arrived at the scene mentioned in Mark xv. 16, followed the narrative to the 26th verse. The church was well filled in the morning and afternoon, and was crowded at night. In the morning the pastor, Rev. Mr. Hunter, gave a brief account of the membership of the congregation. The congregation was organized three years ago with forty members, thirty-three of whom are yet in connection with the church. Two years ago there were fifty members, and one year ago there were 106 members. Up to the

present there has been a total of 191 members on the roll, and after deducting those who have removed beyond the bounds of the congregation, there are 150 active members still in connection with the church.

THE new Presbyterian church, Neepawa, Manitoba, was opened for divine service on Sabbath, the 29th ult. The Rev. Jas. Robertson, Superintendent of Missions, preached able and appropriate sermons morning and evening to large congregations. On the Monday evening following a tea-meeting in aid of building fund was held, which resulted most successfully in every respect. The following gentlemen were present and addressed the meeting: Revs. Messrs. James Robertson, Winnipeg; D. Stalker, Gladstone; D. McCannel, Carberry; G. K. B. Adams, and D. McRae, Neepawa, and Messrs. J. A. Davidson, M.P.P., and M. H. Fieldhouse, Neepawa. Excellent music was furnished by the Neepawa union choir, under the leadership of Mrs. Adams. The collections on Sabbath, with proceeds of tea-meeting, netted nearly \$200. The church, although plain and not large, is neat and comfortable, capable of seating about 175. It will answer in every respect the present requirements of the congregation. The cost, not including three valuable lots, the gift of Messrs. Davidson and Hamilton, will be about \$1,500, and is all provided for by the congregation, except a loan of \$400 from the Church and Manse Building Fund. The town of Neepawa, although scarcely a year old, can justly claim a place in the front rank for the number and character of its church edifices, reflecting, as these do everywhere, the enterprise, intelligence, and Christian liberality of the people. Special credit is due to the enterprising town proprietors, Messrs. Davidson and Hamilton, for the liberal encouragement they give to all enterprises of this kind. The number and character of the churches already erected, and in course of erection in this and other parts of the Presbytery, are an unmistakable evidence of the great practical value of the Church and Manse Building Fund. It cannot fail to be most satisfactory to the liberal contributors to this fund to know that it is already producing such good results. It must also and specially be a source of great satisfaction to the Superintendent of Missions, its successful promoter, to be called upon, as he will be, in this comparatively small district alone, before the year ends, to assist in opening for divine service handsome and commodious churches at Rapid City, Neepawa, Carberry and Minnedosa, the erection of which is largely due to the temporary aid received from the Fund.

ST. JOHN'S Presbyterian Church, Brockville, was reopened on Sabbath, 12th Nov., having been closed for enlargement and repairs during the past five months. The pastorate of Rev. Dr. Jardine, since his advent to this town, has proved so acceptable as to render it necessary to obtain greater accommodation for those desirous of benefiting from his services. The skill of the architect, and the liberality of the people, have resulted in the enlargement of the old church, so as to make it practically a new building, well adapted to the purposes of an active and increasing congregation. The side wall of the old church was taken down, a large wing added to the west side, and the pulpit placed on the east wall. By this simple plan the accommodation has been nearly doubled, and a commodious basement secured for Sabbath school and social work, at the comparatively small cost of \$8,000, three fourths of which has been subscribed. The church authorities had invited Rev. Principal McVicar, Rev. D. Mitchell, of Belleville, and Rev. Geo. M. Milligan, of Toronto, to conduct the opening and dedicatory services. The weather was not propitious, the day proving one of heavy rainfall; but the congregations were very large, that of the evening filling every nook and corner, while hundreds were turned away. In return for a like courtesy shown by the congregation of St. John's at the dedication of the First Presbyterian Church, Rev. Mr. Burnfield, pastor of the latter, closed his church to enable his people to join with the sister church in their opening services. There was also a large number present from the other churches. Principal McVicar preached at the morning service, from Ps. cxix. 72: "The law of Thy mouth is better unto me than thousands of gold and silver." Rev. Mr. Mitchell, in the afternoon, chose the text Rev. xxi. 22: "I saw no temple therein," and Rev. Mr. Milligan's subject in the evening was 1 Pet. i. 8: "Whom having not seen ye love." The sermons were considered very able, and the attention they called forth was very manifest. There

was a good collection at each diet of worship. On Monday evening a social was held in the basement, which was then opened for the first time, and proved to be well adapted for social purposes. Instead of a number of speakers, Rev. David Mitchell had been specially invited to deliver a lecture. His subject was "What's in a name," upon which he spoke for an hour and a quarter, bringing out many suggestive thoughts, and by humour and pathos amusing and instructing the audience. Rev. Mr. Milligan is to lecture this evening (Thursday) in the Victoria Hall, for the building fund of St. John's church. It is confidently expected that there will be a large audience to hear him speak on his well known theme, "The Contented Man—Who is He?"—a lecture distinguished for originality, humour, and power of eloquence. Rev. Dr. Jardine and his people are to be congratulated upon the auspicious circumstances under which they enter upon a new career. [This was unavoidably crowded out of our previous issue.]

PRESBYTERY OF HAMILTON.—This Presbytery met in Hamilton, on November 21st. Present, twenty-five ministers and ten elders. Next meeting of Presbytery was appointed to be held in Dundas on Monday, Jan. 15th, at 7:30 p.m. Conferences on the State of Religion, Temperance, and Sabbath schools, will be held on that evening, and on Tuesday evening. The following resolutions anent the Temporalities' Expense Fund was adopted: That the Presbytery recommend that the sessions of all the churches within the bounds give the Assembly's deliverance in connection with the appointment of the Committee their earnest consideration, and adopt such means as they may think best to employ with the request of the Committee. An overture from the Session of Dunville, anent the supply of supplemented congregations by ordained missionaries was received, laid on the table, and ordered to be printed for the use of members. The resignation of Lynedoch and Silverhill by Mr. Pullar was accepted, to take effect after January 7th. A call from St. David's Church, St. John, N.B., to Rev. Geo. Bruce, was considered, and was accepted by Mr. Bruce. Mr. Ratcliffe was appointed Convener of the Presbytery's Home Mission Committee, in place of Mr. Bruce, Mr. Scouler Moderator of Session at Haynes Avenue congregation, and Mr. Benson at Merritton. Mr. Lyle gave notice of overture anent the term service in the eldership.—JOHN LAING, Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met in Chalmers Church on Tuesday, Nov. 21st, at 10 o'clock. There was a very full attendance of ministers and elders, and commissioners from congregations on important business. After the reading of the minutes of the last meeting, the Rev. J. A. R. Dickson presented a report of the Committee on the State of Religion, suggesting arrangements for its meeting to be held in Galt in January, which were adopted. Remits from the General Assembly were read by Rev. Mr. Torrance, and were placed in the hands of committees for consideration and report at next meeting. The dissolution of the connection of Rev. W. S. Ball with Knox Church, Guelph, was decided to take place on December 6th, his settlement at Proof Line being effected on the same day. A resolution recognizing Mr. Ball's worth and services was unanimously passed. The call to the Rev. J. C. Smith, B.D., from St. Andrew's Church, St. John, was taken up. The call being received and reasons for translation being read. The Rev. J. A. R. Dickson pleaded for the translation on behalf of the Presbytery of St. John. The Rev. G. M. Milligan, B.A., of Toronto, pleaded on behalf of the congregation of St. Andrew's, St. John. Mr. Charles Davidson, on behalf of St. Andrew's Church, Guelph, gave answers to the reasons of translation, and Col. Higginbotham on behalf of the congregation. The Presbytery adjourned at 1 o'clock till 2.30 p.m. At 2.30 the Presbytery resumed, when Mr. Smith, after a very effective address, gave his decision to remain in Guelph. This was received with great joy by all present. A petition was received from Hespeler for the services of Mr. Haigh in the evening as well as in the morning. Messrs. Johnson, Braid and Little, from Hespeler, and Messrs. Beattie and Henderson from Doon, and Messrs. Hepburn and Webster from Preston, stated the influence the change would create on the respective congregations. On deliberation it was left over till next regular meeting, that time might be given to Hespeler congregation to arrange for Mr. Haigh's entire services. The trial discourses of Mr. Neil, called to Nassagaweya, were then heard.

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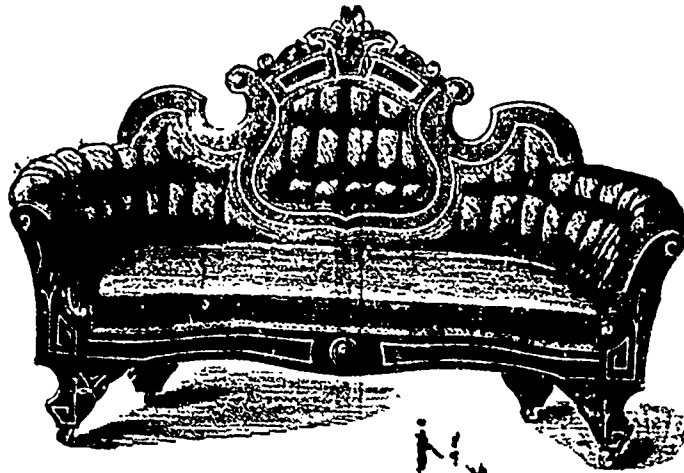
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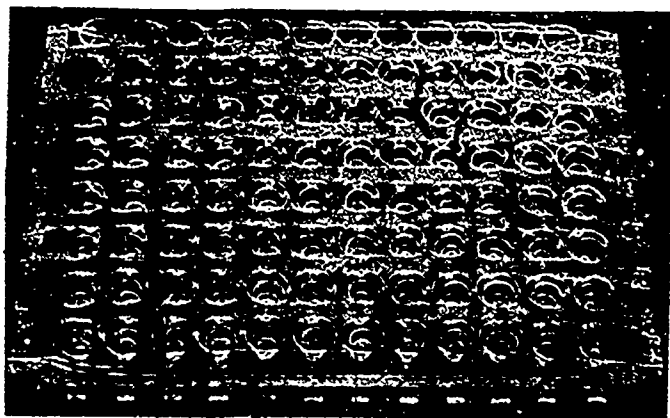
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