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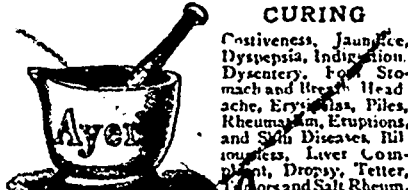
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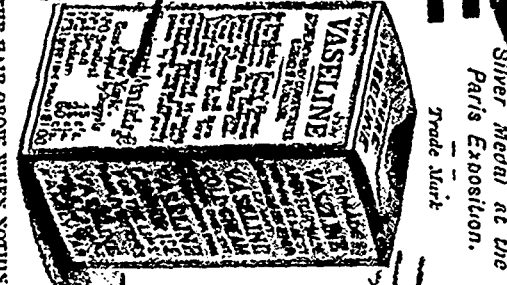


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INDIAN BREAD.—One quart of fine Indian meal, one and one-half pint of wheat flour, three pints of milk, four eggs, two good tablespoonfuls of baking powder, one-fourth pound of butter.

BUCKWHEAT CAKES.—To make buckwheat cake, tender and brown, use for wetting the water in which you have boiled your potatoes, or save a spoonful of mashed potatoes, and add to the wetting each time.

A GOOD RECIPE FOR BUNS.—One pound of flour, quarter pound of butter, half pound of lump sugar, half pound of currants, quarter of a candied lemon, one dessert spoonful of baking powder, one gill of cold milk, two eggs. Rub the butter into the flour first, and then mix all together.

PARADISE PUDDING.—Mix the following ingredients dry: Four ounces each of beef suet and bread crumbs, four tablespoonfuls of moist sugar, a pinch each of salt and grated nutmeg, six large apples chopped small, the grated rind of a fresh lemon; two tablespoonfuls of cherry wine, flavour with the juice of a lemon. Mix well together, and place in a buttered mold, and boil three hours. Serve with pudding sauce. If baked, it will take an hour and a half.

THE ART OF MAKING TEA.—Nothing is more easily made than good tea, and yet how seldom, away from home, does one enjoy fragrant tea. The first thing that is needed is a clean teapot; it is useless to try to make good tea in a rusty pot, or one in which the leaves have been allowed to remain all night. The water should be boiling, but the tea itself should never be boiled. I wish these words could be painted on the wall of every hotel and restaurant in the country. After boiling water has been poured over the tea, set the teapot on an extra griddle on the back of the stove. All that is good in the tea will gradually be extracted from it.

How to CHOOSE A GOOD COW.—The crumpled horn is a good indication; a full eye another. Her head should be small and short. Avoid the Roman nose, which indicates thin milk, and but little of it. See that she is dished in the face, sunk between the eyes. Notice that she is what stock men call a good filler—skin soft and loose like the skin of a dog. Deep from the loin to the udder, and very short tail. A cow with these marks never fails to be a good milker. There is more difference in cows than usually supposed, and but few really good cows are offered in our markets. If a farmer has a "No. 1 article" he won't sell her unless obliged to do so.

SALT AS A PROPHYLACTIC IN DIPHTHERIA.—In a paper read at the Medical Society of Victoria, and published in the "Australian Medical Journal" for June, 1880, "On the Free Use of Salt as a Prophylactic against Diphtheria," Dr. Day stated that, having for many years past looked upon diphtheria in its early stages as a purely local affection, characterized by a marked tendency to take on putrefactive decomposition, he has trusted more to the free and constant application of antiseptics, and when their employment has been abandoned from the first, and has been combined with judicious alimentation, he has seldom seen blood poisoning ensue. In consequence of the great power which salt possesses in preventing the putrefactive decomposition of meat and other organic matter, Dr. Day has often prescribed for diphtheritic patients living far away from medical aid the frequent use of a gargle composed of a tablespoonful or more of salt, dissolved in a tumbler of water; giving children who cannot gargle a teaspoonful or two to drink occasionally. During the prevalence of diphtheria he recommends its use instead of sugar in the food of children, adults using the gargle as a prophylactic, three or four times a day.

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# THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, FEBRUARY 4th, 1881.

No. 5.

## NOTES OF THE WEEK.

WHILE the Colonial troops are endeavouring to disarm the Basutos, the British and Foreign Bible Society is arming them with a complete Bible and pocket New Testament with references, prepared in the Sesuto language by the French Missionaries, who have been engaged on the work since 1849.

THE Pope, in an address to the Cardinals recently, which the "Catholic Review" prints with the distinguishing marks of capitals to the pronouns referring to his Holiness, bewailed his deplorable condition, in that he has neither true liberty nor real independence, of which the Holy See has been despoiled by the usurpation of its civil power.

A NEW party of missionaries, sent by the London Missionary Society, reached Ujiji in health and safety October 3rd. Mr. Hore had already explored the south end of the Tanganyika and prepared a map. It appears from the reports that all the native tribes have maintained an attitude of friendliness to the different missions of this Society in Central Africa.

THE two years' war between Chili and Peru is now, it is hoped, practically ended, the former having gained a great battle over the Peruvians at Miraflores, capturing Lima, the capital, recently. The loss on both sides was heavy. President Pierola has fled. At the battle of Chorillos the Peruvian loss was 7,000 killed, and 2,000 prisoners. It is expected that a treaty will be argued at the opening of congress.

MR. MACKAY, of the Church Missionary Society, has succeeded in reaching Kaggi, on the south side of Lake Victoria, on his way back from Uyui to Uganda, after a troublesome and dangerous journey through Usukuma. It was only by holding wearisome palavers for several days at each place that he was able to get through the country with paying one hundred dollars in cloth. Mr. Mackay's caravan was five times attacked, and in one place they received a shower of arrows, but, happily, no one was injured.

THE London "Times" makes this statement of the progress of Great Britain and Ireland in the last ten years:

	Per cent.
Population has increased.....	11
Revenue.....	8
Public wealth.....	30
Commerce.....	13
Shipping.....	16
Textile manufactures.....	29
Minerals.....	45
Railway traffic.....	45
Post-office.....	45
Schools.....	122
Public morality.....	13
Welfare of the poor.....	19

THE grand advance in Christian work since the beginning of the present century is not only remarkable, but full of good cheer. The following figures will not only be read with deep interest, but deserve to be carefully studied:

	1800.	1880.
Number of translations of Bibles.....	50	250
Missionary Societies.....	7	70
Missionaries.....	170	2,500
Contributions.....	\$250,000	\$6,500,000
Bibles distributed.....	5,000,000	150,000,000
Converts.....	50,000	1,800,000
Schools.....	70	12,000

These are grand and inspiring figures, and ought to stimulate to increased diligence and energy. Looking backward at what has been done from a starting point of such small beginnings, who shall limit the possibilities of the future?

IN one of the schools of Brooklyn a boy thirteen years old, naturally very quick and bright, was found to be growing dull and fitful. His face was pale, and he had nervous twitchings. He was obliged to quit school. Inquiry shewed that he had become a con-

firmed smoker of cigarettes. When asked why he did not give it up he shed tears and said that he had often tried, but could not. The growth of this habit is insidious, and its effects ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are all impaired by it. "It's nothing but a cigarette" is really "It is nothing but poison." German and French physicians have recently protested against it. And a convention of Sunday and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of a Royal Eye Infirmary, who stated that many diseases of the eye were directly caused by it. Parents, save your children from this vice if possible. Do not allow them to deceive you. In future years they will rise up and bless you for restraining them.—*Chris. Advocate.*

THE "Herald and Presbyter," in an editorial, says: "We frequently hear of the profound education of Catholic priests, and even among Protestants are some who think Catholic schools superior to others. An illustration of the falsity of this view comes from Charleston, S.C. About a year ago the Board of School Commissioners accepted a school that was under the special control of the Romanists, and whose teachers were known as belonging to the 'Christian Brotherhood.' The old teachers were retained, and received pay from the public treasury. As might be expected, this was not satisfactory to the Protestantism of the city, but the arrangement continued for the year, and might have continued longer had not the law required an examination of the teachers. Along with other teachers of the city, these priests of the Christian Brotherhood were brought to the test, and their capacities put to trial. Not one of them could pass a satisfactory examination. The school continues, but the pay from the public treasury is stopped."

THE Philadelphia "Presbyterian" says: "A Paris paper, of low repute, is printing a translation of 'Le Manuel des Confesseurs,' by Bishop Bouveer. It is a book of directions to priests in the Roman Church to guide them in the confessional. Some of these directions are infamous, and Quinet and Michelet used extracts from the book which were most damaging to the Romish system. A year or two ago an orator in the French Chamber of Deputies read some passages from the book, and used them with terrible effect in an onset on the Ultramontane party in France. For a long time the book could not be procured in the shops. When the Commune bore rule in Paris a search was made for it, but only three copies could be found. The work was ordered to be translated, but the Commune fell before it could be accomplished, and the translator escaped with only one copy. After many wanderings he succeeded in publishing the translation with notes and comments. He was prosecuted in Belgium, but in France the Republic is in power and the publication is allowed. The contents form a tremendous indictment against the priesthood. It is not, however, necessary to fall back upon such an extreme and outspoken production, for any of the ordinary text books used in Roman Catholic Theological Seminaries during the last year of the student's course, when attention is specially given to what is strangely called "Moral Theology," will form a sufficiently formidable "indictment." In giving evidence before a Parliamentary Committee of the British House of Commons at the time when Sir Robert Peel proposed to endow Maynooth College, at least two of the Roman Catholic Irish bishops acknowledged the fact, but repudiated the implied immorality. They urged that a doctor studied and dissected every part of the human body, but was not on that account either indecent or disreputable, and they added that they were spiritual doctors and had to study and know every phase of spiritual disease in order to apply a remedy!"

CASTE is dying in India but it dies hard. The Rev. M. A. Sherring of the London Missionary Society, sums up the whole question in the following general conclusions: 1. "So long as educated Hin-

dus are fascinated by caste notions and customs, their minds will remain stunted and stiff, and will reap very little of the precious fruit which education yields." 2. "Already a struggle between the castes has commenced, and is plainly manifest to lookers-on. All the castes are now on an equal footing as regards the privilege of gaining knowledge, while formerly education was restricted to the Brahmmins." 3. "One of the most hopeful and encouraging signs of the times in India is the indisputable fact that the principal castes are awakening to life." Formerly the Brahmmins alone were distinguished for intelligence; now the mists of ignorance are dispersing in a hundred castes. 4. Hindus are destined to take their rank among the first thinkers, investigators, and critical philosophers; but, to prepare for this, they must "first all believe in their destiny, and next determine to remove out of their path whatever interferes with its fulfilment." 5. "As caste is a social distinction, dependent on the assumption of an essential and natural difference among men—a difference by virtue of which one class is accounted pure and another vile—... should such a vain assumption continue to be maintained in face of the intellectual and moral growth of Hindus of all grades, it will infallibly produce strife and animosity among them." Cultivated men of low castes will struggle to the top. 6. Christian missions must not sanction caste. Roman Catholics regard it favourably, and even a few Protestants do not wholly set themselves against it. Its most direct and pertinacious foe is the Protestant community. Forty-nine out of fifty Protestant missionaries, and the same proportion of native Christians stoutly oppose it.

THE Committee of Assembly of the Free Church on the relation of Church and State in Scotland, at a meeting held lately adopted the following minute: "The committee, considering that they are authorized to represent, as they may see cause, to the Legislature and the country, the views set forth in the Act of last Assembly on the subject of the relations of Church and State in Scotland, and considering that on many accounts it is at the present time most important to fasten attention on the subject, with a view to its being rightly dealt with, resolve to reprint the Act of last Assembly, and to call public attention to it, as deserving special consideration at present, particularly on the part of members of the Free Church. The tenor follows: The General Assembly find that the Free Church, in conformity with her claim of right, has constantly denied the right of the Church now established to the position and the historical inheritance of the National Scottish Church. That in the present circumstances of the Presbyterian denominations in Scotland, the possession of one of them of the exceptional position and privileges of an Established Church is most unjust and thoroughly unreasonable. That the termination of the existing connection between Church and State in Scotland, with due regard to life interests, and leaving the Church now established to carry on its important work by the Christian zeal of its members, would remove a great obstacle to the religious well-being of the country, and to the prospect of a harmonious and flourishing Presbyterianism in Scotland. That in present circumstances the funds set free ought to be employed on objects connected with the welfare of the community, and among these on an improved and completed system of education, in conformity with the convictions of the people of Scotland. That the time has come at which the justice and necessity of these steps ought to be resolutely pressed upon the Scottish community, and ought to be firmly maintained and asserted by the office-bearers and members of this Church. That the same claim on the same grounds of justice and necessity, ought to be by this Church placed before Parliament; and, therefore, that a petition be prepared for presentation to both Houses of Parliament, in conformity with the first four of the foregoing resolutions, and praying that steps be taken to do right and justice in the premises." The minute is signed by Principal Rainy as convener of the committee.

## OUR CONTRIBUTORS.

### THE ENVELOPE SYSTEM, AS EMPLOYED IN ERSKINE CHURCH, MONTREAL.

BY THE REV. J. S. BLACK.

I have two reasons for laying before the readers of THE PRESBYTERIAN a statement of the method of finance of Erskine Church. In the first place I have had to write a good many letters on this subject to respected brethren in all parts of the Dominion, and at this moment there are such inquiries yet unanswered. The financial secretary and other members of the congregation have also had correspondence in this connection. The publishing of this will be a personal benefit in the saving of labour to the writer. In the second place, while making no claim for any special originality or merit, a system of finance which, after a two years' trial, is declared an undoubted success in one congregation, may prove helpful to other congregations. In these days, when so much has to be done by purely voluntary effort, a study and comparison of the different ways in which the moneys for ordinary revenue and for benevolent objects are raised, will be for the good of the Church.

#### WHY WAS THE CHANGE MADE?

By our former method the ordinary revenue was provided for by seat rents and ordinary Sabbath collections, while the benevolence of the church was secured by the collectors of the missionary society and by special Sabbath collections. The energy and zeal of this society and its collectors was seen in the fair measure of success which attended its operations, but this result was attained by continuous vigilance and hard work on the part of the committee of the missionary society and the collectors.

Even in good times, the arrearage on seat rents was a serious item, and in bad times, as a matter of course, the difficulty increased.

In addition to this practical difficulty, there was a growing conviction on the part of many that there were grave objections to the seat-rent system on other and higher grounds. The missionary society provided a means by which men could give for the spread of the Gospel as God had prospered them, but the seat rent was a tax which fell too evenly on rich and poor, and men did not contribute to ordinary revenue in proportion to their means. To this it may be replied that some seats are at a much higher rent than others. True, but, instead of diminishing, this increases the difficulty. It does not distribute the support of the ordinances in proportion to ability to any sufficient degree, while it draws lines of social distinction on the basis of expenditure, which ought never to be visible in the house of God. The complaint both in England and America is, that the Church is losing the masses. May not our rich men's pews and our poor men's pews have something to do with it. Some churches have a number of free seats. This may be well enough for the passing visitor, but it needs a good deal of grace to sit regularly in the free seat. The "meeting together" is not perfect so long as the \$100, \$80, \$60, etc., sections of the house prevail. Money is entitled to all that it can purchase in the shape of Pullman cars on a journey, or of the dress circle at our opera, but there should not be a dress circle round the communion table.

It may be said that the offertory gives ample opportunity for men to give according to their means, but as a matter of fact we know that on ordinary occasions a great many men of ample means are not in the habit of giving much to the plate collections.

It was found after careful inquiry that under the old system many contributors had very exaggerated notions as to the sum total of their giving per year. This can easily be tested. Let any minister ask ten men to state how much the Church and its missions cost them per year. I venture to affirm that seven of the ten will, on the spur of the moment, overestimate their giving. Many good people get persuaded that it is "give, give, give," all the time, whereas their sum total for the year is not so very large.

The seat-rent system makes too much distinction between our so-called ordinary revenue and benevolence. There is no more benevolence in my people supporting Dr. Mackay in Formosa than in their supporting their own pastor. Both works are a divinely regulated admixture of duty and privilege. The entrance of the *quid pro quo* has paved the way for the

auctioneer and his annual sale of pews, and it sometimes reduces the minister from the pastoral and ambassador eminence to the platform of the literary man who must give an oratorical equivalent for his stipend or abide the consequences.

#### THE NEW METHOD.

Before the commencement of the year a circular is addressed to all members and adherents of the congregation, with blank form enclosed, on which they are requested to write the sum they intend giving per week for the ensuing year. There are also blank spaces in which the contributor can state how much of the subscription is for home expenses and how much for missions, specifying, if they so choose, the amount for each mission. The envelopes are distributed quarterly.

#### ERSKINE CHURCH WEEKLY OFFERING.

\$.....FROM NO. 26.....

FOR SABBATH, JANUARY 23RD.

"Let giving be according to knowledge."

The thirteen envelopes for each quarter are enclosed in a larger envelope, on which are printed the following instructions:

#### "ERSKINE CHURCH WEEKLY OFFERING.

"Enclosed you will find 13 envelopes for your weekly offerings for January, February and March.

"The number on the envelope indicates the number opposite your name in the Financial Secretary's book.

"To avoid mistakes, be careful after enclosing the amount of your weekly offering to mark the same on the outside, seal the envelope, and deposit it on the collection plate. Use the envelope on the day corresponding with the date thereon.

"In the event of any mistake arising in the rotation of the envelopes returned, or the accumulation of arrears, the Financial Secretary will at once notify you."

The efficient working of this system depends in the first place upon the congregation, but all the work falls on one man, the financial secretary, and upon him, to a large extent, depends its success or failure.

After two years' experience we have found the following positive benefits, from our present method:

(1) No man knows what his neighbour gives. The amounts are not published. As a matter of fact, I do not know who gives most or who gives least. Of course the secretary's books are open to me, but in two years I have not once seen them. It is well to provoke each other to love and good works, but if we can get the love and good works without the mutual provocation, so much the better.

(2) It enables the contributor to see at a glance how much or how little he is giving. There is no room for self-deception. A congregation can see at a glance how much it is doing. For instance, a congregation of 250 families is raising something under \$6,000 for all purposes. This means 45 cents per family, or say 25 cents per member per week, for seat rent, plate collection, and missions. The average giving of the Presbyterian Church in Canada for ordinary revenue, missions, etc., is about 11 cents per week per member. How very few there are who do not think they do more than this, and yet this is the average in a Church having many givers of large sums.

(3) It prevents arrears. As previously stated in THE PRESBYTERIAN, we had only \$13 of arrears in a collection of \$8,000. When we collected seat rents the arrears would have been \$400 or \$500. It is easy to give each week. We do not want a month's or a year's contribution in advance. It is a weekly offering.

(4) It makes a church of free seats to all practical intents and purposes. When the system was introduced the members retained the seats of which they were then in possession. But to illustrate: A stranger comes to the Church and wishes to get a pew or a sitting. He is shewn every vacant seat, and he makes his selection without any reference to the amount of his contribution; in fact the seat is usually assigned before we know anything about the stranger's power or willingness to give. No man can say that he is not able to afford to pay for a seat in church.

One objection has been brought against this system, viz., that it closes the door against special efforts in response to special appeals. This objection has some force in it, but regular giving for the support of the Gospel at home and abroad need not hinder the special effort or the thank-offering from individuals.

In Erskine Church the revenue from this system has been only 66 per cent. of the total income of the Church. The other sources of income are the collections for the poor at the communion table, the Ladies' Dorcas Society, the Thanksgiving-day collection, and special subscriptions, as to College, building fund, etc.

It might be added, that when we commenced this system the children gave in their contributions along with the rest of the congregation, but it has been thought best in future to let the juvenile missionary society keep its funds apart from the general collection.

This envelope system of weekly offering would develop the giving power of many of our churches, and from all it would take away the reproach of first, second, and third class seats.

#### BIBLE WINES.

MR. EDITOR,—With your readers generally, I thank you for your hearty advocacy of temperance, and sympathize with your expressed desire and consistent pleadings for the abolition of the drinking usages, and further prohibition of the liquor traffic, which are spreading ruin over modern society. The sermon by Rev. R. Wallace, which you published at the end of the year, was worthy of a place in THE PRESBYTERIAN, and I hope may do good. The ability and general excellence of that discourse, however, makes it only the more necessary that I should ask leave from you on behalf of myself and others, to enter our dissent from the fifth head, in which Mr. Wallace deals with Bible wines, as your readers may suppose that the Church generally agrees with the opinion there expressed as to there being two kinds of wine spoken of in Scripture, fermented and unfermented, intoxicating and unintoxicating; and that it is the latter only that is spoken of when the use of wine is approved. I do not wish to argue the question, and hope for the sake of the temperance cause, that it may not be forced on our Church for discussion. Since 1843, from time to time, it has been considered by the Presbyterian Church in the United States, but the supreme Court there has uniformly rejected every proposal which takes the position assumed by Mr. Wallace. In 1875, the Presbyterian Church in Ireland discussed the question with thoroughness and great ability, and decided against these views, and I hope that it may not be necessary to go over the ground again in Canada, with all the unhappy recriminations on both sides that are sure to attend controversy on the subject. If, however, the extreme men force the discussion on us, I am quite sure that the friends of temperance who cannot find the two kinds of wine in the Bible, will not shrink from stating their views fully and clearly in the interests of revealed truth. Permit me to state in a few sentences the positions to which exception is taken. While we hold that total abstinence is in present circumstances, expedient and dutiful, it is not conceded: 1. That to partake of wine, which when taken to excess, intoxicates, is sinful. 2. That the wine used by our blessed Lord was unintoxicating. 3. That the wine used at the Lord's Supper in the apostolic churches was unintoxicating. 4. That unfermented juice is wine, according to the Scriptural use of the term. Scripture, we hold, does not sustain these positions. It may be of use to set before your readers some ground for the opinion thus held. We shall not enter on the consideration of Scripture passages, but rest satisfied with directing attention to the 11th chapter of 1 Cor., from which it is clear beyond a doubt, that the wine used for the Lord's Supper made some, who used it unworthily, "drunken." We give, however, the following testimony of men whose word is above dispute, and who speak from personal knowledge: "We, the undersigned, missionaries and residents in Syria, having been repeatedly requested to make a distinct statement on the subject, hereby declare, that during the whole time of our residence and travelling in Syria and the Holy Land, we have never seen or heard of an unfermented wine, nor have we found among Jews, Christians or Mohammedans, any tradition of such a wine having ever existed in the country.—Rev. W. M. Thompson, D.D.; Rev. S. H. Calhoun; C. V. A. VanDyck, D.D.; Rev. James Robertson; Rev. H. H. Jessup; Rev. John Wortabet, M.D.; James Black, Esq.; Michael Meshaka, doctor; Rev. John Crawford; R. W. Brigstocke, M.D., F.R.C.S., etc.; Rev. W. Wright, B.A. (May, 1875.)"

Dr. Van Dyck is the translator of the Arabic Bible, and he says: "The native churches, Evangelical Maronite, Greek, Coptic, and Armenian, all use fer-

mented wine at the communion. They have no other, and have no idea of any other."

Gavazzi, the Italian evangelist, says: "I have indulged in the expression, *unfermented wine*, for the sake of argument, although to me, as an Italian, the expression imports downright nonsense. In fact, wine is only wine by fermentation, and to speak of unfermented wine is to speak of dry water, of nightly sun, of unelectric lightning." These testimonies may suffice on this point.

If you please, you may further give your readers the following extracts, which will shew to what blasphemous extremes a man may be forced by the logical consequences of the positions objected to. Dr. Fowler, in the New York "Christian Advocate," of which he was editor, is reported to have said in a lecture delivered by him, that if Jesus Christ drank alcoholic wine, He must be "put on trial not as a sot, but as a moderate drinker, who, according to the law of human nature, with so many million illustrations, was possibly saved from becoming an example for sots, by being crucified in early manhood." Also in a pamphlet by the same Dr. Fowler, and published by the National Temperance Society, New York, page 13, it is said: "Jesus Christ is put on trial as a drinking man; for the alcoholic view of wines makes it necessary to say that Jesus is on the side of wine-drinkers. It puts him on trial again, not for His life, but for infinitely more than life, for honour and virtue, and integrity and character, and for all that is of value in His religion."

Of a truth, they still live who revile the Son of God as a wine-bibber because he used wine, and so long as men hold that to taste fermented wine is sinful, the blasphemy will be continued. Surely, Mr. Editor, there is no need for such arguments; why separate brethren by using them? Why repel godly men from co-operation in the temperance cause, by insisting on such extreme views? Why denounce as enemies to the cause, as friends of publicans and sinners, as props of drunkenness, earnest Christian men, because they cannot and will not assent to the wresting of Scripture, which these positions make absolutely necessary? Surely we have common ground on which to stand, wide enough and strong enough, without weakening the cause of temperance by assuming such indefensible positions.

JOHN LAING.

Dundas, Ont., Jan. 25th, 1881.

### MARRIAGE QUESTION.

MR. EDITOR,—The letter of "L" in your issue of the 14th inst., anent marriage with a deceased wife's sister, more than astonished me. The ignorance of our Church standards and of the action of the last General Assembly respecting the marriage question, the shameless exposure of an "elder of our Church," who is regarded by him as "a central pillar of the congregation with which he is connected," if not the exposure he makes of himself by this letter, are marvellous, astounding, and most humiliating.

Is he not aware that every deacon, elder, and minister, must answer in the affirmative to the following question before he can be ordained or inducted, namely, "Do you believe the Westminster Confession of Faith, as adopted by this Church in the basis of union, to be founded on and agreeable to the Word of God, and in your teaching will you faithfully adhere thereto?" Does he not know that in chap. 24, sec. 4, it is explicitly stated that "the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own?" Thus the Church declares this marriage to be forbidden by the Word of God, and all her office-bearers and ministers say it is forbidden, and that this prohibition is "founded on and agreeable to the Word of God." And yet "L" says, "I am not aware that anyone maintains that such unions are clearly condemned in the Word." Why, the whole Church as a body, and each deacon, elder and minister, in particular, by adopting this clear doctrine I have just quoted from the 24th chapter of the Confession, a doctrine held by the universal Church down to modern, I may say present times, has declared that "such unions are clearly condemned in the Word"—clearly condemned by good and necessary inference which has been ever held to be as valid and as binding as if by positive statement. Oh, the blinding influence which "a central pillar" in a congregation may exert over others, if not over ministers themselves!

"Are we," he asks, "to bring such influence as we can as a Church to bear on our legislation or not?" Does he not know that this question was decided at the last meeting of the Assembly, and that a special committee was appointed for this very purpose? Can he possibly be so ignorant, or does he think he has the right to ignore and thwart, and, if possible, set such action aside? Surely he must entertain some such ideas, or he would not have written as he has done.

But let us look at his arguments. "Men and women," he says, "think for themselves, and such unions will be formed. Is the Church to declare such unions unlawful, or even incestuous?" Yes, men and women think for themselves and act for themselves, and often good men do so. Jacob did so, and had two sisters to wife at the same time. David did so, and committed great sin, and brought down upon himself God's chastening rod; therefore, the Church must alter her standards, change her terms of communion, and relax her discipline. She must abandon what she has ever held as the only rule of faith and practice, and be guided by the example of fallible men, especially when they are central pillars in congregations, such as the one exhibited in this extraordinary letter.

"An elder of our Church and a pillar of the congregation with which he is connected" has married his deceased wife's sister. Now, not to say anything about his conduct in relation to the profession he made and vows he came under at his ordination, consider his conduct in relation to his marriage. I take him to be an intelligent man—one who reads, and is generally well informed. He knew not only the profession he made and the vows he came under when he was ordained, if "L" did not know them; but he knew that such a marriage, in the Dominion, was not legal, and hence the agitation to have it and another, still more offensive, made legal by Act of Parliament. Was he married under the laws of Ontario and by license or certificate? Such a man, it is highly probable, an "elder and a pillar," was not proclaimed "in the congregation with which he is connected." How, then, did he procure the license? Why, in the way in which every other man must obtain it, by making oath and swearing to the following, among other things, namely, "That according to the best of my knowledge and belief there is no affinity, consanguinity, pre-contract, or any lawful cause or legal impediment, to bar or hinder the solemnization of said marriage." I leave it to your readers to characterize such conduct on the part of an "elder of our Church and a central pillar of the congregation with which he is connected." If that congregation has any more such central pillars, allowed to go undisciplined, let them beware lest their moral and spiritual building go to ruins. "A little leaven leaveneth the whole lump." What do his session say; Has the influence of this "central pillar" numbed their moral perceptions? What do his Presbytery, both with respect to himself and the minister who married him, say? Are they, too, morally paralyzed? Look at the example of such a one flaunted by this letter in the face of the whole Church. How far-reaching, how damaging to morals? Let these Church courts arise to their duty and purge the Church of such sin and scandal. For, if elders and ministers are allowed to play fast and loose with their ordination vows, with the sanctity of an oath, and make little of immoral conduct, the Church will inevitably be corrupted or divided.

BETA.

### PRINCE ALBERT MISSION.

Dr. Cochrane has received the following letter from Mr. Sieveright. Although primarily intended for the Home Mission Committee, we are sure it will interest all our readers.

MY DEAR SIR,—I have now visited all the Presbyterian stations in this section of country, and submit for the consideration of your Committee, a brief but comprehensive report. They are seven in number.

#### I. PRINCE ALBERT

is the first in importance. Presbyterian population, forty-two families, not including fourteen Cree families, who have not removed to the Indian reserve. Two things are essential to future progress—the erection of a church and manse, and having two services every Sabbath. The attendance, considering the cold, uncomfortable building, is encouraging—frequently over one hundred. The Foreign Mission Committee have given two acres as church property on the front of their lot, and ten acres farther back

as a glebe. A building committee have been appointed, and a vigorous effort will be put forth to erect suitable buildings. The era of log buildings is nearly at an end. Several brick edifices have been erected, and that will likely be the future material. Building operations cost at least twice as much as in Ontario. Without outside aid it will be impossible to complete buildings necessary to hold our own as a denomination. Prince Albert is on the border-land of civilization. The outcries of Pagan Sioux, celebrating their religious rites, often intermingle with the sounds of Christian praise and prayer.

#### 2. M'BETH'S,

down the river, comprises eighteen families—thirteen Presbyterian. Three more intend to settle on their claims in the spring. The nearest family is five miles—the farthest, fifteen. A belt of firs four miles long intervenes. Beyond, a settlement has been begun never yet visited by any minister. Some progress has (near the forks of the river) already been made in the McBeth settlement for the erection of a place of worship.

#### 3. FLETT'S,

twenty-two miles south, near the forks of the road where the Winnipeg and Carlton trails meet. It contains seventeen families—all Presbyterian. Four more to settle in the spring. A building committee has been appointed, and a site given for a church and burying-ground.

#### 4. RED DEER HILL,

twelve miles south. Four Presbyterian families; nine of other denominations.

#### 5. RIDGE,

twelve miles south-west. Eleven Presbyterian families; twenty of other denominations. A church was erected in this settlement during the ministry of Rev. H. McKellar. It was resolved that year to remove it to a more central locality. No agreement could be arrived at as to the site. The timber now lies useless for building purposes, in several localities—a practical illustration of the folly of trying to bring a church to every man's door. There is hope of a new edifice even here.

#### 6. MINER'S,

fourteen miles west. Eleven Presbyterian families. Indian element predominates.

#### 7. CARROT RIVER,

forty miles south-east by winter trail, about fifty by the summer one. The only houses the whole way are at the Indian reserve, on the bank of the South Saskatchewan, which must be crossed going to Carrot River. A journey there alone is by no means unattended with danger. The shafts of my sleigh broke, about half-way in the wilderness. After kindling a fire, and spending three hours in the vain attempt to repair them, there was no resource left but to walk with my horse fourteen miles, over an unknown trail, ignorant whether I would land at Fort Lacorne or the place I was anxious to reach—the thermometer forty degrees below zero. I was fortunate to arrive at the place of my destination, at four o'clock in the morning. That evening I preached to an audience of nineteen persons, including one Cree. The present statistics are eight families, and twenty-eight young men who have taken up claims; nearly all Presbyterians. It is one of the most fertile spots in the North-West. Other settlements near—Carrot River, Pai-Wah-Nah, Lacorne and Stony Creek.

It is plain one missionary cannot do anything like efficient work, in a field so extensive, among Presbyterian families scattered over a region of ninety miles long and twenty broad. All these stations are situated in tracts of land, excellent in quality, and increasing rapidly in population. There has been no preaching at Carrot River, the Ridge, or Miner's. Even with this abridgment of his labours, the health of the last missionary has been seriously impaired by excessive work. There are only two ways of it, either supply a sufficient force of missionaries to overtake the work, or else abandon half the stations, as has been practically done for some time past, and allow denominations more zealous to occupy the field. At least two additional labourers are needed. Who can doubt the ability and willingness of the Presbyterian Church in Canada to enter the wide doors of usefulness God in His providence has thrown open to it in the North-West?

JAMES SIEVERIGHT.

THE State trials in Ireland resulted in a disagreement of the jury.

## PASTOR AND PEOPLE.

### THE EGYPT OF GENESIS.

A strong confirmation of the Mosaic narrative is to be found in an examination of those few points in respect of which modern rationalism has ventured to impugn the sacred history, and on the strength of which it has been argued that the writer of the Pentateuch was unacquainted with Egypt, and composed his work many centuries after the time of Moses. Now the points to which exception is taken so far as Genesis is concerned—appear to be briefly these: the mention of camels and asses among the possessions of Abram in Egypt; the blasting of the corn by the east wind; the cultivation of the vine and the use of wine in Egypt; the use of flesh for food, especially by one connected with the higher castes of the Egyptians, as Joseph was; the possibility of famine in Egypt; and the possibility of such a marriage as is said to have taken place between a foreign shepherd and the daughter of the high priest of Heliopolis.

It is undoubtedly true that there are no representations of camels on the Egyptian monuments, and that the ancient writers who speak of the animals of Egypt do not mention them. But, on the other hand, it is certain, from the circumstances of the country at the present day, that much of Egypt is well suited to the camel; and it is beyond a doubt that camels always abounded in the parts of Asia bordering upon Egypt, and that they have must been used in any traffic that took place between Egypt and her eastern neighbours. Hence the bulk of modern writers upon ancient Egypt place the camel among her animals; though some observe that they were probably only in use upon the frontier. With regard to asses, the objection taken is extraordinary, and indicates an astonishing degree of ignorance, since asses were amongst the most common of Egyptian animals, a single individual possessing sometimes as many as seven or eight hundred.

An actual east wind is rare in Egypt, and when it occurs is not injurious to vegetation; but the south-east wind, which would be included under the Hebrew term translated "east" in Genesis xli., is frequent, and is often most oppressive. Ukert thus sums up the accounts which modern travellers have given of it. . . . "This wind works destruction upon everything. The grass withers so that it entirely perishes, if this wind blows long."

Though Herodotus denies the existence of the vine in Egypt, and Plutarch states that wine was not drunk there till the reign of Psammetichus, yet it is now certain, from the monuments, that the cultivation of the grape, the art of making wine, and the practice of drinking it, were well known in Egypt, at least from the time of the pyramids. Sir G. Wilkinson observes that "wine was universally used by the rich throughout Egypt, and beer supplied its place at the tables of the poor, not because they had no vines in the country, but because it was cheaper." And this statement is as true of the most ancient period represented in the monuments as of any other.

The denial of the use of flesh for food among high-caste Egyptians is one of these curious errors into which learned men occasionally fall, strangely and unaccountably. There is really no ancient writer who asserts that even the priests abstain ordinarily from animal food, while the best authors, as Herodotus and Plutarch, distinctly declare the contrary. And the cooking scenes, which abound on the Egyptian monuments of all ages, shew that animal food was the principal diet of the upper classes.

To deny, as Van Bohlen does, the possibility of famine in Egypt, is absurd. Ancient writers constantly notice its liability to this scourge, when the inundation of the Nile falls below the average, and history tells of numerous cases in which the inhabitants of the country have suffered terribly from want. The most remarkable occasion, and one which furnishes a near parallel to the famine of Joseph, occurred in A.D. 1064, when a famine began which lasted seven years, and was so severe that dogs and cats, and even human flesh, were eaten; all the horses of the caliph but three perished, and his family had to fly into Syria.

The marriage of Joseph with the daughter of the high priest of On is an event to which it must be admitted that we cannot shew any exact parallel. It would seem, however, that the exclusiveness of the

Egyptians with respect to marriage has been over-rated. The kings, who on their accession became members of the priestly order and heads of the national religion, readily gave their daughters to foreigners, as one gave his to Solomon, and several in later times gave theirs to Ethiopians. Moreover, it must be borne in mind that Joseph was naturalized, and was accounted an Egyptian, just as the Ptolemies were in later times, and that thus any marriage would be open to him which was open to other non-priestly Egyptians. If there had still been any reluctance on the part of the high priest, it must have yielded to the command of the despotic king, who is expressly stated to have made the marriage.—*Rawlinson.*

### A GERMAN TRUST SONG.

Just as God leads me, I would go;  
I would not ask to choose my way;  
Content with what He will bestow,  
Assured He will not let me stray.  
So as He leads, my path I make,  
And step by step I go—My take.  
A child in Him confiding.

Just as God leads, I am content;  
I rest me calmly in His hands;  
That which He has decreed and sent,  
That which His will for me commands  
I would that He should all fulfil;  
That I should do His gracious will  
In living or in dying.

Just as God leads, I will resign;  
I trust me to my Father's will;  
When reason's rays deceptive shine,  
His counsel would I yet fulfil;  
That which His love ordained as right,  
Before He brought me to the light,  
My all to Him resigning.

Just as God leads me, I abide,  
In faith, in hope, in suffering true;  
His strength is ever by my side—  
Can aught my hold on Him undo?  
I hold me firm in patience, knowing  
That God my life is still bestowing—  
The best in kindness sending.

Just as God leads, I onward go;  
Oft amid thorns and briars seen,  
God does not yet His guidance shew—  
But in the end it shall be seen  
How, by a loving Father's will,  
Faithful and true, He leads me still  
—*Lampertus. 1625.*

### JUDGE NOT

It is a gay group of young girls that I have noticed in one of our large city churches where, for the time, my lot is cast. Most of them are the daughters of wealthy parents, and they have received all the advantages of education, æsthetic culture, and social position, which that wealth can give. I found that they were members of the church, and saw some of them teaching the little children in the infant class. My special opportunities for observing them were in some social gatherings where they flitted about like butterflies, in gay colours bedight, with laugh and merry jest upon their lips, and apparently with not a thought beyond the enjoyment of the present hour.

I remember going home from one such place where the young people had been specially gleeful, and merrily saying over the frivolity of the present generation of girls. I wondered if a serious thought ever found lodgment beneath the frizzes and ribbons that adorned their heads. I wondered if, under the bodices of silk and velvet, there beat one throb of sympathy for suffering humanity. I wondered if in a single heart could be found the capability of heroism or of self-sacrifice. Could it be possible that they who spent so much time, apparently, in adorning the body, could find any time for cultivating the graces of the spirit? Church members, as I knew them to be, was it possible that their covenant vows had been anything but a mockery? So I sadly mused upon the evil times on which we had fallen, and upon the spirit of worldliness which was creeping in and paralyzing all Christian effort, especially among the young. I thought of the wives and mothers such girls would make, and mourned yet more over the generation which they should rear.

But the other day I was invited to the home of one of these young ladies, one of the brightest and prettiest of the set. Among the three or four guests was one brilliant woman, who spoke slightly of religion and everything connected with it. Her wit and skill of *repartee* were well known, and no one seemed inclined to measure swords with her. But Cora's

check flushed, her eye sparkled, her breath came and went, and at last she spoke out:

"Please, Mrs. B., I cannot bear to hear you speak so of the Bible and of the Saviour. I know that the Bible is true; I know that Jesus is the Saviour of sinners; I know that there is a reality in religion, for I feel it!"

Here she stopped abashed. Mrs. B. listened in amazement. Then the tears sprang to her eyes, and she softly said,

"My dear, I would not take your faith from you for the world." And she added in a still lower tone, "Sometimes I almost wish I had such a faith for myself."

As for the rest of us, we felt thoroughly rebuked for our indifference or cowardice, and I for one looked at this "frivolous" young girl, this "butterfly of fashion," with a curious respect.

But another surprise was in store for us. Early in the evening young ladies and gentlemen came dropping in, to the number of a dozen or so; the same ones whom, a few evenings before, I had seen carrying on flirtations together, as I had been sure they were, at a social gathering.

As they came in they were shewn into the back parlour, and the doors were shut.

"Now," thought I, "for a good time among themselves; an evening full of gossip and chatter and fun, to be finished off, perhaps, with dancing and cards."

But no: they had met to talk over a book they had been reading, and that book was not the last new novel; it was not Shakespeare even. It was Thomas Hughes' "Manliness of Christ."

I went home, feeling humbled for my uncharitable judgments, and resolving never again to look only upon the outward appearance.

### "WITH MY MIGHT."

"Leaf after leaf already torn from the calendar of 1881," said a thoughtful person, "and I must do with my might." That person, if life is spared, will achieve a great year's work; not with hands alone, but with brain. Resolution, a right idea of the worth of a year, an iron rigour against leaks and wastes of time, a clear conscience, these have brought temporal and spiritual salvation to more human beings than your arithmetic can compute. All manner of learning coming to you by an instantaneous inspiration, wealth pouring itself into your idle hands, fame coming to you which you have never earned—all this would be a curse, rather than a blessing. The great, the good, the useful of this world are never made in this way. Watching the leaves torn day by day from the calendar: The voice of the soul continually whispering to itself, "I must do with my might," a conscience void of offence toward God and man, these are simple conditions for the divinest achievements wrought in the world.

There are thousands of imbecile men and women who are worthless to society and to themselves because they do not heed these conditions, they drift with the currents, without energy to strike out a course for themselves. They never hang up a calendar or keep the run of the days. They do what they are forced to do, and complain of that. They are ignoble souls, and the year would seem to be better without them. They demonstrate the truth of that rough saying, "An idle brain is the devil's workshop," and many of them become the mischief makers of mankind.

With the above conditions observed, what is wrought? A young man in the School of Technology in this city five years ago, works hard at his tasks, of ten into midnight, and wastes no time. He is watchful over his heart and life, and his voice is often heard in prayer for guidance. He is a genial, cheerful man, and wins his fellowmen, but he has no money. His course finished in civil engineering, he seeks employment in that line; he goes from one corporation to another, but the offices are all full. "Do you want common labourers?" he asks. "We have room for such," was the reply. "Give me an axe," he said, and this stalwart man standing six feet in his stockings, doffed his coat and was at work, busy with the busiest. Soon some draftsmen for the nicest work were wanted, and he was called to the service, and he proved so valuable that he was soon taken into the firm, and now he is established in Wall street, with a lucrative business. He is still doing with his might, but his success is as

sured. The way to fame, fortune, and highest excellence of character is open, and he who seeks it must pursue it with his might, under right conditions, but these are in his own hands.

John Foster relates the story of a man who had wasted a fortune with evil associates, and one day went out to put an end to his life. He wandered almost unconsciously till he came to the brow of a hill overlooking his former estates. He sat down there and thought for hours. He had formed the plan to regain his property, and he began instantly. He walked hastily forward, determined to do the first thing that came to hand, however despicable, and not to spend a cent, if it could be avoided. He first encountered a heap of coals on the pavement, and offered to put them in, for which he received a trifle, and from this beginning he went on and died a rich man.

"With my might!" The year is rapidly running on. Watch your calendar. If your purpose is not formed, form and execute it at the same time, seeking divine help in those lines of honest endeavour, where divine help is sure to follow. No man or woman has a right to waste an hour. Time is the priceless possession given to all alike. Up and be doing with your might, and success is before you.—*Golden Rule.*

**ASHAMED OF CHRIST.**

Ashamed of Christ! of Him who has redeemed man's nature from wretchedness, and first given to the race a security of immortality—an interest in an eternal world! Ashamed of Him who is the "express image" of God; "in whom dwelleth all the fulness of the Godhead bodily;" "by whom all the worlds were created," and who still sustains the worlds from annihilation by the power of His might. Ashamed of Christ! of Him who was not ashamed to endure all the bitterest mockeries of sinners for my sake; for my sake to exile Himself for long years from the immediate glories of heaven; for my sake to wander among the lost and ruined of the earth, and still for my sake to close a life of sorrow by a death of bodily and mental torture! Ashamed of Christ! of Him who rose triumphant from the grave, and though no fleshly eye can behold Him, even now sitteth at the right hand of God, "in the glory of the Father," yet amid all His glories, pleads for my sake the obedience of Gethsemane and the sacrifice of Calvary! Oh, may many of us be enabled to return such an answer as this to the calumnies and revilings of the world! Happy are they, and yet more happy in all that outward unhappiness which fortifies them more and more for everlasting bliss! Happy indeed, are they who thus live, confiding, that however it may be delayed, a time shall come when the truth of that Scripture shall be proved: "Behold I lay in Zion a stumbling stone and a rock of offence; and whosoever believeth on Him shall not be ashamed." (Isa. viii. 14; Rom. ix. 33.)—*William Archer Butler.*

**JOYFULNESS AND USEFULNESS.**

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat that it is of supreme paramount importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five and thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in God, and having experimental acquaintance and fellowship with God Himself. But in what way shall we attain to this settled happiness of souls? How shall we learn to enjoy God? How obtain such an all-sufficient, soul-satisfying portion in Him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed Himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a God of our own thoughts or our own imaginations that we need to be acquainted with, but the God of

the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own most precious Word.—*George A. Her.*

**IN THE LONG RUN.**

In the long run fame finds deserving man.  
The lucky wight may prosper for a day,  
But in good time true merit leads the van;  
And vain pretence, unnoticed, goes its way.  
There is no chance, no destiny, no fate,  
But fortune smiles on those who work and wait,  
In the long run.

In the long run all golly sorrow pays,  
There is no better thing than righteous pain;  
The sleepless nights, the awful thorn-crowned days,  
Bring sure reward to tortured soul and brain.  
Unmeaning joys enervate in the end,  
But sorrow yields a glorious dividend  
In the long run.

In the long run all hidden things are known;  
The eye of Truth will penetrate the night,  
And, good or ill, thy secret shall be known,  
However well 'tis guarded from the light.  
All the unspoken motives of the breast  
Are fathomed by the years and stand confest  
In the long run.

In the long run all love is paid by love,  
Though undervalued by the hearts of earth;  
The great eternal Government above  
Keeps strict account and will redeem its worth.  
Give thy love freely; do not count the cost;  
So beautiful a thing was never lost  
In the long run.

—ELLA WHEEKER.

**"IT WON'T HURT YOU IF YOU LET IT ALONE."**

"Liquor won't hurt you if you let it alone," said one, with a sneer, to another who was making a strong fight to have it kept out of town by law. "You needn't meddle with it. If others take it that is their look-out."

"But liquor does hurt thousands who let it alone, who hate it utterly and never set foot in a saloon."

"I should like your evidence," said the other a little puzzled.

"Just step around the corner into Mrs. Watson's house—a pretty little house, but it will not be hers much longer. The rum-seller has it in his grip; I hear she must move out next week. Watson is working on his new verandah, which is to run around three sides of the tavern, to pay up another liquor bill, while his wife and children are starving. They never touch liquor, but it has hurt them. I can pick out twenty families in this place where it has done its mischief, more or less, and it is so the world over. Every man that drinks involves others with him. Those that let it alone have to suffer. Probably five sufferers to each drunkard would be stating it very low. Now, I mean to work hard and fight hard, if need be, for those who have no helper; and if the law can be made to help them, well and good."

Our boys are to be our future law-makers. Let them be well established in temperance principles. Let them look on liquor license just as they would on a license to commit any other sort of crime. All these and far more are included in every permit to sell rum.

*Yeulth's Temperance Banner.*

**THE GOOD PART.**

It is possible to be careful about many things, and yet to possess the good part that can not be taken away. Mary and Martha may be united into one servant of Jesus. The much serving of Martha may be a hind to the faith of Mary sitting at the feet of Jesus. In this union we find the true life of the Christian. Those who persist in almost scorning the work and toil of serving Marthas, become fanatical and a reproach to the cause of Christ. We find some who pretend to lay exclusive claim to "that good part." They say they are living a life of faith and love. They are of no service to man or to God, so far as can be seen. They make their faith an apology for idleness and imposition upon others who labour and serve. They do not care for the distressed, they produce nothing to give to the poor, and have not time to do anything but pass by on the other side in cases of affliction and suffering. Do such men honour the Master? They do not shew their faith by their works. They have no works. They are anticipating the life of rest from labour, and are trying to enjoy it when the Master bids them labour. They may have chosen

the good part, but they are neglecting the evidence and the improvement of it. People will not believe they are serving God, and they will not long enjoy an empty profession of superior piety and love.

No one will deny that those who are so much cumbered with worldly care as to be unable to entertain the Master in their hearts by faith, are destitute of the good part. It is seldom that such persons lay claim to piety and religion. But it is often the case that those who are converted and have received Christ allow themselves to become too much incumbered with worldly cares.

The one thing needful is the same as the good part. It is that which pertains to heavenly interests. It is the opposite of the "many things" which engross the thought and time of those who neglect that good part. It is the great boon of God to man. It rescues him from materiality and sensuality, and distinguishes him from the mere animal which knows nothing but appetite.

The good part originated in heaven and will pertain to heavenly existence when the many things of time have perished with the using. It shall not be taken away. It is not subject to the destructive laws which govern matter and the workmanship of man's hands. It is what every soul needs, and is that without which every other thing is vain and unsatisfying. Worlds would not benefit their possessor if he lacked the one thing needful. For they would not be an abiding portion, but would vanish with time and sense. The good part will endure when the world lies in wreck. This needful thing is faith in Christ. Martha, by attention to many things, seemed to deny the near death of the Master by which he made atonement for sin, and opened up the way of eternal life. Mary, by a temporary inattention to much serving, shewed her faith in a spiritual portion which depended upon the sacrifice of the Lamb of God. Faith is the condition upon which we obtain the needful portion. Let all seek it. It is for all. None are excluded from an interest in it. It is ours by faith.—*Religious Telescope.*

The capricious church attendance of which so much complaint is made, has been attributed to various causes, some astute critics even asserting that it is due to the waning power of the ministry. No doubt the ministers are not so good as they ought to be, which is simply saying they are human, and no doubt they are to some extent responsible for the evil spoken of, which suggests their need, along with that of other people, of toning up, and more devoted labour. "Zion's Herald" correctly says that the staying away from church disposition of many religious people "is simply an inevitable incident of a loss of moral power."

The present is not an anomalous condition of things. The moral state of the human heart accounts for it. Christ sets this forth in His parable of the marriage supper. When all things were ready and the invitation given, 'they all with one consent began to make excuse.' They had no appetite for the feast. The radical cure of the evil is not in tabernacles, or Gospel tents, or eccentric preaching, or peculiar modes, but in a great outpouring of the Spirit; for which let us pray." There is no more sorry sight in the world than that of men who profess to be consecrated to the Lord shewing so little interest in Him and His cause that they will not even shew a decent regard for instituted worship. It betokens a want of spiritual sympathy on the part of individuals that ought to awaken serious concern on their behalf, and it suggests a condition of things in the collective Church that is not reassuring. No prayer can be too earnest that pleads for the exorcism of the devil of carelessness, indifference, quiet contempt.

"CANDIDATING" seems to have developed rapidly in the "Auld Kirk" of Scotland, for it is announced that no fewer than forty ministers have applied for the situation of minister to the Coupar-Angus established congregation.

The "Missionary Review" says that not less than 3,000,000 men in China perish annually from the use of opium. Two-thirds of the adult males and one-sixth of the women are believed to smoke it. In Ningpo, a city of 400,000 people, there are 2,700 opium shops. England devotes 1,200 square miles of the richest soil of India to its growth, and has this year increased the area. Surely it is about time they were following a different and more honourable course in this matter.



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## MISSION WORK IN THE NORTH WEST.

WE call very special attention to the letter of Rev. Mr. Sieveright, to be found elsewhere in this week's issue. It asks, as will be seen, for additional missionaries for Prince Albert. The Presbytery of Manitoba has also, we understand, for several months past, been appealing for help to supply important areas on fields within its bounds, and the Home Mission Committee is naturally very anxious to take advantage of so many and such inviting openings. But while these claims are of the most urgent character, it is very evident that the response to be given greatly depends upon the manner in which the Church supplies the necessary funds. It is accordingly of the utmost importance that contributions should be sent to Dr. Reid as soon as possible, so that the committee may liquidate present indebtedness, and act intelligently regarding new appointments. The Assembly has given instructions to committees to use their utmost endeavours in the way of equalizing their annual income and expenditure, and however strong the desire to respond to the many and pressing calls, the Home Mission Committee doubtless feels that it is both dutiful and prudent to carry out the expressed wishes of the supreme Court of the Church, and to deal with the funds actually supplied, not with those which it would have been desirable had been at its disposal. We cannot believe that so many and such inviting fields of labour will be left unoccupied by the failure of the necessary funds. God is very greatly and very manifestly blessing the Presbyterian Church in Canada. Times of refreshing from His presence have come to many individuals, and to not a few congregations. Considerable numbers have been blessed with a large measure of temporal prosperity, and we should hope that not a few of these would esteem it to be their privilege far more than their duty to devise liberal things in the furtherance of that cause which is especially dear to Him to whom, they say, at any rate, that they owe their all. We do not ask that any one of the schemes of the Church should be forwarded at the expense of the rest. They are all valuable and all equally deserving of cordial and liberal support, and the members and adherents of the Presbyterian Church are quite able to supply what is needed for the efficient maintenance of them all. The very success which is crowning the labours of our missionaries both at home and abroad is the most urgent of all calls to enlarged effort and still more liberal giving. We understand also that a goodly number of the most promising students who are at present attending college or have lately completed their theological studies, are prepared to offer themselves for the North-West or for other parts of the mission field, and it will be strangely saddening if such offers have to be declined because the necessary funds are not supplied.

We are, of course, aware that some complain of its being a continued demand for money, but we cannot think that such complaints will be found among the devout and spiritually minded of the Church. The state of the case is fully made known, and everyone can judge for himself and herself of the urgency, and at the same time the reasonableness of the claims put forward. It is all very well for those who take little or no interest in the progress of Christ's cause to repudiate obligation and even to complain that such a thing should be associated with their names. But it must be very different with those who feel with ever-growing force that they owe all their present happiness, and all their hope of future and unending bliss to the fact that they have heard and received the good news of great joy that "God was in Christ reconciling the world unto Himself not imputing their trespasses unto them." Such, at any rate, will hear and obey the direction

which says, "Bring ye all the tithes into the storehouse that there may be meat in My house, and prove Me now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour out a blessing that there shall not be room enough to receive it."

The tide of liberality in our Church is evidently rising. Let it continue to do so. It has not yet nearly reached the flood. Churches are being built and paid for; ministers' stipends, though still in many cases not what they ought to be, are being raised in amount and paid with increased regularity, and the missionary income of the Church is growing year by year. Will anyone say that there is a single person who has been impoverished by such increased effort for the cause of Christ? Of course not. It has blessed and enriched not a few. It has injured, far less beggared—not one. We like to see the rich giving their hundreds and their thousands (and as the tone of spiritual feeling rises, there will be more of this), but it is even more gratifying and encouraging to notice the increase of such entries on the Treasurer's books as "for mercies received," "the Lord's share of unexpected profits," etc., though a dollar, or even a great deal less, may be all that is thus represented. All God's people are partners in this work, and can safely reckon on full interest for all their investments in the enterprise.

## STARVATION AT BOTH ENDS.

WE have never yet heard of either a congregation or a man having been ruined by giving too much to the Gospel. Large numbers have been spiritually weakened, if not absolutely destroyed, by withholding "more than was meet," but the converse of this will not be found to hold good, at least we are not aware that a well-authenticated case of the kind is to be met with in either the past or present history of the Presbyterian Church. It is still true that "the liberal soul is made fat," and that "he that watereth is watered also himself." All over the Church to-day it will be seen that the congregation which is doing most for itself is also doing most for others, and that the minister who is most earnest and most urgent in pressing the claims of extra-congregational work is himself most cordially supported in his own pastoral labours, and most liberally dealt with in the matter "of giving and receiving." It is, no doubt, very true that the incomes of too many of the ministers of our Church are painfully inadequate, and that there is no particular danger of any of them being pampered and spoiled by too great liberality on the part of their congregations. But it is equally manifest that there has of late been a very marked improvement all along the line, and that at the same time those who have felt this improvement least have been those who have been most afraid that their personal or congregational interests would suffer from too great interest being taken in the welfare of others, and too great liberality evoked in ministering to outside necessities. We shall not say but that there may, to a certain extent, be a vein of exaggeration in the following extract which we clip from a cotemporary, but the moral sought to be conveyed is substantially a correct one, and parallels to the case referred to are not so rare as might at first sight be imagined, even in Canada.

"You see it works both ways. We have in mind a pastor who was settled over a church in one of our largest cities for nearly or quite a quarter of a century. His preaching appealed a good deal to the feelings; he worked the tear-pumps largely, and he managed to get together a large church. He never instructed them; he never based his preaching on the great principles of religious truth; he was essentially superficial. Nor did he in the least educate the benevolent instincts of his people. Rather his great aim seemed to be to keep his people from giving to anything. The great tax on his brain came in the form of devising excuses and reasons why they could not do, or at all events not now; they had just been making a gigantic effort to put in five new lights of glass in the Sunday school room, or to get a dozen second-hand copies of the Moody and Sankey hymn book (without the tunes). When the church was at its best, reporting to the association 500 or 600 members, it would also report \$20 of contributions, all told.

"Time passed on; the pastor grew older, and at length was laid aside. The people carried him for a year or so; then he was left destitute, helpless. It is really a sad case; but it carries a moral with it. If a man starves his people, there is danger that they may starve him. If this brother had, through his ministry, made it his practice to reach the deep springs of Christian feeling in his people, if he had developed in them the habit of Christian benevolence, who can say how different things would have been to-day?

"It was a wise man who said, 'Feed the people and they will feed you.' We hear not unfrequently of the ingratitude of churches to the pastors who have served them for a series of years. But this question comes, Who has had

the forming of the character of the people during all these years? If they have not been taught the elements of Christian duty, whose fault is it?

"Even in the light of self-interest, it is a vast mistake for the minister to allow the benevolent impulses of his people to dry up, or still more, to aid in repressing them."

THE Congregational churches of this city, we are glad to see, have lately had recourse to a little bit of Presbyterianism. Indeed, without offence, we may say that generally in times of difficulty the good brethren of that denomination find themselves almost shut up to such a course of action. The case of which we speak is that of the Bond street Church. It will be in the memory of some of our readers that the action of that church in reference to the call and settlement of their late pastor, placed it outside the Congregational Union and out of fellowship with the sister churches. When that pastor was removed, steps were taken to have the church connection with the union restored. Conferences with a view to this have been held between the pastors and deacons of the other four congregational churches of the city, and the male members of the Bond street Church. The negotiations have, however, failed, as the members of the Bond street Church will not acknowledge that they did anything wrong in connection with the matter in dispute, though they confess that the results have been "unfortunate." The other churches, with the exception of the Western, have declined to accede to any reunion on such terms, because they say they believe not only that the results were "unfortunate," but that the previous conduct had been "erroneous," and they add that till an acknowledgment to this effect be made any reunion would be merely "formal," and at once "worthless," to those who received, and "unworthy of those who tendered, it." So stands the case at present. We are not called upon to sit in judgment on the merits of the difference, but simply note the good Presbyterian united action of the "bishops and deacons" of those churches in setting forth the terms on which alone they will extend the right hand of fellowship to sister-churches, and in disciplining those that in their estimation have gone astray. We don't see that any other course of action was open to the churches in question. How it is in accordance with strictly Congregational principles is quite a different question, and one with which we are not called to meddle.

## POSTURE IN PUBLIC PRAYER.

MR. EDITOR,—I think that brother Dunbar is mistaken when he says that Solomon stood while he prayed at the dedication of the first temple (PRESBYTERIAN of Dec. 31). In 1 Kings viii. 54, we are told that when he had done praying "he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven." In 2 Chron. vi. 13, we are told that he "kneeled down upon his knees before all the congregation of Israel and spread forth his hands towards heaven."

In the early Christian Church, kneeling in public worship on the Lord's day was considered an unsuitable posture, as that day is one of gladness.

The Jews stand during prayer in the synagogue. There can be no doubt that this has come down from days long past.

Of course, minister and people should both use the same posture when they appear before God in prayer. Well then, if the latter may sit during prayer, I challenge any one to shew cause why the former may not do so too. This is an age of progress. "Old fogyism" is disappearing before "the march of intellect." We need not, therefore, be surprised if, ere long, we see both minister and people sitting during prayer.

Brother Dunbar refers to certain occasions in which Christ took bread and blessed it while—according to our version—He sat at meat with His disciples. The word rendered "sat," means "reclined." I think, therefore, that they would change this posture during prayer, for reclining is not a suitable one at such a time. The word "sat" or "reclined" most probably describes the posture most used.

MR. REVEILLAUD collected about \$12,000 while in America, for the evangelistic work in France, and Mrs. Stone, of Malden, Mass., has since added \$15,000.

PREPARATIONS are making in Scotland to have the Rev. Narayan Sheshadri hold public missionary meetings in the larger towns in behalf of the Free Church Native Pastors' Sustentation Fund of India.

## BOOKS AND MAGAZINES.

THE NATIONAL SUNDAY SCHOOL TEACHER. (Chicago: Adams, Blackmer & Lyon Publishing Co.)—The February number of the "National Sunday School Teacher" will be found very full in its expositions of the International Lessons for the month.

BALLADS AND OTHER POEMS. By Alfred Tennyson. (Montreal: Dawson Brothers.)—This is the author's Canadian edition of a work recently published in England, containing new poems, the Laureate's latest work. We have no doubt it will be widely read. The publishers are to be congratulated on their enterprise in bringing out, simultaneously with the English edition, so handsome a volume.

CHURCH-YARD LITERATURE. By John Kippax, M.D. (Chicago: S. C. Griggs & Co.; Toronto: Hart & Rawlinson.)—The author treats his somewhat dismal subject in a very interesting manner; bringing together a number of quaint and queer, as well as serious and laughable epitaphs; the whole forming a readable volume of more than two hundred pages. As might be expected, by far the larger number of epitaphs given are from American church-yards, but not a few are Canadian.

THE INTERNATIONAL REVIEW for February has some very interesting papers. Among others "Froude's Defence of Henry the Eighth," "The Tariff Question," "M. Zola as a Critic," etc. One on "Fiction and Public Libraries" speaks of a crying and growing evil of the times in connection with public libraries, whether these are absolutely free or open to the public at a moderate charge. The supply of "fiction" and "juveniles" in all such institutions is stated to be something positively alarming. In five years the issues from the free library of Boston and branches amounted to 4,872,595 volumes, and of these 3,824,938 were "juveniles" and "fiction." In other words about four-fifths of the issues were the lightest kind of fiction, and all over the country the same rule may be said to hold good. That it is the same thing in Canada, though perhaps not quite so bad, is beyond all reasonable question. But it is not merely the amount of this fictitious literature circulated which is the formidable consideration, the character of by far the larger portion of it is also to be considered. The writer says truly that "the largest class of the story readers are the young or those whose minds, from lack of the highest education, are similar to those of the young. It is not, therefore, to be expected that they can enjoy the delicate delineations of character, the fine weighing of motives, the skilful adjustment of circumstances which are essential to a story of the first rank. The quiet pictures of home life, of life in foreign lands, or in historic times, however carefully studied and truthfully painted, are too tame and spiritless to find favour with them. Their interest is almost exclusively in novels of incident, in which one exciting event follows another in rapid succession. This kind of story, however, is of the lowest class, and its tendency is inevitably downward rather than upward. The ordinary relations of our every-day life are soon exhausted by the novelist, and new and extraordinary relations must be discovered or invented." How true all this is every one knows. Poor boys and girls and still poorer young men and women, saturated with that sort of exciting stuff, crave even for something still more exciting, and like intellectual dram drinkers must have their ever-increased dose of "forty rod" if they are to be even moderately comfortable. Children in our Sabbath schools, girls bursting into womanhood, and others old enough to know better, cry out for incident, complain of narrative or description as "dull," and look upon everything that requires the slightest thought or the smallest amount of attention as "dry." What is the result? Those fed on such diet by-and-by can relish nothing else. A page of history puts them in the horrors, and even a story of Walter Scott's is too great a task for their jaded and enfeebled intellects and corrupted tastes. The spice is always made stronger and stronger. The unnatural, the marvellous, and by-and-by the vicious, are all laid under contribution to suit the ever-growing corruption at once of morals and taste. It would be well, in fact, for all who have a desire to do good in their day and generation to consider whether the great mass of public libraries, as at present conducted, are a general benefit or a public curse. Sure we are, at any rate, that in Canada as well as in the States,

there is need for the closing words of this article being carefully and deliberately weighed. "Where one," it is said, "was injured by over much novel-reading a generation ago, possibly there are a hundred now. Not only may this be true, but as the number of vicious stories has increased, I believe, in greater proportion than the innocent and harmless, so much the greater is their influence in confusing the ideas of right and wrong, in loosening the bonds of social order and morality, in undermining the principles and in leading to actual crime. Now I would not be thought to charge the public libraries as a class, or any of them in particular, with freely and deliberately disseminating the lowest grade of the literature leading to such results. My charge is that they create a demand for this literature by circulating such stories as I have referred to, which under a thin veil of decency are indecent, and, under the pretence of faithfully portraying life, attack religion and morality. Few young persons can read these exciting tales of crime, these 'lively descriptions of the *demi monde*,' without having the desire awakened to read still more exciting stories, still more lively descriptions, than the public libraries furnish. That such a taste when once formed can readily be gratified is only too well known. Were the public libraries throughout the country to cease circulating stories and novels, I am confident that the labours of the 'Society for the Suppression of Vice' would in no long time be greatly lessened, and the demand for the literature which it endeavours to destroy would be gradually diminished by the drying up, as it were, of the most fruitful source of the evil." Of course some of these remarks are specially applicable to the States. But they to a great extent suit Canada as well, and when cheap reprints of more than questionable novels are issued in our own city and paraded and advertised with a great deal of diligence, to say nothing of still worse, that may easily be had for a few cents, if they can't be loaned out at a still cheaper rate, it is time that the friends of sound literature and pure morals were bestirring themselves.

## SABBATH SCHOOL TEACHER.

## INTERNATIONAL LESSONS.

## LESSON VII.

Feb. 13, } PREACHING OF JOHN THE BAPTIST. { Luke iii.  
1881. } 7-18.

GOLDEN TEXT.—"Bring forth therefore fruits worthy of repentance."—Luke iii. 8.

## HOME READINGS.

M. Luke iii. 1-22. The Ministry of John.  
Tu. John i. 19-36. John's Testimony to Jesus.  
W. Matt. iii. 1-17. The Baptism of Jesus.  
Th. Isa. xl. 1-11. The Voice in the Wilderness.  
F. Mal. iv. 1-6. The Forerunner Foretold.  
S. John iii. 23-36. John's Later Testimony to Jesus.  
Sab. Mark vi. 17-29. Death of John.

## HELPS TO STUDY.

The period between Christ's appearance in the temple at twelve years of age (see Lesson VI.) and His entrance upon His public ministry at the age of thirty, is passed over in silence by all the evangelists. Regarding John the Baptist they are equally reticent, the sole record of his life from infancy up to the opening of our present lesson, being the words of Luke (i. 80): "And the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."

The following comprehensive extract from the "National Sunday School Teacher" will render further introductory remarks unnecessary: "The eighteen years of silence at last are broken by the voice of one crying in the wilderness. The child who was in the deserts had grown, and waxed strong in spirit, and now the day of his shewing unto Israel had come. Like Jesus at Nazareth, John was away from all teachers and schools of philosophy and of learning. He was a disciple of the Holy Spirit only. When he spoke he spoke in the power of the Holy Spirit. From his grassy pulpit in the wilderness he made the whole nation hear his startling cry: 'Repent ye; for the kingdom of heaven is at hand!' He aroused the consciousness of the people in that time of almost universal corruption so that they flocked in multitudes to his baptism of repentance for the remission of sins. The ignorant peasant, the unscrupulous publican, the brutal soldier, and the learned and self-righteous scribes and Pharisees found themselves seated side by side under his preaching, and cowering alike under his fearful arraignments, his terrible denunciations of sin, and his appalling warnings of judgments near at hand. His austere appearance, which had in it much that resembled Elijah, the prophecy of whose coming he fulfilled, reinforced, and gave greater effect to his words. He was clothed with a coarse garment woven of camel's hair, and a leathern girdle was about his loins. He was superior to the vanity of his time. His food was locusts and wild honey, and he was a Nazarite, abstaining entirely from the use of wine. He, therefore, stood in contrast to the luxury that was a marked weakness of his generation. He made no attempt to conciliate the priests, the scribes, and the Pharisees, who were the ruling classes, and, therefore, he shewed himself to be above the ambitions of his

day. In him God selected evidently the most fitting of heralds to announce the coming of His Son."

The following are the main topics of the lesson: (1) *Natural Depravity of Man*, (2) *Reformation the Proof of Repentance*, (3) *Unimproved Privileges Useless*, (4) *The Doom of the Impenitent*, (5) *Advice to the Common People*, (6) *Advice to the Publicans*, (7) *Advice to the Soldiers*, (8) *John's Opinion of Himself*, (9) *The Saviour's Speedy Appearance Announced*.

I. NATURAL DEPRAVITY OF MAN.—ver. 7. No doubt, as distinctly stated by Matthew, the Pharisees and Sadducees were especially aimed at in the words, O generation of vipers, etc., but the fact that Luke does not single out any particular class as being addressed, shews that the description is more or less applicable to all while unconverted; and is not every unconverted person, at heart, either a Pharisee or a Sadducee, or a little of both? The grand point insisted on in the Bible doctrine of natural depravity is that, for our salvation, there is nothing in our natural condition or character that we can build on; we must relinquish all credit on this score and begin upon a new foundation—not our own righteousness but the righteousness of Christ.

II. REFORMATION THE PROOF OF REPENTANCE.—ver. 8. This is what the "S. S. Times" says about it: "The real thing always shews itself. Whether it is love, or friendship, or generosity, or gratitude, or trust, or repentance, it will evidence its genuineness in something more than profession. There are shams and there are realities in all these spheres, and the differences between them will stand out in the long run. There is a great deal of sorrow over sin and over sinning that is not repentance. The guilty prisoner is sorry that he got caught. The guilty man who hasn't got caught is sorry that so much of evil and trouble comes of his wrong doing. There is sorrow because of the results of sin, in every sinner's soul. But that is not repentance. Repentance is the turning away of the soul from sin as sin; it is the turning toward something better than sin. This state of mind will shew itself in conduct that gives proof of sincerity. Sinful courses will be abandoned. Reparation will be made. A new course of living will be adopted. In word and in action there will be fruits worthy of the name of true repentance. Has your penitence shewn itself in such ways?"

III. UNIMPROVED PRIVILEGES USELESS.—ver. 8. On this verse the "National S. S. Teacher" comments as follows: "It is strange under what refuges the arraigned sinner will take shelter! The Sadducees and the Pharisees inwardly answered the voice of the preacher and that of their own conscience by saying, that they were the children of Abraham—the heirs of promise. They sought to find a cover for their sins under the cloak of the faithfulness of their father Abraham—an effort not much more absurd than that of the one who 'guesses' that he is about as good as other people after all. But John tore away this cloak. He made it plain that nothing would take the place of good fruits. Ancestral piety is of no avail to corrupt children. A good pedigree counts for nothing in the kingdom of God. It is not the stock from which one sprung at which God looks, but at the fruit that he bears. God is able of these stones to raise up children unto Abraham. There is no such thing in God's kingdom as an hereditary spiritual aristocracy. No persons, merely on account of their descent, are necessary in the carrying out of God's plans. To have the spirit of Abraham is better than to have a lineal connection with him. Those who copy the spiritual life of that patriarch are more his children than those who derive their physical life from him, and who live at enmity with his covenant."

IV. THE DOOM OF THE IMPENITENT.—ver. 9. See Isaiah x. 33, 34; Heb. xii. 29; Ezek. xv. 2, 4; Luke xiii. 7; John xv. 2, 6. The tree is judged by its fruit; the man is judged by his conduct.

V. ADVICE TO THE COMMON PEOPLE.—vers. 10, 11. Some one says that John's answer is in the spirit of the Old Testament. That is quite true, but it is equally true that it is in the spirit of the Sermon on the Mount. In prescribing impartial and universal benevolence the preacher aimed a sweeping stroke at selfishness. Until they came under the influence of the Gospel the people could not follow the Baptist's advice.

VI. ADVICE TO THE PUBLICANS.—vers. 12, 13. The Publicans were tax-gatherers under Roman authority. They farmed the taxes; and therefore extortion was the publican's chief temptation. John touched his patients exactly on the sore place.

VII. ADVICE TO THE SOLDIERS.—ver. 14. There is historical proof that many Jews at the time referred to served as soldiers in the Roman army. "It was," says the "S. S. Times," "one thing for one class, and another thing for another class, that John named as a test of a right spirit in the professed penitent. But after all it amounted to this, do your own duty in your own sphere. What is another man's duty is his business. What is your duty is your business. Mind your business. And the counsel for then is the counsel for now. The words of the preacher to the Jews and Romans of eighteen centuries ago are timely words for American and English Christians of to-day. Share your clothing and your crusts with the destitute; claim nothing more than belongs to you; do no violence to anybody; neither slander nor misrepresent any human being; and be contented to earn and to receive the pay you have agreed to work for. Who can say that he needs no reminder of duty in either of these lines of personal conduct? He who cannot would do well to hear and to heed the call of the preacher in the wilderness."

VIII. JOHN'S OPINION OF HIMSELF.—vers. 15, 16. John attached no importance to himself but as God's messenger and the Messiah's forerunner. He describes himself (John i. 23) as nothing more than a "voice;" but we have it from the Saviour's lips that "among those that are born of women there is not a greater prophet than John the Baptist" (Luke vii. 28).

IX. THE SAVIOUR'S SPEEDY APPEARANCE ANNOUNCED.—vers. 16-18. For baptism with the Holy Ghost see Isaiah xxxii. 15; Prov. i. 23; John vii. 39; Acts ii. 4; Acts x. 44. The fan was an implement somewhat like a shovel and sieve combined, used for winnowing grain.

## CHOICE LITERATURE.

## A DAY OF FATE.

BY REV. H. F. ROE.

BOOK SECOND.—CHAPTER III.—RETURNING CONSCIOUSNESS.

I seemed to waken as if from a long, troubled sleep. At first I was merely conscious that I was awake, and I wondered how long I had slept. Then I was glad I was awake, and that my confused and hateful dreams, of which no distinct memory remained, had vanished. The only thing I could recall concerning them was an indefinite and oppressive sense of loss of some kind, at which I had vaguely and impatiently protested.

I knew I was awake, and yet I felt too languid to open my eyes. I was little more than barely conscious of existence, and I rather enjoyed this negative condition of complete inertia. The thought floated through my mind that I was like a new-born child, that knows nothing, fears nothing, thinks nothing, but simply breathes, and I felt so tired and "gone" that I coveted an age of mere respiration.

But thought slowly kindled in a weak, fitful fashion. I first became slightly curious about myself. Why had I slept so profoundly? Why was I so nervous and stupid after such a sleep?

Instead of answering these questions, I weakly wandered off into another train of thought. "My mind seems a perfect blank," I said to myself. "I don't remember anything; I don't know where I am, and don't much care; nor do I know what my experience will be when I fully rouse myself. This is like beginning a new existence. What shall be the first entry on the blank page of my wakening mind? Perhaps I had better rouse up and see whether I am truly alive."

And yet I did not rise, but just lay still, heavy with a strange, painless inertia, over which I puzzled in a vague, weak way.

At last I was sure I heard a child crying. Then there was a voice, that I thought I had heard before, trying to hush and reassure the child, and I began to think who they were, and yet I did not seem to care enough to open my eyes to see.

I next heard something like a low sob near me, and it caused a faint thrill among my sluggish nerves. Surely I had heard that sound before, and curiosity so far asserted itself that I opened my eyes and looked wonderingly around.

The room was unfamiliar, and yet I was certain I had seen it on some previous occasion. Seated at a window, however, was a lady whose room absorbed my whole weak and wavering attention. My first thought was, "How very pretty she is!" Then, "What is she looking at so steadfastly from the window?" After a moment I mentally laughed at my stupidity. "She's looking at the sunset. What else should she be looking at? Can I have slept all day?"

I saw her bosom heave with another convulsive sob, and that tears fast followed each other down her cheeks. I seemed to have the power of noting everything distinctly, but I couldn't understand or account for what I saw. Who was that sweet-faced girl? Beyond a doubt I had seen her before, but where? Why was she crying? Why was she in my room?

Then I thought, "It must be all imaginary; I doubt whether I am awake yet. If she were only smiling instead of crying, I would like to dream on forever. How strangely familiar her face is! I must have seen it daily for years, and yet I can't recognize it."

The loud whinny of a horse seemed to give my paralyzed memory an impetus and suggestion, by means of which I began to reconstruct the past.

"That's Old Plod?" I exclaimed mentally. "And—and—why, that's Miss Warren sitting by the window. I remember now. We were in the barn together, and I was jealous of the old horse—how absurd! Then we were in the garden, and she was laughing at me. How like a dream it all is! It seemed as if she was always laughing, and that the birds might well stop singing to listen. Now she is crying here in my room. I half believe it's an apparition, and that if I speak it will vanish. Perhaps it is a warning that she's in trouble somewhere, and that I ought to go to her help. How lovely she looks, with her hands lying in her lap, forgetful of the work they hold, and her tearful eyes fixed on the glowing west! Her face is very pale in contrast. Surely she's only a shadow, and the real maiden is in need of my aid;" and I made an effort to rise.

It seemed exceedingly strange that I could scarcely lift my hand; but my slight movement caused her to look around, and in answer to my gaze of eager inquiry she came softly and hesitatingly toward me.

"Miss Warren," I said, "can it be you in very truth?"

"Yes," she replied, with a sudden and glad lighting up of her face, "but please don't talk."

"How you relieve me," I tried to say joyfully, but I found I could only whisper. "What the mischief—makes my voice—so weak? Do you know—that I had the odd—impression—that you were an apparition—and had come to me—as a token—that you were in trouble—and I tried to rise—to go to your aid—then it seemed yourself—that looked around. But you are in trouble—why can't I get up and help you?"

She trembled, and by her gesture tried to stop my words. "Will you do what I ask?" she said, in a low, eager tone.

I smiled as I replied, "Little need of your asking that question."

"Then please to try to get well speedily; don't talk, but just keep every little grain of strength. Oh, I'm so glad you are in your right mind. You have been very ill, but will soon get well now if only careful. I'll call Mrs. Yocomb."

"Please don't go," I whispered. "Now that I know you—it seems so natural—that you should be here. So I've

been ill—and you have taken care of me;" and I gave a deep sigh of satisfaction. "I did not know you at first—idiot!—but Old Plod whinnied—and then it all began to come back."

At the word "Old Plod" she turned hastily toward the door. Then, as if mastered by an impulse, she returned, and said, in a tone that thrilled even my feeble pulse,

"Oh, live! in mercy live, or else I can never forgive myself."

"I'll live—never fear," I replied, with a low laugh. "I'm not such a fool as to leave a world containing you."

A rich glow overspread her face, she smiled, then suddenly her face became very pale, and she even seemed frightened as she hastily left the room.

A moment later Mrs. Yocomb came in, full of motherly solicitude.

"Kind Mrs. Yocomb," I murmured, "I'm glad I'm in such good hands."

"Thank God, Richard Morton," she said, in low, fervent tones, "thee's going to get well. But don't speak a word."

"Wasn't that Zillah crying?"

"Yes, she was heart-broken about thee being so sick, but she'll laugh now when I tell her thee's better. Take this, and sleep again."

"Bless her kind heart!" I said.

Mrs. Yocomb laid her finger on my lips. I saw her pour out something, which I swallowed unquestioningly, and after a moment sank into a quiet sleep.

## CHAPTER IV.—IN THE DARK.

"Yes, Mrs. Yocomb, good nursing and nourishment are all that he now requires," were the reassuring words that greeted my waking later in the evening. I opened my eyes, and found that a physician was feeling my pulse.

I turned feebly toward my kind hostess, and smilingly whispered,

"There's no fear of my wanting these where you are, Mrs. Yocomb; but don't let me make trouble. I fear I've made too much already."

"The only way thee can make trouble, Richard, is to worry about making trouble. The more we can do for thee the better we shall be pleased. All thee's got to do is to get well and take thy time about it."

"That's just like you. How long have I been ill?"

"That's none of thy business at present. One thing at a time. The doctor has put thee in my hands, and I'm going to make thee mind."

"I've heard that men were perfect bears when getting well," I said.

"Thee can be a bear if thee feels like it, but not another word to-night—not another syllable; am I not right, doctor?"

"Yes, I prescribe absolute quiet of mind and body; that and good living will bring you around in time. You've had a narrow graze of it, but if you will mind Mrs. Yocomb you will yet die of old age. Good-night."

My nurse gave me what she thought I needed, and darkened the room. But it was not so dark but that I saw a beautiful face in the doorway.

"Miss Warren," I exclaimed.

"It was Adah," said Mrs. Yocomb quietly; "she's been very anxious about thee."

"You are all so kind. Please thank her for me," I replied eagerly.

"Mother may I speak to Richard Morton?" asked a timid voice from the obscurity of the hall-way.

"Not to-night, Adah—to-morrow."

"Forgive me if I disobey you this once," I interrupted hastily.

"Yes, Miss Adah, I want to thank you."

She came instantly to my side, and I held out my hand to her. I wondered why hers throbbed and trembled so strangely.

"It's I who should thank thee; I can never thank thee enough. Oh, I feared I might—I might never have a chance."

"There, Adah, thee musn't say another word; Richard's too weak yet."

Her hand closed tightly over mine. "Good-bye," she breathed softly, and vanished.

Mrs. Yocomb sat down with her knitting by a distant and shaded lamp.

Too weak to think, or to realize aught except that I was surrounded by an atmosphere of kindness and sympathy, I was well content to lie still and watch, through the open window, the dark foliage wave to and fro, and the leaves grow distinct in the light of the rising moon, which, though hidden, I knew must be above the eastern mountains. I had the vague impression that very much had happened, but I would not think; not for the world would I break the spell of deep quietude that enthralled every sense of my body and every faculty of my mind.

"Mrs. Yocomb," I said at last, "it must be you who creates this atmosphere of perfect peace and restfulness. The past is forgotten, the future a blank, and I see only your serene face. A subdued light seems to come from it, as from the shaded lamp."

"Thee is weak and fanciful, Richard. The doctor said thee must be quiet."

"I wish it were possible to obey the doctor forever, and that this exquisite rest and oblivion could last. I am like a ship becalmed on a summer sea in a summer night. Mind and body are both motionless."

"Sleep, Richard Morton, and when rested and well, may gales from heaven spring up and carry thee homeward. Fear not even rough winds, if they bear thee toward thee only true home. Now your only duty is rest."

"You are not going to sit up to-night, Mrs. Yocomb."

She put her finger on her lips.

"Hush!" she said.

"Oh, delicious tyranny!" I murmured. "The ideal government is that of an absolute and friendly power."

I had a vague consciousness of being wakened from time to time, and of taking something from Mrs. Yocomb's hand, and then sinking back into an enthrallment of blessed and

refreshing slumber. With every respiration life and health flowed back.

At last, as after my first long sleep in the country, I seemed to hear exquisite strains of music that swelled into richer harmony until what seemed a burst of song awoke me. Opening my eyes, I looked intently through the open window and gladly welcomed the early day. The air was fresh, and I felt its exhilarating quality. The drooping branches of the elm swayed to and fro, and the mountains beyond were bathed in light. I speedily realized that it was the song of innumerable birds that had supplied the music of my waking dream.

For a few moments I gazed through the window, with the same perfect content with which I had watched the foliage grow distinct in the moonlight the previous evening, and then I looked around the room.

I started slightly as I encountered the deep blue eyes of Adah Yocomb fixed on me with an intent, eager watchfulness.

"Can I do anything for thee, Richard Morton?" she asked, rising from her chair near the door. "Mother asked me to stay with thee a while, and to let her know if thee woke and wanted anything."

"With you here this bright morning, how could I want anything more?" I asked, with a smile, for her young, beautiful face comported so well with the early morning of the summer day as to greatly please both my eye and fancy.

The colour of the early morning grew richer in her face as she replied,

"I'm glad thee doesn't want me to go away; but I must go and have thy breakfast brought up."

"No, stay; tell me all that's happened. I seem to have forgotten everything so strangely! I feel as if I had known you all a long time, and yet that can't be, for only the other day I was at my office in New York."

"Mother says thee's too weak to talk yet, and that I must not answer questions. She says thee knows thee's been sick and thee knows thee's getting well, and that must do till thee's much stronger."

"Oh, I feel ever so much stronger. Sleep and the good things your mother has given me have made a new man of me."

"Mother says thee has never been sick, and that thee doesn't know how to take care of thyself, and thee'll use thy strength right up if we don't take good care of thee."

"And are you going to take care of me?"

"Yes, if thee pleases. I'll help mother."

"I should be hard to please were I not glad. I shall have so nice a time getting well that I shall be tempted to play sick."

"I'll—I'll wait on thee as long as thee'll let me, for no one owes thee more than I do."

"What in the world do you owe me?" I asked; much perplexed. "If you are going to help me to get well, and will come to my room daily with a face like this summer morning, I shall owe you more than I can ever repay."

"My face would have been black enough but for thee; but I'm glad thee thinks I look well. They are all saying I look pale and am growing thin, but if thee doesn't think so I don't care," and she seemed aglow with pleasure.

"It would make a sick man well to look at you," I said, smiling. "Please come and sit by me and help me to get my confused brain straight once more. I have the strangest sense of not knowing what I ought to know well. You and your kind father and mother brought me home from meeting. Your mother said I might stay here and rest. Miss Warren was here—she was singing in the parlour. Where is Miss Warren?"

"She's has gone out for a walk," said the girl a little coldly.

Her manner perplexed me, and, together with my thought of Miss Warren, there came a vague sense of trouble—of something wrong. I tried to raise my hand to my brow, as if to clear away the mist that obscured my mind, and my hand was like lead, it was so heavy.

"A plague on my memory!" I exclaimed. "We were in the parlour, and Miss Warren was singing. Your mother spoke—would that I might hear her again—it's all tolerably clear up to that time, and then everything is confused."

"Adah, how's this?" said Mrs. Yocomb reproachfully.

"Thee was not to let Richard Morton talk."

"I only am to blame, Mrs. Yocomb; I would talk. I'm trying to get the past straightened out; I know that something happened the other evening when you spoke so beautifully to us, but my memory comes up to that point as to an abyss, and I can't bridge it over."

"Richard Morton, doesn't thee believe that I'm thy friend?"

"My mind would indeed be a total blank if I doubted that."

"Well, then, do what I ask thee; don't question, don't talk. Isn't it sufficient to know that thee has been ill, and that thy life depends on quiet? Thee can scarcely lift thy hand to thy head; thy words are slow and feeble. Can't thee realize that it is thy sacred duty to rest and grow strong before taking up the cares and burdens that life brings to us all? Thee looks weak and exhausted."

"I am indeed weak enough, but I felt almost well when I awoke."

"Adah, I fear I can't trust thee as a nurse," her mother began gravely.

"Please don't blame her; it was wholly my fault," I whispered. "I'll be very good now, and do just what you bid me."

"Well, then, thee must take what I have prepared, and thy medicine, and sleep again."

"Good-bye, Adah," I said, smiling. "Don't look so concerned; you haven't done me a bit of harm. Your face was as bright and welcome as the sunshine."

"If it hadn't been for thee—" she began.

Mrs. Yocomb raised a warning finger, and the girl stole away.

"Can—can I not see Miss Warren this morning?" I asked hesitatingly.

"Thee must sleep first."

The medicine she gave evidently contained a sedative, or

else sleep was the remedy that nature instinctively grasped, for it gave back part of the strength that I had lost.

When I awoke again I felt wonderfully the better for a long rest that had not been broken, but made more beneficial from the fact that I was slightly roused from time to time to take stimulants and nourishment. The heat and glare of the summer day had passed. This I could perceive even through the half-closed window-blinds. At first I thought myself alone, but soon saw that Reuben was seated in farthest corner, quietly carving on some wood-work that interested his boyish fancy. His round, fresh face was like a tonic.

"Well, old fellow," I laughed, "so you are playing nurse?"

"Is thee awake for good, Richard Morton?" he asked, springing up.

"I hope so."

"Cause mother said that as soon as thee really waked up I must call her."

"Oh, wait a moment, and tell me all the news."

"Mother said I mustn't tell thee anything but to get well."

"I'm never going to get well."

"What!" exclaimed the boy, in consternation.

"Your mother and Miss Adah take such good care of me that I am going to play sick the rest of my life," I explained, laughing. "How is Dapple?"

"Oh, thee's only joking, then. Well, all I ask of thee is to get well just enough to drive Dapple around with me. He'll put life into thee—never fear. When I get hold of the rein he fairly makes my hands tingle. But there, mother said I shouldn't let thee talk, but tell her right away," and he started for the door.

"How is Miss Warren? Is she never coming to see me?"

"Emily Warren's been dreadfully anxious about thee. I never saw any one change so. But to-day she has been like a lark. She went with me to the village this morning, and she had almost as much spirit and life as Dapple. She's a jolly good girl. I like her. We're all so glad thee's getting well we don't know what to do. Father said he felt like jumping over a five-bar fence. Only Adah acts kind of queer and glum."

"I think I hear talking," said Mrs. Yocomb, entering.

"Dear Mrs. Yocomb," I laughed, "you are the most amiable and beneficent dragon that ever watched over a captive."

"Thee wants watching. The moment my back's turned thee's into mischief, and the young people are just as bad. Reuben, I might better have left Zillah here."

"Do let her come," I exclaimed; "she'll do more good than medicine."

"Well, she shall bring thee up thy chicken-broth; that will please her wonderfully. Go away, Reuben, and tell Zillah to bring the broth—not another word. Does thee feel better, Richard?"

"Oh, I am almost well. I'm ashamed to own how hungry I am."

"That's a good sign—a very good sign."

"Mrs. Yocomb, how did I become so ill? I'm haunted by the oddest sense of not remembering something that happened after you spoke to us the other evening."

"There's nothing strange in people's being sick—thee knows that. Then thee had been overworking so long that thee had to pay the penalty."

"Yes, I remember that. Thank heaven I drifted into this quiet harbour before the storm came. I should have died in New York."

"Well, thee knows where to come now when thee's going to have another bad turn. I hope, however, that thee'll be too good a man to overwork so again. Now thee's talked enough."

"Can I not see Mr. Yocomb, and—and—Miss Warren this evening?"

"No, not till to-morrow. Father's been waiting till I said he could come; but he's so hearty like that I won't trust him till thee's stronger."

"Is—s Miss Warren so hearty like also? It seems to me her laugh would put life into a mummy."

"Well, thee isn't a mummy, so she can't come till to-morrow."

(To be continued.)

A GREAT SCENE.

At Sedan the Emperor William sat on a hill overlooking the battle-field, with the American Generals, Sheridan and Forsyth, when the news of the capitulation came, and the French bearer of the flag of truce was seen riding sadly back. At dawn the next morning, Bismarck, who had been drinking champagne and eating sandwiches with officers and myself, until one, and arguing terms of surrender the rest of the night, was mounted on his bay, fresh and clean shaven, riding toward Sedan, while we followed. A shabby, low carriage, from which came the gleam of gold lace, approached. Bismarck sprang from his horse, letting it go, and bowed low. The leaden-coloured, gaunt-eyed, deep-lined man, with dishevelled moustache, in the carriage, was Napoleon III. Alighting at a weaver's cottage, Napoleon and Bismarck sat down and talked in an undertone, while we stood at the garden hedge, the weaver calmly looked on from his window, and eager troops and provision carts streamed by. Then Bismarck rode back to the emperor, and Napoleon waited alone, walking back and forth, limping slightly, and smoking countless cigarettes. The proudest monarch in Europe was cooling his heels at a weaver's cottage, waiting attendance on a Prussian. Soon a troop of cuirassiers formed around the cottage, Bismarck returned, and Napoleon was escorted to a ruined house in Sedan. Von Moltke had dispelled the obstinacy of the French commander by shewing him the German cannon, and the capitulation had been signed. The German monarch came riding down, with head proudly erect, to meet the bent and broken Napoleon, who came forward with handkerchief at his eyes, while William's face worked strangely. In the shattered house an interview of twenty

minutes was held, then William rode away among his troops, and Napoleon spent the night in the bedroom occupied by William the night before. He passed the time in reading, and the book significantly was Bulwer's "Last of the Barons."—*Archibald Forbes.*

LOVED TOO LATE.

Year after year, with a glad content,  
In and out of our home he went—  
In and out.

Ever for us the skies were clear;  
His heart carried the care and fear,  
The care and doubt.

Our hands held with a careless hold  
All that he won of honour and gold  
In toil and pain.

O dear hands that our burdens bore—  
Hands that shall toil for us no more,  
Never again!

Oh, it was hard to learn our loss,  
Bearing daily the heavy cross—  
The cross he bore;  
To say with an aching heart and head,  
"Would to God that the love now dead  
Were here once more!"

For when the love we held too light  
Was gone away from our speech and sight,  
No bitter tears,  
No passionate words of fond regret,  
No yearning grief could pay the debt  
Of thankless years.

Oh, now while the sweet love lingers near,  
Grudge not the tender words of cheer;  
Leave none unsaid.

For the heart can have no sadder fate  
Than some day to awake—too late—  
And find love dead!

—*Harper's Weekly.*

MANITOBA LAKE.

The Manitoba Lake, which has given name to the province formed out of the Red River region, is called after a small island, whence, in the stillness of the night, issue strangely sweet, mysterious sounds. The Ojibway Indians who dwell in that neighbourhood believe the island to be the home of Manitoba, the speaking god, and will not land on or approach it for any consideration; thinking they would desecrate or profane it, and that they would meet with some terrible fate for their impiety. The sound is caused, it has been ascertained, by the beating of the waves on the large pebbles along the shore. These, with fragments of fine-grained, compact limestone from the cliffs above, are rubbed together by the action of the water, and give out a tone like that of distant church bells. This natural music is heard when the wind blows from the north, and as it subsides, low plaintive notes, resembling voices of an invisible choir are heard. It has been compared to the chant of the nuns at the Trinita de Monti in Rome, with which all travellers are familiar. The effect is impressive. Tourists have been awakened at night in the vicinity under the impression that chimes of bells were ringing afar off, and that their tones were rippling over the lake. The mystic bells of Manitoba have acquired such a reputation that travellers are not satisfied until they are heard, and often spend days there waiting for the blowing of the north wind. The Ojibways have a number of poetic legends about their speaking god, whom they profoundly revere.

SUNLIT ROOMS.

No article of furniture should be put in a room that will not stand sunlight, for every room in a dwelling should have the windows so ranged that sometime during the day a flood of sunlight will force itself into the apartment. The importance of admitting the light of the sun freely to all parts of our dwellings cannot be too highly estimated. Indeed perfect health is nearly as dependent on pure sunlight as it is on pure air. Sunlight should never be uncomfortable to the eyes. And walks should be in bright sunlight, so that the eyes are protected by veil or parasol when inconveniently intense. A sun bath is of more importance in preserving a healthful condition of the body than is generally understood. It costs nothing, and that is a misfortune, for people are deluded with the idea that those things only can be good or useful which cost money. But remember that pure water, fresh air and sunlit homes, kept free from dampness, will secure you from many heavy bills of the doctors, and give you health and vigour, which no money can procure. It is a well established fact that people who live much in the sun are usually stronger and more healthy than those whose occupations deprive them of sunlight. And certainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate thing in nature. It is quite easy to arrange an isolated dwelling so that every room in it may be flooded with sunlight some time in the day, and it is possible that many town houses could be so built as to admit more light than they now receive.—*Builder and Woodworker.*

SOME idea of the way space has to be utilized in a great city may be inferred from the fact that the owner of a mansion in Belgrave Square, London, where ground is very valuable, has built a stable for twenty horses on its roof, to which the horses are raised by an elevator.

REPORTS from the west coast of Africa to December 31, state that there has been continued fighting on New Calabar river between King and Will Braid, two native chiefs. The latter attacked and captured Awffa, the place which commands the creek down which oil is brought to the coast.

BRITISH AND FOREIGN ITEMS.

ACCORDING to the late census there are 245 cities in the United States having a population of over 10,000.

THE complete census returns of the United States show a population of 50,152,866, of which the territories have 783,271.

THE king of Abyssinia has issued a decree that "all Mussulmans shall be baptized into the Christian faith or leave his kingdom."

A LONDON cable says: By the proposed Coercion Bill the personal liberty of all persons in Ireland is placed at the mercy of the Lord-Lieutenant.

DR. LUGGE says that at the present rate of conversion there will be, in 1913, 26,000,000 church members and 100,000,000 professing Christians in the Chinese empire.

IT is reported that Rev. Father Guilliett, a Jesuit priest arrested at Guatemala, under the law banishing Jesuits, was taken from prison on the 17th ult., and shot by the soldiers.

A SPANISH priest lately declared from the pulpit that any sick person in the parish who should have recourse to homoeopathy would, in case of death, be denied the rites of religious burial.

W. W. CORCORAN, the benevolent old Washington banker, is said to have given \$8,000,000 in public benefactions and \$1,000,000 in private charity. He has \$3,000,000 to draw from still.

AT a recent prayer-meeting in Reading, they prayed for editors and newspaper publishers. The Rev. W. J. Mills said that it was a rare thing to hear prayers offered for the press, and yet he did not know anything that needed God's blessing so much.

THE flood in the Thames, England, has driven hundreds of poor people out of their houses, and great distress prevails. Several lives have been lost and terrible scenes reported. Parliament is almost prevented from assembling by the inundations. Business to a great extent is suspended. The damage is estimated at \$2,000,000.

THE formation of a Dutch rifle corps has been resolved upon at the Hague to assist the Boers in the Transvaal. There are hundreds of loyal Boers in Pretoria. It is stated that they can muster 2,000. Hundreds of Boers may desert to the British when the latter approaches the Boer forces. The Boers endeavoured to induce the Swazi king to join them, but he refused to desert the British and prepared to attack the Boers if they enter his country.

ACCORDING to the "Star," Persian paper, the pilgrimage to Mecca this year is unusually large. It says: "According to the news which has reached us from the direction of the Hejaz, 'the land of the remission of sins,' the multitude of visitors and pilgrims to the house of God, 'the sacred,' has been far greater this year than in former years. The number of pilgrims, 'the possessors of joy,' has been written at 120,000. This is a cause of pride to all Mussulmans in general. May the Almighty (may His praises be sung!) grant the travellers to that holy house an acceptable visit and a safe return to their countries!"

THERE has been a conflict between the Catholics and Protestants in the South Sea islands. New Caledonia is a French penal settlement, where the Catholics are strong. The mission work among the islanders was divided, the Protestants taking certain fields. But Jesuit missionaries have come into the island and created discord, as in Uganda and Madagascar. The Catholics challenged the Protestants to a battle, on a Sunday, but they declined; but the next day hostilities broke out, and twenty-two of the native Catholics were killed. A British man-of-war at a neighbouring island arrived and put a stop to the fight.

WRITING from Sydney, New South Wales, Mr. Proctor, the agreeable writer on science, tells a good story of how the reporters in the Legislative Assembly late disposed of one of their chief enemies in an assault made upon them during a debate on the local "Hansard." Mr. Hay, angry at the abridgement of his speeches, had joined with others in demanding that full reports should be given; and accordingly the reporters have granted him his wish, printing his speeches *verbatim*. Here is a sample: "The reporters ought not to—the reporters ought not to be the ones to judge of what is important—not to say what should be left out—but—the member can only judge what is important.—As I—as my speeches—as the reports—as what I say is reported sometimes, no one—nobody can tell—no one can understand from the reports—what it is—what I mean. So—it strikes me—it has struck me certain matters—things that appear of importance—what the member thinks of importance—are sometimes left out—omitted. The reporters—the papers—points are reported—I mean who the papers think of interest—is reported. I can't compliment the reporters."

AT a meeting of the Berlin (Germany) Wahlmeinner, which was called for the purpose of condemning the anti-Jewish movement, 2,500 persons were present. Resolutions were adopted declaring that the meeting desired to express regret and indignation that Berlin had been the scene of meetings and violent excesses, which tended, by exciting the most disgraceful passions, to inspire members of different creeds with hatred and contempt towards one another, and were calculated to tarnish the reputation of the city and the honour of the German name. The Wahlmeinner protested, in their own name, and in the name of the citizens, against interference with the legal equality of the religious profession. Herr Virchow moved the resolution. The anti-Jewish agitation has extended to Saxony, Bavaria, Leipzig, and Breslau. The petition to Bismarck for the suppression of the Jews has received forty thousand signatures. The crown prince of Germany, speaking in Berlin, condemned the anti-Jewish movement and said he felt especially aggrieved because it was invading the schools and universities. The Bavarian minister of the interior has instructed the police to arrest the agitation.

## MINISTERS AND CHURCHES.

THE Presbyterians of Warminster have presented a full purse and an address to the Rev. R. Fairbairn, B.A.

THE Rev. D. Tait, B.A., has been presented with a silk pulpit gown by the Ladies' Aid Society of St. Andrew's Church, Berlin.

THE annual Sabbath school convention of the Presbytery of Lindsay will be held in the Presbyterian Church, Uxbridge, on Wednesday, February 23rd, 1881, at ten o'clock a.m.

ON Tuesday, the 23rd ult., Mr. Thomas Muir was presented by the teachers and scholars of the London East Sabbath school with an address and a beautiful silver ice pitcher, a tray, two goblets, etc. Music and speeches filled up the evening's programme.

LAST week the interior of St. John Presbyterian Church, Emerald street, Hamilton, was repainted and generally improved. The appearance of this neat little church will be considerably enhanced after the workmen get through with the improvements.

THE social given by Mrs. Vancamp on Thursday evening of last week, in connection with the Ladies' Aid Association of St. Andrew's Church, Berlin, was a highly successful one. The attendance was large and the entertainment all that could be desired.

THE Rev. Mr. Little's discourse last Sabbath evening on the death of the late Miss Galbraith of Princeton, drew many tears from his listeners who were made up of almost the entire neighbourhood, the other places of worship having forgone their services on the occasion.

WE regret to learn that the Presbyterian church at Springville, was entirely destroyed by fire on Sabbath morning. The church was a brick one, and erected in 1859, with accommodation for 500 worshippers. The cause is supposed to have been accidental. There was an insurance of \$2,000 on the building.

THE Kirkfield correspondent of the Lindsay "Post" speaks in high terms of the Presbyterian social recently held in that village, at which the handsome sum of \$126 was realized—a sum sufficiently large to relieve the Church from all financial difficulty. The labours of Mr. A. Cuthbertson, of Knox College, was also referred to in very complimentary terms.

THE Dundas "Banner" says: "The many friends of the Rev. Mr. Herald, who is stationed at Prince Arthur's Landing this winter, will be greatly pleased to hear that his ministry in that place is being very successful. So much so indeed that the church is being fitted up with additional seats to accommodate the large number of hearers who attend the services held by Mr. Herald."

THE Chesterfield Presbyterian annual social on the 18th ult., was, as usual, the treat of the season. Rev. W. Robertson, M. A., occupied the chair. Excellent addresses were delivered by the Revs. James Little, Princeton, J. Thompson, Ayr, and W. A. McKay, B.A., Woodstock. The proceeds amounted to \$138, which we understand is to be devoted to the purchase of additional volumes for the library.

KNOX Church, Woodstock, held its annual meeting on Wednesday, 18th inst. The year had been one of unbroken prosperity and peace. The total receipts for the year were \$4,038.86. It was found that the state of the funds was such that \$500 could be devoted to cleaning, kalsomining and cushioning the church, which will be proceeded with at once. A thousand dollars of the manse debt had been paid during the year.

A TEA-MEETING for the benefit of the Presbyterian church of Port Stanley was held on the 13th ult., in the town hall of the village. After tea, various pieces of music were rendered and appropriate readings given. The Rev. Mr. Fraser and the pastor, Mr. Paradis, gave appropriate addresses. Another meeting, principally for the young, was held on the succeeding Tuesday. The proceeds of the two meetings amounted to \$68.89.

THE anniversary services of St. Andrew's Church, Blyth, were conducted on Sabbath, January the 9th, when excellent sermons were preached by Rev. G. M. Milligan, of Toronto, to large and appreciative audiences, the collections amounting to \$91. On the Monday evening following a tea-meeting was held, which was numerously attended, the total amount

realized in connection with the occasion, including the Sabbath collections, being \$238.

THE united congregations of Dunbar and Colquhoun, Presbytery of Brockville, have been specially kind to their new pastor, the Rev. Mr. Nelson, who was settled there in September last. On returning from his marriage trip on the 3rd inst., there were very cordial receptions at both stations, and very handsome presents with everything which could encourage the young minister in the beginning of his work. All friends will join in cordial good wishes.

THE annual financial meeting of St. Andrew's Church, Berlin, took place on Tuesday, the 18th inst. After devotional services by the Rev. Mr. Tait, the pastor, Mr. J. M. Muir was appointed chairman, and Mr. John McDougall, secretary. The financial statement was then read by the secretary, which shewed the congregation to be entirely out of debt. After a hearty vote of thanks to the retiring trustees, others were elected for the current year.

THE Presbyterians of Newboro', in a quiet, informal way, recently, made their newly settled pastor, Rev. David Y. Ross, M.A., a present of a purse of thirty dollars. Knowing that money answereth all things, and that the expenses of the settlement of a young minister are heavy, they have generously endeavoured to share the burden. This is not by any means the first handsome present Mr. Ross has received from the warm-hearted people of his congregations.

AT the last meeting of Knox Church Young People's Christian Association, Toronto, the following officers were elected for the current year viz: Hon. President, Rev. H. M. Parsons; President, W. B. McMurrich, M.A.; 1st Vice-President, John Hamilton; 2nd Vice-president, James Knowles; Treasurer, James Livingston; Secretary, Alexander Sinclair; Assistant Secretary, Archibald McIntyre; Editor, Angus McKay; Executive Committee, R. A. McAllister, D. Urquhart, and Dr. Davidson.

THE annual congregational meeting of St. Andrew's Church, Whitby, was held on Monday evening, the 17th ult., and was largely attended by the members and adherents of the Church. The chair was occupied by John Shier, Esq. The annual report of the managers was presented by Mr. J. S. Robertson, chairman of the Board; the Treasurer's report by Mr. Harrower; and the report of the session by the pastor, Rev. Mr. Abraham. All went to shew the year 1880 to be—both in its temporal and spiritual aspects—the most prosperous year in the history of the church, since the union of the churches in the fall of 1875.

THE annual soiree in connection with the Presbyterian Church, Shelburne, was held in the town hall, on Tuesday evening, the 15th ult., and was a grand success in every particular. The attendance was large, and was composed of not only persons belonging to the congregation, but many other friends. After an ample supply of refreshments had been partaken of, the many friends present were entertained by a lecture on the "Sins of the Pews," which was ably handled by the lecturer, Rev. Mr. Smith, of Toronto. The lecturer for his able address, and the ladies of the congregation for the excellent tea provided, were accorded hearty thanks.

THE other evening Rev. Mr. Rainsford of the Anglican Cathedral attended a meeting in St. James' Square Presbyterian Church, Toronto, at which Rev. Dr. Mackay spoke of his experiences as missionary in Formosa. Mr. Rainsford said: The best antidote to the materialism of the present time was the cultivation of the missionary spirit. Self was the great god of the day, and a spirit of practical missionary zeal best opposed it; that spirit which animated Paul, the "fanatic of Tarsus." Mr. Rainsford, in conclusion, said that he believed God had specially blessed the Presbyterian Church in Canada, because, as he believed, it had gone into missionary work to a greater extent than any other body in the country.

AT the recent annual meeting of Old St. Andrew's congregation, Toronto, the reports of the sessions and managers were read and adopted. The floating debt, which amounted to \$3,097.65 at the beginning of last year, has been wiped out. The organ fund has also been extinguished. The total amount raised by the congregation during the year was \$9,223.80. The attendance at the Sabbath school it 225. Four years ago the roll shewed a membership of fifty-four, now it contains a revised list of 312 members. The three managers elected for the

next three years were Messrs. Jardine, Pringle, and McMaster. Under the pastorate of Rev. G. M. Milligan, M.A., Old St. Andrew's is flourishing, and we expect to be called upon to chronicle ever increasing prosperity year by year.

THE annual report of St. David's Church, St. John, shewed that the various sums raised by the church during the year amounted in all to \$5,838. There was also an additional sum of \$3,500 subscribed to reduce the floating liability, and it has been reduced by that amount. The present membership is 346. The Sabbath school has twenty-three teachers and 214 scholars, under Mr. John Stewart, superintendent. There is also connected with the church a Young Ladies' Association, a Mite Society, a Young Men's Association, and a large and flourishing Bible class, under the pastor, Rev. Dr. Waters. The trustees for the current year are: Hon. John Boyd, Alexander Duff, Wm. Ewing, J. Willet, J. P. C. Burpee, John Yeats, A. Miller, J. Shaw, and B. Hevenor.

ON Thursday evening last the annual tea-meeting in connection with Derry West Presbyterian church was held. The attendance was good, the church being comfortably filled. Tea was served in an adjoining hall, on the conclusion of which the chair was taken in the church by the Rev. James Pringle. A brief, but neat and pointed address was given by the Rev. Mr. McLaren, in which he gave a synopsis of the principal traits of character which go to constitute the true gentleman, and pointed out the many defects and blemishes which are too often found in those who desire to be considered as such, and which should be corrected and avoided by all. Readings were given by Miss Brown and Messrs. G. Ballentyne, R. Haggert and R. J. Williamson, all of which were appropriate and remarkably well rendered.

ON Sabbath, the new Presbyterian Church in the township of Admaston, about eight miles from Renfrew village, was formally opened—Rev. Dr. McVicar of Montreal, conducting the dedicatory services. At both morning and afternoon services the building was crowded to its fullest capacity. The services were deeply interesting. The new church, which was commenced about the first of May last, is a neat brick one, 34x50 feet, with a seating capacity of 300, and it is considered a cheap job. The money needed was subscribed, and all has been paid, with the exception of \$350, which is not due until April. The church is well warmed and lighted and the pulpit platform neatly carpeted. The successful building of the church is in no small degree due to the energy and perseverance of Rev. Mr. McKillop, who is deservedly popular with and highly esteemed by his congregation.—COM.

THE annual meeting of St. Catharines Knox Church Missionary Society was held on Wednesday evening, 10th inst. There was a good attendance, and a profitable evening spent. Addresses were given by Mr. R. Lawrie, and the pastor, Rev. G. Burson. The report for the year shewed amount collected to be \$331, and \$130 from the Sabbath school, which was quite an increase over last year's collections. The appropriations were: for Home Mission, \$150.80; Foreign Missions, \$100; French Evangelization, \$103.35; Colleges, ordinary fund, \$53; Aged and Infirm Ministers' Fund, \$15; Widows' and Orphans' Fund, \$15; Assembly Fund, \$13.25; and Manitoba College, \$10.60. A hearty vote of thanks to the young lady collectors, for their labour of love in the cause of missions, and singing the doxology, brought this, the twelfth annual meeting, to a close.

THE annual meeting of the Port Elgin Presbyterian church was held on the evening of Tuesday, the 18th inst., the Rev. J. Gourlay presiding. The total contributions for the year amount to \$1,688, of which \$1,040.96 was for congregational fund, \$120.11 for church building fund, \$417 for manse, and \$110 for missions. During the year the Sabbath school collections amounted to \$50.21, of which \$15.44 was for missions. The whole amount raised by church and Sabbath school was \$1,738.30, being \$368.80 more than last year. Messrs. Neil McGillivray, John Burgess, John C. Kennedy, and John Falconer, were elected managers in room of those who retired. The meeting was most hearty and harmonious, and ere separating, arrangements were made for putting forth an effort to clear off the debt still remaining on the church. Altogether, the congregation is in a healthy and flourishing state.

THE annual meeting of the Presbyterian church, Harrington, was held in the church on Thursday, 20th

ult. As the annual meeting was held this year nearly a month earlier than last year, the receipts have not been as full as they would otherwise be for the year. The following are the receipts: Received for salary by subscription, \$596 50; for missionary purposes, \$154.45; Sabbath collections, \$245 38; special collections, \$60.20; from other sources, \$78 60: total receipts, \$1,135.13. There was a lively discussion on the subject of the apportionment of the missionary money. The apportionment for next year is as follows: Home Mission, 27 per cent.; Foreign, 27 per cent.; French Evangelization, 27 per cent.; College, 19 per cent. It was agreed that a special collection be taken up for the Aged and Infirm Ministers' and Widows' Fund, and that that fund be not hereafter a burden on the ordinary mission money.

THE statistics given below in regard to Sabbath schools in the Presbytery of Guelph, were presented at the conference held last week: Knox Church, Guelph, 310 scholars on roll; 200 of an average attendance; 33 teachers; and 709 books in library. Chalmers' Church, Guelph, has 150 scholars; 138 of an average attendance; 15 teachers; and 428 books in library. Knox Church, Galt, has 225 scholars on roll; 175 of an average attendance; 41 teachers; and 900 books in library. Central Church, Galt, has 125 scholars on roll; 92 of an average attendance; 15 teachers, and 800 books in library. Doon has 38 scholars on roll; 19 of an average attendance; 6 teachers; and 17 books in library. Preston has 65 scholars on roll; 55 of an average attendance; 7 teachers; and 175 books in library. St. Andrew's Church, Berlin, has 50 scholars on roll; 37 of an average attendance; 7 teachers; number of books in library not given.

ST. ANDREW'S CHURCH, London, held its annual meeting on Wednesday, the 26th ult. From the report read it appears that the ordinary revenue for the year ending 31st December, 1880, had been \$4,213.11—an increase over that of 1879 of \$260.31. The Sabbath collections were larger than those of 1879 by \$39.18, and the increase on pew rents was \$221.13. The expenditure, including \$419.80 on repairs and enlargement of the church, had been \$4,748.42, necessitating the borrowing of \$500 for the purpose of meeting the different items of ordinary outlay. The liabilities at the end of the year are stated to have been \$6,350.74, an increase of \$413.92 over what they were at the close of 1879. The Ladies' Aid Society had an income of \$257.69, and had expended \$222 01. From the annual report of the missionary association it appears that the total amount raised for missionary purposes was \$1,177.11. The number of children whose names are on the roll of Sabbath school was 215. Average attendance, 177. The Woman's Foreign Missionary Association had raised \$134.38.

AT Woodbridge on the 20th inst., a musical and artistic entertainment, conducted by Mr. J. W. Bengough, was given in the Orange Hall in aid of the building fund of the Presbyterian Church. Before the hour of commencement had arrived the hall was more than comfortably filled. The order maintained throughout the evening was exceptionally good, and as a proof the audience's appreciation of the entertainment, at the hour of fifteen minutes to eleven o'clock, numbers of voices were heard, "Encore! Encore! Encore!" The evening being everything that could be desired, the weather mild, and roads good, the friends returned to their homes, many of them rejoicing over the very enjoyable evening spent at the entertainment. The last, but not least noticeable feature resulting from the exertions of the promoter and a few of his friends, was the handsome sum of \$180 clear of all expenses—the result of a little perseverance.

THE annual congregational meeting of St. Andrew's Church, Three Rivers, took on the 24th ult. The report submitted by the Secretary-treasurer, Mr. A. Houlston, was most encouraging. For strictly congregational purposes the sum of \$1,275 was collected; for Home Missions, \$50; for French Evangelization, \$48; for Foreign Missions, \$30; for Aged and Infirm ministers, \$13; for Presbytery and Synod funds, \$8; and for Assembly fund, \$3.50. The sum of \$96 was collected by the Sabbath school, \$50 of which was sent as a scholarship for the Pointe aux Trembles school, together with an additional \$25 from Mr. J. Houlston for the same purpose. Total amount, from all sources, collected by the congregation during the year, over \$1,600. Mr. Alexander Baptist, one of the elders, offers to pay \$1,000 towards the liquidation of a debt still resting on the church property, if the peo-

ple will find the rest. We hope it will soon be done. We have reason to thank God for the marked progress made by this little church since the induction of the Rev. C. E. Amaron about eighteen months ago.

ON the 26th ult., upon the occasion of Rev. Mr. Cameron's return from his wedding tour, the congregations of Boston Church, Esquesing, and Knox Church, Milton, assembled in Knox Church and presented the reverend gentleman a very cordial address and a purse containing \$1.40 in gold. Mr. John Stewart occupied the chair. In replying to the address Mr. Cameron said he was deeply affected by these unexpected proceedings, and could only express his heartiest thanks for the kind and encouraging words contained in the address, and for the very substantial presentation. It seemed to him that he had scarcely got over one trouble when another came up. He thanked the people for the very kind expressions of welcome extended to Mrs. Cameron, and hoped they would all come and visit them in their home. Brief addresses of congratulation were then made by Messrs. Hardy, Bowman, and Stewart on behalf of Boston Church, and Messrs. Lindsay, Fraser, Caldwell, Cummins, Smith and Niehaus on behalf of Knox Church. The meeting was then closed, after which the people were introduced to Mrs. Cameron.

THE annual meeting of the congregation of Knox Church, St. Catharines, was held in the basement of the church, on Wednesday evening, the 12th inst. There was quite a large attendance. Mr. Robert Lawrie filled the chair. The financial affairs of the congregation are in a very prosperous state, which is due in a great measure to the weekly envelope system being generally adopted, and also to the Ladies' Aid Society, who have done nobly this year, having raised over \$700 to assist the trustees in paying off the debt. It was decided at the meeting that a special collection be taken up on the last Sabbath in each month, the proceeds of which is to go towards reducing the mortgage. By this means they hope to raise nearly \$1,000. The annual missionary meeting was held on the following Wednesday; it also was well attended, the basement of the church being full. The amount collected by the ladies, with interest added, was \$331, and from the Sabbath school, \$130, making in all, \$461, which was apportioned as follows: Home Mission, \$15.50; Foreign Missions, \$100; French Evangelization, \$103 35; Colleges, ordinary fund, \$53; Aged and Infirm Ministers' Fund, \$15; Widows and Orphans' Fund, \$15; Manitoba College, \$10.60; Assembly fund, \$13.25. The above amounts to \$10.50 more than the sum asked for from them by the Presbytery.

THE annual Sabbath school tea-meeting in connection with Chalmers' Church, Quebec, was held on the evening of the 11th January. There were present at the tea about 150 children. After they had done justice to the good things which the teachers had provided for them, they repaired to the church, where their number was augmented by about 200 of their friends, and a very choice programme of addresses, readings, and singing was gone through. The report of the Secretary of the school, which was read by him during the evening, was a very satisfactory one, shewing the school and Bible class to be in a very flourishing condition, numerically and financially, the number in the Bible class being the largest ever attained. Then came the most interesting event of the evening. The teachers and their friends had provided a surprise, in the shape of a Sabbath school tree loaded with good things for the children. After they had all been distributed, the children and all present seeming to enjoy it immensely, two of the smallest children in the infant class presented their pastor, the Rev. G. D. Mathews, D.D., on behalf of the congregation, with a very handsome fur coat and a pair of gloves. The rev. gentleman expressed himself highly pleased with the kindness shewn him, and hoped he would be long spared to labour among such an affectionate congregation.

AT the annual congregational meeting of Chesley Presbyterian church, the Treasurer reported the finances of the church in a flourishing condition. During the past year steps had been taken to wipe off the debt on the church property. The chairman of the Building Committee announced the gratifying news that the effort made had been successful, and that the church was now free from debt. The pastor, Rev. John Ferguson, B.D., reported an addition of ninety to the communion roll during the year, and

seven removals therefrom, or a net increase of eighty-three, making the total membership at present 193. Favourable reports were also given of the Bible class and prayer-meeting, especially the latter, which has largely increased in interest and attendance during the year. As the church is getting too small for the regular attendance, a committee was appointed to consider what steps should be taken to provide suitable accommodation for the congregation, either by enlarging the present church or building a new one. The pastor having been requested to vacate the chair, and D. M. Halliday, Esq., J.P., being called to it, it was decided by vote of the congregation to pay the rent of the minister's house until it would be convenient to build a manse. A few months ago the ladies of the congregation presented the pastor with a purse containing \$68. At present congregational affairs are prospering, and the outlook for the future is hopeful.

PRESBYTERY OF PARIS. This Presbytery held a special meeting at Paris in Dumfries street Church, on the 24th ult., at four o'clock p.m. There was a very full attendance of members. A call from the congregation of Ridgetown in the Presbytery of Chatham, in favour of Mr. G. G. McRobbie, minister of Tilsonburg and Culloden, was read, with relative documents. The usual citation was issued, and parties directed to appear for their interests at a meeting of the Presbytery to be held in Knox Church, Woodstock, on Tuesday, the 15th inst., at twelve o'clock, noon. River street Church, Paris, petitioned for a moderation in a call to a minister. The petition was granted, and the Moderator of session was appointed to attend to the matter as soon as may be found convenient. Mr. Little, minister of Princeton and Drumbo, gave in the report of the committee appointed to visit Old St. Andrew's, East Oxford. The report was received, the committee were thanked for their diligence, and the Presbytery agreed to ask the Home Mission Committee for a grant of two dollars a Sabbath for said station. The attention of the Presbytery having been called to the serious illness of Mr. Thomas Lowry, minister of First Church, Brantford, a resolution of sympathy was adopted, and arrangements made for supplying the pulpit by members of the Presbytery. As previously arranged, a Conference on the State of Religion was held on Monday evening and Tuesday. The opening sermon was preached by Mr. Grant, minister of Knox Church, Ingersoll, from Acts i. 8, "But ye shall receive power after that the Holy Ghost is come upon you." Thereafter the Conference proceeded to the discussion of the following subjects, fifteen minutes being allowed for each opening address, viz: "Hindrances to the Work of the Spirit, and how they may be Removed," "Duties of the Eldership," "The Great Aim to be kept in view by the Gospel Minister," "Family Religion," "The Sabbath School Teacher's Preparation," and "How may a Revived State of Religion be brought about within our Bounds?" All elders and Sabbath school superintendents within the Presbytery having been invited to take part in the conference, the speaking was not limited to the members of the court. The discussion never flagged, a profoundly earnest and solemn spirit reigned throughout, a hallowed sense of the Spirit's presence was felt, and about half-past five on Tuesday evening, the meeting was brought to a close, all feeling that it had been good for them to be there. The Presbytery then adjourned to meet in Knox Church, Woodstock, on the 15th inst., at noon.—W. T. McMULLEN, Pres. Clerk.

ACKNOWLEDGMENTS.—The Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, etc., viz.: W. R., Cobourg, Home Mission, \$1; Foreign Missions, \$1; French Evangelization, \$1; J. R. West, Fullarton, Foreign Missions, \$10. Member of Presbyterian Church, Mount Forest, Home Mission, \$3; French Evangelization, \$1. A blacksmith, Charlotteville, Foreign Missions, \$1; French Evangelization, \$1. Anonymous, Peterborough, interest, for Foreign Missions, 75 cents. A family of three, near Wallacetown, Home Mission, \$10; Foreign Missions, \$10; Aged and Infirm Ministers' Fund, \$10. Friend of Missions, Petrolia, Home Mission, \$4; Foreign Missions, \$3; French Evangelization, \$3. Executors of late Mr. John Boddan, Tuckersmith, \$506 for Foreign Missions. Woman's Foreign Missionary Society, for Foreign Missions, \$91.20, making, with \$18.50 received before, \$1,000. Duncan McDonald, Perth, for Foreign Missions, \$2.

## OUR YOUNG FOLKS.

### WRINKLES.

Every wrinkled, care-worn brow  
Bears the record: "Something done"—  
Sometime, somewhere, then or now,  
Battles lost or battles won.

Mother nature gave us faces  
Very fresh and round and fair  
Later on her finger traces  
Lines of struggle, doubt, and care.

Merit marks, I think, are sent us  
When some lesson hard we learn;  
Wealth and fame seem sometimes lent us,  
But our wrinkles we must earn—

'Gainst life's current upward rowing,  
We must earn them one by one,  
Each an index, truly showing  
How much work the soul has done!

### LITTLE BLUE JACKET

"My grandfather's clock was too long for the shelf,  
So it stood ninety years on the floor,"

SANG a small piping voice, in broken English, nearly drowned by the harsh notes of a hand organ.

"Mamma, come look! There is a little boy, a monkey, and a man with an organ." And Sulvie's mamma went to the window to see the little boy whose childish voice was now repeating the chorus—

"Never to go again, when the old man died."

There stood the group, the man evidently a native of fair Italy grinding out at rapid speed the discordant notes of the organ, gliding without pause from "My Grandfather's clock" to "Pop goes the weasel," the monkey dancing to the gay tune, while the boy sang in breathless haste the foolish words:

"The priest he kissed the cobbler's wife,  
Pop goes the weasel."

The young minstrel was dressed in an old, ragged suit of blue, his pinched face wearing a haggard look such as no innocent child of nine or ten should ever have. "Poor little Blue Jacket!" said Mrs. Marsh. "Here Sulvie, give him these pennies, and ask him whether he wants something to eat."

"Thankee, me no wants nothing to eat."

The man smiled a grim smile, and struck up another tune, the monkey in his grave fashion waltzing around the pavement among the crowd of children, who always miraculously gather around an organ and monkey.

"Mamma, he did look hungry, didn't he?" said Sulvie.

"Yes," answered Mrs. Marsh, "and I fear he was afraid to say so before the man."

Little Blue Jacket came often before the window and sang, always saying, "Me no hungry," as he looked askance at the man, and once while the man had turned his head to jerk the monkey back from the middle of the street, Blue Jacket took a piece of cake from Sulvie and hastily put it in his pocket.

One evening, late in the fall, when winter gives us warning of his approach by violent gusts of north-east winds, that howl and sigh like weird spirits, while the rain dashes against the window panes, and pours on the roof, making wild, sad music to those comfortably housed—and God alone knows how sad to those homeless ones who roam the streets of our crowded cities—there was a timid ring at Mrs. Marsh's front door-bell, hardly noticed at first amid the noise of the storm, then a

louder peal, followed by the exclamation of the family, "Why, who can that be such a night?"

The door was opened, and there stood a little drenched figure, hatless and shoeless.

"Why, little Blue Jacket, what do you want?" asked Mrs. Marsh.

"Let me in please. Please send me no way. He get me if you do;" the tears and sobs of the boy being dreadful to witness.

Taking him by the hand, Mrs. Marsh led him into the sitting-room, where the bright gaslight and cheerful fire made a pleasant picture.

"Who is this?" inquired Mr. Marsh.

"O, papa!" exclaimed Sulvie, "it is little Blue Jacket. Don't you know I have so often told you about him?"

Blue Jacket had crouched near the fire and was crying piteously.

"Come, my boy, tell us what is the matter," said Mr. Marsh in his kindest tones.

"Don't send me away. Me will die. He so bad, he beat me so hard." And the old torn and soaking wet blue jacket was thrown open disclosing the skin, all scarred and red and purple from whipping.

Tears filled the eyes of the kind family, and Mrs. Marsh went up-stairs and got a suit of clothes which had belonged to her little boy Frank, who several months before had left his earthly home to dwell with God in the heavenly home above. Blue Jacket was soon arrayed in the clean, neat suit; and a nice, warm supper was eaten by the half-starved child. The tears and sobs ceased, and smiles lit up the pinched face.

"Now, Blue Jacket, tell us what has happened, and what brought you here to-night in such a storm?"

The child looked around in a scared, nervous way as though fearful some one he was afraid of would hear his story. "He beat me bad. Me lost a penny one lady gave me—he often do so—and me so hungry and tired, and he make me tell people me no want to eat. He beat poor Joeko, too—he the monkey—and he tired too, and no want to dance. And me run away and come here. You kind to me, ask me to eat when me sings in the street. Me like you"—looking at Mrs. Marsh—*you like my mother in Italy. She die, and me come over the water with the man and the organ. He whips me so much.* And again the sobs burst forth.

Blue Jacket was put in a warm bed and tucked in by Mrs. Marsh, whose motherly heart was touched by the friendless boy. He told them next morning where the wretched hovel he called home was. Mr. Marsh went there to see what he could learn of the man, and whether the tale of Blue Jacket, whose real name was Givo Lugli, was true. The man was gone and nothing could be heard of him.

A consultation was held as to what was to be done with Blue Jacket. It was thought best to put him in the Home for the Friendless, where he would be educated and well taken care of. He is a bright little fellow, so the matron tells his kind friends, the Marshes. Once in awhile he is permitted to visit them, and he is so contented and full of gl'e, and tells Mrs. Marsh confidently he means to be a good man just like Mr. Marsh,

and will do all he can for boys and monkeys who have to travel around with bad men who play on organs.

### THE LITTLE HERO.

A GENTLEMAN and his lady, travelling in a western train, had to share their section of a palace-car with another lady and her little son of eight summers. In the morning, after travelling all night, the gentleman went out and brought in two glasses of foaming ale. One glass he gave to his wife and the other he offered to the little boy's mother, who very respectfully declined to accept it. Little Charlie became quite excited over the affair.

It was really ludicrous to see him put out both his little hands in a deprecatory way—as if warding off a mad dog—and hear him say, half laughing, but wholly in earnest, "Oh I take it away, take it away; it makes me sick."

"Why, why?" said the man. "What do you mean, child?"

"Do you see that?" asked the blue-eyed child, looking fearlessly into the man's eyes, while he pointed to a little enamelled temperance badge he wore, with three bits of red, white, and blue ribbon, just below it.

"Yes, I see it; what does it mean?" asked the man roguishly.

"It means no ale or beer for me, *now nor never*," the boy said bravely; "and none for mamma either."

But the badge you wear only pledges *you*; it has nothing to do with your mamma," the man answered, looking a little shamefaced as he sipped his ale.

"But mamma wears one her ownself. Shew it to him, please mamma."

The mother turned back her sack and displayed her white rosette, but spoke not a word. Still, I think that the little boy sowed a good seed in that palace-car that bright summer day.

Then the same little boy sowed more good seeds before he had finished his journey. He gave away some beautiful temperance cards to a number of children, who thanked him timidly and learned the pretty texts. One with three rosebuds, green leaves, and a wee bunch of forget-me-nots, had this motto. "Woe unto them that are mighty to drink wine." Another, with sprays of bright flowers and buds, read: "At last it biteth like a serpent and stingeth like an adder." Still another, with a great magnificent rosebud, said: "Goodness, faith, meekness, temperance;" and one with its lovely pansy face, whispered warningly: "Look not thou upon the *wine* when it is red." One tiny girl held in her soft, white hand, a card with a bouquet of flowers, underneath which were the words, "Wine is a mocker, strong drink is raging," and her little brother looked delightedly upon his card, which told him, between a white rose and a bunch of blue-bells, to "Be not among wine-bibbers." Then there was another I saw, with great purple grapes pictured upon it, and it gave the advice, "Temperance in all things."

And, in conclusion, we would say to all the boys and girls who read THE PRESBYTERIAN, never be afraid to shew your ribbons or stand up to your temperance principles.

Words of the Wise.

A SANCTIFIED heart is better than a silver tongue.

TRUE souls are made brighter by sorrow. The ocean is most phosphorescent after a storm.

ALL God's providences are but His touches of the strings of the great instrument of the world.—Charnock.

ALL errors spring up in the neighbourhood of some truth; they grow round about it, and for the most part derive their strength from such contiguity.

A ZEALOUS soul, without meekness, is like a ship in a storm, in danger of wreck. A meek soul, without zeal, is like a ship in a calm, that moves not as fast as thought.

No man can lift himself above the world unless he takes hold of something higher than the world; he cannot lift himself out of himself unless he grasps something higher than himself.

GET your doctrine from the Bible. Get your example from Christ. A day will not pass after you have closed with Christ's promise, ere He will meet you with a counsel. Embrace both.

It was the atmosphere of Elkanah's and Hannah's godly house that produced a Samuel. It was the wretched air of Eli's house which ruined Hophni and Phineas.—Dr. T. L. Cuyler.

He that lacks time to mourn lacks time to mend;

Eternity mourns that 'Tis an ill cure For life's worst ills to have no time to feel them.

—Henry Taylor.

THE blood of Christ knows no bounds to its efficacy. If your sins were as sands by the seashore, innumerable, that ocean can cover them all. If they rose to heaven, like range upon range of Alpine heights, the sky of His love can cover them all.

A MAN who writes an immoral but immortal book may be tracked into eternity by a procession of lost souls from every generation, every one of them a witness against him at the judgment, to shew to him and to the universe the immeasurable dreadfulfulness of his iniquity.—Dr. G. B. Cheever.

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.—Horace Bushnell.

NOTHING in life has any meaning, except as it draws us further toward God, and presses us more closely to Him. The world is no better than a complication of awkward riddles, or a gloomy storehouse of disquieting mysteries, unless we look at it by the light of this simple truth, that the eternal God is blessedly the last and only end of every soul of man.—F. W. Faber.

It is Christ's grace that renders blessed the house of mourning; and so much is this thought for our souls health, what in order to withdraw us from the world and business of this world, God has appointed the continual round of night, wherein we may be in the grave; darkness, stillness, and solitude. For what is nothing else but the due and necessary preparation for the morning, and that morning is the great morning of the resurrection and the coming of Christ. Let us throughout the night of this world be clothed with Christ, and watching for His return.—Isaac Williams.

BUSINESS men need the presence of Christ in their business to prevent selfishness, to overcome temptation, and to realize the grandeur of the talents God has given them. So they need the worship of the Church, the psalms, the songs, the prayers, the sermons, to vivify their spiritual life. Man's worship is an object of worship he will love. That object must be the King of kings, or his business, or himself. The work he does here in your business, you must leave behind you at death. Will you toil here and become rich, and stand there in poverty and shame? Every man must render an account of the deeds done in the body. My friend, what have you to your credit for the final day?

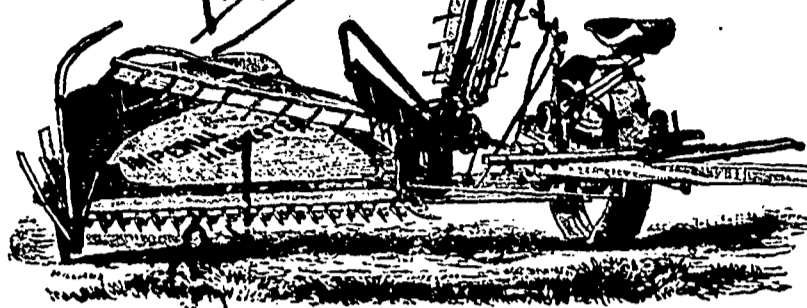
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MEETINGS OF PRESBYTERY.

- KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, March 15th, 1881, at three o'clock p.m.
CHATHAM.—In the First Presbyterian Church, Chatham, on the 15th March, 1881, at eleven a.m.
LINDSAY.—At Laidlaw, on the last Tuesday of February, at ten a.m.
WHITBY.—In St. Andrew's Church, Whitby, on the third Tuesday of April, at eleven a.m.
MONTREAL.—At Brussels, on Tuesday, the 15th of March, at one p.m.
BROCKVILLE.—In the First Presbyterian Church, Brockville, on Tuesday, 8th of March, at three p.m. Conference on State of Religion.
GUELPH.—In First Presbyterian Church, Guelph, on the third Tuesday of March, at ten a.m.
LOXTON.—In First Presbyterian Church, Loxton, on the first Tuesday of March, at two p.m.
PARIS.—In Knox Church, Woodstock, on the 15th of February, at twelve o'clock noon.

Births, Marriages, and Deaths.

MARRIED.

On the 25th ult., by Rev. A. Beames, at the residence of the bride's father, James Adam, Glencoe, James Douglass of Newbury, to Miss Samantha S. Adair.

On the 27th ult., at the residence of the bride, by Rev. A. Beames, assisted by Rev. W. Hayhurst, Mr. James McLean, of Wardsville, to Mrs. Alice B. Haywood, Newbury.

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