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SUPERIOR YEAST.—After making and using many kinds I prefer this. Fourteen potatoes pared and boiled until a silver fork will pass into them easily. Boil a handful of hops in one quart of water. Put the potatoes into a colander and wash them through, using one quart of fair boiling water to assist in the process. Add the quart of water in which the hops have been boiled, and stir in one small teacup of white sugar. When cool enough to be certain it will not scald and destroy the life of the same, put in a cup of yeast. Let it stand till light, which in warm weather will be not more than half a day; in winter, till next morning, when stir in half a teacup of fine salt. Now put away in fruit cans or large mouthed bottles. Keep in a cool place, but where it will not freeze if the weather is cold. When the salt is added to the yeast it will foam like soda-water, and of course it must not be immediately sealed or corked tight, though this may be done in a short time after bottling. Keep the potatoes under water while they are being pared, and never use the water in which they were boiled if you wish the biscuits to excel in whiteness. Let the yeast stand in a stone or porcelain vessel, or in a bright tin vessel, to rise. All these proportions would make yeast for the bread of a small family two or three weeks.

EVERYBODY knows that a layer of newspapers over a bed affords as much warmth at night as the ordinary counterpane. Various attempts have been made of late years to turn this to account, but owing to the crackling nature of the paper and the impossibility of securing free ventilation beneath paper coverings, the idea has been abandoned again and again. A Manchester (England) firm are, however, credited with having overcome these objections, and have invented a paper blanket which furnishes as perfect ventilation as takes place beneath an ordinary woollen blanket. The new covering is made of two sheets of paper, between which a layer of wadding, chemically prepared, is inserted in such a way that it cannot gather together in lumps, while the edges are strongly whipped, so that there is no possibility of a separation of the two pieces taking place. The paper is manufactured from the strongest fibre known, and is softened by a special process until it was free from the objectionable crackling and rustling sound of paper. It is true there is a slight crisp feeling when new, but this soon wears off, and the coverlet becomes soft and limp. At the same time the strength is much greater, having regard to the material from which it is manufactured. As far as looks go, the new blanket has all the appearance of a woollen one, while the warmth it affords exceeds that possessed by its predecessor when the size and weight of the two are brought into comparison. It is, moreover, much cheaper.

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St. Jacobs Oil cures rheumatism; of this I am convinced. For years I suffered with rheumatism in my left shoulder and right arm, and last fall I was incapable of attending to my duties, and lay many a night unable to sleep on account of terrible pains. A few weeks ago a severe attack of this trouble struck me, and this time I concluded to try St. Jacobs Oil—I must acknowledge, with but little confidence in its merits. I freely confess that the result has completely astonished me. The first application relieved the pain very materially, and the continued use of only two bottles has completely cured me of this chronic evil, and that after the most eminent physicians and their prescriptions had been of no avail. I therefore consider it a duty to publish the above for the benefit of all sufferers with rheumatism and kindred complaints. G. A. HEILMAN, Editor "Republican," Pittsburg, Pa.

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THE CANADA PRESBYTERIAN.

VOL. 10

TORONTO, FRIDAY, JANUARY 27th, 1882.

No 4.

NOTES OF THE WEEK.

THE New York "Observer" of the 19th inst. says: "Rev. R. H. Hoskin, of the Presbyterian Church in Canada, has been in this city for the last few days, being very cordially received by his ministerial friends and others, to whom he comes with warm commendations from the North."

AN American exchange says. "The business of burning churches has fairly begun. We have recorded several instances. The moral of it all is: Examine the furnaces and flues, and see that the sexton does his duty and looks after the fires. An ounce of prevention is worth a dozen churches after they are burned."

IT is not well to measure ourselves with ourselves only. A far-fetched comparison is sometimes wholesome. Is it quite satisfactory to all concerned that an old Scotch town should get ahead of our spick and span new Canadian cities in the matter of liberality at church bazaars? An enterprise of that kind, conducted in connection with the Free Gaelic Church, Greenock, Scotland, on the three days immediately before Christmas, yielded the sum of \$7,000.

THERE appears to be a movement in the direction of further union among the Methodists. The amalgamation of the Wesleyans and New Connexion Methodists, under the name of Canada Methodists, having been accomplished and found to work beneficially, it is now proposed that a union take place between them and the Primitive and Episcopal bodies. The agitation, however, being as yet only in the anonymous letter stage, it may possibly lead to nothing.

THE daily press of this city justly condemns the conduct of the Chief of Police in refusing to furnish the information possessed by his department for the prosecution of keepers of disreputable houses. It is most disgraceful that such places are permitted to flourish here in scores under such auspices, whilst in other cities of the Province the officials are always on the alert to frustrate every attempt at their establishment, and to stamp out the beginnings of the evil as they would the outbreak of a plague. Cannot the Chief of Police, in this matter, be compelled to "move on?"

At the annual meeting of the Ontario Branch of the Dominion Alliance, recently held in this city, there was considerable discussion regarding the working of the Scott Act in the county of Halton. The chief difficulty appeared to be the hostility of the Inspector, and the remedy proposed was the appointment of a Specially Magistrate for the county. A delegation was appointed to wait on the Government for the purpose of advocating the introduction of temperance text books into the public schools, the prohibition of the sale of liquors to minors, and the amendment of the Crooks Act by the abolition of grocery liquor licenses.

THE commendable effort to neutralize the temptations of the bar-room by the temperance coffee-house is meeting, wherever it is tried, with the most encouraging success. Of the house opened in Hamilton the other week, as already noticed in this paper, the popularity is daily and deservedly increasing. In many respects it is a model of what such establishments should be. The place is very tidy; the viands, served in an unexceptional manner, are of excellent quality and well cooked. Upstairs a spacious apartment is furnished with newspapers, periodicals, writing materials, etc. Materials for a quiet game of chess or draughts are provided for those whose leisure permits such an indulgence. It is peculiarly gratifying to observe that the coffee house is so largely patronised by the classes for whose benefit it is specially designed. Encouraging has been the success attendant on their first venture, that the company are arranging for

the speedy opening of four similar establishments in different parts of the city. Those contemplating a like enterprise in Toronto may be assured that in seeking to promote practical temperance and real comfort, they will meet with the most hearty appreciation. The sooner it is started the better.

AT the ordinary meeting of the Free Church Presbytery of Edinburgh, Scotland, on the 28th ult., Mr. McEwan called attention to a newspaper paragraph which had appeared with reference to the statement by Dr. Walter Smith, on the occasion of the ordination of office-bearers in the Free High Church, that their adherence to the subordinate standards was in so far as these agreed with Holy Scripture. Mr. McEwan maintained that such a statement involved this, among other issues, that the ordination of the office-bearers was vitiated, and that the Presbytery would be bound to declare it null and void. Dr. Smith explained the circumstances under which the statement was made, and said that he had no difficulty in making it, on the ground that it was merely an avowal of the doctrine of the Confession of Faith itself, that the supreme authority, in determining all matters of doctrine, was the Holy Ghost speaking in the Scripture. After some discussion, in the course of which the proceeding of Dr. Smith was generally condemned, it was agreed, on the motion of Sir Henry Moncreiff, to appoint a committee to confer with the minister and office-bearers of the Free High Church on the subject, the committee being instructed to report the result to the next ordinary meeting of Presbytery.

A DUMFRIES paper records the death, at the age of ninety-two, of a venerable matron, Mrs. Ewart, a resident in Maxwelltown, who, by the singular part she acted in a Non-Intrusion meeting held in that burgh during the pre-Disruption controversy, had acquired something of the reputation of a modern Jenny Geddes. The meeting was held in the parish church in January, 1840, and was addressed by Dr. Guthrie, Dr. Elder, and Dr. Begg, three divines who had not then acquired the degrees or their fame; but confusion was introduced by the proceedings of a party of Chartists, and the clergyman and a considerable part of the audience having left, Mr. Andrew Wardrop, a noted local character of the time, and a blacksmith by trade, was voted into the chair. He was ascending the stair to the precentor's desk, when Mrs. Ewart collared him and pulled him to the bottom, where he was glad to make a lodgment in a seat in the area, the irate dame accompanying her act with the emphatic exclamation, "Come doon, ye blackguard; come doon, ye blackguard." Her conduct was greatly applauded at the time; and she received as a token of the admiration elicited by it a presentation of a handsome dress and a Bible.

THE following statistics of Presbyterianism in England and Scotland for the past year have been compiled from authentic sources. Established Church of Scotland: 16 synods, 14 presbyteries, 1,560 churches and preaching stations, 1,660 ministers and licentiates; total number of communicants, 520,000; number of Sabbath schools, 1,952; teachers and officers, 17,430; scholars, 187,418. Revised for Home and Foreign Missionary purposes, £377,760. Free Church of Scotland: 16 Synods, 73 Presbyteries, 1,006 congregations, 1,634 ministers, 230,000 communicants. Foreign Missionary income, £75,000; raised for all Church purposes, including missions, £590,000. The United Presbyterian Church: 30 Presbyteries, 549 congregations in Scotland and Ireland, and 587 ministers, with a Church membership of 172,982. Foreign Missionary income, £32,536. Total Church income, £383,000. The Presbyterian Church of England: 10 Presbyteries, 272 congregations, and 7 stations, with 55,286 communicants; 18 Foreign Missionaries, with 5 Medical Missionaries, 65 Chinese Evangelists, 36 native Chinese students. Sabbath school teachers, 6,829; scholars, 61,125. Foreign Missionary income, £12,000. Total for all Church purposes, £205,930. There are also 20

Churches in England, formed into 4 Presbyteries, in connection with the Established Church of Scotland.

THE Scottish "Free Church Monthly" says. "Tried by the test of the number of candidates for the ministry, our Church is in an exceedingly hopeful condition. About forty regular students have entered the first year's class in the New College alone. The total number in attendance exceeds 120, including the usual contingent of students from Ireland, America, Bohemia, Hungary, and other foreign countries. An excellent spirit prevails in the New College. The evidences of spiritual fervour are as conspicuous as the signs of vigorous intellectual life. The new Professor, Dr. Laidlaw, has already gained great influence as a teacher, and has taken hold of the minds and hearts of his students. Sermons for students have been delivered since the beginning of the session on Sabbath afternoons in the Tron Church. The attendance both of undergraduate and of theological students has been sufficiently large to prove that there was a call for such services. The preachers have been the professors themselves, and ministers specially qualified to impress and influence young men.—The Free Church College at Glasgow has begun the new session with twenty-one students of the first year, twenty seven of the second, twenty-one of the third, and twelve of the fourth—making in all eighty one regular students, besides fifteen others. Many of those who have entered for the first time have taken a distinguished place during their University course.—At Aberdeen the number of students in attendance this session is twenty-three, of whom two are private. There are six regular students of the first year."

THE "Methodist" gives the points of what the Rev. Washington Gladden has written in the "Century" for January, concerning the divorce disease which is afflicting in greater or less measure the whole Christian world: "In Catholic countries legal separations, in Protestant countries legal divorces, are multiplying. In the United States the increase in divorces is very rapid. A divorce to each ten marriages is granted in some New England sections, and in the Western Reserve of Ohio. The laws of many States make divorce easy. South Carolina grants no divorces; New York only for adultery; the rest for the asking. What is the cure? The 'Methodist' pointed out three years ago that the various agitations for rights have much to do with the matter. Mr. Gladden finds the same cause—the family is attacked and threatened with ruin by individualism. The divorce disease rages most violently where reforms of society are most advocated. In the chase after the perfect, we are forgetting that there are duties as well as rights, and that precious values lie in the social order that we are convulsing with our agitations. What remedy? Mr. Gladden would, (1) put a check on rash marriages; publish the bans in the newspapers, give the law and the clergyman some work, in which to ascertain necessary facts; let there be licenses for marriage based on sworn statement; stop hasty marrying. (2) Revive the study of the family as a human and divine institution, and measure reforms by their bearings upon the well-being of our family life. (3) Reduce the legal causes for which divorce may be asked to two or three well-defined ones, and compel the judges to do this business themselves instead of farming it out to attorneys without practice. (4) Get a uniform system of law on this subject. To the plan of a national divorce law there will be objections; the objections are not valid, but respect the fact of their existence, for such a law is not necessary. Let there be concert among the people of the States to bring about a common law of divorce. Let each State appoint two or three commissioners as members of a general commission to consider the whole subject, and report a common statute to be adopted in all the States. Christian people can compel the Legislatures now in session to organize this commission; two years from now the new statute might become the law of all the States."

OUR CONTRIBUTORS.

THE PROPOSED SUPPLEMENTING SCHEME.—III.

MR. EDITOR,—In the interest of a wise settlement of the important matter now happily engaging a large measure of the Church's attention, the better support of the Gospel ministry, it is very desirable that there should be the fullest discussion of the methods, by the one or the other of which it is proposed to secure the end contemplated. This discussion will be carried on in the various Presbyteries. It is desirable, however, that it should not be confined to these. We are fortunate in possessing, in THE CANADA PRESBYTERIAN, a medium for a more general and more public examination of the merits of the two Schemes before the Church. Holding this view, I was glad to see in your last number a letter on the subject from the Rev. Mr. McLeod, from whom it has received, as everyone knows, a great deal of attention.

I agree with Mr. McLeod in thinking that the general tendencies of any Scheme for the better support of the ministry, as these affect the spiritual life of the Church, the proper authority of Presbyteries and Sessions, and the position of the minister, should not be overlooked in the discussion of the question. They might even come to form a very large element in arriving at a right settlement of it. I differ with Mr. McLeod in his estimate of the tendencies of the two Schemes now before the Church, and with your permission I will submit the grounds of this difference. Your intelligent readers will form their own judgment.

The first point of distinction between the two Schemes which Mr. McLeod alleges, without, however, any attempt at proof, is this: the Supplementing Scheme "encourages a growing tendency to a miserable congregationalism throughout our borders;" the Sustentation Scheme "kills congregationalism." I confess that I feel at a loss how to deal with this statement on account of the vagueness of the term employed. Strictly speaking, "congregationalism" is that system of Church government which vests all ecclesiastical power in the membership of a single congregation. It can scarcely be in this sense that the word is used, for by the Supplementing Scheme the congregation requires no power which it does not at present possess, and the Superior Courts lose none. Neither can it be employed to denote the action of the congregation in raising moneys for its own purposes, as distinct from those of the general body; for even under the Sustentation Scheme it is recognised as the duty of each congregation to meet its running expenses, to provide for the interest of debt, etc. etc., while the privilege is conceded to the larger and wealthier congregations to make whatever addition they choose to the sum received from the Common Fund, as the salary of the pastor. We could not afford to have congregationalism, in this sense of the word, killed. The term is probably employed to denote the disposition manifested by a congregation to exert itself for its own interests, to the either partial or total neglect of the general interests of the body; and then the epithet "miserable" is not too strong a one to apply to it. But the question arises, how can a Scheme which, while allowing the other general Schemes of the Church, collegiate and missionary, to remain in vigorous operation, proposes to raise at least half as much more as at present for the increase of the smaller stipends, and to raise it largely from congregations which would not be directly benefited by it, be said to encourage congregationalism of this evil kind; and how can another Scheme, which expressly provides that the congregation paying into the Common Fund the amount of the equal dividend, may give its own minister as much more as it may feel able to do, be said to "kill it?" No doubt there is far too much, on the part of congregations as of individuals, of each looking on its "own things, and not also on the things of others;" but it may be permitted to doubt whether the tendency is, as the letter represents, a "growing" one "throughout our borders." Without taking a blindly optimistic view, I believe it to be the reverse. The matter is one which can be easily put to the test. In 1875-6, the whole income of the Church was \$982,672, the income for the missionary and other Schemes, including the sum of \$22,844 for College building, was \$117,259, or less than 12

per cent. of the whole. In 1880-81, the whole income was \$1,245,495; the income for the missionary and other Schemes was \$171,187, or nearly 14 per cent. The difference, it is true, is not very great, but it is in the right direction; and taking into account the large sums which were being raised at the latter period for the erection of churches and reduction of debt, it is matter for congratulation and thanksgiving that the interest in the general work of the Church has more than kept pace with the congregational expenditure.

Another point which Mr. McLeod makes against the Supplementing Scheme, as compared with the Sustentation one, is, that "it fails to recognise the overseers of the Church." Here again I am at a loss as to the meaning. "The overseers of the Church" may be the General Assembly, the Presbyteries, or the Sessions. As for the first, the Committee appointed to administer the Scheme is the creature of the Assembly, and fully responsible to it. For the second, it is provided in the first Article, that "the list of Supplemented congregations shall embrace only such charges as have pastors duly called by the people and inducted by the Presbytery, and, as in the judgment of the Presbytery, are entitled to assistance in the support of the ministry." The power of the Presbytery is thus fully recognised, and its favourable judgment in each case made a condition of aid. It is to say less than the truth to affirm that this is done as completely under the Supplementing as under the Sustentation Scheme. As I am simply defending the Supplementing Scheme in this letter, I shall not say more as to the bearing of the respective Schemes on Presbyterial authority. If it is necessary, something may be afterwards said as to the extensive powers with which the Sustentation Scheme proposes to arm the Committee. But perhaps the meaning is that the Session is not properly honoured under the Scheme, especially as the statement is made in another part "that Sessions are in many instances being overshadowed by the managers." It is admitted that the Supplementing Scheme fails to recognise the Session, and does nothing to protect it against the encroachment of Managers' Boards, if such is anywhere attempted. The reason is obvious. The Session has most important functions to discharge in our congregational life, but under our system of government the raising of moneys for the support of the ministry is not one of them. And at any rate both the Schemes which are before the Church are equally silent respecting the Session.

The third point of difference which Mr. McLeod seeks to establish, and that to which probably the largest importance is attached, is that the Sustentation Fund "upholds the dignity of the ministry and its independence," while the Supplementing Scheme is "based on charity to the poor, and introduces an unhappy element into the ministerial standing of brethren aided" from it. Now, it may be at once admitted that if it were possible to establish and sustain a Common Fund, from which all the ministers of the Church should receive their full support, that support being regulated by the importance of their fields of labour and the expenses of living in each, without any other condition than that they should be ministers in good standing, and doing faithfully and according to their ability the work of the pastorate, the independence of the ministry would be secured to an extent that is not possible under a Supplementing Scheme. But everyone knows that this was not the character of the Sustentation Fund of the Free Church of Scotland even at the time of its origination, and it is still less its character to-day, and any one who gives even a hasty glance at the Sustentation Scheme now before the Presbyteries of the Church must see that it is very far indeed from being its character. What are the facts? First, a very considerable number of ministers—not less than an eighth or ninth of the whole—would have no share in the equal dividend, their congregations being unable to comply with Regulation 1, requiring an annual contribution of not less than \$500; second, a number much larger, ministering to the more numerous and wealthy congregations, would receive only a fractional part of their salary from the Fund, a large portion of it coming directly from their own congregations; and third, any minister in an aid-receiving congregation might, according to Regulation 6, have his title to the equal dividend called in question, and the case of his congregation brought before the Assembly, through its failure to remit to the Common Fund the amount

agreed on when he was inducted into its charge. Now, I do not say that these provisions are not wise, and perhaps even necessary if a Sustentation Scheme is to be adopted; but in view of them, what becomes of the independence of the ministry, and how is it better secured than under the Supplementing Scheme? Under either Scheme the withdrawal of a number of wealthy members, or a reduction in their rate of giving for the support of ordinances, might cause loss and embarrassment to the minister. After all, is it desirable that a minister should be independent in temporal things on the people to whom he ministers in spiritual? I frankly say, that in my opinion it is not. I believe that it is no more desirable than, in the circumstances of our Church, it is attainable. Where it has been secured through private or State endowments, the ministers of the Gospel have neither been, on the whole, more faithful nor more happy.

But if not the independence, the dignity of the ministry, the purity of ministerial standing, is compromised by the Supplementing Scheme. It is asserted to be "based on charity to the poor." I regret extremely that this characterisation should have been applied to the Scheme at present and for many years in operation in the Church, and by means of which deserving and laborious ministers have been enabled to dispense, often with great self-sacrifice, the ordinances of religion at points where, through no fault of theirs, the membership of the Presbyterian Church is small, and in some cases decreasing. I submit that it is wholly undeserved, and that the distinction between the Sustentation Scheme and the Supplementing one is not such as to render the aid given under the one a matter of justice, and that given under the other a matter of "charity to the poor." The primary fact is, that the Presbyterian Church in Canada has a large number of congregations which are too weak to sustain from their own resources a stated ministry. The Church, under a sense of what is due to its adherents, and from an instinct of self-preservation, believes it to be both dutiful and expedient to aid these congregations in sustaining such a ministry. It can do so in two ways: either by instituting a Common Fund for the support of ordinances over the whole Church, and sending back to these congregations out of this Fund as much more than they pay into it as will make a moderate salary for their ministers; or it may leave with them what they are able to raise, and out of another fund, to which all contribute, add as much as will with that make the same moderate salary. I ask your readers to judge with what reason the former can be pronounced an act of justice and the latter one of charity. I understand both to be equally acts of Christian equity—when the Church declares it to be a matter of duty to its Head, and necessary to the protection of the interests committed to it by Him, that a stated ministry should be maintained at any point where its adherents are few and not wealthy; and where it takes the responsibility of asking a minister to labour there, and inducts him into the charge. The addition of such an amount to the people's contribution as will make an adequate salary is a matter of simple and obvious justice—is as little a matter of charity as the payment of the salaries of its treasurers, missionary agent, or professors—and so it has been uniformly regarded by the Committee appointed to administer the Supplementing Fund. The Home Mission Committee, in making grants in aid, has never regarded itself as dispensing a charity. I can easily understand that a Sustentation Fund, especially if unaccompanied by checks applicable only to the weaker charges, should be more agreeable to the feelings of the ministers of these charges than a Supplementing Fund, especially one such as is at present in operation. But no plan of ministerial support can remove the distinction of aid-receiving and aid-giving congregations. This distinction is the most prominent feature in the Sustentation Scheme before the Church. Nine regulations, perhaps all wise and necessary, but certainly some of them very trying, are laid down for guiding the action of the aid-receiving congregations, and for preventing them from taking wrongful advantage of the Common Fund; while three are sufficient to prescribe the duty and the privileges of the aid-giving ones. Anyone can see that the position of Supplemented congregations, and by consequence that of those ministering to them, will be made, by the modified Scheme now submitted, a more stable and comfortable one: the amount of

aid where the congregation is admitted on the list being definite up to \$600 and a manse, and beyond this being regulated, not by the judgment of a Committee liable to err, even when most anxious to do right, but by the rate of giving in the congregation.

It is farther stated that "a Scheme which has been rejected on the most intimate knowledge of it" (this can only apply to the Scheme in its general principles, not certainly to its details, which are different from those of any Church known to the writer) by the English Presbyterian Church, and the Irish Church, and the Presbyterian Churches of Australia, ought not to be hastily accepted by us." I admit at once that the preference shewn by these Churches for the Sustentation Fund is a good reason why the Canadian Church should not hastily adopt a Supplementing one; or rather, why it should not hastily adhere to it, for it is no longer a question of its original adoption. But the fact stated furnishes no sufficient reason for our following these Churches in their action in the matter of ministerial support. Their circumstances are not ours. Those of the Irish Church at the time of its adoption of the Sustentation Fund were entirely different from ours. It found itself, after the abolition and commutation of the Parliamentary grant, and through the generosity of its ministers, in possession of a large Common Fund, the capital of which was to be preserved intact and the proceeds to be devoted to ministerial support. In such circumstances it is difficult to see what it could do but adopt some modification of the Sustentation Scheme. As for the English Church, not only is the number of its congregations much smaller than that of ours, but the area over which they are scattered is also much more circumscribed, making the administration of a Sustentation Fund a much simpler matter than it could possibly be with us, even with our present dimensions. The circumstances of the Australian Churches approach more nearly those of Canada, though even in their case, in the absence of confederation, the existence of separate Churches, and in the social condition of the people, there are important differences. After all, I have yet to learn that in any colony or in any country outside of Scotland, Presbyterianism has made more rapid progress than in Canada, where the Supplementing Fund, in an admittedly imperfect form, has been in operation for many years. I admit that the course of action of these Churches in the matter of ministerial support affords a good reason for our acting in any change we make with the utmost deliberation. It may be said even to justify the Canadian Church in considering anew the applicability of the Sustentation Scheme to its wants, as for these two years it has been doing. It cannot, however, do anything towards determining the wise course of procedure for our Church in the matter of ministerial support, differently circumstanced as we are.

There are other points touched in Mr. McLeod's letter which invite attention. But this letter is already too long. I am at one with Mr. McLeod in thinking the matter is "far too important to be in a hurry about." Any amount of time necessary to allow a full examination of the Schemes before the Church, or to make such modification of the one or the other as may make it more acceptable and more efficient, should be given. On the other hand, just because it is so important, because the temporal comfort of the families of many deserving ministers of the Church is involved in its wise settlement, and because the present prosperous season seems a peculiarly opportune time for launching a Scheme involving considerably increased expenditure, any unnecessary delay is to be deprecated. A Church which is able to raise over \$170,000 for missionary, collegiate and other general objects, which has 305 ministers receiving less than \$750 and a manse, and which is devoting less than \$15,000 to the assistance of weak congregations in sustaining their ministers, ought not to be able to acquiesce in such a state of things very long.

On the whole, the prospects of improvement in this important matter are very encouraging. What is to be desired is, that before the meeting of the Assembly both Schemes should be carefully examined in their principles and bearings, and such suggestions made in regard to the one preferred as may lead to an early and wise settlement. It will, no doubt, be the duty of all of us to do what we can to give full effect to the Scheme in favour of which the Church, through its Presbyteries and through the General Assembly, expresses its preference.

Toronto, January 21st, 1882. JOHN M. KING.

MISSIONARY WORK IN THE FAR NORTH-WEST.

MR. EDITOR,—I am happy to be able to report at last that I have reached my destination in safety. I left home on the 22nd of August, and on my arrival in Winnipeg placed myself under the care of Prof. Hart, who with Mrs. Hart spared no pains to make my stay in the city an enjoyable one. The morning after my arrival I found, with Prof. Hart's help, a man who was about to set out for Edmonton in a week, and it was arranged at once that I should accompany him. The intervening days were spent in preparing my travelling and camping outfit, but when the appointed day came, my companion was not ready to start; another day was appointed, and again he failed. Becoming at last ashamed of meeting people on the streets to whom I had said *good-bye* a couple of times I decided to go on to Portage la Prairie to spend a few days in visiting an old friend, and waiting for my dilatory fellow-traveller. These days sped rapidly, and at last, on the afternoon when he was to have reached the Portage, I received a note from him saying that "circumstances over which he had no control" made it impossible for him to leave for a few days yet. In spite of manifold warnings from friends in Winnipeg and elsewhere, I decided to start off alone. Accordingly the next morning (Tuesday) I bade good-bye to the Portage, and bowling along at the rate of between forty and fifty miles a day, with a clear sky overhead and good roads underfoot, I reached Fort Ellice on Saturday evening, besides spending a day at Minnedosa with Mr. Robertson, Superintendent of Missions, and Mr. Wellwood, our minister there. While in Winnipeg I had preached in Knox and St. Andrew's churches; at the Portage I had conducted Mr. Bell's service; and now at Fort Ellice by an arrangement with Mr. Hodnett, of Birtle, I preached morning and evening to a little congregation which gathered in a house beside the Fort. So it was throughout the journey; scarcely a Sabbath passed but I had an opportunity of gathering a few people together to hear the Word of Life. A surveyor's tent, a settler's shanty, and a school-house in turns became churches for me.

Thus far my journey had been an easy matter. Houses had been at least frequent enough to furnish a sleeping-place at night and a resting-place in the middle of the day. But from Fort Ellice westward it is different. From the Assiniboine crossing to the Qu'Appelle crossing, a distance of about 100 miles, there is not a house, and as one proceeds westward the stretches gradually grow greater, until the climax is capped by a "melancholy void" of nearly 300 miles between Battleford and Fort Saskatchewan.

I do not intend, however, to describe in detail my journey across the plains; not that there is little to describe—I had enough adventures to fill a book—but the newspaper readers of Ontario must surely by this time know all about the North-West, its soil, its scenery, its prospects, and its buckboards. My buckboard, by the way, broke down between Ellice and Qu'Appelle, and I had to leave my load and go sixty-five miles to a blacksmith shop to get it mended, and then return for the load. My faithful Shaganappi narrowly escaped drowning on two occasions in swimming deep, swift, muddy-bottomed rivers, over which on a small raft I had to convey bit by bit my buckboard and goods; but the poor beast escaped these perils, only to perish more ignobly from over-feeding one Sunday that I gave her a rest. Fortunately, the place where this occurred was not far from Fort Carlton, to which place I retraced my steps, but the only substitute I could get was a little Indian pony—a cayoose—which toiled along but slowly with the load that Shaganappi had furthered forty miles a day with scarce a sign of fatigue. I found that we made much better progress when I walked or trotted alongside, and accordingly the rest of the journey some 400 miles, was performed on foot.

Perhaps the only feature in which my journey differed materially from that of most other travellers on the plains was that I performed it alone; with two exceptions—one in the second week and one in the last—this loneliness was absolute. No one can understand how absolute it was but those who have seen a prairie, who know what solemn feelings its far-reaching, monotonous waves inspire, and who know with what a melancholy "sough" the wind sighs among its long dry grass at night. It was too late in the season for me to meet or to overtake much of the ordinary

summer travel, and sometimes I journeyed for days without seeing a human being.

At last, however, I reached Edmonton. I was seven weeks out from Winnipeg, but had spent only thirty-one days in actual travel. The rest of the time had been spent in a week's delay in Battleford on account of cold and snow, a week spent in Sunday rests, and a few days by such accidents as the breaking of my buckboard and the death of my horse.

The good people of Edmonton gave me an enthusiastic welcome; a congregation was at once organized; lots for a church and manse were secured on a very good site overlooking the Saskatchewan; the use of the Methodist church was obtained until we could fit up a hall for ourselves, to be used until our church is built next summer. This hall has been inaugurated with a welcome social, and now we have settled down to our regular work of morning and evening services, with an occasional afternoon preaching in a school-house some distance out in the country. A very decided majority of the population is Presbyterian, and a number of them have entered into the work of the congregation with a heartiness which promises well for its future success.

Edmonton, the most important post of the Hudson Bay Company in the North-West, is prettily situated on the north bank of—to use the Governor General's expression—"that mightiest of Canadian rivers, the Saskatchewan," which is here about 300 yards wide. The banks of the river valley are from 200 to 250 feet high, and in most places densely wooded. These banks usually present a steep unbroken face, but just at the Fort the ascent is gradual, and consists of three steps, or "benches" as they are called here. On the first bench, 100 feet perhaps above the river, is situated the Fort, with its lofty stockade and square corner bastions, its loopholes, cannon, and all that used to be necessary for a fort that stood in the debatable land between the Crees and Blackfeet. This enclosure surrounds the offices, stores and warehouses of the Company, with the telegraph office, and the dwellings of most of their servants, who with their families number perhaps fifty.

On the second bench stands the chief factor's house, where, by the kindness of its present occupant, Mr. Hardisty, I have been invited to be a guest for the winter, and where, in a roomy, old-fashioned study, with a big wood fire in an open fire-place, I find the days slipping by very rapidly. Up above us on the top of the hill, and somewhat to the east, lies the village. It includes two steam saw and grist mills, six stores, three blacksmiths' shops, besides carpenters, shoemakers, etc.; two public boarding-houses (no hotels, in the ordinary sense of the term), with twenty-five or thirty dwelling-houses, and usually as many more Indian *tepees*, or wigwams. There is also a very newsy little newspaper, and we have a school—to be opened at the New Year—and two churches. The English church lies about a mile to the west of the village, and has for its incumbent the Rev. Canon Newton, D.D., an old English gentleman of high education and polished manners, who has been here for some years. The Methodist church is in the village, but it is without a minister, and has been so for some time; very likely, however, in view of the steady influx of immigration to Edmonton, the Conference will feel justified in sending a man next summer.

Our telegraph line brings us news of the outer world only during the winter. On account of the marshy nature of the ground about the Narrows of Lake Manitoba, the telegraph poles can only be kept up when the ground is frozen, and accordingly for the rest of the year we get telegraphic news only from Fort Pelly and places westward. The mail comes only once in three weeks, so we are obliged to dwell very much upon home sources of entertainment. My disappointment about a travelling companion at Winnipeg involved also a disappointment about my books. At the last moment I had to give up the previously made arrangement, and the only remaining plan was to have them brought by a cart train. The books accordingly will likely spend the winter at Battleford, and there is but little chance of my seeing them before next June. When my trunks were packed I had no thought that the box of books would be separated from the rest of my belongings, so I did not take care to keep out any of the books that would be most frequently needed; accordingly I find myself here with scarcely more than half a dozen volumes.

Fortunately, one of these is a Hebrew dictionary, and since coming I have received by mail a Hebrew Bible, which had been left behind to be rebound with interleaving, so that there is more prospect than I could have foreseen that I shall have an opportunity to read through the Old Testament in the original during the long winter evenings, the length of which reminds me that I am some six hundred miles north of Toronto. I am not abandoned altogether, however, to the chill charity of vowel-points and parallelisms, for Mr. Hardisty has made me welcome to the very considerable collection of books which he possesses, among which I am happy to find a number of good old fashioned Theological works, left by Mrs. Hardisty's father, that devoted and simple-hearted missionary, the Rev. George McDougall. My gratification was complete when no longer ago than yesterday, in a neglected corner of the store, I found an armful of old German books, all dusty, and some evidently having passed through the hands of the Philistines. The clerk offered me the lot for a couple of dollars, and after securing them I set about a more detailed examination. They turned out to be the property of a young German Count, who, for some dark reason—probably political—had left his country and entered the ancient and honourable service of the Hudson Bay Company. After living here several years, he was, on the death of his father, summoned home hastily to take the title and to live a life which, I suppose, would make the years passed with clerks and *voyageurs* in the wild West seem like a dream. That he was a young man of educated literary taste, is shewn by the general character of the literature which he left behind him; that he was possessed of deep religious sympathies is shewn by a well-thumbed Bible, a beautifully bound Lutheran communion book, and—not the least affecting—a little old-fashioned Sabbath school hymn book, with both words and tunes, which has been worn almost to pieces by constant use.

I must postpone till some future letter my opinion as to the prospects and possibilities of union. I think that first impressions on these subjects are more likely to be mistaken than on most others. There is, however, but little difference of opinion to be noted between the new arrivals and the "old timers," as they are called; and even that is a difference not of kind, but of degree. Everybody is cheerful and hopeful. I have not met a croaker in the place—the road is too hard for them. They have all fallen out of line between Winnipeg and Prince Albert. The merchants are all enlarging their businesses. Many of those who came last summer are preparing for the reception next summer of their families or their friends, and although the winter is so far advanced, building operations are being vigorously prosecuted. The weather thus far has been delightful; there is about two inches of snow, and we have had some cold days, but even they have been bright and sunny.

ANDREW B. BAIRD.

Edmonton, N.-W.T., Dec. 14, 1881.

ROMISH ORDINATION.

MR. EDITOR,—In my last paper I shewed that if the Church of Rome is not to be regarded as a branch of the true Church of Christ, as very many hold, it follows that Romish ordination is not ordination by the Church of Christ, and cannot be acknowledged as ordination to the Gospel ministry. But even if it be admitted that the Church of Rome is in a certain sense a Church of Christ, it does not follow either that the priesthood is an office in the true Church, or that ordination thereto is ordination to the ministry. Nay, it can be shewn that the priesthood is a heathen corruption introduced into the Romish Church, and ordination to it an unscriptural ceremony. This being the case, neither a priest nor his ordination should be acknowledged by the true Reformed Church of Christ.

The American Church, in the deliverance of 1845, to which reference was formerly made, declares that "the so-called priests of the Romish communion are not ministers of Christ." I propose now to justify this position by consideration of the nature of ordination as required by the Scripture, and the entire dissimilarity between Scriptural and Romish ordination.

According to the Reformed Churches, ordination is "the solemn setting apart of a person to some public Church office" (Westminster Form of Church Government); so, to ordain a presbyter is to set a man apart

to the office of presbyter. This is ordinarily to be done "by imposition of hands and prayer, with fasting, by those presbyters to whom it doth belong" (Westminster Form of Church Government). Dr. Bannerman says that this act of the Church admits a man to the office of the ministry, and gives him a right and title to discharge its functions. "It does not confer the office; Christ confers the office by His own call, addressed to whom He will. But it invests with the office, or admits to it."

The Romish Church, on the other hand, holds that "ordination is a sacred Order and divinely appointed Sacrament, by which is given the power of consecrating the body and blood of Christ, and also of remitting and retaining sins." Further, it anathematizes any one who claims that "by this holy ordination the Holy Spirit is given, . . . or that by it character is impressed upon the soul—that is, a certain mark, spiritual and indelible, in consequence of which it cannot be repealed, nor can a man who has once been a priest again become a layman."

Every intelligent reader will at once see how irreconcilable is the difference between these two views. It is impossible to regard Romish ordination as identical with that of the Reformed Churches.

Again, we may enquire as to the office of priest and presbyter, and their functions respectively. The Reformed presbyter is commissioned to preach the Gospel, to baptise, to administer the Lord's Supper, to rule in the Church and to ordain others. In the Romish Church a man may be ordained to the office of deacon, when he is commissioned to preach and to baptise. These are two of the functions of the Reformed presbyter. The deacon is then ordained a priest, but he is not as priest commissioned to administer the Lord's Supper, nor to rule, nor to ordain others. The first of these functions is lost in the abomination of the Mass; the other two are conferred on a distinct class of officers, called prelates (*pontifices*), an order not found in Scripture. The functions of a presbyter, then, so far correspond with that of a deacon, but in so far as the priesthood is concerned there is no function in common.

Further, the priest (*sacerdos*) is an unscriptural office-bearer, not to be recognised by the true Church of Christ. Nay, the office is contrary to the whole spirit of the New Testament; derogatory to the alone priesthood of the Lord Jesus Christ; blasphemous, as it pretends to give man power to forgive sins, which belongs to God alone. In a word, it is anti-Christian. Look at it for a moment. The pontifex gives commission to the priest in these words: "Receive power to offer sacrifice to God and to celebrate masses, both for the living and the dead, in the name of the Lord. Amen.—Receive the Holy Spirit; whose sins ye shall remit they are remitted to them, and whose sins ye retain they are retained." What Christian will hesitate when asked is the blasphemous sacrifice of the mass, the consecrated wafer administered without wine, the Lord's Supper? Can a man forgive sin? Is auricular confession a divine ordinance? If these questions are answered in the negative, as I believe every true Protestant will answer them, then it follows that the only functions proper to the priesthood are unscriptural and blasphemous, and it is impossible to acknowledge the commission to perform these pretended functions as equivalent to ordination to the Reformed ministry, and making re-ordination unnecessary.

A third point to be noticed is, that while the Reformed Churches, following Scripture, ordain by the laying on of the hands of the Presbytery, with solemn prayer, the priest is ordained by a mandated rite. The prelate hands to the candidate the chalice with wine and water in it, and the paten with the host placed on it, which he receives between the fore and middle fingers, at the same time touching the chalice and paten. This is the consecrating or ordaining act. Can this rite be regarded as the equivalent of the Scripture rite observed in the Reformed Churches? To sum up then: It is surely evident that as the office is unscriptural, its functions anti-Christian, the act of consecration of mere human device: as it is pretended that the rite is a covenant which, *ex opere operato*, conveys the Holy Spirit and gives character, without regard to the moral character of the candidate or the call of God, Romish ordination cannot be acknowledged as an ordinance of the Church of Christ, or as equivalent to ordination to the ministry in a Reformed Church.

Another point is to be borne in mind. When a priest leaves the Church of Rome, he abjures the Church and all its errors. Now, if the priesthood is an error—worse than an error—the ex-priest abjures and having abjured it, as Bzer asks, how can he claim as his authority for acting as *presbyter* or *authorisation* for acting as a priest, which he received from an authority he now abjures? The following extract from a letter addressed by an ex-priest, Olivier Contois, to Rev. M. Heiss, D.D., coadjutor of Milwaukee, Ill., dated September 13th, 1881, will show how he regarded the matter of abjuration. "It was from that time evident that the Church of Rome could not be the true Church of Christ. In order to follow Christ, I give up my friends and everything else that is dear to me. I give up the *pride* of Rome—of that Church so great, so rich, so high in the eyes of the world—to take the cross and follow the Lamb whose blood made me pure, whose word made me free." Thus, for the most part, converts feel, and, as Mr. Casey well put it last July when properly instructed they will ask for re-ordination. Some regard it as a humiliation for a convert to be told that he has not a status of a Protestant minister, and must receive ordination as such. Now if a man, rejoicing to be free from Rome's tyranny and anxious to serve Christ in the Gospel of His Son, applies for ordination and is told that in order to there must be evidence of his Christian character and of his call to the work, he will at once seek to furnish that evidence. Then he will naturally say, "Now confer on me in a scriptural manner this office set me apart by the authority of the Church of Christ in such way as may put beyond doubt that the Church approves me as a minister of Christ Jesus." To such a convert ordination is the seal of a privilege. It is no humiliation—it is making him what the Church of Rome never intends to make any man. To be a minister is a privilege which ordained men among ourselves, such as elders and deacons, covet, and can be no degradation to tell an ex-priest that the Church is prepared to confer on him its highest office in the way which Scripture points out, and in which our own ordained elders and deacons are appointed, viz., by laying on of hands of the Presbytery.

In next paper I propose considering whether the usage of the Reformed Churches warrants the cautious fear of the learned Principal of Knox College, that insisting on re-ordination the Church may be setting itself in opposition to other churches. I am glad to know that the subject is at long last receiving serious attention, and I trust that if the Principal, or any other eminent and trusted pillar, can give us light on the other side we shall have it. I am glad to see the clear writing of "Nova Scotia" on the subject, and hope for more from his point of view. A good discussion will prepare the Church for deciding the question in June.

JOHN LAING.

Dundas, Ont., Jan. 11, 1882.

PRINCE LEOPOLD is Vice-President of the Church of England Temperance Society, and takes a deep interest in the progress of the movement.

A DELEGATION from the Women's Christian Temperance Union waited on Mayor Low, of New York on the 13th inst., and asked for the appointment of women to look after prisoners in the Police stations and at Justices' courts. Police Commissioner Jourdan was called into consultation about the matter by the Mayor, and he approved of the scheme. The Mayor promised to consult with the Police Justices, and to consider the matter of an appropriation. It is proposed to call the women employed for the purpose named "Police Matrons."

PRESIDENT ARTHUR has announced that the question of polygamy shall be effectually settled during his term of office. As a step in that direction Senator Edmunds has introduced the Bill, to punish polygamy in Utah, which Mr. Christianity introduced in the Forty-third Congress. It provides, that every person who has a husband or wife living, who, in a Territory or State over which the United States has exclusive jurisdiction, hereafter marries another whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman in a Territory or other place over which the United States has exclusive jurisdiction, is guilty of bigamy, and shall be punished by a fine of not more than \$500, and by imprisonment for a term of not more than five years.

PASTOR AND PEOPLE.

THE DIVINITY OF CHRIST THE LIFE OF CHRISTIANITY.

Those who reject the divine person of Christ, who believe it not, who discern not the wisdom, grace, love, and power of God therein, do constantly reject or corrupt all other spiritual truths of divine revelation; nor can it otherwise be. For they have a consistency only in their relation unto the mystery of godliness, God manifest in the flesh; and from thence derive their sense and meaning. This being removed, the truth in all other articles of religion immediately falls to the ground. An instance hereof we have in the Socinians; for although they retain the common notion of the unity and existence of the divine nature, which are indelibly fixed on the minds of men, yet is there no one truth that belongs peculiarly unto the Christian religion, but they either deny it or horribly deprave it. Many things concerning God and His essential properties; as His immutability, immensity, prescience, they have greatly perverted. So is that fulfilled in them which was spoken by Jude the apostle, verse 10. They speak evil of the things which they know not; and what they do know naturally, as brute beasts, in them they corrupt themselves. So they do in the things mentioned, whereof there are natural notions in the minds of men. But of evangelical truths, which they know not, they speak evil and deride them. The Holy Trinity they blaspheme; the incarnation of the Son of God they scorn; the work of His mediation in His oblation and intercession, with the satisfaction and merit of His obedience and suffering they reject. So do they whatever we are taught of the depravation of our natures by the fall, of the renovation of them by the Holy Ghost, and unto all other articles of our faith do they offer violence to corrupt them. The beginning of their transgression or apostasy is in a disbelief of the divine person of Christ. That being rejected, all other sacred truths are removed from their basis and centre; that which gives them their unity and harmony. Hereon they fluctuate up and down in the minds of men, and appearing unto them under various deceiving colours, are easily misapprehended or disbelieved. Yea, there can no direct proper representation be made of them unto the understandings of men. Dissolve the knot, centre, and harmony in the most beautiful composition or structure, and every part will contribute as much unto the deformity and ruin of the whole, as it did before unto its beauty and consistency. So is it with every doctrine—so is it with the whole system of evangelical truths. Take the person of Christ out of them, dissolve their harmony in relation thereunto, whereby we no longer hold the head in the faith and profession of them, and the minds of men cannot deliver them from an irreconcilable difference among themselves. Hereon some of them are immediately rejected, and some of them corrupted; for they lose their native light and beauty. They will neither agree nor consist anywhere but in Christ. Hence it is that no instance can be given of any one who, from the original of Christian religion, rejected the divine person of Christ, and preserved any one evangelical truth besides pure and uncorrupted. And I do freely confess, that all which we believe concerning the Holy Trinity, the eternal counsels of God, the efficacy of the mediation of Christ, His satisfaction and merit, the way which we own of the sanctification, justification, and salvation of the Church, are to be esteemed fables, as the Socinians contend, if what we believe concerning the person of Christ be so also.

Hence it is that the knowledge and profession of the truth with many is so fruitless, inefficacious, and useless. It is not known, it is not understood nor believed in its relation unto Christ, on which account alone it conveys either light or power to the soul. Men profess they know the truth, but they know it not in its proper order, in its harmony and use. It leads them not to Christ, it brings not Christ unto them, and so is lifeless and useless. Hence oftentimes none are more estranged from the life of God, than such as have much notional knowledge of the doctrines of the Scripture. For they are all of them useless and subject to be abused, if they are not improved to form Christ in the soul, and transform the whole person into His likeness and image. This they will not effect where their relation unto Him is not understood,

where they are not received and learned as a revelation of Him, with the mystery of the will and wisdom of God in Him. For whereas He is our life, and in our living unto God we do not so much live as He liveth in us, and the life which we lead in the flesh is by the faith of Him, so that we have neither principle nor power of spiritual life but in, by, and from Him; whatever knowledge we have of the truth, if it do not effect an union between him and our souls, it will be lifeless in us, and unprofitable unto us. It is learning the truth as it is in Jesus which alone reneweth the image of God in us (Eph. iv. 21 24). Where it is otherwise, where men have notions of evangelical truths, but know not Christ in them, whatever they profess, when they come really to examine themselves they will find them of no use unto them, but that all things between God and their souls are stated on natural light and common presumptions.—*Owen.*

UPSETTING MOSES.

One of the wits of the "National Baptist" has written a "Saw-Mill Dissertation" on the subject of "Upsetting Moses," from which we take an extract. Jim Manley began the talk: "I say, deacon, Darwin's theory of evolution is a little hard on the 1st chapter of Genesis. Of course, we don't know yet how it will turn out; but it looks a little as though they were going to upset Moses."

The deacon made no answer. He surely must have heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with pauses for thought, between each numeration. After awhile, Jim ventured to ask, "Counting your saw-logs, deacon, aren't you?"

"No," said the deacon; "I'll tell you. Your remark set me to thinking. I was just counting up how many times in the course of human history somebody has upset Moses. First of all, two old jugglers, named Jannes and Jambres, undertook this; but they failed. Then a certain king named Pharaoh went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then three leaders of liberal thought, Korah, Dathan and Abiram, went at the job. They failed in the upsetting part; but they secured a bit of ranche for themselves which they and their children hold quiet possession of until this day. Later on, a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years chained to a stump; and when he had served out his time he had changed his mind, and was a sadder and wiser man. His successor met with still greater disaster in a similar attempt. Since that time there have been no end of persons who have tried to upset Moses. Some ancient heathens, Celsus and Porphyry, and Julian the Apostate; and latterly these German cranks, and these scientists, so called, are at the same thing.

"Years ago, when I was in Boston, I heard of a meeting of Freethinkers at a place called Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there. Three or four of them were women; all the rest were men. And what do you think they were doing? They were engaged in the old enterprise of upsetting Moses. And yet Moses hath today, in the synagogues of Boston, more persons that preach him than he ever had before.

"It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. The cube is used to being upset, and does not mind it. It always amuses me when I hear a fresh cry from some new quarter averring that some man whom nobody has ever before heard of, has found out a sure way of doctoring what all others have failed in. And now here comes Jim Manley; and Moses has to be upset again. Ah, well—" and the deacon sighed.

There was a roar of laughter which made the rafters of the saw mill ring, and all joined in it except Jim.

THE Emperor of Germany has issued an imperial rescript, declaring his right to direct the Prussian Government and policy. The Berlin journals now agree that a conflict can hardly be avoided.

EXCAVATIONS are being made at the Pyramids of Ghizeh, which will give the sizes and distances of these structures within a quarter of an inch. The Great Pyramid proves to be several feet smaller than hitherto supposed.

GOSPEL WORK.

As we enter upon a new year, and estimates of progress political, social, commercial and religious—are being made upon every hand, we hear occasionally, as of old the prophet heard the "voice out of Seir," often in a sceptical tone, the inquiry, "Watchman, what of the night?" And we are glad to be able to reply that we recognise a growing intensity in the Gospel work of the Churches themselves, and a readiness to fall in with and to give aid and direction to every worthy effort for the salvation of souls and the spread of the kingdom at home or abroad. This is as it should be. There is little doubt that the Churches have lost much by slowness to appreciate the bold aggressive evangelism which has become so popular in recent times; while, on the other hand, this movement has failed of much of the good it might have done from want of the well-organized agencies and methods already existing in the Churches. Happily, each is now coming to see more clearly and appreciate more highly the excellencies of the other, and that the best interests of each lie, not in antagonism and jealousy, but in harmonious co-operation.

The number and variety of forms in which Christian philanthropy is asserting itself is one of the striking and encouraging features of the present time. It was impossible to record the doings or follow the career of a tithe of the noble workers or valued societies now in the world's wide field; but we hope to give, from time to time, interesting suggestive notices of the more prominent of these.

MESSRS MOODY AND SANKEY.

These honoured servants of God, after conducting meetings with great enthusiasm in the north of England, have, during the past month, been at work in Edinburgh. It could scarcely be expected, even if desired, that the sensation attending their appearance this time should be so great as formerly, but the results seem likely to be not less satisfactory. The class of people most desired to be reached seem to be attending the monster meetings held in the Corn Exchange, in the Grass Market, as well as those in the Free Assembly Hall. Other meetings, specially intended for the young, are full of encouragement. Invitations are flowing in upon them from all parts of the kingdom. We cannot but rejoice and give thanks when we remember that good results of the very highest kind, direct and indirect, flowing from the labours of the past, have been constantly coming to light. For example, the religious papers recently gave accounts of the work of a missionary in the Sandwich Islands, who a few years ago, when apparently irretrievably ruined by drunkenness and profligacy in Chicago, was "plucked as a brand from the burning," and started upon a new career, with results to himself and others which eternity alone will make plain. Again, we send a missionary around the world to occupy a new field in India, and he finds already on the spot a gentleman of culture and influence, "converted in Moody's meetings," ready to give sympathy and help. And is not this just what we might expect, where Gospel truth is the means used and the Holy Ghost the power depended upon?

A writer in the "Christian" remarks: Many workers, I fear, rely upon special agency instead of seeing whether God is not ready to use them also. God's Spirit is not tied to men or places. Allow me, therefore, to suggest a practical means of allaying the evil of the present day. As these Evangelists will be unable to visit every town, let us take a leaf out of their book. In every town, where practicable, let a local committee be formed, some public building engaged, and let the various denominations combine in a three or four weeks' mission. Let them either conduct the services themselves, or enlist the services of some Evangelist. If "Jesus only" is upheld, a congregation will not be lacking. Should such a course be pursued this winter, it would strengthen the hands of our American brethren, would alter the lamentable Church census, and would help to put down much of the lawlessness.

IN matters of prudence, last thoughts are best; in morality, your first thoughts are best.

THE organ of the prohibitionists in Kansas states that Governor St. John will call a special session of the Legislature to amend the whiskey law, so that it can be enforced. It is intended to make liquor found on any property a witness in the case.

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TORONTO, FRIDAY, JANUARY 27, 1882.

IN Rev. D. D. McLeod's letter on "The Proposed Supplementing Scheme" in our last issue, line 27 from beginning, for "overseers" read *overseers*.

IN our advertising columns will be found the card of Mr. Wm. R. Gregg, architect. Mr. Gregg is a son of the Rev. Prof. Gregg, of Knox College. He has just entered upon the practice of his profession in this city, and, enjoying as he does the esteem of those who are acquainted with him, will no doubt prove himself worthy of public confidence.

IT is alleged that Professor Robertson Smith was ordained an elder of the Free High Church, Edinburgh, upon affirming that he accepted the doctrines of the Westminster Standards, *so far as they agree with the Bible*. Archbishop Lynch, or Dr. Potts, or Dr. Wild, or Henry Ward Beecher would have no difficulty in subscribing to our symbols in these terms. Any man who professes to believe anything in the Bible could become a Presbyterian elder or minister in this way; all he need do is form *his own* opinion of what is in the Bible, and then say he accepts the Standards in so far as they agree with his own opinions. The method is delightfully simple and easy.

HUGH MILLER says somewhere that the kind of pastoral visits some people desire is "an hour's gossip, with a short prayer tacked to the end of it." Do the good people in our own day who continually complain that their minister does not visit, desire an hour's gossip or an hour's worship? If they really desire to spend an hour in reading the Scriptures and prayer, there is scarcely a minister in the Church who would not make a determined effort to double the number of his pastoral visits. If ministers had any reasonable ground for believing that the cry for pastoral visits was a cry for more communion with God, they would be overjoyed at the increasing spirituality of their flocks. What do *you* wish the minister to call for? An hour's talk or an hour's worship? Which?

THE "Herald and Presbyter" and "Interior" have recently been discussing this question: Is there anything in the constitution of the Presbyterian Church to prevent ruling elders from being moderators of Presbyteries, Synods and Assemblies? The "Herald and Presbyter" said, yea; the "Interior," nay. Without saying anything on the merits of the question, we may remark that the "Interior" not only worsted his opponent, but drove him completely off the field. The "Herald and Presbyter" is an able journal, but was not able to make a single good point in the discussion. No doubt there are a score or two in Canada who could prove in a moment that a ruling elder should not be moderator of Presbyteries, but then they have never tried conclusions with anybody on the question.

THE Presbyterians of Beamsville and Clinton have recently built a handsome and elegant manse for their pastor, the Rev. D. C. McIntyre, M.A. Since Mr.

McIntyre's settlement three years ago, this congregation has made most gratifying progress. A debt of \$800 has been paid, the manse built and paid for, and over eighty members added to the communion roll. While our Church is rapidly taking up new territory, it is more than holding its own in some of the older parts of the Province. This is specially true of the Toronto Presbytery and the Niagara district, in both of which places Mission Stations and parts of congregations have recently grown into good active congregations. Presbyterianism is a plant that grows well in new or old soil when well cared for. Brother McIntyre attends his plant well in Beamsville.

HERE are our New York exchanges with full reports of the inauguration of Prof. Patton's chair in Princeton. Alongside of them lies the "Herald and Presbyter" of Cincinnati, with a spicy, sketchy letter from a New York correspondent, in which there is a graphic description of Dr. Ormiston in his pulpit, and some real pithy, pungent bits from his sermon. On our table lies a circular letter about the new journal of the English Presbyterian Church. It is signed Donald Fraser, D.D.; J. Munro Gibson, D.D. All of which reminds us that the Presbyterianism of Canada has lost at least four men of mark. Of course God's work can go on without them, but no one will deny that Drs. Patton, Ormiston, Gibson and Fraser would add a good deal to the sum total of our ministerial scholarship and pulpit power if they were here.

REFERRING to a recent article on Inspiration, in the "Encyclopedia Britannica," the "Christian at Work" says:

"The truth is, the Reformers had no especial doctrine of inspiration, as it was not necessary that they should have, each believed that theory commended itself to his best judgment. And that is the only right ground to stand upon to-day."

If this is the right theory with regard to the doctrine of Inspiration, why not with regard to the doctrine of the Atonement, the Trinity, or any other fundamental doctrine? If each man in the Church is to have a theory of his own in each fundamental doctrine, a Church becomes an impossibility. Does the American Government permit each State and each citizen to hold and carry out individual theories on political questions? A few years ago the Southern people held and tried to put into effect certain theories in regard to State rights. The Government of the United States spent blood and millions of money to stamp out that theory. Each man carrying out his own theory in Church or State means disintegration.

THE WORK IN THE NORTH-WEST.

WE call special attention to the very interesting letter from our missionary in Edmonton, which will be found in this week's issue, as well as to similar communications which appeared last week. Such letters are far more effective appeals to the prayerful interest and increased liberality of the members of the Church than anything we could possibly devise. The work in that great North-Western land, which is evidently laid to the hand of the Presbyterian Church of this Dominion, is very great and very pressing. But the greater the work and the more earnest the effort, the greater will be the blessing. No Church that shirks manifest duty can expect to continue in anything like spiritual prosperity. The very fact that it turns away from the openings for work which are presented is proof sufficient that the things which remain are ready to die.

A Church, we may rest assured, never killed itself by overwork. Many an one has done so by lazy self-satisfaction with present attainments, and with the mere fact of supposedly keeping its ground. In such a country as Canada, if a Church is not continually growing, it is but undergoing a slow death, which must in no long time issue in absolute extinction.

THE PRIVY COUNCIL AND THE TEMPORALITIES FUND.

AS most of our readers are already aware, the decision of the English Privy Council in the case of Mr. Dobie, the appellant. The particulars of the decision and the grounds upon which it is based have not yet reached this country. It is understood, however, that the Provincial legislature has been ruled

ultra vires, and that it is said the necessary Act at the time of the Union ought to have come from the Dominion Legislature, which, it seems, is held to be the legitimate heir of Old Canada, and not from the local Legislatures of the several Provinces.

It cannot be supposed possible that this decision should give over absolutely to the handful of people who have prosecuted this lawsuit the entire and perpetual control of the Fund in question, together with the colleges and church buildings formerly connected with the "Kirk" in this country. Till assured to the contrary, we shall believe that the result is simply to leave matters as they were previous to the legislation which has been disallowed, without barring the way to the passing of an Act more in accordance with law as defined by the highest legal tribunal, though not as understood by those most learned in such matters in Canada, and at the same time as fully calculated to do substantial justice to all concerned as that which has been set aside.

Should, however, this finding be absolute, with no further legislation on the subject possible, while we shall be astonished as at another of the many strange and unaccountable freaks of law or its interpretation, we shall not in the slightest measure fear that the result will in any way be disastrous to the cause of Presbyterianism in the Dominion, or that it will hinder in one single locality, or by a single day, the onward progress of the evangelistic work in which our Church is engaged, and by the successful prosecution of which she is at once blessing and being blessed.

When any Christian Church or man happens to be engaged in such a great and good work as is now every year more fully calling forth the prayerful liberality of the Presbyterians in Canada, such an incident as that of which we speak, instead of discouraging, only stimulates; and we have therefore no doubt that, be the final decision what it may, it will be found to be among the all things working together for good, by its calling forth more fully the zeal, the liberality, and the thorough consecration of every true-hearted member and adherent of the Presbyterian Church in Canada. Only let that Church be found doing the Lord's work in the Lord's way, and there is no fear of the result. "The Lord will provide," and His overruling hand will bring everything to issue in glory to His own name and in blessing to His own cause.

TORONTO PRESBYTERY AND CONGREGATIONAL STATISTICS.

WE have before us a paper which has been widely circulated within the bounds of the Toronto Presbytery, and which deserves to be studied far beyond the circle for which it was primarily and specially prepared. It takes the form of a statistical table, accompanied by a Report from the Committee that prepared the table in question.

The statistics thus given are very full and very interesting. It appears that there are twelve Presbyterian congregations within the limits of Toronto and suburbs, besides two mission stations, which in all likelihood will within a few years be also large and self-sustaining congregations. In these fourteen congregations there were, at the close of last ecclesiastical year, 5,347 persons in full communion, and for the same twelve months there were paid by these in stipend \$25,145. This will give an average stipend of \$1,796; but as two of the congregations thus reckoned are still but mission stations, such a statement would not give a fair representation of the facts. The twelve ministerial charges proper paid in stipend during last year \$24,425, or somewhat above \$2,000 each, —the amount in one case being \$4,000, in four others \$2,500 each, and in three others \$2,000 each, with the remainder varying from \$1,500 to \$500. The total amount of money raised by these fourteen congregations for the year was \$88,393, one congregation—New St. Andrew's—raising as much as \$23,274, or \$37.11 per member; and another—St. James' square—\$13,332, or \$26.77 each member. Old St. Andrew's, though it raised only \$8,934, yet came next to New St. Andrew's in individual amount, showing an average of \$28.63 for each of its 312 members.

It is rather curious to notice that in the fourteen congregations in Toronto and suburbs there are more members in full communion than in the whole of the rest of the Presbytery, which numbers thirty-four congregations and mission stations, while the total

raised in the latter for all purposes was only \$50,999. For the four great Schemes of the Church there were raised within the Presbytery \$14,363, of which \$9,103 came from the city and \$5,260 from the country.

We were scarcely prepared for the statement that the membership within the Toronto Presbytery is about one-eleventh of the whole Presbyterian Church in the Dominion, and about an eighth of all that are in the two Provinces of Ontario and Quebec.

The average amounts raised in different congregations vary very considerably. We have already mentioned that the highest average in the city was \$37.11. The lowest is \$6.17. In the country the highest is \$22.52, and the lowest, not reckoning mission stations, \$4.96.

The Home Mission Fund is very naturally looked upon as one of the most important Schemes of the Church, yet the highest average per member of contribution to this Scheme from any congregation was \$2.07, while in one case at any rate it went down as low as seven cents—not certainly a very encouraging intimation of either great zeal or corresponding liberality.

We could have wished that our space had allowed us to give this paper in full, but we find we must be contented with adding the following to what we have already mentioned: The average rate of giving for stipend per member throughout the entire Church is \$4.41; in the Toronto Presbytery \$4.59; for all purposes in the Church, \$11.02; and in the Presbytery, \$13.27.

We are sure that those who have given most liberally would be the first to say that they had not come up to what the importance of the work required or what their own individual ability would warrant. At the same time, it is evident that the liberality of the Church is year by year rising, and that in a short time hence what is now regarded as praiseworthy liberality will be looked upon as comparative niggardliness, or at best as to be characterized as belonging to "the day of small things."

BOOKS AND MAGAZINES.

HARPER'S MAGAZINE for February is out with a tempting table of contents. There are over seventy illustrations, all good specimens of art.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—John G. Whittier's new poem, occupying more than four pages, is of itself enough to make the February number of the "Atlantic" attractive. Its title is "The Bay of Seven Islands."

THE GOSPEL IN ALL LANDS. (New York: Eugene R. Smith. Six cents a week; \$2 a year.)—This publication is now issued as a weekly, but those who prefer it in its former shape are suited by having the parts for the month bound together and sent to them. It is very rich in fresh missionary information.

CASELL'S FAMILY MAGAZINE. (Toronto: J. P. Clougher.)—The articles and even the stories in this magazine are always to some extent instructive, though in a style sufficiently sprightly to attract. The useful finds a place in its columns along with the more ornamental and æsthetic; for example, in the January number we have papers on "The Art of House-cleaning" and "True Economics in Household Management," as well as on "The Higher Development of Drawing-room Music" and "The Art of Seeing Nature."

THE SOUTHERN PULPIT (Richmond, Va.)—The January number of "The Southern Pulpit" opens with a sermon entitled "The Christian's Life and the Life of the Church Derivative—Christ the Source," preached by the Rev. Charles White, D.D., before the Synod of Virginia. Besides this it contains two other sermons in full, and four more in outline, with "Suggestions of Texts," "Homiletical Illustrations," etc. As a general rule, the sermons that appear in this publication are scriptural in doctrine, massive in thought, terse and forcible in expression.

AROUND THE WORLD TOUR OF CHRISTIAN MISSIONS. By William F. Bainbridge. (Boston: D. Lothrop & Co.; 12 mo., 583 pp. Price \$2.)—The Rev. W. F. Bainbridge, of Providence, R. I., having completed a two years' tour of nearly all the Christian missions in the world, gives in this volume what may be termed a universal survey of evangelization. As the result of personal observation upon the actual

fields, and of conference with over a thousand missionaries, evidently combined with much careful study, it is of great value, and likely to prove useful in helping forward the missionary cause.

LETTERS ON THE ANOMALOUS POSITION OF MANITOBA AS A PROVINCE OF THE DOMINION.—The sum and substance of this anonymous pamphlet is contained in the following sentence taken from the first page: "One of three courses will have to be adopted, viz., either the Province must obtain the means of revenue from the resources within its limits, such as Crown lands, timber limits, minerals, etc.; or the Dominion, out of the public treasury, must supply the necessary funds to carry on the machinery of local government and improvements; or, lacking these two sources of revenue, the people of the Province will be obliged to submit to direct taxation."

ROME AND EDUCATION. By Pastor Chiniquy.—A sixteen-page pamphlet now before us, with title as above, contains a lecture given by Mr. Chiniquy at Manchester, N. H., about a year ago. We need scarcely give our readers any description of it. They know what to expect, and they will not be disappointed. No man on this continent, or perhaps on any other, is better qualified than "Father Chiniquy" to answer the question "Why do the priests of Rome hate our schools?" and not less able is he to give good reasons why Protestant parents should not be very much in love with the kind of education offered to their children by Romish seminaries.

A MANUAL OF MISUSED WORDS. (Bangor, Maine: Q. P. Index.)—In the first place, this book is too small; it contains only about 160 misused words, and supplies very little help towards their right use. In the second place, it is scarcely correct enough for a work of the kind; for example, it finds fault with people for using *sanitary* when they ought to use *sanitory* (?), while of *sanatory* it appears to know nothing. In the third place, while it generally adheres to the usual mode of spelling, it singles out the following words, and perhaps one or two more that we may have missed, and to these it applies the phonetic rule after this fashion: "hib," "lihting," "tung," "enuf," "filosofy," "emfasising," "commonwelth." In the interest of ordinary uniformity one cannot help asking why is the *a* allowed to remain in *health*, the *g* in *right*, and the *ph* in *philological*?

ROUND THE WORLD LETTERS. By Mrs. L. S. Bainbridge. (Boston: D. Lothrop & Co. 12mo. Illustrated. Price \$1.50.)—The writer of this very interesting book having accompanied her husband on his tour of Christian missions, gives an account of her travels, wherein are combined rich entertainment and wholesome instruction. Without at all detracting from the merits of Mr. Bainbridge's book, we must say that his wife's book is by far the more readable of the two. This is necessarily so. The thoughtful minister labours to enlighten his readers as to his conclusions on a very important subject, and the grounds on which these conclusions are based, while the vivacious lady tells what she saw and what she heard. In this way, although each of the two books is quite complete in itself, and quite capable of facing the world alone, they do still better together, and ought to occupy a place side by side on the shelf in every Christian household and in every Sabbath school library. Among the most effective means of awakening and fostering an interest in the cause of Missions will be found the circulation of such books as these.

ROSE-BELFORD'S CANADIAN MONTHLY. (Toronto: Rose-Belford Publishing Co.)—The January number of "The Canadian Monthly" contains an article on "The True Idea of Canadian Loyalty," in reply to Mr. Todd's article in the number for November. The matter in dispute appears to be somewhat intangible, and, moreover, difficult to name even when momentarily grasped. One writer calls it "Canadian loyalty," the other wishes to have it christened "Loyalty to Canada." Better call it modern mythology and let it go. The paper on "The True Basis of Legislative Prohibition," by Mr. G. W. Hodgson, is a good one. The writer himself supplies the following summary of it:

"Grant that no man can be made moral by Act of Parliament; that religion does not enjoin total abstinence; that men are not to be protected by law from the consequences of their own misconduct; that the abuse of anything by the few is not a sufficient reason for interdicting its use to all; that indirect consequences are not to be guarded against by special legislation; grant all these, and

there still remains the question:—Does the evil directly resulting to the whole community from the liquor traffic outweigh any possible good coming from it?"

The article by the Rev. R. Campbell, M. A., of Montreal, on "The Mental Hospitality of the Scot," meets the customary charge of narrowness and bigotry. Such a defence was not uncalled for, and Mr. Campbell has handled the subject with his usual vigour and acumen.

KNOX COLLEGE MISSIONARY SOCIETY.

Acknowledgment of moneys received since last October up to January 17th, 1882:

1. Amounts received from fields occupied by missionaries of the society during past summer:—

Per A. H. Drumm: Berridale, \$22.85; Burk's Falls, \$4.89; Katrine, \$11.96; Emsdale, \$12.92; Sharp's, \$3.00. Per J. L. Campbell: Providence Bay, \$6.50; Mindemoya, \$2.00; Bassingthwaite, \$3.25; Sandfield Mills, \$14.59; Michael's Bay, 50 cents; Woodville, \$7.17. Per J. A. Jaffray: Slack's, \$5.00; Little Current, \$19.25; Bidwell, \$7.75; Skippen's, \$9.00; Rockvale, \$2.00. Per A. Blair: Nipissing, \$25.50; South East Bay, \$5.75; Powassa, \$24. Per Alex. Hamilton: Commanda Lake, \$5.75; Mecunoma, \$15.50. Per Chas. Rutherford: Hilton, \$17.60; Richard's, \$19.25; Cooper's, \$2.57. Per Wm. Patterson, from our field in Manitoba: Lariviere and Roussin, \$40; Wood Lake, \$12.50; Berbeck's, \$13.50; Fleming's, \$35.25; Zulu, \$37.50; Badger, \$12. Per Wm. M. Fleming: Essex Centre, \$146.15; Gesto, \$15.50; Brainard, \$9.25. Per Wm. Robertson: Waubaushene, \$154.75; Sturgeon Bay, \$60; Port Severn, \$56. Per T. E. Inglis: Strong \$13.20; Stony Lake, \$11.40; Eagle Lake, \$15.55; Gibbon's, \$6.10. Per A. B. Meldrum: Baysville, \$79; Hamilton's, \$12. Per M. L. Leitch: Bruce Mines, \$74.02.

2. Subscriptions from friends in other places:—

Per J. G. Henderson: Bond Head, \$12.50; Cookstown, \$12.50. Per Jas. A. Hamilton: Granton congregation, \$14.65; Miss Hamilton, 50 cents. Per David McLaren: Friends in Toronto, \$9. Per J. B. Greig: Eden Mills, \$23.75. Per A. G. McLaughlin: Leaskdale, \$9; Zepher, \$2.67. Per A. Robertson: Shelburne, Knox Church, \$11.50; Primrose Church, \$5.16; Friends in Seaforth, \$7; Slack's Settlement, Manitoulin, \$2. Per W. S. McTavish, Campbellville, 50 cents. Per J. S. Henderson: Black Creek and Sydenham, \$17.64. Per D. Bickell: Sunderland and Vroomanton, \$22; Pinedale, \$4. Per Jno. Currie: North Mara, \$11.50; Jas. McPherson, Esq., \$2; Capt. Dunsford, Lindsay, 75 cents. Per H. C. Howard: Ancaster East, \$25.75. Per J. S. Hardy, Port Sydney, \$410. Per A. Urquhart: Hayne's avenue Sabbath school, St. Catharines, \$15. Per J. Mutch: Ridgeway, \$4.50; Fort Erie, \$6. Per Jas. Malcolm: Beverley congregation, \$28.50. Per A. K. Caswell: Palmerston, \$7; Bala-klava, \$3.00. Per Jno. A. Ross: Madoc Field, St. Paul's, \$10.45; St. Columba, \$10.65; Queensboro', \$9.35; W. A. Duncan, 50 cents. Per Jno. Gibson: Sandfield, \$15; Stouffville, \$1. Per Angus MacKay: Embro, \$23; Friends, \$4. Per J. Mutch: Friends in Hamilton, \$42.50. Per W. S. McTavish: Nassagaweya, \$8.50. Per Wm. Farquharson: Tilbury East, \$2. Per A. U. Campbell: Chatham, \$26. Per Jas. and Alex. Hamilton: Fullerton and Avon Bank, \$46. Per Jas. A. Hamilton: Friends in Brantford, \$2; D. Bickell, \$3.

We thankfully acknowledge the above receipts of money, and hope that our friends will continue to shew their appreciation of the work done by this society, by sending us their subscriptions as in former years. All moneys received will be acknowledged through THE PRESBYTERIAN. J. MUTCH, Treasurer.

A SECOND instalment of the bequest by the late Mr. John Thom, of this city, gives \$503.78 to the Home Mission Fund, and a like amount to the Foreign Mission Fund.

M. PAUL BERT, the French Minister of Public Worship, is making the State clergy recognise the authority of the State. The see of Besançon having become vacant, the Chapter nominated four vicars, who forthwith issued a pastoral announcement that they had taken charge of the diocese. M. Bert threatened them with a prosecution for usurpation of titles and functions unless they rescinded the pastoral. They immediately complied, and it is remarked that the clerical organs, though irritated, do not dispute the legality of M. Bert's interference.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON.

CHAPTER XVII.—WAITING FOR THE NEWS.

Felicita hurried homeward night and day without stopping, as if she had been pursued by a deadly enemy. Madame and the children were not at Scarborough, but at a quiet little fishing village on the eastern coast; for Felicita had found Scarborough too gay in the month of August, and her cousins, the Riversfords, having appeared there, she retreated to the quietest spot that could be found. To this village she returned, after being absent little more than a week.

Madame knew nothing of her journey; but the mere fact that Felicita was going away alone had roused in her the hope that it was connected in some way with Roland. In some vague manner this idea had been communicated to Felix, and both were expecting to see the long-lost father and son come back with her. Roland's prolonged and mysterious absence had been a sore trial to his mother, though her placid and trustful nature had borne it patiently. Surely, she thought, the trial was coming to an end.

Felicita reached their lodgings utterly exhausted and worn out. She was a delicate woman, in no way inured to fatigue, and though she had been insensible to the overstrain of the unbroken journey as she was whirled along railways and passed from station to station, a sense of complete prostration seized upon her as soon as she found herself at home. Day after day she lay in bed, in a darkened room, unwilling to lift her voice above a whisper, waiting in a kind of torpid daze for the intelligence that she knew must soon come.

She had been at home several days, and still there was no news. Was it possible, she asked herself, that this unknown traveller and his calamitous fate should pass into perfect oblivion, and leave matters as they were before? For a cloud would hang over her and her children as long as Roland was the object of pursuit. While he was a fugitive criminal, of interest to the police officers of all countries, there was no security for their future. The lie to which she had given a guilty consent was horrible to her, but her morbid dread of shame was more horrible. She had done evil that good might come; but if the good failed, the evil would still remain as a dark stain upon her soul, visible to herself, if to no one else.

"I will get up to-day," she said at last, to Madame's great delight. She had never ventured to exert any authority over her beautiful and clever daughter-in-law—not even the authority of a mildly expressed wish. She was willing to be to Felicita anything that Felicita pleased—her servant and drudge, her fond mother, or her quiet, attentive companion. Since her return from her mysterious journey she had been very tender to her—as tenderly and gently demonstrative as Felicita would ever permit her to be.

"I have you seen any newspapers lately?" asked Felicita. "I never read the papers, my love," answered Madame. "I should like to see to-day's 'Times,'" said Felicita.

But it was impossible to get it in this village without ordering it be ordered, and Felicita gave up her wish with the listless indifference of an invalid. When the late sun of the November day had risen from behind a heavy bank of clouds, she ventured down to the quiet shore. There were no visitors left beside themselves, so there were no curious eyes to scan her white, sad face. For a short time Felix and Hilda played about her; but by-and-by Madame, thinking she was weary and worried, allured them away to a point where they were still in sight, though out of hearing. The low, cold sun shed its languid and watery rays upon the rocks and creeping tide, and, unnoticed, almost unseen, Felicita could sit there in stillness, gazing out over the chilly and mournful sea. There was something so unutterably sad about Felicita's condition that it awed the simple, cheerful nature of Madame. It was more than illness and exhaustion. The white, unsmiling face, the drooping head, the languor of the thin long hands, the fathomless sorrow lurking behind her dark eyes—all spoke of a heart-sickness such as Madame had never seen or dreamed of. The children did not cheer their mother. When she saw that, Madame felt there was nothing to be done but to leave her in the cold solitude she loved.

But as Felicita sat alone on the shore, looking listlessly at the fleeting sails which were passing to and fro upon the sea, she saw afar off the figure of a girl coming swiftly towards her from the village, and before many moments had passed she recognized Phebe Marlowe's face. A great throb of mingled relief and dread made her heart beat violently. Nothing could have brought Phebe away, so far from home, except the news of Roland's death.

The rosy colour on Phebe's face was gone, and the brightness of the blue eyes was faded; but there was the same out-looking, simple, unselfish soul shining through them. As she drew near to Felicita she stretched out her arms with the instinctive gesture of one who was come to comfort and support, and Felicita, with a strange, impulsive feeling that she brought consolation and help, threw herself into them.

"I know it all," said Phebe in a low voice. "Oh, what you must have suffered! He was going to Engelberg to meet you, and you never saw him alive! Oh, why did not God let you meet each other once again? But God loved him. I can never think that God had not forgiven him, for he was grieved because of his sin when I saw him the night he got away. And in all things else he was so good! Oh, how good he was!"

Phebe's tears were falling fast, and her words were choked with sobs. But Felicita's face was hidden against her neck, and she could not see if she was weeping.

"Everybody is talking of him in Riversborough," she went on, "and now they all say how good he always was, and how unlikely it is that he was guilty. They will forget it soon. Those who remember him will think kindly of

him, and be grieved for him. But oh, I would give worlds for him to have lived and made amends! If he could only have proved that he had repented! If he could only have outlived it all, and made everybody know that he was really a good man, one whom God had delivered out of sin!"

"It was impossible!" murmured Felicita.

"No, not impossible!" she cried earnestly; "it was not an unpardonable sin. Even if he had gone to prison, as he would, he might have faced the world when he came out again; and if he'd done all the good he could in it, it might never be impossible. If God forgives us, sooner or later our fellow-creatures will forgive us if we live a true life. I would have stood by him in the face of the world, and you would, and Madame and the children. He would not have been left alone, and it would have ended in every one else coming round to us. Oh, why should he die when you were just going to see each other again?"

Felicita had sunk down again into the chair which had been carried for her to the shore, and Phebe sat down on the sands at her feet. She looked up tearfully into Felicita's wan and shrunken face.

"Did anyone ever win back their good name?" asked Felicita with quivering lips.

"Among us they do sometimes," she answered. "I knew a working-man who had been in goal five years, and he became a Christian while he was there, and he came back home to his own village. He was one of the best men I ever knew, and when he died there was such a funeral as had never been seen in the parish church. Why should it not be so? If God is faithful and just to forgive us our sins, why shouldn't we forgive? If we are faithful and just, we shall."

"It could never be," said Felicita; "it cannot be the same as if Roland had not been guilty. No one can blot out the past; it is eternal."

"Yes," she replied, covering Felicita's hand with kisses and tears; but oh, we love him more now than ever. He is gone into the land of thick darkness, and I cannot follow him in my thoughts. It is like a gulf between us and him. Even if he had been farthest away from us in the world—anywhere—we could imagine what he was doing; but we cannot see him or call across the gulf to him. It is all unknown. Only God knows!"

"God!" echoed Felicita; "if there is a God, let Him help me, for I am the most wretched woman on His earth to-day."

"God cannot keep from helping us all," answered Phebe. "He cannot rest while we are wretched. I understand it better than I used to do. I cannot rest myself while the poorest creature about me is in pain that I can help. It is impossible that He should not care. That would be an awful thing to think; that would make His love and pity less than ours. This I know, that God loves every creature He has made. And oh, He must have loved him, though he was suffered to fall over that dreadful precipice, and die before you saw him. It happened before you reached Engelberg?"

"Yes," said Felicita, shivering.

"The papers were sent on to Mr. Clifford," continued Phebe, "and he sent for me to come with him, and see you before the news got into the papers. It will be in tomorrow. But I knew more than he did, and I came on here to speak to you. Shall you tell him you went there to meet him?"

"Oh, no, no!" cried Felicita; "it must never be known, dear Phebe."

"And his mother and the children—they know nothing?" she said.

"Not a word, and it is you who must tell them, Phebe," she answered. "How could I bear to tell them that he is dead? Never let them speak about it to me; never let his name be mentioned."

"How can I comfort you?" cried Phebe.

"I can never be comforted," she replied despairingly; "but it is like death to hear his name."

The voices of the children coming nearer reached their ears. They had seen from their distant playground another figure sitting close beside Felicita, and their curiosity had led them to approach. Now they recognised Phebe, and a glad shout rang through the air. She bent down hurriedly to kiss Felicita's cold hand once again, and then she rose to meet them, and prevent them from seeing their mother's deep grief.

"I will go and tell them, poor little things!" she said, "and Madame. Oh, what can I do to help you all? Mr. Clifford is at your lodgings waiting to see you as soon as you can meet him."

She did not stay for an answer, but ran to meet Felix and Hilda; while slowly, and with much guilty shrinking from the coming interview, Felicita went back to the village, where Mr. Clifford was waiting her.

CHAPTER XVIII.—THE DEAD ARE FORGIVEN.

Roland Sefton's pocket-book, containing his passport and the papers and photographs, had reached Mr. Clifford the day before, with an official intimation of his death from the consulate at Berne. The identification was complete, and the inquiry into the fatal accident had resulted in blame to no one, as the traveller had declined the services of a trustworthy guide from Meirengen to Engelberg. This was precisely what Roland would have done, the whole country being as familiar to him as to any native. No doubt crossed Mr. Clifford's mind that at his old friend's son had met his untimely end while a fugitive from his country, from dread chiefly of his own implacable sense of justice.

Roland was dead, but justice was not satisfied. Mr. Clifford knew perfectly well that the news of his tragic fate would create an immediate and complete reaction in his favour among his fellow-townsmen. Hitherto he had been only vaguely accused of crime, which his absence chiefly had tended to fasten upon him; but as there had been no opportunity of bringing him to a public trial, it would soon be believed that there was no evidence against him. Many persons thought already that the junior partner was away

either on pleasure or business, because the senior had taken his place. Only a few—himself and the three or four obscure persons who actually suffered from his defaultations—would recollect them. By-and-by Roland Sefton would be remembered as the kind, benevolent, even Christian man, whose life, so soon cut short, had been full of promise for his native town.

Mr. Clifford himself felt a pang of regret and sorrow when he heard the news. Years ago he had loved the frank, warm-hearted boy, his friend's only child, with a very true affection. He had an only boy, too, older than Roland by a few years, and these two were to succeed their fathers in the long-established firm. Then came the bitter disappointment in his own son. But since he had suffered his son to die in his sins, reaping the full harvest of his transgressions, he had felt that any forgiveness shown to other offenders would be a cruel injustice to him. Yet as Roland's passport and the children's photographs lay before him on his office desk—the same desk at which Roland was sitting but a few months ago, a man in the full vigour of life, with an apparently prosperous and happy future lying before him—Mr. Clifford for a moment or two yielded to the vain wish that Roland had thrown himself on his mercy. Yet his conscience told him he would have refused to show him mercy, and his regret was mingled with a tinge of remorse.

His first care was to prevent the intelligence reaching Felicita by means of the newspapers, and he sent immediately for Phebe Marlowe to accompany him to the seaside, in order to break the news to her. Phebe's excessive grief astonished him, though she had so much natural control over herself, in her sympathy for others, as to relieve him of all anxiety on her account, and to keep Felicita's secret journey from being suspected. But to Phebe, Roland's death was fraught with more tragic circumstances than any one else could conceive. He was hastening to meet his wife, possibly with some scheme for their future, which might have hope and deliverance in it, when this calamity hurried him away into that awful, unknown world, on whose threshold we are ever standing. But for her ardent sympathy for Felicita, Phebe would have been herself overwhelmed. It was the thought of her, with this terrible and secret addition to her sorrow, which bore her through the long journey and helped her to meet Felicita with something like calmness.

From the bay-window of the lodging house Mr. Clifford watched Felicita coming slowly and feebly toward the house. So fragile she looked, so unutterably sorrow-stricken, that a rush of compassion and pity opened the floodgates of his heart, and suffused his stern eyes with tears. Doubtless Phebe had told her all. Yet she was coming alone to meet him, her husband's enemy and persecutor, as it he was a friend. He would be a friend such as she had never known before. There would be no vain weeping, no womanish wailing in her; her grief was too deep for that. And he would respect it; he would spare her all the pain he could. At this moment, if Roland could have risen from the dead, he would have clasped him in his arms and wept upon his neck, as the father welcomed his prodigal son.

(To be continued.)

HOW TO SPEND WINTER EVENINGS.

Daisy Eyebright, a very sprightly and sensible writer, discusses the above subject at some length in a recent number of the *Country Gentleman*. At the outset, she urges parents to devise plans of entertainment and instruction, in which the whole household can join; well observing that it is a common fault in families, both in town and country, to leave each member to go its own way. What she says on this point is so excellent as to deserve being quoted *verbatim*:

"The father reads the newspaper beside the centre table, and wishes no disturbance in his vicinity; the mother, perhaps, is busy in the nursery with the younger children, or engaged in household duties, or absorbed in the pages of a magazine or book, and takes little heed to the occupations of the older members of the family. Perhaps the younger men seek amusements abroad, and are allowed to return home when they please, unquestioned concerning their method of passing the long evenings. The older girls receive their friends in the parlour, or gather around the table or piano, occupied with fancy work or music. Each one is independent of the other, and there is no community of interest, which makes the bond of home happiness and increases the love of its inmates. In families thus managed, what wonder that the sons seek questionable amusements, the daughters make ill-assorted marriages and lead unhappy lives, and the parents find little happiness in their children. In their youth they gave them shelter and food, and cared for their health; but they did not interest themselves in making *home happy*; they did not give them real heart love, and teach them that in their society they could always be entertained."

Let every father and mother note this paragraph also, for there is a world of wisdom in it:

"Every evening there should be an hour given up to the little folks, when old and young play together. 'The wise man is he who keeps his child's heart,' has been truly said; and the man who cannot frolic with his children is really to be pitied. No matter how high his station, a good romp is the best exercise for him and for his children; and the father who joins in his son's sports, plays football with him, slides down the hill and skates on the pond, is the father whose old age is the most tenderly cherished, and whose grey head is rarely dishonoured."

Music is naturally assigned a prominent place among the occupations for winter evenings. It should be introduced early enough for the little folks to have a share in it before bed-time. The simpler songs can be taken first for their benefit, and harder ones later on in the evening. But what is called "scientific music" is not needed at all. It is home songs, songs of the heart, songs embodying sentiment, moral and religious truth, songs that linger in the memory and hold the affections to the domestic hearth and altar, that are wanted. If the father cannot sing, and has no ear for music, let him not throw a wet blanket over the enjoyment, by

objecting to it as a noisy disturbance. Alas! for the man "who has no music in his soul, and is not moved by concord of sweet sounds." Most men, by trying to get into sympathy with the kind of music specified, will succeed so far as to find at least a modicum of pleasure in it.

An hour of reading aloud by some member of the family is a capital suggestion made by this writer. It is fine vocal exercise for the reader, and nothing is better fitted to form a taste for choice literature in a family than assembling all in a social circle, as listeners. Indeed, reading clubs would be excellent things to introduce into a neighbourhood. Not the members of one family, but of several adjacent to each other, might thus spend many a pleasant and profitable winter evening.

There are also many quiet games which can be played in a large family, that are both instructive and amusing. Let parents take pains to find and introduce such games, and so make home life attractive.

The dreary and almost unbearable monotony which reigns in the absence of such expedients is graphically described in a closing paragraph, which draws a picture the counterpart of which may be found in thousands of households that can hardly, except by a figure of speech, or excess of charity, be called happy ones, and in which the seven evenings of the week are looked forward to with a feeling akin to dread, because they must be passed so stupidly:

"The evening paper once read, *paterfamilias* falls asleep beside the fire, the kitten purrs upon the hearth rug and the dog sleeps on the door mat, while the mother clicks her knitting needles and sorts her wools, and chides the children if they are too noisy in their plays; and so the dull evening drags along, until the father arouses himself and thinks it is almost bed-time, and the mother puts away her knitting-bag or her mending-basket and rejoices. Are not many hours of the winter evenings wasted, or passed in such monotonous occupations that the mind fairly rusts out before the body wears out?"

ABOUT STEALING.

The general idea of stealing is, taking another's property without his consent. If a man picks your pocket, he is a thief. If he robs your hen-roost, he is a thief. But if he comes to your house with some nostrum that he knows to be worthless, and persuades you to pay him a dollar for it, he claims that he is an honest man—that he gets your money in the way of business—that you give it to him freely, and all that. But if he has any sense and any conscience, he must feel that he is a thief, and the meanest kind of a thief. We call pickpockets "the light-fingered gentry." They train their hands to skilful manipulation, and so succeed in robbing you. But the vendor of a worthless article does with his tongue what the other does with his hand. Where is the difference? Is not tongue stealing just as bad as hand stealing? Is not every kind of fraud, pretence and deception, by which one gets another's property without compensation, just as bad as picking pockets or robbing hen-roosts? Are not all the tricks of trade by which an article is sold as genuine, when it is spurious, plain and palpable violations of the eighth commandment? If coffee is worth two cents an ounce, and you put into every pound two ounces of chicory worth only a cent an ounce, you steal two cents from every one who buys a pound of your coffee. If you add a quart of water to every gallon of milk you sell, you steal the price of that quart from your customer. No matter who else does it, no matter if all the milkmen do it, it is sheer stealing and nothing else.

"Thou shalt not steal" ought to be posted up in capitals in every store and factory in the land. The man who sells shoddy for genuine cloth, who gives light weight or short measure, who puts green wood or flawy iron into the machines he makes, or slights his work, is a thief. The only difference between him and a robber of a railroad train is, that he is a coward as well as a thief. He does secretly and meanly what the other does openly. Why, a defective bolt in a new mowing machine, last spring, cost me a journey to town and the loss of a day in the busiest season of the year. The maker of that machine knew that the bolt was not good; by using it he saved twenty-five cents, and made me pay in time and money fully five dollars. Was not that just as mean and dishonest as ditching a train in order to rob the passengers?

One of my neighbours found the other day that he had a spurious coin. He did not know who paid it to him, but coolly said: "I will pass it on somebody else. If I was fool enough to take it, I'll find another fool, no doubt, who will receive it as good; and it will go on circulating nobody can tell how long." I suggested to him to apply this principle, or rather want of principle, to another case. "You say that some unknown person robbed your hen-roost a few nights ago. You were a fool not to have had the hen-roost securely locked; but probably there is some one in the neighbourhood just as foolish as you were. You go, therefore, and rob his hen-roost to-night, and send him word to rob somebody else's to-morrow night. There is no telling how long this thing will go on, and where the final loss of chickens will fall." He thought that there was a difference between passing bogus money and stealing chickens. But I cannot see it; can you, dear reader?

If I was not so busy in getting in my winter's wool, I would try and ventilate some more of these respectable and fashionable kinds of stealing. People think it is not dishonest to get the property of a corporation or of the Government without any equivalent. To cheat a railroad, or Uncle Sam, is all right. Too many men are like the boy who used to rifle his father's pockets at night, and who contended that there was no harm in that, for wasn't he the old man's son?—*Occident*.

THE Pope declined to comply with the law requiring him to fill up the census paper, but a Monsignore filled up the return, shewing that 500 persons are living in the Vatican, one-third of them females.

THE OLD FARM.

Out in the meadows, the farm-house lies,
O d and gray, and fronting the west,
Many a swallow thither flies
Twittering under the evening skies,
In the old chimneys builds her nest.

Ah! how the sounds make our old hearts swell!
Send them again on an eager quest;
Bid the sweet winds of heaven tell
Those we have loved so long and well,
Come again home to the dear old nest.

When the gray evening, cool and still,
Hushes the brain and heart to rest,
Memory comes with a joyous thrill,
Brings the young children back at will,
Calls them all home to the gray old nest.

Patient we wait till the golden morn
Rise on our weariness half confessed;
Till, with the chill and darkness gone,
Hope shall arise with another dawn
And a new day to the sad old nest.

Soon shall we see all the eager east
Bright with the Day-star, at heaven's behest;
Soon, from the bondage of clay released,
Rise to the Palace, the King's own feast,
Birds of flight from the last year's nest.

—*Christian Union*.

CHARMS.

Until quite a recent date, old women in the Orkneys and Hebrides made a living by selling "fair winds" to sailors—a knotted string being given to the mariner, and a breeze, a strong wind, or a gale being supposed to follow the loosening of certain knots. Love philters could be purchased which would turn the most indifferent lover into an ardent suitor. Many persons were probably poisoned by such drinks, sometimes intentionally, sometimes unwittingly. Miss Blandy, executed in 1752 for the murder of her father, maintained to the last that she gave him the dose of poison believing it to be, as her lover (who supplied it) assured her, merely a harmless philter which would incline the old man to agree to their marriage. There is a Scotch tale of a school-master who brewed a love philter to soften the heart of an obdurate lady-love. The precious mixture being set to cool, was drunk by a passing cow. The animal immediately conceived most inconvenient affection for the luckless dominie, following him everywhere, into the school, into the church, till he was obliged to have the creature killed in order to escape its ill-timed endearments. "The Band of Glory," the dried hand of an executed criminal, with a candle composed of various ghastly ingredients stuck between the fingers, were supposed to secure immunity to burglars, no one on whom the unhallowed light fell being able to stir a limb or utter a cry, while bolts and bars yielded to the touch of the dead hand. A peculiar arrangement of straws across the threshold of a newly-wedded pair rendered the marriage childless or unhappy.

Lapland and Finland were more famed for their witches, and Norse mythology is rich in tales of charmed swords and mystic spells, and such superstitious fancies. The Swedes and Esthonians still believe in the existence of a mysterious creature called a skrat, a kind of northern Robin Goodfellow or household fairy, who will do a great deal of hard work for his owners and only expect a meal in return. Unlike pott, skrats can be made as well as born. A very efficient skrat can be manufactured out of a tin pipe, a bit of tow, part of a pair of scales, part of a harrow, and some other ingredients. This figure must be set up on three successive Thursday nights in the middle of a crossed way, with many ceremonies, and on the last night the skrat manufacturer cuts his finger and allows the blood to fall on the figure, which immediately becomes endowed with life. The manufacturer must have provided a swift horse for himself and a slow one for the skrat, as it is very important that he should succeed in outriding the figure. If he gains his house door first, he has secured a humble slave in the skrat. Skrats will do the work of three servants; they guard the house against thieves; they even steal for their owners, bringing food, vegetables, money, if required. They assume various shapes, sometimes that of a man, sometimes a cat with a fiery tail, sometimes a flea.—*London Globe*.

THE BOTTOM OF THE ATLANTIC.

The soundings that were made between Ireland and Newfoundland before laying the Atlantic cable, have made the bottom of the Atlantic almost as well known as the surface of Europe and America. It is covered with a fine mud, the remains of microscopic insects, which will one day, doubtless, harden into chalk. The bottom of the Atlantic is one of the widest and most prodigious plains in the world. If the sea were drained off, you might drive a wagon all the way from Valentia, on the west coast of Ireland, to Trinity Bay, in Newfoundland; and except one sharp incline, about two hundred miles from Valentia, it might never be necessary to put the skid on, so gentle are the ascents and descents upon that long route. From Valentia the road would lie down hill for about two hundred miles, to the point at which the bottom is now covered by seventeen hundred fathoms of sea water. Then would come the central plain, more than one thousand miles wide, the inequalities of the surface of which would be hardly perceptible. Beyond this the ascent on the American side commences, and gradually leads for about two hundred miles to the Newfoundland shore.

TAKE heed to yourselves, my dearest brethren. Many ministers, who opened the way to heaven to others, are now in hell for want of humility.—*Xavier*.

BRITISH AND FOREIGN ITEMS.

ABOUT 30,000 Lutherans live in and about the city of Paris.

ALL the burial places of France have been declared open and free to all religions.

MR. JOSEPH COOK has arrived in Bombay, intending to spend a few months in India.

ONLY 17,767 Chinese landed in San Francisco last year, and 8,178 returned to the Celestial Empire.

WITHIN the past five years the membership of the Protestant Christian churches in Syria has doubled.

THE census of Paris, taken on the 18th of December, gives a population of 2,225,900, against 1,988,800 in 1876.

MR. SPURGEON has returned to his church in London, reinvigorated and refreshed by his vacation at Mentone.

INTENSE cold weather prevails on the Sahara frontier, and hundreds of camels and many soldiers have perished from the cold.

TWO THOUSAND out of the 3,500 children in Massachusetts, under the care of the State, are the offspring of criminals.

THE King and Queen of Spain, after an early mass, at Lisbon, spent Sunday in witnessing a bull fight and going to the theatre.

MR. EDWARD KIMBALL, the "finangelist," has assisted 175 churches in throwing off their debts, amounting in the aggregate to \$10,000,000.

VINELAND, N. J., with a population of 20,000, has not averaged a prisoner a year in the city gaol for the past twenty years. Reason: it has not a single liquor saloon.

THE ecclesiastical bill to be presented in the Prussian Landtag dispenses with the oath of allegiance from bishops, and readmits the dispossessed bishops to their benefices.

"VICK'S MONTHLY" says that the United States has more land in pasturage, compared with its tilled land, than any other country in the world, and about as little woodland.

JANUARY 13th was observed in Ireland as a day of humiliation. Special sermons were preached in the churches. Prayers referring to the disturbed state of the country were offered.

THE drought last summer greatly decreased the amount of the Illinois corn crop. The total yield was 174,196,000 bushels, or only half the crop of 1879, and 70 per cent. of that of 1880.

MR. MOODY proposed to the Edinburgh children that they should bring Christmas gifts to be distributed to the poor. As the result, they brought about two cart-loads of toys and useful articles.

THE Boston Police Commissioners have ordered all the bakeries in that city to be closed on Sabbath mornings after nine o'clock. If they can so easily shut up the bread-shops, what prevents them from closing the illegal grog-shops?

PROF. NORDENSKJOLD'S arrangements for his Polar exploration will not be finished before 1884, as a vessel cannot be got ready before that time. The King of Sweden and Mr. Oscar Dickson will each contribute one-third of the expenses.

THE Ultramontane deputies in the Spanish Cortes and the bishops are organizing a great pilgrimage to Rome. The Pope has given it his approval, and the Minister of the Interior has promised not to oppose it, if the pilgrims abstain from political demonstrations.

STATISTICS disclose the fact, that of every ten children born in England and Wales, less than seven ever reach their twentieth year. In France only one-half of the girls and boys who are born attain that age, and Ireland falls even below this standard of juvenile healthfulness.

THE Crown court congregation, London, which so long enjoyed the ministry of the late Dr. Cumming, have finally decided to abandon their present quarters. A new church, to seat 700 worshippers, is to be erected in Knightsbridge, and nearly the whole of the necessary funds have been subscribed.

If the Mayor of Rome represents the sentiments of his constituents, there is little prospect that the Eternal City will be given over to the rule of the Pope. In a speech at a banquet last week, he declared that they would rather see the city laid in ashes than given over again to Papal domination.

The London "Echo" says it is now too certain that the late Dean of Westminster's life was sacrificed to the bad drainage at the Deanery. The study in which he worked was often to others insufferable on account of offensive odours, but the Dean, it is well known, was singularly deficient in the sense of smell and taste.

MR. JENNINGS cables from London that the investigation of the report of the alleged attempt to steal the bodies of Napoleon III. and the Prince Imperial from the vault at Chiselhurst, leads to the belief that an attempt was really made, and only defeated by the great strength of the granite sarcophagus, the lid of which weighs three tons.

AT the instance of the Prussian Ministry, Prince Bismarck has resolved not to submit the rescript to the Reichstag. The Berlin correspondent of the "Times" says that, in spite of statements to the contrary, it is believed the Crown Prince Frederick William was only apprised of the Emperor's rescript by its appearance in the Official Gazette.

THE new bell of St. Paul's, London, has been successfully cast, and the organist of the Cathedral having tested its tone, pronounces it "impressive beyond description." It weighs between seventeen and eighteen tons, stands eight feet and ten inches in height, with a diameter of nine feet and ten inches, and is the largest bell in England. It is to be rung for the first time on Easter Sunday. It is called "Great Paul."

MINISTERS AND CHURCHES.

THE Brocton congregation is making progress under the care of Mr. R. McIntyre, student, and will soon be in a position to call a minister.

REV. J. M. KING, M.A., Toronto, has been unanimously nominated as the next Moderator of the General Assembly by the Presbytery of Huron.

THE congregation of St. Andrew's church, Winnipeg, recently presented their pastor, Rev. C. B. Pitblado, with a winter outfit of Persian lamb worth \$200.

AT a meeting of the congregations of Jarvis and Walpole, held on the 16th inst., a unanimous call was given to the Rev. John Anderson, late of Paris, Ont., to become their pastor.

The Sabbath school children of the Berlin Presbyterian church had their annual festival on the 12th inst. A very pleasant time was occupied with recitations, music, presentation of books and other gifts, and short speeches by Rev. D. Tait (pastor), Mr. J. M. Muir, Mr. J. King, and Mr. D. McDougall.

THE annual tea-meeting of St. John's Church, Pittsburgh, was held on the evening of Wednesday, 11th inst. The Rev. Mr. Gallagher, pastor of the church, had made preparations for ensuring the success of the affair by obtaining the assistance of the choir of St. Andrew's Presbyterian church, Gananoque, and also of several gentlemen from Kingston. Addresses were given by Rev. Messrs. Davis, Shore, Gracey, and Mr. McLeod, and readings by Mr. McArdle.

THE anniversary services of St. Andrew's Church, Blyth, were held on Sabbath, 8th January, when sermons were preached morning and evening by Principal Caven, of Knox College. Notwithstanding that it rained heavily all day, large and appreciative audiences assembled on both occasions. A very successful tea-meeting was held on the Monday evening following. The collections in all, including \$40 given by a gentleman to supplement the Sabbath day collection, were about \$240.

THE Rev. Mr. Farquharson was ordained and inducted to the charge of the Rock Lake district, at Pilot Mound, Manitoba, on Wednesday, the 4th inst. The Rev. Walter R. Ross preached. Mr. Borthwick put the usual questions to the minister, who was also addressed by the Rev. Mr. Scott on the duties of his office. The people were addressed by Mr. Borthwick. The minister received a cordial welcome from the people. In the evening a soiree was held in the hall to welcome Mr. Farquharson and his bride.

ON the evening of the 30th ult. the Teeswater, Westminster, Sabbath school held its annual meeting. After the young people disposed of the cakes and apples which their friends had provided for them, they proceeded to dispose of their missionary money as follows: French Evangelization, \$10; Home Missions, \$10; and Foreign Missions, \$13. The raising of this money is due in a large measure to Mr. Kirkland, the superintendent. He is ably helped by Mr. Little, treasurer.

THE Presbyterian congregation of Leeburn held their annual tea meeting on the evening of the 5th inst. The attendance was large. Rev. J. A. Turnbull occupied the chair, and addresses, readings, etc., were given by the Rev. Mr. Pritchard, of Auburn, and Messrs. S. B. Williams, Thos. McGillicuddy, J. Mitchell and Andrew Meldrum. The singing of the choir was excellent; so were the solos given by Mr. John Linklater and Miss McDonald. After paying all expenses, the sum of \$52 was netted.

THE reports of the managers of Erskine Church, Hamilton, presented at the annual meeting, were very satisfactory. The membership has increased during the year from 45 to 114, and the finances shew a balance on the right side. An appreciation of the services of the pastor, Rev. Thos. Scoular, was shewn by the addition of \$200 to his yearly salary. It was decided to adopt the Hymnal of the Presbyterian Church in Canada, and it will be introduced on the second Sabbath in February. This young church is flourishing in every department.

THE annual meeting of the Parkdale Presbyterian congregation was held on the evening of the 17th inst., when the treasurer reported receipts to the amount of \$965.90 for the year 1881—an increase of \$265.68 over 1882. The Ladies' Aid Association reported \$148.96, and the Sabbath school \$128.29, making a grand total of \$1,243.15. Messrs. J. McKenzie, G.

S. Booth, A. G. Gowanlock, G. Tait, and C. G. McBeth were elected managers; and Messrs. Crighton and D. Brown, auditors. The increase of members during the year was 46; the number of members at present is 107.

ON the 6th inst., in view of the removal of the Rev. A. H. Cameron from Nelsonville, Manitoba, to Turtle Mountain, his friends at the former place presented him with a handsome gold hunting-case watch, a set of harness, and \$53 in cash. At the meeting held on the occasion the progress made by the congregation while under Mr. Cameron's charge was highly spoken of. The subscription list had increased from \$150 to \$535 per annum. A handsome brick church had been nearly completed, and \$1,300 already raised towards paying for it, besides a handsome organ which had lately been procured and paid for at a cost of \$230.

THE congregations of Dumfries street and River street, Paris, have made very acceptable donations to the mission field, under the care of the Rev. D. James, in the shape of two Communion sets, for which they had no further use, their place having been taken by better and more modern ones. Might we be allowed to suggest that other congregations take the trouble to "look up" their old sets which may have been laid aside, and forward them to some of our needy stations? Very many of our mission fields would be glad to receive such donations, even though the sets be not complete, or should seem to be "the worse o' the wear."

THE fourth anniversary of the dedication of Knox Church, Harriston, was observed on the 8th inst. Though the roads and weather were very unfavourable, yet large congregations were out to hear Rev. J. A. R. Dickson, of Galt, who preached morning and evening. A social was held on Monday evening, which was a grand success. The amount realized at the anniversary was over \$200. This added to \$240, the proceeds of the bazaar held two weeks ago, enables the ladies to present the Building Committee with nearly \$500. At the rate at which the debt has been reduced during the last three years, it will soon be a thing of the past.

THE Strathroy "Western Dispatch" of the 11th inst. says: "We understand that St. Andrew's congregation, of this town, have unanimously decided upon giving a call to the Rev. T. McAdam, from near Glasgow, Scotland, to be their pastor. The rev. gentleman occupied the pulpit on Sabbath last, preaching excellent discourses. He is at present in this country partly on account of ill-health, which he hopes to overcome by the aid of the bracing atmosphere of Canada. Strong expectations are entertained of the call being accepted. Mr. McAdam has won high opinions among the members of the congregation already."

By a St. John, N.B., paper we learn the death on the 16th inst. of the Rev. John M. Brooke, D.D., of Fredericton. Dr. Brooke was a native of Borrowstonness, on the Firth of Forth, Scotland. In the year 1840 he came to New Brunswick, missioned by the Colonial Committee of the Church of Scotland. He was settled at New Richmond, on the Bay Chaleur, in Bonaventure County, P.Q. In 1842 he was settled at Fredericton, where he resided till his death. He was an acceptable and sound preacher, but especially esteemed in his private pastoral ministrations, while his public bearing won him the respect of persons of all denominations. He had been for some time laid aside from public duty.

THE Rev. A. F. Tully was inducted into the pastoral charge of Knox Church, Mitchell, on the 12th inst. Rev. Mr. Gordon, of Harrington, presided; Rev. Mr. McClung, of Shakespeare, preached; Rev. Mr. Wright, of Stratford, addressed the pastor, and Rev. Mr. Wilson the people. At the close of the services the treasurer presented the newly-inducted pastor with a cheque for a quarter's salary. In the evening of the same day, a tea-meeting was held in the town hall. The hall was full to overflowing, and the proceedings were highly interesting. After tea, Rev. Mr. Hamilton took the chair, and addresses were delivered by Rev. Messrs. De Lom, Williams, Wright and Tully. The church choir sang some choice selections at intervals in a very creditable manner. The proceeds at the door amounted to about \$100. Before the close of the proceedings at the festival, Rev. Mr. Tully took the chair, and in suitable terms

presented the Rev. Mr. Hamilton, the retiring moderator of the session of Knox Church, with a purse of \$40.

ON Friday, 13th inst., Rev. Mr. Scott, of Bristol, and his young bride returned from their wedding tour in Western Ontario. On their arrival at the manse, notwithstanding the stormy evening, they found it occupied by a large party, chiefly composed of the young people of the congregation. Shortly after entering, they were presented with an address, expressing high appreciation of Mr. Scott's services in the past, extending to Mrs. Scott a most hearty welcome, and wishing them much happiness and prosperity in the future. The address was accompanied by a well-filled purse and many other presents. After an appropriate reply by Mr. Scott and the introduction of Mrs. Scott to the meeting, they retired to the dining room, where an excellent tea was provided by the ladies. Supper over, a most pleasant time was spent, enlivened at intervals by good vocal and instrumental music. The whole evening's proceedings and the goodwill and friendship thus manifested were thoroughly appreciated by the happy pair. At a timely hour, on each receiving a piece of the bride's cake, the meeting broke up, all being well pleased with the evening's entertainment.—COM.

THE annual Sabbath school festival of St. Andrew's Church, Three Rivers, was held on Thursday, the 12th inst. Over seventy children gathered to take part in the pleasant feast prepared by their teachers and friends. Mr. R. M. Campbell, the superintendent of the school, presided. After singing by the children and prayer by the pastor, a brief report indicative of progress was given. The children contributed \$81 during the year, \$55 of which were voted to the schemes of the Church as follows: \$50 to support a scholar at the Pointe-aux-Trembles schools; and \$5 for Home and Foreign Missions. Twelve prizes were awarded to the scholars who had obtained the highest number of marks in their respective classes. After short and appropriate addresses by the Rev. C. E. Amaron, pastor of the church, and Rev. Mr. Bell, of the Methodist Church, the New Year's ship, which replaced the old traditional Christmas tree, and which stood in port laden with beautiful presents for the children, was unloaded, and its cargo distributed to the eager expectants. Mr. Campbell and Mr. A. Houlston were each presented by the teachers with a pair of silver napkin rings, and Mr. Amaron and wife with a pair of beautiful picture frames, as tokens of goodwill. The entertainment proved in every respect most successful.—COM.

THE new Presbyterian Church, Fairbairn, Egremont, was opened on January 8th. The weather was unfavourable, but the congregations, morning, afternoon and evening, were very good. Rev. D. H. Fletcher, Macnab street Church, Hamilton, preached morning and evening; and Rev. N. Smith, Canada Methodist, Holstein, conducted the service in the afternoon. The sermons on all three occasions were of an excellent character. On Monday evening there was a soiree and lecture. After tea in the old building the congregation assembled in the new church; the choir sang an opening piece, Rev. N. Smith led in prayer, and Rev. D. H. Fletcher delivered an interesting and instructive lecture on Palestine. After the lecture, Mr. James Swanston, chairman of the Building Committee, stated there was still \$50 debt on the church, and the congregation agreed to raise their subscriptions to meet the debt, and the church was declared opened free of debt. A unanimous vote of thanks was given to Rev. Mr. Fletcher for his services, and the meeting was brought to a close with the benediction. On Tuesday evening there was a social gathering for the young. Addresses were delivered by the pastor, Rev. P. Straith, and several members of the congregation; the choir, along with Mr. D. Keith and Miss Keith, Holstein, furnished excellent music. The collections on Sabbath were \$66; the proceeds of lecture, \$106; and of the social, \$26; in all \$198. The church is of brick, substantial, neat and comfortable, and seats about 300, and was very much needed. The people are to be congratulated on the success of their undertaking.

ON the evening of Tuesday, the 10th January, St. Mungo's manse, Cushing, presented an animated appearance. A bright and happy company of nearly sixty filled the parlours, some sitting in groups by the tables, some around the cheery fire of the open chimney-place, some standing about the organ, dis-

coursing sweet music, some flitting hither and thither with a word or two to this one and that one, contributing to the general happiness and enjoyment. Sofas, chairs, stools, and improvised ottomans were all brought into requisition. After a time a general movement was made towards the front parlour, and there Mr. J. B. Cushing, in the name of the Ladies' Association, presented to Mr. and Mrs. Fraser a large roll of carpet for the covering of the study and hall floors. When acknowledgment of the gift had been rendered, Mr. W. Cushing, acting for the young people, stepped forward and handed Mr. Fraser a present of a purse well filled, in both cases the gifts being accompanied by words of goodwill and encouragement. Supper of the guests' providing was then partaken of, and after a season of converse and music the party broke up, leaving the inmates of the manse to talk over their surprise and enjoy the manifestations of kindly feeling and generosity they had just experienced. On Thursday morning, bright and early, a deputation of the Ladies' Association, provided with needles, thread and carpet braid, made their appearance at the manse. The roll of forty yards or more of carpet was cut into proper lengths, and a busy scene ensued. After tea, a few gentlemen with hammers and tacks arrived, and at "elders' hours" the whole work was complete.—COM.

It is more than two years since the Presbyterian Church at Claude has held a public social meeting, and the soiree on Friday evening, 13th inst., with the Sabbath school gathering on Saturday, had, to begin with, the charm of something new. This, with the unusually excellent entertainment provided, secured their complete success—crowded houses, satisfied audiences, and the handsome financial return of \$123. On Friday evening, after tea, provided by the ladies of the congregation, to which fully 400 sat down, the chair was taken in the church by the Rev. R. D. Fraser, who made a brief statement as to the work of the united congregations of Claude and Mayfield. The new manse, which has been occupied for about a year, and which cost \$2,600, would be completely paid for, it was hoped, within the next twelve months, and this would make about \$10,000 which had been contributed by the congregations for church property in twelve years. It was also mentioned that the schemes of the Church had received increased support during the past two years, the amount for last year having been \$247. The lecture on "Rome, Florence, and Milan," by Rev. A. Gilray, of College street Church, Toronto, was graphic and eloquent, and riveted the attention of the audience for an hour and a half. Not the least delightful part of the evening's proceedings were the glees and choruses rendered by the Student Quintette from Toronto, consisting of Messrs. G. and C. Gordon, Tibb, Haddon, and Hamilton. Their efforts were received with enthusiasm. The entire programme of the children's meeting on the following evening was given by the Quintette. It is difficult to apportion the praise where every piece was a success. The College Choruses were given with great spirit. Two duets by the brothers Gordon; a trio by these, with Mr. Tibb; and the recitations of Messrs. Hamilton and Haddon, were specially admired. Mr. Haddon is inimitable. Altogether, old and young enjoyed a treat which will not soon be forgotten.—COM.

PRESBYTERY OF HAMILTON.—This Presbytery met at Grimsby on the 17th inst. Eighteen ministers and nine elders were present. Mr. Ratcliff was appointed moderator of session at Barton. A committee was appointed to visit Vittoria, in view of the reduction of the Home Mission grant. A call from Jarvis and Walpole, promising a stipend of \$850, and addressed to the Rev. John Anderson, was sustained. Also a call from Port Colborne to the Rev. F. J. Edmunds, promising a stipend of \$500 and Home Mission grant of \$200. Mr. Warrender was, at the request of the Presbyterians residing in Smithville, appointed to organize a congregation there, and permission was granted to build a church. Mr. Chrystal submitted a very full and carefully prepared statement of the statistics and finances of the several congregations within the bounds. The report shewed a steady increase in every particular since 1875, but also revealed some amusing instances of the inconsistencies in the reports given to the Assembly in various years. It was resolved that the appointment of commissioners to the next General Assembly be the first business at the after-

noon sederunt at the meeting of Presbytery in March next. Mr. Chrystal gave notice that he would then nominate the Rev. Professor McLaren for next Moderator of Assembly. Mr. Laing gave notice that when the remit of Assembly on the Sustentation Scheme is considered, he will submit a motion approving of the immediate separation of the Supplemental Scheme and Funds from the Home Mission proper, and the conducting of it under existing regulations, but recommending more full consideration of the subject before committing the Church to any new Scheme for the future. A most interesting and profitable conference of Sabbath schools was held in the afternoon and evening, and a committee was appointed to draw up a report on the subject.—JOHN LAING, Pres. Clerk.

ACKNOWLEDGMENTS.—The publisher of THE PRESBYTERIAN has received the sum of \$5 from J. C. B., Toronto; John and Alexander Gordon, Toronto, \$7; and \$1 each from Mrs. S. J. Gibbs, Mrs. Richardson and Mrs. Lockhart, of Quebec, for the Muskoka sufferers; and \$5 from "A Friend," Aird P.O., for Toronto Prison Gate Mission. These amounts have been duly forwarded to the proper parties.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz.: A Friend, Scarborough, for Home Mission, \$2; A Friend, Thank-offering for mercies during the year, for Home Mission \$5, also for Foreign Mission \$5; A Student, Toronto, for Colleges \$1, Home Mission \$2, Foreign Mission \$1, also for the sufferers in Muskoka \$1; R. H., Colleges, \$10; M. G., Pictou, for Foreign Mission, Formosa, \$10; Member of St. Paul's Church, Montreal, for Foreign Mission, Rev. Dr. McKay's College at Formosa, \$6; A Friend of the Heathen, Manotick, for Foreign Mission, \$2; An Amateur Farmer, Ottawa, a Thank-offering, for Foreign Mission, to purchase land for teachers' houses at Tamsui, \$5; Friend, for Muskoka sufferers \$3, also for Manitoba College \$2; per Mr. J. Crail, from "Lady who wishes it were a hundred times as much," for Home Mission, \$1.

THE Philadelphia "Ledger" thus records a day's proceedings in an investigation now in process in that city: "The Almshouse investigation was resumed yesterday. The Secretary of the Society to Protect Children from Cruelty testified that last year, out of sixty-six children admitted, thirty-six died 'and thirty were removed before they had time to die.' The nurses were unfit for training children, the food was bad, the milk being sour and the nursing bottles unclean. The Secretary said the Society wanted to take charge of the children, but that while the negotiations were pending all of them died. One of the consulting physicians of the Almshouse gave testimony to the effect that one of the causes of the mortality among the children was that the building had been used for forty years as a hospital, and that it was badly ventilated."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VI.

Feb. 5, } CHRIST AND HIS DISCIPLES. { Mark iii.
1882. } 6-19.

Commit to memory verses 13-15.

GOLDEN TEXT.—"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."—John xv. 16.

CENTRAL TRUTH.—We are called to be disciples of Christ to carry on His work.

HOME READINGS.—M. Mark iii. 6-19.—T. Matt. xii. 14-21.—W. Luke vi. 11-23.—Th. Acts i. 1-26.—F. Acts ii. 1-21.—S. Acts ii. 37-47.—Sab. Acts iii. 1-26.

TIME.—Midsummer, A.D. 28.

PLACE.—The western shores of the Sea of Galilee. The place where Jesus prayed and chose His disciples was probably the mountain called the Horns of Hattin (Mount of Beatitudes), three miles west of the centre of the west shore of the sea.

RULERS.—Tiberius Cæsar, emperor of Rome. Pontius Pilate, governor of Judea; Herod Antipas, of Galilee and Perea; Herod Philip, of Idumea.

PARALLEL PASSAGES.—With vs. 6-13, read Matt. xii. 14-21. The names of the apostles are given also in Matt. x. 2-4. Luke vi. 12-17. Acts i. 13.

HARMONY OF EVENTS.—After healing the withered hand, Jesus leaves Capernaum, and goes to the seashore. In the evening He goes to a mountain (Horns of Hattin), and spends the night in prayer. He chooses the apostles, and preaches the Sermon on the Mount.

INTRODUCTION.—The Pharisees failed in their attempt to find some fault in Jesus whereby they could bring Him before the authorities, and stop His preaching. He neither

plucked the grain on the Sabbath, nor broke any law in healing the withered hand. But none the less were they angry with Jesus, and plotted still more against Him. But He immediately proceeds to organize His kingdom on a more permanent basis.

HELPS OVER HARD PLACES.

6. *Went forth*: from the synagogue. *Herodians*: a party among the Jews who favoured Herod with all his loose and wicked practices. 7. *Withdrew Himself*: from the city, Capernaum. 8. *Idumea*: Edom, the inheritance of Esau. It lay south of Palestine, on both sides of the Dead Sea. *Beyond Jordan*: called Perea. 9. *Small ship*: or boat, to be in constant attendance on Him. He could preach better from it, and escape the crowds if necessary. 12. *Straitly*: strictly. 13. *Into a mountain*: Horns of Hattin, Mount of Beatitudes (see Place). Luke (vi. 12) says that He prayed here all night. 14. *Ordained*: nominated, appointed. *Twelve*: as many as the tribes of Israel. *Be with Him*: to help Him in His work, and to be trained and taught, so that they could carry on the work after His death. 16. *Peter*: a stone, or rock, firm foundation. 17. *Boanerges*: Sons of thunder; so called because of their fiery but true zeal, and their power in preaching. 18. *Thaddeus*: called Lebbeus by Matthew, and Jude by Luke. *Canaanite*: zealot. Simon, before his conversion, was a member of this sect, who were an extreme political party of the Jews. 19. *Iscaiot*: the word means of *Kerioth*, a small town in the South of Judea. *Went into an house*: in Capernaum. But before He went, He preached the Sermon on the Mount.

SUBJECT: THE CALL TO WORK FOR CHRIST.

I. THE WORK.—Vers. 6-12. The work to be done for Christ on earth is a work of beneficence to mankind, and it is to be performed in the face of opposition, just as His own personal work on earth was performed. Here we find the Pharisees and the Herodians, though bitter enemies to each other, uniting their forces to oppose the Holy One; "but Jesus withdrew Himself," because, although He feared not what man could do to Him, still His time had not come and His work was not yet finished. What vexed the rulers and upper classes so much was that the common people flocked after the Saviour to witness His miracles of healing and to listen to His teaching. The simple, humble peasantry of Galilee pressed upon Him in crowds, bringing their sick to be healed. He was willing to heal their bodies, but He was still more anxious to heal their souls. If they continued to crowd upon Him He would not be able to speak to them of the Gospel of the kingdom. So He went on board a "little boat" (Revised Version), and preached the words of eternal life while the multitude stood on the shore. Throughout His ministry we find Him embracing every opportunity of communicating the truth, and devising the most suitable expedients for that end.

II. THE CALL.—Vers. 13, 14. This is a marked point in the Gospel history. (1) The fame of the Saviour had spread throughout the land. (2) The animosity of the ruling powers had deepened in intensity. (3) The time had come to organize a body of men to disseminate the Gospel. In the case of some of these the selection had been previously made (Mark i. 16-20; ii. 14), but the present choice was formal. "Henceforth," says Farrar, "there was to be no return to the fisher's boat or the publican's booth as a source of sustenance, but the disciples were to share the wandering missions, the evangelic labours, the scant meal and uncertain home, which marked even the happiest period of the ministry of their Lord." The objects of their appointment were, (1) that they might be with Him, (2) that He might send them forth to preach. Those who go forth to preach or to teach in Christ's name require, first, to "be with Him," and to learn of Him, otherwise they have really no Gospel to proclaim.

III. THE POWER.—Ver. 15. Appointed to be the Saviour's fellow-labourers, and in some sense His successors, the apostles were endowed with extraordinary powers. They had no successors, and have not now, otherwise the supernatural powers bestowed upon them would still be in exercise. To counterbalance these miraculous powers, the advocates of Christianity can now point to the work which it has done in the world; this could not be done in the time of the apostles, for the work was only in its first beginnings. These powers, however, were to be exercised in a beneficent manner, and works of love and mercy are still inseparable from the true preaching of the Gospel.

IV. THE WORKERS.—Vers. 16-19. "Of the twelve apostles," says Abbott, "there are four lists, found in Matt. x. 2; Mark iii. 16; Luke vi. 14; and Acts i. 13. They differ in the following particulars: Luke, in the Book of Acts, does not insert the name of Judas Iscaiot, who was then dead; both in his Gospel and in Acts he entitles the Simon who here and in Mark is called the Canaanite, Simon Zelotes; Matthew gives as the tenth disciple Lebbeus; Mark calls him Thaddeus; Luke and Acts, *Judas of James, i.e.,* either son or brother of James; and Mark says that James and John were surnamed by Christ Boanerges, *i.e.,* the sons of thunder. In other respects the four lists are identical, except that the names are given in a slightly different order by the different writers. They all agree, however, in putting Simon Peter first and Judas Iscaiot last; and all agree in arranging them in groups of four, Simon Peter being first of the first group, Philip of the second, James the son of Alphaeus of the third." Regarding the character of Judas Iscaiot, Mr. Trumbull, in the "Sunday School Times," says: "In the long run, a man's reputation coincides with his character. His character is what he is; his reputation is what others suppose him to be. For a while one may pass for much better than he is; he may deceive his best friends; but sooner or later he will appear at his true measure. 'The wolf must die in his own skin,' says the old proverb, as shewing the hopelessness of hypocrisy. If you are unfaithful as a pastor, as a teacher, as a business agent, as a friend, as a Christian, your unfaithfulness will not only be known, but it will fix your reputation for all time, in your sphere. If you are a betrayer, or a hypocrite, you will be known as such; 'for there is nothing covered that shall not be revealed; neither hid that shall not be known.'"

OUR YOUNG FOLKS.

SOMETHING TO DO

Think of something kind to do,
Never mind if it is small;
Little things are lost to view,
But God sees, and blesses all.

Violets are wee modest flowers,
Hiding in their beds of green,
But their perfume fills the bowers,
Though they scarcely can be seen.

Pretty bluebells of the grove
Are than peonies more sweet;
Much their graceful mien we love
As they bloom about our feet.

So do little acts we find,
Which at first we cannot see,
Leave the fragrance pure behind
Of abiding charity.

WEEK-DAY BIBLE STORIES.

WILLIE BARTON sat reading his Bible very attentively. His mother watched him with an expression of pleasure on her face; she had not often seen her little boy so absorbed in the good book.

By-and-bye Willie looked up and said: "Mamma, don't you think there are some very good week-day stories in the Bible?"

"Yes, I do; what are you reading now?"

"Oh, we read one in our Scripture history at school yesterday, and I have just looked it up for myself. It's in the sixth chapter of the Second Book of Kings. You remember about the sons of the prophets, mamma; and the one who dropped the axe that some one had lent him into the water. I can just fancy what a state the poor fellow would be in, something like I was when I lost Joe Nelson's knife; and I think it was so good of Elisha not to scold him for being careless, but to help him to get it back at once. Do you think I should have found that knife if I had prayed for it? I never thought of that."

"I don't know, dear, whether you would have found the knife in answer to prayer. You would have been quite right to ask God about it, because we have an invitation from our Heavenly Father to pray about everything. Do you know the words I am thinking of?"

"Oh, yes I have learnt that text: 'In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God.'"

"Yes, dear, that is what I meant; do you remember the next verse?"

"No, mamma, I don't know any more, does it say we shall have whatever we ask for?"

"Well, no, not that; but something far better: 'And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' Prayer is not a kind of magic charm to get us just what we want. We may tell our Father in heaven all our troubles and difficulties, just as you may tell your father or me anything that distresses you; but we don't always do exactly what you want us to do, and you know why we do not."

"Well, I suppose it would not be good for us to have just what we wanted always."

"No, if you always had your own way, you would grow up spoilt children, and just in the same way our wise and kind Father above does not want any who love Him to be His spoilt children; and He knows far better than we do what to give and what to keep back. We have only time now to talk about one more lesson, but that is a very beautiful and blessed one. What do we read in the third verse?"

"That one of them said, 'Be content, . . . and go with thy servants. And he answered, I will go.'"

"Yes; you see it seems as if at first the prophet meant to send the young men by themselves. But one of them at least could not be satisfied without the presence of his master. And we should feel the same about our Master in heaven. Some of God's children are content with just asking His blessing before they begin the day's work, and do not give a thought all the rest of the time as to whether He is with them or not; but others, who love God more, feel as the hymn says:

'Every hour I need Thee;'

and they are not moved or disturbed by temptation, because He is at their right hand. I read a beautiful story the other day about a boy who had a very quick temper, and yet he was trying to be a soldier of Christ. One day a schoolfellow did something that provoked him very much, and all the lads expected to see him in a terrible passion; but he kept quite quiet and took no notice. When he told his sister about it afterwards, he said: 'I asked God to help me, and somehow I did not have to pray right up into heaven, but Jesus seemed quite near, standing by my side.'

A LITTLE CHILD'S HYMN.

Thou that once, on mother's knee,
Wert a little one like me,
When I wake or go to bed
Lay Thy hands about my head.
Let me feel Thee very near,
Jesus Christ, our Saviour dear.

Be beside me in the light,
Close by me through all the night;
Make me gentle, kind, and true,
Do what mother bids me do;
Help and cheer me when I fret,
And forgive when I forget.

Once wert Thou in cradle laid,
Baby bright in manger-shade,
With the oxen and the cows,
And the lambs outside the house;
Now Thou art above the sky;
Canst Thou hear a baby cry?

Thou art nearer when we pray,
Since Thou art so far away;
Thou my little hymn wilt hear,
Jesus Christ, our Saviour dear,
Thou that once, on mother's knee,
Wert a little one like me.

WHAT IS A GENTLEMAN?

THIS is a question often asked and not always satisfactorily answered; for the ideas conveyed to different minds by the word are very different.

To some persons he is a gentleman who wears fine clothes, who does not work, who has an abundance of money, and spends it

freely. But in truth, though a gentleman may be rich, well dressed, liberal, and have no need of toil, no one or all of these things give him any right to the name. But the man who is of kind and gentle demeanour to all, who is upright, candid, and truthful, who is loyal to his friends, and needs no bond to hold him faithful to his promise—this man is a gentleman, whether he be clad in broadcloth or homespun; yes, even though he may be so poor that he has no means for prodigal giving, and is compelled by stern necessity to labour hard for daily bread. It is what he *is*, not what he *has*, that makes the true gentleman.

HOLD ON, BOYS.

HOLD on to your tongue when you are ready to swear, lie, or speak harshly.

Hold on to your hand when you are about to punch, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry with you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games and revelry.

Hold on to your good name at all times, for it is of more value than gold, high places, or fashionable attire.

Hold on to truth, for it will serve you well, and do you good throughout eternity.

Hold on to virtue—it is above all price to you at all times and places.

Hold on to your good character, for it is, and ever will be, your best wealth.

GOD'S SPARROWS.

A GOOD woman, searching out the children of want one cold day, tried to open the door in the third story of a wretched house, when she heard a little voice say "Pull the string up high! Pull the string up high!" She looked up and saw a string, which, on being pulled, lifted the latch, and she opened the door upon two half-naked children all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the older one.

"Are you not very cold? No fire a day like this!"

"O, when we are cold we creep under the quilt, and I put my arms around Tommy and Tommy puts his arms around me, and we say, 'Now I lay me;' then we get warm," said the little one.

"And what have you to eat, pray?"

"When granny comes home she brings us something. Granny says God has got enough. Granny calls us God's sparrows; and we say, 'Our Father' and 'daily bread' every day. God is our Father."

So the good lady that God sent fed these little attic sparrows. Remember that not one of the sparrows, or the children, or the men or the women, is forgotten by Him to whom we say, "Our Father."

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MEETINGS OF PRESBYTERY.

- LINDSAY.—At Lindsay, on the last Tuesday of February, 1882, at eleven a.m. SAUGHEEN.—In Knox Church, Mount Forest, on Tuesday, the 14th March, 1882, at eleven a.m. PARIS.—At Innerkip, on January 24th at eleven a.m. KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, March 21st, 1882, at three p.m. BRUCE.—In Knox Church, Paisley, on the first Tuesday in March, at two p.m. SARNIA.—In St. Andrew's Church, Sarnia, on the last Tuesday of March, at two p.m. Elders' commissions will be called for at this meeting. MAITLAND.—At Wingham, on Tuesday, the 21st of March, at one p.m. WHITBY.—In Oshawa, on the 18th of April, at eleven a.m. MONTREAL.—In St. Paul's Church, Montreal, on the first Tuesday in April, at eleven a.m. TORONTO.—In the usual place on the 7th of March, at eleven a.m.

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CANADA PACIFIC RAILWAY. Bridge over the Fraser River, British Columbia.

TENDERS addressed to the undersigned will be received on or before the 10th day of FEBRUARY, 1882, for furnishing and erecting a Bridge of Steel or Iron over the Fraser River, on Contract 61. C.P.R.

Specifications and particulars, together with plan of site, may be seen at the office of the Chief Engineer, at Ottawa, on or after the 10th of January inst.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms. An accepted bank cheque for the sum of \$300 must accompany the tender, which sum shall be forfeited if the party tendering declines to enter into contract for the work, at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of FIVE PER CENT. on the bulk sum of the contract, of which the sum sent in with the tender will be considered a part.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, (Signed) F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, January 5, 1882.



CANADIAN PACIFIC RAILWAY. EMORY'S BAR TO PORT MOODY.

NOTICE TO CONTRACTORS.

Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the west end of Contract 60, near Emory's Bar, a distance of about 85 miles.

Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter's office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fall season and before the winter sets in.

Mr. Marcus Smith, who is in charge of the office at New Westminster, is instructed to give Contractors all the information in his power.

No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tenders for C. P. R."

F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, Oct. 24th, 1881.

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