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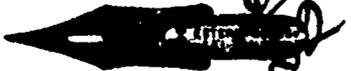
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**TURKEY DRESSED WITH OYSTERS.**—For a ten-pound turkey take two pints of bread-crumbs, half a tea-cup of butter cut in bits (not melted), one tea-spoonful of powdered thyme, or summer-savoury, pepper, salt, and mix thoroughly. Rub the turkey well inside and out with salt and pepper, then fill with first a spoonful of crumbs, then a few well drained oysters; strain the oyster liquor and use to baste the turkey. Cook the giblets in the pan, and chop fine for the gravy. A fowl of this size will require three hours in a moderate oven.

**HOW TO WATER HANGING BASKETS.**—Hanging baskets require frequent watering, to accomplish which, with due regard for the carpet beneath, they must commonly be taken down from their perches and then suspended elsewhere to dry. This trouble may be avoided by a simple and inexpensive device, says the "American Cultivator." Fill a bottle with water, into which insert the ends of two pieces of yarn, permitting the other end of each piece to hang down outside the bottle. The bottle should be suspended just above the basket and the water allowed to drip, which will follow in sufficient quantities to keep the earth moist.

**ANTI-MALARIAL PLANTS.**—Another plant possessing anti-malarial properties, as alleged, is receiving public attention. This is the *jussiaea grandiflora*, or floating plant of the bayous and lower lakes of Louisiana, which has been long observed to prevent the development of malaria in regions peculiarly adapted to its generation. The claim is put forth for it that it purifies all stagnant water in which it grows; that the lakes and bayous inhabited by it are singularly pure to the sight, taste and smell; and that to its presence and undoubted hygienic or health preserving qualities is to be attributed the remarkable exemption of the people of lower Louisiana from malarious or miasmatic diseases. It is also stated that in the region thus reputedly preserved from such diseases there are more stagnant waters and swamps than in any other part of the country.

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**AN HONEST OPINION.**—John Taylor, of Toronto, says he has tried every known remedy for rheumatism, and can honestly recommend Hagar's Yellow Oil as the best of all; he has been a sufferer from rheumatic pains for years.

**G. W. MINGAY, Parkdale, Toronto,** writes: "My wife had several very severe attacks of cramps in the stomach. Hearing of **DR. AUSTIN'S MAGNEPHATINE**, and its pleasantness to take, I gave her two bottles, and she has not had an attack since, and her health is much improved." For sale by all druggists.

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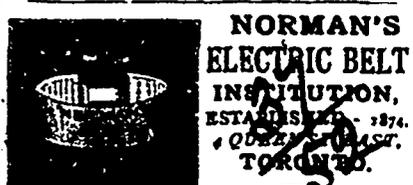
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# THE CANADA PRESBYTERIAN.

VOL. II.

TORONTO, WEDNESDAY, JANUARY 24th, 1883.

No. 4.

## NOTES OF THE WEEK.

CONSIDERABLE interest has been aroused in the province of Quebec over the contemplated publication of a new Roman Catholic daily newspaper. Certain Church dignitaries oppose, others support the project. It was announced that it would appear under the title "L'Etoile du Matin," but that rather figurative appellation has been replaced by the more prosaic "L'Etandard." As a journal representing a party in the Church its course will be watched with some degree of curiosity.

"GIFTS to institutions," says the "United Presbyterian," "are still being made, not by ten, fifty and a hundred dollars, as used to be the way, but by the twenty-five thousand, and even the quarter and a half million. A college in Ohio is receiving two hundred and fifty thousand dollars as a gift from a few individuals, one man contributing \$100,000 of it as an 'additional gift.' We need some such spirit as that to take part in our memorial business, and there will be easy work raising the \$500,000 that is our aim."

A WRITER in a London paper makes a very sensible suggestion. He proposes that the authorities of large cities like Liverpool, Manchester, Leeds, Birmingham, and Glasgow should acquire a hundred thousand acres of wheat and pasture lands, vineyards, and pork and beef lands in Canada, the West Indies, and the Australias, and there start real work-houses, where wealth will wait on honest labour. Temporary relief does little more than mitigate present suffering; whereas a substantial and well regulated emigration fund would have permanent results of a most beneficial kind.

THE New York "Sun" is authority for the following statement: "We have received information that a Pontifical delegate is likely to be sent to Canada and the United States. According to the plan said to be contemplated, the Papal agent will be first accredited to the Catholic Church in the Dominion, but his powers will subsequently be extended to the United States. It is believed that Cardinal Howard is most likely to receive the appointment—not that he is a voluntary candidate for the place, for his situation at Rome is a peculiarly pleasant one, but because he is considered at the Vatican the person best qualified for the post."

GOVERNOR STANFORD has offered to purchase the entire town of Vina, Tehama County, Cal., on these conditions: He will buy all the real estate and improvements thereon for a nominal sum—say \$1—and immediately sell and re-convey the same property to the owners, provided that he is allowed to insert a clause in his deeds that no intoxicating liquors shall ever be sold in the town of Vina. He will further obligate himself to build a fine two-story school-house large enough to accommodate all the children of the town. He will further agree to import 100 German families to work his extensive vineyard and orchard, and will exclude from his premises all Chinese labour.

THE election for Chancellor of Queen's University took place last week. Mr. James McLennan, Q.C., of Toronto, was nominated, but a telegram was read stating that he declined to accept the position. Mr. Sandford Fleming was then nominated, and unanimously re-elected Chancellor. The meeting was largely attended by members of the council. Queen's is to be congratulated on the result of the election. Eminent and suitable men were spoken of for the office, but it is pleasing to see that the Chancellorship is to be held for another term by Mr. Sandford Fleming, who has rendered excellent service to the cause of higher education.

DR. NUSSBAM, in detailing his examination of children at different hours of a long school day, says that a child who will easily take in a lesson in the first hour, and make excellent answers while his powers

are fresh, is stupefied at the eighth hour and finds it hard to apprehend what he could easily have understood earlier. He is especially strong in his condemnation of the system of home lessons. "It is an error to suppose," he adds, "that an ordinary child really acquires much more knowledge in eight hours than in four hours." When the powers are fresh, active and unrestrained, the process of learning goes on successfully; but when they are worn, limp and overtaxed, next to nothing can be satisfactorily acquired and assimilated by the learner.

THE following remarks by Dr. McCosh at the opening of the college term, after the holidays, on the abuses arising from excessive indulgence in athletics, are exceedingly timely, and it is to be hoped may have a corrective influence upon students who are tempted to err in this respect. "This is a matter which demands immediate attention. The fever has risen to such a height that the pulse-beats of it, which I feel, seem to me alarmingly strong and swift. When one walks across the Campus the conversation he overhears bears no relation to the science and knowledge which we come here to pursue, but it is this game and that game, this record and that record. The college papers, too, which are primarily literary organs, are devoted to gymnastics and athletics. The press of the country and the public at large are getting tired of it and make a mockery of it. Physical culture, carried to a moderate extent, no sane man can censure, but in this, as in most things, extremes are dangerous."

IN a letter to the "Globe," R. W. Phipps gives some valuable counsel concerning the management of the Free Library. The suggestions are as well-timed as they are valuable, as the following will show. Then the student's mind may be poisoned. I am sure you will agree with me that infidelity is the growing Upas of the age, beneath whose spreading branches, where permitted to grow, faith and honour, and the hope of youth and the solace of age, and the strength of the nations, lie dead and paralyzed till the stem be hewn. Yet what do we find in literature? Ponderous histories composed by known infidels. There is nothing worse for the student. The mind turns in this way: "See this man—so learned, so praised; he did not believe in Christianity; why should I?" He sees but the book; the private history of the writer would generally have taught him another story. These books are not necessary; there are others as good. But the good or bad are not to be known by asking questions at a bookstore.

THE following bit of sound criticism occurs in R. W. Phipps' letter on "The Free Library:" There is also the need of choosing that which is powerful that it may generate power—that it may set Canadians writing, which they will do as soon as the laws suggested by foreigners, which bind them, are reversed. Let me give an illustration. Read the trashy novels as published in our papers. The writer will tell you that his characters are witty, or are learned, or are wise, or are well-bred. You will see, if you know, that they are none of these things, for they neither speak nor act in accordance. Scott or Shakespeare will seldom tell you the characters of their characters; their acts and words will show that. The well planned and written piece will excite imitation, if there be, as there might be, opportunity; the lower class of production will amuse in the absence of better; but the mind remains unstirred. It is the light which tempts advance; if that brighten the unknown path it will be explored; the *ignis fatuus* answers to look at, but not to follow.

PROFESSOR PHELPS says: "The clergy are often charged, and sometimes justly, with reverence for the past at the expense of the present and in distrust of the future," and the reason he gives for it is that they devote themselves too exclusively to scholastic pursuits without sympathizing with practical life. "This reason," the Pittsburgh "United Presbyterian" remarks, "is, in general, the right one. But it is possible to be practical and still be witheringly conserva-

tive. The little round of activity that many a man goes does not develop him; it narrows him as certainly as exclusive study, and in a way that is greatly more destructive. The practical work that expands, arouses and rightly directs the sympathies and leads the man to judiciously aggressive enterprise, must be in sympathy with that which is widely prevalent and which is giving character to the life of this day. It is better to be 'scholastic' in a room fronting on a highway or crowded street than a 'worker' in the cellar. It is better to be an intelligent philosopher than an indefatigable toiler at the aims and objects of a hundred years ago."

ABOUT one hundred ladies and gentlemen, together with the Toronto Young Men's Christian Association Chinese class of seventeen, enjoyed a social tea at Shaftesbury Hall last week. Mr. Morse, Superintendent, president upon the occasion. Tea being ended, the tables were cleared, and the remainder of the evening passed most pleasantly with music, singing, and speaking. A number of ladies contributed greatly to the entertainment by singing several selections in a manner that could scarcely fail to please all present. Brief addresses were delivered by Prof. McLaren, Judge Patterson, Mr. Morse, and the Rev. Mr. Hart, recently returned from China. Mr. Hart has laboured for seventeen years as a missionary there. His address was highly interesting and very complimentary to the intelligence of the Chinese and their aptitude to learn. The young ladies who are engaged in teaching the class, and the superintendent, Mr. Morse, are entitled to credit for their laudable endeavours to convey a knowledge of Christian truth to the Chinese in Toronto, and it is gratifying to learn that an encouraging measure of success has attended their efforts.

SCHOOLS are too often conducted on the perilous plan of compelling the same requirements in the same studies from every boy and girl alike, utterly regardless of their original and very different intellectual capacities and aptitudes. Some minds have not the analytical powers essential to rapid progress in mathematics; and were born without them as their parents also were—are they, therefore, to be treated with ill-temper, nick-named as stupid dolts, and wounded with sarcasm because they can't keep up with other lads in whom these analytical powers are natural and hence of easiest exercise? This kind of treatment only discourages and paves the way for new failures; the failures make the victim more and more sick at heart, until, often, as Dr. Richardson remarks, the physical heart becomes irritable and uncertain in its action, affecting in turn the stomach, and causing persistent dyspepsia, from which soon follow sensations of disappointment, fears of failure in other things, anger at the success of other minds, and all those troubles which lead to dangerous perversion of feelings, and open the fountains of habitual doubt and despair.

THE General conference of the Methodist Episcopal Church was held at Napanee last week, when the proposed Basis of Union was discussed. The clause referring to the doctrinal basis was adopted without debate. In reference to the General Superintendency the following motion was introduced by the Rev. Dr. Gardiner, and after considerable discussion adopted: "Resolved,—That any change or alteration proposed in the Basis of Union touching the limit term, the omission of consecration to the office or any variation in the exercise of any function pertaining to the office, does not do away with the Episcopacy or destroy the plan of our Itinerant General Superintendency, and is not subject to the limits and restrictions of the Discipline, pages 29 and 30." It was pretty well understood that this vote practically settled the question of the acceptance of the Basis as a whole. The sections of the Basis were, however, taken up *seriatim*, and all adopted without debate of any consequence. The entire list of subjects having been considered, a resolution was moved by Rev. Dr. Jacques, President of Albert University, in favour of the adoption of the Basis of Union as a whole. It was seconded by Dr. Stone, and carried.

## OUR CONTRIBUTORS.

### CONCERNING BAPTISM.—XII.

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

From the *Christian Standard*.

MR. EDITOR,—In your issue of April 8th, you a second time object to my quoting Dr. J. Ditzler. Well, I suppose the next time I attempt to write a book, I will have to go down to Ohio and obtain from the editor of the "Standard" the names of some few men of "established reputation," of "acknowledged scholarship," and quote only from them. I am glad the editor has already furnished me with at least one such name. He has approved Moses Stuart as of "established reputation" and "acknowledged scholarship," and time and again he has referred to Prof. Stuart as a man of great learning and scholarship. I purpose, therefrom, to give a few quotations from this man of "acknowledged scholarship;" and from these quotations the reader can judge the fairness (?) and honesty (?) of immersionist writers in quoting Moses Stuart in favour of the exclusive dipping theory. After Stuart had, as the editor of the "Standard" tells us, "collated his more than a hundred examples from the Classics and the Fathers," he says, on p. 382 of the *Biblical Repository* of April, 1833: "*Classical usage can never be very certain in respect to the meaning of a word in the New Testament.*" Who does not know that a multitude of Greek words here receive their colouring and particular meanings from the Hebrew and not from the Greek classics? Do *theos, ouranos, surx, pistis, dikaiosune*, and other words almost without number, exhibit meanings which conform to the Greek classics, or which, in several respects, can even be illustrated by them? *Not at all.* Then how can you (immersionists) be over-confident in the application of the classical meaning of *baptizo* when the word is employed in relation to a rite that is purely Christian? Such confidence is indeed common; but *it is not the more rational nor the more becoming* on that account." Thus writes Prof. Moses Stuart, and he could not be more specific or conclusive in his argument even if he had directed reference to the position taken by the editor of the "Standard."

Then this man, declared by the editor of the "Standard" to be of "established reputation" and "acknowledged scholarship," proceeds to show that even the meanings "*dip, plunge, immerse, sink,*" etc., attributed to *baptizo* in classical usage, are dependent on the interpretation and practice of the ancient Greek and Roman Catholic Churches. He says: "After all, then you (immersionists) depend for the exegesis of *baptizo*, as meaning to immerse, *mainly on the practice and views of the early churches.*" And on p. 381 this man of "acknowledged scholarship" says: "If you take your stand on the ancient practices of the churches in the early days of the Christian (?) fathers, and charge me with departure from this; in my turn, I have the like charge to make against you (immersionists). It is notorious, and admits of no contradiction, that baptism, in those *days of immersion*, was administered to men, women and children, *in puris naturalibus*—naked as Adam and Eve before their fall. The most tender, delicate and modest females, young or old, could obtain no exception, where immersion must be practised." Truly there was a necessity to invent "baptisteries" at this time to remedy, as far as possible, the indecency of the scene. "The practice," continues Stuart, "was pleaded for and insisted upon because *it was thought to be apostolic.*" Again, on page 382, Stuart says: "But you (immersionists) say that there is no evidence that the primitive mode of baptism required persons to be divested of all their garments." Grant it; but still there is the same kind of evidence as proves to you that immersion was the only apostolic mode of baptism, viz.: the universal usage of the ancient churches. *Your main reason for believing that baptizo means immersion must depend, after all, on the exegesis of the fathers and the ancient (Catholic) churches.*"

This is Moses Stuart, the man of "acknowledged scholarship" and "established reputation;" and these are his views at length on the meaning of *baptizo*. And yet, repeatedly, the editor of the "Standard," and other immersionist writers, quote this scholar as if he believed in the dipping theory. (See "Standard" April 8th and October 7 h.) I leave the intelligent Christian reader to pronounce upon the morality of

such conduct. Well may Dr. Gallaher say: "The dipping theory originated in ignorance and error, and it has been fed on fallacy and falsehood." And the same dishonesty that is practiced by immersionist writers when they quote Moses Stuart in behalf of their theory and practice, is also perpetrated whenever the names of Calvin, Wesley, Baxter, Chalmers, etc., are quoted in defense of dipping. Such perversions of truth in the avowed defense of religion, is enough to make us blush for our common Christianity. These were men of God, who practiced what they believed. They repudiated dipping into water for baptism, and they taught and practiced sprinkling and pouring; and for their warrant, they went to the Word of God. The quotations given for their writings are usually garbled; always separated from the context, and always represent the authors as holding views heaven-wide from the faith in which they lived and in which they died. "We have read much of religious controversy," says an American clergyman—"controversy between Calvinists and Arminians; between the advocates of Prelacy and the defenders of Presbytery; between Papists and Protestants; between Trinitarians and Unitarians, but nowhere have we found so much perversion of fact, and such shameful garbling of the language and sentiments of opponents as we find among the advocates and defenders of the immersion theory." Well may we add, with the same writer, "Could men, who were conscious that their doctrines are sustained by the Word of God, seek to confirm and substantiate their 'theory' by systematically and persistently perverting the sentiments and teaching of those who differ from them?"

The editor of the "Standard" quotes Moses Stuart as saying, "*baptizo* means to dip, plunge, or immerse into anything liquid. All lexicographers and writers of any note are agreed in this." And the uninformed reader is thus left with the impression that this great scholar and theologian, although himself a Pædobaptist, yet endorsed the exclusive dipping theory. Let the reader again examine the quotations from Stuart I have given above, and then say if he has not been grossly deceived by the editor and others as to the views of this man. Moses Stuart says that we have the same kind of evidence for immersing *naked* as we have for immersing *at all*, viz., "*the use of the ancient (Catholic) churches.*" And this I heartily endorse; for it was the teaching and practice of those fathers and churches—Roman and Greek—full of superstition and fanciful interpretation of Scripture, that originated the practice of putting people into the water to 'soak out sin and soak in grace.' The practice and teaching of these same superstitious Catholics is the only foundation upon which any lexicographer rests for authority that *baptizo* anywhere means to "dip, plunge or immerse." This is proven by the fact that the leading lexicographers, misled by the authority of the ancient Catholic teaching and practice, and by the example of early Catholic lexicographers, almost all give "to dip repeatedly," "to immerse repeatedly," as the very first and most proper meaning of *baptizo*. This definition grew out of the "dip three times," and was the practice of the ancient churches. One dip never constituted a baptism with the Romish and Greek churches. *Baptizo* never was a frequentative verb, and the only ground for such an opinion in the minds of many of the ablest grammarians and lexicographers, was the practice of "three fold immersion" by these same superstitious Catholics."

Even Grimm's *Lexicon*, which the editor of the "Standard" pronounces "one of the highest authorities" gives "to immerse repeatedly" as his first definition. This clearly shows where Grimm, as well as Liddell and Scott, Donegan, Rost and Palm, and a number of others, got their authority for saying that *baptizo*, ever or anywhere, had the meaning of dip or immerse. Lexicographers who betray their servitude to the Catholics for their definitions, I cannot endorse as of "any weight as authority" in the interpretation of the Word of God. Will the editor please furnish us with an example of *baptizo* in the classics or Scriptures where it has the sense of "to immerse repeatedly?" If he does not do this, he stands convicted of quoting a *lexicon*, and calling it "one of the highest authorities now in use," that gives us the first proper meaning of *baptizo*, "to immerse repeatedly," when he will admit himself that no such meaning was ever attributed to *baptizo* till after the second century of the Christian era, in other words, till a superstitious church invented that meaning.

And even after superstitious Catholics had invented

their "trine-immersion," and were putting their people, men, women, and children, three times into the water naked as they were born, there is no evidence that the head was put under the water, or that they practiced the submersion of the whole body, a point upon which so much stress is laid by modern immersionists. The "blessing the water," the "nakedness of the subject," the "taper lighted into the hands," the "white garment on the person" after baptism—all these and other similar superstitions were considered by the early churches (Catholics) just as essential parts of baptism as the putting into the water. And all the above superstitions have just the "same kind of authority" as immersion—just as ancient and just as weighty. The first record of dipping to be found in the history of the Church is that of trine-immersion—when it took *three* dips as we have just seen, and a great deal more to make one baptism; and where there was not a single action or step in the entire performance of the rite that any intelligent immersionist will to-day approve as scriptural. Can the editor of the "Standard" point out a single step in the practice of baptism by the churches (Catholic) after the second century, that he can approve as Scriptural? Take any one of the three dips and he cannot say it is Scriptural. For one dip was in the name of the Father, one in the name of the Son, and the third in the name of the Holy Ghost. And in not one was it required that the head be put under. If he denies, let him produce the record.

Yet it is upon this rotten mass of Catholic rubbish that the Dippers have built their immersion edifice. The classics furnish no foundation for immersion, the editor himself acknowledges that the Old Testament furnishes no instance of one person dipping another, and the New Testament knows nothing of immersion as it is interpreted in the light of a superstitious Catholic teaching and practice. The pretended instances of dipping from the classics given by the editor will be examined in my next. I ask the reader to look out for them.

I close this communication in the language of Moses Stuart, that man of "established reputation" and "acknowledged scholarship," whom the editor of the "Standard" and other immersionists hold in such high esteem. On p. 388 he solemnly deposes, after all his investigation of the subject, and all his collation of "over one hundred examples from the classics and the Fathers," "My belief is that we do obey the commandment to baptize when we do it by affusion or sprinkling."

[To be continued if the Lord will]

### MANITOBA LETTER.

REV. DR. BLACK.

The new population rushing into Manitoba, and coming into contact with only the later civilization, are in danger of never knowing that it had a fore-runner. Presbyterianism is one of the faiths of Red River of old. It did not occupy the place then that it does now, but its history is most interesting. Dr. Black was its apostle. A company of ardent Highlanders had kept for forty years their altar fires burning without a minister. Though attending an Episcopal service, they had taught their children the Shorter Catechism, and had kept up family worship in their homes. Their own psalms, their own idioms in prayer, their own ideas of public worship, and their own theology were kept living by discussions around the fireside. It was hard to get any one adventurous enough to go to Red River to look after them. The Free Church of Canada, filled with the same unction as its Scottish mother Church, at last found one of its first students from Knox College willing to go. At that time, 1851, it was comparatively easy to go from the east as far west as the Mississippi, but after that it was a leap in the dark, and some 700 miles of land carriage had to be undertaken. Arrived at the Mississippi, his escort, Sheriff Ross of Red River, who had waited over time for him had gone, and but for the opportunity of joining the party of the Governor of Minnesota the progress of the young missionary would have been stopped. Late in the year 1851 Mr. Black arrived at Red River. What rejoicings there were among the Selkirk Highlanders! Without a chieftain for forty years, now the chief had come! Some three hundred, who on the Sabbath before, worshipped in the Episcopal Church of St. John, the next Sabbath met, not a family missing, in the building afterwards used as a manse, built on the "Frog Plain," given the settlers by the Hudson Bay Company. Mr. Black,

strange to say, like Lord Selkirk, the founder of the Colony, was from the extreme south of Scotland, but he had much of the fervour and animation in his preaching in which the Highlander delights. Dr. Black remained at his post in Red River for upwards of thirty years, and left a fragrant memory, when he passed away in 1882. We cannot in this short sketch do more than indicate the merest outlines of his life. His pioneer work of thirty years divides itself into three periods of about ten years each.

1. For ten years he stood alone the only Presbyterian minister in Rupert's Land.

2. In 1862 he was joined by Rev. James Nisbet, and for ten years outside places from Kildonan received attention, and several other labourers were added.

3. In 1870 the Presbytery of Manitoba was formed, since which time the new phase of Canadian occupation of the North-West has come.

The people of Kildonan with remarkable spirit at once on the arrival of their minister began to build a substantial church, and not only did the greater part of supporting *ordinances*, but erected a church costing £1,050 sterling, receiving from the Hudson Bay Company only £150 towards it. In 1852 Mr. Black saw the memorable flood which stood two feet deep above the floor of his dwelling, but he was not discouraged for the time was one of enthusiasm. A powerful impulse was given to religion, and the young pastor's heart was made glad. During his first period he married a daughter of Sheriff Ross, a man of much prominence, and the author of numerous works on western life. He gave such service as was possible to Little Britain, a point some fourteen miles down the Red River, and there gathered what may be called the only half-breed Presbyterian congregation in Manitoba. The English speaking half-breeds of Manitoba, being chiefly of Orkney descent, should have been Presbyterian, but the long forty years of neglect before Mr. Black's coming left them to grow up in the Church of England, which, however, has well attended to their religious wants. The people of Kildonan look back with fond feelings to that first ten years. It was the golden age of their church life. The Scottish love of education also showed itself among them. By private subscription they erected and maintained a school, which during its whole history has been one of the best of the country. Their religious enthusiasm gave an impulse to intellectual life also. A number of young men from Kildonan went to study at eastern colleges. James Ross, a son of Sheriff Ross, became a distinguished graduate of Toronto University, and was for several years on the editorial staff of the Toronto "Globe"; a Mr. Fraser a young man of great promise, who died early, went to Knox College; and Rev. Alexander Matheson, who has long done good service in his native country, completed his course at Knox College. The young pastor found an ever willing helper in his wife, a woman of fine character and great kindness of disposition, who died in 1873, leaving three sons and three daughters. Were it not that the work of organizing must have been absorbing and interesting, one looks with great sympathy at the young missionary standing alone, many hundreds of miles from any minister of his own church. The writer has heard Dr. Black say, that in those times when it took two or three weeks to go to Toronto, his thought was "that if the day should come when he could be in Kildonan church one Sabbath, and in Knox Church, Toronto, the next, he would be satisfied." That journey can now be made in half that time. As a result of the isolation of that early period, the young pastor was thrown much upon his books. He was ever a systematic reader; and his large store of information and accuracy of knowledge was most noticeable. Solitude has its compensations, and no doubt this first ten years' experience laid the foundation of habits of study which never left the Presbyterian pioneer of the Red River.

(To be continued)

#### HOME MISSION WORK IN THE NORTH-WEST.

The Winnipeg "Sun" reports that the Rev. James Robertson, superintendent of missions of the Presbyterian Church, occupied the pulpit of Knox Church on a recent Sabbath. His discourse consisted for the most part of a statement of the missionary operations of the Presbyterian Church in the Northwest.

He stated that in his estimation the work of the Presbyterian Church in Canada is to-day pre-emi-

nently home mission work. Half a continent is thrown open for settlement. Thousands are flocking here to become possessors of our free fertile soil. The foundations of a great nation are being laid, and it is of the utmost importance that this foundation should be laid in righteousness and the fear of God.

At the close of 1881 settlement had extended westward as far as Fort Ellice in the north, Brandon in the centre, and Turtle Mountain in the south. Last season settlement extended westward along the line of the C P R for nearly 300 miles beyond Brandon, and 125 miles beyond Turtle Mountain. Not to speak of the settlers that took up land in the older districts of the country, here were two belts, one 300 miles long and from 25 to 50 miles wide, and the other 125 miles long by from 18 to 25 miles wide, containing eight or nine millions of acres. With the portion formally settled, there was an area now occupied one half larger than the peninsula lying west of Toronto and situated between Lake Erie and the Georgian Bay. He had travelled over the most of the land as far west as Moose Jaw, and he was astonished at the proportion fit for settlement. The percentage of waste land was small. He found the crop good almost everywhere and the farmers and merchants well pleased with the business of the year.

The settlers he represented as coming from all quarters, but especially from the eastern Provinces of the Dominion and from Great Britain. Several of them brought some money, but many had their capital swept away by the storms and floods of last March. They were, however everywhere pleased with the country and full of hope for the future. Mr. Robertson speaks in the highest terms of the character of the new comers. They are intelligent and industrious, pushing and persevering, law abiding and moral. They are largely young men of vigour and thrift—in short the most desirable class of citizens for any country. A large percentage of them are Presbyterians.

Mr. Robertson next directed attention to the efforts put forth to provide these people with ministers. He confessed that the churches had not kept pace with settlement. The Presbyterian Church has yet no settled minister west of Bran Ion, although services are given occasionally at a number of points along the line of railway. West of Turtle Mountain there is no missionary of the Presbyterian Church. There are about 400 townships in which there are settlers where no Presbyterian minister has yet preached. At least 25 additional missionaries are now required to overtake the work.

The progress made next came under review. Forty new stations were opened during the year, a gain of 25 per cent., making the number now 200. Six congregations had become self-sustaining, and there was an increase of about \$2,000 in the contributions of about \$2,000 in the contributions of the older stations since 1881. Eight or ten additional congregations are likely to become self-sustaining during the current year.

Ten churches and two manses had been erected during the year at a cost of about \$30,000, and preparations were being made to erect twenty one or twenty-two more early next spring. Liberal subscriptions have been promised for them all. These buildings are found as far west as Edmonton.

Mr. Robertson, in passing, alluded to the erection of the church at Regina. The building was put together in sections and shipped by rail to Regina, where it was to have been erected in October. When he visited Regina in December he found the church in the lumber yard. He had it hauled on Friday morning to its site. By Saturday night the building was roofed in by torch light. Sabbath was stormy, but there was an audience of 33 men and one woman, and in the evening an audience of 23 young men at the church opening.

The superintendent then compared the present state of the Church with its state when he came here in 1874. There were then six ministers and missionaries—last season there were fifty-eight in the field; then there were twenty-six mission stations and congregations—now over 200; then 166 families—now over 5,000; then 34 unmarried men on their claims—now over 3,000; then \$3,500 were contributed for church work—last year over \$41,500.

He gave illustration of the liberal spirit manifested by many congregations in supporting the work of the Church. In no district settled for any length of time would the average giving per family to support the minister fall below \$10, while in one the average was

as high as \$40 per family. In villages like Minnedosa, Rapid City, and Bartle, several were giving \$1 per Sabbath, and mechanics fifty cents per Sabbath. In no case did he know of less than twenty-five cents being offered.

He spoke of the great service rendered by the Church and Manse Building Fund in connection with church erection. Without the fund few, if any, churches would have been built last year—or if built, small, shabby structures would have taken the place of the commodious, comfortable, serviceable buildings now dedicated to the worship of God. Subscriptions to the fund had already reached nearly \$75,000, and he hoped the whole \$100,000 would be subscribed before the end of 1883. The amount subscribed in Manitoba was nearly \$39,000.

He concluded by urging his hearers to contribute from patriotic motives. No nation could advance materially that was not moral, and religion was the only basis on which morals can be built. He appealed also for liberal aid to this work, on the ground of our Lord's command to preach the Gospel to every creature, on love to our fellow-men, and a desire to advance the Redeemer's kingdom.

#### LETTER FROM DR. MACKAY.

Mrs. Smellie, of the Macnab street Church Mission Band, Hamilton, kindly forwards for publication the following letter by Dr. Mackay:

It is encouraging to know that you and the Mission Band remember this poor, poor benighted isle of the sea. We have not as yet selected Bible women, but in due time will of course do so. I told a number of Christian women here what you propose in the way of helping. They were greatly interested. "Kám-sia Song-té"—"thanks to God"—were on all their lips. Mrs. Mackay is often kept for hours telling about Canada. I notice that Hamilton has a big share in her affections. My dear friend, tell the Mission Band to think of a little Band 2,000 years ago, praying and toiling, weeping and sowing, never wearying. The other day one of our converts—an old woman—was in a boat filled with young conceited literati. The oarsman told them she was a Christian, at which they began to revile and abuse her in the most insulting manner. Being naturally a fearless woman, and now burning with zeal, she began to question them on their own literature, idols, superstitions, etc., and silenced all in the boat. She then expounded the Gospel of Jesus to them. Afterwards in the city they were telling everywhere that "these converts knew everything—even the old women are learned and sharp." Thus you see the power of God in doing all for His name's sake.

We need, oh! we need to look on this world as mud, for all will pass away, and we need to gaze on Jesus, beloved Saviour. Hail! mighty Conqueror; triumphant in the skies: we will crown thee, crown thee Lord of all.

Mrs. Mackay wishes to be remembered to you and all friends.

G. L. MACKAY.

Tamsui, Formosa, August 3rd, 1882.

PRESBYTERY OF BARRIE On Thursday, the 14th December, 1882, the Barrie Presbytery met in the Tottenham Presbyterian church, for the induction of the Rev. D. H. MacLennan into the pastoral charge of first and second Tecumseth and Adjala. Rev. J. R. S. Burnett, who has watched over these congregations with paternal oversight during their long vacancy, presided on the occasion. Mr. John Geddes, recently ordained as missionary over the Minesing etc. stations, preached an appropriate and impressive sermon. Dr. Fraser, the venerable father of the Presbytery, addressed the minister, and the Rev. S. Acheson, M.A., the people. At the close of the services Mr. MacLennan received a warm welcome from his people. He enters on his new field of labour under very promising circumstances. These congregations are to be congratulated on having a worthy and devoted servant of Christ set over them, after their repeated disappointments and discouragements. At the same meeting the Presbytery agreed to the translation of the Rev. E. W. Panton, of Bradford, and associated congregations, to St. Andrew's Church, Stratford. A suitable resolution was unanimously adopted, expressing the feelings of Presbytery towards Mr. Panton, and their great regret at parting with him. During his seven years pastorate Mr. Panton has been a successful and laborious minister, and has shown himself to be a workman that needeth not to be ashamed. The Rev. J. K. Henry was appointed Moderator of the Kirk Session of Bradford, etc.

## PASTOR AND PEOPLE.

### EVANGELISTIC WORK.

The following is from an able and well timed paper by the Rev. J. Munro Gibson, D.D., read at a recent meeting of the London (Eng.) Presbytery. Limited space, we regret to say, prevents the reproduction of the article unabridged. . . . The prime essential is *life*. There have been repeated efforts made by some of our leading scientific men to obtain the living from the not living; but no one has yet succeeded; and it is probable that no one ever will. Let us lay the lesson well to heart. Only life can produce life. When "the Gospel" is spoken of as "the power of God unto salvation," it is not the Gospel as a mere statement of truth. If it were, would not the easiest and cheapest way to evangelize a district be to placard all the hoardings with texts of Scripture in letters so large that they who run might read? We may take it for granted that something else than publication is needed—something more than either the printing or the preaching of sound doctrine; there must be *life* in order to success. And that life must overflow. There must not only be enough to keep the man himself alive, there must be a surplus. He must be a man full of overflowing of spiritual life. He must have some gifts of speech, of course. Speech, indeed, is not the only means of utterance which life has, but it is by far the most potent. The "tongues of fire" at Pentecost were the appropriate symbol of the power by which the Gospel was to be propagated, and no sooner were the disciples filled with the overflowing life than they all began to speak as the Spirit gave them utterance. There is no necessity for oratorical power; but there is need of ability to utter the life so as to bring it into contact with the daily life of the people. When the prophet stretched himself over the dead child, we are told that "he put his mouth upon the child's mouth, and his eyes upon the child's eyes, and his hands upon the child's hands, and so he stretched himself upon the child, and the flesh of the child waxed warm." Even so must the evangelist be able to fit himself to the face and features and form of the daily life of the people. He must not soar away above them, nor pass by on the side of them; he must get close at them, looking with their eyes, speaking their language, taking them by the hand, stretching himself all over them. His whole soul must be in the work. It cannot be taken up successfully as a mere branch of Christian effort.

But a leader must have followers. He cannot do much work alone; he must be supported by a force pervaded by the same life as his own, and ready to co-operate heartily with him in the work. Sometimes a missionary will have so much life and power that by the blessing of God he is able to raise his own corps of workers from among his own converts. But to expect this as a rule would be to expect too much.

Everyone acknowledges that one chief reason of Mr. Moody's success is that wherever he goes he manages first to surround himself with a band of earnest workers from among the ministers and members of the Christian congregations in the region. This I believe to be the general rule in all cases of conspicuous success. To the necessity, then, of having at least one leader such as I have described there must be added the necessity of having a band of earnest co-workers.

What is our want as a Church? The answer might be given in a general way, by saying that it is more life that is wanted; more life in our ministers, more life in our Christian workers, more life in our congregations generally. That is true; but it is not much to the purpose. But may we not reply more definitely, that the chief drawback in our Church is the dearth of men fitted to be leaders in such work? I do not say that we have not such men among us; we have, and most devoutly thankful we should be for their work. But how many of them have risen from among ourselves? Those who are more familiar with the history of the Church may be better able to answer; but my impression is that they are very few. What is the reason of this? It surely cannot be that Presbyterians as such are not the men to lead in Evangelization work. Perhaps the best way will be to scan briefly our list of requisites in a successful leader, and see at what point, if at any, we break down. First, there was *life*. Surely that is not the point of collapse. Our life may be—certainly is—much feebler and less in

volume than it might be and should be, but we do have it. We have good evidence that there is much genuine life in our congregations. Then, as to the overflowing of it, we have, as we shall presently see, very scanty means of judging in this matter. But surely there is little doubt that many of our people have very much more life than is barely necessary to save them from death. Here, again, we may be behind, but we are not altogether wanting. The next requisite was *utterance*. The evangelist must be able to utter the life that is in him. Where do we stand here? Almost nowhere. How many of our people can, or ever do, utter the life that is in them? What chance do we ever give them to do it? True, there is no hindrance put in their way to go and find opportunities of Sunday school teaching and mission work, but what is there in our Church arrangements to give the slightest encouragement to any utterance of life except by the minister? Even in our least formal meetings who speaks but the minister, and who prays but the elder or deacon? What opportunity is there of finding out those young men, for instance, who are likely to be fitted for the great work of which we have been speaking? After a young man has been for a long time a member of the Church he may be appointed a deacon or an elder, by which time he has so well learnt the lesson 'o keep his mouth shut that it is a good thing if he do not object to take his part in prayer if called on. It is a great thing that notwithstanding all the discouragements we have such a noble band of elders, many of whom are ready not only to do the work of the Church, but to speak when occasion requires. But can we wonder that with this state of things prevailing among us, especially the almost utter silence and reserve of our people on that which is professedly the life of their life, need we wonder that beyond the circle of our office bearers we have so very few who ever (excepting in Sunday school teaching) venture to "hold forth the word of life?" By the bye, this very expression, as used among us, "doth a tale unfold." The expression, "holding forth," as used among us, is applied exclusively to the public preaching, that of the minister; whereas in the epistle it is applied exclusively to the people; and the inspired writer plainly suggests that unless the people "hold forth the word of life" the work even of an apostle will have been "in vain." (See Phillipians ii. 16.) And how much is there throughout the epistles as to the duty of exhorting one another, edifying one another, and so on; and how much value is attached to the fellowship of the saints. What opportunity do our people have of edifying one another? The minister is supposed to do all the edifying. We say that we "believe in the communion of the saints." We may well say we *believe* in it, for we do not *see* much of it; at all events, we are very careful not to give it too much scope. There may be, and are, exceptions, but as a rule in our Churches all the influences are against any freedom in the utterance of the Christian life; and the result is that there is not only silence in the meetings of the Church, but there is a prevailing silence on the subject of religion in private conversation. This reserve has a most disastrous effect in muffling and sometimes half-stifling the life of many of our people; and (which is the point before us) it absolutely bars the development of those talents which are necessary for taking a leading part in evangelistic work. I firmly believe that we shall never do our part as a Church in this matter until we break down the barriers of conventionalism, and give encouragement to our young men to utter the life that is in them.

And, then, why should we not have in our College a department for the training of young men whose powers of utterance have been developed in our congregations; not to prepare them for the work of the ministry, not to make them versed in theology, or in church history, or in the ancient languages, but to drill them in the efficient use of the English Bible, and train them in the presentation of its truth in a clear, simple, and illustrative manner? I would not have them invade the territory of the other students. I do not say that the other students should not invade theirs. Such a department in the college would be a great boon to all students for the ministry. Some of us, in looking back to our college course, feel that if we had only such a training, we should have learnt, before entering the ministry, some most needful lessons which we are only beginning to learn now. Such a course of instruction need not be long; it could be given at such times as to be available even for some

who were otherwise occupied during the greater part of the day; and thus, in the course of time, we might have from among ourselves a body of workers who were ready not only to co-operate, but to take the lead even, in pioneer mission work.

Moreover, freedom given to the utterance of life would not only develop some leaders, but very many more helpers than we now have. Instead of taking our Sunday school teachers at hap hazard, as we often do, not knowing whether they have any powers of "holding forth the word of life," we should be able to lay our hands on those who had already proved their gifts. The weekly meetings of the congregation, and the private intercourse of Christians would bring out those who not only had life but had the power of uttering it and bringing it to bear upon others; and it would be found that these are a much greater proportion of the whole that is generally supposed. According to our present methods, it is only a small minority that are not possessed of a dumb spirit. If we had genuine fellowship of the saints, we should find that the majority could speak, while only a small number had to live the life of mutes, perhaps we might even find it as at Pentecost, that "they all began to speak with other tongues, as the Spirit gave them utterance."

If only we all went to work in this radical manner, turning our congregations into salvation armies, without however, either titles, or tinsel, or sound of drum, with only "tongues of fire," loosed to speak as the Spirit should give utterance, there is no reason why our congregations should not all become centres of aggressive work, attended with all the success of itinerant evangelization without its transiency.

### IF I HAD KNOWN.

Not long since we met a lady whose sad face told the story of great mental suffering. Entering into conversation with her, we found her bowed down beneath the weight of a sorrow from which there seemed to be no relief. She said:

"The Lord has laid his hand heavily upon me. He has taken from me the light of my eyes and the staff of my old age."

And then, in a few words, she told of the death of a son, a promising lad, after an illness of only a few hours, and concluded by saying:

"O, if I had only known he might die, how differently I would have trained him! He received no religious education. I have been so absorbed in gaining the meat that perisheth that I have neglected the more important eternal things. O, if I had only known!"

This experience speaks for itself. We need add but a word of warning to all who have in their hands the training and welfare of young, immortal souls. O, see to it, dear friends, that your children are early taught the way of life through Jesus, the only Saviour. Seek first the riches of that kingdom above for yourself and them, and God will provide for the meaner things of this earthly life.

### LIVING IN HOPE.

What hope? The hope of perfect resemblance to Christ in heaven. But let us remember that this is awarded only to such as delight in spiritual things here. "Every man that hath this hope in him purifieth himself, even as He is pure." This is the day of His appearing. He invited us to look unto Him. Obeying Him, we become like Him in as real a sense as are the glorified in His immediate presence. We are now "the sons of God," though the future completeness of moral conformity baffles our power of conception. Still, the resemblance begins here; and "from glory to glory," even as by the Spirit of the Lord, we advance in likeness to Him.

SOMETHING like home that is not home, like alone that is not alone, is to be wished, and only found in a friend, or in his house.

How apt are men rather to think of the preacher than of themselves. If half the criticisms which are ill-spent upon the ministers of Christ were spent by the hearers upon themselves, how much sooner might they arrive at the blessing.—*Spurgeon*.

A SMOOTH sea never makes a skillful mariner: neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like the storms of the ocean, arouse the faculties and incite the invention, prudence, skill and fortitude of the voyager.

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If you freeze one hour, burn the next, and sweat another; if you are suffering all the torments of the Inquisition, one moment fearing you will die, and the next feeling you won't; if you have blue nails and yellow eyes and ghost-like complexion, you are suffering from that miasmatic cure, Malaria, Malarial Fever, or Ague and Hop Bitters will speedily cure you.

If you have a dry, harsh and yellow skin, a dull pain in the right side, extending to the shoulder blade and pit of the stomach; a tenderness over the region of the liver; a sense of lightness and uneasiness about the stomach and liver; yellowness of the eyes; bowels irregular; a hacking or dry cough; irregular appetite; shortness of breathing; feet and hands cold; tongue coated white; a disagreeable taste in the mouth; spots; blotches on the face and neck, palpitation of the heart; disturbed sleep; heartburn; lassitude—if you have any of these symptoms, you are suffering from Liver Complaint, and Hop Bitters only will cure you.

If you have a complaint which few understand and none will give you credit for an enfeebled condition; a goneness throughout the whole system; twitching of the lower limbs; a desire to fly all to pieces, and a fear that you will; a steady loss of strength and health—any of these symptoms show that you are suffering from that hydra-headed disease, nervousness, and Hop Bitters will effectually cure you.

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EDITED BY A. I. KEMP, M.A., D.D. (Principal, Radcliffe College, Ottawa), W. FARRIE, (Minister, Knox Church, Toronto), and I. B. HALL, (Kett Minister, and Theological Department, Ottawa).

As some ministers have not yet returned the schedules applied for, the editors respectfully ask that they be forwarded at once to Mr. Hallett, 480 Leinster Street, Ottawa, so that the book may be as complete as possible. Should there be a disinclination to answer any of the queries, the editors would be obliged by receiving such information as each minister is disposed to give.

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READERS will have observed that efforts have been made to make our correspondence columns more readable, interesting, and instructive. The services of experienced writers in various parts of the Dominion, as well as beyond it, have been secured, and valuable communications on subjects they are specially fitted to treat may be looked for. In this number our Manitoba Letter appears. Other attractive features are in contemplation.

MOST men seem to think that they can get a double use of their money by hoarding it till they die, then by devoting it to other purposes by bequest after they are done with it. In most cases, however, it is more satisfactory for the liberal donor to manage in person the disposition of his means for philanthropic purposes. He would thus be able to apply it without interference, and enjoy the luxury of doing good, not to speak of the meed of applause accorded him. In *post mortem* benefactions there are great risks that the benevolent intentions of the donor may never be realized. Thirteen years ago Mr. Fraser, a charitably disposed citizen of Montreal, died, bequeathing funds for a free library, but the will being contested, protracted litigation has absorbed much means, and rendered the establishment of the Fraser Institute problematical.

THE Congregationalists of Chicago have appointed a "Creed Committee" to draw up a catechism which their organ says is very much needed "in these days of much dubious questioning and misty speculation." The question which takes the place of "What is the chief end of man?" in our catechism, runs thus:

"Q. A. Does man know himself?  
Ans. He says to himself, 'I exist. I am myself and not another. I am the same being to-day as yesterday. I think and act for myself. I choose between good and evil.' He cannot help knowing that of which he is directly conscious, and this involves at least his own personal existence, identity and free-agency. Self-consciousness is the condition and guarantee of all knowledge. No one can call it in question."

The "Interior" dissects the new catechism with even more than its usual amount of merciless humour, and contrasts it with the one that Presbyterians know so well. Among other good things, the "Interior" remarks that the foregoing question is evidently intended for the *Larger Catechism*. For the *shorter Catechism* it will read "Does a boy know himself?" By the time the "Interior" gets through with its criticisms we predict the most important question will be "Does the Creed-Committee know itself?" That is, unless the remaining questions are very unlike the first.

ONE of the questions that must be settled in the near future is: By whom are our medical colleges to be ruled—the students or the college authorities? The medical students of Queen's practically settled the co-education question in the medical department of that university. Since then one hundred and fifty-seven medical students in McGill have demanded the resignation of one of the Professors in that university. If that professor resigns under the pressure, the students have dismissed him. Turn and twist the matter as you may, it comes to that in the end. If medical students have the power to dismiss professors we may find other students trying to exercise the same authority before long. The root of the whole difficulty is defective home and Sabbath school training. If young people rule all the way from the cradle to the college, nothing is more natural than that they should wish to rule in college too. We have heard of cases in which the children elect the superintendent of the Sabbath school. Of course if they elect they can also dismiss him. The day may even come when boys will take a vote on their father. They will elect the "old man" annually. Parental authority in Canada is not by any means what it ought to be. The children who try to manage the school and the students who wish to control the colleges are for the most part youngsters who began by ruling their fathers and mothers. The evil is a serious one, and if not checked, must bear bitter fruit.

It gives us pleasure to notice that a good number of congregations are adding "another hundred" to their minister's stipend, as we advised them to try and do a few weeks ago. Among others the West Zorra congregation have added two hundred dollars to Mr. Munro's stipend, on the ground that living is now more costly than when he was settled among them. Mr. Munro well deserves the increase, and we are only sorry the men of Zorra did not make it \$1,500. Mr. Munro went to Embro at a stormy time, when his success depended quite as much on what he could suffer as on what he could do. By tact, perseverance and patience he brought the good old ship safely through the storm, and now she scuds along at a lively pace in smooth waters. Last summer the church was improved at a cost of \$700, and the Zorra men put the money on the plate the first Sabbath they sat in their new pews. Are there not many other congregations in the Church that can give an extra hundred or two just as well as not? There are many. Brethren, if you just knew how much that extra hundred dollars would release the mind of your minister we are sure you would give it. Talk the matter over. Bring it before the liberal men in the congregation. Don't be frightened if somebody says a word in opposition. There are men in all churches who oppose everything. It is as natural for them to oppose as for an ass to bray or a mule to kick. Was there ever anything good done in your congregation that someone did not oppose?

## CONGREGATIONAL PROSPERITY.

THIS is the season in which many congregational meetings are held. Numerous reports already received indicate without exception a very favourable state of affairs. There is much reason for gratitude to the Giver of all good for the prosperous condition of so many of our congregations. There has been a steady increase of prosperity. The large migration to Manitoba and the North-West has made a perceptible change in the condition of congregations in cities, towns, and in country districts. This great movement of population from the older Provinces leaves no room for regret. Religious impressions received in the more settled congregations of Ontario and the other Provinces will not be without their influence in the new spheres of activity to which so many have gone. As a result of the various congregational agencies and devoted pastoral labour, the older congregations for the most part have not only held their own, but many of them show a gratifying increase in membership, and a no less satisfactory increase in financial prosperity. The contributions for general and specific missionary and benevolent purposes show an advance over those of previous years. This state of things is fitted to encourage those who take an active interest in the Church's prosperity, and to incite to still more devoted endeavour in promoting the cause of religion. During the past year much has also been done for the removal of indebtedness on church-buildings.

There is, however, in all this, a still stronger incentive to perseverance. Larger demands are being made upon the Church every year for still more consecrated effort. In our towns and cities irreligion is making greater inroads. There is open hostility to the Gospel, there is also a large mass of indifference. Those within reach of our church doors, but who are living in open neglect of religion, have claims that should not be deferred. Neither can the Church decline a duty so potent and so imperative. Then the great missionary enterprise having the world for its field is presenting opportunities that a few years ago did not exist. For the Church's growing energies there are many outlets. The blessings bestowed bring with them increased obligations. All earnest Christians will be prepared to view these indications of augmenting success as an earnest of still greater blessings in store for them if they, in a spirit of true consecration, continue perseveringly in the work lying nearest their hands. May the coming years not only bring increased congregational prosperity, but the steady growth of spiritual life, and the advancement of the Gospel of Jesus Christ!

## PULPIT ELOQUENCE.

NEWSPAPER correspondence ranges over a wide field. All manner of grievances, real and imaginary, can find a hearing in the columns of the universal medium, the press. It is a good thing that such access to the public ear is so readily obtainable. Many an excellent practical suggestion has originated in this manner, and many a foolish project collapsed by being subjected to the cold, clear light of sound criticism. One of those subjects periodically cropping out in "letters to the editor" relates to the manner of pulpit discourse. For the most part it has been brought to bear on the elocution of the average Church of England clergyman. Grave fault has been found with the mode of reading the liturgical service, stress being laid on the monotonous character of its rendering by the officiating—priest—we believe, is the fashionable appellation. Limited experience renders an expression of opinion somewhat presumptuous, but it may be humbly submitted that if the elocution of the officiating clergyman is faulty, the responses from the pew, as a general thing, do not impress one with the idea of elocutionary superiority.

The manner in which the Gospel message is delivered can never be a matter of indifference. The ministry of the Divine word in every respect in which it can be viewed, is worthy of—nay, demands—the most careful attention. The value of the word proclaimed, the tremendous possibilities dependent on its acceptance or rejection, the obligation resting on the preacher to commend the Gospel to every man's conscience are sufficient to make sacred rhetoric an important study to every aspirant for the position of a teacher of his fellow men in Divine truth. Important as the subject is, it has its proper place. It is conceded that too much may be made of it in some respects, but just in proportion to its exaggeration will it prove a failure. The studied and stilted artificiality that sometimes passes for pulpit eloquence is alike a violation of good taste and common sense. Fervid and fiery rant can but ill conceal halting logic. Wild and reckless statement, florid illustrations and mixed metaphors will not compensate for the lack of words of truth and soberness. A simulated earnestness can never take the place of real force of conviction. Nor will correct articulation, graceful gesture and impressive delivery atone for thinness of thought and vapid inanity. The street vendors of Constantinople have a solemn way of calling their wares. The fig merchants attract purchasers by shouting "In the name of the prophet—figs." The manner of delivering a message is much, but it isn't everything. There must first be a message to deliver. That is the prime requirement. That is what people wish to hear. A hungry person will not quarrel with the viands offered him if served on china, but he will be in no mood to find fault should they be presented only on delf. For the Christian minister the use of elocutionary dill is mainly to remove defects of utterance, ungainliness of action, and to prevent him from falling into such imperfections of manner as would interfere with the effective presentation of the truth to the minds of his hearers. This surely is its legitimate province. Education, from its first stages, should be helpful to good reading, correct enunciation, and accuracy of pronunciation, including a proper perception of vowel

quantities, and the habit, acquired by careful teaching, and by no less careful study and practice, will remain with those who have been thoroughly trained. A no less careful study of the principles of rhetoric requisite, yet no amount of mere vocal training will make an effective and impressive speaker. A blind man may, like Newton's predecessor, be thoroughly conversant with the theories of light and the harmonies of colour, but it would be expecting too much to suppose him capable of becoming a gifted painter.

The secret of moving an audience lies in the speaker being himself moved. Merely artificial oratory may sparkle like moonlight on the snow, but speaking out of the abundance of the heart, in the force of clear conviction is powerful, like the light and warmth of the summer sun. It is living and life giving. The mere rhetoric of the schools would reduce men to a manneristic conformity; following the Pauline exhortation, "stir up the gift that is in thee," would develop individuality, and bring out a deeper harmony between individual thought and utterance, giving unity to the teaching, and greater effectiveness to its expression. While a cultivated mode of address is very desirable, it should not be gained at the expense of what is most important, an earnest, thoughtful, and direct presentation of the great truths of our holy faith. Life is too serious for glittering and artificial brilliancy. The ambassador for Christ cannot afford to be an elegant trifler, a graceful declaimer of quaint conceits; he ought to be a manly, vigorous, yet persuasive preacher of the doctrines of the cross. The thoroughly earnest minister is generally the most eloquent exponent of the truth he proclaims.

DEBT A GRIEVOUS EVIL.

VERY many plain, appropriate, and much needed remarks have lately been made about debt and its many and grievous practical evils. Some are inclined to go too far in this way, for they assert that the credit system, which of course is at the bottom of all this debt, is doing more harm to the comfort and morals of the different peoples among whom it prevails than even the use of intoxicating liquors itself. We cannot think that this is correct, but at the same time it takes very little practical knowledge of the world to see that the evils complained of are neither few nor small. If people could only be persuaded to do without things till they could pay for them cash down, what an amount of worry and immorality would be prevented. No doubt it is urged that it is the credit system which has developed the resources of this and other lands in so marvellous a fashion, and that the business of the world could not be carried on upon a strictly cash basis. But why should there be such an impossibility? Credit is simply drawing bills on the future which one day or other must be honoured with heavy interest. Why should this state of things be indispensable? Why, at any rate, should there not be the strongest efforts put forth to get free from the larger portion of the burden? In some cases congregations altogether repudiate debt in building their church edifices. When the money runs out the building is stayed till more accumulates. Those who have tried this plan say that it works well. Those who have no credit have to go without when they have not the ready money. What is to hinder those who have credit doing the same thing? It would be but a single effort to get in advance of their income, and then they could be at ease. Let them keep well within the sums upon which they can reasonably reckon, and how much safer and more self-respecting they would be! Credit may have helped its hundreds, but it has hindered, nay, ruined its tens of thousands. It may be indispensable to the speculator, the gambler, and the spendthrift, but it is notorious that the purchaser with cash can always make the best terms. If all were but to follow the apostle's admonition and "owe no man anything but love," what a change there would be! And would there not be a corresponding improvement?

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: Keady, "Yess," for Home Mission, \$5; Foreign Mission, \$2 50; French Evangelization, \$2 50; Observer, for Foreign Mission, \$20; W. R., Cobourg, for Home Mission, \$1; Foreign Mission, \$1; and French Evangelization, \$1; Friend, East Puslinch, for Home Mission, \$2.50; Foreign Mission, \$2.50.

BOOKS AND MAGAZINES.

CASSELL'S FAMILY MAGAZINE. (Toronto: J. P. Clougher) Cassell's Magazine not only maintains its former reputation, but keeps up with the race for public favour. The January number of this popular serial is very attractive. It amply fulfills its profession of being a family magazine. Several well-written stories and short articles on subjects of current interest comprise the number. Considering the cheap rate at which the magazine is sold, its illustrations are marvellously good.

THE HOMILETIC MAGAZINE. (London: James Nisbet & Co; New York, Anson D. F. Randolph & Co.) The January number of the "Homiletic Magazine" presents its readers with copious and varied contents. Its classification of subjects includes the Homiletic, the Theological, the Expository, and the Miscellaneous. A Canadian divine, the Rev. Dr. Medley, bishop of Fredericton, contributes a brief but excellent homily on "The Tree of Pride," based on Deut. iv., 13, 14. Men eminent not only in the denominations to which they belong, but in evangelical Christendom, are among the writers in this serial, such as Professor Abrahams, Drs. Lindsay Alexander, and A. B. Grossart. The present number contains several rich and suggestive themes.

CHRIST THE TEACHER SENT FROM GOD. By the Rev. John Thompson, St. Andrews' Church, Sarnia. This little work is dedicated as a Christmas gift to the session and congregation of Sarnia by its esteemed minister. We gladly welcome it for two reasons, because it is a hopeful sign for our church to see its ministers entering the field of authorship, and because Mr. Thompson never ventures into print without giving his readers what is instructive, profitable and deserving careful perusal. The pamphlet consists of four chapters. The first contains a discussion on Christ's character as a Teacher; the second, the substance of His Teaching; the third, His Methods as a Teacher; and fourth, the Philosophy of His Method. The topics are treated in a most attractive and useful manner.

THE CANADA EDUCATIONAL MONTHLY. Edited by G. Mercer Adam. (Toronto: The Canada Educational Monthly Publishing Co.) This magazine is an excellent reflex of the national system of education in which every loyal Canadian justly glories. The present number is one of great excellence. It contains a number of well-written articles, all directly relating to the objects the "Educational Monthly" seeks to promote. They are all of them short, lucid, and to the point. Those of most merit are "English in the Public Schools," "The Fundamental Principles of Mental Culture;" specially good, "On Teaching Geography," and "An Ideal Country School Teacher." The gem of the number, however, is "Recent Canadian Literature," from the pen of the accomplished editor, whose literary style possesses a rare and attractive beauty, the result of an ardent love of literature, a cultured mind, and a wide acquaintance with all that is most valuable and enduring in the republic of letters. In addition to the papers specified there is much useful information, admirably condensed, that will prove valuable to teachers, advanced scholars, and to all who take an interest in the progress of education. The "Educational Monthly" deserves a wide circulation.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S.C.: The Presbyterian Publishing House.)—This solid quarterly begins with the January number its thirty-fourth volume. The first article on "What is Inductive Philosophy," by Professor Dabney, of Union Theological Seminary, Virginia, is an able and exhaustive inquiry regarding the proper value of induction in the province of philosophy. It contains valuable and searching criticism of the systems of Hamilton and Mill. "The Bible a Divine Revelation," by Dr. Quarles, of Lexington, Missouri, though containing little that is new, is a clear statement of the old grounds on which the validity of a Divine revelation rests. The article by the late Rev. John Beveridge on "The Lord's Day, and not the Jewish Sabbath," is concluded. A paper of much merit, its publication is opportune. The Rev. Herbert Hayes furnishes a paper of considerable practical value on "The Evangelist and Church Work," which is followed by another on "The Foreign Evangelist, as viewed by one in the Foreign Field." Dr. Logan, of Richmond,

Kentucky, writes a thoughtful and suggestive paper on "A Person—il God the Postulate of Reason; Faith the Principle of Knowledge." The last article in this number is the conclusion of the paper that appeared anonymously in the October issue, with the title "An Inquiry into the aggressiveness of Presbyterianism." The writer further classifies it as a *concio ad clerum*. It is worthy of careful reading and reflection. Its criticisms are penetrating, but made in an excellent spirit. The usual survey of recent publications, though tantalisingly brief, evinces sound thinking, clear insight, and extensive acquaintance with the highest forms of literature, theological, philosophical, and general. As a whole the "Southern" for January is a superior number.

PROFESSOR GREGG, D.D., is at present engaged on a "History of Presbyterianism in Canada." His long period of service in connection with pastoral and professorial work, together with special fitness for the task, warrant the expectation that when completed the work will be one of great value and excellence. It is pleasing to learn that literature in Canada is being cultivated by scholars of recognized ability, and it is confidently hoped that Dr. Gregg's forthcoming volumes will meet with the reception they are sure to merit.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

A public meeting of the Knox College Students' Missionary Society was held in Convocation Hall last Thursday evening. Rev. Prof. McLaren occupied the chair. There was a good attendance. After devotional exercises Mr. T. Nixon read an interesting paper on the work among the navvies on the Canada Pacific Railway. He explained the hardships which he had to undergo to preach the Gospel. He also stated that one of the contractors on the Canada Pacific had refused to allow him to get his meals along the line. He said they did not want missionaries, and in fact the contractors, as a general rule, did not care for their presence. Mr. W. H. W. Boyie delivered an address on mission work in France. The Glee Club in connection with the College sang several collections excellently. Mr. J. S. Mackay, B.A., read a very interesting report on his mission work in the North-West. He gave a graphic description of the country and its inhabitants. He had great hopes in the mission work in Manitoba. Mr. J. C. Smith, B.A., delivered a thoughtful address on Christian co-operation. Rev. Dr. Cochrane, D.D., Moderator of the General Assembly, gave a short address. He thought the North-West afforded an excellent field for the labours of the students. The meeting closed with the benediction.

The following from the Report of the Knox College Students' Missionary Society for 1881-82 explains the objects of the Society, and summarizes the work accomplished:

"This Society, which was established about forty years ago for the purpose of evangelizing the French-Canadian Roman Catholics, has long since abandoned its original purpose, and now devotes itself to the twofold object of sending the Gospel to the more recently settled parts of the country and to other places not otherwise provided for by the Church, and also of creating and fostering a missionary spirit among its members. The Society is composed of all who are pursuing their studies in Toronto with a view to entering the ministry of the Presbyterian Church.

"To accomplish its object, monthly meetings are held during the session for the purpose of receiving reports of missionaries, deliberating on the best means of carrying on the work of the Society and hearing addresses from ministers and others who are interested in mission work.

"During the summer months, student missionaries are sent out to the various fields where they preach the Gospel and establish stations in the most promising situations. When these fields become strong enough to take their places among the regular mission stations of the Church, they pass from under the care of the Society, which then turns its attention to new fields.

"The expenses of the Society are met largely by contributions from the various fields, but as the work is chiefly of a pioneer kind, the Society has to depend for aid upon the contributions of friends outside the fields. In the past the expenditure has been kept within the income and the Society trusts that, through the hearty co-operation of its members and the liberality of its friends, this state of affairs shall continue in the future."

## CHOICE LITERATURE.

## THROUGH THE WINTER.

CHAPTER XIII THE NEW YEAR'S MESSAGE

"Behind the dim unknown,  
Standeth God within the shadow  
Keeping watch above his own." — *Lovell.*

Merrily rang the bells of the New Year, 187—. And pleasantly, to young and old, to the weary and discouraged, as well as to the strong and hopeful, sounded the cheery voices that cried.

"Wish you a happy New Year. Wish you a happy New Year."

The opening year seemed full of pleasant auguries for the Humphreys. From Matsie in her kitchen, to Mr. Humphrey in his arm-chair, all were stirred with new hopes and soothed with new blessings. The children's hearts were flowing over with gladness; and Helen, if not so jubilant as they, would not and could not call herself sad. She did not forget, she did not wish to forget, the sorrow and loss of the past year. More deeply, with each passing day, she felt the solemn truth, that in all this world she could find but one mother; but she was learning to rejoice in the glad faith that that mother was not lost—only gone before; and heaven was growing very dear and very real to Helen, now that she no longer thought of it as a stranger land, but as her mother's home.

The week between Christmas and New Year's day was quiet and uneventful—a pause in the music of life, such as God often sends his children, and such as those who listen closely will find to be sweet and tremulous with harmony. Not a dead calm, unstirred by hopes and anticipations, but rather a grateful rest. Helen had seen Mrs. Waldemar and Margaret twice during the week, and had heard from them that the doctor had been suddenly called to the city the day after Christmas; the proposed readings were consequently yet only a plan for the future. The boys had fretted a little over the enforced delay, and Margaret, during her last call, had declared that,

"Waiting was just like cold feet on a long ride; completely chilling all enthusiasm."

But Helen, though she shared their regret, said little. It was Saturday, and a singularly soft, mild day; there was no snow, except a little under the hedges and along the fences; there was little wind, and the sun was bright and warm enough to tempt the quail and few straggling robins, who were wintering in the north when their wiser mates had long before sought a summer climate, to quit their forest coverts and hop joyously about in the open, wheat-sown fields.

After an early dinner Helen and Philip started on a walk to the extreme end of the village. Helen had some work for a seamstress living there, and Philip, always glad to be with her, volunteered to go as protector and bundle-bearer.

The seamstress' home was reached, Helen's errand accomplished, and shortly before sundown they turned their steps homeward. They were walking through the poorest part of Quinnecco, where the houses were far apart and very poor, when, just as they were passing one little better than a hut in appearance, a child enveloped in flames rushed out of the low doorway, and with piteous screams ran frantically towards them.

There was no time for thought: how it was all done Helen could never tell; but, in less than a minute, she had torn off the thick shawl she wore, wrapped it around the child, thrown her on the ground, and was holding her there to smother the flames, while Philip had rushed into the house, brought out a pail of water, fortunately standing near the door, and thrown it over her. Terrified and distracted with pain, the child had resisted their efforts to save her, and in the struggle the sleeve of Helen's dress took fire and her own arm and hand were badly burned. Without pausing to think of herself she helped Philip to raise the little sufferer, and together they carried her into the house. It was a miserable, destitute place; only a few of the poorest and barest necessities of life were collected there, and the owners called it home. The mother was absent, calling on one of her equally poor neighbours, and the child, a little girl of six, had been left to keep house. The old, cracked stove, with its broken doors, told plainly how the accident occurred. Just as they laid the child on the wretched bed the mother, ignorant of what had happened, came in. In a few words Helen explained to her what was the matter, and at the same time, regardless of her own pain, she tried with gentle hands to remove the burnt rags from the little girl.

"Go, Philip, run for the doctor," she said, as she saw how serious the burns were.

Philip ran out just in time to see a carriage drive past. It was the Waldemar carriage returning from the depot, where it had been to meet the afternoon train. Philip recognized it, and saw at the same time that the gentleman in it was Dr. Waldemar.

"Stop, stop," he shouted, running swiftly after it. "Dr. Waldemar, stop, stop, I say."

Although going too rapidly to distinguish the words, the loud cries reached Dr. Waldemar's ear. He looked quickly round, saw the boy running after him, and ordering the coachman to stop, sprang out and walked towards him.

"Why, Philip," he said, as panting and breathless the boy grasped his hand. "Why, Philip, is it you? What is the matter?"

"Come back, quick, do," Philip gasped. "Helen is in there," pointing to the house; "there is a child dreadfully burned, come fast."

Dr. Waldemar needed no second urging: ordering the coachman to follow, he hurried on and was soon in the house. It was a pitiful picture that he saw: Helen sat on the side of the bed, half holding the little sufferer, trying to keep her burns covered from the air, and gently soothing her piteous moans; the poor mother stood by with hands helplessly clasping and unclasping each other, while two little

children, younger than the injured girl, looked on in childish wonder and indifference.

Dr. Waldemar waited to ask no questions; with just a word to Helen, with gentle hands he took the child from her and examined its burns; they were severe and her sufferings were intense. One quick glance around the room told him there was nothing there that could relieve her. He looked at Helen: she was very pale, but the burned arm and hand were carefully concealed.

"I am very sorry," he said, "but I must leave you for a little while and go for remedies. Can you wait until I come back?"

Helen nodded.

"There is nothing to be done," he went on, "only to keep her still as possible and covered with flour. I will not be gone long," and he went out, taking Philip with him.

He was true to his word, but the minutes that passed before his return seemed like long hours to Helen. Her heart ached for the suffering child and distracted mother, while, bravely as she tried to bear her own share of pain, it seemed to grow more and more severe as the time went by.

It was dusk when Dr. Waldemar came, and with his mother; they brought not only oil, linen, and cooling ointments for the little girl, but many things for the comfort of the family that the doctor, in his quick but observing glance around the room, had seen to be wanting.

"I sent Philip home to explain your absence, and say you would return with us," he said to Helen, as he took the child, and with gentle, skilful hands applied himself to the dressing of its wounds, while Mrs. Waldemar stood by, aiding him, soothing the little sufferer, and quieting the mother's fears and excitement. There was nothing for Helen to do, and she drew back, away from the bed, and sitting down in an old chair, leaned her head against the wall and tried bravely to be quiet and patient.

During the doctor's absence she had bound up her arm as well as she could in her handkerchief; the sleeve of her dress was badly burned, and so was the shawl she had wrapped round the girl; but she drew it about her now, so as to conceal her arm, and resolving to say nothing about it, waited with feverish impatience for the doctor to get through so she could go home. Even then she would not selfishly think of herself alone; the youngest child, tired and hungry for its supper, was worrying and crying, vainly trying to make its mother attend to its wants. Helen called him to her. Attracted by her sweet voice, he came and stood by her side for a moment; then, apparently concluding that the nearer he could get to her the happier he would be, he brought his stool, climbed up, and placed himself in her lap. Putting her well arm around him, Helen held him so he could not fall, spoke to him kindly, and in a few moments the little head drooped confidently against her, the tired eyes closed, and the little man forgot his troubles in dreamland.

It seemed to Helen a long time that she sat there holding the sleeping child, and waiting for her friends. They turned at last and came to her side.

"Through at last," Dr. Waldemar said, cheerfully. "The little girl will, I think, pass a comfortable night, and we will go home as soon as possible. I am afraid you are very tired, Miss Helen: let me take that heavy boy."

And he stooped down to lift the child; as he did so Helen's shawl was loosened and the bandaged arm caught Mrs. Waldemar's eye.

"What is the matter with your arm, my dear?" she asked kindly.

Dr. Waldemar heard the question; he gave the sleeping child to its mother and turned at once to Helen.

"It is nothing much," she said, with trembling lips that strove to speak calmly. "I burnt my sleeve a little helping the little girl; can't I go home now?"

Mrs. Waldemar's face looked troubled; she placed her arm around Helen and said:

"Are you sure your arm doesn't need dressing? Let Guy look at it before we go, my dear."

"Oh, no," Helen insisted, nervously. "It is of no consequence. Dr. Waldemar," and she looked up at him as he stood quietly by her, "aren't we ready to go now?"

"Not until your arm has been dressed," he answered, coolly, "let me see it, Miss Helen."

"It is nothing, nothing worth minding," Helen said, while her colour came and went fitfully, and the self-control she had exerted so long seemed suddenly leaving her. "I would rather not have anything done to it. I only want to go home."

"I suspect it is real bad," the woman said to Mrs. Waldemar; "it hurt her dreadfully while the doctor was away, I know."

Dr. Waldemar gently placed Helen in her chair. "I must see your arm before we go," he said, firmly; and without waiting for her to make further objections, he raised it from her side, where it had hung motionless, and proceeded to remove the handkerchief.

Helen was tired and nervous from pain and excitement; she had resolved that the doctor should not see her arm, she would not make a fuss about it; she would wait until she reached home and attend to it herself.

She leaned forward and looked as the doctor removed the bandage. It was a bad burn, reaching from the elbow to the wrist, and covering the palm of her hand; and it had been neglected so long that it was badly blistered.

"My poor child," Mrs. Waldemar said, compassionately; "how you must have suffered!"

Dr. Waldemar did not speak: with equal gravity and skill he applied the healing ointments and arranged the bandages. When it was done, he raised Helen's shawl from the floor, where it had fallen, and wrapped it about her.

"We are ready now," he said. "Mother, if you will call Robinson, I will bring Miss Helen."

Helen felt the care with which she was placed in the carriage and the soft robes tucked about her.

"Home as fast as possible, Robinson," Dr. Waldemar said, as he took his seat.

Helen looked up.

"The road to the cottage turns just this side of papa's,"

she said. "Dr. Waldemar, won't you please tell him to stop there, at the corner?"

"And what will you do then, Miss Helen?" he asked.

"Why, go home," she answered in a tone of surprise at the question; "they must be wondering now what has become of me."

"I will take care that that wonder is soon satisfied," the doctor said, pleasantly; "but I don't think, Miss Helen, we can let you go home to-night."

And Mrs. Waldemar added, "No, my dear, you must stay with me to-night. I am not willing to trust you out of my hands."

"Oh, but I can't," Helen said, impulsively; "you are very kind, Mrs. Waldemar, but they will want me at home, and I must go; indeed I must."

"The necessity, for to-night, exists only in your imagination, Miss Helen," Dr. Waldemar said, gently. "I will call at your home and relieve all anxiety about you, but as your physician I must insist upon your going home with us. You are not fit for any exertion to-night, not even to take care of yourself; you can do no good to others by going home, and it may do you a great deal of harm."

"Oh, no, it won't," Helen urged, earnestly; "my arm feels a great deal better already; there are some things I want to see too at home, and I am just as well able to take care of myself as I ever was, Dr. Waldemar."

"I am very glad to hear it," he answered, gravely, as he leaned forward to tuck the furs more closely around her; "to-night, if your ability was only equal to your will, you would, I know, do wonders; but, nevertheless, Miss Helen, I think you must consent to be my mother's child to-night, and let her take care of you."

"Mrs. Waldemar drew the unwilling girl closer to her.

"I think so, too," she said tenderly. "It is no use to argue with Guy, my dear; he will have his way, and in this case I think he is quite right. We will stop at the corner and let him go to your father while I take you home with me."

Helen said no more. It seemed useless indeed to argue with too people as determined as the doctor and his mother. Her head was beginning to ache severely, and she could not deny that it was a great comfort to feel Mrs. Waldemar's motherly arms around her, and to be cared for, instead of caring for others. "If it was only right, if they did not need me," she thought.

"Dr. Waldemar," she said, as the doctor gave the order for the carriage to stop at the corner. "Dr. Waldemar, if they seem to want me very much, if the children miss me, will you bring one of the boys back with you so I can go home with him?"

Dr. Waldemar was already out of the carriage; he turned and placed his hand gently on Helen's, as it lay outside on the robe.

"I will promise to do my duty, Miss Helen, in consulting what seems to me to be your best good; now won't you promise to be a good child and leave your worries with me, here at this corner?" And without waiting for an answer, he raised his hat and was gone.

The pleasant little ripple of excitement caused by Mrs. Waldemar's return home with Helen subsided some time before the doctor came.

Helen's black dress had been exchanged for one of Margaret's soft, crimson wrappers, and she was resting comfortably on the sofa in the library, with Margaret sitting by her, alternately bathing her head with cologne water, and petting her, when Dr. Waldemar came in.

With a quick but gentle step he came to the sofa and took Helen's hand.

"Are you trying to worry yourself into a fever, Miss Helen?" he asked gravely, as he felt her pulse. "You need not look so anxiously at me," he said with a smile, as he brought up a chair and sat down by her. "I am the one to look anxious. I am afraid you will destroy my reputation as a doctor, if, in spite of all my efforts, you will persist in making yourself sick. I have only good news to give you," he went on, lightly; "I found Mr. Humphrey and his household in excellent health and spirits. They were all very sorry to hear of your accident, but agreed with me that you were better here than there, so for once, you see, Miss Helen, you would have done a very foolish thing, if there had not been a stronger will than your own to say no."

Helen smiled faintly. "Did you see the children?" she asked. "What were they doing?"

Dr. Waldemar laughed. "I wonder if in all Quinnecco there is a more anxious housewife than you are to-night," he said. "Yes, I saw Miss Sibyl. She informed me that she and Matsie could keep house splendidly, and this evening Ronald and herself propose to celebrate your absence, and their liberty, by a grand candy-pull."

"Oh, dear," Helen sighed; "I hope they won't get burned."

"Miss Helen," Dr. Waldemar said, with sudden gravity; "I am not much in the habit of scolding my patients, but I shall scold you severely if you do not obey me better. Do you want me to tell you the story of the old lady who never could enjoy a pleasant day because she was always sure it was a weather-breeder? Your worry to-night is just about as needless as hers. History may, occasionally, repeat itself; but the same accident, in the same family, on the same day, rarely or never. You have the enviable distinction of being the burned member of your family to-night; consequently, the rest of the household may be reasonably expected to go scot-free."

"And now," he asked very kindly, "will you not drop all your anxieties and take the rest you so much need? If it will be any relief to you, he added, with a smile, "I will promise to watch all night outside of Mr. Humphrey's house, in order to be sure that no one runs away with its inmates, and that the house itself does not take wings and fly off."

"I don't think that will be necessary," Helen said with a poor attempt to smile. "Thank you, you are very kind, and I am very foolish, but I have never left them before, since mamma—"

She stopped, and tears came to finish her sentence.

"I know," Dr. Waldemar said, with a voice and manner gentle as a feather, "I understand it

all, Miss Helen, but they will do very well for one night without you, and you must trust them, where our precious things can always be trusted with safety, in the hands of our Father in heaven. And now, has anything been done for this headache?"

"Margaret has bathed my head," Helen answered, with a grateful look at Margaret; "and it is better almost well."

"It will be better still, after you have had your tea," Dr. Waldemar answered, rising and leaving the room.

He soon returned, followed by his mother and a servant with a tray.

"Since you are hardly well enough to go into the dining-room, my dear Helen," Mrs. Waldemar said, "we are going to bring the dining-room to you;" and she proceeded to make the tea.

"You are to drink it all, every drop, Miss Helen," the doctor said, as he handed her a cup. "I have Couper's authority for saying it will only cheer and not inebriate, and after you have taken it you will, I hope, feel ready for other and pleasanter things."

"Other and pleasanter things." Helen wondered silently what they would be, but she drank her tea as ordered, and rested quietly among her cushions, while Margaret flattered about her very much after the fashion of a humming bird over a flower.

Mrs. Waldemar looked on with thoughtful, tender eyes, and the dear old grandmother in her arm chair smiled serenely on them all. How sweet and home-like it was! Helen's cares dropped from her, and a sense of rest and content stole over her.

"And now," Dr. Waldemar said, as, after going to one of the book-cases, he came back to a seat by Helen's sofa with a number of large, thin books in his hand: "Now we are all ready for a botanical excursion; Miss Helen, what is your favourite flower?"

"My favourite flower," Helen repeated, with a smile. "They are all so pleasing, I am afraid I have no favourite. I cannot choose among them."

(To be continued.)

THE HISTORY OF THE BEARD.

Not many years ago it was hardly respectable to wear a beard; but the beard movement, resisted and ridiculed at first, has conquered, and it grows more and more the fashion to grow on the face as full a covering of hair as can be coaxed out. "The beard, the natural clothing of the skin," says a very old English writer, "was in ancient times looked upon, not as a troublesome burden, but as a dignified ornament of ripe manhood and old age." Our present generation, however, cares nothing for "dignified ornament" in dress, but very much for convenience and utilitarianism. It sees in the beard, and above all in the moustache, a natural defence for the throat and face against the cold, and equally in warm climates, a protection of those parts against excessive heat. Persons who wear moustaches are said, on good authority, to be less liable to toothache than others; and it is also said that the teeth are less apt to decay. The beard and moustache equalize the temperature to the parts they cover with their protection. In ancient times all men and gods wore beards. The glory and beauty of Jupiter's beard was dwelt on by Homer, when the father of gods and men is first brought into the Iliad. Alexander the Great first introduced shaving, saying that in his Asiatic wars the beards of his warriors "might offer a handle to the enemy." It became the mark of a fine gentleman to wear no beard in Greece, and dandies removed them with razors. Rome began to shave about one hundred and fifty years before the Christian era. Scipio Africanus, the younger, it is said, was the first Roman gentleman of note who shaved every day. In Cæsar's time young gentlemen of fashion wore a slight goatee, but the full beard was only worn in mourning or in days of great public calamity. Cæsar, Augustus, and Nero were close-shaved, but the beard revived again under late emperors. The ancient Britons cut off their beards upon the chin, but wore long, shaggy hair, and enormous moustaches. A young barbarian in some German tribes never "reaped his chin" till he had slain an enemy. The Saxons wore the moustache, the Normans shaved. Peter the Great, desirous of de-Russianizing his subjects, imposed a graduated tax on beards. Close shaven faces came back among our ancestors with Charles the Second, being another of the things for which England had no reason to thank the Restoration. During the reign of the four Georges cropped chins were universal, and though our grandfathers still sneered at "beardless boys" as a figure of speech, they daily laboured to be beardless themselves. Afloat and ashore, whatever the difficulties of the operation, officers, soldiers, and seamen, shaved every day. During the past fifty years beards have been first tolerated as eccentric, then accepted as optional, and at last have been restored to fashion and honour. We now hold with one of the old bards who celebrated Henry the Eighth's beard, that

A well-thatched face is a comely grace,  
And a shelter from the cold.

HOW THURLOW WEED TRAINED HIS MEMORY.

A correspondent asked Thurlow Weed how he accounted for his wonderful memory, and if he had ever done anything to strengthen it. He replied, "I had to adopt a regular method, and I hit on one that was very effective. I will tell you about it for the benefit of other young men. I got married in 1838, when I was working in Albany as a journeyman printer. In a few months I went into business, establishing a newspaper for myself, and some of my friends thought I was 'cut out for a politician'—that is, I probably impressed my views strongly on those about me. But I saw at once a fatal weakness. My memory was a sieve. I could remember nothing. Dates, names, appointments, faces—everything escaped me. I said to my wife, 'Catherine, I shall never make a successful politician, for I cannot remember, and that is a prime necessity of politicians. A politician

who sees a man once should remember him forever.' My wife told me that I must train my memory. So when I came home that night I sat down alone and spent fifteen minutes trying silently to recall the events of the day. I could remember little at first; now I remember that I could not then remember what I had for breakfast. Finally I found I could recall more. Events came back to me more minutely and more accurately. After a fortnight or so of this, Catherine said, 'Why don't you tell it to me? It would be interesting, and my interest in it would stimulate you.' Then I began a habit of oral confession, as it were, which I followed for almost fifty years. Every night, the last thing before retiring, I told my wife everything that I could recall that had happened to me or about me during the day. I generally recalled the very dishes I had had for breakfast, dinner and tea; the people I had seen and what they had said; the editorials I had written, and an abstract of them; the letters I had sent and received, and the very language used as near as possible, when I had walked or ridden—everything, in short, that had come within my knowledge. I found I could say my lessons better and better every year, and instead of growing irksome, it got to be a pleasure to run the events of the day in review. I am indebted to this discipline for a memory of somewhat unusual tenacity, and I recommend the practice to all who expect to have any thing to do with influencing men."

THE OLD COTTAGE CLOCK.

Oh! the old, old clock of the household stock  
Was the brightest thing and the dearest;  
Its hands, though old, had a touch of gold,  
And its chime rang siller the sweetest.  
'Twas a monitor, too, though its words were few,  
Yet they lived though nations altered;  
And its voice, still strong, warned old and young,  
When the voice of friendship faltered:  
"Tick, tick," it said—"quick, quick to bed—  
For nine I've given warning;  
Up, up and go, or else you know,  
You'll never rise soon in the morning."

A friendly voice was that old, old clock,  
As it stood in the corner smiling,  
And blessed the time, with a merry chime,  
The wintry hours beguiling;  
But a cross old voice was that tiresome clock,  
As it called at daybreak boldly,  
When the dawn looked gray on the misty way,  
And the early air blew coldly:  
"Tick, tick," it said—"quick, out of bed—  
For five I've given warning;  
"You'll never have health, you'll never get wealth,  
Unless you're up soon in the morning."

Still hourly the sound goes round and round,  
With a tone that ceases never;  
While tears are shed for the bright days fled,  
And the old friends lost forever;  
Its heart beats on, though hearts are gone  
That warmer beat and younger;  
Its hands still move, though hands we love  
Are clasped on earth no longer!  
"Tick, tick," it said—"to the churchyard bed—  
The grave hath given warning—  
Up, up and rise, and look to the skies,  
And prepare for a heavenly morning."

CHURCHES ON THE WELSH COAST.

Along the entire coast of Wales certain striking characteristics are observed in the churches. Here is a group of Welsh churches, look at their towers, each more ponderous than the next. It needs no argument to convince us they were meant for strongholds as well as campaniles. They could almost defy the waves of ocean, like the cliffs; have done so, indeed, in certain instances, when the seas have risen in storm and fury, and plunged roaring inland to the church doors. The aspect of these places of worship is well in keeping with the shore scenery to which they give character. The rough weather they are often doomed to encounter in their generally exposed situations, is provided against by an entire absence of external ornamentation, and a rugged solid simplicity of construction. Many of them have been restored in the present century—some rather too much restored, but others err in this regard by omission rather than commission. The feelings of the antiquary are offended by the introduction of incongruous pointed or staring square-headed windows and such like base insertions; but even this is more endurable than the neglect which has been allowed to fall on many of these old sea-coast temples. —Wirt Sikes, in Harper's Magazine for February.

In your temptations go to the promises. They are the branches the Lord has hung over the water, that his half-drowned children may take a grip of them, without which they will go to the bottom.

It is remarkable that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation, increasing, if the cause be continued, till the family becomes extinct.—Darwin.

A JUDGE, in remanding a prisoner, called him a scoundrel. The prisoner replied—"I am not as big a scoundrel as your honour"—here the culprit stopped, but finally added—"takes me to be." "Put your words closer together," said the judge.

REV. S. F. GREEN, late Vicar of Miles Platting, celebrated the other day the Holy Communion in the parish church of Shapwick, Dorset, and it being the first time he performed that office since his long imprisonment, he announced his intention to give, as a thank offering, two coronas for the chancel of that church. Mr. Green not only preached, too, but read the second lesson, which was thought to be very significant, as it contained the passage: "The devil shall cast some of you into prison that ye may be tried."

BRITISH AND FOREIGN ITEMS.

A GREAT industrial exhibition is to open at Amsterdam in May.

IN the prayer-book used in the disestablished Irish Episcopal Church the explanation is printed that "priest" means "presbyter."

ACCORDING to the Roman Catholic Directory for 1883 they have six bishops, 306, priests, and 295 chapels in Scotland.

COFFEE is to be cultivated in South Australia by a company which has rented 2,000 acres, and bought 1,000 more for that purpose.

LORD ROSEBURY'S Christmas gift to the tenants on his Mentmore estates was the remission of fifteen per cent of the half-yearly rent.

HANNIBAL HAMLIN, who speaks from a very long experience of public life, urges college students to practice extemporaneous speaking.

MR. ROBERTSON SMITH (of Aberdeen heresy fame) has accepted the Professorship of Arabic in the University of Cambridge, vacant by the death of Professor Palmer.

A STATE prosecution has been commenced against the Bishop of Tournay on account of his opposition to the surrender of money which Canon Bernard deposited in America.

MR. DANFORTH, the Secretary of the New York State Sunday School Association, says that there are in the State 770,000 children who are entirely destitute of religious education.

C. P. HUNGERFORD, the well known Pacific slope millionaire, was forty years ago a poor pedler in Orsego County. He went to California in 1848, and is now said to be worth \$100,000,000.

MAJOR BURKE, of the New Orleans "Times-Democrat," went to work in a stoneyard as a common labourer just after the war. He is now supposed to be worth \$500,000, and to be looking towards the United States Senate.

MR. BRIGHT has now definitely agreed to deliver his rectorial address to the students of Glasgow University on March 22nd. It is probable he will also address a public meeting in Glasgow on the following evening.

THE Rev. Mr. Mermerky, a German missionary, who has been twenty two years in South Africa, declares that a South African Confederacy under the British flag is the only safeguard against anarchy. He advises Germans to emigrate thither.

AMONG the alterations on St. Giles' Cathedral, Edinburgh, which are about to be proceeded with, is the erection of an entrance porch facing the eastern angle of Parliament Square. Its main feature will be the restoration of a fine circular-headed twelfth-century doorway.

CZAR ALEXANDER II. makes a hobby of police and military uniforms. He has changed the costume of the St. Petersburg police three times since his accession, and carefully examines the minutest details of all new styles, sometimes taking hours to decide upon the pattern of a button.

THE Dowager Lady Crawford now occupies at Florence the historic Villa Palmeri, where Boccaccio wrote his "Decameron." Not far distant from there lived for many years the widow of Walter Savage Landor, and after her her grand-daughter, who has just been married to Count Paul de Turenne.

THE magnificent sacrophagus of the Duke of Wellington in the crypt of St. Paul's is one huge boulder of porphyry, weighing over seventy tons. Nearly the whole of it has been standing above ground for ages in the parish of Luxulion, Cornwall, and it is the actual fact that before it was selected the continent had been searched in vain for such a monolith.

PRINCE ALBERT VICTOR of Wales has matriculated at Christ Church, Oxford, following in the steps of his father. The Prince is to remain at Oxford till June, when he will probably go to Germany for a few months, and later on pass some time at Cambridge. Like his uncle, Prince Leopold, he will wear cap and gown only on occasions when they are required by law.

MR. GEORGE MUNRO, the publisher in New York of the Seaside Library, has thus far established thirty-six bursaries in Dalhousie College, N.S. Mr. Munro is a native of that Province, and it is clear that he does not forget her. It is expected that the scheme which he has prepared will develop itself into a provision for sixty bursaries, at a cost for investments of \$10,000.

IN a quaint old structure near Jenkinstown, Pennsylvania, six hundred Quakers lately met to celebrate the two hundredth anniversary of the Society of Friends. The building was begun in 1607 and completed in 1701. Francis Noble read one of Whittier's poems, and an address was delivered on "The early history of the Quaker community and its effects in promoting a higher civilization."

AT the Christmas festival of the German Church in Edinburgh, Principal Cairns gave an eloquent address in the German language, describing a recent visit to Germany. He said the real advancement of that country had been gained through true Protestantism; and so long as this country and Germany maintained, in all its purity, the Protestant faith, so long would they be in the forefront of progress.

THE French Presbyterian congregation, which for three centuries has worshipped in the crypt of Canterbury cathedral, has been holding special services in commemoration of the Reformation. Bishop Oxenden, (late of Montreal) preaching on the occasion, said the Reformation was not the erection of a new Church, but rather the restoration of the old one. They did not belong to a Church which only had its origin three hundred years ago; they claimed identity with the one living Church, not founded by St. Augustine in the seventh century, or by Cranmer in the sixteenth century, but with the Church of eighteen centuries ago. The same Church that existed in the time of St. Paul and St. Peter existed now.

## MINISTERS AND CHURCHES.

THE Rev. P. R. Ross, of Cote-des-Neiges, in the Montreal Presbytery, has declined the call from Georgetown, and accepted that of Knox Church, Ingersoll.

THE interest in Zenana work seems to be increasing every year in Almonte. At a bazaar held some weeks ago under the auspices of the Woman's Foreign Missionary Society, the handsome sum of \$220 was realized.

At the annual meeting of the congregation of Knox Church, Embro, a resolution was passed unanimously raising the pastor's stipend to \$1,200 and a manse. The congregation is in a flourishing condition, the past year having been one of more than usual prosperity.

THE Mission Band of Macnab street Presbyterian church, Hamilton, held their annual meeting on Monday evening, the 15th inst. They report increased success in their work, having realized \$187, apportioned thus: \$100 for Indore; \$40 for Bible women in Formosa, the balance for the work of the band etc., for the current year.

THE congregation of Zion Church, Carleton Place, held their annual meeting on Wednesday evening, 10th inst. The several reports were received showing an increased liberality on the part of the people. At the close of the meeting \$100 was donated to their pastor, Rev. A. A. Scott, M.A., in addition to the salary for 1882. A vote was also taken as to the advisability of using the organ in the service of praise, resulting in favour of its use.

ON the 6th inst. the congregations of Middle Normanby and Orchardville presented their pastor, Rev. D. P. Niven, B.A., with a purse of \$100, to purchase a horse suitable for his wide field of labour; also with an address expressive of their appreciation of his services among them, and sincerely wishing that such friendly relations may long exist between them as pastor and people. Mr. Niven, though taken by surprise, made a suitable and feeling reply.

AT the annual meeting of St. Paul's Church, Walkerton, held on the 3rd inst., Mr. John McLay was presented by the congregation with an address and beautifully illustrated family Bible, as a token of their Christian friendship and respect, and in recognition of his liberality and the valuable services rendered by him as chairman of the Committee of Managers. The commercial value of the gift, though small, was great in its significance, containing as it does God's pledge of every blessing for time and eternity.

THE treasurer of the Students' Missionary Society of the Presbyterian College, Montreal, acknowledges with pleasure the receipt of the following contributions; St. Paul's Church, Montreal, \$50; Mrs. Wm. Porteous, Cornwall, on behalf of Chambly, \$21; Knox Church, Montreal, \$20; Bristol congregation, per J. A. McFarlane, \$14.25; Castleford and Dewars, per J. B. Stewart, \$10.50; Waubausene and Medonte, per R. Stewart, \$10.15; Darlingford, Man., per D. G. Cameron, \$10; Taylor Church, Montreal, per Rev. J. J. Casey, \$10; Quio and Eardley, per J. C. Campbell, \$7; Mr. H. W. Barber, \$2.65; Mr. Arch. Lee, \$2; Mr. W. H. Geddes, \$1.30; A Friend 15 cents.

THE annual meeting of College street Presbyterian congregation, Toronto, was held last week, the Rev. Alex. Gilray, pastor, in the chair. The reports of the various organizations submitted were very satisfactory and encouraging. The incomes of all the congregational schemes showed not only a material increase over last year, but with the exception of the Sabbath school, larger or smaller surpluses were in the treasury. Considerable progress has been made during the year in the reduction of the Building Fund debt. This young congregation is growing in vigour and usefulness. It is in the enjoyment of a good degree of prosperity. The total amount collected for all purposes during the year was \$3,851.44.

THE annual meeting of the Thorold Presbyterian congregation was held on Thursday night, the 11th inst., at the close of the prayer meeting (which was held during the week alternately in Methodist and Presbyterian Churches.) There was a good representation, and the report of the trustees was received and adopted with thanksgiving. The report showed all accounts and liabilities settled to date, and a balance of \$214.99 to begin the year with, the cash receipts

being \$1,299.35, and the expenditure \$1,084.36. The Sabbath school report for the past year was good, showing an increase in attendance, steady, progressive work having been done. Receipts of cash for the year were about \$175. At the December meeting of the Young Women's Bible class, the members presented the superintendent, their teacher, Mr. Jas. Patterson, with a very handsomely illuminated address and a costly teacher's Bible as a mark of affection and esteem.

THE congregation of Old St. Andrew's, Toronto, held their annual meeting in the church last Wednesday evening. The Rev. G. M. Milligan, the pastor occupied the chair. The reports of the Session, Managers, Building Committee, and Ladies' Association were read, and showed very satisfactory progress during the year. The receipts of the managers, including a balance from last year of \$292.20 were \$5,340.51; the total expenditure was \$4,730, leaving a balance in the treasurer's hands of \$609.61. The Building Committee collected during the year \$7,379. This, with the managers' receipts, amounts to \$12,427.31, and added to the sums raised for missionary and educational interests, will make the total income for the year fully \$15,000. Fifty-one new members were added to the roll. The membership is now 377; six years ago it was forty-eight. The managers elected for the next three years were Messrs. A. MacMurchy, J. F. Eby, and Alexander Boyd.

A HANDSOME and commodious new church was opened at Shannonville on the 14th inst. At all the services the building was crowded. Rev. Principal Grant, D.D., preached morning and afternoon, and Rev. D. Mitchell, of Belleville, in the evening. On Monday night a tea meeting was held in the large hall of which the proceeds amounted to \$300. Rev. D. Mitchell, Moderator of the Session, presided. A large choir from Deseronto was in attendance, which discoursed most excellent music, both vocal and instrumental. Rev. Mr. and Mrs. Craig, of Deseronto, took part with the choir. The speeches, which were to the point, were delivered by Rev. Messrs. Kelso, Stacy, Craig, Wilkins; by Messrs. Forin and Ashley; and by Messrs. Henderson, Young and Johnson, students. The Chairman announced that between the collections on preceding Sunday and the proceeds of tea meeting well nigh \$400 had been raised. An agreeable entertainment was brought to a close by prayer and the benediction.

ON the evening of January 4th about one hundred of the members and adherents of Duff's and Chalmer's church, Dunwich, met at the Cowal manse to enjoy a social evening. Refreshments having been served, vocal and instrumental music formed an agreeable feature of the gathering. The Rev. Alex. Urquhart, pastor of the congregation, was presented with a beautiful gold watch valued at \$100, and a purse containing a handsome sum of money, accompanied with a lengthy and highly complimentary address. Mr. Urquhart's recent recovery from a severe and lingering attack of fever, and resumption of pastoral duties was embraced as the occasion of this pleasing surprise, and in replying to the address he spoke feelingly of the love that had grown up between himself and the people under his charge during the six years he had laboured among them, and thanked them for their expressions of regard and the tangible evidence of their affection. After the presents were admired by the audience the meeting closed by singing the doxology, and all went home after having spent an exceedingly pleasant evening.

AS usual on New Year's morning the congregation of the East Presbyterian church, Toronto, met for worship in the basement of the church, which was filled to overflowing. The Rev. J. M. Cameron, the pastor, presided, and gave an eloquent address from two special texts to begin the year with, one for the young and one for the older people, which was listened to attentively. After the benediction Mr. John Dickson ascended the platform, and in a very neat and appropriate address presented Mr. Cameron with a handsome gold watch in the name of the members and adherents of the congregation, as a token of their respect and esteem for him, and in recognition of his labours amongst them during the past eleven years, also as a token of their appreciation of his late decision to remain with them when he received such a pressing and unanimous call from Boston. Mr. Dickson also in the name of the ladies of the congregation referring in glowing terms to Mr. Dickson's long con-

nection with the church, his amiable disposition and winning manners, presented him with a silver-mounted walking stick, and bearing a suitable inscription. Mr. Dickson replied in his usual happy manner. The happy meeting then came to a close.

THE thirty-ninth anniversary of Knox church, Hamilton, and the sixth of the present pastor, Rev. Dr. James, was celebrated with much interest and profit on Sabbath the 14th inst., and on the Monday evening following. The Rev. H. M. Parsons, Toronto, officiated with great acceptance on Sabbath. On Monday evening the anniversary tea meeting was held, Mr. J. G. McIntyre in the chair. In addition to the excellent tables furnished by the ladies, and the musical treat by the choir of the church, aided by some friends, under the efficient leadership of Mr. Johnson, precentor, and Mr. Martin organist, addresses were delivered on church work by Mr. Parsons, by Rev. Mr. Morton, Hamilton, and the pastor. The local papers pronounce it one of the best anniversaries yet celebrated in the church, which is famed for pleasant and profitable meetings of this kind. On the Wednesday evening following the annual meeting was held, when the reports indicated satisfactory progress. The membership of the church is now over 530, Sabbath school numbers nearly 400, and the attendance on ordinances favourable. The ordinary revenue of the congregation was reported to be over \$5,300, and when Sabbath school income and the mission funds of the church are added the whole will be considerably over \$6,000. The question of putting extensive repairs on the church which is comparatively old, led to the expression of opinions favourable to the selling of the present property, and building a new church. The consideration of the matter was referred to the Managing Board, who will report to the congregation at an early day what course they deem best, and other particulars connected therewith. Votes of thanks were heartily tendered to the various workers of the church; and at the close of a pleasant annual meeting in which a fine spirit prevailed, a hearty congratulatory (standing) vote of thanks was tendered to Dr. James, who had presided on the occasion.

THE twenty-ninth annual meeting of St. James' square Presbyterian church, Toronto, was held last week. The meeting was opened with prayer by the pastor, the Rev. Dr. King, after which he made a few remarks regarding the congregation, stating that during the past year fifty-four members had been added to the congregation, and about fifty had received certificates, having removed from the bounds of the district. The membership as reported last year was 508, and now it was about 512. The annual report, including the Treasurer's statement, showed that the total receipts for the year amounted to \$11,568.90; the disbursements, \$11,276.89; and the balance on hand on December 31, 1882, was \$802.48, showing an increase of \$292.01 over the balance of the previous year. There was a decrease in the expenditure of \$448.61. The managers recommended that the pastor's salary be increased by \$500, making it \$3,000 per annum. The committee during the year had obtained subscriptions for reduction of church debt amounting to \$10,960, of which \$5,430 has been paid, and the balance is payable in from one to two years. It was with regret and satisfaction that an intimation had been received that they were about to lose one of their oldest and most valued members, Mr. T. W. Taylor, Q. C., who has been promoted to the Bench in Manitoba. An illuminated address, expressive of the congregation's appreciation of the many and valuable services rendered by Mr. Taylor, was presented to him by Rev. Dr. King. After Mr. Taylor's response, on behalf of the elders and managers, Mr. H. W. Darling stepped forward and with a few appropriate remarks presented Mr. Taylor with a handsome gold watch, a set of silver dish-covers, and a beautiful marble clock for Mrs. Taylor, on behalf of the congregation. Mr. Taylor replied, thanking them for their kindness towards himself and his family. A resolution was carried unanimously that the congregation tender to Mr. Douglass, the leader of the choir, their thanks, and that he be paid \$300 for his services during the past year. A vote of thanks was also tendered to the choir. A resolution in favour of the use of instrumental music, and an amendment against it were discussed in a becoming spirit. The motion in favour of the organ was carried, only twenty voting against it. After the customary votes of thanks the meeting closed with the benediction.

**PRESBYTERY OF HAMILTON.**—This Presbytery met in Dundas on the 15th and 16th of January. The attendance of members was small. Mr. Chrystal reported that he had declared the vacancy at Lyndoch and Silver Hill. Rev. G. Grant was appointed Moderator of Session, *pro tem.*, and Messrs. Ratcliff, Chrystal and Laing were appointed a committee to see to supply. A claim by Rev. J. Dunbar was considered, and the clerk was instructed to correspond regarding it. Conferences were held anent Sabbath schools and Sabbath school work, temperance, and the state of religion. An overture from the session of Dunnville anent ordained missionary supply, and a second by Rev. S. Lyle anent term service in the eldership, were discussed. Further consideration was reserved till next meeting. The remit of the General Assembly anent a board of examination was disapproved as inexpedient. The remit on standing committees was considered and amendments agreed to which materially affect the plan.—**JOHN LAING, Pres. Clerk.**

**PRESBYTERY OF GUELPH.**—This Presbytery met on the 16th January, according to appointment, in the Central Presbyterian Church, Galt, Mr. Wm. Millican, Moderator. Payments were called for to the Presbytery Fund. The Clerk was instructed to apply to the only aid-receiving congregation in the bounds for its report before the next meeting. A lengthened and elaborate report was read from the Committee on Statistics, which was received and ordered to be printed for circulation among the families in the bounds. Reports were received from the Committee on Remits sent down by the late General Assembly, and their recommendations adopted. The first remit was on the method of appointing Standing Committees, and the report proposed certain amendments which were approved. The second remit was on Theological Education, and the recommendation of the report was adopted disapproving of the appointment of a Board by the Assembly. Mr. Torrance reported that he had preached as appointed in Knox church, Guelph, and, after sermon, had declared the pulpit vacant in the usual way. He was instructed to report it to the Committee on Distribution for probationers' supply. The Presbytery took up the petition from Hespeler for an increase of the labours of their pastor among them, and, with a view to that, asking that he be released from part of his present charge. After long deliberation it was agreed to cite all the congregations concerned to appear for their interests at an adjourned meeting appointed to be held in Chalmers' church, Guelph, on the thirtieth January, at ten o'clock, forenoon, and the Clerk was instructed to inform them of the request of Hespeler congregation, and that said congregation was prepared to pay seven hundred dollars a year. A report was read from the committee appointed to visit the First Congregation, Guelph, to the effect that at a public meeting called, after notice on two Sabbath days, it had been carried by a majority of those present, that the congregation dissolve, over a motion to be recognized as a Mission Station. A request was read in connection therewith, from the members of the congregation, that action be taken to have the pulpit supplied on two Sabbaths, that there may be the opportunity of calling a public meeting, in terms of the deed under which the property is held, to consider the matter of the disposal of that property. It was agreed that the session be instructed to take all the necessary steps for holding a public congregational meeting as provided for in the deed. The Clerk reported the names of congregations that had paid, and of those which had not paid, into the funds for defraying the expenses of Commissioners to the late General Assembly. He was directed to apply again to those in default, and to request that the amounts they owe should be remitted to the Treasurer before the adjourned meeting.

**PRESBYTERY OF MONTREAL.**—This Court held its quarterly meeting in St. Paul's church, Montreal, on the 9th of January. There were present thirty-one ministers and thirteen elders. After routine business the matter of more frequent meetings of Presbytery was taken up. It was resolved to continue quarterly meetings for the present. The Committee on city mission work reported, giving details of what had been done during the past four months, and whereas hindrances at present prevent necessary access to Presbyterian prisoners in the jail, a Committee was appointed, viz., the Moderator, with Rev. R. Campbell, Messrs. Andrew Robertson, and Dr. Cameron, M.P.P., for the County of Huntingdon, to take all necessary

steps by petitioning the Provincial Government or otherwise, to have these hindrances removed. Rev. J. S. Black called attention to some features of the missionary work coming under his own observation, and to the liberality of members of the Church in Montreal in strengthening his hands in dealing with the poor. The report was received and adopted. A committee to provide for the accommodation of members of Presbytery coming from the country was appointed, Rev. Jas. McCaul, Convener, with Professor Scrimger and Wm. Drysdale. Rev. R. H. Warden, Convener of the Presbytery's Home Mission Committee reported for the quarter showing that regular supplies had been provided for all mission stations and vacancies, and that the necessary grants had been received from the Assembly's Home Mission fund, that the people of Arundel had agreed to add \$50 a year to their subscriptions for maintenance of ordinances, and that the people there had raised half their long indebtedness to Mr. Dobie, one of their number, for church building purposes. The Presbytery's deputation to that district, Messrs. Warden and McCaul, earned the cordial thanks of the Presbytery by raising the other half from friends of the Church. The deputation appointed to visit St. Louis de Gonzague reported a readiness on the part of that congregation to guarantee to a minister \$600 a year with manse and glebe, leaving the question of union with Allan's Corners to the natural course of events after a settlement at St. Louis de Gonzague. The Presbytery's Sabbath School Committee was appointed as follows: Jas. McCaul, Convener, D. Paterson, D. W. Morison, A. B. Crachet and the Clerk, with Messrs. Jas. Stuart and Wm. Drysdale to issue the printed forms, collect returns and report to next quarterly meeting. It was resolved to hold a Conference on Sabbath school work on the evening of Tuesday, the 3d of April next, during the meeting of Presbytery. The Clerk, convener, with Messrs. Warden and Cruikshank, were appointed a Committee on Statistics to collect returns and report to next quarterly meeting. Leave was granted to the Orms-town Trustees to sell a part of their glebe for railway purposes, the proceeds to be expended according to the laws of the Church. Two students, J. A. Taylor Keays and Alex. McDonald, recommended by the Examining Committee, were ordered to be certified to the Senate of the Presbyterian College, Montreal, the former as a student of theology for the first year and the latter as a first year's student in literature. Application for moderation in a call at St. Hyacinthe was granted, Professor Coussirat was appointed to moderate and report. Two calls to Rev. P. R. Ross, Cote des Neiges, one from Georgetown and Limehouse, Toronto Presbytery, the other from Ingersoll in Paris Presbytery were considered. After hearing Commissioners and Mr. Ross' own mind, the Presbytery resolved to grant the translation craved for by the Presbytery of Paris. Rev. A. B. Mackay was appointed Moderator *pro tem* of Cote des Neiges, and instructed to declare the pulpit vacant on Sabbath the 28th of January. Rev. A. B. Mackay on behalf of the Committee reported a scheme for raising the salaries of all ministers within the bounds to a minimum of \$750 in the country, and \$1,200 in the city with an allowance where there is no manse. The scheme in printed form was placed in the hands of members and read. After long deliberation the following deliverance was unanimously arrived at: "Approve the scheme submitted as a Presbyterial Sustentation Scheme. Commend it to the liberality of individuals and congregations and appoint a Committee to carry it out, and report to every ordinary meeting of Presbytery." The following is the Committee: Rev. A. B. Mackay, Convener, R. H. Warden, Sec.-Treasurer, R. Campbell, Professor Scrimger, D. W. Morison, D. Paterson and James McCaul, with Messrs. W. D. McLaren, Wm. Robb, D. Morrice, J. Murray Smith, Alex. McPherson, Wm. Darling, Jr., and Warden King. In response to a generous invitation the Presbytery resolved to hold its meetings in future in the Morrice Hall of the Presbyterian College, Montreal. Professor Scrimger reported that he had moderated in a call in St. Joseph street Church, in favour of Rev. Thos. Cumming, Stellarton, Pictou. The call was numerously signed with a guarantee of \$1,500 annually. The call was sustained and ordered to be transmitted to the Presbytery of Pictou. Professor Scrimger is appointed to prosecute the call before that Presbytery. After other items the Presbytery adjourned to meet in the David Morrice Hall on the first Tuesday of April next at 11 o'clock a.m.—**J. PATTERSON, Pres. Clerk.**

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON V.**

Feb. 4. } **THE PRINCE OF LIFE.** { Acts iii. 1883. } 12-21.

**GOLDEN TEXT.**—"In Him was life, and the life was the light of men."—John 1: 4.

**CONNECTED HISTORY.**—Peter assures the people that the lame man was healed by faith in Jesus, who is the Prince of life, risen from the dead.

**NOTES.**—Men of Israel, ye Jews. Israel was a name given to Jacob after he wrestled with the angel at Peniel (Gen. xxxii. 28), and meaning "soldier" or "warrior of G. d." It was afterward applied to all the twelve tribes until the division of the kingdom, after Solomon; then it applied only to the ten tribes until after the Babylonian captivity, when all the returned exiles again united in one nation and were known as "Israel." It now meant "all Jews." Abraham—*father of a multitude*, born in Ur of the Chaldees; was called and promised Canaan; became the "father of the faithful;" died in Canaan, aged about 175 years.

**I. JESUS THE SOURCE OF ALL POWER.**—Ver. 12.—He answered: not their words, but their looks, had asked him questions. The expression is often used in the New Testament. Our own power or holiness: he was very careful to claim no glory for themselves, but to give it all to Christ.

Ver. 13.—The God of our fathers: it was not a new religion; it was but the further blossoming out of the religion of Abraham and of Moses (John 8: 56; Acts 7: 37). Peter wants the people to see this. Delivered up: he directly charges the murder of Jesus upon the people. Their clamour had decided Pilate.

Ver. 14.—Denied: how often do men now deny Christ, and receive a murderer (Satan) instead?

Ver. 15.—Prince: author, originator, leader ("Author" of faith, "Captain" of salvation—same word). In Him only do we have eternal life.

Ver. 16.—His name: it was in Christ's name, that is, in Christ Himself, that this power resided. Through faith: the power could not have been exercised by Peter unless he had sufficient faith, nor received by the man unless he had the necessary amount of faith (See Acts 14: 9).

**II. REPENTANCE FOR THE REMISSION OF SINS.**—Ver. 17.—Ignorance: this may lessen a crime, but cannot take it away; and there is an exceedingly guilty ignorance which prejudice and sin prevent our putting away. "When thou sawest a thief, then thou consentest with him"—Ps. 50: 18.

Ver. 18.—He hath so fulfilled: God had planned that Christ should suffer for man, and man's guilty interference in Christ's death did, by God's overruling, but work into that plan. But it was none the less wicked because foreseen. God prophesied Pharaoh's oppression (Gen. 15: 13), but it did not justify Pharaoh.

Ver. 19.—Repent: change your mind. Be converted: change your lives. (It is not "passive," but the "active" voice, as in Revised, "turn again.") These were two things the people were to do, not wait to have done on them. Then sins are blotted out. Times of refreshing: joy, peace, increase in holiness—*Revivings*.

Ver. 20.—Shall send Jesus Christ: these times of refreshing prepare the world for Christ's coming again. So, instead of only praying for Christ's coming, let us also work for it, and it will come the sooner.

Ver. 21.—The heaven must receive: in the meantime, Christ must be in his glory in heaven. He is not sleeping in the grave, nor wandering on earth, "rejected of men." Restitution: [Revised, "restoration"] of all things will be when all the prophecies are fulfilled, and God's glory shall be over all the earth—Zech. 14: 9. How glorious is the prospect for the Christian! *He shall see it!* Whether among those on earth, who receive their King, when Jesus comes to "receive His own," or in the immediate retinue of the Great King, he shall be an actor among these splendors, and a partaker of these joys (See Job 19: 27).

**PRACTICAL TEACHING.**

1. Peter gave the glory to God: we should give the glory of all we have to God.
2. Pilate was more favourable to Jesus than the Jews: wrong-headed professors are sometimes greater enemies to God's work than the ungodly.
3. The people preferred Barabbas before Jesus; the applause of men is of no value without the favour of God.
4. No forgiveness without true repentance.

[Our "Notes" and "Practical Teachings" are chiefly taken from a handy little manual by Rev. E. W. Rice,—"Scholar's Hand Book"—published by the American Sunday School Union, Philadelphia.]

**MR. WILLIAM BLACK** is supposed to be making the largest income of any English novelist living.

The chaplain of the Auburn State Prison says: "There are in the United States forty-four prisons, with an average of 1,000 prisoners, making 44,000 criminals, with an average of ten relatives afflicted by each; making 440,000 who suffer from this source. The long line of sorrow could be traced to one of three causes—viz.: idleness, licentiousness, and intemperance."

It is a fact worth noting, that Mrs. O'iphant has now been upwards of thirty years on the staff of "Blackwood's Magazine." The first story she wrote for Old Ebony, "Katie Stewart," appeared during the year 1852. She has probably written a greater quantity of matter for that venerable magazine than any other contributor it has ever had, not omitting even Prof. Wilson or Sir Archibald Alison from the account.

## OUR YOUNG FOLK.

### BOB AND THE BIBLE.

"And why," said Bob, with a scornful look,  
"Should I study the Bible, that stupid book?"

"Because," said his teacher, gentle and sweet,  
"Tis a lamp to thy path and a light to thy feet.

"Without it, we stumble and heedlessly tread,  
Not knowing that heaven is just ahead.

"Not knowing that Love and Mercy stand,  
To guide our feet to the better land.

"The Bible lights up our darkness, you see,  
And opens heaven to you and me.

Said Bob, "It's all very true, maybe,  
But too awfully nice for a boy like me."

"But, Bob, it has lessons and stories, too,  
Just the thing for a boy like you!

"Stories of wars and fighting men,  
Of Daniel shut in a lion's den;

"Of prophets braving a nation's ire,  
Of men cast into a furnace of fire;

"Of ships, and storms, and journeys afar,  
Of shepherd lads, and a wonderful star;

"Stories of gardens, and stories of beasts,  
Of fires, and floods, and wedding feasts;

"Stories of soldiers, and judges, and kings;  
The Bible has many wonderful things."

"Now, that sounds something like," said he;  
"I guess I'll read it a little, and see."

### THE SECRET OF IT

Olive Meeker was a womanly, helpful child of ten years. Her mother said she was her "right hand," for she was always close by to help when she was needed, and could always be depended on, for whatever she did was done just as well as she knew how to do it, whether people were looking at her or not.

"She is no eye servant," her mother said, "I can rely upon her as I could upon a woman."

What a reputation for a little girl to have! I have seen so many children who would never think to help their mother at all unless she asked them, and then would object or pout or fret—or, if they did what she asked, would take no pains to do it well—that when I became acquainted with Olive I admired and loved her.

At one time I was visiting at her mother's house. We were expecting company, and were all very busy getting ready. Mrs. Meeker had given Olive and Crissy (my little daughter) permission to go into the garden and cut flowers to fill the vases to decorate the rooms.

"Go now," she said, "while Arthur is asleep, and there'll be no trouble."

But they had not cut half the flowers they needed before a little cry reached them from the nursery.

"That's a sign," laughed Olive.

"A sign of what?" asked Crissy.

"Why, that there is no more cutting and arranging of flowers for me. Didn't you hear Artie?"

"The little nuisance?" said Crissy. "Let him cry; I wouldn't go."

"Mamma is busy, I must go," said Olive, and away she ran. She tried to hush the little fellow in the cradle, for I heard her singing

little baby-songs in a low, soft tone, but he would not be kept down, there was no sleep in him.

"He always seems to know when I want him to sleep for any particular reason," she said afterwards, good-naturedly: "I think he smelled the flowers this time."

So, finding it was useless to try any longer, she took him out of the cradle, washed his face and brushed his hair, and took him down on the piazza. Crissy had brought in the basket of flowers and was putting them up in bouquets, and Olive longed to help her. She put Artie down on the footstool and gave him his playthings, but nothing would satisfy him but flowers; and when she gave him a handful of flowers, the little tyrant looked as cross as before.

"Poor little thing! I guess his teeth hurt him," she said; "I must try to amuse him."

I watched the child to see if her good nature would hold out. It never for a moment failed. I knew she wanted to be beside Crissy at work with the flowers, but she gave it all up to take care of that cross baby, and she did not fret at all, notwithstanding his spiteful ways. She was as bright and sweet as the roses and lilies themselves, and tried to please her baby-brother until mamma came and took him away.

"Thank you darling," mamma said when she carried him in; and Olive smiled and looked so happy.

Then I talked with the little girl. I said, "you wanted to be at work with the flowers, didn't you?"

"Oh, yes'm," she answered; "but that was nothing. Mamma says that babies are worth more than flowers; and then you know, we want him to grow sweet-tempered, and he can't, if we are cross with him."

"I noticed you spoke very low to him. I should have spoken loud."

"Mamma says the crosser he is and louder he cries, the more careful we should be to speak softly; that's to teach him, you know. He takes lessons from us every day, and we must give him only the sort we want him to learn. That's mamma's doctrine."

A very good doctrine. I wish all the little girls who have to help mother and amuse baby brothers or sisters would take lessons from Olive and her mamma.

But I learned the secret of Olive's helpful, happy ways later one day when I was talking with her mother.

"Why, Olive is a little Christian," said Mrs. Meeker. "She loves Jesus, and tries to please Him in all she does."

"Ah! that is the secret of it. I see it all now."

### A LESSON IN LETTER-WRITING.

The Rev. Robert Robinson, of Cambridge, who died in 1790, was a very learned man, and a great author as well as a brilliant preacher; but he was no less noted for his simplicity of character and the kindly interest which he took in little children. He was on a visit one day to an esteemed member of his congregation, Mr. Foster, an ancestor of the gentlemen of the same name who are at this hour the great

bankers in Cambridge. The youngest son named Ebenezer, a child, came bounding into the room when he heard the minister was there, and, as usual, jumped upon his knee the following dialogue then took place:

Mr. Robinson.—Well, Ebenezer, so you have taken your old seat; but how is it my other knee is unfurnished: where's Michael?

Ebenezer.—O sir, Michael has gone to London.

Mr. R.—Indeed! how long has he been there?

E.—More than a fortnight, sir.

Mr. R.—How many letters have you written to him?

E.—None at all, sir.

Mr. R.—How is that?

E.—Because I do not know how to write a letter, sir.

Mr. R.—But should you like to know how?

E.—O yes, sir, very much indeed.

Mr. R.—Then suppose you and I try between us to make up a letter to Michael, shall we?

E.—O dear yes, sir, if you please; I should so like to do that.

Mr. R.—Well, then, let us begin: "*Sauces Michael*;" will that do?

E.—O dear no, sir, I should not like to say that at all.

Mr. R.—Why not?

E.—Because that would be rude, sir.

Mr. R.—Let us try again, then: "*My dear brother*:" there, will that do?

E.—O yes, nicely sir.

Mr. R.—Well, then, now let us go on: "*Last Thursday half Cambridge was burnt down*—"

E.—O no, no, sir, that will never, never do.

Mr. R.—Why won't it do?

E.—Because it is not true; you know, sir there has not been any fire at Cambridge.

Mr. R.—Then suppose we alter it to: "*Last night our Tabby had three kittens*:" that's true, you know, because you told me so just now.

E. (hesitatingly)—Y-e-s, sir, it is true, but yet I should not like to write that.

Mr. R.—But you know it is true, why should you not like to write it?

E.—Because I do not think it is worth putting into a letter, sir.

Mr. R.—Ho, ho! then if I properly understand you, friend Ebenezer, you think that when we write letters to our friends we should, in the first place, never be rude; secondly, that we must never say what is not true; and thirdly, that we must never tell them what is not worth knowing. am I right?

E.—Yes, sir, if I were to write a letter I should try to think of all that.

Mr. R.—Then, my dear boy, you must never again tell me you don't know how to write a letter, for I assure you that you have a much better notion of letter-writing than many people have who are five times your age.

"Then," as Bunyan says, "one smiled, and another smiled, and they all smiled together."

EVERYTHING in Nature indulges in amusement. The lightning plays, the thunder rolls, the wind whistles, the snow flies, and the waves leap. Even the buds shoot and the rivers run



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is past, and Dr. Pierce's "Golden Medical Discovery" will not raise the dead, will cure you if your lungs are almost wasted by consumption. It is, however, unsurpassed both as a peccatorial and alternative, and will cure obstinate and severe cases of the throat and lungs, coughs and bronchitis. It is, by virtue of its wonderful alternative properties, it cleanses and enriches the blood, cures pimples, blotches, and eruptions, and causes even great eating ulcers to heal.

Births, Marriages, and Deaths.

MARRIED. On the 16th inst., at the residence of the bride's father, by the Rev. D. Curle, assisted by Rev. D. D. Huttch, brother-in-law of the bridegroom, John Lalle, Esq. do Miss Eliza Jane Ayres, eldest daughter of Mr. William N. Ayres, all of Wallaceburgh. On the 14th inst., at the residence of the bride's mother, 68 Seaton Street, Toronto, by the Rev. Dr. King, assisted by the Rev. A. Gilray, Rev. Wm. McKinley, of Ingerskip and Ra, to Jeannie, eldest daughter of the late David Carlyle. On the 18th January, 1883, at the residence of the bride's father, Vaughan, by the Rev. J. W. Cameron, B.A., Mr. David Lloyd, to Mary, eldest daughter of J. McMurchie, Esq.

DR. PIERCE'S "Favourite Prescription" for all those weaknesses peculiar to women, an unequalled remedy. Distressing backache and bearing-down sensations yield to its strength-giving properties. By druggists.

MEETINGS OF PRESBYTERY.

SAUGREN.—In Guthrie's Church, Harrison, on the second Tuesday of March, at two o'clock p.m. OTTAWA.—In Bank Street Church, Ottawa, on the second Tuesday of February, at ten a.m. QUEBEC.—At Sherbrooke, on second Tuesday of February, at ten a.m. LINDSAY.—At Cannington, on last Tuesday of February. PARIS.—In Zion Church, Brantford, on the second Monday of March, at half-past seven p.m. BRUCE.—At Paisley, on March 13th, at two p.m. KINGSTON.—In St. Andrew's Hall, on Monday, March 19th, at three p.m. CHATHAM.—In First Presbyterian Church, Chatham, third Tuesday in March, at eleven a.m. STRATFORD.—In Knox Church, Stratford, March 13th, at ten a.m. SARONIA.—In St. Andrew's Church, Sarnia, second Tuesday in March, at three p.m. GUELPH.—In Chalmers' Church, Guelph, on the third Tuesday of March, at ten o'clock a.m. Ad-journed meeting in Chalmers' Church, Guelph, on 30th January, at ten o'clock a.m. MONTREAL.—In David Morrice Hall, on the first Tuesday of April, at eleven a.m. BARRIE.—On the 30th January, 1883.

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