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THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, DECEMBER 9th, 1881.

No. 49.

THE marked improvement in nearly all branches of business, consequent on the general good harvest and fair prices of all kinds of produce, should make a canvass easy. A push all along the line for renewals and new subscriptions is sure to result in large accessions to our list in every locality.

NOTES OF THE WEEK.

THERE are at the present time 650 foreign missionaries in India, representing thirty two missionary societies—an increase of sixty-seven since 1871.

THE Scott Act is in force in Marquette County, Manitoba. The liquor-sellers of Portage la Prairie fight hard for their discreditable gains, and are banding together to contest convictions.

DR. LAWS, of Livingstonia, East Africa, is making fine progress in translating the Bible into the Chinyanga and Chitonga tongues. Portions of the Scriptures are already printed in thirty-two of the African languages.

In his late charge, Bishop Ryle expressed his strong disapproval of the extravagant decoration of churches at harvest festivals. "God's house," he says, "is not meant to be an exhibition of flowers, corn, fruit, evergreens and ferns, but a place for prayer, praise and the preaching of the Word."

DR. CHRISTLIEB considers the religious outlook in Germany encouraging. Genuine revivals of religion are quietly in progress in various quarters. Numbers of German young men, who formerly spent Sunday afternoon playing at ten-pins and frequenting beer-gardens, now meet to read the Scriptures, to sing, and to pray to God.

THOSE members of Cooke's Church, in this city, who separated from the congregation on account of the introduction of a musical instrument, have formed themselves into a society called "The Presbyterian Church Defence Association." With the expectation of gathering a new congregation, they meet for worship at present in the Temperance Hall.

SPEAKING at a temperance meeting at Halifax, Eng., Mr. Hutchinson, M.P., said before very long an attempt would be made, with great power and a very considerable number of the House of Commons at its back, to bring about Sunday closing in England. Mr. Caine, M.P., also spoke, saying he did not see why, if the temperance electors throughout the country chose, a local option measure should not be passed.

BISHOP CROWTHER, of the Niger, in Africa, was recently called upon by a wealthy chief from Okrika, a town which had never been visited by a mission agent, who stated that Christianity had extended from the Bonny Mission to that town, and that the people had built a church accommodating 500 people, where the service was read every Sunday to crowded congregations by a school-boy from the Brass Mission.

THE new French Minister of Public Worship, on being inducted into office, said the Minister of Public Worship ought to be neither religious nor anti-religious. The administration of the department of worship had no concern with doctrine, as the office was one of police in the highest acceptance of the term. He understood the duty to be the superintendence of the laws regulating the relations between Church and State.

A DESPATCH dated November 15th states that the Porte has informed representatives of English and German philanthropists, endeavouring to promote the migration of Jews to Turkey, that instructions have been sent to the Turkish representatives at St. Petersburg, Berlin, and Bucharest, that Jews will be allowed to establish themselves in separate communities in all parts of the empire except Palestine, but they will be

subject to Turkish laws and have to adopt Turkish nationality.

AT the annual meeting of the Edinburgh Auxillary to the McAll Mission in France, held in the Royal Hotel on the 9th ult., encouraging statements of the progress of the mission were given by M. Vnard, from Paris, and Dr. Priest, of New Jersey. Altogether, the mission now includes over fifty stations, thirty-four of which are in Paris. The total receipts for the year amounted to about £975, of which £448 was subscribed in Edinburgh, besides £335 to the Evangelical Fund.

SPAIN is now under a regime of religious toleration, the benefits of which, singularly enough, the Catholic primate is the first to enjoy. By calling for a rising of Spain and other Catholic countries to restore to the Pope his temporal possessions, the Archbishop of Toledo became liable to imprisonment by the Government. His case came up in the Cortes, and the Ministry stated that there was now toleration for religion and free speech, but the Archbishop must not again violate the law of the land.

A MISSIONARY of Southern India speaks of a huge idol festival recently held at Conjeveram. This city is the most sacred in Southern India, with hundreds of temples and beautifully-built tanks. The pilgrims were said to have numbered 150,000, and a large portion of them were entertained by the rich Hindus of the city. Some of the Hindus feed one or two thousand Brahmins daily, and others dispense rations to all comers free of charge. While this festival was in progress, each of the missionaries preached the Gospel twice daily to large audiences who paid strict attention, receiving with gladness the Word, spoken and printed.

THERE is one great evil rampant which we think the pulpit and press ought to denounce more frequently than they do—that is, the habit of getting into debt and making no effort to pay. Can a man be a consistent Christian and not strive to pay all his debts? Can a man be a Christian and not be honest? Is a man who does not try to live within his means and pay his debts an honest man? If so, we do not understand the Bible. Should men who habitually disregard their financial obligations be allowed to remain in the Church? We think not, and think that a man's being a member of the Church ought to be a letter of credit in any part of the globe where the Christian religion prevails. But it is not the case, far from it, and there are even some ministers whose sermons do no good because they are preached by men who are not considered honest even by men of the world.

THE New York "Irish World," the American organ of the Land Leaguers, thus makes it understood that the "grievances" of these people are not altogether caused by the tyranny of Irish landlords: "There is hardly a foot of land on the earth of which it cannot be truthfully said that somebody once robbed it by force from its rightful possessors. The present owners, then, are the successors of robbers, and their tenants owe them no rent. The logical outcome of this species of 'No Rent' justification is necessarily the abolition of rent all over the world. Well, that is just the principle that the 'Irish World' is contending for. Let it come! We repeat it, sirs, let it come! The land of a country, the air of a country, the water of a country, belong to No Man. They were not made by any man. They belong to all the human race. We must emphatically deny to any man the right to levy rent for the free gifts of nature."

THE Synod of Philadelphia, at its meeting in Wilkesbarre, Pa., October 22nd, adopted the following report of the Permanent Committee on Temperance, and directed the Stated Clerk to send it as a circular letter to the Church Sessions. 1. The Synod records with devout thanksgiving a growing interest in the cause of temperance among all the great ecclesiastical

bodies, and especially in our own Church, by bringing the subject under definite ecclesiastical supervision and control. 2. We hail with gratitude the appointment of a Permanent Committee on Temperance by the General Assembly, and we cordially commend this agency of the Church in this department of Christian work to the sympathy and active coöperation of the Presbyteries and Churches under our care. 3. In accordance with the action of the General Assembly of 1829, the Synod earnestly recommends, as far as practicable, the forming of temperance societies in the congregations under their care, and that all members of the Church adopt the principle of entire abstinence from the use of intoxicating spirits. 4. We rejoice in all efforts to engraft the principle of prohibition upon our State and national constitutions, forbidding the manufacture and sale of intoxicating beverages.

MUCH dissatisfaction is expressed by the better portion of the United States press with the mode of conducting Guiteau's trial. The Chicago "Interior" says "The trial of the President's murderer, instead of being marked by the solemnity which it was supposed would attach to the judicial sequel of the national tragedy, has merged into a brutal spectacle of low comedy. The wretch who lay a limp, cowering heap in the presence of personal danger, takes on the audacity of a practised villain before judge and jury. By persistently interrupting witnesses, quarrelling with his counsel, making wild speeches to the court, and interjecting abortive wit at every point, the prisoner has flung daily insults into the faces of the American people, which judge and bailiffs have been seemingly powerless to suppress." The New York "Independent" concludes its latest notice of the case as follows: "Let us, then, say to Judge Cox, in all soberness, that he is sitting as a judge in a very solemn and grave trial, with the eyes of the civilized world looking upon him and upon the trial, and that the American people sternly demand that it should be free from all farcical exhibitions. He has it in his power to preserve perfect order, even if it be necessary to put a gag into Guiteau's mouth, and this he should do at all hazards. Justice is not farcical, and tolerates no farces. It is calm, sober, dignified, sedate, and terribly earnest."

FROM the report of the American Presbyterian Mission to the Chinese in California for the present year, it appears in twelve months ten persons were received into the Church on profession of faith, and that eleven were dismissed to unite with other churches in China and in the Sandwich Islands. The whole number received since the inception of the mission in 1852 is 141; of these 79 are still resident in San Francisco. The missionary, Rev. Dr. Loomis, gives the following account of a Chinese lad recently received into the Church: "He had been a member of the Sabbath school, but not of the evening school—always bringing his 'English and Chinese lesson' and a copy of 'Matthew in English and Chinese.' At length, one day, he came alone to visit me. His errand was to ask if he could be baptized and join the Church. In the course of our conversation I asked: 'And how old are you, Charlie?' 'Well, sir, I am seventeen.' 'Seventeen!' I said; 'you seem to be rather a little fellow for seventeen!' 'Yes, sir, that's so,' he answered. 'And how do you account for it?' said I. 'Oh, I think,' he answered, 'that when I was little I had to work pretty hard, and maybe I didn't get very much good things to eat.' Afterwards I said: 'Well, Charlie, I suppose you expect, if you live, to go back to China some day?' 'Oh, yes, sir—certainly, I hope to go back to my home and my relatives.' 'And what will you do when you get home?' 'Well, sir,' said he, 'I have an uncle who became a Christian in Australia, and a brother who became a Christian here in California; and when we all get home together I mean that the first thing we do will be to build a little church, and we will have meetings in it every Sunday. Maybe at first only we three will go to it, but I think afterwards others will come. At any rate, that is what we shall pray for.'

OUR CONTRIBUTORS.

THE MISSION HOME, SAN FRANCISCO.

The following is all we can make room for of a letter just received from Mr. C. A. Colman, formerly a Sabbath school teacher in the Central Presbyterian Church, Toronto:

MR. EDITOR—Seeing that, during the past year, we have been stirred up to more earnest zeal for our Master's cause among the heathen, and more particularly among the Chinese, by the presence of Dr. G. L. McKay, missionary from Formosa, I have thought your readers might be interested to know something of the work which is being done among that people on the Pacific Coast. To this end I have written the following about "The Mission Home," 933 Sacramento street, San Francisco, the work of the "Woman's Foreign Missionary Society of the Presbyterian Church of the Pacific Coast." The "Home" is for Chinese women and girls.

On Tuesday, Nov 1st, Dr. G. L. McKay asked me to meet him at 933 Sacramento street. On my arrival there, I was admitted by Hooramah, a native of Persia, and assistant teacher at the "Home." She was converted in Oroomiah, Persia, under Dr. Perkins. Having a little money, her brother and herself decided to travel as teachers of the Gospel. In their travels they reached Philadelphia, U.S.A., when the brother, who was consumptive, was taken sick. Some friends sent them on to San Francisco, hoping that this climate would help the invalid, but he died soon after he came here. Hooramah herself was sick and very weary by this time, and came to the Home to rest. She liked the Home, its inmates, and its work so well, that she has never had any desire to leave it. The Matron of the Home says, "she is a most devoted Christian, and a great help in the work."

Miss M. Culbertson, the matron, has been in charge of the Home three years last June. She evidently delights in this "work and labour of love."

On entering the room, I found the matron and several other ladies, Dr. and Mrs. McKay with their little girl, Bella Kadi, and 24 Chinese women and girls and one baby assembled. They sang several hymns in Chinese and English. Dr. McKay addressed them in English, T'Sun interpreting into Cantonese. Mrs. McKay also spoke to them; but as she spoke in the Fokien dialect, Dr. McKay interpreted what she said into English, and T'Sun re-interpreted into Cantonese. This young girl also plays the organ at the Home. They repeated the Lord's Prayer in English and Chinese, and they sang "Praise God from whom all blessings flow." As we were about to leave, I asked a little girl sitting near me her name; she said Chun Fah. The following account of her is given in the report of the Home for this year: "Two years ago, one evening in December, little Chun Fah, then hardly six years old, was brought to the Home, her delicate form scarred and blackened by the daily beatings she had received from the woman who for one hundred and seventy-five dollars had made her her slave. Her case was brought to the notice of Mr. Hunter by a humane Chinaman, who was cognizant of the woman's cruelty, but did not wish his name revealed. Well do we remember her, as we first saw her sitting by the fire-side awaiting our return from church. As we drew near and spoke to her, she shrank affrighted away, tears and sobs being her only response. An hour later we saw her quietly sleeping on her pillow, the traces of tears yet on her face, her hand tightly clasping a bit of candy, that sweet comforter of childhood's sorrows. That blighted, desolate life is now rounding into one of happy joyousness, and is the light of our Home. Unable to speak a word of English then, she can now read, write, and speak more fluently than many of the older ones. She is very fond of Bible stories, and can repeat the account of 'Joseph and his brethren,' the 'Three Hebrew Children,' 'The Prodigal Son,' and many others quite accurately. For months she would not refer to her old life without a sad and tearful face, but now refers frequently to her deliverer, as the 'one good man who brings me to this good Home.'"

When we were leaving, Miss Culbertson gave us a hearty invitation to come again, and asked me to come some evening, which I did on Friday evening, Nov. 4th. After we had some conversation about the work among the Chinese, the matron called the girls into the sitting-room for evening worship. At my re-

quest they sang, "Simply Trusting Every day," and "He leadeth me," in English. The matron read Ex. xii. 14, and questioned them on the passage, after which she asked me to speak to them. I did so, illustrating the hard service of Satan, and the easy service of Jesus, by a story of a dog which was thrown into a lion's cage by its brutal owner, because it was beaten in a fight with another dog. The lion treated the dog kindly, and when the owner tried to coax the dog to come to him it would not, he used threats, but the dog clung closer to his new friend. Then each of them repeated a verse of Scripture, such as "God so loved the world," etc. (John iii. 16), "God be merciful to me a sinner" (Luke xviii. 13), "John 6, 7, and Ps. xc. 1. After prayer they bade us good night, and went up stairs, where the matron told me they have a prayer-meeting all by themselves. Messrs. Moody and Sankey visited the Home last winter, and Mr. Moody has left a memento of their visit in the shape of a number of hymn and tune books. On the fly-leaf of the one I used was written: "To Ah Yoke, with kind regards from her friend, D. L. Moody." The Report already quoted from gives the following description of the owner of this book. "One of the number, Ah Yoke, was brought in on the 3rd of May, at an hour when our Monthly Society was in session. We gave a brief description of her as she appeared that afternoon, clad in her suit of filthy rags, so filled with vermin as to render it necessary to destroy them; her hair uncombed; her face dirty and tear-stained; her voice tremulous with fear, as she looked upon the strange faces grouped about her, and piteously begged to 'go home.' Being assured by our interpreter that she had nothing to fear, she was conducted to the bath-room, and after a generous application of soap and water, and attired in a clean suit of clothes, she emerged from the chrysalis so transformed that one would hardly have recognized her as the same child. A dear Christian lady who was present was so pleased with her appearance, that she at once assumed her support. Ah Yoke is thirteen years old, modest and pretty; has a bright mind, is of studious habits, and gives promise of future usefulness. She is greatly attached to her benefactress, and writes her frequent letters of affection."

At a meeting of their S. School on Sabbath, Nov. 6, 2 p.m., Mr. Fong Doon, who is an elder, and organist in the Chinese Mission Church, 800 S-ockton street, gave them a Bible lesson, "The Passover." At the close of this meeting four of the youngest girls recited a piece entitled "Two Little Eyes," and all repeated the "Ten Commandments in verse."

Next day, Monday, was the regular monthly meeting of the Woman's Foreign Missionary Society, and Dr. McKay was announced to speak to the ladies. We went there at two o'clock. After singing and prayer, the girls sang some hymns. Chun Fah repeated the parable of the "Prodigal Son" (Luke xv. 11-32) very correctly. Chin Mooie, the little blind girl, sang, "The Light of the world is Jesus," the others joining in the chorus, her voice was low and tremulous, but very sweet, and I know one pair of eyes that were not dry as she sang. Of this little blind singer the Report says: "Chin Mooie, our little blind one, has recently professed her faith in Christ, received baptism and admission to the church. She immediately began her Christian life by trying to bring her young companions to the same source from whence she receives light. A few days since, when she was sick, the younger ones gathered round her bed-side and engaged in prayer, singing and telling Bible stories. One related the incident of Abraham offering his son Isaac, another the sin of Adam and Eve, another of Noah and the ark—each bearing a part in the 'Cottage meeting.'"

Dr. McKay was then introduced to the meeting, and addressed [the ladies on the "hindrances," "helps," "difficulties" and "encouragements" which he had in Formosa. After he had spoken, the ladies, as he told me afterwards—for I could not stay till the close—had a hundred questions to ask, and kept him there till after five o'clock.

The "Mission Home" is supported by an annual grant from "The Woman's Board of Foreign Missions in New York," by "Auxiliaries" and "Bands" in churches and S. Schools; also by subscriptions from private individuals.

Some of the older girls earn a little by sewing for the Chinese fancy stores when they can; the means thus earned is placed to their credit, and expended as needed in supplying their wardrobe. The sum of \$41

was earned by them in this way in the year 1880. They also make and sell some very pretty articles of fancy work; bookmarks with the Chinese characters for "Holy Bible," suitable for a Family Bible; knitted wool slippers and other articles, which they keep for sale at the Home.

Nearly all the girls have American mammas—that is, some lady pays for the support of them at the Home. Any person, Sabbath school or Society, supporting one, may add their name to the one the girl already has. Until a girl has an American mamma she does not see the necessity of learning to write, but when she gets one she is all eagerness to learn, so that she may write her thanks and love to the lady who supports her. Yen Choi is an instance of this. She asked Miss Cable if she had not an American mamma too. On being told she had, she asked Miss Cable to write the name on a slate, and set vigorously to work copying it.

If this letter has caused any reader to think of what Jesus wants done among these who have not His Gospel, let him just now, from his heart, as he finishes reading this, say, with him who became the Apostle to the Gentiles, "Lord, what wilt Thou have me do?" And while we pray "Thy kingdom come," let us do what we can to hasten the coming.

San Francisco, Nov. 15, 1881. C. A. COLMAN.

THE NEW HYMN AND TUNE BOOK.

MR. EDITOR,—Another Precursor made the following extraordinary statement in regard to the plan of an uncut hymn and tune book: "That plan has been tried already in more than one denomination in Canada and the States, and in every case proved a complete failure." Surely he means in some cases only, or at least in every case that came under his own observation. My experience is also limited, but I have worshipped in many churches in the State of New York, and never yet saw a cut book, nor even the double arrangement he so graphically described, and which I also have seen but too often in Scotland and Canada. Never but twice in the States did I see the uncut book fail (and the uncut book was almost universal in the churches I refer to). The first time was when I was prevented from joining in a very familiar tune—"Olivet"—sung to the words to which it is wedded, "My faith looks up to Thee." The reason why the congregation was silenced was simply this, that the quartette seemed by their ostentatious style of singing not only to prefer being left to themselves, but also to make it almost impossible for anyone to make the attempt to join them. The second time was when the congregation were prevented from joining in the last hymn, which, of all the hymns, ought to be sung heartily by the whole congregation, because the tune at the top of the uncut page for some reason or other did not suit the choir.

I am quite willing to have light shed upon this whole subject by asking such ministers as Dr. Hall and Dr. Crosby, and our own Dr. James, of Hamilton (whose church in State street, Albany, I have often sung in, like the rest of the almost totally uncut congregation, from the uncut "Songs of the Church"), the following questions: "Does your congregation use a cut or an uncut book? If the latter, does it in your opinion hinder or help congregational singing?" But we can appeal to witnesses among ourselves who have been for years using the English Presbyterian Hymn Book, and a few who have for a time been using the Presbyterian Hymnal, both of which are uncut books.

The first cut book I ever had in my hands was the Scottish Psalmody. All honour to that precious book, and the stimulus it gave to psalmody in Scotland. Without staying to cast a lingering look at the Psalter of John Knox's time, which was an uncut book, and did not prove a complete failure, I am bound to acknowledge that, for certain reasons, a cut Psalter is likely to be in use for many years to come.

But what is the history of the Free Church Hymn Book, which followed at many years' distance the Scottish Psalmody? The first hymn book of that Church was bound up with the revised edition of the Scottish Psalmody, like the Scottish Hymnal, in the cut form. But in the face of nearly a ten-years' experience, the Free Church is now issuing an uncut Hymn Book like our own. But apart from precedents, what does reason say upon the subject? Reason seems to say that the ideal of hymnology is for every

hymn to have its own tune, as the ideal of dress is for every man to have his own coat. One pulpit gown may fit many ministers, but hymn tunes are not so accommodating as gowns. The ideal of hymn composition would be what we have in Frances Ridley Havergal—words and notes entering her soul with poetic inspiration about the same time. Toplady wrote no music to "Rock of Ages," but Petra, the first tune in our Hymnal to these words, fits the hymn so exactly (in the first verse especially), that the poet and the composer might have been the same person. This being the ideal of hymnology, surely no one could say that the plan of the *cut* book is anything more than provision for the "present distress"—the present distressing inability of our congregations to sing, and the present distressing inability of musicians to wed the right notes to the right words.

"Hymns Ancient and Modern" has hoisted a noble flag in refusing to give permission to use its copyrighted tunes to any but its own appropriated words. Only think what congregational singing would be if a Pan-Musical Council would meet somewhere, and agree to follow the principle of this flag. If we cannot have a union of the Churches in the meantime on the higher platform of creeds, let us make the platform of hymn book catholicity as broad as we can consistently make it. But so far are we in the meantime from the attainment of this musical ideal, that it is only when the doxology, sung to "Old Hundred;" "All hail the power of Jesus' name," sung to "Coronation;" "Greenland's Icy Mountains," sung to the tune that Lowell Mason wrote; "Hold the Fort," sung to its own *uncut* tune, that the lamented P. P. Bliss wrote, and some few more hymns that could soon be enumerated, are given out at great gatherings of the non-sectarian Church of Christ, that we ever have that ocean-like spontaneity of song which is only possible where tunes and words are so thoroughly known that art is left to take care of itself, and the devout heart is individually absorbed in the expression of its love to Christ.

The just way to criticize our new Hymn Book is to begin with the Church *Universal*, then to come down to the narrower circle of our own denomination, in the midst of which we desire not only a uniformity of doctrine, but also of hymns and tunes. There can only be two valid objections to an uncut book. First, that the choice of tunes is not good. This objection, we feel confident, will pass away when the book is fairly tried. Second, that our congregations are not able to sing many hymns to few tunes, as they would be able if the book were a *cut* one. This I feel is an objection that has to be dealt with very sympathetically, and in your next paper I hope to do so by giving some analysis of the tune adaptations. Meanwhile let me say that we cannot at the same time have quantity and quality; and by quantity I mean a high sense of adaptation between notes and words. I know that a minister might give "Jerusalem the Golden" in all its four divisions to a precentor, and tell him he could sing everyone of them to "Greenland's Icy Mountains;" but I ask would this be a gain comparable to the gain of waiting till the first part was learnt to its own tune, "Pearsall," the second to its own tune, "St. Alphege," the third to its own tune, "Munich," or "Blessed Country;" the fourth to its own tune, "Ewing" or "Endsleigh?" The high enjoyment of tasting words thus nobly wedded to notes is well worth waiting for. What in the meantime may be done, besides committing the words to memory, or at least studying them prayerfully and in the light of Scripture, and learning the more difficult tunes—the difficulty of which is greatly over-estimated—I must reserve for a future letter. JOHN THOMPSON.

Ayr, 29th November, 1881.

MR. EDITOR,—I am exceedingly sorry to learn from THE CANADA PRESBYTERIAN, these last two issues, that the New Hymnal with tunes is on the "fixed tune" system. Unfortunately for the musical portion of the congregation to which the writer belongs, we have been annoyed with a book of fixed tunes for the last three or four years. It was introduced by a man from Liverpool. We got quit of the man, but the book has been used till now, waiting for our new Hymnal. The "fixed tune" plan is not adapted to congregational singing, as there is not one precentor in a hundred that will sing the tune that is set to the words, and the members of a congregation who sing bass or tenor will be annoyed with having the words on one page and the music on another. If Rev. D. J. Mac-

donnell or anyone else had tried it, he would not write as he has done in your issue of the 25th ult.

The fact of the Moody and Sankey book being used in the Sabbath schools is no reason why a "fixed tune" book should be used in the Church, as the children all sing the air. If this book is pushed into our church in the "fixed tune" form, it will have the effect of doing away in a great measure with congregational singing. For a minister to tell a congregation to praise God with the understanding, with the words on one page and the music on another, is something, generally speaking, that cannot be done. If the music was published without words, it would be perhaps the best form, but the book with words, to be a success, must be cut in the middle of the page. I believe, with "Precentor," the book with "fixed tunes" for congregational singing is "practically useless." The book has been got up for choirs and instrumental performers, and not for congregational singing.

LOVER OF CONGREGATIONAL SINGING.

ROMISH ORDINATION.

MR. EDITOR,—From the report of the proceedings I learn that on October 25th the Presbytery of Montreal resolved to apply to the General Assembly for leave to receive Rev. B. L. Quinn, an ex-priest, as a minister of this Church. The Presbytery found "no case of practical difficulty" involving the question, and no need of receiving "direction" from the Assembly, as the decision of last year provides for; so that the application comes up "on its own merits," to be dealt with by next Assembly. I am glad that the "merits" will now come up. Last year the majority of the supreme court did "not find it necessary to come to any deliverance on the general question of the re-ordination of ex-priests of the Church of Rome," and so the issue was postponed. Next Assembly will find it necessary to come to a deliverance on a *particular case*, and to say whether Mr. Quinn, as an ex-priest, is to be received without re-ordination, and to direct the Presbytery what to do in the case. So far, all parties will be satisfied. If an intelligent decision is not given, it will not be because the question has not been considered. The decision of 1882 will be regarded by most men as the mature opinion of the Presbyterian Church in Canada on the general question.

Permit me, then, to say a few words on this case. This Church has an Act for the "admission of ministers and licentiates from other Churches" (Book of Forms, page 36). Now, Mr. Quinn's case either falls under this Act or it does not. If it does not, then our Church deals with the Roman Catholic Church on a different footing from other Churches, and we have no regulations to guide us. The case then becomes a special one, and must be argued on "its own merits," involving among other points. Is the Church of Rome a Church of Christ? If not, can a priest of Rome be a minister of the Church of Christ? If she is a Church, is Romish ordination to the priesthood so identical with and equivalent to ordination by a Reformed Church, to the office of presbyter, as to make the call of the people and the orderly setting of the priest apart to the work of the ministry by the presbyters of the Church uncalled for before recognizing him as a presbyter of the Church? These questions have been partially discussed, at least on one side. So far, no one has been prepared to hold that a Romish priest was ordained to the work of a Reformed presbyter, or to deny that he was ordained to do what the Presbyterian Church regards as blasphemy. The furthest any one has as yet gone is to assert that he is an officer of the Church of Rome, corresponding in some things to the presbyter, and that it is of no importance whether the ordination he had was sufficient or not. Further discussion on both sides perhaps will do good, and help to form opinion on the subject before the decision has to be given.

But if the case is one falling under the Act (and from the dealings of the Presbytery with Mr. Quinn, and the reference to testimonials, I judge that the Presbytery so regards it), then it is assumed that the Church of Rome is a "sister Church," and that her ordinances are to be respected, so far, at least, as the ordinances of Christ. In particular, it follows that the priest (*sacerdos*) is the presbyter of the New Testament, and the sacrifice of the Mass is the Lord's Supper. On this understanding Mr. Quinn is, by our Act, required "to produce documentary evidence of his good standing as a minister in the Church to which he belonged."

I venture to question the possibility of his having such a document. There may be evidence that at a certain date he was a priest in good standing, but it is manifest that an ex-priest has not that standing at the present time. We did indeed at one time receive an ex-priest, while under sentence of deposition for contumacy by a Presbytery, and we can again exercise a large discretion, and receive an ex-priest who has no standing as a minister of any Church. This can be done, but will not be carrying out our Act for admitting ministers. I have no doubt the Presbytery has faithfully required answers to the questions further specified in the Act, such as the course of study he passed; when, where, and by whom he was ordained; his connection with any other Church since he ceased to be a priest; his reasons for seeking admission to this Church, and for changing his views; the length of time he has resided within the Montreal Presbytery. I have no doubt that they are "satisfied" with his answers, have inquired as to his success as a minister while a priest and since, and are satisfied as to his Christian character and good report, and the probability of his usefulness in this Church. "These answers and the information obtained, embodied in a report," will, I presume, be duly "transmitted to the General Assembly," and will, along with the documents, be the ground on which the Assembly will decide for or against his reception. Of course it is not in the power of anyone not belonging to the Presbytery to ascertain the fullness of the above information until the documents are before the General Assembly; but if that information is satisfactory, there can be no objection to the reception of Mr. Quinn. Still, the question remains, is the ordination which he received as a priest equivalent to Presbyterian ordination? If so, he will be received as a minister. If not, he will be received as a licentiate under the Act. I may ask you at another time for a column or two to say a few more things on this subject. JOHN LAING.

Dundas, Ont., November 26th, 1881.

THE YORKTOWN CELEBRATION.

MR. EDITOR,—One of your Toronto newspapers sneers at the honours paid to the British flag at Yorktown, Virginia, by the United States, immediately after the celebration of the centenary of the surrender of Lord Cornwallis. This is both unreasonable and in bad taste. I am a Briton through and through. It would be impossible to make a thorough "Yankee" of me, though I see many very excellent qualities in His Majesty's Brother Jonathan. Still, I fully sympathize with the United States in doing honour, last October, to the memory of those brave men who suffered, fought, bled—of whom many fell in the strife—and at last gained their country's independence. If we listen to facts, we must admit that Britain was in the wrong in the Revolutionary War. Had she treated the States which separated themselves from her in 1776 as she has treated, for example, the Dominion of Canada—though I do not suppose they would still have belonged to her—the separation would have taken place very differently from the manner in which it did, and very possibly the Government of the United States now would have been considerably different from what it is. But to go on. The account of the salutes in honour of our flag from the military and naval forces of the United States, and the loud cheers of the onlookers for the same end, to which add the salutes from the French war-ships, should be most gratifying to every true Briton. There is not the least inconsistency between these and the proceedings which had just taken place. Suppose a Presbyterian minister one evening takes part in a meeting held to do honour to the memory of our Covenanted forefathers, who struggled—and did so successfully—against the attempt to force Episcopacy on Scotland. That, of course, would be quite right. Well, suppose he attends the following evening an Episcopalian meeting, at which he expresses his great respect for the Episcopal Church on account of her Calvinistic creed, the many of her sons and daughters whom she has given to "the noble army of martyrs," the eminently godly and learned persons that have been, and are, found in her communion, and the good work she is doing in many parts. Would there be any inconsistency between these two things? Not the least.

Melis, Quebec.

T. F.

LIBERAL PREMIUMS to canvassers for THE PRESBYTERIAN. Write for particulars.

PASTOR AND PEOPLE.

WHICH WILL YOU CHOOSE?

BY REV. THEODORE L. CUYLER.

One of the best texts for every young man to carry in his memorandum-book is the twenty-fifth verse of that grand epic of faith, the eleventh chapter of Hebrews. The passage, as given in the new Revision, is "Choosing rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season." On the pivot of that choice turned the whole future of Moses, for this world and the next. The temptations of the Court of Egypt were prodigiously strong to a man of his capacities, but had he yielded to them, we never would have heard his name, or only found it buried among the hieroglyphics of some Egyptian temple. In spite of the prodigious *pull* of these temptations, he deliberately decided to undergo hardship, poverty, the wrath of the king, and an exile of forty years in the wilderness. He made this memorable choice from *principle*, he believed that God was more to be honoured than Pharaoh; duty was stronger than self-indulgence, and heaven was better than a palace in Egypt. "Did it pay?" Yes, for he obtained in the end a magnificent reward.

Before every young man are constantly presented those powerful temptations called "the pleasures of sin." For sin is pleasant; it ministers to self-gratification. If it were not for its delights, young men would not run such terrible risks in order to enjoy it. It is lolly to tell them that sinful amusements, for example, yield no enjoyment. If there were not something very attractive in the bait which the devil puts on his hooks, would so many nibble at them, with the risk of the consequences?

The ball-room is intensely attractive to those who crowd it; they are willing to lavish their dollars upon preparations for it, when they would begrudge a dime for charity; they will spend a whole night there, when they would vote an extra five minutes of a sermon to be an imposition. The ball-room stimulates the very passions which give delight to an unrenewed heart. To a sensualist, illicit indulgence is so fascinating that he or she will risk character, health, and the immortal soul rather than resist the ravings of lust. The only reason why thousands of young men indulge in the intoxicating glass, is that it affords them temporary enjoyment. They love its exhilarations; it thrills the nerves and drowns trouble. Even inebriation has its transient delights. The stimulant gives the drinker a taste of Paradise "for a season," even though it be followed by a purgatory of awful self-loathing and remorse.

I have laboured hard, and laboured in vain, to save some young men from drinking, who would confess to me that the ruby tints of wine were but reflections from the flames of hell! They drink on in spite of the admitted fact that poverty and disgrace, and perhaps palsy, or consumption, or *mania potu*, are lurking at the bottom of the glass. A rather brilliant young genius once cut these lines with a diamond on his goblet:

Within this cup Destruction rides,
And in its depths does Ruin swim,
Around its foam Perdition glides,
And Death is dancing on the brim.

Yet that young man was unwilling to fling from him that deadly glass. He had in the first instance *chosen* that pleasure of sin, and in time it had enslaved him. Because it gave delight "for a season," he was willing to risk the after misery and the damnation of eternity. Here lies the terrible danger and delusion of all sin—that it succeeds in thrusting immediate gratification so close up to the eye that it hides the retribution which is sure to follow. What is true of drinking, or gambling, or licentious indulgence, is true of every kind of sin; it, for the time, gratifies the depraved taste and the unrenewed heart. Even that wretched man who has lately ruined a New Jersey bank and himself also, must have found some immediate gratification in his knavish use of other people's money, or he would not have put that fatal bombshell under his own feet. Set it down as a certainty that sin is only attractive because it has its pleasures for a season; set it down as equally certain that the wages of sin are—*death!*

There is only one way to root out the love of sin, and that is by the expulsive power of a new taste, a new pleasure, and a new controlling purpose. Every

young man must have some pleasures; if he does not get them from God, he will be supplied with them from the Devil. Choices between the two he must make. He cannot have both, he must take either what Christ offers or what Satan offers. Moses could not serve God and Pharaoh too; he could not have an Egyptian palace and an exile with the people of the Lord. On one side was "sin for a season;" on the other side was suffering; but beyond it was the magnificent "recompense of reward."

Every young man that reads this article must practically make the same choice. He must decide between a life of sin with its immediate gratification, or a life of obedience to conscience and to Christ, with its certain and eternal reward. To do right is not always easy. To decide for Christ requires self-denial, involves a hard fight with evil desires, and sometimes the scoff of derision. You may have to break with some associates and seek for better ones. You may have to swim against the stream. You will not make any headway without Christ's help, and you must not be ashamed or afraid to ask it. These are not favourable times for a young man to choose Christ and follow Him conscientiously; for the air is full of scepticism, and too much of the professed Christianity of the day is weak and worldly-minded.

But a choice you have got to make. You cannot vote on both sides, and walk towards heaven and hell at the same time. You ask me frankly "Will it pay to be a Christian?" Yes, my dear fellow, it will. It will pay better to conquer sin than to let it conquer you. It will pay better to spend an hour in prayer or over your Bible than a thousand of them in the ball-room or the theatre. It will pay better to keep a pure conscience than to keep a fast horse, or a case of champagne in your room. It "pays" to serve God, even though it cost self-denial and sometimes a hard strain upon your faith. It will involve trial, discipline, crosses. The road to heaven is not in a cushioned car on an easy down grade. Satan invites you to an excursion labelled "the pleasures of sin for a season." The Lord Jesus Christ calls you to an up-hill climb, with some hard conflicts and rich joys, too, on the road. At the top of the hill is heaven. Which will you choose?

THE CHRISTIAN WARFARE.

The peace which the Bible offers is peace in war. When through the atonement we are reconciled to God, His enemies become ours. By our very act of submission we are consciously enlisted on His side to fight under Christ's banner against all forms of evil, in the world, the flesh, and the devil, and are thereby pledged to a life-long struggle with the powers of darkness. The past is indeed forgiven and blotted out from the book of God's remembrance; but our natural corruption remains. Both our own hearts and the society in which we move are now the scenes of never-ending conflict with sin.

The Christian is therefore of necessity a wrestler, a runner, a soldier; and the Church of Christ is an army militant here on earth, marching under the great Captain of our salvation, and contending, as He contended, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12).

Accordingly, for this purpose, we are exhorted to put on the whole armour of God. The graces which compose the perfection of the believer's character are thus fitly compared to the panoply that secures him from the fiery assaults of evil and the evil one. This armour we must, by prayer and the use of all appointed means, put on; and never put it off until every foe be vanquished and Christ be Lord indeed.

THE GRANDEUR OF FAITH.

We hear the eulogy pronounced every day upon the achievements of intellect. Men spread out their philosophies before us, and we follow the painful steps with which they have proceeded from the first premise to the most distant conclusion. We walk with the scientists, who seem to have wrested from the hands of the Creator the keys of His own universe, and with bold adventure have roamed through its wide domains, opening its secret cabinets and unlocking their treasures to our gaze. And as the high achievements of science and philosophy are held up before us, we are filled with astonishment and pride. God forbid that I should lack in sympathy with these grand movements of the human mind! But they are the

exercise of only one power of our nature even, at the best. They reveal man in the towering reach of his intellect, which is bound to expand throughout the eternal ages, growing larger in its grasp, and holding within its embrace the great truths of eternity and of God.

By so much as I hope hereafter to see in heaven the boundless glory of Jehovah, and to spread out all my intellect in the contemplation of what is sublime and beautiful in God, am I forbidden this day to utter one word of disparagement upon the proofs of man's gigantic understanding. But I turn to faith, which equally exercises this intellect, which draws out all the affections of the soul and the immense power of the will, which presents man before me in the full complement of his powers, which reveals me to myself in the superb integrity of my nature—and I feel that if, through grace, I have been able to exercise this faith in the gospel of Jesus Christ, I have put forth an act which has brought out the totality of my being, which has expressed all the constituents of my nature, and which, therefore, in its essential glory, immeasurably transcends all other acts within the compass of the human soul.—*Dr. B. M. Palmer.*

"WOULD YOU LEAVE THE LITTLE LAMBS OUT?"

There had been continued service in the church of — a number of days, and the religious interest throughout the community was intense. It was the most powerful revival I have ever witnessed. Among those who had constantly been attending the services was —, the grandson of Judge —, a distinguished man in the community, and the grandson of one of the founders of the Christian Church in Kentucky. Our pastor announced one day that on that evening there would be a meeting of the Session for the reception of members. — was only eleven years of age, but his heart had been touched by the Spirit of God. He asked the permission of his grandmother, under whose charge he was, to present himself to the elders. She was astonished and embarrassed, and said, "My dear child, you are too young. You must wait until you are older." This was more than young — could endure. He burst into tears and hid his head in her lap. It was some time before he regained composure. He then said, "Grandma, if you had a flock of sheep and lambs, and it was winter time, would you leave the little lambs outside in the snow and the cold?"

The little boy's faith and earnestness triumphed. His grandmother assented. He was examined as to his faith in Christ, and received into the Church.

It is many years since. He was afterwards a student at college, under my tuition. He was a bright and diligent student. He became a physician, and the head of a public institution of the State of Kentucky. He is still an earnest and devoted follower of Christ. Early piety is apt to become eminent piety.—*S.*

AN OLD SCOTCH CHRISTIAN'S CHEER.

The excellent Mr. Finley, of Edinburgh, Scotland, spoke habitually of death as only a step which would take him into his Father's house. His conversation was truly in heaven. In one of his many errands of mercy he called on a young girl sinking in a decline. Looking on her wan face he took her hand and said with a smile:

"Weel, my dear, you're afore me. You're only nineteen, an' you're almost across the river; a step or twa mair, an' ye'll stand on the ither side. I'm almost seventy, an' maybe I'll hae some hard steps afore I can hear its ripple. O lassie, this is a sweet day for you. Ye'll get hame first."

Such was *his* spirit. Why should not all of us be equally "more than conquerors through Him who loved us?"

"RESPECTABLE" WHISKEY SELLING.

A temperance discussion once sprung up in a large coach crossing the Alleghenies, and the subject was handled without gloves. One gentleman maintained a stoical silence until he could endure it no longer, then he broke out strongly, saying, "Gentlemen, I want you to understand that I am a liquor seller. I keep a public-house, but I would have you know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when

a man has enough he can get no more at my bar. I sell to decent people and do a respectable business." When he had delivered himself, he seemed to think he had put a quietus to the subject, and that no answer could be given. Not so thought a Quaker who was one of the company. Said he: "Friend, that is the most damning part of thy business. If thee would sell to drunkards and loafers, thee would help kill off the race, and society would be rid of them; but thee takes the young, the poor, the innocent and the unsuspecting, and makes drunkards of them. And when their character and money are gone, thee kicks them out, and turns them over to other shops to be finished off; and thee ensnares others, and sends them the same road to ruin."

Surely the Quaker had the best of the argument, for he had the facts on his side. The more respectable and attractive any public-house is, the greater the mischief it is able to do in any decent community.—*Evangelical Messenger*

THE SOURCE OF TROUBLE.

We talk so much, and we think so much more, of the trouble we have with others, that we more than half persuade ourselves that if everybody else were just right, we could get on pretty easily in life; but the fact is, that more than half—a great deal more than half—of all our troubles, even of our troubles with others, grow out of our own faults and our own failures, and not the faults and failures of other people; and the world would not yet be half right for us, when everybody was right except ourselves. And as to the greater troubles than those we have with others, for them we alone are responsible. Until we get rid of ourselves, or until we are lifted above all selfish thought of ourselves, there is continual trouble for us, however other people bear themselves.

"God harden me against myself,
This coward with pathetic voice
Who craves for ease, and rest and joys:

Myself, arch-traitor to myself;
My hollowest friend, my deadliest foe,
My clog whatever road I go."

—S. S. Times.

"PLL TURN OVER A NEW LEAF."

It is all very well to say that you will "turn over a new leaf." But let me ask, What about the *past black leaves of guilt*? The school boy, after spilling the ink on the page of his copy book, turns over a new leaf, resolving that in the future he will be more careful; but "turning over a new leaf" does not remove the blotted one, and soon the teacher's eye detects the blots and punishes him for his carelessness.

It may be, dear reader, at one time you were addicted to drinking or swearing, or other bad habits; but of late you have "turned over a new leaf," and are become what the world calls a "reformed" person. This is right and proper, but don't forget that *future good conduct can never blot out past disobedience*.

A merchant finds that he is in difficulties. He takes his cash-book and begins a "new leaf," forgetting that there is a "Carried over" and a "Brought forward" column. *New figures* on the "new leaf" won't pay the *old debts*. Every page of our life account is headed with a "Brought forward."

Reader, "turning over a new leaf" won't do for you. You must become a new creature in Christ Jesus.—*The Watchman*.

GOOD CLOTHES REQUIRED.

It really does seem as if some of our vacant churches were becoming just a little too particular as to the qualifications of their future pastors. They seem to be stretching things out, so to speak, over too large an area. "Calvin" heard recently of a vacant church, "out in the West," which was recently supplied for a few Sabbaths by an available minister who was, beyond question, an earnest and forcible preacher of the gospel of his Master. But when the question of calling this minister to the pastorate of that church came to be agitated, the somewhat novel but apparently valid objection was raised against him that some of his wife's relatives, who lived in that village, and might, perhaps, be tempted into that church, did not wear clothes nice enough to entitle them to sit in that congregation. To be sure! What can be expected from the gospel in the pulpit, if, in the congregation, there be poor people in poor clothes—that are paid

for? To such objectors a careful study of James ii. 5 is very earnestly commended. Perhaps that church deserves the spiritual decay to which it appears to be destined.—*Calvin, in Philadelphia Presbyterian*.

THE PRECIOUS TOKEN.

I have something Jesus gave me
For my own I
It is something which He sent me
From His throne.

I do not seek for hidden gold.
In earth's ground,
Not gave my wealth to gain the pearl
Which I found.

It is something which I carry
Near my heart;
It is safe till Jesus bids me
From it part.

In itself it has no value,
More than tears.
Though I'm weary as I bear it,
I've no fears.

It is precious as a token
From my Lord,
That His heart-thought is as loving
As His word!

Like His presence, it doth bring me
Peace divine;
'Tis His sweet and tender whisper,
"Thou art Mine."

What is the gift I clasp so closely,
Wouldst thou see?
'Tis a cross, which Christ, my Master,
Sent to me.

If my human hands had found it
I should grieve,
But my Jesus laid it on me,
I believe!

Oh, how sweet it is to bear it
As His gift,
While the burden of my treasure
Christ doth lift!

—*Congregationalist*.

STARTING IN THE WORLD.

Many an unwise parent labours hard and lives sparingly all his life for the purpose of leaving enough to give his children a start in this world, as it is called. Setting a young man afloat with money left by his relatives is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders and go to the bottom. Teach him how to swim, and he will never need bladders. Give your child a sound education and you have done enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to laws which govern man, and you have given him what will be of more value than the wealth of the Indies.

AN ILLUSTRATION.

Some while ago, two aeronauts, hanging in mid-air, looked down to the earth from their balloon, and wondered to see how small great things had grown—ample fields were contracted into little patches, the lake was no larger than a looking-glass, the broad river with ships floating on its bosom seemed like a silver thread, the widespread city was reduced to the dimensions of a village, the long, rapid-flying train appeared but a black caterpillar slowly creeping over the surface of the ground. And such changes the world undergoes to the eye of him who, rising to hold communion with God and anticipating the joys of heaven, lives above it and looks beyond it. This makes it easy, and even joyful, to part with all for Christ—"this is the victory that overcometh the world, even our faith."—*Thomas Guthrie, D.D.*

A PARIS despatch says: "In the Chamber of Deputies to-day, Roche, of the Extreme Left, introduced a bill proposing the secularization of the property of religious orders and edifices, seminaries and consistories, and the complete separation of Church and State."

LOW notes to Clubs. In every congregation a large Club can be got up with little exertion, providing the work is undertaken in a spirited manner. Our Premium List contains a large number of useful and elegant articles, which are sent to Club Agents. Send us postal card asking for particulars.

MISSIONARY NOTES.

THE training school at Kioto, Japan, is sending out able native Christian preachers, and a long advance has been made in self-support.

A WEALTHY heathen, not a professing Christian, in Burmah, seeing the difference between those towns where missionaries labour and others, offered to support a missionary if he should be sent to Toungoo.

THE Turkish missions of the American Board suffer great hindrances from the disorders and inefficiency of the Sultan's Government and the poverty of the people, but report ninety-four churches with 6,726 members, and thirty-nine schools (including eighteen female seminaries, with nearly 700 pupils). More than \$8000 have been pledged for girls' schools in Central Turkey. Fifty seven publications have been issued during the year, in five languages.

A GREAT change is going on in the character of the population of the Sandwich Islands. The Chinese adult men outnumber the Hawaiians; Portuguese Romanists are coming in large numbers from the Madeira Islands, thirty French priests are busy in the interests of the Papacy; Bishop Willis would make all Anglicans; Mormon agents do not miss their opportunity, while the incoming heathenism, with low and debasing customs, tends to drag everything down to its own level.

THE missions of the Church Missionary Society in the various dioceses of India are making progress toward independence. The system of native Church Councils is admirably adapted to the development of self-reliance. Several have been formed, and their annual meetings are an inspiration, both to the natives who usually conduct them and to the missionaries who look on. The first meeting of the Bengal Council was held early in the present year. Papers were read on "The Development and Direction of Self-Support," which were full of valuable suggestions. The bishop of the diocese, who presided over the general sessions, cautioned the natives against aiming at independence until they were able to stand alone, and recommended due preparation. Mr. Rudra (native) said one of the hindrances was the costliness of the Western methods of maintaining religion.

THERE are now fourteen ordained missionaries, five medical missionaries, three lady missionaries, and one teacher connected with the mission work of the Presbyterian Church of England in China. The native evangelists are sixty-five, and the native students thirty-six. There are theological colleges at the principal centres of work. The district of Amoy has eight stations organized into Christian congregations, and twenty stations unorganized. The district of Swatow has seven of the one class and fourteen of the other. In the island of Formosa there are nearly thirty stations. There are 2,342 persons in full communion, of whom 1,023 are in Formosa. Native elders and deacons have been set apart in each organized congregation. A Presbytery has been formed by a union with the mission of the Reformed Dutch Church of America, and native ministers have been ordained over some of the Chinese congregations. The Sustentation Fund established among them has been well supported. The number of admissions to the fellowship of the Church during the year 1880 was 208, of whom twelve had been baptized in infancy. There are now 820 baptized children in the Mission. The Medical Mission has been a prominent feature of this work in China, and it has been very successful as a handmaid to the evangelistic enterprise. At Swatow, for instance, the surgical skill and medical enthusiasm of Dr. Lyall have secured the respect of the people. Large audiences have assembled to hear the Gospel in the hospital chapel, and there have been numerous applicants for baptism among the patients. The ordination of native converts, after being trained, is a very pleasing result of this mission. The Rev. Tang Leng was for a time tutor in the college, where he purchased for himself a good degree; and in 1877 he was called and settled as a pastor of the congregation at Pechua. He has proved a most active and reliable worker. The American Mission has three native pastors settled, and members of the Presbytery of Amoy. There are three students ready for license from the Native College, and three others from the American Mission. It is hoped that these six will soon be settled as pastors. Even in the College there is a resident Chinese tutor.

NOW READY.

THE INTERNATIONAL
Scheme of S. S. Lessons for 1882.Specially prepared for Presbyterian schools.
60 cents per 100 copies. Bound free on receipt of price.
A. BLACKETT ROBINSON,
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TORONTO, FRIDAY, DECEMBER 9, 1881.

A LETTER from the Rev. Dr. Reid, regarding our recent articles on Toronto University affairs, is unavoidably crowded out of this issue, along with a large quantity of other important matter.

THE "Christian at Work" is pleased to say that a clergyman who marries a young woman under age to the man of her choice, without the consent of the young woman's parents, contravenes "both the spirit and letter of the fourth commandment." It may be all right, but we don't exactly see where the fourth commandment comes in in such cases. Does our contemporary understand that these young ladies always run away on Sabbath? Over here they don't.

In this issue will be found two communications on the Hymn and Tune Book question: one from "A Lover of Congregational Singing," and one from the Rev. Mr. Thompson, of Ayr. With the additional paper which Mr. Thompson promises, the discussion of this subject in our columns must cease. Our friends who are so anxious to have a book with divided leaves have had abundant opportunity of making their wishes known; and it seems to us that the Rev. D. J. Macdonnell's letter which appeared two weeks ago, together with those of Mr. Thompson, will prove amply sufficient to secure a fair trial for the book in its present state. The only advantage of a tune book with cut leaves is that it affords facilities for the singing of any hymn in the book to any tune in the book, but the practice of singing any hymn to any tune that appears on a hasty examination to suit the measure and sense has led to results, seldom satisfactory, sometimes ludicrous; and against this practice the new Hymn and Tune Book is a "fixed" protest.

THE best class of people on the other side are greatly puzzled about Guiteau. The majority would no doubt hang him by due course of law, the mob would lynch him, the "Cranks" would assassinate him, but the thoughtful portion, who are anxious that justice should be done and the honour of the nation preserved, are not so clear as to how he should be disposed of. To hang a lunatic incapable of self-control would be barbarous. To allow a responsible murderer's escape would be a national disgrace. The religious press is equally puzzled. The "Christian at Work" is non-committal, and evidently has no theory on the subject. The "Interior" thinks he should be hanged. The late Chief Justice Moss, in charging juries in such cases, used to put the insanity question in a nutshell in this way: (1) Did the prisoner know what he was doing? and (2) did he know it was wrong? That Guiteau knew what he was doing is beyond doubt. Did he know it was wrong? If he did, he should be hanged. If he did not know it was wrong, why not? If his inability arose from an unbalanced mind, which rendered him incapable of judging, then certainly it would be wrong to hang him. But supposing his inability was brought about by a long course of wickedness; supposing he blunted his own moral perceptions and deadened his own conscience? If he has depraved himself until he does not know that murder is wrong, it will not do to make that depravity a defence for murder. His case is the exact parallel of that of a man who committed a crime when drunk. The miserable drunken creature may not know at the time that he is doing wrong; but who destroyed his power of knowing? Guiteau may be so depraved that he does not know that murder is wrong; but who made him depraved? Whether a man destroys his power of knowing right from wrong in ten minutes by drinking liquor, or in twenty years by a life of sin, is

of no consequence to society. It will never do to get depraved, and then plead depravity as an excuse for shooting people.

THE "Globe" is considerably exercised at the want of pulpit power in Toronto. The writer says, "If one wanders wickedly from church to church, he is everywhere confronted with but various modes of the same mediocrity." One preacher "relies on stentorian shouts, another upon theatrical attitudes and gestures, a third upon long drawn features and solemn intonations, and a fourth upon studied eccentricities of speech or manner." Now, we admit that there is not a Chalmers or a Guthrie, a Spurgeon or a Punshon, in the Toronto pulpit at present. We admit further, that it is a pity that we have not in Toronto at least one pulpit representative of commanding eloquence in each of the denominations. There are many strangers here every Sabbath, the city is full of students from all parts of the Dominion, too many of our citizens of the highest intelligence never attend church, and it would be a great thing to have half a dozen preachers of the very highest pulpit power in the city. But no one knows better than the "Globe" that men of the very highest powers in any department are hard to get. It may be true that there is no preacher of commanding eloquence in the Toronto pulpit just now; it certainly is true that there is no very brilliant editorial writer on the leading Toronto dailies at the present time. This very article on "Pulpit Power" shows very conclusively that mediocrity is not confined to the pulpit. Brilliant men are few in number in this new country. Will the "Globe" please tell us how many brilliant orators can be found at the Ontario bar. Not long ago the "Globe" declared that there was only one man in the Canadian House of Commons whose speeches would bear *verbatim* reporting. Perhaps there is not one. The preachers of Toronto may not be the most eloquent of men, but they will compare very favourably in ability and general efficiency with the other representative men of the city. That is all that can reasonably be expected. There are more eloquent preachers in New York and London than we have in Toronto. There are greater newspapers than the "Globe" in these cities, too. Besides, it must be remembered that Toronto is not Canada. Speaking for Ontario, which we know best, we do not hesitate to say that in every city, town and village a minister can be found who is quite the peer, and often the superior in point of ability, of every public man in the place. We go farther and say, that in most communities the Presbyterian minister is generally the best speaker and best intellectually equipped man in the community in which he resides. Toronto is not Canada; and even if the Toronto pulpit should be shown to be a long way below par, it would not follow that the pulpit of Canada is not above mediocrity. At all events, Canadian preachers are quite the equals of other Canadian public men. There are more good speakers in the Presbyterian Assembly than in the Dominion Legislature. The "Globe" is quite astray in saying that pressure of pastoral work in part accounts for the alleged mediocrity of the Toronto pulpit. The best homiletical writers agree in saying that pastoral work helps rather than hinders powerful preaching. Dr. John Hall says that when he finds himself unprepared for good preaching at the end of the week, he makes a pastoral round among his people to prepare himself for Sabbath work. Probably Dr. Hall knows as much about pulpit power as some newspaper writers.

PRINCIPLES AND PRACTICE OF PRESBYTERIANISM.

WE published last week the concluding paper on "Why are you a Presbyterian?" Much has been said as to the desirableness of having a short and plain statement on the distinctive features of Presbyterianism in tract form, for circulation among the members of the Church. Our readers have had the opportunity of reading the papers on this subject which have been lately published in this journal. If they think that, collected in tract form, they will be of use, we shall have much pleasure in printing them. Our past experience in publishing literature on Presbyterianism has not been encouraging; but if a sufficient number of orders are sent us beforehand to make the venture safe as a business transaction, we will try again and at once prepare the tract. The price will be ten cents per copy, or six for fifty cents. Our readers will please let us hear from them soon, if they wish us to publish.

OUR MISSION FUNDS.

THE year is drawing to a close, and this ought naturally to suggest to many that its accounts both with God and man have soon to be made up. The last month of 1881 has so far already passed, and the missionary income of most of our churches for the year will be determined by what is now added to the contributions of the past weeks. When God has blessed so many of the members of our churches with great prosperity during the past months, as He has done, it will be strangely inconsistent and saddening if corresponding liberality and gratitude be not displayed in the support and propagation of His cause to whose grace all this prosperity is due.

Perhaps nothing is more stumbling to the young, the worldly, and the indifferent, than the way in which many professing Christians treat that cause which they say is the best of all. We have known not a few who have turned utterly sceptical simply on this account. They have said, and very naturally, that it was perfectly absurd to think that people were in earnest when they gave such paltry sums for the support of a cause which they professed to regard as of prime importance. "Here," they have said, "are men making their two, three, four and five thousand dollars a year, and some a great deal more, and with demure, solemn faces they are saying that the Gospel is the most precious of all earthly blessings, without which men must perish, and yet for the spread of this they will give their paltry six or a dozen of dollars, and think that they do well." We acknowledge that this conduct is very absurd and very inconsistent, but it does not follow that individuals should be driven into infidelity on this account. A cause is not to be judged by the consistency or the reverse of its professed supporters. Still, it is very saddening that in this way so many should be made to stumble. One can understand a man who says, "I don't believe in the Gospel at all, and should regard myself as foolishly throwing away my money if I were to give anything for either its support or propagation." But it is very different when one comes to look at a man who is continually talking about the preciousness of that Gospel, and about the good he has got from it, and at the same time spending less upon it in the course of the year than he spends upon tobacco or whiskey, to say nothing about gold rings, concerts, pictures, and summer trips. No wonder that many cry out in contemptuous scorn, "Pshaw! That man's not in earnest. His professed zeal is a delusion; his affected love a transparent pretence." Pity that so much occasion should be given to many to harden themselves thus in their indifference to religion, if not in positive hostility.

THE MISSIONARY JUBILEE OF THE
U. P. CHURCH OF SCOTLAND.

ON the 6th of last month a meeting was held in the Synod Hall of the United Presbyterian Church, Edinburgh, to take farewell of six missionaries and four Zenana workers, who were about to proceed to their several fields of labour. The chair was occupied by Professor Calderwood, and the large hall was filled to overflowing by a deeply interested audience.

In the course of his address on the occasion, the Foreign Mission Secretary of the Church mentioned that this was the jubilee year of the mission work of the United Presbyterian Church. Fifty years ago the work was begun, and on a very small scale. The amount raised during the first year did not exceed £1,000, while it was gravely debated in Synod whether the Church would be justified in venturing so far as to send three missionaries to Canada. Twenty years from the start this missionary income had risen to £12,000; other ten years brought it up to £15,000; other ten to double that amount, while last year the revenue from all sources reached the large sum of £42,000, or \$210,000, and the desire is to crown the jubilee year by raising the income to £50,000.

At first there had been fears about its being too venturesome to send out three missionaries. Now the United Presbyterian Church has fifty ordained missionaries and six medical ones, all sent out from Scotland. In addition to these, there are fourteen native ordained missionaries. If to these are added the teachers, evangelists, catechists, etc., there is a band of 350 Christian workers actually engaged as the agents of the United Presbyterian Church in seven different parts of the foreign field. All this, it was

contended, intimated progress, and progress of the most encouraging character.

Our Canadian Church owes no little debt of gratitude to the United Presbyterian as well as to the other Presbyterian Churches in Scotland, for the many valuable missionaries sent out in other days to this fair land of ours, and for the many other favours received from their hands. The only repayment either asked or expected is that what was done for the destitute parts of Canada in those past days by brethren in the mother land may be continued by the Canadian Church, now strong, and so far healthy, in the same spirit of self sacrificing zeal and abounding liberality.

"THE SOCIAL EVIL"

THE discussions on the "Social Evil" and its prevalence in all our cities and towns still go on, and are likely to result in something practical and effective being attempted in the way of remedy. While some have frankly and openly argued for the recognition and so far the license of the iniquity, the great preponderance of enlightened and earnest opinion has been expressed very strongly in opposition to any such course. Much, no doubt, can be done, and ought to be, in the way of "stamping out" the evil by legal process. At the same time, the great and most effective remedy will be found in the general elevation of the moral tone of the community and the increased extension of living, vital godliness. As religion decays, such immorality naturally gathers more and more headway, and the fashionable philosophy of the day, with all its degrading materialistic tendencies, has more to do with the growing licentiousness of the times than many are inclined to suspect or acknowledge. If chastity is quite as much a mere delusion among men and women as among the lower animals, as our philosophers tell us is the case, it is not at all surprising that those who believe this should act accordingly. And they are doing so. If there is no moral standard but that which every one is inclined to set up for himself—and this also we are being continually told by those who profess to know all about it—there is nothing at all surprising in the practical issue being that the disciples and supporters of such ideas should very speedily and very generally have the manners of monkeys and the morals of dogs. No surer sign of national decay can be had than marriage being scoffed at and chastity regarded as an antiquated superstition. Many think, and with too good reason, that the tendency of things is at present in that direction. If it is not, no thanks to the popular philosophy whose teachings can logically land men and women only in the "Sty of Epicurus," with all which that implies.

GUITEAU'S TRIAL.

BEFORE this issue of THE PRESBYTERIAN makes its appearance, the wretched travesty called the trial of the murderer of President Garfield may very likely have come to a close. We cannot, however, but again express our amazement and disgust at the exhibition in this matter which has been going on for these many days past. Anything more scandalously disgraceful could scarcely be even imagined, and sure we are that every right-thinking and feeling citizen of the American Republic must hang his head in perfect shame at the thought that any such exhibition could be possible in any place which even by courtesy could be called a court of justice or the abode of law. There has been something shockingly hideous about the whole affair, and the sooner the nation humbles itself in sackcloth and ashes on account of the degradation and disgrace by which it has thereby been visited, so much the better.

BLANK IN ASSEMBLY'S MINUTES FILLED.

MR. EDITOR,—On receiving the Minutes of Assembly, I was surprised to find that Wallacetown was blank. As this is an injustice to the congregation, will you kindly permit me, through your paper (even at this late date), to state what they contributed to the following schemes of the Church for the year ending March 31st, 1881: Home Missions, \$52.00; Foreign Missions, \$23.00; College Fund, \$22.00; Widows' Fund, \$11.00; Aged and Infirm Ministers' Fund, \$20.00; French Evangelization, \$19.00; Assembly Fund, \$12.50.

D. STEWART.

Wallacetown, Nov., 1881.

BOOKS AND MAGAZINES.

LITTELL'S LIVING AGE. (Boston: Little & Co.)—The number of the "Living Age" for last week contains seven of the most noteworthy articles that have recently appeared in leading English periodicals.

HARPER'S YOUNG PEOPLE for last week is, like many other American publications of the same date, largely occupied with matters of a very pleasing nature connected with Thanksgiving. The illustrations are, as usual, very good.

MY BIBLE STUDY. By Frances Ridley Havergal. (New York: A. D. F. Randolph & Co.; Toronto: N. Ure & Co.)—This book is one of the most precious little gems that the gifted author has left us. It contains a brief but very suggestive Bible study for each Sabbath in the year.

GRIP'S ALMANAC FOR 1882. (Toronto: J. W. Bengough.)—Judging from a few specimen pages issued in advance, this publication will be eagerly sought after. It is full of harmless fun, and likely to prove very beneficial to the lungs of those who consult it from time to time throughout the year.

OUR SAINTS. By Rose Porter. (New York: A. D. F. Randolph & Co.; Toronto: N. Ure & Co.)—In narrative form, but with scarcely enough plot to be called a story, this book presents its readers with a quiet sketch of family life and heart history, which, to the young especially, will be very interesting and not without profit.

THE DECORATIVE SISTERS: A MODERN BALLAD. (New York: A. D. F. Randolph & Co.; Toronto: Hart & Co.)—This is a most amusing production on the poet's part, and the artist has succeeded admirably in catching the humour of the piece. With its sixteen coloured illustrations and its illuminated covers, the book will be much appreciated by the young persons into whose hands it may come.

SPAIN. By James A. Harricon. (Boston: D. Lothrop & Co.) This handsome volume of 715 pages belongs to Lothrop's Library of Entertaining History. The author is Professor of History and Modern Languages in Washington and Lee University. His facile and elegant pen gives an additional charm to a history so romantic that even the driest recital of its events would be read with interest. The book contains over one hundred illustrations, is well printed, nicely bound, and altogether likely to take a high position among historical productions of a popular character.

THE ANTICHRIST: HIS NAMES, PERSONALITY, ORIGIN, WORK AND END. By Mrs. Geo. C. Needham. (St. Louis: Gospel Book and Tract Depository.)—According to this expositor of prophecy—one of the extremely literal class—Antichrist has not yet appeared; and "though the corruptions of the Romish system have had their place in foreshadowing the deeds of the man of sin, the complete fulfilment of his enormous course of iniquity is reserved for one yet to come, more notorious, more supernatural, than any personage of the past, and whose seat of power shall be, not Rome, but the temple of God in Jerusalem."

GERALDINE: A SOUVENIR OF THE ST. LAWRENCE. (Boston: James R. Osgood & Co.)—The metrical romance, popular half a century ago, has fallen into disuse, but some attempts at its restoration have been recently made, and this book is one of the results. It is fairly well written, and would bring no disgrace upon the author's name, let him be whom he may. The measured and rhymed prose of the narrative is very freely interspersed with snatches of real poetry, and several well-executed lyrics are introduced. On the story, as such, we cannot pass judgment, not having found time to read it, but the general tone seems to be wholesome.

HEROES OF CHRISTIAN HISTORY. Robert Hall, by E. Paxton Hood. (New York: A. C. Armstrong & Son; Toronto: W. Briggs. Price 75 cents.)—In this series of biographies are found the names of Henry Martyn, William Wilberforce, Philip Doddridge, Stephen Grellet, Richard Baxter, John Knox, William Carey, Fletcher of Madeley, John Wycliffe, Thomas Chalmers and Jonathan Edwards. Along with such names that of Robert Hall, the great pulpit orator and earnest Christian, finds its proper place. His biographer, the Rev. E. Paxton Hood, requires no commendation, being already well known as a popular writer on religious subjects.

PELOUBET'S INTERNATIONAL LESSON HELPS FOR 1882. (Boston: W. A. Wilde & Co.; Toronto: James Bain & Son.)—First on the list of these useful publications comes "Peloubet's Notes." Our last issue contained a pretty full notice of this book, and to its characteristic features as there described we call the attention of our readers. Then we have Peloubet's International Question Books, as follows: Part I, for the older scholars; Part II, for the younger scholars, or intermediate classes; Part III, for the youngest scholars, or primary class. In Parts I and II are given maps, opening and closing exercises, chronological table of the life of Christ, life of Mark, the Gospel according to Mark, daily Bible readings, helps over hard places, practical suggestions, review exercises, lessons on temperance, missions, and Christmas. Part III, Little Learners' Question Book, has the Bible text, a lesson-talk for each lesson, told in simple language. The questions and answers are adapted to the youngest minds. When the teachers of a Sabbath school are in possession of the "Notes," and the scholars have the three Question Books, then that Sabbath school is pretty well equipped in the way of lesson helps.

THE PILGRIM'S PROGRESS. By John Bunyan. Elstow Edition. (London, Eng.: John Walker & Co.; Toronto: Hart & Co.)—In this unique edition of Bunyan's wonderful dream, his admirers—and they are many—have an opportunity of becoming possessed of a memento of a great post-preacher, which they will prize very highly, the boards of its covers being made of the oak which formed the woodwork of the old church at Elstow, near Bedford—perhaps of the veritable material of a door which the hand of John Bunyan pushed open, or of a pew in which he sat, or of the pulpit from which he preached. Up to 1880 everything in this old church had remained pretty much as it had been in Bunyan's time, but in that year the building was found to be unsafe, and it was found necessary to "restore" it. In the execution of this work much of the old timber had to be removed, and of this the publishers of the book now before us became the purchasers at a high price, in order to use it as already indicated; and the demand for the edition is likely to be so great that the material will be exhausted in a very short time. In addition to its value as a memorial, this edition of the "Pilgrim's Progress" has many attractions, among which may be mentioned appropriate and well-executed illustrations, a full biography of the author, running headlines above and side headings in the margin of the text, accurate typography, and a richly-finished exterior. The Messrs. Hart of this city are the sole agents for Canada.

HYMNAL OF THE PRESBYTERIAN CHURCH IN CANADA, WITH ACCOMPANYING TUNES. (Toronto: James Campbell & Son. Cloth, 90 cents; Morocco, \$1.40)—Under the superintendence of the General Assembly's Committee appointed for the purpose, the work of providing suitable music for the new collection of hymns now in use in the Presbyterian Church has been admirably accomplished. To the average precentor it is a matter of no ordinary difficulty to select the tune best adapted to the spirit of any particular hymn, and even those who are thoroughly qualified to make a selection do not always succeed to their own satisfaction, or to that of others, when called upon to do so at a few minutes' notice. This difficulty is entirely removed by having each hymn set to its own music—a second tune, which has in many cases been provided, affording all the latitude of choice that there seems to be any necessity for. The care and talent employed in matching the words and music, so far as we have examined or are capable of judging, have met with complete success. Those who cannot read music at sight will not require to learn all the tunes in the book; it will be found that a very short time will suffice to master the music of all the hymns ordinarily used by any particular congregation. The marks of expression attached to the wording will be found useful. An eminent musician—Mr. E. J. Hopkins, organist of the Temple Church, London, England—was employed to edit the music and revise the harmonies. This gentleman has also supplied three original tunes, composed expressly for the present work, viz., "Edlingham," "Trust," and "Toronto." The publishers have done their part in a very creditable manner. The printing of both music and words is well executed. The book is got up in various styles of binding, but good taste and durability have always been kept in view.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON

CHAPTER V.—A CONFESSION.

But Roland sat silent, with his shapely hands resting on his knees, and his handsome face turned toward the hearth, where the logs had burned down and emitted only a low and fitful flame. The little room was scarcely lighted by it, and looked all the darker for the blackness of the small, uncurtained window, through which the ebony face of night was peering in. The bare, uncovered casement troubled him, and from time to time he turned his eyes uneasily toward it. But what need could there be of a curtain, when they were a mile away from any habitation, and where no road crossed the moor, except the rugged green pathway, worn into deep ruts by old Marlowe's own waggon? Yet as if touched by some vague sympathy with him, Phebe rose, and pinned one of her large rough working-aprons across it.

"Phebe," he said, as she stepped softly back to her seat, "you and I have been friends a long time; and your father and I have been friends all my life. Do you recollect me staying here a whole week when I was a school-boy?"

"Yes," she answered, her eyes glistening in the dusky light; "but for you I should have known nothing, only what work had to be done for father. You taught me my alphabet that week, and the hymns I have said every night since then before I go to sleep. You helped me to teach myself painting; and if I ever paint a picture worth looking at, it will be your doing."

"No, no; you are a born artist, Phebe Marlowe," he said, "though perhaps the world may never know it. But being such friends as you say, I will trust you. Do you think me worthy of trust, true and honest as a man should be, Phebe?"

"As true and honest as the day," she cried, with eager emphasis.

"And a Christian?" he added, in a lower voice.

"Yes," she answered, "I do not know a Christian if you are not one."

"That is the sting of it," he groaned; "true, and honest, and a Christian! And yet, Phebe, if I were taken by the police to-night, or if I be taken by them to-morrow, I shall be lodged in Kiversborough gaol, and tried before a jury of my townspeople at the assizes next month."

"No, it is impossible!" she cried, stretching out her brown, hard-working hand, and laying it on his white and shapely one, which had never known toil.

"You would not send me to gaol," he said, "I know that well enough. But I deserve it, my poor girl. They would find me guilty and sentence me to a convict prison. I saw Dartmoor prison on my wedding journey with Felicitia, Heaven help me! She liked the wild, solitary moor, with its great tors and its desolate stillness, and one day we went near to the prison. Those grim walls seemed to take possession of me; I felt oppressed and crushed by them. I could not forget them for days after, even with Felicitia by my side."

His voice trembled as he spoke, and a quiver ran through his whole frame, which seemed to thrill through Phebe's; but she only pressed her pitiful hand more closely on his.

"I might have escaped last night," he went on, "but I stumbled over a poor girl in the street, dying. A young girl, no older than you, without a penny or a friend; a sinner, too, like myself; and I could not leave her there alone. Only in finding help for her I lost my chance. The train to London was gone, and there was no other till tea this morning. I expected Mr. Clifford to be at the bank to-day; if I had only known he would not be there I could have got away then. But I came here, why I hardly know. You could not hide me for long if you would; but there was no one else to help me."

"But what have you done, sir?" she asked, with a tremulous, long-drawn sigh.

"Done?" he repeated; "aye! there's the question. I wonder if I can be honest and true now with only Phebe Marlowe listening. I could have told my mother, perhaps, if it had been of any use; but I would die rather than tell Felicitia. Done, Phebe! I've appropriated securities trusted to my keeping, pledging some and selling others for my own use. I've stolen £10,000."

"And you could be sent to prison for it?" she said, in a low voice, glancing uneasily round as if she fancied she would be overheard.

"For I don't know how many years," he answered.

"It would kill Mrs. Sefton," she said. "Oh! how could you do it?"

"It was for Felicitia I did it," he replied absently; "for my Felicitia only."

For a few minutes Phebe's brain was busy, but not yet with the most sorrowful thoughts. There could be no shadow of doubt in her mind that this dearest friend of hers, sitting beside her in the twilight, was guilty of the crime he had confessed. But she could not as yet dwell upon the crime. He was in imminent peril; and his peril threatened the welfare of nearly all whom she loved. Ruin and infamy for him meant ruin and infamy for them all. She must save him if possible.

"Phebe," he said, breaking the dreary silence, "I ought to tell you one thing more. The money your father left with me—the savings of his life—six hundred pounds—it is all gone. He entrusted it to me, and made his will, appointing me your guardian; such confidence he had in me. I have made both him and you penniless."

"I think nothing of that," she answered. "What should I ever have been, but for you? A dull, ignorant, country girl, living a life little higher than my sheep and cattle. We are rich enough, my father and me. This cottage, and the fields about it, are our own. But I must go and tell father."

"Must he be told?" asked Roland Sefton anxiously.

"We've no secrets," she replied; "and there's no fear

of him, you know. He would see if I was in trouble; and I shall be in trouble," she added, in a sorrowful voice.

She opened the cottage door, and going out left him alone. It was a familiar place to him; but hitherto it had been only the haunt of happy holidays, from the time when he had been a school-boy until his last autumn's shooting of grouse and woodcock on the wide moors. Old Marlowe had been one of his earliest friends, and Phebe had been something like a humble younger sister to him. If any one in the world could be depended upon to help him, outside his own family, it must be old Marlowe and his daughter.

And yet, when she left him, his first impulse was to rise and flee while yet there was time—before old Marlowe knew his secret. Phebe was a girl, living, as girls do, in a region of sentiment and feeling, hardly understanding a crime against property. A girl like her had no idea of what his responsibility and his guilt were, money ranking so low in her estimate of life. But old Marlowe would look at it quite differently. His own careful earnings, scraped together by untiring industry and ceaseless self-denial, were lost—stolen by the man he had trusted implicitly. For Roland Sefton did not spare himself any reproaches; he did not attempt to hide or palliate his sin. There were other securities for small sums, like old Marlowe's, gone like his, and ruin would overtake half a dozen poor families, though the bulk of the loss would fall upon his senior partner, who was a hard man, of unbending sternness and integrity. If old Marlowe proved a man of the same inflexible stamp, he was lost.

But he sat still, waiting and listening. Round that lonely cottage, as he well knew, the wind swept from whatever quarter it was blowing; sighing softly, or wailing, moaning, or roaring past it, as ceaselessly as the sound of waves against a fisherman's hut on the seacoast. It was crying and sobbing now, rising at intervals into a shriek, as if to warn him of coming peril. He went to the window and met the black face of the night, hiding everything from his eye. Neither moon nor star gleamed in the sky. But even if old Marlowe was merciful he could not stay there, but must go out, as he had done last night from his own home, lashed like a dog at every familiar hearth by an unseen hand and a near-scurge.

Phebe had long lingered, though she seemed long away. As she drew near the little workshop she saw the waggon half laden with some church furniture her father had been carving, and with which he and she were to start at day-break for a village about twenty miles off. She heard the light tap of his carving tools as she opened the door, and found him finishing the wings of a spread eagle. He had pushed back the paper cap he wore from his forehead, which was deeply furrowed, and shaded by a few struggling tufts of gray hair. He took no notice of her entrance until she touched his arm with her hand; and then he looked at her with eyes blue like her own, but growing dim with age, and full of the pitiful, uncomplaining gaze of one who is deaf and dumb. But his face brightened and his smile was cheerful, as he began to talk eagerly with his fingers, throwing in many gestures to aid his slow speech. Phebe, too, smiled and gesticulated in silent answer, before she told him her errand.

"The carving is finished, father," she said. "Could we not start at once, and be at Upchurch before five to-morrow morning?"

"Twenty miles; eight hours; easily," he answered; "but why?"

"To help Mr. Sefton," she said. "He wants to get down to Southampton, and Upchurch is in the way. Father, it must be done; you would never see a smile upon my face again if we did not do it."

The keen, wistful eyes of her father were fastened alternately upon her troubled face and her moving hands, as slowly and silently she spelt out on her fingers the sad story she had just listened to. His own face changed rapidly from astonishment to dismay, and from dismay to a passionate rage. If Roland Sefton could have seen it he would have made good his escape. But still Phebe's fingers went on pleading for him; and the smile, which she said her father would never see again—a pale, wan smile—met his eyes as he watched her.

"He has been so good to you and me," she went on with a sob in her throat; and unconsciously she spoke out the words aloud and slowly as she told them off on her fingers; "he learned to talk with you as I do, and he is the only person almost in the world who can talk to you without your slate and pencil, father. It was good of him to take that trouble. And his father was your best friend, wasn't he? How good Madame used to be when I was a little girl, and you were carving all that woodwork at the old bank, and she let me stay there with you! All our happiest days must have come through them. And now we can deliver them from great misery."

"But my money?" he interposed.

"Money is nothing between friends," she said earnestly. "Will you make my life miserable, father? I shall be thinking of them always, night and day; and they will never see me again if he is sent to gaol through our fault. There never was a kinder man than he is; and I always thought him a good man till now."

"A thief; worse than a common thief," said her father.

"What will become of my little daughter when I am dead?"

Phebe made no answer except by tears. For a few minutes old Marlowe watched her bowed head and face hidden in her hands, till a gray hue came upon his withered face, and the angry gleam died away from his eyes. Hitherto her slightest wish had been a law to him, and to see her weeping was anguish to him. To have a child who could hear and speak had been a joy that had redeemed his life from wretchedness, and crowned it with an inexhaustible delight. If he never saw her smile again, what would become of him? She was hiding her face from him even now, and there was no medium of communication between them save by touch. He must call her attention to what he had to say by making her look at him. Almost timidly he stretched out his withered and cramped hand to lay it upon her head.

"I must do whatever you please," he said, when she lifted up her face and looked at him with tearful eyes; "if it killed me I must do it. But it is a hard thing you bid me do, Phebe."

He turned away to brush the last speck of dust from the eagle's wings, and lifting it up carefully carried it away to pack in his waggon, Phebe holding the lantern for him till all was done. Then hand in hand they walked down the foot-worn path across the field to the house, as they had done ever since she had been a tottering little child, hardly able to clasp his one finger with her baby hand.

Roland Sefton was crouching over the dying embers on the hearth, more in the utter misery of soul than in bodily chilliness, though he felt cold and shivering, as if stripped of all that made life desirable to him. There is no icy chill like that. He did not look round when the door opened, though Phebe spoke to him; for he could not face old Marlowe, or force himself to read the silent yet eloquent fingers, which only could utter words of reproach. The dumb old man stood on the threshold, gazing at his averted face and downcast head, and an inarticulate cry of mingled rage and grief broke from his silent lips, such as Phebe herself had never heard before, and which, years afterwards, sounded at times in Roland Sefton's ears.

It was nearly ten o'clock before they were on the road, old Marlowe marching at the head of his horse, and Phebe mounted on her wry little pony, while Roland Sefton rode in front of the waggon at times. Their progress was slow, for the oak furniture was heavy and the roads were rough, leading across the moor and down steep hills into valleys, with equally steep hills on the other side. The sky was covered with a thin mist drifting slowly before the wind, and when the moon shone through it, about two o'clock in the morning, it was the waning moon looking sad and forlorn amid the floating vapour. The houses they passed were few and far between, shewing no light or sign of life. All the land lay around them dark and desolate under the midnight sky; and the slow creaking of the wheels and sluggish hoof-beats of the horse dragging the waggon were the only sounds that broke the stillness.

In this gloom old Marlowe could hold no conversation either with Phebe or Roland Sefton, but from time to time they could hear him sob aloud as he trudged on in his speechless isolation. It was a sad sound, which pierced them to the heart. From time to time Roland Sefton walked up the long hills beside Phebe's pony, pouring out his whole heart to her. They could hardly see each other's faces in the dimness, and words came the more readily to him. All the burden of his confession was that he had fallen through seeking Felicitia's happiness. For her sake he had longed for more wealth, and speculated in the hope of gaining it, and tampered with the securities entrusted to him in the hope of retrieving losses. It was for her, and her only, he maintained; and now he had brought infamy and wretchedness and poverty upon her and his innocent children.

"Would to God that I could die to-night!" he exclaimed; "my death would save them from some portion of their trouble."

Phebe listened to him almost as heart-broken as himself. In her singularly solitary life, so far apart from ordinary human society, she had never been brought into contact with sin, and its profound, fathomless misery; and now it was the one friend, whom she had loved the longest and best, who was walking beside her a guilty man, fleeing through the night from all he himself cared for, to seek a refuge from the consequences of his crime in an uncertain exile. In years afterward it seemed to her as if that night had been rather a terrible dream than a reality.

At length the pale dawn broke, and the utter separation caused by the darkness between them and old Marlowe passed away with it. He stopped his horse and came to them, turning a gray, despairing face upon Roland Sefton.

"It is time to leave you," he said; "over these fields lies the nearest station, where you can escape from a just punishment. You have made us beggars to keep up your own grandeur. God will see that you do not go unpunished."

"Hush! hush!" cried Phebe aloud, stretching out her hand to Roland Sefton. "He will forgive you by-and-by. Tell me: have you no message to send by me, sir? When shall we hear from you?"

"If I get away safe," he answered, in a broken voice, "and if nothing is heard of me first, tell Felicitia I will be in the place where I saw her first, this day six months. Do not tell her till the time is near. It will be best for her to know nothing of me at present."

They were standing at the stile over which his road lay. The sun was not yet risen, but the gray clouds overhead were taking rosy and golden tints. Here and there in the quiet farmsteads around them the cocks were beginning to crow lazily; and there were low, drowsy twitterings in the hedges, where the nests were still new little homes. It was a more peaceful hour than sunset can ever be with its memories of the day's toils and troubles. All the world seemed bathed in rest and quietness except themselves. Their dark journey through the silent night had been almost a crime.

"Your father turns his back upon me, as all honest men will do," said Roland Sefton.

Old Marlowe had gone back to his horse, and stood there without looking round. The tears ran down Phebe's face; but she did not touch her father, and ask him to bid his old friend's son good-bye.

"Some day no man will turn his back upon you, sir," she answered; "I would die now rather than do it. I will regain your good name some day."

"Never!" he exclaimed; "it is past recall. There is no place of repentance for me, Phebe. I have staked all, and lost all."

(To be continued.)

LIFE is made up, not of great sacrifices and duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

INTELLECT IN BRUTES.

Mr. A. Petrie writes: "In my own family we had a tabby cat, who, when turned out, would let herself in at another door by climbing up some list nailed around it, then pushing up the click-latch, pushing the door, with herself hanging on it, away from the post, so as to prevent the latch falling back into its place, and then dropping down and walking back to the fire. I knew a Skye terrier, who being told to carry a fishing rod, carefully experimented along its length to find its centre of gravity, then carried it on till his master came to a narrow path through a wood. Here Skye considered, dropped the rod, took it by the end, and dragged it under him lengthwise till the open road was gained, when he took the rod by the centre of gravity again, and went on. This could not be a copy of human actions, but the result of original reasoning."

Mr. Henry Cecil gives the following on the authority of the late Mr. Dawes, the astronomer: "Being busy in his garden, and having a large bunch of keys in his hand, he gave it to a retriever to hold for him till he was at liberty. Going into the house soon after, he forgot to reclaim the keys. The remembrance of what he had done with them only returned to him when he required to use them in the evening. He then recalled that he had given them to the dog, and forgotten to take them again. Calling him, and looking him impressively in his face, he said, 'My keys! fetch me my keys!' The dog looked wistful and puzzled for a moment, and then bounded off to the garden, his master following. He went straight to the root of an apple-tree, scratched up the keys, and brought them. May we not fairly put into words the dog's train of reasoning thus: 'My master has given me these keys to hold; he has forgotten them; I cannot carry them all day; but I must put them in safety where I can find them again?'"

Mr. R. Howson sends us the story of a terrier-like dog of no particular breed, named Uglymug, who had a poodle for a companion. Whenever Uglymug saw signs of a family meal being laid out, he inveigled the poodle into a labyrinthine shrubbery under pretence of looking for rats, and when the latter was fairly intent on his game, Uglymug sneaked back to enjoy, all by himself, what he could get from the family table.—*N. Y. Evangelist.*

CONDITION OF THE GERMAN PEASANTS.

In many German villages, where the common land has been gradually parcelled in small bits, the farms of the peasants are composed of minute strips of land, scattered over the whole parish. I have seen farms which contained two hundred such strips. Bain, Gould, in his "Germany, Past and Present," writes: "In some places the owner of twenty hectares (about fifty acres) will have some one thousand bits of land distributed over the whole surface of the parish. Such is the case on the Main and the Middle Rhine." The lots of land are too small for pasturage; universal tillage drives the price of grain so low that farming is not profitable; while the extra labour necessitated by having land in so many small lots places the peasants at a great disadvantage. Legal difficulties and conservatism prevent the exchange of lots and the concentration of farms. A poor year commonly forces the peasants into the hands of the Jews. In each village there are Jews, who are continually watching the distresses of the farmer; they induce him in every way to borrow money; and when they once have a hold upon him he seldom escapes. Two successive hard years, combined with ruinous rates of interest, are often sufficient to overwhelm him. The Jews seize his land, and sell it out in small parcels at high prices, as contiguous owners are anxious to enlarge their plots. Some of the meanest specimens of mankind are found among these village Jews, and their severity often causes outbreaks against them. The landed classes sympathize with the peasants in their difficulties; and this explains in a measure the present agitation against the Jews in Germany. Even Bismarck is said to be bitterly opposed to the Jews; his sympathies are with the landed aristocracy, and he dislikes the rise to power of the mercantile and money-lending classes, of which the Jews are the most conspicuous examples. C. was once so deeply involved in a serious outrage committed on the property of an obnoxious Jew that he was forced to leave the village. He confessed that his acts were foolish, but pleaded in excuse the loss of land and home by the peasant with whom he was staying. The Jew had induced the peasant to enlarge his farm by buying lands on loans at excessive interest. A bad year followed, and the peasant was obliged to borrow more money. The Jew, in lending, forced the peasant to take one-third of the loan in spirits. The natural consequences followed: the peasant drank too much; his crops were poor; his interest was not paid; and his land was seized by the Jew. The Jews are a harsh but effectual instrument for destroying the system of "small-lot-farming;" they bring the owners of "lot farms" into their power, and then sell the lands to those whose farms are in larger lots, and who are therefore prosperous. Historical reasons have caused the small-lot system to exist only among the rich lands of Germany; and it has consequently never been in vogue in Northern Germany. Nevertheless, the poverty of the soil has made the condition of the peasants in the north worse than that of those in the south of Germany.—*December Atlantic.*

RESTORING SOLOMON'S TEMPLE.

Reuf Pasha, the Turkish Governor of Jerusalem, has recently received imperative orders from Sulan Abdul Hamid to resume the work of restoration of Solomon's Temple, commenced under the reign of Abdul Aziz, but discontinued some five years ago. The Pasha has also been instructed to clear the great square fronting the Temple of all the rubbish and rank vegetation with which it is at present incumbered. In this square stands the famous Mosque of Omar, which derives a revenue of some £15,000 a year from pilgrim contributions and other sources. Hitherto the greater portion of this sum found its way annually to Stamboul. The Sultan, however, has decreed that henceforth it shall be ap-

plied to defraying the expenses of the works above alluded to, the present resumption of which, as well as their original inception, is due in reality to suggestions made at different times to the Ottoman authorities by members of the Austrian imperial family. The restoration of the temple ruins was begun at the instance of Francis Joseph during his visit to the Holy Land, shortly after the accession of Abdul Aziz to the throne; and it was the recent pilgrimage of the Archduke Rudolph to Judea that imparted a fresh impulse to the interrupted enterprise. Not only has the Commander of the Faithful signified it to be his sovereign will that the works should be carried out without further delay, but two officials of the Sublime Porte, Serid and Raif Effendim, have already left Constantinople for Jerusalem with instructions to take measures, on their arrival, for insuring the literal fulfilment of his Majesty's decree. The gratitude of Christians and Jews alike is due to Abdul Hamid for lending his high authority to so generous and enlightened an undertaking.—*London Telegraph.*

THE TWO GATES.

A pilgrim once (so runs an ancient tale),
Old, worn, and spent, crept down a shadowed vale;
On either hand rose mountains bleak and high;
Chill was the gusty air, and dark the sky;
The path was rugged, and his feet were bare;
His faded cheek was seamed by pain and care;
His heavy eyes upon the ground were cast,
And every step seemed sicker than the last.

The valley ended where a naked rock
Rose sheer from earth to heaven, as if to mock
The pilgrim who had crept that toilsome way;
But while his dim and weary eyes essay
To find an outlet, in the mountain side
A ponderous sculptured brazen door he spied,
And tottering toward it with fast-failing breath,
Above the portal read, "THE GATE OF DEATH."

He could not stay his feet, that led thereto;
It yielded to his touch, and passing through,
He came into a world all bright and fair:
Blue were the heavens, and balmy was the air;
And, lo! the blood of youth was in his veins,
And he was clad in robes that held no stains
Of his long pilgrimage. Amazed, he turned
Behold! a golden door behind him burned
In that fair sunlight, and his wondering eyes,
Now lustreful and clear as those new skies,
Free from the mists of age, of care, and strife,
Above the portal read, "THE GATE OF LIFE."

—*Harper's Magazine for December.*

UNITARIANISM.

Unitarianism has not a single great name in philosophy or theology. It found expression in a school of literature, but has never shewn at any point, with all its beautiful and practical interest in the amelioration of humanity, anything like the religious strength and invincible purpose of the religious commonwealth from which it sprung. Measured at the bar of historical justice, it has done nothing positively in the religious world; it has lived for itself, and is now dying in the act of self-communication. Its religious publications have been chiefly a criticism of orthodoxy, and it has not, in half a century of existence, known whether it had a distinct work to do in the world or not.—*North American Review.*

THE Queen has received intelligence of the engagement of Prince Leopold, Duke of Albany, to Princess Helena of Waldeck. The Princess is a younger sister of the present Queen of the Netherlands, and is a niece of the Queen of Sweden.

REV. S. PRESSENGE writes to the London "Christian World": "A heavy blow has just fallen upon the work of the French Protestant Mission in Africa. A few days ago we received the tidings of the death of the young missionary couple who were sent out to Senegal only a few months ago. On the 18th of August both M. and Madame Golaz were carried off by yellow fever; and a few days later the same fell sickness cut down, like a poor, little forgotten flower, their only child, born on the 10th of August. This sad event has called forth the deepest sympathy of all the Protestant churches of France and Switzerland."

MANY of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy, and then call them curses.

It is a great deal better to live holy than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody that it does. Lighthouses don't ring bells and fire cannons to call attention to their shining; they just shine.—*Mooey.*

THE older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, "What is the chief end of man? To glorify God, and enjoy Him forever."—*Thomas Carlyle.*

Do not lightly conclude that the universe is out of joint because you cannot explain all the deep things of life. "This is my infirmity," said the Psalmist when he was tempted to doubt the providence and mercy of God. What if the darkness that so perplexes you is, after all, within, and not without?

THERE is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meagre that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—*Phillips Brooks.*

BRITISH AND FOREIGN ITEMS.

THERE are said to be 30,000 out of 40,000 townships of France opened to Protestant preaching.

THE Jewish citizens of New York have decided to organize a Hebrew emigration society for the United States.

THE sale of Bibles has recently been very large in Bulgaria, and there are signs, it is said, of deep religious interest.

IN Calcutta there are 199 Hindoo temples, 177 Mohammedan mosques, thirty-one Christian churches, and two Jewish synagogues.

PORTER RHODES, of South Africa, has found a diamond that is worth \$1,000,000, or \$300,000 more than the Koh-i-noor.

Two West Point cadets have been sentenced to four months' imprisonment, with other humiliations, for hazing a fellow-student.

IT is said that in one square mile in London, where the poorest people congregate, over \$2,000,000 a year is spent in strong drink.

Two thousand and four of the liquor-sellers in New York city have served in different State prisons, and 2,645 in county prisons.

THE Treasurer of the Garfield Memorial Hospital Fund in Washington announces that the contributions now amount to \$80,000.

A DECREE has been issued exempting Chinese converts to Christianity from all levies for idolatrous worship, processions or theatrical performances.

A CHRISTIAN family at Luca has been massacred by Turkish soldiers and officers. Other Christians, men, women and children, were carried off.

A NUMBER of Nihilists have been arrested for endeavouring to destroy the Czar's palace at Gatschina, by means of a balloon freighted with dynamite.

THE western distillers are endeavouring to advance the price of whiskey by limiting the production, a proposition which temperance people can applaud.

THE Marquis of Lorne is about to render the cause of immigration a great service by delivering a number of speeches on the North-West in Britain.

ON the Sandwich Islands some of the native churches give more than four dollars per member, yearly, for the support of the gospel beyond their territories.

THE "Scientific American" is doing good work for temperance by publishing scientific demonstrations as to the action of alcohol on the tissues of the stomach.

THE King of Bavaria is said to be the author of a book denouncing Bismarck and the War of 1870. It is entitled "The Real Mission of Kings, by One of Them."

IT is said that Russia will relieve Turkey from the payment of the war indemnity, if, in consideration, the latter country will surrender a portion of Armenia.

LONDON last year provided additional school accommodation for 25,000 children, and now instructs at the board schools and at the voluntary schools over 500,000 pupils. Last year the cost per capita was \$3.18.

THE ministers of the California town of Los Angeles have signed an agreement that they will in no case perform the marriage ceremony for divorced persons, "except the divorce be obtained on Scriptural grounds, and then for the innocent party only."

ASIATIC cholera has appeared in Northern Egypt, and, worst of all, at Alexandria, thus threatening dissemination to the countries bordering on the Mediterranean.

The dreaded plague has appeared in Lazistan, and Turkish troops are being employed to isolate it.

IN Liverpool, on a recent Sunday, a census was carefully taken of church attendance. At the Protestant churches, which have a total sitting room for 72,033 persons, there was an attendance of 22,610. At the Roman Catholic chapels, with sitting room for 22,945, the attendance was 14,448.

THE Nihilists have taken to terrorising the clergy. Great panic has been caused in the neighbourhood of Kieff by the receipt of anonymous letters, stating that the Nihilists intended plundering the monastery of Petcherskaia, and carry off its celebrated treasure. The guards have been doubled, but nothing yet has been detected.

THE latest reports regarding the threatened war in New Zealand are more encouraging. Ta Whiao, the Maori King, has sent a message to the Government intimating that he does not sympathise with Te Whiti, the disaffected chief. Te Whiti is not likely to venture to carry on a war single-handed with the British Government.

THE difficulties in Peru are still unsettled, and the United States Ministers to that country and to Chili are much censured for their interference, especially the former. The Chilean authorities have seized President Calderon, of Peru, and he is still in their power. Their reason for this act is that he disobeyed the Chilean decree suspending his administrative functions.

IN Mexico there are now 10,000 Protestant Christians. The Presbyterian Church began in 1872, and has 4,000 members; the Methodists in 1878, and have 337 in full connection and 378 on probation; and the Episcopal Church has 3,500 members. The first introduction of the Bible into the country was by the soldiers and chaplains of the United States army in 1847.

MONSIGNOR PINGINIER, the Roman Catholic Bishop at Hong Kong, has telegraphed to Paris: "By a cyclone which has devastated Western Tonquin, two hundred temples, thirty-four mission-houses, a college, and two thousand houses of the Christian population have been destroyed, and sixty thousand Christians have been reduced to misery." The bishop appeals to Catholic France in their behalf.

MINISTERS AND CHURCHES.

THE Presbyterians of Moncton, N.B., are about to build a new brick church.

DURING the past year the Wallacetown congregation expended upwards of \$250 in repairing and improving the manse.

THE congregation of Knox Church, Beaverton, have sold their old frame building to Mr. Alex. Cameron for \$100. It will be converted into a dwelling-house.

A soiree held on the evening of the 28th ult., under the auspices of the Ladies' Aid Society of Knox Church, Ingersoll, was a decided success financially and otherwise.

At a meeting of the Presbyterian congregation of Orillia, held on the 23rd ult., it was unanimously resolved to give the Rev. J. Gray, M.A., a retiring allowance of \$300 per annum.

THE Sacrament of the Lord's Supper was dispensed in St. Paul's Church, Richmond Hill, on Sabbath, the 27th ult. The services were most interesting and impressive. Prof. McLaren preached both morning and evening, and his earnest, clear and powerful presentation of the truth will not soon be forgotten by the congregations that had the pleasure of hearing him.—COM.

THE repairs and improvements on Knox Church in this city, described at length in our columns several weeks ago, were finished last Saturday, and the church was re-opened for public worship on Sabbath. The pastor, Rev. H. M. Parsons, conducted both services, assisted in the morning by Rev. Dr. Reid, who offered the opening prayer. The audiences on both occasions were very large, many being able to obtain standing room only, and not much of that.

THOSE Presbyterians who left Cooke's Church, Toronto, on account of the introduction of the organ, met for worship last Sabbath in the Temperance Hall. Rev. Mr. McCrae, M.A., from Aberdeen, Scotland, preached morning and evening. It was expected that the Rev. Prof. Gregg, D.D., would have preached, but he was unable to do so on account of being called away to Kingston on Saturday. It is stated that a regular congregation will be formed at an early day, and a pastor secured.

THE annual meeting of the congregation of Mosa was held on the 25th of November. The Lord's Supper was dispensed three times during the year. Fourteen names were added to the communion roll. Baptism was administered to fifteen children and four adults. The minister's stipend was regularly paid, \$257.41 was sent to different funds of the Church. The congregation added \$50 to the stipend of the pastor, and resolved to allow him four weeks of a recreation in the summer of 1882. A large choir was appointed to assist the precentor. It was resolved to purchase a large family Bible and present it to Mr. Arch. Munro, who for many years has rendered to the congregation valuable services as precentor. It was found that since May, 1877, sixty names were added to the communion roll, chiefly on examination, and that thirty-one were removed by death and other causes.

THE congregation of the West Presbyterian Church is distinguished for the pleasant social character of its reunions, and the annual social on the evening of the 1st inst. was perhaps the most agreeable of any yet held. A sumptuous spread was presented and partaken of in the school-room during the earlier part of the evening, after which the large audience gathered into the church. The Rev. Mr. Wallace, pastor of the congregation, presided, and opened the proceedings with prayer. The evening thereafter was spent in listening to brief and excellent addresses by several clergymen. The programme included the names of the Rev. Mr. Parsons, Rev. Dr. W. J. Hunter, Rev. D. J. Macdonnell, Rev. G. Milligan, and Rev. A. F. McGregor. The choir of the church sang several pieces in the course of the evening, shewing both culture and good singing. The Rev. Mr. Wallace, in a brief opening address, stated that the congregation was in a prosperous condition. Within a year and a half after the opening of the new church 180 members were received, and there are now 450 members on the roll.—COM.

THE following report of the half-yearly meeting of St. James' Presbyterian Church, London, which we extract from the "Western Advertiser," is most gratifying. Such success, in the face of more than or-

inary difficulties, could not have been attained without zealous and energetic effort on the part of both pastor and people: "St. James' Presbyterian Church, Richmond street, London, has in all respects made gratifying progress under the pastorate of the Rev. D. McGillivray, and not only himself but the entire congregation feel greatly encouraged by the present condition of affairs. In accordance with an arrangement made about the time Rev. Mr. McGillivray became pastor, a half yearly congregational meeting was held on Wednesday night. A large number were present. The report for the half-year was read by Mr. A. K. Melbourne, and made a highly satisfactory showing, financially and otherwise. During the present pastorate twenty five new families have been added to the congregation. The financial progress has surpassed all expectation, not one member being in arrears. For Church purposes they have raised almost \$1,000 in the half-year. The Sunday school has grown from a membership of probably twenty five pupils and two or three teachers, till now the attendance is about one hundred scholars and eleven officers and teachers. A fine new library was put in recently at a cost of about \$65. In Mr. A. McQueen the school has an efficient Superintendent, and an excellent Secretary in Mr. Andrews. The following were elected managers for the ensuing term: Messrs. T. Purdom, Wm. Webster, A. K. Melbourne, J. Rattray, M. Winters, J. Mitchell, R. Munro, J. McDonald and Murray. It may be added just here that this church in the past season has expended between \$200 and \$500 in improvements of various kinds. The edifice still requires more modern and comfortable seating arrangements, and steps in this direction will probably be taken next year. The prospects for St. James' Church were never brighter than at present."

ON Sabbath, the 27th ult., the Rev. J. B. Edmondson, St. John's Church, Almonte, preached an impressive sermon bearing special reference to the death of Mr. Graham Forgie, sen., of Ramsay. The text was Heb. xi. 16: "For he hath prepared for them a city." The following are some of the preacher's remarks as reported: "The late Mr. Forgie had gone beyond 'man's allotted span'—he had nearly reached his fourscore years. He was among the last of his generation. Fifty years ago he left his native land and sought a home in this country. It was no easy matter to set aside ties of country and kindred, and see the shores of the land that gave you birth fade from view, when you have a feeling that you will never see them again. Voyages in those days were very much different from what they are now. It was no easy matter to do as the early settlers of this country did. They possessed qualities of patience, energy and perseverance which call up our admiration. They came to a land covered with forest, and had to cut trees and build rude houses to commence with. They had not the religious or educational advantages possessed by the present generation. It was many a day after they left the land of their nativity ere they had comfortable homes, churches, or schools. It was their pleasure in the early days of their life here to gather on the hillside to hear the "old, old story," and sing the same old psalms they had been wont to hear before they crossed the Atlantic. The deceased carried his Bible with him as well as the principles which had been instilled into him when young, and these did their work in the land to which he came. If the men and women who came here from the old country had not taken hold of religion, their descendants would to a great extent have grown up irreligious and forgetful of God's Word. Deceased loved his Bible. He had always taken a deep interest in the welfare of the Church. He had put a good many stones in the building they were worshipping in, as well as two others a few miles away. Early in life he began a journey looking forward to the heavenly land. After a long voyage—after many trials and difficulties—he got his foot upon the shore he longed to reach. He had lived on earth a quiet Christian and God-fearing life, worthy of the emulation of all, and he had now 'gone home' to meet relatives and friends who had gone before."

PRESBYTERY OF STRATFORD.—This court met *pro re nata* on the 29th ult. A cordial and harmonious call to Mr. A. F. Tully, of Sherbrooke, Quebec, from the congregation of Mitchell, was sustained as a regular gospel call, and the usual steps ordered to be taken. The congregation was to pay \$1,000 as annual stipend, quarterly in advance, together with a

free manse. Provisional arrangements were made for his induction—the time to be fixed by the clerk after necessary correspondence.—JOHN FOTHERINGHAM, *Pres. Clerk*.

PRESBYTERY OF WHITBY.—This Presbytery met on the 22nd ult., and accepted the resignation of the Rev. W. Peattie of the pastoral charge of Claremont and Erskine Church, Pickering. In doing so, they desire to record their regret at parting with a brother beloved and esteemed for his self-denying and abundant labours in the field, his geniality in the home, and his fidelity in attendance upon Church courts in discharge of any duty committed to him. They this day give thanks to God that he has been so long permitted to remain an honoured fellow-labourer among them, and pray that God may richly bless him in the work of the Gospel in the future, as He has in the past, wherever his lot may be cast. The union between Claremont and Erskine Church was also dissolved, and in the meantime Claremont was declared a vacant congregation, and after the 11th of December will be supplied by probationers.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF LINDSAY.—At Woodville, and within the base of the Presbyterian church there, on Tuesday, 26th November, this Presbytery met and was constituted—Rev. W. Lohead, Moderator. There were present eleven ministers and eight elders. The accounts of the Presbytery Treasurer were examined, and found carefully and correctly kept, and thanks tendered to Mr. J. C. Gilchrist, treasurer. Session records not yet examined were requested to be forwarded at next meeting. After a lengthened conversation in regard to missionary meetings, on motion of Mr. Cockburn it was agreed to instruct sessions to hold meetings, and report next regular meeting of Presbytery. Arrangements were made for meetings in the mission stations—the Rev. Mr. White, missionary, to attend to these—sessions of vacant congregations to attend to meetings within their bounds. By request a deputation was appointed to be with Rev. A. Currie at his missionary meeting. An amount of routine business was attended to, when the Presbytery adjourned, to meet at Lindsay on Tuesday, 28th February, at eleven o'clock a.m. The Presbytery's Sabbath school convention to be held there on Wednesday, 1st March.—J. R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery met at Watford on the 29th ult., the Rev. J. B. Duncan, Moderator, in the chair. The Rev. J. M. Goodwillie tabled reasons of protest and appeal, and Messrs. Duncan and Wells were appointed to answer the same. Mr. Bryce, from the session at Point Edward, gave official intimation that their late pastor, Mr. McDiarmid, had been removed by death on the 15th Oct. last. The Presbytery expressed regret at the sad announcement—a regret intensified by the fact that no announcement had been made officially so that the court could have been represented. The Presbytery recognize and bow with submission to the sovereign appointment of the Great Head of the Church, and appoint Mr. Goodwillie to preach and declare the church vacant on the 11th day of December, and Mr. Duncan to act as interim Moderator of session thereafter. On motion of Mr. Wells, the Presbytery resolved to hold regular quarterly meetings. The Presbytery took up consideration of the resignation of Mr. Goodwillie at last meeting. Messrs. Simpson and Heuston, Commissioners, were heard. A resolution from the congregation was read, expressing regret at, yet acquiescing in, the step Mr. Goodwillie had taken. Mr. Goodwillie intimated his adherence to the resignation, and, on motion of Mr. Carswell, the Presbytery agreed to accept the resignation, the same to take effect now, and Mr. Hector Currie was appointed to preach and declare the church vacant next Sabbath, and act as interim Moderator of session thereafter. On motion of Mr. Wells, the Presbytery agreed to remit to the Finance Committee to bring in a report embracing the whole subject of contributions to the different schemes of the church, and remuneration to be made to all who are appointed by the Presbytery, for the performance of any duties in connection with the Presbytery. A call was laid on the table from West Williams and North-east Adelaide to Mr. John Lees, signed by 57 members and 69 adherents, promising \$600 salary and manse. On motion of Mr. Cuthbertson, it was agreed to sustain the call and forward the same to Mr. Lees, and in the

event of his accepting the same arrangements were made for his induction. Mr. Duncan to preach and preside, Mr. Currie to address the minister, and Mr. Carswell the people. Standing committees for the year were appointed, and the Presbytery appointed its next meeting to be held at St. Andrew's Church, Sarnia, the first Tuesday in January, 1882, at 2 p.m., and closed by the benediction. G. CUTHBERTSON, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 29th ult. Present seventeen ministers and six elders. Mr. Alexander Dawson, in absence of the Moderator, presided. Mr. J. A. McConnell, of Delaware, was invited to sit with the Court. The resignation of the pastoral charge of Orillia, tendered by Mr. Gray on September 27th, was taken up. The deputation appointed to confer with Mr. Gray and to meet with the congregation reported that he adhered to the resignation, desiring it to take effect as soon as may be convenient; also that the congregation deeply regretted that their pastor was obliged to resign, and sympathized with him in the affliction which rendered that step necessary. The commissioners, Messrs. Melville, Miller and A. J. Alport, expressed similar sentiments, and laid on the table a resolution of the congregation to provide a retiring allowance of \$300 per annum. Mr. Gray addressed the Presbytery at length, stating reasons for adhering to the resignation. In the deliberation which followed many expressions of affection, sympathy and regret were uttered by the brethren. A resolution was adopted, accepting the resignation, ordering the declaration of vacancy on 4th December, defining Mr. Gray's relation to the congregation as that of pastor emeritus, as member of the session and Moderator during the vacancy, appointing a committee to prepare a resolution in reference to the resignation, expressing satisfaction with the liberality of the congregation, and agreeing to apply to the General Assembly on behalf of their brother for the benefit of the Aged and Infirm Ministers' Fund. Supply of the pulpit was left with the session till next meeting of Presbytery, and leave was given to moderate in a call when desired. A call was laid on the table from the Tecumseth and Adjala congregations in favour of Mr. Andrew Henderson, probationer, signed by 171 members and twenty-nine adherents. Salary promised is \$700, and a manse is available for the minister's use should he choose to reside where it stands. After hearing commissioners, the Presbytery sustained the call, and ordered its transmission. Arrangements were made for special meeting for trials for ordination, and should these be sustained, for induction in event of the call being accepted. The Presbytery approved the action of its Home Mission Committee in engaging Mr. R. W. Kennedy as missionary for a few months in Huntsville and Port Sydney; also as catechists, Mr. D. K. Johnston, of Walkerton, and Mr. W. M. Robertson, recently of Windsor, for service in Muskoka—the former in the neighbourhood of Lake Nipissing, and the latter at Rosseau. The Presbytery agreed upon a representation to be made to the Convener of the Assembly's Home Mission Committee regarding the decision of the Sub-Committee as to the destination of the grant of \$500 for three years offered by a member of the Church. Arrears to students for missionary work in summer were ordered to be paid. Mr. Findlay reported that a liberal response had been made to his appeal in THE CANADA PRESBYTERIAN on behalf of the Emsdale congregation, and that a surplus would be available for aid in other places, in accordance with the expressed wish of several donors that any surplus should be so applied. Messrs. Dawson and Findlay were authorized to arrange for services of missionaries among the lumbermen in Muskoka during winter. Leave was granted to moderate in a call from Angus, New Lowell, etc.—ROBERT MOODIE, Pres. Clerk.

HOME MISSION NOTES.

THE Rev. J. S. Stewart has returned to Ontario, on account of the continued illness of his wife.

THE sub-committee has appointed the Rev. P. S. Livingston, of Russelltown, Montreal Presbytery, as missionary to Manitoba.

MESSRS. McCANNELL and Farquharson have left for Manitoba, and Mr. Tibbs is expected to return from Britain in December, and proceed to that same field.

THE Rev. M. Rowat, of Winchester, appointed at the meeting in October to Manitoba, has been prevented by severe family affliction from accepting the appointment.

A MISSIONARY is required early in the year to labour in the Nipissing district, with Callander as a centre. The salary will be not less than \$700. Applications should be sent to Dr. Cochran during the month of December.

THE Rev. James Robertson, Superintendent of Missions for Manitoba and the North-West, will spend three months in Ontario and Quebec January, February and March, 1882 addressing congregations on our great mission work in the North-West, with a view to elicit the sympathy and liberality of the Church in its behalf. Brethren who desire Mr. Robertson's services should make application to the Convener, who will apprise them of the arrangements made, immediately on Mr. Robertson's arrival in Ontario.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LI.

Dec. 18. } REVIEW { Psalm cix. 1881. } 16-18.

GOLDEN TEXT.—"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28.

HOME READINGS.

- M. Ex. xxxv. 25-35; xl. 1-16.
- T. Lev. i. 1-14; vii. 11-18.
- W. Lev. x. 1-11; xvi. 16-30.
- Th. Lev. xxiii. 33-44; xxv. 8-17.
- F. Num. xxi. 1-9.
- S. Num. xxiv. 10-19.
- Sab. Deut. xxxii. 44-52.

HELPS TO STUDY.

In our last quarter's course of lessons we followed the Israelites from Egypt to Sinai; during the present quarter we have been tracing their course from Sinai to Canaan, paying special attention to the manner in which the worship and service of God were established and conducted among them. The actual details of worship and service prescribed to the Israelites are not intended for us who live under the Gospel dispensation, but the spirit of the true worshipper and servant is the same in all ages, and in studying the Jewish ceremonial we ought to have learned many valuable lessons for our own guidance.

In the very first lesson for the quarter we were taught that there is work for all in the Lord's service; the place of worship received attention in the lesson about the tabernacle, the grounds and privileges of worship were dealt with in the two lessons about the offerings and in that regarding the day of atonement; the subject of the times of worship came up in the lessons on the feast of tabernacles and the year of jubilee, in connection with the history of Nadab and Abihu, the brazen serpent, and Balaam, several of the characteristics of right and wrong worship were brought under notice; and in the last lesson of the regular course for the year now about to close we had an instructive account of a true worshipper's last days.

As usual, we reproduce the texts, golden texts, subjects, and sub headings of the lessons. These, however, supply only the loose framework of a review. All the lesson helps in the world cannot furnish a review of what has been learned by a class or a school; it must be the work of the reviewer and his audience. To give it unity some such leading thought as is indicated in the foregoing paragraph must be followed all through; but even this should be of the reviewer's own choosing. Some may prefer to cluster the teachings around one of the more prominent characters in a course; in that case the subject of the present review lesson will be the last forty years of the life of Moses.

Lesson XL. Free Giving. Ex. xxxv. 25-35. Golden Text, 2 Cor. ix. 7. (1) Willing workers. (2) Pincely gifts. (3) Heart and hand. (4) Sanctified talents.

Lesson XLI. The Tabernacle. Ex. ix. 1-16. Golden Text, Ex. xl. 34. (1) The tabernacle and its contents. (2) The consecration. (3) The priesthood.

Lesson XLII. The Burnt-offering. Lev. i. 1-14. Golden Text, Heb. ix. 28. (1) The animal. (2) The substitution. (3) The killing. (4) The sprinkling. (5) The burning.

Lesson XLIII. The peace-offering. Lev. vii. 11-18. Golden Text, Ps. i. 14. (1) The portion for the altar. (2) The portion for the priest. (3) The portion for the offerer.

Lesson XLIV. Nadab and Abihu. Lev. x. 1-11. Golden Text, Lev. xi. 44. (1) The sin. (2) The punishment. (3) The warning.

Lesson XLV. The Day of Atonement. Lev. xvi. 16-30. Golden Text, Rom. v. 11. (1) Sin in the sanctuary. (2) Sin atoned for. (3) Sin confessed, forgiven, and forgotten.

Lesson XLVI. The Feast of Tabernacles. Lev. xxiii. 33-44. Golden Text, Ps. ciii. 2. (1) Rest after toil. (2) Giving after receiving. (3) Joy after sorrow. (4) Thankfulness after deliverance.

Lesson XLVII. The Year of Jubilee. Lev. xxv. 8-17. Golden Text, Ps. lxxxix. 15. (1) Liberty for the slave. (2) Rest for the land. (3) Restitution for the disinherited. (4) The antitype.

Lesson XLVIII. The Serpent in the Wilderness. Num. xxi. 1-9. Golden Text, John iii. 14-15. (1) A hopeful victory and a discouraging journey. (2) Murmurings. (3) Punishment. (4) Repentance. (5) Deverance. (6) The type and the antitype.

Lesson XLIX. Balaam. Num. xxiv. 10-19. Golden Text, James i. 8. (1) An angry king. (2) A reluctant truth-teller. (3) A bright but distant vision.

Lesson L. The Last Days of Moses. Deut. xxxii. 44-52. Golden Text, Ps. xc. 12. (1) The last song. (2) The last exhortation. (3) The last penalty. (4) The view from Pisgah.

CHARACTER OF MOSES.

Moses was a praying man. Who taught him to pray? No doubt his own mother taught her little child to pray while he lived among idol worshippers. Even Pharaoh believed in Moses' prayers; for when the plagues were upon him, he was glad to say to Moses, "Entreat the Lord for me." Moses prayed for the people of Israel, and taught them to pray. Can you tell of any of the times when he prayed for them?

Moses was an obedient man. When and where God told him to go he went. He tried to do exactly as God said, whether about a loop or rivet in the tabernacle or the going out of an army. Did he once disobey? How? When at last the summons came to Moses to die without entering the land he had longed for, he went up into the mountain to die cheerfully and obediently.

Moses was a loving man. Under this section the teacher may take a backward glance into the lessons of last quarter. In whose house was Moses brought up? Did he forget, in the grandeur of Pharaoh's house, his own people—the poor, tiling Hebrew slaves? What sudden act of his told of his love to his brethren? and when, after he had led the people out of Egypt, they murmured and rebelled against God, and God was about to destroy them all, what offer, for their sakes, did Moses make?

Moses was a believing man. He had faith in God's word; in sorrow, trial, war, he believed in God; when the people were hungry he knew bread would come from heaven, for God said so; he knew he was safe when the people rebelled against him, for God had said "Certainly I will be with thee."

Moses was an humble man—lowly in heart, trusting in God, not in himself. When his own brother and sister found fault with him because they did not like his wife, we are told "Moses was very meek above all men which were upon the face of the earth."

Moses was an honored man. Called by God to deliver and lead His chosen people; trained by God for his work; often spoken to face to face; taken up to commune with Him forty days; by God kept and guided for one hundred and twenty years; then, touched by God, he died, and God buried him. That is not all; fourteen hundred years after, on a mountain in the land Moses did not enter before, he was allowed to come and talk with Jesus about His death. "Moses My Servant" was with Jesus when the voice said "This is my beloved Son." Moses sang songs of joy on earth, but in heaven hosts sing the song of Moses, the servant of God, and the Lamb.—S. S. Times.

REVIEW SUGGESTIONS.

There are several lines along which the review may be profitably conducted.

1. The Law. Taking this thought the superintendent can draw out the fact that the law aimed at holiness. It required perfect consecration on the part of the people—as shewn in their willing offerings for the erection of the tabernacle. It demanded a holy, consecrated place of worship, and a consecrated priesthood, each ceremonial observance exacted of them being only a symbol of the spiritual purity which they should manifest. It would accept of no offerings that had in them a single blemish, their physical perfection being symbolic of the moral perfection it required of the offerers, and for failing to exhibit which the animals were sacrificed. The sins of the people, and even of Moses himself, shew how impossible it is for man to live perfectly before the law. In this way of conducting the review, make the Law a schoolmaster to bring the scholars to Christ.

2. Another method that suggests itself is to look into the lessons with regard to discovering types of Christ. Very many have been presented. They will be found in numbers in and around the tabernacle, in the different kinds of offerings, in the serpent lifted up in the wilderness, in the rock that Moses smote, and in the prophecy of Balaam.

3. Again, an interesting group can be made of the feasts and their prophetic foreshadowings. The superintendent will not lack for suggestive lines of review. We would only advise that he should not attempt too many of them.

For the Primary Class.—Glance through the quarter's work and see the prominent thoughts to be presented. We have Benevolence, Service, Atonement, Thanksgiving, Jubilee. We have the sins of Irreverence, Murmuring, Wavering, Impatience, each of these sins leading directly to Disobedience, and each one punished.

We have the fact of sin universal, and the fact of cure found only in the uplifted Son of God.

Review with special reference to the fact that your children are sinners, have been guilty of the same sins presented in their lessons, and need atonement.

Teach also with a special view of making the way to the cross plainer than ever before, and with a prayer to Him who hung thereon that He will own your work this Sabbath day, and reveal Himself as a present Saviour to your children.

Don't let the Review Sabbath degenerate into a mere routine glance at the history of the past lessons. Remember it may be your last Sabbath with some little one until you meet again in God's visible presence; work with this thought in view, and be sure God will own your efforts.—National S. S. Teacher.

Words of the Wise.

It's easy finding reasons why other folks should be patient.

THE seed dies into a new life, and so does man.—George McDonald.

WHEN duties seem to clash, "the moral law always has the right of way."

'Tis heaven alone that is given away; 'tis only God may be had for the asking.—Lowell.

THOSE days are lost in which we do no good. Those worse than lost in which we do evil.

LOVE's secret is to be always doing things for God, and not to mind because they are such very little ones.—Faber.

BEWARE of detraction, and cultivate a spirit of Christian kindness; guilt, darkness and pain always attend scandal.

"NEXT to selfishness," says John Stuart Mill, "the principal cause that makes life unhappy is want of mental cultivation."

If we wish to be just judges of all things, let us first persuade ourselves of this—that there is not one of us without fault.—Seneca.

WHEN I get into a place that I can easily fill, I always feel like shoving out of it into one that requires of me more exertion.—Gen. Garfield.

EXTRAORDINARY afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—Matthew Henry.

THE worst days of darkness through which I have ever passed have been greatly alleviated by throwing myself with all my energy into some work relating to others.—James A. Garfield.

SACRIFICE is the law of being. It is a mysterious and fearful thing to observe how all God's universe is built upon this law, how it penetrates and pervades all Nature, so that if it were to cease, Nature would cease to exist.

JOHN WILLIAMS, the martyr missionary of the Pacific Islands, said: "I dread the arrival of an American ship, for though she may have more missionaries in her cabin, she brings in her hold the death waters of damnation."

It is a singular fact that the Bible stands in the way of bad men, and never in the way of good men. If we have not broken the law, we would just as soon meet the sheriff as anybody; but the criminal would much rather meet some one else.

THERE may be a furlough from our customary work; there can never be any lawful vacation from doing good. There may be change of place and scene and fellowship; there must be none in the spirit of self-sacrificing beneficence.—A. L. Stone, D.D.

As the shadows of evening point to the east, where the sun will rise in the morning, so should all the shadows of our life point, with prophetic vision, to the day-dawn of undying hope in Christ. Blessed is he in whose experience they fall in the line of His appearing.

MAGIC'S WONDERS.

"While in London, England, a short time ago," said the professor, "our Oxford street waiter was made the victim of a practical joke. One morning as this tonsorial artist sat reading his newspaper, he was startled by seeing a young man enter in a very excited manner, who, throwing a rather than seating himself in the chair, demanded a shave instantly. The barber, who was a ready fellow, at once set about obeying the commands of this excited and hurried guest. With a rapidity that surprised himself, he shaved the right side of his customer's face, and then immediately turned to the left. That side he also shaved with cleanliness and dispatch, but judge of his surprise, when his customer demanded to know in tones anything but pleased why he did not shave the right side. The poor, bewildered barber was almost certain that he had done so, but perceived to his surprise that the side in question was covered with jet-black hair. Again he shaved it, but while he did so, to his surprise and horror, the hair was growing on the other side. Thus it continued for an hour. While he shaved one side, he could actually see the hair growing on the other side. Terrified beyond expression, he stood motionless; hereupon the young man leaped from the chair, and, snatching the razor, drew it across his throat, and fell to the floor covered with blood. The barber flew into the street, hallooing 'Murder!' at the top of his voice. A crowd soon gathered, and, with the affrighted barber, beheld the supposed corpse quietly arranging his tie before the mirror—turning very pleasantly, he paid the barber

and departed. A theatrical gentleman among the lookers-on soon gave it out that it was Professor Hermann, the Great American Magician. I went to my hotel, and awoke next day to find myself the talk of London," concluded the professor, "for it was I who did it. I gave the poor barber fits." "Did you ever hear how I gave a friend of mine the snakes?" asked the Professor. On receiving an answer in the negative, he said: "A friend of mine, who was as great a drunkard as an actor, and that is saying a great deal, was one morning seen by me to enter a drinking-saloon when he was almost on the verge of delirium tremens, and knowing his horror of 'snakes,' as mania-a-fotu is vulgarly called, I resolved to save him. I entered just as he raised a glass of whiskey to his lips, and rushing forward, I snatched the glass from his hand, crying at the same time: 'Hold, S., until I take this fly out.' Pretending to take the fly out, I held up a script. C. cried out: 'My God! that is a snake.' 'Not at all,' said I, 'it is a simple house-fly. See! you are covered with them,' saying which I approached C. from his sleeves, and hair, etc., I proceeded to pull snakes, protesting all the time that they were flies. 'They are snakes!' cried C. again. 'My God! that is a snake; I tell you, Hermann, they are snakes!' 'Nonsense,' said I, 'they are but flies.' 'Then,' said he, 'have the snakes myself!' and he rushed from the saloon. He was not seen more than a week after; but when next seen he was sober, and has been so ever since." "Professor," asked the interviewer, "were you, who are so fond of surprising others, ever surprised yourself?" "Once," was the answer; "then the surprise was a very great and agreeable one, I assure you. It came upon me in this way: I was for a number of years a sufferer from cramps in my left side, immediately under the heart. I suffered regularly at the close of each performance, and very often was compelled to cancel engagements which I had made, owing to my inability to fill them, being prostrated by cramps, and being in a very weak condition. I entertained very serious thoughts of giving up my profession and spending some years in travel, and would have done so but for an attendant of mine, whose head I had cut off occasionally while performing my wonderful decapitation act. The individual to whom I complained of the pains and the cramps in my side on one occasion said it was curious that I, who could decapitate another and replace the head at will, ought certainly to be able to cure myself. I told him how some of the best doctors in Europe and America had failed. He laughed at me, and said he could cure me in a week. That night he presented me with a bottle of St. Jacobs Oil, the Great German Remedy, saying that its use would produce an effect more magical than I could readily believe. I laughed at the idea of St. Jacobs Oil doing what had baffled the greatest doctors, but said that I would try it, simply to convince him that trying it would do no good. That night, on retiring, I rubbed my side with the Oil, and, sure enough, its good effect was instantaneous—magical, in fact; I felt relief at once. I slept better that night than I had done for a long time before. Again in the morning I rubbed with the Oil, and at the close of the afternoon performance I noticed a great diminution of the painful cramps. Was I surprised? Well, I was very much surprised, and I told my attendant so. In less than a week, and before I had finished using my third bottle, I was entirely and permanently cured. The effect of St. Jacobs Oil was indeed magical—so much so that I could scarcely believe my senses. I have never felt a cramp since—nor is there prophet, seer, soothsayer or magician who can perform such wonders as St. Jacobs Oil." —Cincinnati Enquirer.

"If in the first Gospel we recognize transitions from theocratic glories to meek submissions, in the second we see our Redeemer in one light only, of majesty and power. If in St. Matthew's record we behold now the glorified and now the suffering Messiah, in St. Mark's vivid pages we see only the all-powerful incarnate Son of God; the voice we hear is that of the Lion of the Tribe of Judah. With what peculiar variety of expression does this inspired writer notice the awe and amazement, no less of the familiar circle of the disciples than of the more impressive multitude. With what circumstantial touches does he put before us Him whose lips the multitude so hung that they had scarce room to stand or time to eat; Him that wrought such wondrous works that all men did marvel, yea, and unbelieving Nazareth was astonished; Him whose fame was spread all the more that He sought to conceal it; Him before whose feet 'whithersoever he entered, villages or cities,' the sick were laid out, and laid out only to be made whole."—Bishop Ellicott.

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Last Financial Statement, Form of Application, terms of payment, and full particulars relative to the business of the Company, will be forwarded from the Head Office, London, Ontario, on receipt of address by mail or telegraph. EDWARD LE RUEY, Managing Director.

Revenue Statement to November 15th, being part of Financial Year ending 31st December, 1881:

Table with financial data: Profits, Revenue and Commissions after deducting expenses of management and making provision for contingencies... \$12,197 06

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SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the west end of Contract Co, near Emory's Bar, a distance of about 3 miles.
 Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, New Westminster, or at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter's office.
 This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in.
 Mr. Marcus Smith, who is in charge of the office at New Westminster, is instructed to give Contractors all the information in his power.
 No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tenders for C. P. R."
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MEETINGS OF PRESBYTERY. CHATHAM.—In St. Andrew's Church, Chatham, on December 11th, at eleven a.m. BAUCHE.—In Knox Church, Paisley, on the second Tuesday of December, at two p.m. MIDDLEBURY.—In St. Andrew's Church, Lucknow, on Tuesday, 20th December, at two p.m. SAUGHAM.—In St. Andrew's Church, Mount Forest, on Tuesday, 20th December, at eleven a.m. BROOKVILLE.—In the First Presbyterian Church, Brockville, on the 13th December, at half-past two p.m. KINGSTON.—In St. Andrew's Church, Belleville, on Tuesday, December 20th, at half-past seven p.m. PERRINSBORO.—At Cobourg, on the third Monday of January, 1882, at half-past seven p.m. PARIS.—In Zion Church, Brantford, on Tuesday 20th December, at eleven a.m. STRATFORD.—In St. Andrew's Church, Stratford, on the third Tuesday of January, 1882, at ten a.m. WHIRRY.—In St. Paul's Church, Bowmanville, on the third Tuesday of January, 1882, at eleven a.m. LONDON.—In Knox Church, St. Thomas, on the second Tuesday of January, 1882, at two p.m. LINDSAY.—At Lindsay, on the last Tuesday of February, 1882, at eleven a.m. HURON.—In the church at Thames Road, on the third Tuesday of January, 1882, at eleven a.m. TORONTO.—On Tuesday, Jan. 10th, 1882, at eleven a.m. GUELPH.—In St. Andrew's Church, Fergus, on the 17th of January, at ten a.m. WHIRRY.—In St. Paul's Church, Bowmanville, on the third Tuesday of January, at eleven o'clock a.m. TWIN LAKES.—Adjourned meeting in Division street Church, Owen Sound, Dec. 13th, at half past one p.m. Next regular meeting in Division street Church, for presbyterial visitation, on the third Tuesday of January, 1882, at half-past one p.m.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINES, 25 CENTS. BIRTH. At the manse, Columbus, on Friday, December 2nd, the wife of the Rev J. A. Carmichael, of a daughter.

SUPPLIES FOR PUBLIC INSTITUTIONS.

The Inspector of Prisons and Public Charities for Ontario will receive Tenders up to Noon of

Thursday, 15th December Inst., FOR THE SUPPLY OF

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Specification and conditions of tender can only be had on making application to the Bursars of the Respective Institutions. Two sufficient sureties will be required for the due fulfillment of the contracts. The lowest or any tender not necessarily accepted.

J. W. LANGMUIR, Inspector of Prisons and Public Charities. Parliament Buildings, Toronto, 1st Dec., 1881.

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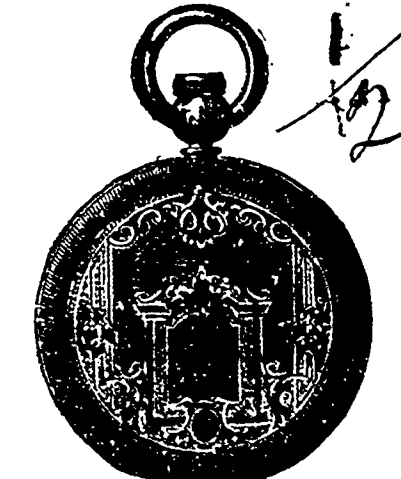
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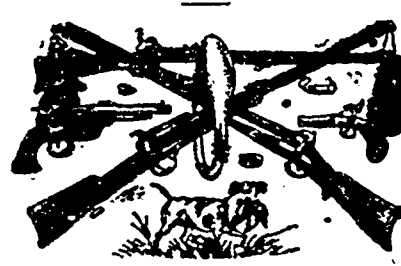
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