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CHEESE CLOTH FOR COMFORTS.—Cheese cloth, or, as it is sometimes called, cotton bunting, in scarlet, blue, or cream colour, is good material for lounge quilts and comforts for the guest chamber. The cloth is light, but very firm, and wears well; it is also much used for lining lace spreads, lambrequins, etc.

DAIRY COLD-SLAW.—Slice this a small solid head of cabbage, and sift through it a teaspoonful of powdered sugar, with salt and pepper to taste. Melt a dessertspoonful of butter, and add slowly a teaspoonful of French mustard; pour these over the salad hot. Then add two tablespoonfuls of tarragon vinegar, and twice the quantity of sweet cream. Serve with grated Edam cheese.

CANNED FISH IN CREAM.—This is delicious for bluefish or salmon. Slip the fish into a baking-tin, and set it in the oven for ten minutes. Heat a cup of cream, season delicately, add a few capers or nasturtiums, and thicken with a dessertspoonful of flour, smoothly blended with cream. Garnish the platter with sliced lemon and hard-boiled egg, and serve very hot on sippets of fried bread. Very nice for luncheon.

MEAT PÂTE A LA BOURGEOISE. Line a deep pudding dish with thin pastry, and brown slightly cut half a dozen potatoes into dice, and boil tender. Slice two small onions, and fry in butter. Cut a pound of thick round steak into mouthfuls, and boil gently fifteen minutes; thicken with brown flour and cream, season generously, and flavour with sweet herbs fill your dish cover with paste, and bake half an hour in a hot oven.

If a man is wounded so that blood flows, that flow is either regular, or by jets or spurts. If it flows regularly, a vein has been wounded, and a string should be bound tightly around below the wounded part, that is, beyond it from the heart. If the blood comes out by leaps or jets, an artery has been severed, and the person may bleed to death in a few minutes; to prevent which apply the cord above the wound, that is, between the wound and the heart.

POLISH FOR OAK.—A polish for fine carved work: Half pint of linseed oil, half pint of old ale, the white of an egg, one ounce of spirits of salts; well shaken before using. A little is to be applied to the face of a soft linen pad, and lightly rubbed for a minute or two over the article to be restored, which must afterwards be polished off with an old silk handkerchief. This polish will keep any length of time if well corked. It is useful for delicate cabinet work, and is also recommended for paper-maché work.

COLD FEET. They are due to weak circulation, and very often to insufficient exercise. The general health should be built up, the feet should be bathed in tepid water, and vigorous friction applied. But for those who can take it there is no friction like energetic walking. Warm woollen stockings should be worn. If the feet are cold on going to bed, they should be well rubbed and put into soft socks, previously warmed before the fire. The use of a hot-water bottle in bed is a bad habit of which the young should beware. It may be necessary for the aged and the invalid.

JOHN HAYS, Credit P. O., says: "His shoulder was so lame for nine months that he could not raise his hand to his head, but by the use of Dr. Thomas' Eucalypti Oil the pain and lameness disappeared, and although three months has elapsed, he has not had an attack of it since."

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MR. JAMES J. ANSLOW, Newcastle, N.B., writes: "Mr. Anslow was troubled with Lung Disease, and until she took Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphates of Lime and Soda and little or no appetite, but after taking a bottle or two she gained appetite and had a relish for her food, which was quite a help to her in keeping up against the disease. As we are out of yours, and cannot procure any here, she is taking another Emulsion, but as we prefer your preparation to any in the market, will you kindly ship me some at once and oblige."

COMPETITION No. 2.

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Remember these prizes are only given you in order to get you to take an interest in the Ladies' Journal, and also to get you to study the Bible. You will get extra good value for your half dollar investment even if you don't secure one of these valuable prizes. The following are the questions, and they are really not so very difficult if you know anything at all about the Bible:—

No. 1.—How many letters are there in the Bible?

No. 2.—How many words?

No. 3.—What verse in the Bible contains all the letters of the alphabet, counting I and J as one?

The Old and New Testament are included in the term Bible, but not the Apocrypha.

The Ladies' Journal is the best value for fifty cents to be found anywhere among ladies' fashion publications. It consists of twenty pages each issue, and contains the sum and substance of all the high-priced American fashion publications, with large full page illustrations of all the latest fashions, with two full pages of the newest music, a short or serial story, household hints, and a lot of other very interesting matters for ladies. This competition will remain open only till 20th January next. The names and addresses of prize-winners in this competition will be given in the February issue. In the January issue of the Ladies' Journal, just published, will be found the names and addresses of the successful prize-winners in Competition No. 1, just closed. The annual subscription to the Ladies' Journal is fifty cents. Single copies, five cents. Address, EDITOR LADIES' JOURNAL, Toronto, Canada.

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# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, JANUARY 2nd, 1884

No. 1

## NOTES OF THE WEEK.

SHOCKING deaths resulting directly from the use of strong drink are unhappily of too frequent occurrence. One of the latest is that of a poor woman in Toronto, whose clothing was discovered to be on fire in the morning after her husband had left for his work. Help came too late. After being removed to the hospital she expired without again being in a conscious condition. How her clothing caught fire is a mystery, which her incoherent utterances failed to explain. Of the fact of her death being due to strong drink there is no doubt whatever.

AFTER hard fighting and severe losses the French have got possession of Sontay. The Tonquin war seems to be popular with the French. It is now announced that an immediate movement upon Bacninh will be made. Should they be successful there, it might be supposed that French ambition will be satisfied and French honour vindicated. But then it has to be remembered that China has declared that an attack on Bacninh will be regarded as a declaration of war, and then a conflict on a large scale might be the result.

THE Rev. Dr. Wilson, who took so prominent a part in the work of the Salvation Army at Kingston, and who, for so doing, was dismissed from his curacy at St. George's Cathedral, has met with a large measure of personal sympathy. His earnestness and devotion have been fully recognized even by those who differ most widely from his individual views. After a period of rest he will easily find suitable spheres of labour in which he can do good work. It is stated that the newly appointed Bishop of Huron will place at his disposal the first vacant charge in that diocese. The statement is also made that Dean Lyster has informed Dr. Wilson that his former charge will be open to him on condition that he severs his connection with the Salvation Army.

THE sad accident which on Christmas day occasioned the death of Alexander Wardrope, son of the Rev. Dr. Wardrope, of Guelph, is another instance of the careless and reckless handling of fire-arms. These cases are of far too frequent occurrence. Deaths and maimings by unintentional shooting have been numerous of late. Is there no way of preventing these needless sacrifices of life? When young men and boys go out for a day's shooting, they are not infrequently in a frolicsome, not to say reckless mood, and "evil is wrought for want of thought." Most of these painful occurrences are due to a culpable carelessness. The bereaved parents in the manse at Guelph, have the kindly sympathy of a wide circle of friends in their sad affliction.

THE newspaper interviewer has much to answer for. There is a class of people, who, but for him, would never emerge from their native obscurity. To this class belongs the Irish patriot who delights to talk of blood and dynamite. Since the execution of O'Donnell many blood-curdling threats have been made, with an appalling air of mystery that adds greatly to the terror which the threatened explosions are intended to inspire. Canada is threatened this time. A Buffalo bedlamite, has by the good offices of the interviewer, been afforded an opportunity of telling Canadians what terrible things are in store for them, because O'Donnell was hanged. Why vengeance is to be wreaked on Canada is not the least part of the mystery.

THE Orangemen in Ireland are deeply agitated over recent events. The recall of Lord Rossmore's magisterial commission has added flame to the fire that burned keenly before that occurrence. Inflammatory appeals are being addressed to the fraternity, and proposals are being made by Orange Grand Masters for the organization of a fighting force of Orange men. These proposals have provoked the Nationalist papers and failed to command the sympathy of the English press. The scheme is to enrol the Orange-

men as militia, to construct munition depots, and to use the Government barracks as Orange barracks. The project, though having the approval of the orangemen, will be ignored by the Grand Masters as impracticable and also because it would make the members of the lodges liable to prosecution under the Crimes Act.

No fewer than three dreadful murders took place in Canada last week. A farmer named Lazier was shot at Bloomfield, near Picton. An aged woman, Mrs. Susan Gibbs, living in a lonely hut near the Humber, a short distance from Toronto, was found dead in her house. No conclusion is possible but that she was foully murdered. At Bathurst, N.B., one cousin killed another with an axe. The greed of money was the immediate cause of all these crimes. Lazier was not the intended victim in the first mentioned case. Burglars entered the house Mr. Jones with whom he was staying. It was known that Jones had received money that day. Lazier confronting the robbers was shot down. There are strong suspicions pointing to parties now under arrest. The poor old woman at the Humber was miserably and had considerable money in her possession. Phyllis Lautaine killed his cousin because refusing to pay a debt, the latter had issued an execution against his property.

AN able article on "The Imperilled Christians of China" in the Montreal "Gazette" concludes as follows: What may be the number of persons professing Christianity in China it is impossible to say. The total number of foreigners must be above 4,000 (not counting, of course, the 6,000 or 7,000 Europeans and Americans of Hong Kong). No doubt, in case of any uprising against the one class, the other would be likely to suffer—Christian and foreigner being practically synonymous to Chinese prejudice. In the ports there would be means of protection and escape for imperilled aliens, but the missionaries stationed far inland would run a dreadful risk of falling victims to fanatic rage. It is earnestly to be hoped that whatever safeguards are possible may be employed to preserve them from such a fate and, to that end, the Governments of Europe should lose no time in impressing on the authorities at Peking the duty of restraining the Chinese from committing unprovoked outrage.

OUR Baptist brethren in the North-West feel aggrieved that their missionary efforts are so feebly sustained by the churches in the east. So keenly do they feel this grievance that they talk of applying to the United States Home Missionary Society. The consolidation of the Baptist theological institutions it was expected would enable contributors to give more freely in aid of mission work, but as yet this expectation has not been realized. Secession from the Canadian and affiliation with the American Baptist Church is freely spoken of unless a better understanding is reached. A convention is soon to be held, at which it is hoped a satisfactory understanding will be arrived at. The success attending the missionary efforts of the Presbyterian Church in the North-West should encourage our Baptist friends. Ordinarily they are neither lacking in zeal nor liberality. Besides there are patriotic considerations against the step the Baptists in the North West threaten to take. It would not tend to advance the cause of Canadian nationality.

THE feud between Orangemen and Catholics breaks out with violence in unexpected places. In the North of Ireland it is nothing strange that bitter antagonism should exist between the orange and the green. The hostility is traditional and opportunities are never long wanting for its active outburst. Why it should break out in Newfoundland with such intense bitterness is not so comprehensible at first sight. Last week at Harbour Grace the Orangemen with their customary decorations formed a procession but were soon interfered with by their Catholic antagonists. Unhappily several lives were lost in the faction fight, and vengeful feelings fostered. Two ways of putting an end to these unseemly outbreaks are some-

times suggested. One, the suppression of all party processions, and the other, exercise of mutual forbearance and tolerance. So long as processions are permitted there is neither wisdom nor fairness in discriminating which body shall walk and which shall not. Then what is the use of giving way to lawless passion because banners of an orange tint are given to the breeze, what is the use of quarrelling over a street procession?

The bitter cry of outcast London is leading to immediate practical efforts to grapple with awful destitution, physical, moral, and spiritual, that recent explorations have revealed. Of course all sorts of remedies are suggested. It is gratifying to know that the first practical movement for bettering the condition of the destitute has been made in the name of the Gospel. The London Congregational Union have selected three of the worst districts of the metropolis as the field for special labour. The London Baptist Association at a special conference resolved to present a petition to the Queen, praying: "1. That municipal powers may be provided for the entire metropolis without further delay, in order that a well constituted authority may be prepared to exercise and enforce such legal powers as are or may be granted for remedying the evil named; and (2) That a Royal Commission may be issued to enquire into the condition of the dwellings of the poor in London, and to consider and report what further powers are needed to provide an effectual remedy for the evils which now exist." They resolve at the same time to continue, with increasing energy and deepened dependence on God, such varied labours as are already in operation.

WEEKLY HEALTH BULLETIN.—No marked meteorological influences different from those of the several previous weeks have been in existence. Both in number of reports from different observers and in the diseases reported there has been on the whole a decrease. It will be seen, however, that diseases of the respiratory organs are amongst the most prevalent of these reported. Bronchitis has somewhat increased, while Influenza remains stationary. Tonsillitis has somewhat advanced. Neuralgia and Rheumatism retain both in distribution and total prevalence their previous positions. Amongst Fevers there is no marked change. While Intermittent is slightly less prevalent, Typhoid (Enteric) has slightly increased. An instance illustrating the necessity for the thorough disinfection of the ejecta and linen from all Typhoid patients, and of using every means against sources of contagion from it, is given by one correspondent. He writes as follows.—"A young woman affected with Typhoid came from Toronto, and three other members of the family are now sick with it. Of these there are an infant five months old and its mother." Amongst Zymotic diseases, there is comparatively an increase over last week. As was then noticed, Measles, Whooping Cough and Mumps had disappeared from amongst the twenty most prevalent diseases. This week, however, the two former have reappeared, both being present in considerable amounts. Scarletina, noticed last week as having an upward tendency, is present this week in somewhat less amounts. But of all these contagious Zymotics, none has shown such an upward tendency as Diphtheria. It has suddenly advanced from 15 to 42 per cent. of the total diseases. This peculiar quality of the disease has been so frequently remarked, that further comment is unnecessary. One of the peculiarly fatal phenomena attendant upon this disease is recorded by a correspondent in the following sad occurrence. "The case of Diphtheria recorded was a boy of thirteen years. He was ill two weeks, and was so much better that he could sit up. He was talking to his brother, when he suddenly complained of a pain in his body, and asked to be raised up in bed. His brother helped him to sit in bed, when he fell back dead immediately." This is one of the many warnings which the general public will do well to remember, and which all who have experience of the peculiarly exhausting character of the disease, ought to impress on all who may be so unfortunate as to be subjected to its influences.

## OUR CONTRIBUTORS.

### THE WALDENSES.

#### WHO ARE THEY? WHAT WAS THEIR ORIGIN?

"The Waldensian Church has occupied the high places of the field in the past, and is fitted to lead the van in the future," so wrote the Rev. C. H. Spurgeon, no mean authority on a question of Church history.

"It is now five years since I left the Romish Church, and during the whole of that period my desires have ever turned to the Church of the Valleys, because I recognize in it the true, primitive, apostolic Italian Church." So wrote Dr. Desanctis, who shortly after became a distinguished Professor in the college at Florence. Who then are the Waldenses? What is their origin? I have met some intelligent persons who thought they came from the Canton de Vaud in Switzerland; and others who supposed they were French. And yet few people have had so many historians as these same Waldenses. The French historian Michelet says: "C'est une belle singularité de ce petit peuple d'occuper par l'histoire une place si haute en Europe." Another proof that they are not now regarded an insignificant people, is that Cardinal Perrone, principal of the Roman College, printed a volume of 300 pages, only a few years ago, against them. "To see them spread over Italy and even enter into Rome through the breach of Porta Pia," he says, "whilst it grieved my spirit, it has spurred me to take the pen to fight as well as I may be able to do in my old age, against the enemies of the Roman Church, and to die, if it please God, sword in hand."

If then these few "Valley-men" are of such importance in the estimation of Rome, as to cause this aged cardinal to concentrate the remaining strength of his life to combat them, it cannot be regarded superfluous, I hope, if I should spend a few hours in collecting and connecting some of the facts which are known with any certainty regarding their origin, so that such of your readers as may take the trouble to read this letter, may be able to answer the question asked above, so far at least as those who have studied the subject, are able to tell. Regarding the

#### ORIGIN OF THE WALDENSES.

one supposition is that they are the descendants of those early Italian Christian refugees, who, after Paul had preached the Gospel in Rome, abandoned their homes to escape persecution, and fled to the deep mountain recesses of the Cottian Alps, amidst which a remnant, notwithstanding the thirty-three persecutions to which they were subjected, has yet remained faithful adherents to their primitive faith.

Some have even thought that St. Paul himself may have visited these valleys on his way to Spain, if he ever made the journey which he at one time contemplated, and that the present Waldenses are the successors of converts made by that apostle of the Gentiles.

Others again think that the Church of the Vaudois may have been planted by some zealous missionaries who, in the early years of Christianity, passed between Italy and France and who, "warmed by that love which made no labour excessive, no recesses out of the way, may have turned aside to tell to those secluded, hardy mountaineers, the message of salvation."

Some date their origin from the time of Vigilantius (fourth century), or of Claude, Bishop of Turin (ninth century); but modern historians who have taken pains to examine the subject critically, think that they can only be traced back to the twelfth century, when, under the influence of Peter Waldo, the inhabitants of the valleys of Pellice, Chisone and Germanasca separated themselves from the Church of Rome in order to remain faithful to Christ and His Gospel. Dr. Herzog, of Erlangen, who made a very extensive and minute study of the most ancient Waldensian literature, found in all the great libraries of Europe, is the chief representative of those who hold the last-named opinion. And this well-known German writer, both as regards his religious and ecclesiastical sympathies, is entirely on the side of the Waldenses; and his views are endorsed by Dieckhoff, Schmidt and others. Professor Emilio Comba of the Waldensian College of Florence, after elaborate research, conducted with the greatest care and most scrupulous fairness, has arrived at the same conclusions as these friendly German critics. In the course of last summer I had many opportunities of conversing with him on this subject, and he explained to me at length the grounds on which he

was compelled to admit that he could find no trace of the Waldenses prior to the time of

#### PETER WALDO, OF LYONS.

and these were substantially such as the following: The oldest writers on the subject belonged to the two classes, the Catholics and the Waldenses, according to early Catholic testimony, the origin of the Waldenses goes back to Peter Waldo, who lived in the twelfth century; and this opinion remains almost unchanged with their successors down to the present day. Now Prof. Comba holds that this testimony, although borne by adversaries, still possesses a certain weight in a question of this kind. But ancient Waldensian documents recently discovered, and which relate partly to the Italian branch in Lombardy, and partly to the Gallic branch that had penetrated into the Cottian Alps, accept the opinions of their enemies concerning their origin.

#### THEOLOGICAL CONTROVERSIES

were not long, however, in creating opinions at variance with these. The Roman Church was constantly boasting of its apostolic succession; it was natural, therefore, that the Waldenses who were church reformers, should recall the people to the traditions lost at the time of Constantine. In consequence they were truly enough said to be the successors of the apostles in spirit and in truth. This statement which had reference only to the antiquity of their faith, was soon construed as referring also to their origin, and tended to modify the views previously prevailing. This was particularly the case with polemical writers who wished to contrast the Waldenses with the adherents of the Roman Church. Prof. Comba quotes the following sentence from Maclaine's notes to his edition of Mosheim, as illustrative of a certain method of writing history: "When the Papists ask us *where our religion was before Luther*, we generally answer: *In the Bible*, and we answer well. But to gratify their taste for *tradition and human authority*, we may add to this answer: *And in the valleys of Piedmont.*"

The churches of France having decided to publish a

#### HISTORY OF THE WALDENSES,

the pastors of the Valleys entrusted to Dominique Vignaux, one of their seniors the task of collecting and connecting the original documents inherited from their fathers. These came into the hands of Perrin, the first historian of the Waldenses, who, after an examination of the documents, confirmed that which had been stated from the beginning, viz., that this people owed their origin to Peter Waldo. This first attempt not proving altogether satisfactory to the pastors of the Valleys, one of them, Gillio by name, wrote a second history (1560), in which, while apparently not departing from primitive tradition as to their origin, he states that the Waldenses on their arrival in the Italian valleys found "favourable surroundings." Next came Liger, who, quitting the region of historical fact, entered that of legends, and narrated marvellous stories which long continued to dominate Waldensian literature, and which were extensively copied abroad, especially by English writers, such as Sir S. Morland, Dr. Gilly and others. German criticism has now fully exposed the errors of the Liger school of writers, and Professor Comba, after a thorough investigation of the subject, has succeeded, he thinks, in bringing into view again the true tradition of this ancient and most interesting people. In his great work entitled "History of the Martyrs of the Reformation in Italy," is a chapter devoted to "Waldo and the Waldensians before the Reformation." He begins it by comparing the history of this people to the Nile, as well on account of its fructifying influence on the lands through which it passes, as the supposed mystery of its origin. He concludes the chapter by resuming the simile and says that "notwithstanding certain clouds, it is yet perceptible that it springs from the heights of Catholic tradition, from the rock of the Sacred Scriptures by means of Waldo. We see rivulets flowing into it on all sides; here, Christian doctrines mixed with Romish errors; there, ascetic customs and ecclesiastical forms already in use with the Cathari, but still free from the Pagan superstitions; farther on, new notions derived from the reactions of Huss and the brethren of Bohemia; finally it widens, and empties into the sea of the Reformation. And in its changeable course it was ever beneficent since it restored to honour the Word of God, obscured by tradition. It made the life, the liberty, the fellowship of believers to shine in contrast with a clergy, vulgar, despotic and sectarian. Between the degenerate Church of Rome and the

Reformation there was, in a dogmatic, moral and even ecclesiastical point of view, a period of transition, which reminds one of that between the synagogue and the apostolic Church. Entered upon by an apostle of the Sacred Scriptures, it enrolled a legion of masters in an age fruitful in illiterate people; and therefore at the dawn of new days it was ready to receive them with the aid of the Bible printed in their mother-tongue."

It is only fair to add that several of the pastors in the Valleys with whom I conversed on this subject

#### DIFFER IN OPINION

from that of Professor Comba. Professor Tron of Torre Pellice, who has published a monograph on "Peter Waldo and the Poor of Lyons," and with whom I had many interesting conversations, devotes a chapter of his book to "Waldo and the Vaudois." In this he says that the historical difficulty as to the relationship between Waldo and the Vaudois, does not seem to him to be so definitively settled one way or the other, as some appear to regard it. That the merchant of Lyons arrived at a knowledge of the Gospel without other aid than his Bible—that the zeal of this godly man and the arrival of bands of his first disciples in the valleys of the Alps, revived the Vaudois by communicating new life, Prof. Tron quite believes. But that the Vaudois owe absolutely everything to him—their origin and religious opinions, as well as their name, he thinks there are at least reasons strong enough to make him doubt. Neither does he consider the priority of the Vaudois to Peter Waldo to be of such importance as some regard it. This question interesting enough in a historical point of view, is not one of vital importance to the Vaudois. Even if there was the most unquestionable proof not only of their priority to Waldo, or even of their apostolic origin, there would be little cause for glorification, faith being not a property for transmission from father to son as a family heritage. And even as regards external profession, it is only too well proved that a church may have been founded by the apostles, without in consequence continuing to be the pillar and ground of the truth. What the Vaudois have to be thankful for, as a signal favour, is not their having preceded by some centuries the faithful Waldo, but that, notwithstanding their feebleness and long prior to the Reformation, they maintained in opposition to all the powers of Rome and of the world, the right of each individual to read his Bible, and to bow the knee only before Him who can kill or save.

If there ever was a time when they refused to be called Vaudes (sorcerers), an odious nickname applied to them by their adversaries, for the purpose of ruining them and making them ridiculous, it assuredly was not, Prof. Tron adds, because they were ashamed of Waldo, but because they held it to be more conformable to their principles to bear no other name than that of Christ—the acknowledged Chief Pastor of their "little flock"—their only Master and Saviour.

The ties which really connect the Vaudois with the followers of the Lyonese reformer, are, Prof. Tron thinks, briefly these: In the first place they both bear in early documents a common name, that of Valdenses or Vaudes. Again, bands of the disciples of Waldo, to escape persecution crossed, at a very early period—between 1185 and 1190 perhaps—into Italy and settled on the higher portion of the mountains, then unoccupied, and in time a fusion took place between them and the Vaudois who had long inhabited the Valleys. Farther, by the relations long existing between the Picards of Bohemia and the evangelical Christians of Piedmont, and entire conformity in religious sentiments the Vaudois of Lyons and those of the Cottian Alps have often been confounded the one with the other, at first by their enemies and later on by some of their most sincere friends. But whether they were brothers or children of the "poor of Lyons," the Vaudois of Italy, Prof. Tron says, may learn much from the faith and energy of these valiant witnesses for the truth. And Peter Waldo, when his life is carefully studied, may still, after the lapse of seven centuries, teach many salutary lessons.

Whatever view of the question then we may be disposed to take, and there is certainly ground for difference of opinion, one thing at least is clear that the origin of the Waldenses is to be attributed to the study of the Word of God. Even Cardinal Perrone admits this, for he says: "It must be remembered that the point of departure of the Waldensian sect was the study of the Bible." And history describes that true

type of a primitive Waldensian to be the Bible-reader, who goes from place to place, from village to village, from city to city, carrying with him the pearl of great price. With what fidelity and self-abnegation they fulfilled this humble but sacred mission their enemies even bear witness, for they testify that the men frequently committed whole books of Scripture to memory, and often sealed their testimony with their blood. But of this hereafter.

T. H.

Paris, Dec. 7th, 1883.

**SHOULD WE HAVE A PRESBYTERIAN PUBLISHING HOUSE?**

MR. EDITOR, In my last letter upon this subject I endeavoured to show the need we have for this institution in connection with our Church. With your permission I shall devote this communication to showing what kinds of work the publishing house if established might be expected to undertake.

In the first place there is a good deal of printing and publishing connected with the running of our ecclesiastical machinery. We have the Assembly Minutes, and the minutes of the various Synods; we have the reports of the different schemes of the Church, and a great many of our congregations are adopting the plan of printing their own annual reports. A large proportion of this work would fall to be executed by the Assembly's Publishing House. True, this work may be as well done by private printing firms; but if there is any profit arising from doing this kind of work there is surely no good reason why the Church should not reap that profit. The establishment of a publishing house would make it possible for the Church to do its own printing and to save whatever profits would be secured by private printers if they did the work. Still further it appears to me that the amount of printing and publishing connected with the working of our Church's schemes might with advantage be greatly increased. In the Home Mission, the French Mission, and the Lumber Mission operations the distribution of tracts and leaflets might be employed to a greater extent than at present; and special tracts for our special fields which would be peculiarly interesting to the people occupying them might profitably be prepared. The pioneers in the new settlements of the Dominion and the numerous winter inhabitants of our pine tree forests are placed in peculiar circumstances; and it is not difficult to see that kinds of pamphlet literature might be prepared specially for these classes of people which would be particularly interesting to them and be the medium of conveying the Gospel so as both to enlighten the mind and reach the heart. This literature, however, belongs rather, to the second class of work to be done by the publishing house, to which I now refer.

The second kind of work to be done by the proposed publishing house might be described as denominational literature. In connection with missionary operations there is need of such literature. Multitudes of our people live in remote parts of the country, are thinly settled, far remote from the ordinary means of grace, or can be reached by those means only at special seasons of the year. To them the printed page might take the place of the spoken sermon. Books of devotion and instruction specially provided for these "regions beyond" might be greatly blessed.

Our Sabbath school literature requires attention. There is a great deal of such literature extant, but, as everyone knows, not always of the highest order. Our Church has already admitted this by the fact of making a selection from current literature of books found to be suitable. The next step in the natural order would be to publish at the cheapest possible paying rates such books as are found suitable, either from already existing literature or from the original productions of Canadian authors, who should be encouraged to write for the benefit of our Sabbath school children.

Not less important is the congregational library, which, however, is at present altogether unprovided for in our ecclesiastical machinery. Especially in country districts where good books cannot easily be got is this necessary. In country and village congregations it appears to me that one of the most important means of cultivating an intelligent Christian life would be to provide a good, well-selected congregational library and establish a system by which the people young and old would be encouraged to read the books. The taste for reading in the country and in small country villages where the sensa-

tional events of city life are unknown is comparatively easily cultivated. And a reading, intelligent congregation is a sphere of labour which any minister should be ambitious to have. In Canada we are particularly deficient in what we may call distinctively Presbyterian literature, and our people need it greatly. I do not believe in cultivating an exclusive bigoted spirit amongst our people—for from it; but it is surely reasonable that Presbyterians should know why they are such, and what has been their past history, and what are their relations to other Christian bodies of different names, and what are the Christian principles which they hold in common with others, and what are the principles which distinguish them from others. And yet how few of the multitudes of Presbyterians in Canada have intelligent conceptions upon these points.

A third class of literature which the publishing house might be the means of bringing into existence in Canada is of a more general kind. It is to be presumed that there are professors, ministers, and members of our Canadian Church, who are capable of producing books which are worth being communicated to the world. I do not know that our general ministry is inferior in average ability and intelligence to that of other Christian countries or bodies. I do not believe that our professoriate is inferior to that which is found elsewhere. And hence I feel justified in concluding that if our publishing facilities were adequate we could contribute our fair share of the living thoughts which are given to the world through the press. Now there are but few private publishers in Canada who are willing to undertake publishing risks, and unless authors are willing to stand the cost themselves they have either to give up the idea of publishing or publish outside of Canada. This is not as it should and might be; but unless our Church undertakes the risks of publishing I fear it will be a long time before our Presbyterian would-be authors will enjoy satisfactory facilities for giving to the world the best results of their labours. If it be asked Can a Church undertake such a task with success? the best way of answering this question is to point to the Methodist Book Room of Toronto and the Presbyterian Board of Publication of Philadelphia.

Finally the musical literature of our Church would form another important class of work to be undertaken. The Psalter and Hymnal of the Church will always require to be printed in great abundance and supplied to the people in varying styles. This work alone if done by the Church would involve a great deal of labour and also secure a great deal of profit.

This letter is my last, I have endeavoured to lay before your readers what I think is an important desideratum. Perhaps soon it may be brought before the Church in a more formal way. ROBERT JARDINE.

**GOSPEL WORK.**

MESSRS. MOODY AND SANKEY IN LONDON.

Perhaps the most noteworthy feature of the Wandsworth meetings was the efforts made to bring in "outsiders." Mr. Moody made strenuous efforts, with the willing help of the workers, to accomplish this, and their efforts have not been without success. Professing Christians, and church or chapel goers generally, were urged to take advantage of the afternoon Bible Readings and to absent themselves from the evening gatherings, thus leaving room for those whose daily avocations prevent their early attendance. The Bible Readings have therefore been larger than during the previous week, and have been times of much spiritual power and refreshing from the presence of the Lord. The half-hour prayer-meeting that follows the address Mr. Moody declares to be the most solemn of all the engagements of the week. All who have any personal burden, or concern for the salvation and sanctification of those dear to them, are encouraged to present their petitions. Certainly, nothing could be more touchingly impressive than the stream of requests that comes from all parts of the assembly at these prayer-meetings. One day Mr. Moody was specially moved by the requests presented by children on behalf of drunken fathers. "We are hearing from all quarters of men being blessed. I believe it is God answering the prayers of His children at these meetings."

Those who wished to secure a seat at the evening meetings favourable for sight and hearing, have had to be on the spot about an hour before the advertised time for commencing. But this, as Mr. Moody well knows and frequently says, is just what cannot or will not be done by the very class he most wishes to reach. Many working men will come dropping into the hall at the last moment, and if all the seats are taken up, probably they do not feel sufficient interest to stand

through the service in a remote corner of the hall. Even if they do, the distance from the preacher is so great that he stands little chance of bringing the truth to bear upon them with effect. To obviate this a plan has been adopted that has evidently worked well. Several rows of seats in the very front of the central section are reserved specially for working men. As they arrive they are passed up by the stewards and seated right under the eye of the speaker. From the appearance of those who filled up these reserved seats at the evening meetings last week, no reasonable doubt could be entertained that they were the very sort wanted. In their every-day working garb, and mostly innocent of all acquaintance with toilet requisites, they were probably in nine cases out of ten those who never darken the door of church or chapel from one year's end to another. The free and easy nature of the preliminary service of song soon sets them at their ease, albeit they look rather awkward and shy at first. A few friendly words from Mr. Moody, or a little bit of musical drill, made them feel quite at home, and secured their attention for the evening.

While these rough, hard-fisted and rather grimy-looking fellows evidently enjoyed the singing of the Gospel hymns, comparatively few of them chimed in—a sure proof that they were not *habitues* of any religious service. Mr. Sankey and his helpers did their best to interest and impress these men. Then Mr. Moody's sturdy, vigorous exhortations and appeals have been such as they could easily grasp and understand; his words did not go over the head of the dullest of them, but struck home with wonderful directness and power. In some of these discourses one could not fail to notice the dexterous way in which the evangelist appealed to the common sense of his hearers, convincing them by the *reductio ad absurdum* process of reasoning. When expatiating one evening on the scripturalness of sudden conversion, or instant salvation, he gave a supposed conversation between an anxious inquirer and one of those "modern philosophers" who object to evangelical views of conversion. To be consistent with the theory of "gradual conversion," this philosopher's advice to a man who had been in the habit of stealing, say £100 a year, would be to reduce the amount by one-half the next year; thus in process of time, he would be converted! These illustrations, if somewhat grotesque, were effective in paving the way for the enforcement of the truth that a man must thoroughly, and at once, break with sin, if he would enter into the kingdom of God.

On Friday evening Mr. Moody preached on "Excuses." His burning words had a wonderful effect in cutting the ground from under the feet of all who seek to postpone their acceptance of God's invitation to be present at the Marriage Supper of the Lamb. During the twelve years of his evangelistic labours he said he had probably heard as many excuses as most men; he could not say that he had ever found one that was more reasonable than those offered by the three men mentioned in the parable of our Lord. One of the popular "excuses" offered by those who are pressed to accept this invitation is that the Christian life is a hard and gloomy one. "I would like," exclaimed Mr. Moody, "to take the most faithful follower of the devil in all London, and place him on this platform alongside of an experienced servant of the Lord Jesus Christ; let the electric light be turned on them, and their very faces would soon tell us who had been serving the hardest master. Those who have never served Jesus Christ are not capable of judging; the men who have known both sides are the men to tell which is the best. I'd like to ask every Christian man here if he has found Christ to be a hard Master." To this challenge there came a good many negative responses. "You seem to say it rather faintly," said the speaker, "whereupon there were stentorian shouts of "No!" "No!" "I have worn Christ's yoke," continued Mr. Moody, "about twenty-five years, and I declare I do not know that I have got it on, it is so light." Another popular "excuse" mentioned was the lack of moral courage to confess Christ. The searching words of the preacher on this point found their mark in one case at least that was unmistakably revealed in the after-meeting. A young person to whom one of the workers spoke, was trembling from head to foot with emotion, inasmuch that she seemed to have lost the power of utterance. The worker ultimately discovered that the way of salvation was perfectly familiar to the one who was so troubled, but she lacked the courage to take a bold stand for Christ before her friends and neighbours. This after-meeting was one of the best and largest of the Wandsworth Mission.

## PASTOR AND PEOPLE.

### THE CURSE OF DRUNKENNESS.

Archdeacon Farrar is an earnest advocate of temperance. He pleads with his accustomed eloquence in behalf of this great moral and social reform. He was called on lately to preach on the occasion of the twenty-fifth anniversary of the Church of England Temperance Society. The sermon, from which the following extracts are taken, was preached in Westminster Abbey, Dr. Farrar taking for his text Deut. xi. 26: "Behold, I set before you a blessing and a curse."

Begin, then, with the fact that the direct expenditure of the nation for intoxicating drinks is reckoned at £136,000,000 a year, and the indirect, which we are forced to pay from the results of drunkenness, at £100,000,000 more. Maintain, if you will, that alcohol is a harmless luxury; you still cannot deny that for the vast majority it is not a necessity. Whole races of men, the votaries of whole religions, do without it, and gain by its absence. From 20,000 prisoners in England it is cut off from the day of their imprisonment, and they are not the worse, but the stronger and the healthier from its withdrawal. There are some five million total abstainers in England, and the impartial statistics of insurance prove conclusively that longevity is increased by abstinence from strong drink. The most magnificent feats of strength and endurance of which mankind has ever heard have been achieved without it. At the very best, then, it is a luxury.

We have assumed hitherto that intoxicating drinks are nothing in the world but a harmless luxury; but every man knows that they are not.

#### THE VOICE OF SCIENCE.

has laid it down unconditionally that all the young, and all who are in perfect health, do not need them, and are better without them. Many of the highest scientific authorities tell us further that even the moderate use of them is the cause of many painful disorders and thousands of premature deaths.

Then, next, what does the prevalence of drunkenness involve? It means that to thousands life becomes a long disease. Solomon told us that truth 3000 years ago. "Who hath woe? who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. At last it biteth like a serpent and stingeth like an adder." *Delirium tremens*—that inconceivably awful and agonizing illness—is but one of God's executioners upon excess. The fact that a nation is addicted to drink, and drunkenness means that the health of myriads will be ruined; it means that myriads of children, with diseased bodies, fatuous minds, and degraded impulses, will be, in the awful language of an old preacher, "not born into the world, but damned into the world," as idiots, or cripples, or predestined drunkards; a curse to nations, a curse to their neighbours and to themselves, a curse to the very ideal of humanity which they drag down and degrade, poisoning its very life-blood, and barring its progress to the goal of better days. O! Nations may enjoy their revelries; but the river of enjoyment flows into a sea of misery, and disease is only indulgence taken at a latter stage.

Nor is it only the bodies of men that suffer, it is their souls. Powerless for his deliverance, the conscience of the drunkard is not powerless for his torture. Robert Burns, Charles Lamb, and Hartley Coleridge have uttered the cry of men who have thus been swept over the cataract. The Spartans, when they wished to turn their children from the shame of intemperance, showed them the physical degradation of drunken Helots; but the physical results are nothing to the moral devastation, the abject servitude, the spiritual catastrophe of the man who has given himself over to the bondage of drink. When he recovers from the degradation of the animal, it is to feel the anguish of a lost soul. That is the reason why, year by year, drink not only crowds the workhouses with paupers, and the gaol with felons, and the asylum with lunatics, and the hospitals with disease, but also swells more than any other cause—swells week by week, and year by year—the list of those who through

#### THE AWFUL GATE OF SUICIDE.

rush, with rude insult, into the presence of their God. "The measure of alcohol consumed in a district," said

Baron Dowse, "is the measure of the degradation." Whenever the drink tide rises highest, there, too, is the high-water mark of suicide, mortality, and crime. Wherewithal a man—or a nation—sinneth by the same shall he be punished.

Nor is this all. The curse does not stay with him who caused it. It spreads in concentric circles of ruin. The drunkard almost invariably drags down his wife and family into the lurid whirlpool of his own retribution. Go to some public-house on Saturday night, between ten and twelve, when the miserable workingman is pouring into the till of the publican, and the purse of the gin-distiller, the money which should clothe and feed his wife and little ones; see when the gin-palaces in our most pauperized districts are cleared at night, a scene which, for vileness, cannot be paralleled in any region of the world. Then follow the drunken man or drunken woman into the lair, which they call their home. Home? It is a Dantean hell of brutality and squalor, of which the very air reeks with abomination! "In former times the wife was usually the victim of her husband's brutishness; now she becomes in innumerable cases the partner in his sin. In either case, be she victim or associate, no creature on earth so demands our pity." While threats and blows resound in that curse-laden air, the children—the ragged, miserable, half-starved, degraded children—the children who will grow up hereafter to recruit the ranks of the felon and the harlot, huddle together in mute terror. "They do not cry; such children seldom do shed tears. Nature could never furnish a fountain to meet such demands." Often they make their escape into cellar or chimney, or hide themselves under the rotten heap of rags or straw, and do not venture to creep out, half suffocated, till the drink-maddened fiend whom they call "father" is away, or till he has slept off for a time the vitriol madness. And in most of our large towns there are whole streets, and alleys, and districts of such drunkards' homes—infamous streets which hide hundreds of blighted families, the disgrace of our civilization and the disgrace of our Christianity. The only things which flourish there are the public-houses, which confronting the minimum of virtue with the maximum of temptation, drain from the wretched neighbourhood its last life; and, like the fungus or the decaying tree, feed on the ruin which is their boon. We have heard much in these few days of

#### "HORRIBLE LONDON,"

and of the bitter cry of its abject. What makes these slums so horrible? I answer, with the certainty and the confidence of one who knows, Drink! And what is the remedy? I tell you that every remedy you attempt will be a miserable failure; I tell the nation, with the conviction founded on experience, that there will be no remedy till you save these outcasts from the temptations of drink. Leave the drink, and you might build palaces for them in vain. Leave the drink, and before a year was over your palaces would reek with dirt and squalor, with infamy and crime. Of the trade in general, which ministers to this temptation, I will say nothing; but at least in such vile streets as these, whence, day and night, this bitter cry of abject cities rings in the ears of the Lord God of Sabaoth, I should have thought that any man who believes in God, that any man who calls himself a Christian, would have been, not ashamed only, but afraid to swell those geysers of curse and ruin.

But the tempted, the victims of drink—I ask you, do these men these women, do these children, do these wretched districts, or do they not, deserve our pity, and demand our efforts at reform? Is it or is it not—surely the question is plain and pressing—our duty to content ourselves with clever epigrams and plausible sophisms, and to be infinitely tender to the vested interests in the uses of human ruin or with stern effort and inflexible perseverance, to reduce an evil so colossal, to redeem men, our brothers, from a misery so deep as this?

Yet even now I have not come to the worst, or anything like the worst. For the abuse of drink, besides being, by unanimous testimony, a main cause of pauperism, disease, and madness, is also, by irresistible evidence, the main cause of crime, the all but exclusive cause of crimes of violence. I might quote the emphatic, the oft-repeated, the uncompromising testimony of almost every judge upon the bench. They have done their best to interpose between us and our degradation the purity of their ermine. They have said, for instance, that Saturday, means "pay-

day, drink-day, and crime-day," and that many a man "enters the door of a public-house respectable and respected, and leaves it a felon."

Not one single day passes over one single town in England without some wretchedness, crime and, horror caused by drink. Week by week in the *Alliance News*, is published a ghastly list, called "Fruits of the Traffic." It is not invented; it is not concocted; it is not garbled. It consists simply of cuttings from multitudes of perfectly neutral newspapers, the records of police courts and sessions. I cannot enter into these. The human hand can perpetrate, the human heart can conceive, the human frame can suffer horrors of which the human lips refuse to speak. Take the evidence of two weeks alone; the blessed week in which we listen to the melody of angel songs, and the first week of the glad New Year. For two pence you may purchase the record of events which drink caused for those two weeks of 1882 in England only. It fills a large double-columned pamphlet of thirty-six pages. Thirty-six pages of what—in this our Christian England, in Christmas week? Thirty-six pages of stabbing, cutting, wounding; of brutal assaults on women, on children; of public peril and accident; of deaths, sudden, violent, preventible; of homicide; of parricide; of matricide; of infanticide; of suicide, of

#### EVERY FORM OF MURDER.

In four hours on one evening in one city 36,803 women were seen going into public-houses! The results formed a tragedy so squalid, and so deadly, as to sicken the heart like the impressions of a nightmare, whose very memory we loathe. Read that hideous list, and then prattle, and lisp, and sneer about exaggeration; read that list, and then if any man can still quote Scripture for the purpose of checking temperance reforms, or of encouraging our immense capacities for delay and indifference, I can only say to such a man, that

"Though in the sacred place he stands,  
Uplifting consecrated hands,  
Unworthy are his lips to tell  
Of Jesu's martyr miracle;  
Thy miracle of life and death  
Thou Holy One of Nazareth!"

And is all this to take place all over England always? It was so again last year; it has been so for many years: next year again, and the next, and the next, are we, in those two weeks of blessedness, to have the whole country, from John o' Groats to Land's End, deluged and disgraced by this filthy stream of blood, and misery, and crime? Is this to be the prerogative of our national morality; and are we to go on leaving these crimes, and the sources of them, and the temptations to them unchecked, till the pit swallow us and them?

I must end; but I must ask you not to suppose that I have brought before you one-half of the evil, or one-tenth of the motives which should stir us up to counteract it for Christ's sake, and in Christ's name.

I have not shown you, as I could most awfully show you, how, by introducing our accursed fire-waters, we have destroyed and exterminated whole races of mankind, until our footsteps round the world, instead of being "beautiful upon the mountains," have been as footsteps dyed in blood. I have not shown you the extent to which drink neutralises the work of the school, the library, and the Church, so that it is the very chief barrier against the efforts of religion.

Englishmen and Christians, if such facts do not stir you up, I ask, could they do so were they even in the thunder's mouth? It is not in the thunder, it is by the still small voice of history and experience, that God speaks to the reason and to the conscience. It is not by the lightning-flash that He would have us read His will, but

#### BY THE QUIET LIGHT

that shows all things in the slow history of their ripening. When He speaks in the thunder and the lightning, by the tornado and the earthquake, He speaks in retribution then. And what is retribution but the eternal law of consequences? If you cannot see God's warnings against drink, if you cannot read in the existing conditions of things His displeasure and our shame, if you cannot see it in the marriage-tie broken and dishonoured—in sons and daughters ruined—in the peace of families laid waste—in the work of the Church hindered—in whole districts blighted—in thousands and tens of thousands of souls destroyed—if you cannot see it in the records of crime, and murder, and outrage, and madness, and suicide; in the fathers who, in these very months, through drink, have slain

their souls; and the sons who through drink have slain their fathers; and the mothers who, for drink, have sacrificed the lives of their little ones upon the breast—what will ever make you see it? Men of England, if these things do not wring your heart, and fire your zeal, what do you expect? Can the letters glare more plainly on the palace wall of your power? Are you waiting till there fall on England the same fate which, for their sins, has fallen in turn on Assyria, and Greece, and Rome, and Egypt, and Carthage, and Jerusalem, and Tyre? They perished; sooner or later all guilty nations perish, by sudden catastrophe or by slow decay.

Alas, if the voice of all these tempted, suffering, perishing miserable souls be nothing to you—if the voice of your country be nothing to you—yet, if you be Christians, listen to the voice of Christ, pleading with you in the pathetic accents of myriads of the little ones that it is not His will, that it is utterly against His will, that His Cross and Passion should be thus rendered of none effect to multitudes for the very least of whom Christ died. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not" (when, now, at any rate, you have no excuse for not knowing it), "doth not He that pondereth the heart consider it? and He that keepeth thy soul doth not He know it? And shall He not render to every man according to his works?"

**THE ORIGIN OF EVIL.**

In my younger years I tried once and again to solve the problem of the origin of evil. In my later life I have given up the attempt. I have become convinced that no one has cleared up the mystery, which remains as the one dark cloud in our sky.

The great German philosopher, Leibnitz, propounded a grand doctrine of optimism, which asserts that this is the best possible world; and this doctrine was expounded with glowing eloquence by Bolingbroke, and in terse verse by Pope. This style of sentiment prevailed in our literature for more than a century, and people did little to remove the evils of our world or to elevate the great mass of the people many of whom sank in our great cities to the lowest depths of degradation. But in latter times thinkers have been obliged to view the other aspects. Astronomy teaches the generation of worlds out of star-dust. Geology tells us that death has reigned over all animated beings from the beginning. In all past ages there has been a struggle for existence.

We have now pessimism, which declares that the world is the worst possible, proclaimed and defended by a few moodish men of genius, and youths are wondering at it, and finding a confirmation of it in the circumstance that they are not meeting with an encouragement suited to their merits and their opinion of themselves.

On two points I have reached assurance; one is, that God is not, and cannot be, the author of evil; and, on the other hand, that those intelligent creatures who commit sin are themselves to blame for it. Carrying these two convictions with me, I leave speculative questions with God, of whose existence and goodness I have such abundant proof.

On one other point I have reached assurance—the existence of pain is not inconsistent with the existence of love. Suffering is one of the most potent means of calling forth love. The shepherd left the ninety-and-nine sheep in the wilderness to go after that which was lost. There was a tenderness in the interest which the father took in his returning prodigal son beyond what he felt in the one always with him, and which led him to run out to meet him and embrace him in his arms. "There is joy in heaven among the holy angels over one sinner that repenteth."

"Pure religion, and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Man may feel at times as if he were kept at an infinite distance from God; yet if he would but think of it, there is an endearing element in the love of God toward sinful men not found in His love to the holy angels. There is pity: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." The apparent frown which we see at times on the face of God is assumed only because God has to mark His disapprobation of our conduct, His love all the while being ready to burst out. Thus it was that God was

led to give up His only begotten Son to suffer and to die for us. It was this affection which led the Son to leave the bosom of the Father, and suffer and die on earth. The highest exercise of love which the universe discloses is the love of God—Father, Son and Holy Spirit—toward fallen and suffering men. "Herein indeed is love."

The mystery of darkness is swallowed up in the mystery of light, as we "comprehend with all saints what is the breadth and length and depth and height; to know the love of Christ, which passeth knowledge." —President McCosh.

**THANKFULNESS.**

My God, I thank Thee who has made  
The earth so bright:  
So full of splendour and of joy,  
Beauty and light,  
So many glorious things are here,  
Noble and right!

I thank Thee, too, that Thou hast made  
Joy to abound;  
So many gentle thoughts and deeds  
Circling us round,  
That in the darkest spot of earth  
Some love is found.

I thank Thee more that all our joy  
Is touched with pain;  
That the shadows fall on brightest hours;  
That thorns remain;  
So that earth's bliss may be our guide,  
And not our chain.

For thou who knowest, Lord, how soon  
Our weak heart clings,  
Hast given us joys, tender and true,  
Yet all with wings,  
So that we see, gleaming on high,  
Diviner things!

I thank Thee, Lord, that Thou has kept  
The best in store;  
We have enough, yet not to much  
To long for more;  
A yearning for a deeper peace,  
Not known before.

I thank Thee, Lord, that here our souls,  
Though amply blest,  
Can never find, although they seek,  
A perfect rest—  
Nor ever shall, until they lean  
On Jesus' breast.

By Adelaide Annis Procter.

**"FAINT NOT."**

Christian, in the hour of darkness,  
Falter not, but hope in God:  
In well doing be not weary,  
Resting on His faithful word.  
"I am with you!"  
Strong "endure," and reap reward.

Labour in the whitening harvest  
Where the Lord hath marked thy lot.  
Lo, thy Saviour is beside thee,  
Gladly gather, falter not;  
Strong in Jesus,  
Whose own blood thy pardon bought.

Bid the many that surround thee  
All the weary, faint, unfed,  
In the highways and the hedges,  
To the Gospel banquet spread,  
"Come to Jesus!"  
Come and eat the "Living Bread"!

Faint not! keep thy Lord's love burning;  
He bore weariness and pain,—  
When to promised rest returning,  
Many sheaves shall be thy gain.  
Toil with Jesus  
Never, never is in vain

Faint not, fear not! night's dark shadows,  
Soon they'll haste to flee away.  
Even now the daystar rising  
Marks the dawning of the day;  
Christ shall conquer,  
Earth shall smile beneath His sway.

—Emily C. Pearson.

**HOW A CHRISTMAS CARD SAVED A LIFE.**

Merry Christmas time was drawing near, and I wanted some pretty illuminations to give away, so I went one morning to where I should find a beautiful variety.

While I was looking over a multitude of mottoes, and making my choice, I noticed a lady near me apparently bent on the same errand. After a few minutes, as she seemed unable to find what she was seeking, I asked her if there were any among those I had chosen which she particularly liked.

She thanked me pleasantly, and said she had selected all she wished except one, and she felt sure of finding it among the unsorted cards, for it had been published, she thought, by the Tract Society only the year before.

"It is one with purple pansies—heart's ease, you know—and the verse, 'Casting all care upon Him, for He careth for you.' I want it for a special use," she said; and then added impulsively, "Those words saved a life—a soul—last Christmas. You don't wonder they are precious!"

Then in a few words she gave the outline of the story of one who had, through terrible trials, lost faith in human love, truth, and honour, and worst of all, in his misery, had made shipwreck of his faith in God.

It was Christmas day. He started to leave the house with the full purpose of committing suicide. The children were just coming home from a Sunday school Christmas tree, eager and happy with their pretty presents. He stole out through a room from which they had passed, so that no one might see him leave the house. Lying on the floor, just where he must step to cross the threshold, was a card, with purple pansies and the words; "Casting all your care upon Him, for He careth for you." Startled, thrilled to his soul, he could not pass by that message from Heaven facing him as if to drive him back from his wicked, cowardly purpose. Faith in God and his love came back, and with it came courage and strength to take up the heavy burden of a bruised and shattered life. God did care for him, and was a very present help in trouble.

The story touched me deeply and has often recurred to me since, though I have never seen the lady again, and know nothing further of the circumstances. It always comes back with special force whenever I have to choose Scripture verses to give away. Since we have the promise, "My word shall not return unto Me void," may we not rightly ask God's peculiar blessing on these little messengers, which go to so many homes we may never enter?

**NEGLECTED OPPORTUNITIES.**

No words can be more solemn, and no thought strikes at the heart more forcibly—how often our lips have been mute and our hands idle when we might have been working for Christ. As days and months and years pass, and the childish dreams of early life vanish, we begin to feel anxious and restless, and desire to be something more than we are. We begin to realize that merely living is not the grand aim of life. There comes a time when the heart grows dissatisfied and although the "still small voice" keeps whispering to us, we try to throw off this feeling of restlessness, and, like Felix, we tremble and say: "Go thy way for this time; when I have a convenient season I will call for thee;" but the "convenient season" never comes.

As soon as the call is heard is the time to heed the call. "Now is the accepted time," not to-morrow. "To-day the Saviour calls," not to-morrow. That call may be rejected once to often, for God has said: "My Spirit shall not always strive with man."

It is not enough to be like King Agrippa, almost a Christian, but an altogether Christian; a Christian bound up in Christ; and until we are such we are neglecting the grandest opportunity ever held out to man; but as soon as the hand of faith can grasp this opportunity the clouds begin to break away, light pours in on the soul, and our whole being is lifted up nearer to God, and opportunities never before dreamed of spring up all around us. We need not wander far from home to find opportunities, for if our eyes are only open wide enough, and if our hands are only willing enough, we can see them all around. A word, a prayer, even a clasp of the hand, may win a soul to Jesus. It seems sometimes as if we were ashamed to have our friends know that our hearts yearn for them. Oh if we could be more deeply in earnest, and show the unconverted how much in earnest we are, fewer opportunities would be neglected, and more souls would be brought to Jesus. What can you do? what can I do to warn the careless of their danger? how can we most effectively point them to the "Lamb of God?" Let us hold up the banner of our Master, and at every opportunity point them to the sin-cleansing fountain, by telling them that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him may not perish, but have everlasting life." —Presbyterian Banner.



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TORONTO, WEDNESDAY, JANUARY 2 1893.

READERS will be pleased to see that T. H. has begun a new series of his interesting and instructive European letters. They will appear at intervals during the year.

THE Canada correspondent of *Zion's Herald*, of Boston, has an eminently judicial mind. His style of summing up the results of a controversy would do credit to a Superior Court judge. Referring to the discussion on Prof. McLaren's opening lecture this correspondent says

Our heroic editor, Dr. De Witt, every inch of whom is Methodist and Hibernian, very soon attacked the Professor and proved himself, as he has before done, a true Arminian. Yes, that was just what he did prove. But then it was scarcely worth while writing so much to prove what everybody knows. The correspondent, however, ought to be congratulated on his skill in stating the result of the discussion. It just proves that "our heroic editor" is a "true Arminian." Merely that and nothing more.

AN esteemed contemporary that keeps a column for "questions and answers" was asked the other day to wrestle with the following:—

Has the officiating preacher authoritative right to choose and use hymns adapted to his subject, or is it the prerogative of the choir leader to ignore the choice of the preacher and compel him to use hymns previously chosen by the leader.

Now just fancy the state of opinion that makes such a question possible. Evidently some "choir leader" thought that it was not only his prerogative to "ignore" the hymns the preacher chose but also to "compel" the preacher to use hymns selected by the choir leader whether they were adapted to the service or not. The best way to settle that difficulty would be to ignore the preacher altogether and have the choir leader conduct the whole service. A church with a musical man like that needs nobody else as long as he is there.

THIS is the time some people make good resolutions, and the time that others sneer at them for so doing. Now a good resolution is a good thing whether kept or broken. If kept of course it is good. If broken after a time, it may have done good while kept and anyway the self examination required for making it was good discipline. There is always hope for a man as long as he pauses occasionally and takes stock of himself. There is no better time for this moral stock-taking than the beginning of a new year. Make good resolutions by all means—make them in the strength of God. If you break through them after a time you shall get a fresh revelation of the power of habit, perhaps of the nature of sin, that may do lasting good. If you keep them, then you have added new strength to your character and you may make more progress in character building in 1884 than ever you did in a year before. So may it be.

"OUR congregational meeting is in January." Well that is a good month for it. You are going of course. And you are not going to sit dumb on a back seat and then go home and growl for the next year about the way the business was mismanaged. No; you will sit forward and take an active kindly interest in

the business. If you say anything on church matters you will be careful to speak like a man who has some faith in God and in the ultimate triumph of God's cause. Of course you will vote for the very best men proposed as office bearers. Possibly you have some feeling against some of your fellow-members. Well, be careful that you don't allow that feeling to show itself. A man who uses his chances at a congregational meeting to attack a fellow member is unfit for church membership. Cases have been known in which men professing to be Christians have nursed their wrath until they could "have it out at the congregational meeting." A man who joins in the opening prayer for wisdom and Christian love and then deliberately proceeds to turn the church into a bear garden in order to give vent to his personal hate is not worthy the name of Christian.

### DR. FARRAR ON INTEMPERANCE.

FOR all the years that temperance reformers have been actively engaged in the effort to arouse reason and conscience to realize the terrible evil of drunkenness, there has been and is still a great amount of incredulous indifference and apathy. They have not laboured in vain. A noble work has been accomplished. Thousands have been rescued from a drunkard's degradation and have regained the paths of prosperity and happiness. Thousands more have been shielded from temptation who, had temperance influences not surrounded them, would have been ensnared by the unchecked drinking customs that threaten to engulf nations. Apathy is giving way to real concern. People are being aroused. The cause of temperance is not now so restricted as it has been. It is no longer confined to a comparatively few earnest workers in a community. Its power is felt in all spheres of action. The Church no longer stands aloof from it. The most aristocratic as well as the humblest denominations plead earnestly for abstinence from all that intoxicates. The medical profession in the person of some of the noblest and the greatest connected with the healing art, show as they only can the injurious physical effects the habitual use of alcohol invariably produces. The bar and the bench, from their peculiar knowledge of the criminal classes, have given energetic expression to the ruinous and terrible effects of strong drink.

On another page will be found copious extracts from a remarkable sermon on the subject of intemperance, preached in Westminster Abbey by Archdeacon Farrar, with all his accustomed eloquence and more than his accustomed power. Its intrinsic merits are great, but not the least significant thing connected with it is that one of his eminence and occupying such a commanding position, feels it to be his duty to speak with all the earnestness and force of which he is capable. His thoughtful and observant nature has been roused to its depth and he has spoken words that will resound far and wide. Dr. Farrar's discourse will in its printed form at least arouse the attention of many who would not be disposed to observe for themselves or listen to the voice of others pleading the same cause.

Every fact adduced by Dr. Farrar tells with direct and powerful effect. His plain unvarnished statements are level to the comprehension of everybody. The direct cost to Britain in the mere matter of money alone is something startling. He tells us that \$680,000,000 a year are directly expended in intoxicating drinks, while \$500,000,000 more are exacted by the direct results of drunkenness. This is simply appalling. It would scarcely be correct to say that this was altogether a voluntary tax, yet if the people of Britain willed it they could effect its repeal. Were a sum equal to this imposed for any other conceivable purpose, an indignant people would sweep it away.

No less graphic and striking are Dr. Farrar's delineations of the physical, moral and spiritual ruin caused by this tremendous evil. He sees that it is sapping the vitality of the British nation. With prophetic fire and force he lifts up his voice in earnest and patriotic remonstrance in this wise:

And is all this to take place all over England always? It was so again last year; it has been so for many years; next year again, and the next, and the next, are we, in those two weeks of blessedness, to have the whole country, from John o' Groat's to Land's End, deluged and disgraced by this filthy stream of blood, and misery, and crime? Is this to be the prerogative of our national morality; and are we to go on, leaving these crimes, and the sources of them, and the temptations to them unchecked, till the pit swallow us and them?

The same giant evil is proportionately as destructive in this Canada of ours. It is checking its growth and crippling its young energies. The drinking usages are not so lawrought in the social fabric as in older lands. It would, however, be a mistake to suppose that less danger is to be apprehended from the use of intoxicant. Its results are uniform. It matters not where the vice prevails it is ever and always destructive. The Rev. Robert Wallace, of Toronto, in a tract recently published under the auspices of the Ontario Branch of the Dominion Alliance, gives many striking facts bearing upon the ravages caused by intemperance. The following extract will show what this evil is costing Canadians in money alone.

We may safely place the present cost of the traffic in the Dominion at about \$2,000,000, or over \$11 per head of the population, 120,000,000 being reckoned as the cost to the consumer, and that doubled as in the United States. The report of the License Commissioner for Ontario shows that in 1882 there were 4,163 licenses for wholesale and retail shops in Ontario alone, from which a revenue was derived of \$91,948,750. We may reckon 7,000 as the yearly victims of this traffic in Canada. And all this is sanctioned by law for the sake of a little over \$5,000,000 of revenue!

These and similar facts point irresistably to one conclusion. The traffic in intoxicating drinks must go. Individual well-being for time and eternity, domestic and social happiness and national prosperity demand its suppression. The circulation broadcast of Dr. Farrar's powerful discourse would be an immense benefit to the cause of temperance.

### HELP THE DISTRESSED.

THE holiday season is over and people are settling down to their customary work and ways again. We yet retain the echoes of all the fine and beautiful things that have been said and sung and written in praise of the feelings that predominate during the festive season. They are none too general that they should be scoffed at. There is no reason why they should be confined to a few weeks of the swiftly gliding year. Brotherly kindness and charity are seasonable through all the years.

There is, however, a great difference between a diaphanous sentiment and the firm grasp of a settled principle like that commended by the apostle when he speaks of a faith that worketh by love. The emotion quickly passes away; the principle, when properly followed, becomes habitual and permanent. There is also an enlightened and an unenlightened charity. The giving of a few coppers to a beggar on the street usually comes under the name of all the graces best. Yet such an act may be the very reverse of charitable.

It may only be done as a too easy expedient to get quit of an importunate mendicant, or from the desire to enjoy the luxurious after-glow of having performed an unpremeditated meritorious action.

Alms-giving in itself is a very proper thing. Its primary intention is to relieve urgent need. Indiscriminate alms-giving is one of the social evils of our time. The poor we will always have. They have claims upon their fellow-men not to be neglected without serious hurt. But then there is a great body of vicious vagabondage that subsists on the happy-go-lucky charity of the soft-hearted, and it is to be feared the soft-headed, who listen with profound sympathy to the doleful but fictitious story of dire distress.

While indiscriminate and unthinking almsgiving continues this mendicant class will grow in numbers and increase in audacity. It is in all European countries an organized industry. Like Columbus it has discovered America. In all large cities on this continent it lives and thrives. To those who systematically endeavour to give discriminating aid to the necessitous many are known whose sole means of livelihood is the easy good nature of the charitable public. Those who have made a practical study of this social problem have discovered that professional beggars form a sort of commune having a symbolism and a language of its own, and that numbers pick up far more money by adroit whining than many an industrious artisan earns by honest labour.

This state of things has led to measures for the repression of street begging in most cities and towns. It was learned that the free gifts of the generous generally found their way to the tavern-keeper's till. It is wonderful with what tenacity those who have fallen into vagabond habits cling to a pursuit that seems to have such fascinations for them. In the London police courts men and women have had as many as two dozen convictions recorded against them for street begging. If they were not aided and abetted by

people foolishly responding to their appeals they would soon give up in disgust what was proving a profitable pursuit. They would not starve. They are not of that kind. In all large cities there are a number of charitable organizations, both connected with the churches and the municipalities, besides other voluntary associations inaugurated for the express purpose of helping the distressed. The really deserving poor for the most part do not care to parade their poverty. They often suffer grievously in silence and in concealment. Genuine and intelligent charity has a wide field for its constant exercise. This charity demands more than mere giving. It requires personal effort and personal knowledge of some at least of those that are its subjects.

If people want to exercise the grace of charity there is abundant scope. Much timely aid can be given through local charitable committees. This would be true economy as well. There would be less scope for imposture, less waste, and much more effective help extended to the suffering and distressed. In these chilling days of winter, when in not a few cases work is scarce and helpless children are hungry and poorly clad, there is ample room for the exercise of a discerning charity, and of experiencing the truth of the divine saying, "It is more blessed to give than to receive."

ON THE WAY.

The following letter from Rev. John Knox Wright, en route for Trinidad has been received:

MR. EDITOR, -Our friends throughout the Church will be pleased to learn that in the good providence of God we are well on our way to Trinidad. Rev. Mr. Morton and family are with us. All members of our party are in perfect health. We have experienced some roughish weather, but on the whole have had a pleasant and prosperous voyage.

We crave the earnest prayers of God's people that our work in Trinidad may be abundantly blessed in the good of souls to the glory of God. We shall pray for the peace and progress of the Church at home. Grace, mercy and peace upon all who love Jesus.

JOHN KNOX WRIGHT.

St. Kitt's Harbour, S. S. Muriel, Dec. 5th, 1883.

BOOKS AND MAGAZINES.

MY FIRST POUND NOTE. By Jane H. Jamieson. (Edinburgh: Oliphant, Anderson & Ferrier.)—A simple but impressive and useful short story, inculcating thrift, well told.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—The holiday numbers of "Young People" have been sources of unbounded delight with all into whose hands they have come.

ST. NICHOLAS. (New York: The Century Co.)—The contents of the January number of "St. Nicholas" are varied, timely, interesting and instructive. Santa Claus has been specially lavish at this season to his worthy namesake.

VICK'S FLORAL GUIDE. (Rochester: James Vick.)—The new issue of this publication, so valuable to every one interested in gardening, is full of information compressed into small space. It contains two beautifully coloured plates and a rich profusion of delicate and accurate engraving.

THE BANQUET OF LOVE, by the Rev. Jacob Helfferstein, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is a little book containing a series of brief meditations of a devotional and instructive character admirably fitted to be helpful to communicants.

KATIE'S CHRISTMAS LESSON. By Annie S. Swan. (Edinburgh: Oliphant, Anderson & Ferrier.)—The authoress of "Aldersyde" possesses the happy faculty of writing a capital short story for young people. "Katie's Christmas Story" is true to nature and carries naturally an excellent moral.

THE BIOGRAPHICAL MAGAZINE, an illustrated monthly. (New York: The Pictorial Associated Press.)—This is a new venture. The first issue contains a number of brief biographical sketches of distinguished people of every description, and with portraits of those who are prominently before the public. It supplies a want.

ELECTRA: A Belle Lattres Monthly for Young People. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Ky.: Isabella M. Leyburn.)—

The conductors of "Electra" have been successful in their efforts to make the holiday number of their excellent magazine for young people specially attractive. It contains a good selection of varied, interesting and instructive reading and several fine illustrations.

We have received "Topics for Prayer Meetings of 1884," a little book containing three hundred topics with Scripture selections suited to Church and other religious meetings. They are arranged under appropriate headings and adapted to meetings for Christians—the Unconverted Young Men, Temperance and the Sunday School Lesson—and will be helpful to ministers and others. The book can be obtained from R. C. Morse, secretary of the International Committee of Young Men's Christian Association, Twenty-third street, corner Fourth avenue, New York.

THE AMERICAN ANTIQUARIAN Edited by Rev. Stephen D. Peet. (Chicago: Jameson & Morse.)

This publication, devoted to the advancement of antiquarian investigation, is valuable and interesting. The articles calling for special mention are "Native Races of Columbia," by E. G. Barney; "Mexican Antiquities," by L. P. Gratacap; "On the Gentile System of the Omahas," by Rev. J. Owen Dorsey; "Primitive North-West," by C. W. Butterfield; and "Babylonian and Assyrian Art," by W. S. C. Boscowen. A number of other brief articles pertaining to antiquarian lore complete the number.

HALF HOURS WITH THE LESSONS OF 1844. By Twenty-four Presbyterian Clergymen. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.) Specially helpful as these "Half-Hours" have been in past years the present volume in point of ability and interest surpasses those that have gone before. Several of the ablest and best divines in the American Presbyterian Church have been engaged in the preparation of this volume. Some of them, like Dr. Marvin Vincent and others, have a world-wide reputation for the interest they take in the Sabbath school cause. No Sabbath school teacher that desires to be thoroughly efficient can afford to be without this most valuable aid in the work of preparation for the class.

AMONG THE ALASKANS. By Julia McNair Wright. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is one of the latest publications by the American Board. It gives in brief space an excellent account of the Alaskans, their modes and conditions of life. It contains a narrative of the hopeful missionary work at Fort Wrangel. Most excellent results have attended the efforts for Christianizing and civilizing the people of that northern region. The book was written before the recent troubles at the mission were made public, but as these have now been adjusted it may reasonably be expected that the good work will continue to advance. The book is well and copiously illustrated.

TRAPS FOR THE YOUNG. By Anthony Comstock. (New York: Funk & Wagnalls; Toronto: William Briggs.) The author of this book has not written for the sake of effect. Neither has he sounded the depths of immorality that he might produce a sensational book. He has devoted many years of his valuable life to the preservation of the young especially from the paths of the destroyer. He has rendered noble service to the cause of humanity. He has unmasked the cunning wiles of those shameless beings who seek to gain a living by the moral corruption and ruin of their fellow-men. In the present work he points out the dangers that beset the young, and earnestly points out to parents, teachers and guardians of youth their duties and responsibilities in relation to those entrusted to their care. This book has a mission; it tells truths that need to be told, and that in such a manner as only a man of high moral purpose can.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The numbers of the "Living Age" for the weeks ending December 15th and 22nd, respectively, contain "The New Birth of Christian Philosophy," by William Barry, D.D. ("Contemporary Review"); "The Sun's Corona," by Richard A. Proctor ("Nineteenth Century"); "The Rock of Cashel" ("Month"); "An Annamese Decalogue" ("Saturday Review"); "Jews at Jobar" ("Saturday Review"); "Jersey" ("Macmillan's Magazine"); "French Convict Marriages" ("Chambers' Journal"); "Old Postal Days in San Francisco" ("Gentleman's Magazine"); "Beards" ("Spectator"); "The Copts" ("Contemporary Re-

view"); "Saint Teresa" ("Quarterly Review"); "The Modern Nebuchadnezzar" ("Longman's Magazine"); "Venice in the East-end" ("Pall Mall Gazette"); "The Mole" ("Chambers' Journal"); Mr Ruskin on "Punch" ("Pall Mall Gazette"), together with choice short stories, poetry and miscellany.

HARPER'S MAGAZINE. (New York: Harper & Brothers.) This favourite magazine begins the year in excellent style. The frontispiece is a speaking likeness of John G. Whittier, the Quaker poet, of whom there is an appreciative sketch, finely illustrated, by Harriet Prescott Spofford. Constance Fenimore Woolson, begins a most interesting series of papers, "At Mentone," beautifully and profusely illustrated; "The Old Packet and Clipper Service," contains graphic descriptions of an obsolete method of crossing the Atlantic, made all the more attractive by portraits of famous captains and famous clippers. Thomas Wentworth Higginson contributes an historical paper on "The Birth of a Nation," and William C. Prime gives a critical and biographical sketch of James Buchanan, of whom there is a good full-page portrait. E. P. Roe gives the second instalment of "Nature's Serial Story," and William Black makes a decidedly good beginning with his new novel, "Judith Shakespeare." The poetry and short stories are up to the usual high standard, as are also the other features of "Harper."

THE CENTURY MAGAZINE. (New York: The Century Co.) The frontispiece in the current number of "The Century" is a well executed portrait of General Sherman, on whom there is an interesting paper by E. V. Smalley. Another paper of much interest is "Garfield in London," followed by an admirable description of the French Academy, under the title of the "Forty Immortals," with good portraits of the best known French writers of the day. A fine portrait of the Hindoo poetess, Toru Dutt, and a sketch of her life will be read with much interest. John Burroughs discourses with his accustomed raciness and gentility "On Wordsworth's Country," "Edinboro' Old Town," forms the subject of a first-rate paper, by Andrew Lang. The quaint and picturesque peculiarities of old Edinburgh architecture afford excellent scope for pictorial treatment, and the artist has been very successful in the illustrations that accompany this paper. In fiction, we have the conclusion of "The Bread-winners"; the third part of Mr. Cable's romance, "D. S. Sevier"; the second part of Robert Grant's New York story, "An Average Man"; and a humorous story by Frank R. Stockton, entitled, "His Wife's Deceased Sister." Poetry, plentiful and good, is given by a number of the best known writers of the day. Open Letters, Topics of the Time and Bric-à-brac, are this month unusually good.

THE HOMILETIC MONTHLY. I. K. Funk, D.D., Editor.—(New York: Funk & Wagnalls.) The January number of the "Homiletic Monthly" is especially good. The sermonic department contains more than one strikingly original discourse. It opens with "Supernatural Answers to Prayer," by the Rev. A. Thurston Pierson, D.D., and is followed by a no less remarkable sermon from the text "Is there no Balm in Gilead," with "Poe's Raven"; or Memory an Element of Retribution," as the chief illustration of the theme. "The International Sunday School Service" is ably treated by Rev. Joseph T. Duryea, D.D., R. S. McArthur, D.D., Joseph H. Rylance, D.D., and J. G. Merrill. Dr. James M. Sherwood conducts the Prayer-meeting Service department. The Revs. G. F. Pentecost, A. J. F. Behrends, D.D., and William Lloyd give the Congregational view of the "Best Method of Sermonizing." Dr. Philip Schaff writes on the "Oldest Christian Sermon, Prayer and Hymn," and Dr. Ormiston continues his "Commentary on the Epistle of James." In his number is begun a Symposium, the subjects for discussion being "Is the Darwinian Theory of Evolution Reconcilable with the Bible? If so, with what Limitations?" The opening paper—an able one—is by President McCosh. There is in addition, the usual amount of miscellaneous reading of special value to preachers. The current number of the "Homiletic Monthly" is one of more than usual excellence.

THE Rev. Dr. Fraser, Queensville, has received a call to Lake Shore and Leith in the Presbytery of Owen Sound.

## CHOICE LITERATURE.

## ALDERSYDE.

A BORDER STORY OF SEVENTY YEARS AGO BY  
ANNIE S. SWAN.

CHAPTER X.—Continued.

On the morning of the wedding-day, Tibbie complained of not feeling well, and indeed lay down on the sofa after breakfast.

"I'm afraid I can't go to the wedding, Janet," she said dolefully; "I can't keep my head up. I'll need to go to my bed, and let you go yourself."

This Miss Nesbit was very loth to do, and proceeded to doctor Tibbie to the best of her ability. But when the hour came, Tibbie was looking so white, and said so positively she was unable to go, that Miss Nesbit was obliged to go herself. When she was dressed, she came down again to Tibbie, who lifted up her languid head, and looked at her sister in genuine admiration.

"Oh, Janet, how nice you look!"

"Ay! she looked well in her neat morning silk, with its delicate lace ruffles at her wrists, and about her graceful neck. Her soft hair was braided smoothly into its coil behind, and rippled in sunny ringlets on her brow. She was a sweeter woman by far than Tibbie, and one to be held in reverence.

"Come here, Janet!" said Tibbie in a queer, hurried way. "Kneel down by me, never mind your gown, and put your arms round me like you did the first night we came here, till I whisper something to you."

In sore amazement Janet obeyed.

"I have been a wicked, ungrateful sister to you, Janet," sobbed Tibbie. "I'll never be able to repay all your love and care. Can you forgive me for all the way I have done to you?"

"Ay, my bairn," whispered Janet very low.

"In all your life, Janet, you'll never remember me as a wicked, ungrateful girl, but only as I am to-night, penitent, and very weary at heart? Promise me, Janet. Oh, I do love you, though I am such a heartbreak to you."

"My bairn, my bairn, I promise."

Very close did Miss Nesbit hold her young sister, and the whispered words were almost a benediction. Tibbie felt hot tears on her clasped hands, and, putting her arms about Janet's neck, kissed her for the first time for years. Such endearments had never been frequent between them.

"Now run away an' see Mary made the lady of Aldersyde, an' kiss her for me, an' wish her joy. An' be sure an' bring me the bit bridecake wi' the ring in it, so that I may dream of Walter Scott."

Miss Nesbit rose up and departed into the kitchen, to give certain charges to Marget concerning Tibbie. Then, it being four o'clock, it behoved her to get away down to Aldershope, as the wedding was to be at half-past five.

When she reached the house, she found that all the invited guests, chiefly relatives of the Elliots, had already arrived.

The bride being in the hands of two aunts, who were assisting her to get her gown on, Miss Nesbit could not expect a private word with her. But before she had got herself seated in the drawing-room, one of the aunts, a grim spinster from Kelso, came down-stairs and requested Miss Nesbit to come with her, as the bride desired to see her.

She followed the lady up-stairs to the room where Mary stood, a lily indeed in her bridal robes, which were no whiter than her face. She shook hands with Janet, then looked towards the aunts, as if desiring them to withdraw. They, however, did not take the hint, whereupon Mary took Janet's arm, and leading her into the adjoining room, shut the door.

"Mary, will ye be able to get through it?" asked Janet anxiously.

"Oh yes. I'm not one of the fainting maidens," said Mary with a wan smile. "I am a fair bride, they say," she added, pointing to her finery. "Is it not a mockery to deck me in these garments? Oh, Janet! better like I had been nursing my dying mother, than decking me for my bridal."

"Whooah, my lamb; yer dear mither will be spared to see ye for mony a year yet, please God," said Janet tenderly.

Mary shook her head. Then an impatient knock at the door warned them that time was passing.

"Bless me, Janet!" faltered Mary. "Speak some true, strong words to me. I am so weak and frail; you are so brave and steadfast. Oh, Janet, if I have you for a friend, and Aldersyde to live for, I may be happier than I trow to-night."

"In years to come, my dear," said Janet, "ither ties will rise up to mak ye strong, an' gled o' heart, an' bairnies' hands will gie ye the sunshine for the cloud."

Then she laid her hand on the trembling girl's shoulder, and looked straight into her mournful eyes, her own shining steadfastly.

"The Lord bless ye, my freend, an' gie ye peace in yer new life; an' if there be tribulation, help ye to bear it; an' syne in His guid time, take ye to His rest."

The solemn service was over, and Hugh Nesbit and Mary Elliot stood side by side, husband and wife. She looked as if she were in a dream, and when Hugh touched her arm and bade her sign the register, she started and did not seem to comprehend him.

Being sore afraid lest their niece should mar the harmony of the proceedings by any display of feeling, the grim aunts hurried her away, reminding her she must change her gown to travel to Carlisle.

Miss Nesbit saw her no more till she came down-stairs to get into her husband's coach.

Then having a word to say to Hugh Nesbit, Janet slipped out of the open door, and touched his arm.

"Ye hae gotten a dear young wife the day, Hugh Nesbit; be gentle wi' her," she said almost prayerfully.

No man is wholly bad. What better feelings slumbered

in Hugh Nesbit's heart were roused then, and shone in his face, in the moment's emotion.

"I'll try," he whispered back in tones as earnest as her own.

"Ye hae ta'en a heavy vow upon yersel'," she added solemnly. "The Lord deal wi' you as you deal wi' Mary, Hugh Nesbit. Fare ye weel."

Then she had but time to clasp Mary's hand, and bid her a broken God-speed, for already the coachman was on the box, and the restive horses impatient to be gone:

"What is often a pleasant duty, did not come so pleasantly to me to-day," said Mr. Bourhill to Miss Nesbit as they returned up-stairs.

She looked at him questioningly, and saw that he divined the nature of the marriage.

"I pray it may turn out better than we anticipate, Mr. Bourhill," she made answer, and she heard him say under his breath, "Amen!"

Miss Nesbit remained behind the other guests 'o comfort awhile the ailing and desolate mother. In his study alone sat the doctor, not greatly caring to seek his wife.

About eight o'clock Miss Nesbit rose to go away home, promising that if Tibbie were no worse, she would come down to Aldershope early in the morning, and spend part of the day with Mrs. Elliot.

Peter had the gig ready at the door, and while he went for another wrap, Doctor Elliot, who was standing by the horse's head, turned around to Miss Nesbit and said almost roughly:

"Are you one of those, Miss Nesbitt, who think and say that my daughter has been forced into a marriage entirely against her wish or inclination?"

"I hae said naething, though I hae my ain thochts," answered Miss Nesbit quietly. "But noo since ye ask me, I'm no sweeter to say that had Mary got her way, she wadna hae been Hugh Nesbit's wife the day; an' brawly ye ken that, Doctor Elliot."

Peter returned at this moment, and the doctor without answering, helped her into the gig, and bade her good night.

It was a grand night. In a cloudless sky many stars were shining, and above solemn Bourhope a young moon was coming up shyly. A weird and lovely light enveloped Aldersyde. No sound broke the stillness, and the very air was redolent of tranquillity and peace.

In Miss Nesbit's quiet heart there was no prevision of sorrow, no foreshadowing of the cloud which had already fallen upon her hearth.

Whenever Marget heard the sound of wheels approaching Windyknowe, she ran to open the door.

"Guid nicht, Peter," said Miss Nesbit as she alighted. "Weel, Marget, hoo's Tibbie?"

"I hinna been up this while, ma'am. I gae her her gruel as ye hae me, and carried up a spunk o' fire, an' left her sittin' besid it. She said she wad sit up till ye cam hame; so I just gae'd awa intae the back kitchen tae my ironin', an' I never heard a cheap sin' sync. If she had wantit onything, she wad hae rung."

Strange that to-night, also, Marget Drysdale should be ironing, even as she had been the day the Laird of Aldersyde died.

Without a thought of evil, Miss Nesbit ran lightly up-stairs, and entered Tibbie's room. The fire had burned low in the grate, but there was light sufficient to see that the place was empty. A strange chill fear crept into Janet's heart, though she told herself Tibbie might be in the dining-room. She was about to go in search of her, when her eye fell on a scrap of paper lying on the little table by Tibbie's chair on the hearth. She reached out a trembling hand for it, and bent over the firelight to decipher what was written on it.

"I am away," it said. "Oh, Janet, try and think kindly of poor wayward Tibbie!"

"Gude Lord, whaur's the bairn?" asked Marget's voice in absolute dumfounded amazement.

Then a cry ran through the quiet house, the like of which Marget Drysdale never heard before or after, and Miss Nesbit turned round her ashen face, and pressing her hands to her head, said in a low, bewildered way:

"She's awa, Marget. I hinna ta'en care o' Tibbie; I hinna ta'en care o' Tibbie!"

(END OF BOOK I.)

## BOOK II, THE FAIRIES—CHAPTER I.

"Lord, hae ye forgotten godly Walter Nesbit's bairns a' thegither?"

Rebecca Ford had been quarrelling with her mistress, and had received her dismissal from Ravelaw. It was not the first time that Mrs. Riddell, in a fit of passion, had given her presuming attendant warning; therefore, thinking it likely that her mistress would once more repent when her temper cooled, Rebecca discreetly quitted her presence, and wrapping a shawl about her, went out for a breath of the morning air.

It was nine o'clock, the servants' breakfast hour at Ravelaw, but Rebecca did not sit down at their table. The Laird had already breakfasted alone, dinner being the only meal at which he might expect the company of his wife.

Just as Rebecca stepped out of the hall door, she beheld, greatly to her astonishment, the figure of a lady coming swiftly up the avenue towards the house. Very composedly she stood leaning against the lintel waiting for the visitor, and her astonishment was considerably increased when she recognized Miss Nesbit of Aldersyde.

"Can I see Mr. Riddell?" asked Miss Nesbit, putting back her veil from her colourless face.

"He's not in, ma'am," answered our Rebecca with a very respectful curtsey. "Will the mistress do?"

"Yes; be good enough to tell Mrs. Riddell that Miss Nesbit of Windyknowe desires to speak with her for a minute," said Miss Nesbit, and being invited to enter the house, followed Rebecca across the handsome hall and into the library.

Magnificent without and within was the home of the Riddell's; but though Miss Nesbit had never before set foot

upon its threshold, the errand upon which she had come diverted her thoughts from what might have been interesting to her at another time.

Greatly exercised regarding Miss Nesbit's visit to Ravelaw at so untimely an hour, Rebecca shut the library door and went up-stairs to her mistress's chamber, where that lady sat in an elegant morning gown of pink cashmere, sipping her chocolate, and gazing absently in the fire.

"Is that you, Rebecca?" she asked in clear, sharp tones. "I thought I told you not to come into my presence any more, you presuming creature."

"Miss Nesbit from Windyknowe is in the library, ma'am and would speak with you," said Rebecca. "I met her at the door, and was obliged to announce her, the rest of the servants being at breakfast."

Mrs. Riddell changed colour, and then hastily rose.

"Get me a cap, Rebecca, sharply, and come and brush my hair," she said; and Rebecca, perceiving that her mistress would likely again retract her dismissal words, flew to obey.

A very fair picture made the lady of Ravelaw when she swept into the presence of Miss Nesbit. The bright rich colour of her gown became her dark beauty well, and its ample train gave to her figure the grace and dignity of a queen. She was, indeed, a strong contrast to Miss Nesbit's slight, insignificant, plainly-robed figure, standing expectantly by the table.

But instinctively Sandy Riddell's brilliant wife shrank into herself, for there was something in the resolute face of Janet Nesbit which made her feel uncomfortably nervous. Nevertheless, she went forward, and would have embraced her, had not Miss Nesbit very pointedly taken a step backward.

"What! Not a greeting, when we are by this time sisters-in-law?" she said with a pretty grimace of surprise.

"Then, it is true, Mrs. Riddell," said Miss Nesbit in clear, sharp, forced tones; "and I have come tae the right person tae seek my pair misguided sister?"

"You express yourselves so oddly here in Scotland," said Mrs. Riddell, shrugging her shoulders, "I don't quite understand what you say. Let me tell you the charming little story correctly. Louis loved your pretty sister to distraction, she returned his passion, but we all knew you would never consent to a union; so we laid our heads together, and decided to make your sister happy without your leave. Was it not a charitable?"

"I'll dispense wi' sic questions, Mrs. Riddell," said Janet Nesbit in a strange stifled way. "Proceed, and be as brief as you can."

"There is no need to look so agonized, to speak in that absurd way, Miss Nesbit. Your sister has got a good husband, who loves her tenderly, and their marriage is a charming romance. They left Windyknowe last night in a coach and pair from here, and were to change horses at Tushielaw Inn; and all going well, they hoped to be married this morning at that most convenient place for runaway lovers—Gretna, is it? There, then, that is all," said Mrs. Riddell with a gleam of triumph in her black eyes.

"I thank you for the truth, Mrs. Riddell," said Miss Nesbit in a low voice, and began to move toward the door.

"Stay," said the lady of Ravelaw. "Breakfast is laid in the morning-room. You have had a long walk; rest awhile, and break bread at our table."

Miss Nesbit could almost have smiled. Break bread beneath the roof-tree of the faithless Riddells, and on this day of all days!

"I thank ye for yer offered kindness, Mrs. Riddell," she made answer; "it may be weel meant, but it is wasted on me. Permit me tae wish ye guid-day."

So saying, she very quietly passed the lady of Ravelaw, and went away out of the house. Quietly, did I say? The wildest storm which had ever swept over Bourhope was nothing to the tempest in Janet Nesbit's breast. But the old indomitable spirit, the resolute will which had been handed down to her from an iron-souled ancestry, enabled her to show a front outwardly calm. She had not gone many yards along the avenue, and Mrs. Riddell was still watching her from the window of the morning-room, when out from among the trees came the Laird of Ravelaw. He looked haggard and ill at ease, but he stood in the middle of the way, evidently for the purpose of meeting Miss Nesbit, and she was obliged to stand.

"I saw you go into the house, Janet," he said in a strange, low, humble voice, as if he expected some punishment at her hands.

Then a change swept across the face of Janet Nesbit, like the first wave of a great storm.

"Sandy Riddell!" she cried in a hoarse, bitter wail. "Was't no enough that ye made me desolate in the summer o' my days? Could ye no leave me my sister, a' I had upon the earth?"

Down dropped Sandy's Riddell's eyes beneath the scathing rebuke.

"As I live, Janet, I had no hand in this, and would have helped it if I could," he said in tones she could not doubt.

Only one question more she would fain ask before she passed on, one which she had been too proud to put to the lady of Ravelaw.

"I believe ye are speakin' truth, Sandy Riddell, weel, will ye tell me noo, if that man has the wherewithal tae keep Tibbie; or has she gaen tae beggary as weel's misery?"

"He is able to keep her in comfort if he likes, Janet—that's all I can tell you."

"If he likes!" echoed Miss Nesbit in her heart. Sandy Riddell knew the man well, and the words implied much.

"I hae but another thik tae ask at yer haunds, Sandy Riddell," she said with dreary calmness. "If ye ever see Tibbie mair, maybe ye'll tel' her that I forgie her, an' that as lang as I live, she'll find a hame ony day, an' a' days, at Windyknowe?"

Then she bowed her head, and would have passed on; but the Laird of Ravelaw touched her arm, and bent yearning, passionate eyes on her face.

"I would to God, Janet, that ye had been my wife this day, instead of yon black-browed woman who has brought

only trouble on Ravelaw. I have sinned, but I have suffered, and the hardest of my punishment is the thought of what might have been."

Ah, that mournful refrain, the saddest in any tongue; it has been echoed in desolate hearts since the world began, and will till the world is done.

"Life is fu' o' care," returned Miss Nesbit in a low, gentle way; "an' a' body maun bear their ain. Bu, let us mak the best o' the guid we hae, an' keep oor minds set on the sure hope which is tae come. God be wi' ye, Sandy Riddell, an' mak ye maun mindfu' o' Him in time tae come than ye hae been in time past."

Then she went on her way, scarcely seeing where she was going, only longing to place miles between herself and Ravelaw. Despair had made her feet swift and untiring for her early walk from Windyknowe; but now that suspense ended, physical strength failed, till her limbs were scarcely able to sustain her tottering weight.

It was almost mid-day when Marget Drysdale's anxious vigil at the gate of Windyknowe was ended, and her strained eyes caught sight of her beloved mistress toiling up the brae. Heedless of the deserted house, and of the door left open to all intruders, Marget flew down the road to offer the support of her strong arm. She could endure much, but the suspense of the last few hours had been almost more than she could bear.

"My certy, yer legs 'll be braw tired noo," she said abruptly and sharply. "Weel, hae ye gotten anything for yer trail to Ravelaw?"

"I hae gotten mair than I bargained for, Marget," returned Miss Nesbit, taking the offered arm, and leaning very heavily upon it. "Tibbie's a marriet wife noo; so we'll jist hae tae settle doon thegither at Widynknowe, yu an' me, and leave the bairn wi' a mercifu' God. I doot she'll hae sair need of His help yet."

"She's made her bed, an' she can lie on't, noo, I suppose," said Marget snappishly, but turned her face away, poor soul, to hide the tears raining down her cheeks.

To think that Tibbie, "her braw bairn," whom she had hoped to see reigning at Scotttrigg, should have chosen such a thorny path of life, so different in all ways from that befitting a daughter of Alderdyde, was more than she could bear. She was glad to run away into the back kitchen, and take her "greet," while Miss Nesbit shut herself into her own chamber. When Marget heard the key turned in the lock, she knew that for a time even she dare not intrude, and rocking herself to and fro on her stool, she cried between her sobs:

"Lord! Lord! hae ye forgotten godly Walter Nesbit's bairns a' thegither?"

(To be continual.)

ORIGIN OF OLD SAYINGS.

The majority of these proverbial sayings are, I suppose, of old date, and come down to us from our English or Dutch forefathers. Here is the origin of the expression "tick," or credit, which I have always taken to be quite modern slang. It seems, on the contrary, that it is as old as the seventeenth century, and is corrupted from ticket, as a tradesman's bill was then commonly called. On tick was on ticket. "Humble pie," refers to the days when the English forests were stocked with deer, and venison pasty was commonly seen on the tables of the wealthy. The inferior and refuse portions of the deer, termed the "umbles," were generally appropriated to the poor, who made them into a pie; hence "umble-pie" became suggestive of poverty, and afterwards was applied to degradations of other kinds. "A wild-goose chase" was a sort of racing, resembling the flying of wild geese, in which, after one horse had gotten the lead, the other was obliged to follow after. As the second horse generally exhausted himself in vain efforts to overtake the first, this mode of racing was finally discontinued. The expression "a feather in his cap" did not signify merely the right to decorate one's self with some token of success, but referred to an ancient custom among the people of Hungary, of which mention is made in the Lansdowne Manuscripts in the British Museum. None but he who had killed a Turk was permitted to adorn himself in this fashion, or to "shew the number of his slain enemies, by the number of fethers in his cappe." It occurs to me to question whether the similar phrase, to "plume himself," had not its source in the same tradition. "Chouse" is a Persian word, spelt properly kiaus or chiaus, meaning intelligent, astute, and as applied to public agents an honorary title. In 1609, a certain Sir Robert Shirley sent before him to England a messenger, or chiaus, as his agent from the Grand Signior and the Sophy, he himself following at his leisure. The agent choused the Persian and Turkish merchants in England of four thousand pounds, and fled before Sir Robert arrived. A "baker's dozen" was originally the devil's dozen, thirteen, being the number of witches supposed to sit down together at their great meetings or Sabbaths. Hence the superstition about sitting thirteen at table. The baker was an unpopular character, and became substitute for the devil. (Query, Why was the baker unpopular?) The explanation of the proverbial saying about "Hobson's choice" is given by Steele in the *Spectator*, No. 509. Hobson kept a livery stable, his stalls being ranged one behind another, counting from the door; each customer was obliged to take the horse which happened to be in the stall nearest the door, this chance fashion of serving being thought to secure perfect impartiality.—*December Atlantic*.

AN ANECDOTE OF GENERAL SHERMAN.

Many good anecdotes of Sherman were current during the war. Some of them, he once said, when they were brought to his notice, had been told of every general since Hannibal. Here is one of unquestionable authenticity, which shows his sagacity in dealing with the population of conquered towns. After he occupied Memphis, the people kept the churches, schools, and places of business closed, so that save for the movements of the soldiers, the place looked like a city of the dead. He issued an order directing that the stores and shops

should be opened during business hours, the schools resume their courses, and the churches hold their customary services. Among the people who called at his head-quarters to protest against this order, or to ask for explanations, was the clergyman of an Episcopal church, who said that the ritual of his denomination contained a prayer for the President which, under the circumstances embarrassed him. "Whom do you regard as your President?" asked Sherman, bluntly. "We look upon Mr. Davis as our President," replied the minister. "Very well; pray for Jeff Davis if you wish. He needs your prayers badly. It will take a great deal of praying to save him." "Then I will not be compelled to pray for Mr. Lincoln?" "Oh, no. He's a good man, and don't need your prayers. You may pray for him if you feel like it, but there's no compulsion," answered Sherman, instantly divining that the worthy clergyman wanted to pose as a martyr before his parishioners, and had hoped that he would be ordered to use the prayer for the President of the United States. The next Sunday the prescribed prayer was so modified by the preacher as to leave out all mention of the President, and to refer only to "all in authority."—*E. I. Smalley, in the January Century*.

HIS COLD.

"Who can abide His cold?"  
"Pray that your flight be not in the winter."

Is it not hard to live one day,  
When God His face has turned away.  
When prayer is wingless, or her wing  
Droops earthward like some weary thing?

Yet did no bent and broken light  
Pierce the dark vault of utter night,  
Of hope or memory no ray,  
Who could abide His cold one day?

Summer and winter, sun and rain,  
The soul needs for her golden grain—  
Warm sun, warm rain, the ear to fill,  
His cold, love's selfishness to kill.

Come, winter, come, to kill dull pelf,  
Love of His sweetness not Himself,  
Till we can kiss His frowning face,  
Unmeet our soul for summer grace.

But when the harvest-tide is nigh,  
God grant His summer fill the sky,  
God grant His harvest rays be shed,  
God grant His harvest moon rise red.

Cold is the shore, and dark the tide,  
Through which to His warm arms we glide,  
But if He then His face withhold,  
Who can that day abide His cold?

Not in the winter be our flight!  
Then need we most His summer light,  
His presence felt, His angels near,  
His bride to bless, His bread to cheer.

From strength to strength, from Thee to Thee;  
Grant, Lord, our summer flight may be;  
From veiled form and mystic grace  
To splendours of Thine unveiled face.

—*Good Words*.

"EH, MON!" HILL.

Miss Burne, in her "Shropshire Folk-lore," has noted some curious instances of guesswork. Haughmond Hill, near Shrewsbury, is pronounced Haymond, and by the uneducated "Aymon." The following explanation of the name (assuming it to be "Aymon") is too good not to be quoted in full: "The time as the battle was, down by there, the Queen was raiden awee fro' the battle—I suppose it 'ud be Queen Mary, and her'd gotten her horse's shoes turned backets, as folks shouldna know the wee (way) as her'd gone. And she was gooin up the hill, and their corm a mon, and he says to her, 'Well, missis,' he says, 'and howz the battle gettin' on?' And she answered him nothin' but, 'Eh, mon!' her says, joost loike that, 'Eh, mon!' and never said no moor, because her was frightened; loike at him speakin' to her; and so the hill come to be called 'Aymun' Hill. It was an owd laborin' mon as tawd may. We won three on us gooin' to Secebery, and we said: 'What was that place?' So tuen he towd us, An owd laborin' mon he were, as looked as if he might ha' bin workin' ther all his loife."—*All the Year Round*.

In Queensland public houses are increasing faster than churches.

A VERY influential petition from the Riviera will soon be presented to the Italian Chamber, praying for action to suppress gambling at Monaco. It is claimed that statistics prove Italy to have supplied the largest share of suicides.

IOWA'S new capitol which is built of Missouri yellow and gray stone on a granite foundation, is 365 feet in length by 246 feet in width and 92 feet in height to the top of the cornice; to the top of the hall over the main dome, 295 feet. The edifice cost \$2,362,531.

A REVISED edition of Prof. Calderwood's work on the relations of mind and brain is about to be published. In a new chapter on "Animal Intelligence" the author submits a theory which seems to him to come nearer to a true induction than comparative neurology has attained before.

THE Rev. Dr. Alexander Wallace, at the anniversary services in his church on a recent Sunday, referring to "The Bitter Cry of Outcast Cities," said the licensing laws must be altered, the filthy houses of the poor must be done away with, and the gin palaces must not be multiplied. The venerable Dr. Somerville preached in the afternoon.

BRITISH AND FOREIGN ITEMS.

THE value of the late Sir Henry Moncreiff's personal estate is under \$10,000.

KESHUB CHUNDER SEN has returned to Calcutta from Simla in a very bad state of health.

THE recently divorced Duke of Malborough is the patron of ten livings in the English Church.

THE Rev. John MacNaughtan, of Belfast, is in a state of health that gives concern to his friends.

A SWISS temperance society has been formed at Beroc. It numbers already about 4,000 members.

SIR WILLIAM GULL, the eminent physician, declares alcohol to be the most destructive agent we possess.

SIR PETER COATS has contributed \$500 to the fund for the new college buildings of the Free Church at Bombay.

CARDINAL MANNING is actively engaged in popularizing the temperance cause among all classes in his communion.

COUNT Khun Hedervary has been appointed by the Emperor of Austria Ban of Croatia, Slavonia and Dalmatia.

CORNELL University, in Ithaca, New York, has added to its professorial staff Mr. Thomas Muir, F.R.S.E., of Glasgow.

VERY tardily the French Government have sent the £1,000 of compensation to Mr. Shaw, with a grudging apology.

MR. THOMAS DRYSDALE, Liverpool, an old member of Dunbar first United Presbyterian congregation, offers £1,200 towards a new manse.

INVERNESS Presbytery has recorded its great dissatisfaction with the decision of the Free General Assembly regarding instrumental music.

THE Rev. J. M. Robertson, Tron Church, Edinburgh, delivered the first of a course of lectures on "Christian Socialism" on a recent Sabbath.

DARJANUND SERASVATI, the founder of the Ayra Somaj, has died at Ajmere, poisoned by hostile Brahmans, whom he had nicknamed "Indian popes."

THERE is no truth in the report, according to the *London Truth*, that the Prince of Wales has recently purchased a vast tract of land near Kansas City.

THE Rev. James Buchanan, foreign mission secretary of the U. P. Church, preached at the 145th anniversary of his old congregation of Greyfriars, Glasgow.

THE Rev. Mr. A. H. Anderson, Townhead Territorial Church, Glasgow, was ordained there on 18th inst. He has accepted a call from Nanaimo, British Columbia.

THE Highlanders' testimonial to Prof. Blackie is to take the form of bursaries in connection with the Celtic class at Edinburgh, and a portrait or bust of the professor.

PROF. BLAIRIE, Edinburgh, has written to the newspapers protesting against the proposal to hand over the control of the Bechuana country to the Transvaal Boers.

THE oldest man of science in the world, Prof. Sven Nilsson, has died at Lund, in Sweden, at the age of ninety-seven. He claimed to have founded the science of palæontology.

DR. DUDLEY A. SARGENT, superintendent of the gymnasium at Harvard, says that walking simply of itself is of little value as an exercise, but that a spirited walk is one of the best.

IN Germany, owing to the May laws, the number of candidates for orders in the Church of Rome, has so diminished that there are not priests sufficient for the vacant parishes.

MR. WM. CARRUTHERS, curator of the botanical department of the British Museum, is delivering the Thomson science lectures in the Free Church college of Aberdeen to large audiences.

GLASGOW Free Presbytery is to be asked by Prof. Bruce to appoint a committee to consider whether evangelistic meetings cannot be arranged in the churches and conducted by their ministers and members.

A HINT is given to capitalists in Southern seaboard cities by the *American Lumberman*, which says that the largest vessels ever built in Bath and other shipbuilding towns in Maine were made of Georgia pine.

A PROPOSAL to build small Wesleyan chapels in London has been hopefully inaugurated by Sir W. McArthur, M.P., subscribing £10,000, his brother £5,000, and others £10,000 additional. It is calculated that £50,000 will be required.

MR. JOHN ROBERTSON, organist and choirmaster of New Greyfriars parish and St. Andrew's Episcopal churches in Edinburgh, has taken the degree of bachelor of music at the university of Cambridge. He is the first Scotsman who has done so.

PROF. DOUGHERTY of Magee College will in all probability be the Liberal candidate for county Derry. The newly appointed master of the rolls is the son of Rev. John Scott Porter, for many years minister of the First Presbyterian Church, Belfast.

AT Inverness it is proposed to rebuild the Gaelic Church, as it is in a dangerous and ruinous condition. The pulpit is of considerable antiquity, having been brought from Holland over 200 years ago. It is elaborately carved, and is one of the most interesting curiosities in the north.

TRINITY mission in connection with the English Presbyterian church in Newcastle, which has now got a hall with class-rooms that cost £2,000, began some twenty years ago with one little boy off the street and the lad's grandmother. Mr. Thompson, late missionary in Africa, was its founder.

DR. ILLKWEYLN D. BEVAN, lately returned from a New York pastorate to London, has given two interesting lectures before the Edinburgh philosophical institution on "The Place of the United States in Modern History." As to its future, what he fears for America is "dullness, and the grey, uninteresting life of placid content and material well-being."

## MINISTERS AND CHURCHES.

THE evangelistic meetings at Bradford have been well attended, and much good has been accomplished.

A PLEASANT anniversary was held lately, in connection with the Bond Head Presbyterian Sabbath school.

THE Rev. Professor McLaren conducted anniversary services in the Presbyterian church, Georgetown, on the 16th ult. The audiences were large both morning and evening. The congregation is prospering under the care of Rev. Mr. Wallace.

At the close of the weekly meeting last week, Miss Annie Drummond, organist of Newcastle Presbyterian Church, was presented with a Christmas present of \$34 as a mark of the congregation's appreciation of her services.

THE Knox College Glee Club, accompanied by Prof. Collings, visited Milton on the 13th ult., and gave a grand concert in behalf of the Presbyterian church. They drew a crowded house, a hundred dollars being realized. A local paper said "it was one of the best concerts ever given to a Milton audience."

ON the evening of last Monday week, the Rev. Dr. Fraser, Queensville, was presented with an address containing warm expressions of appreciation for the value of his ministerial labours in the congregation and neighbourhood, as well as for his high personal character. The address was accompanied with a valuable fur coat, cap and whip, and a beautiful cape for Mrs. Fraser, on whose behalf and his own Dr. Fraser made a suitable and feeling reply.

ON the evening of Friday, 21st ult., a pleasant surprise was given to Mr. and Mrs. Thomson at the manse, Hastings. The congregation desiring to show in some tangible form, their appreciation for their minister and his better half, appointed Mrs. Peters, Mrs. H. Fowlds, and Mrs. Moore to present them with the compliments of the Christmas season and also with a purse of sixty dollars and numerous other presents. Mr. Thomson thanked the congregation on the Sabbath following in suitable terms for their kindness.

COLLESTON Presbyterian church, nine miles from Prince Albert, North-West Territory, was opened for divine service on Sabbath, the 18th of November. The service was conducted by the pastor, Rev. R. G. Sinclair, who preached from Ps. lxxxvii. 2. The building is well finished and reflects credit upon this small settlement considering the great cost of building material and that most of the settlers are only making homes for themselves. Besides the voluntary labour given by the settlers themselves, it cost over \$500, \$100 of which was obtained from the Church and Manse Building Fund.

ON Christmas eve the Rev. W. Hamilton, D.D., of this city, and his good lady completed their golden wedding. The happy event was celebrated by a family gathering at the residence of Mrs. Hamilton's brother, Hon. C. S. Patterson. Many relatives and friends had come a long distance in honour of the occasion, and those who could not be present sent their best wishes. Dr. Hamilton, although having retired from the active ministry, is not entirely out of harness, and preaches once every Sabbath in his little suburban church, which has during the year been enlarged and improved. All Dr. and Mrs. Hamilton's children are doing well. Of his sons, the eldest is a doctor of divinity, professor of mental science, and an author of distinction. The second is a well-known barrister of this city; the third is a farmer, and the fourth an architect, the two latter being now settled in Minnesota. There are also two daughters surviving and twelve grandchildren. Most of these were gathered in that happy company, and the warmest greetings were given the Dr. and his wife on the joyful occasion.

AT the annual meeting of the Lakefield congregation, on the 20th of December, the treasurer presented one of the most encouraging reports of any year in its history. Not only was there no indebtedness in any department of church work, but a surplus of more than eighty dollars in the treasury. The growth of the congregation has been continuous during the present pastorate, its membership being nearly three times larger than it was when he assumed the oversight.

The Sabbath school has been even more prosperous under his superintendence, and assisted by an efficient staff of willing workers, conducted on the most approved principles, and the missionary spirit fostered. During the past year the sum of one hundred and three dollars (one dollar per member) was raised for missions. The teachers and friends of the school on Christmas eve showed their appreciation of their pastor's efforts for their moral and spiritual improvement by presenting him with a great coat trimmed with Persian lamb skin, and gauntlets of the same material. On the same evening, with their usual quiet and thoughtful consultation of the pastor's needs, the members of North Smith handed him a wolf-skin robe for his cutter. The whole amounting to about one hundred dollars.

THE Rev. J. McEwen, secretary of the Sabbath School Association of Canada, visited Collingwood last week in the interest of Sabbath school work. He preached in the Presbyterian church on Sabbath morning, the 15th ult., when he set forth in a very able discourse, the high place which Home occupies in the divine economy, and the responsibilities of parents and teachers in the religious training of children and youth. In the afternoon a mass-meeting of Sabbath school children was held in the Methodist Church. A goodly number of parents and others were in attendance, there being in all nearly 700 present. The opening exercises were conducted by the pastors, after which Mr. McEwen spoke to the young people in a very happy and effective address which was listened to with marked attention. On Monday, Tuesday and Wednesday evenings, a Sabbath Institute was held in the vestry of the Methodist church. The true methods of Bible study, and the fundamental principles of successful teaching were well set forth by Mr. McEwen. The large attendance of teachers and parents evinced a deep and living interest in Sabbath school work, and it is to be hoped, that a fresh impulse will be given by these meetings, to a more thorough preparation on the part of teachers, and to more zeal and earnestness in seeking the welfare of the children and youth of our land. At the close of the meeting a donation of twenty dollars was given to the Association to aid in carrying on the good work.

PRESBYTERY OF BRUCE.—This Presbytery met within Knox Church, Paisley, on December 11th, fourteen ministers and twelve elders being present. The Rev. John Ferguson was appointed moderator for the ensuing six months, and took the chair. There was read a minute of the Presbytery of Stratford, intimating Mr. Kay's declination of the call to Knox Church, Paisley. Mr. Tolmie was empowered to moderate in a new call when the congregation is ready to proceed. The following minute anent the translation of Mr. Paterson was adopted: "The Presbytery in parting with Rev. J. T. Paterson would express their regret at the removal from among them of a brother for whom they cherish a sincere regard and affection. They would hereby testify to the diligence and zeal with which he performed his duties as a minister of the Gospel, and as a member of this court; and in releasing him from his present pastoral charge, would rejoice that he has been called to a larger and more important field of labour, where they trust and hope that the blessing of the Great Head of the Church will be with him and crown all his labours for the Master with success." The Rev. P. McF. McLeod, who was present as a deputy from the Home Mission Committee, was heard on behalf of the Scheme for the Augmentation of Ministers' Stipends, giving a full explanation of the plan, by the carrying out of which it is hoped that the proposed minimum stipend may be reached. On motion of Mr. Duncan it was agreed to as follows: The Presbytery would express their satisfaction at the visit of the Rev. P. McF. McLeod, as the representative of the Home Mission Committee, in the interest of the Augmentation Scheme; record their hearty approval of the statements and sentiments contained in his excellent address there anent, and resolve to co-operate with the Home Mission Committee in carrying this scheme into effect; and in order to do so appoint a committee of Presbytery to mature a plan to be acted upon, with the least possible delay. The following committee was appointed in terms of the above resolution. Dr. Scott (convener), Messrs. Anderson, Tolmie, Gourlay, Rowand and McFerrlane; and before the close of the meeting arrangements were made for visiting the con-

gregations at present paying less than the proposed minimum stipend. Rev. Mr. Tolmie submitted the Home Mission Report, setting forth that the Assembly's Home Mission Committee had made all the grants and appointments asked for, but that only two of the ministers chosen had accepted their appointments, viz. Rev. E. B. Rodgers, to Manitoulin, and Rev. James Ferguson to Tarbut. The Rev. Messrs. Wardrope and Duff, who had each been appointed by the Presbytery to labour for a month at Manitowaning, gave a report of their work and of the general condition of our mission on the Manitoulin Island. The thanks of the Presbytery were tendered to them for their diligence. Sessions were instructed to forward their replies to the questions issued by the Assembly's committees, to the conveners of the corresponding committees of Presbytery, on or before Feb. 10th, 1884, viz. those on the State of Religion to Dr. Scott; on Sabbath Schools to Dr. Moffat, and on Temperance to Mr. Wardrope. The next ordinary meeting of Presbytery was appointed to be held within Free St. John's Church, Walkerton, on the second Tuesday of March, 1884, at two o'clock, p.m.—JAMES GOURLAY, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Belleville on the 17th and 18th days of December. There was a large attendance of ministers, but few elders. Rev. Walter Coulthard was appointed moderator for the ensuing six months. The first sederunt was devoted to the hearing of addresses on the claims of the several schemes of the Church, and also an address from the Rev. R. H. Warden, who explained the nature and requirements of the new Scheme for the Augmentation of Stipends. The Presbytery expressed thanks to Mr. Warden for his clear exposition of the scheme, and pledged itself to use its best efforts to carry it out to a successful issue. In furtherance of this a committee with Mr. Maclean as convener was appointed to make arrangements for the visiting of all the congregations within the bounds before the end of February. By a plan of exchange decided on it was expected that the work will be accomplished. Rev. Mr. Burnfield advocated a re-arrangement of the stations on the borderline between the Presbyteries of Brockville and Kingston. It was afterwards decided to ask the Brockville Presbytery to transfer Rockport to the Presbytery of Kingston. Mr. Young presented the report of the committee to visit the congregation of St. Andrew's Church, Seymour, in the matter of a retiring allowance to Dr. Neill. It appeared that the people were willing to pay an annuity of at least \$310 with the use of the manse and glebe during his lifetime. Dr. Neill resigned his charge, and a meeting of Presbytery is to be held in St. Andrew's Church, Seymour, on the 31st inst., at one o'clock p.m., to issue it. Mr. Kelso tabled a call from the congregation of St. Columba and St. Paul, Madoc, in favour of the Rev. Joseph Gandier of Fort Coulonge in the Presbytery of Lanark and Renfrew. The usual steps were taken. The salary promised is \$500 with manse together with supplement. An application for reception from Rev. Professor Ross, of Queen's College, was granted. Mr. Maclean, convener, presented the report of the Home Mission Committee. In accordance with its recommendations arrangements were made for the visitation of the North Hastings district during the winter, and for the supply of vacancies and mission stations. Grateful recognition was taken of the kindness of the directors of the Kingston and Pembroke Railway in granting passes to parties on mission business. Mr. Leishman was empowered to moderate in a call in the congregations of Camden (8th) and Tamworth. Committees were appointed to tabulate the returns on the State of Religion, Sabbath School Work, and Temperance respectively. Mr. Mitchell convener of the first, Mr. McCuaig of the second, and Mr. Young of the third—THOMAS S. CHAMBERS, *Pres. Clerk*.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church: viz.: Widow's Mite, Picton, for Foreign Mission, Formosa, \$1; A Friend, Welland, for Foreign Mission, Formosa, \$2; An Unknown Friend, Mon. real, for Foreign Mission, Formosa, \$2.50; A Friend of the Cause, Grantly, for Foreign Mission, Formosa, \$1; A Friend, M.F., for Home Mission, \$10.25; A Lady Friend, Dunbar, for Foreign Mission, \$5; G. Leith, Toronto, for Home Mission, \$10, also for Foreign Mission, \$10.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS**

**LESSON II.**

Jan. 23. } HEARING AND DOING. } James 1.  
1884. } .6 17.

**GOLDEN TEXT.**—"Be ye doers of the Word, and not hearers only."—James 1 : 22.  
**TIME.** Soon after last lesson, but some writers assign a later date—about A.D. 61.

**WRITER.**—Commentators are divided as to the identity of this James. It was not the brother of John who was killed by Herod some years before the Council at Jerusalem, but there are other two Jameses mentioned in the Gospels and Acts (1) James, the son of Alphaeus, Mark 3 : 18; Matt. 10 : 3; Luke 6 : 15; Acts 1 : 13, 14; and (2) James "the brother of the Lord," Matt. 13 : 55; Mark 6 : 3; Gal. 1 : 19. The question is, are these two identical, or are they distinct? We cannot go into the question further than to say that very eminent theologians are found favouring each view, and that each opinion has its probabilities and difficulties. I am inclined to take the last opinion, but as it is of no practical consequence to our lesson the subject need not be further enlarged upon. We believe that the writer, whoever he was, spake as he was moved by the Holy Ghost. That is sufficient for us.

**Notes and Comments.**—Ver. 16. "Do not err."—Rev. "Be not deceived." Ver. 13 tells us what the error was—supposing God was the author of temptation, whereas he does not tempt, nor can he be tempted.

Ver. 17. So far is such a thought from being true, that all that is good on earth, "every good gift and every perfect gift," comes from God. "Father of lights:" as the creator, originator of the heavenly bodies. (Job 38 : 28. Gen. 1 : 20, 21). Reference to changes in the heavenly bodies follows, naturally, also Father of spiritual lights, and so there can be no darkness in Him or from Him. (1 John 1 : 5.) "Shadow of turning:" lit. the shadow mark cast by the heavenly bodies in their turning or revolution, an eclipse. There is no change in God, he is eternally the same.

Ver. 18. "Of his own will:" this is one proof of the goodness of God—comp. John 1 : 13. "Begat" the change which the Spirit of God creates in the hearts of men. Is like a new creation. "Word of truth:" preached gospel, God's instrument in the conversion of men. "First-fruits:" under the old dispensation the first-fruits were consecrated to God. James is writing to Jews who would understand the allusion. He wishes to inculcate holiness, so he tells them that their position is that of the consecrated sheaves, they are the first-fruits in the great harvest of salvation, and should pre-eminently be the Lord's.

Ver. 19. "Swift to hear:" that is the word of truth, its vast importance demands instant attention. It is contrasted with the next clause, "Slow to speak:" that is with assumption of authority, be modest, slow to speak unwise things of God, as in ver. 13. This is further spoken of in ver. 26, and throughout the next chapter. "Slow to wrath:" see chap. 3 : 13, 14; and chap. 4 : 5. Wrath, as a rule, implies sin, although there may be a righteous wrath, only we must be slow even to that.

Ver. 20. A special reason why we should abstain from wrath. "Worketh not:" is not served by, rather it hinders the work of God's righteousness. We are told that it is good to be zealously affected in a good thing. Yes, but not with anger; the heated, angry advocacy of the truth by some men does more harm than good. Wrath will not make him that indulges in it righteous, neither others. }

Ver. 21. "Filthiness," or defilement which is washed away by the word of Christ. (John 15 : 3.) "Superfluity," rather, as in Rev., "overflowing of wickedness." Sin is not merely an evil in the hearts and lives of men, but it is an abounding evil. "Meekness:" the opposite of wrath in ver. 20, it includes a child-like, humble, as well as an uncontentious spirit, Christ-like. (Matt. 11 : 29.) "Engrafted:" Rev. "Implanted." The allusion is, perhaps, to the parable of the sower, and it is the implanted, or sown; word which, received into the soul, is to spring up a plant of righteousness. "Able to save:" mighty power of the incorrupt seed. (1 Pet. 1 : 23.)

Ver. 22. "Doers:" Alford says, "not only do, but be doers." It carries an enduring, a sort of official force with it; "let this be your occupation." "Deceiving," as alas many do in this very fashion—so did some of old. (Rom. 2 : 13.)

Ver. 23, 24. The writer now gives an illustration. A man beholds his face in a glass, so the hearer beholds his natural moral face in God's Word. "Glass:" Rev. "mirror." these in ancient times were generally made of polished plates of metal; he contemplates himself, then strain away forgets, or, as has been said, if it were possible for a man to go down the street and meet himself, he would not recognize by his memory of the likeness; so, after hearing the truth, and coming in some degree to a knowledge of himself, the man turns away to the world and worldly things, and forgets all that he has heard of his own sinfulness; but forgetfulness is no excuse.

Ver. 25. "Whoso looketh:" the word means more than simply looking. It implies a search after something hidden, looking beneath the surface. "Perfect law of liberty:" the Gospel of Christ, it is God's law to us, but it is freedom. "Perfect:" as distinguished from the Jewish law, which was imperfect. (See Matt. 5 : 21-48.) "Continued:" does not go away as in preceding verses. Omit "therein," it is supplied by the translators and spoils the sense. "Blessed in his name:" "Doing," that is the correct idea, the fulfilling of the Word of God brings blessedness with it. A life of obedience is a life of blessedness. (Psa. 19 : 11.)

Ver. 26. The idea of ver. 19, 20, repeated with emphasis. "Seemeth," makes an external profession of religion. "Bridleth:" a metaphor he uses again (ch. 3 : 3-5); a

very fitting word, how many are the sins of the tongue "Deceiveth:" by thinking that he is religious, when he is only a formalist. So all religious forms are vain, unless they influence a man's speech and actions.

Ver. 27. "Pure religion:" that is the outward manifestation of it. "Before God:" such as he approves, that religion is pure which has in it no admixture of self-deceit or hypocrisy. "Is this:" or results in this. "Fatherless, widows:" the most needy generally, named as types of all who should be helped. "Unspotted:" God's people dwell in a world of pollution and are constantly liable to be soiled by it; hence the admonition. They must keep themselves from it by the help of God. (1 Tim. 6 : 14.)

**HINTS TO TEACHERS.**

**Prefatory.**—A few words to your class about this epistle may not be amiss; it has been much misunderstood, considered as setting forth salvation by works, instead of by grace through faith, and as a consequence some as Luther, would go so far as to expunge it from the Scriptures. This arises from an imperfect understanding of the object of the writer; he was writing to the Jews who had embraced Christianity, too many of them as it would appear, looking upon it as a mere modification of Judaism, and that obedience to forms and ceremonies was all that was needed. James would show these that Christianity was a life, something more than correct opinions or exact observances, and that those who had faith would manifest it by their works. Taking that as the key, and remembering that James uses the words "faith and works" in a different sense to Paul, it is easy to see that James is not only not opposed to Paul, but is his complement; the two writers show us the Christian character, rounded and complete.

**Topical Analysis.**—(1) God not the author of evil, but the source of all good (vs. 16-18) (2) The manifestation of the religion of the heart (vs. 19-27). On the first topic we may show what an anchor of the soul this truth is; we are surrounded by sin in the world, by confusion and error, but this is not from God. God made things good (Gen. 1 : 10, 13, 18, 21, 23, 31), everything fitted for its purpose, everything to bring happiness to His creatures. Not only were they good in themselves, but the end for which they were made was good; it is man that has perverted and turned to evil. The tongue, to which James more especially refers, was made to give forth words of truth and blessing; it is man that has made it a fountain of anger, bitterness, wrath and lying; and especially should we think of this in connection with the work of salvation. It was God's love that gave us the good news of a Saviour; "God so loved the world." "Herein is love, not that we loved God, but that He loved us"; and so on, again and again, God's purposes from eternity have been good for man, and not evil. And God is unchangeable; no variableness, the same yesterday, to-day and forever. Show how His promises have all been "yea and amen" to His people, and impress deeply the lesson that "this God is our God for ever and ever."

On the Second Topic teach the great truth that a change of heart must bring a change of life; you can get your scholars to tell you that if a drunken, swearing man, becomes a Christian, he will leave off his bad habits; then dwell upon the "why"—not alone because it would be inconsistent with his new profession, but because his heart, the fountain of his desires, thoughts, actions, is changed,—he cannot willingly do as he has done before. (1 John 3 : 9.) A Christian may be betrayed into hasty words, into wrong acts, but they are opposed to his new nature, and he cannot continue in what is wrong. Show that the life is the fruit, that as a tree is known by its fruits, so the heart is known by the life. It would be well to read in connection with this lesson the first Epistle of John; it is full of confirmatory truth, some of which you may quote to your scholars. Let, however, the opposite truth be insisted on, that there must be a change of heart if the life is to be acceptable to God.

**Truths and Teachings.**—Gratitude—the recognition of God's mercies should draw our souls to love Him.

Our righteousness should follow the pattern of the righteousness of God.

If a man rests in hearing the Word, he is self-deceived.

God is good, and only good comes from Him.

God in Christ, "the same yesterday, to-day and for ever."

Unhallowed ways of working for God do not help His cause.

God's service is a law, but a law of liberty.

**Main Lessons.**—Service, which is form only, is not acceptable to God Prov. 30 : 12, 13, in connection with Isa. 28 : 17-20; Isa. 1 : 11-15; Matt. 5 : 20.

But service from the heart, however weak, will be accepted Matt. 10 : 42; Mark 12 : 41-44; Mark 14 : 16-18.

**SELF-EXAMINATION.**

Says Paul to the Corinthians. "Examine yourselves whether ye be in the faith, prove your own selves." And from the tendencies of your natures, together with the influences of the world upon us, it is sufficiently evident that the same word of counsel comes not amiss to us to-day. We do need at times, more or less frequent, to examine and prove our own selves, whether our Christian lives be genuine and true, or have degenerated into a mere formal profession of religion.

How shall this self-testing be done? The first impulse with many people is simply to turn attention within, and look upon present feeling, inquiring of themselves somewhat after this fashion: "Do I feel that I love God with all my heart? Have I strong faith in his promises? Are there joy and peace in my soul? Is my spirit cheered by bright hopes for

the future life? And if there does not come back a quick and hearty response in the affirmative, but sluggishness and indifference seems to be found, then doubt and discouragement ensue and fears of having fallen from grace are entertained. Now while a careful and intelligent self-examination with reference to the emotions, desires, and purposes is to be commended, such as the foregoing are unreliable, deceptive, bad.

Jesus proposes a better way. He says: "If ye love me keep my commandments." It is along this line of obedience to His commandments, faithful compliance with the revealed will of God, that the surest test is to be made. Let the enquiring one, then, instead of interviewing his present feelings, reflect upon his life, asking: "Does my conduct show that I have no other gods before Him no god of gain, nor of fashion, nor of pleasure? Does it show that I reverence His name and carefully keep His Sabbath? Does it give evidence that I neither covet or steal? (Every one who ever buys or sells, or trades, ought constantly to keep this question before him.) Does it show that I love my neighbour as myself, and God far above all?" Examine yourself, O reader, by this test. Let all the Church do the same, and a better day will quickly dawn.—*Christian Advocate.*

**OUR STANDARD OF PERSONAL HOLINESS.**

The Word of God teaches that there is no degree of holiness to which any one may not attain under the renewing and sanctifying influence of the Holy Spirit. But how many are there who have no aspirations to become what are called "eminent saints"; who not only seem to be, but are content with being only fair "average Christians," and do not even hope for more than this! Their only desire or hope is to have sufficient faith and grace to secure them an entrance into heaven. Beyond this they do not seek to advance in sanctification. Ask the question of one of these halting professors (is it safe to say believers?), and probably the reply will be: "I never expect to do more than reach a very humble place in the kingdom of Christ. I am not worthy of, and have no ambition for extraordinary saintship." Thus they solace and delude themselves with the snare of "a voluntary humility" under which they cloke their slothfulness and unbelief. This is a grievous evil in all our churches—the low standard of piety which the Christian sets for himself, and which the Church too often countenances. Of one thing we may be sure, that we will not attain to any higher degree of holiness than our standard demands of us, but it is quite certain that we will fall much below it. How important then that our standard be a high one, so high that nothing less than the infinite power of the Spirit of God can ever bring us the victory. Thanks be unto His holy name that He has promised to give freely of His Spirit to all who ask. And God is not slack in His promises. He is as true and faithful to His word now as He was to Abraham, to Moses, to Elijah, to David, to Paul, to Peter, to John, and to all His saints in all ages of the Church. None of these had, by nature, any special fitness for becoming great saints more than the humblest believer now. It was the same Spirit which is so freely offered to us that enable them to "press forward toward the mark for the prize of their high calling."—*Central Presbyterian.*

**DRIVING WITH OIL.**

Another homely illustration. I wanted to drive an iron bar through a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil can. I oiled the bar; I poured oil into the hole, and a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. It had smoothed both surfaces. A few drops of oil were more effective than many blows of the hammer. How slow some good people are to learn this simple lesson. They take hold of an important enterprise with great zeal. They are intensely earnest, and even morbidly conscientious. Everybody ought to see it just as they do, and whoever does not is hammered at without mercy. Such a charitable zeal provokes opposition. It excites all the friction of the natural heart. Men will not appreciate the truth presented, when they are repelled by the spirit in which it is presented. Let the reformer be careful to have plenty of oil. Let him speak the truth in love.—*Dr. Bubb.*

## OUR YOUNG FOLKS.

### CAPTAIN ROBERT.

Robert was kept in the house by a cold, so he flattened his nose against the glass and watched a military procession pass by. They were in very gay uniform, with very bright buttons, and kept step beautifully.

Robert watched until the last glimmer of their brightness disappeared around a corner, then turned with a sigh to watch his mother place pies in the oven, and say to her:

"I would like to be a soldier."

"Very well," said his mother, "then I would be."

Robert stared at her a few minutes and then said:

"Would be what?"

"Why, a soldier. Wasn't that what you said you wanted to be?"

"Well, but how could I be?"

"Easy enough; that is if you put your mind to it. A soldier's life is never an easy one, of course. Care, you may hand me that other pie; I think I can make room for it."

"But mother, I don't know what you mean," Robert said.

"Don't? You haven't forgotten the verse we talked about so long: 'Greater is he that ruleth his spirit than he that taketh a city?' It takes real soldier-like fighting to rule a spirit, I can tell you."

"Oh," said Robert; and he flattened his nose against the glass again and thought.

"But mother," he said at last, "I didn't mean that kind. I would like to be a captain and have soldiers under me."

"Nothing easier," his mother said, shutting the oven door with a satisfactory air. "There are your ten fingers, and your eyes, and your ears and that troublesome tongue that hates to obey. I pity any captain who has as troublesome ones."

Robert laughed. He had had so many talks with his mother that he understood her very well; yet this was a new way of putting it. He stood there a good while thinking about it, deciding that he would be a captain forthwith, and that his soldiers should obey perfectly. Then he wondered what orders he should have to give them first.

Poor fellow! In less than ten minutes from that time he knew.

He went to the sitting-room to find that baby Carrie had been there before him. There lay his birthday books, his beautiful "Family Flight" on the floor, some of the loveliest pictures in it torn into bits. His photograph album was on the sofa; but chubby fingers had tugged at mamma's picture until it lay loose and ruined, and papa's page was gone entirely.

Oh, how angry was Captain Robert! He wanted to run after Carrie and slap her naughty fingers, she was almost two years old, and ought to know better. He wanted to run to his mother, and with red face and angry voice to tell his story of wrong, and demand that Carrie be whipped. He wanted to bury his head in the sofa cushions and cry just as loud as he could roar. Why did he

do none of those things? Just because he remembered in time that he was a captain, and had soldiers to obey.

"Halt!" he said to his feet as they were about to rush away, and they instantly obeyed. "Stop!" he said to the tears, as they began to rush in torrents up to his eyes; and back they all went, save one little straggler who rolled down his nose, and was instantly wiped out of existence. In short, the boy proved himself a good captain, for that time at least. He even sent his feet up-stairs presently with a rosy-cheeked apple for Carrie, and bade his arms give a very loving hug, which they immediately did.

Mamma found out all about it, as mamma almost always do, and when papa came home at night, what did he do but bow low and say:

"Captain Robert, I am proud to salute you. I hear you have fought a battle and won a victory to-day." — *Pansy.*

### THE CHILDREN'S GUIDE.

In our work, and in our play,  
Jesus, be Thou ever near,  
Guarding, guiding, all the day,  
Keeping in Thy holy fear

Thou didst toil, a lowly Child  
In the far-off Holy Land,  
Blessing labour undefiled,  
Pure and honest of the hand.

Thou wilt bless our playhour too,  
If we ask Thy succour strong;  
Watch o'er all we say or do,  
Hold us back from guilt and wrong.

O! how happy thus to spend  
Work and playtime in His sight,  
Till the rest which shall not end,  
Till the day which knows not night.

### REMARKABLE STORY ABOUT ANGEL GUARDIANS.

In a wild and lawless district there lived some years ago a pious clergyman, who was sent for one day to visit a dying person. At once he prepared his horse and set off on his way to the cottage, but that way was through a dark, lonely forest, reported to be infested with robbers. The good man rode into the forest, no doubt committing himself to the care of his God, but suddenly a fear came over him that he was in great danger, and he alighted from his horse and knelt down, imploring God to protect him. He then remounted and rode on.

The visit was made, the good man was protected, and nothing more was heard about that night till long years afterwards. Then came a wonderful explanation of that protection, in a way little dreamt of by him who was the object of it. Again he was sent for to visit a dying man not far from that wild, dark forest, and again the good man set off to obey the summons. When he arrived at the spot, he was greeted by the sufferer as one who knew him well. "You don't know me, sir, but I know you! Do you remember being sent for years ago to visit some one who was dying? And do you remember riding through the forest, and when you were in the middle of it, getting off your horse to kneel upon the ground to pray? I saw you do it all. I was lying in wait with some others to

attack you. I saw you riding, and I saw you stop and dismount, and kneel and pray. I did not care a straw for your prayers; but one thing I never could get over—where, sir, did those two horsemen come from who rode one on each side of you after you had offered that prayer?"

The good man could give no reply, for he had never seen them, the only explanation of it was that they were the "angels of the Lord," who ever "encamp around the servants of the Lord and deliver them." How delightful is the thought to the Christian, that he is guarded from all harm, both from earthly and spiritual foes, by the shining warriors of God!

### HAPPY EVERY DAY.

Sidney Smith cut the following from a newspaper, and preserved it for himself: "When you rise in the morning, form the resolution to make the day a happy one to some fellow creature. It is easily done—a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air—will do it at least twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. If you send one person, only one, happily through each day, that is 365 in the course of the year. If you live only forty years after you commence that course of medicine, you have made 14,600 beings happy, at all events for a time."

### MENTAL EFFORT HEALTHFUL.

A correspondent says on this subject: After an experience of thirty years in colleges, I have to say that I have never known or heard of a break-down in health that could be traced to study. I know a few that were caused by rum, and a few more that had their cause in the kitchen. I broke down myself in the last way. During the last thirty years I have habitually done five times as much mental work daily as I did in college, and I have found my brain-work healthful. Whether boys are to study Latin or German, they must be judiciously fed, and led to form wholesome habits in eating. Chronic indigestions must be promptly treated, just as the cases of other people. But I am confident that there is no healthier work in the world than brain-work for boys or men.

### A SWEARER REPROVED.

Some little children were sitting one day on the step of a door singing, as they often do, some of their favourite hymns. They were suddenly surprised by a half-drunken man, who came up to them, and muttering an oath, said "Does your master teach you nothing but singing those foolish hymns?" "Yes," said a sharp little fellow about six years of age, "He tells us it is wicked to swear." The poor man seemed ashamed of his conduct, and passed on without further remark.

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