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Whole No. 614.

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 anyone else who is suffering from Rheumatism will
 give your Rheumatine a fair trial, for I was very bad
 and it cured me. Do as you see fit with this letter
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 Most gratefully yours,
 (Signed) ROSA NEEDHAM.
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SPICED PLUMS.—To eight pounds of plums
 allow four of sugar, one teaspoonful each of
 cinnamon and cloves, one small cup of vine-
 gar. Cook until they are thick as jelly.
TO CLEAN BLACK CASHMERE.—Wash in
 hot suds, with a little borax in the water;
 rinse in bluing water, very blue, and iron
 while damp. It will look almost equal to
 new.

THE LAUNDRY.—A tablespoonful of black
 pepper put into the first water in which gray
 and buff linens are washed, will keep them
 from spotting. There is no objection to it,
 and it softens the water like soda.

BLUX OINTMENT and kerosene, mixed in
 equal proportions and applied to bedsteads is
 an unfailing bug remedy, and a coat of white-
 wash is equally good for a log house.

SODA AND WINDOWS.—If you put soda
 in the water with which you are to wash win-
 dows, you will find that finger marks, putty
 stains, etc., will be much more easily re-
 moved than if clear water alone is used.

PIFFEN CARE.—Flour, one pound; sugar,
 half a pound; two eggs, a little salt, and one
 yeast powder. Grate six large apples, and
 rub them well into the other ingredients;
 add milk sufficient to make a dough. Cut
 into thin cakes, and bake quickly.

A BOILING SOLUTION of sulphate of copper
 applied to a floor on laying a carpet, will
 away moths. For outside covering of wood-
 work, especially of wool, a solution of
 five sublimed dissolved in colourless alcohol
 can be used without fear of discolouration,
 and is a certain exterminator of these pests.

CHEESE CLOTH FOR COMFORTS.—Cheese
 cloth, or, as it is sometimes called, cotton
 burling, 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, lambre-
 quins, etc.

A PRETTY CUSHION can be made by em-
 brodering a spray of old-fashioned pinks on
 a ground of blue. Around the edge of the
 cushion put a full puff of pale satin. Where
 the puff is joined to the blue satin sew a
 good-sized pink cord. The cushion, when
 completed, should be about half a yard long,
 but not quite so wide.

SOPH PILLOWS.—Silk neckerchiefs make
 very pretty coverings for sofa pillows, cotton
 flannel being used for the reverse side.
 Those which have a design in one corner are
 sometimes chosen, and when this is done the
 ornament is turned back towards the centre,
 and its place is filled by a triangle of black
 velvet, but the kerchiefs which have borders
 are the easiest to use.

FRESH PORK PIE.—Boil lean, fresh pork,
 and make the paste as for beefsteak pie; add
 to the pie, after putting in the meat, two po-
 tatoes cut fine, which have been boiled be-
 fore, season with pepper, salt, and a dust of
 summer savoury. If there is not fat enough
 in the pork, add butter, thicken the gravy
 with a little flour. Plenty of gravy is re-
 quired. It is good cold or hot.

CORN BREAD WITHOUT YEAST.—Corn
 bread without yeast or soda is sometimes
 desired as an article of food. Sift three
 quarts of meal, add a tablespoonful of salt,
 and mix with just enough water to make a
 thin batter; cover this with a cloth and let it
 stand until it begins to rise, and little bubbles
 make their appearance on the top; then pour
 it into a well buttered tin, and bake slowly in
 a moderate oven.

TO CLEAN BRASSWORK.—Make a paste of
 two ounces of rotten stone, half an ounce
 of oxalic acid, three-quarters of an ounce of
 sweet oil, and a little turpentine. Apply
 with a soft piece of old cloth, moistened with
 water. Brass ornaments will look as bright
 as when new, after they have been washed
 with rock alum boiled to a strong lye, in the
 proportion of an ounce to a pint, and rubbed
 when dry with fine tripoli.

LEMON PUDDING.—A very good lemon
 pudding may be made from one small cup of
 butter, two full cups of sugar; mix very
 smooth, adding then the grated rind of two
 lemons, the yolks of six eggs, six small Bos-
 ton crackers dissolved in one pint of sweet
 milk. Bake, and use the whites of the eggs
 to make a meringue for the top of the pud-
 ding. When the whites are beaten stiff, add
 six tablespoonfuls of powdered sugar; mix
 well; spread on the top of the pudding, and
 brown nicely.

A GOOD INTRODUCTION—J. Kennedy, a
 merchant in Dixie, about three years ago in-
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 Kidney and Liver Regulator, and Life and
 Health Restoring Agent on earth. No dis-
 ease or ill health can possibly long exist
 where these Bitters are used, so varied and
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 these Bitters are invaluable. They are
 highly curative, tonic and stimulant, with-
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 are, what the disease or ailment is, use Hop
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 Hundreds have been saved by so doing.
 \$5000 will be paid for a case they will
 not cure or help.

Do not suffer yourself or let your friends
 suffer, but use and urge them to use Hop
 Bitters.

Remember, Hop Bitters is the purest and
 best medicine ever made; the "Invalid's
 Friend and Hope." No person or family
 should be without them.

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 suous Kidney and Liver Complaint, Gravel,
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 inactive; could hardly crawl about, and was
 an old worn out man all over, and could get
 nothing to help me, until I got Hop Bitters,
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 pure, kidneys are all right, and I am as active
 as a man of thirty, although I am seventy-
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 flag with Hop Bitters on it, and I thought I
 would be a fool once more, and I tried it,
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 bottles cured her; she is now as well and
 strong as any man's wife, and it cost me only
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NOTES OF THE WEEK.

THE American Company of Old Testament Revisers met in New York, last week, and completed the third revision of the Minor Prophets, and the notes were sent to England on Friday night. Dr. Schaff says that the English company will doubtless complete its work in January, and that the American company will not be far behind. He expects that the revised Old Testament will be issued in the spring.

THE Franco-Chinese difficulty over the Tonquin affair appears no nearer settlement than it was weeks ago. The diplomatic situation has in no wise changed. There is no indication of an understanding being reached. Meanwhile the French Chamber of Deputies having met, a keen discussion over the Tonquin question took place, resulting in the action of the ministry being sustained by a large majority.

THE Fisheries Exhibition, which has been successful beyond the most sanguine expectations of its promoters, has just been formally closed. Canada has taken a most creditable place in the competition and has carried off a large share of the honours. The Prince of Wales took part in the closing ceremonies, and expressed the hope that in the South Kensington buildings a hygienic exhibition might be held in 1884, one of the progress of inventions in 1885, and a colonial exhibition in 1886.

THE false prophet, of whom so much was said during the Egyptian campaign, has joined the motley company of failures. It was given out that he was coming from the desert strong in spiritual power and with a large following. The ominous cloud rolled away. Arabi Bey is now a quiet exile in Ceylon, and El Mehdî's forces have been defeated at El Obeld. His personal fate is at present uncertain. Accounts vary. One rumour gives him a chance for his life, while another numbers him with the slain.

A CONTEMPORARY states that a Connecticut manufacturing firm announces to their workmen, that, having lost considerably by their employes who were under the influence of liquor, they have decided to employ no more men who drink, and discharge all drinking men now in their shops. What influence this method would have if it were generally adopted, as a temperance movement, it is hard to tell. Doubtless there would be a marked decrease in the consumption of intoxicants by workmen, for they would hardly allow such a cause to lose them work.

THE turbulent feeling within the ranks of the Irish Nationalist party has evoked the determined opposition of the Orangemen of the north. It is clear that the Nationalist movement exists in name, but not in reality. The temper of Irishmen, north and south, is thoroughly aroused, and lawless acts may lead to serious consequences unless effectively and firmly checked. Last week the Mayor of Dublin proceeded to Londonderry to lecture on the franchise. Orangemen in large numbers assembled and took possession of the city hall. During the procession some shots were fired, a man and a boy having received serious if not fatal injuries. The Mayor of Dublin delivered his lecture in the National Institute.

THE question of woman suffrage, on which there is as yet far from unanimity of opinion, is rapidly emerging from the region of abstract speculation to that of practical politics. Those who favour the movement have no reason to be discouraged. No great reform has ever been achieved without opposition. Important changes are all the better that they are not hastily adopted. It is well that the enfranchisement of women should be carefully considered. When all opinions adverse to its enactment have been successfully refuted so much the better and so much the surer will be its triumph. Meanwhile the movement in Canada has scored a victory in an advance skirmish. On approaching the Toronto city council a deputation of ladies was favourably received and a

large majority of the city fathers voted for the presentation of a petition by the council in favour of an extension of the franchise to women to the Ontario Legislature.

PHILOSOPHERS trace the gradual development of the implements by which man carries out his purposes. There was the flint and bronze and iron ages. The nineteenth century runs the risk of being denominated the age of dynamite. The progress of discovery has been marvellous. Applied science has altered the conditions of modern society, and it might be supposed that we are advancing with quickening pace on the high road to perfection. But here in the midst of modern civilization is the humiliating fact that the wild force of barbarism is busy at its destructive work. The wrecking of an underground railway train in London last week was another of those dastardly occurrences that shock humanity. It is another example of the illogical and cowardly nature of Fenianism. Fortunately though a number of people were injured by the explosion at Præd street station, no lives have been lost—no thanks to the miscreants who placed the explosives. These reprehensible acts are death-dealing. If persisted in they will be fatal to Ireland.

THE Senate of the Presbyterian College, Montreal, have arranged for a series of lectures on "Questions of the Day." These are delivered on Sabbath afternoons. In a large centre like Montreal this is of more than academic importance. Many of our more thoughtful and intelligent youth will have an opportunity of deriving great benefit from attending such a course of lectures. The first of the series was given on the 28th ult., by Rev. Dr. Stevenson, on "The Creed of the Agnostic." No one who has heard Dr. Stevenson would think of questioning his eminent fitness for dealing with such a subject. Last Sabbath the Rev. J. S. Black, of Erskine Church, lectured on "Evolution in Morals." The following lectures have been arranged for: "Atheism or Theism," by Dr. Jenkins; "The Descent of Man," by Professor Campbell; "The Moral Influence Theory of the Atonement," by Principal Caven; "The Future State," by Rev. J. Edgar Hill, B.D.; "Science and Prayer," by Principal MacVicar; and "Morality of the Old Testament," by Rev. G. H. Wells.

THE Allan-"Witness" libel suit has ended in a verdict for the defendant. It arose out of a letter which appeared in the "Witness," depicting the discomfort of a steerage passage in the magnificent floating palace, the "Sardinian." The evidence discloses the fact that one of these large ocean steamers is just a world in miniature. First class passengers have of course first-class accommodation, attendance and comfort. In the steerage it was, in the voyage described, quite otherwise. The discomfort and incivility to which the steerage passengers were subjected, were evidently due to want of proper oversight. It is not to be expected that a steamship company would have a first-class French cook, and appoint waiters in swallow-tails and white ties to wait on steerage passengers, but even "poor paupers that nobody owns" should be treated with decency and civility. The press in exposing such abuses is rendering a service to the community, and, though they may not acknowledge it, a benefit to the steamship companies. It is a poor excuse to offer that because some steerage passengers are assisted emigrants they are not worth attending to. These passengers are paid for and companies do not carry them at a loss.

A LITTLE over two months ago a young man bearing an honest reputation was shot down at a street corner in Toronto. The man who shot Marony was pursued and captured by a policeman, at whom also the criminal discharged his revolver. He has just been tried for his offence. The jury brought in a verdict of guilty of murder with a recommendation to mercy. This the judge did not accept. The jury afterwards returned with a verdict of manslaughter. The sentence pronounced was four years for the one offence and five in the other—the sentences to run

concurrently. The termination of the trial has awakened general astonishment. Five years imprisonment for taking the life of a fellow man and attempting the life of another, by a man who goes about the street carrying deadly weapons is a puzzling fact to the average mind. The judge may properly reply that he has nothing to do with consequences, that he has simply to apply the law, but the indiscriminating lay mind is perversely prone to class such decision with the vagaries of "crown's quest law." The judge who presided at the trial runs no risk of being ranked with Judge Jeffries. Criminals are to be pitied, but we are suffering at present with an over production of maudlin sentiment.

A NEW department—for aged women—has been added to the Magdalen Asylum and Industrial House of Refuge. Last week a meeting was held at the building in St. Paul's Ward, Toronto. The dedication service was conducted by the Rev. Dr. Reid. Representative ministers of the various Evangelical churches were present. Rev. D. J. Macdonnell, at the request of the secretary, Mrs. Ewart, read the twenty-ninth annual report of the Magdalen Asylum, from which it appears that on the 30th September, 1882, there were thirty-two inmates in the Home; since then sixty-nine have been admitted. Of these only eleven have been recommended to situations, one returned to her husband, one to her sister, six sent to the hospital, where one died, forty-six left without completing their time, one was dismissed, and thirty-four remain. In the majority of cases they have done well for a few months, and then yielded to the tempter. And yet, even under these discouragements, we are cheered by many proofs of gratitude and earnest desire to reform (we never dismiss but for insubordination and vile language). The amount of remunerative work they do shows that they are not ungrateful for the kindness shown them. The sum realized by their labour this last year was \$1,615.18—about the same as last year. It is always to be remembered that all this is in excess of that required for the Home.

WEEKLY HEALTH BULLETIN.—The unusually low temperature for the season, has not been associated with those other conditions of great daily range and moisture, which tend, as we have frequently seen, to increase certain classes of diseases. Thus, although Bronchitis has slightly increased, Influenza has decreased; Consumption has not relatively increased, and Pæumonia has slightly decreased. We do, however, notice that both Neuralgia and Rheumatism have made a rapid advance; and with this, as British statisticians have again and again pointed out, we associate the unusually great prevalence of easterly winds, along with a gradually diminishing barometric pressure. Regarding Fevers, we notice that two successive weeks of low temperature have reduced the degree of prevalence of Intermittent, and that Enteric (Typhoid) shows no tendency to decrease. Endemic in most Districts, its epidemic prevalence is noted in several localities, noticeably one in District II., north-eastern part of the Province, where one correspondent alone reports ten cases in his practice. We again solicit from correspondents everywhere the fullest particulars regarding the origin and spread of this disease. Diphtheria diseases are decreasing, Cholera Morbus and Cholera Infantum having disappeared from the list of the twenty most prevalent diseases. Amongst contagious Zymotics, Whooping Cough has very notably decreased, appearing prominent only in District III., Muskoka and Parry Sound district, whence fatal effects from the disease are reported. Mumps and Measles have both once more appeared, but in small degree. Such facts are, however, sufficient to warn the public to take every precaution against exposure to them. Diphtheria, with that peculiarity which marks this most fatal and insidious disease, has again suddenly decreased in prevalence, and it is pleasing to know that the frequent reference to its fatal effects on the part of the public press must tend to put all on their guard against exposure to its contagion.

OUR CONTRIBUTORS.

PHYSICAL SCIENCE AND THE POSSIBILITY OF MIRACLES.

The study of the physical sciences has assumed a prominent place in the intellectual activity of the present age. The conclusions to which scientific research has led have enlarged the domain of our thought, enriched our conceptions of the material universe, and revealed relations between us and our environment which until lately were quite unsuspected. The discoveries which have been made in rapid succession have multiplied our power a hundred-fold, and have all but swept away the limitations of space and time. They have accelerated the material progress of the race, and have developed in a pre-eminent degree the spirit of utilitarianism. They have exercised sweet ministries upon human life, and linked the nations in closer fellowship. The world owes to science a debt which no word can express, but all that it has already achieved is only a promise and prophecy of its future legacies to mankind. He would be a bold man who would venture to set bounds to its lavish munificence. There is a wealth hidden in the unexplored regions of nature which the imagination cannot conceive, and science, moving along its present lines, will track out and extort from it its secrets and drag forth its treasures to enrich future generations.

But, while science has conferred manifold benefits upon us, it has given a materialistic cast to much of the thought of our time. It has so obtruded its magnificent achievements upon our notice, that it has shut out from many all view of the spiritual and supernatural. Its guesses and fancies have been audaciously advanced as well-established facts by a few of its enthusiastic apostles and high-priests who outrage some of our most sacred convictions, and threaten to extinguish our dearest hopes. Its methods are pronounced by this radical left wing of the noble army of scientists to be capable of unlocking the great secrets of life and the universe, and showing without the shadow of a doubt that the great ideas of Religion which have ruled the world through centuries, and are still exercising a beneficent and hallowing influence upon multitudes of the choicest spirits were only befitting the childhood of the race, and undeserving of credence in an age which is flinging them into its intellectual crucibles and reducing them to mythical or legendary dross. Science has been forced into a hostile attitude to revealed Religion, and we are told with a feeling of satisfaction that there is a conflict between them in which the former, being the fittest, will survive. Materialism is to be the gospel of the future. Force or Law is to receive the homage of Humanity, not the Invisible, but that which we can see and handle is to be supreme and exercise empire over our thoughts and lives.

But there really is not, neither indeed can be, a conflict between Science and Religion. The assertion that there is, is founded upon a confusion of thought or suggested by a want of clear definition. Science is literally, and in fact, only a kind of knowledge whose methods are observation and experiment. Theories and hypotheses which have not been verified are not entitled to be called Science though they are often branded with the name. The opinions of men of scientific eminence are sometimes put forward with as much confidence as if they were established principles; but, while they ought to receive our thoughtful consideration, it would be an unpardonable inaccuracy to classify them under the term Science. Much that claims to belong to the category of scientific thought is mere supposition, not knowledge, fiction, not reality. Science has to deal with the visible and tangible, with what can be weighed and measured. Its function is to observe and register facts and interpret them—give them rational significance and systematic coherence and order. The moment it proceeds to transgress these limits, and begins to philosophize concerning the origin of man and the universe, and the reality that underlies phenomena, it abdicates its hereditary throne and usurps that of speculation. A great deal of what assumes to be Science is only ill-disguised metaphysics, and the lesson which some of those who lead the van of scientific progress ought to learn is that they should not attempt to discuss those transcendental problems which lie beyond the border-land of their distinctive province, because such discussion demands special intellectual gifts and training.

Now the Religion with which Science is represented to be in conflict is a system of truth supernaturally communicated to mankind and undiscoverable by the human intellect, but, though our reason could not originate the truths of Revelation, it is quite capable of intelligently receiving them when they are fairly presented to it. A radical distinction must be maintained between the power of originating thought, of penetrating into the unexplored region of ideas and discovering new truth, and the capacity of apprehending it. These two intellectual processes require gifts widely differing from each other. The one demands the creative faculty, the other simply the receptive faculty. The ideas to which only a mind that bears the stamp of the highest genius can give birth may, after they have been enunciated, be grasped by those whose intellectual nature is of ordinary mould. Those grand ideal conceptions, which only the poet can bring down from the higher realms of the imagination to the light of common day, come within the intellectual range of such as are not endowed with "the vision and the faculty divine." It was only the far-sweeping mind of a Newton that could first conceive of the various bodies of our planetary system being mutually attractive and kept in harmonious movement in virtue of the combined action of the centrifugal and centripetal forces; but everyone can now, without exercising a great amount of thought, understand this magnificent physical truth which he generalized. So, although the transcendental truths of the Bible could be discovered or originated by no strivings of the human intellect, and were first disclosed by men who claimed to speak not on their own authority, but in the name of an Invisible Wisdom, yet we are qualified to apprehend them as they stand revealed to us. We cannot comprehend them, they are too vast for our intellectual embrace, but we can intelligently

receive them, and the faith which we build upon them, and the hopes they inspire are not irrational.

The truths of Revelation being supernatural cannot be verified by the methods of Science for the natural is its sphere. But they do not conflict with the conclusions of Science. Theological dogmas may not be in accord with the teaching of Science, but they are only the logical forms into which the truth of Scripture has been crystallized by the theologians. It is the interpretation which they have given to revealed truth that is at variance with the verities of Science, and not the truth itself which is capable of bearing a different explanation. No essential truth has yet been ruled out of Scripture by any scientific discovery. The doctrine of evolution, that the suns and systems revolved throughout the depths of space with their infinite forms of beauty were fashioned out of a fiery mist by the plastic forces imprisoned in its atoms, that all animated existences from the lowest organisms up to man have a genetic relation and were developed in a progressive series through inconceivable cycles of time from some primordial germs, do not dispense with the necessity of the creative Intelligence of Scripture, even though it were not still an hypothesis, but a principle as clearly established as the law of gravitation. It is only the method by which He carries out His creative purpose. Allegorism is a doctrine which must first be verified by well-authenticated facts before we can allow the apostles of Evolution to use it as a scourge in driving from the great Temple of Truth those who believe that all created life owes its origin to Him who is self-existent and eternal. Let them bring life out of non living matter to the satisfaction of those scientists who declare that all their experiments have failed to attain this result, and then we should have to admit that there has been no occasion for the interference of a power other than that with which matter is invested. But until they do this the only rational explanation that can be given of the appearance, first of vegetable life—and then, after the lapse of ages, of the lowest animal organisms, and still later in the course of time, of man, whose descent from the anthropoid apes is yet among the unsolved problems of Science, is that they are all manifestations of a Supernatural and Omnipotent Intelligence. All the efforts made thus far in the name of Science to resolve the idea of the Personal God of Revelation into a myth similar to that of Ozymias Jove, and to exalt Force or Law to the throne of the Universe, have failed, neither has it yet been conclusively shown that the spirit of man is merely the resultant of molecular changes in the folds of the brain, and that its conscious existence will terminate when the physical part of our nature becomes disorganized by death. Science cannot explain the phenomena of mind in terms of matter; neither will its solutions of the mysteries of Nature eliminate the Supernatural from the universe. At the foundation of all systems of thought, even of those which most emphatically repudiate the idea of the Supernatural, there is an explicit or implicit admission of this great factor in revealed Religion.

But, while the truths of the Christian religion are supernatural in their origin, and cannot be verified by the scientific methods, they have their claim to our acceptance upon supernatural evidence. The miracles recorded in the sacred books of Christianity are the attestation of their supernatural source. Christianity cannot be accepted without an absolute belief in miracles. For the fact that its truths commend themselves to our intelligence in not a justifiable ground for admitting their claim to be Divine revelations, though it certainly entitles them to have this assumption exhaustively tested. Their recognition by our intuitional consciousness as true is no verification of their supernatural origin, is no proof that they are not merely the words of man's wisdom. Our reason cannot prove the truth of a Divine communication, for, by the very supposition, it is beyond our reason. There must then be some note or sign to certify it and distinguish it as a true communication from God which note can be nothing else than a miracle. Religion stands or falls upon the reality of miracles. There are those who affect to believe that Christianity without the miracle is true; but this position is utterly untenable. In spite of the high moral aims of the New Testament, and the splendid literature of the Old, if we deny their claim to the supernatural, we must pronounce them to be an imposture. It is at this point that Science comes into collision with Religion. It pronounces miracles to be impossible, and asserts that many things which the early Christians regarded as miraculous in consequence of their very limited knowledge of the forces and processes of nature, have, with the advance of Science been traced to natural causes. The supernatural was only a convenient cloak for their ignorance. Science is making incessant conquests in the realm of the supernatural, and wresting from it province after province, so that it will ere long be nothing more than a theological expression. It is admitted that many mysteries are being solved by the methods of Science, but no expansion of the sphere of our knowledge produced by its discoveries will reduce the supernatural to the vanishing point. There are other realms of thought than that in which Science expatiates. Before it can take its first steps on its career of investigation it must be furnished with certain intuitions, or primary beliefs. Its starting point is a metaphysical background, and all its researches lead up ultimately to metaphysical problems. It is an arrogant assumption then, to say in the name of Science that its achievements have expelled the idea of the supernatural, as a reality, into the limbo of exploded myths and superstitions, and that a miracle is an anachronism in a scientific age. It is necessary at this stage of the discussion to define a miracle. It is the interposition in the train of Nature's sequences of an antecedent which is not within the sphere of Nature, and which is undiscoverable by scientific research. It does not violate or suspend or counteract a law of Nature, but varies the consequents under the law. It is not an effect of a "higher law" at present unknown

which may yet be formulated when Science has made further advancement. It is an effect produced by the intrusion of a supernatural cause or power into the realm of the natural. It is argued on scientific grounds that the sequences of natural laws are undeviating, that nothing can occur which is at variance with the established law of nature. Experience is appealed to, and the question is triumphantly asked: "Where is the man that has ever witnessed a miracle?" But it is not contended that miracles occur now; for answers to prayer, which are held by some to be miraculous, are only the effects of a natural law of which the human heart has an intuitive conception, that if we ask aright we shall receive. The necessity for miracles in the proper sense of the term has passed away, and the fact that they have not been seen by any one living, is no valid reason for concluding that they are impossible. Much confusion of thought upon this question has arisen from an inaccurate conception of the term law. What is a law of Nature? It is simply a name given to an observed order of sequences, to a succession of antecedents and consequents. This idea has been hypostatized, and a concrete reality attributed to it, so that it is spoken of as if it were an independent entity, instead of being the mode of action of some hidden power or cause. Now, our idea of cause is derived from the power we feel in ourselves to produce certain effects. It has been imported into the material world from consciousness. The only cause that is directly given or immediately known to us is Will-force, and all our knowledge of other forces acting in the Cosmos is mediate, derived by logical inference. All secondary causes must originate in volition. They are the outgoings of Will-power. What, then, is to prevent a cause whose operations are expressed in what are designated "laws of nature," acting differently and producing a phenomenon which is miraculous? It cannot be asserted dogmatically that the laws of nature must be rigidly unvarying in their action, for, where volition is a factor, a deviation from the ordinary line of sequences, should occasion arise, is what might reasonably be expected.

But it is confidently asserted that the doctrine of the Conservation of Energy is opposed to the idea that Force has its origin in volition. The potential and kinetic energy in the universe is a fixed quantity: it can neither be increased nor diminished. This could not be the case were Will capable of creating Force: it would be a variable quantity. Instead of originating, the Will merely regulates or directs Force. Every volition is just an equivalent of molecular action. It is admitted that in every exercise of Will there is an expenditure of molecular energy, but the volition is not the resultant of such expenditure, it is antecedent to it. If the volition be produced by the action of molecular forces, then, the question arises, what set these forces in movement. The reply that man is the cunningest of all Nature's clocks, that the brain acts automatically, and that what we are pleased to consider our sensation and volition are only by-products that have no influence on the action, is not in accordance with our experience. Every one is conscious that he has the power of choice, and that, when several courses are open to him, he can select one and reject the others. But, if his volitions were mechanically determined, no such choice would be open to him, any more than it is to a clock to swing its pendulum at the double-quick; or beat out seconds in stately oscillations, or pause and leave intervals of time unregistered. An engine's motion may at any moment be arrested or reversed, not, however, by its automatic action, but by the volition or interference of its driver. A mere machine, however skillfully contrived and adjusted, has no power of choice. All its movements and processes are designed by the builder, and it cannot deviate one jot from the line of action he has predetermined for it. To regard man as an automaton is to deny to him the power of choice, and to destroy his responsibility. But our consciousness proclaims our freedom, and our moral nature authoritatively declares that we are responsible. There is no appeal from these, and we must accept their testimony, or be landed in absolute scepticism, which is intellectual suicide; for, if we cannot believe our nature, how can we be certain of its mendacity? We can judge it only by its own affirmations; but if these are unreliable, then our conclusions concerning its veracity are untrustworthy. But the doctrine of the Conservation of Energy is by no means universally admitted. It is acknowledged by Lange, in his History of Materialism, to be "only an ideal aim of Science." Helmholtz maintains that owing to the friction produced by the tides, the *vis viva* of our planetary system is being destroyed and that every tide is slowly but certainly diminishing the store of mechanical force of the system, which must ultimately be exhausted, "and if the present system of things must thus have a definite ending it must also have had a definite beginning, so the notion of an eternal system of evolution and dissolution, based on the doctrine of the Conservation of Energy, falls to the ground." The theory holds good only on the supposition that there is an Infinite and Absolute Force ever re-enforcing waste, change, and decay. But even though it be granted that the movements and processes of the material universe are regulated simply by molecular forces, and that there is no Controlling Intelligence of whose will and purpose they are the expression, we do actually find that these laws have not been uniform and unvarying in their operations, and that there have been at least occasional interferences with their action, and that these are as striking instances of the miraculous as any that are recorded in the New Testament. If this position can be established, then the assertion made on the strength of the scientific conception of law, that miracles are impossible, can no longer be maintained. The issue of the controversy hinges upon this point.

(1) Creation was brought about by an interference with the previously existing condition of matter. There was a time when universal chaos prevailed. According to the nebular theory which is held by the best scientific intellects of our time, the sun and planets were, at an incalculably remote period diffused through space as an impalpable cosmic vapour. The nebulous matter was "without form and void." The dissipation of heat produced a condensation of the atoms, and the molecular forces with which they were

* See Davidson's *Introduct N T*, vol. II, p. 294. "Uniform experience, and the constant presence of God in the succession of all creatures and events, throw the idea of miracles into the background. It must also be said that miracles are not an essential part of Christianity. They are outside its everlasting truths. The words of Christ alone are eternal; and it is they, not miracles, that form the indestructible basis on which our religion rests. They are its true essence, and cannot be impaired though belief in the arbitrary suspension of Nature's order pass away."

charged set them in motion. In the course of time this revolving mass threw off spheres which assumed harmonious relations, and pursued their way in well defined orbits. If this theory were correct, that the planets were thrown off from the central mass, then there should be a central sun in the universe. This has been the dream of Science, but it lacks verification. The simultaneous movement of the stars seems to be due less to the attraction of one central material point than to the influence of the reciprocal action of these bodies one upon the other. But, whatever may have been the mode in which the constellations were formed, chaos was succeeded by cosmos. The seething, shapeless, nebulous mass was reduced to order and rhythmic movement. The created universe was a new phenomenon. Even though the process was gradual, extending over inconceivably long cycles of time, something came into existence which before was not. The uniformity of the celestial processes was broken, which is said to be an impossibility. This interruption may have been effected by the potencies of matter acting under different conditions, coming into play in a new environment. But this is to surrender the point at issue. What is now known as "the order of nature," was then established, and this we hold to be a miracle. (2) The uniformity of Nature was broken by the appearance of life. There is geological evidence that our globe was in a fiery fluid state before it cooled down and became solid. The existence of life upon it under such conditions was impossible. There are those who think that life in some form has been "an eternal constituent of the universe." Matter is eternal, and in it we have "the promise and potency of every form and quality of life." Haeckel has had the temerity to assert that "all matter is in a certain sense alive." If so, it must be in a sense utterly inconceivable to us. The oldest rocks furnish no evidence of the presence of organic forms. There was an ævolic period in the history of the world. Life, then had a beginning. Let it be granted that it was evolved by the molecular forces interacting upon one another, its appearance was subsequent to that of the evolution of the earth. The potencies of matter were released because a change in their environment took place; the prison doors were thrown open and they came forth, and fashioned organic forms by their plastic energy. There has been a continual coming to be of new forms of life. We see no evidence of a pause or intermission in the creation of plants or animals. But the admission that the introduction of life was due to a change in the environment of matter is just an acknowledgment that a deviation in Nature's rigid, uniform order had occurred, i.e., that a miracle had taken place. That life has been generated by the forces which play in non-living matter is a mere hypothesis, and is as emphatically denied by the eminent specialists Pasteur and Beale as it is vehemently affirmed by Cohn and Bastian. There is no well-attested instance of Abiogenesis, no rational ground for believing "that the nebula and all subsequent life stand to each other in the relation of the germ to the finished organism"; "no satisfactory experimental proof that life can be developed save from demonstrable antecedent life." But whatever theory is accepted regarding the introduction of life upon the earth, we are driven by an inexorable logic to the conclusion that the uniformity of Nature was broken. Call the breach by what name you please, the fact that a new and extraordinary phenomenon marked the chain of natural sequences, has to be admitted. (3) The prophetic utterances of Scripture are deviations from the uniformity of Nature. Such declarations lie without the sphere of natural intelligence, and cannot become the subjects of it by the ordinary laws of its exercise. They must have been suggested by a supernatural Intelligence. That the events foretold by the Hebrew prophets or seers did come to pass is matter of history. The destruction and desolation of Nineveh, the siege and capture of Babylon by Cyrus, and its final reduction to a heap of ruins haunted by wild beasts of the desert; the first destruction of Jerusalem by Nebuchadnezzar, the Babylonish captivity of the Jews, the restoration of the Holy City; the raising of the Temple to the ground by the Romans under Titus, the desolation of the land of Israel under the despotic rule of Islam; the dispersion of the Jews among all nations—these and a hundred other important predictions, which found literal fulfilment in history centuries afterwards, were made by men who spake not simply under the impulse of genius, but of a supernatural influence or power. They claimed to be only the mouth-piece of a voice that broke in upon their souls from those grander and higher realms, towards which the spirit in the restlessness of an expectant provision natively aspires. Mere human foresight, keenness of intellectual vision could not forecast with such precision and minute detail the occurrence of these events at a time when it seemed improbable that they should come to pass. It is true that the astronomer can predict approximately the dates of the re-appearance of a few of the remarkable comets whose orbits intrude into our system, and even the very instant that a solar or lunar eclipse or a conjunction of two planets, or a transit of Venus shall begin, but these predictions are merely deductions from carefully observed data upon which mathematical science can base its exact calculations. No contingent element such as affect the destinies of peoples and nations enter into these problems. "Strictly speaking the astronomer predicts nothing; he only conditionally affirms that if the conditions of the physical universe continue to be at some future time what they are to-day, certain results will follow; but whether our solar system will remain the same the wisest astronomer has no means of knowing." Doubtless there are profound laws according to which the movements of civilization occur, but they have hitherto eluded the grasp of the most powerful and far-reaching minds. It is true that by an inductive process the science of history has generalized certain great social principles; but it is questionable if ever human research will achieve so splendid a triumph as to discover the laws according to which the stars of empire take their way, and the moral eclipses that darken the course of civilization take place, and predict the year or the day when great national or social crises are to occur. There have been acute guesses made by certain secular

prophets. Eighteen years before the downfall of the French Empire under the first Napoleon, De Tocqueville predicted that it would wreck itself "in some extravagant foreign enterprise." "War," said he, "will be its death, but its death will perhaps cost dear." Heine predicted that Germany and France would come into conflict, and that France would be vanquished in the struggle. M. Prevost Paradol foretold the outbreak of the sanguinary war between his own country and Germany, and compared these two great military nations to two trains, which starting from opposite points, and placed on the same line of rails, were driven toward each other at full speed. They must come into terrible collision, but the time and place and consequences he did not venture to specify. At the beginning of the present century Cobbett, predicted the secession of the Southern States. But all these clever predictions indicate nothing more wonderful than a rare power of drawing correct inferences from confused facts. They were happy guesses suggested by observation of the chief currents of the age. But they differ widely from the prophetic utterances of the Hebrew seers. We cannot in any other way explain the predictions of these latter which positively and distinctly affirmed the rise and prosperity, or the decline and fall of mighty empires and states, than that they were the suggestions and revelations of an invisible Intelligence who seeth the end from the beginning and whose increasing purpose runs through the ages. They were deviations from the uniform methods by which the mental faculties carry on their operations, in other words they were supernatural, miraculous. The idea of the absolute uniformity of Nature, of the inexorable rigidity with which the physical laws operate, and which is assumed to be an insurmountable barrier against the admission of miracles, must be abandoned as no longer tenable. On any theory of the Universe these facts which cannot be subsumed under the hypothesis that the order of nature is undeviating. There have been breaches of this order again and again, and these have always marked progressively higher stages in the development of the universe. The impossibility of miracles in purely scientific grounds, is, therefore an unwarrantable assumption as far as Science, through its most cautious and modest representatives can speak, it must admit that there have been extraordinary phenomena of whose cause it has no knowledge, and must remain forever ignorant, and yet these phenomena have not occurred at random, but in obedience to laws that are undiscoverable. They were manifestations of a Will whose permanent volitions are what we term "the laws of Nature."

We have thus far met the antithetic scientist fairly upon his own ground and showed that miracles are not only possible, but have actually occurred at intervals in the progress of evolution from the primordial mist up to man. But we contend that matter and force though ultimate ideas of Science are only phenomenal of an underlying Reality. Spencer declares that this Reality is unknowable, but the affirmation of its unknowableness implies at least that we are cognizant of its existence. It was a conjecture of Sir John Herschel that the molecules of matter "bear the stamp of a manufactured article," that they are the handiwork of an invisible artificer, and the late Prof. Clerk Maxwell by an ingenious and delicate experimental method came to the same conclusion regarding them. His argument is that the molecules of any substance being, according to the molecular theory of the constitution of matter, exactly alike in weight and in their times of vibration, and having existed unaltered during the whole of the time the earth has been evolved, they cannot have existed forever; and, therefore, they must have been made. They are not eternal, and are not the product of Chance. But this demonstration which points to an Intelligent Creator does not meet with general acceptance, and it is probable that the origin of matter must continue to be one of the unsolved problems of Science. In fact it does not lie within the province of Science to determine it. It is one of those transcendental questions with which speculative Philosophy has to deal. Now, what is this matter to which the potency of creation is ascribed? From a philosophical point of view it cannot be conceived of apart from Intelligence. The very existence for us of molecules and atoms presupposes thought or the thinking self, and that notion of Force or Physical Causality from which the materialists would construct the world independently of mind is itself a creation or category of Mind. Mind and not Matter or Force is the Ultimate Reality, and the author of Mind must, therefore, be Himself a Mind, an Intelligence.

The theistic theory of the Universe alone satisfies our Reason. Creation is the work of an Infinite Intelligence it is the Incarnation of Divine Ideas, and what are called "laws of Nature" are the methods of His working. He governs the Universe by principles of order and the function of Science is to trace out and formulate these. But science is transcending its function when it presumes to say that He is bound to an undeviating line of action. That were to deny Him the attribute of Freedom, and the logical issue of this negation would be to strip Him of Intelligence and reduce Him to a level with the Fate of the Pagan mythology. If He be Omnipotent He must have boundless power in reserve in addition to that which He employs in controlling the adjustments of the physical universe: and there is nothing to prevent Him drawing on these resources in order to accomplish His wise and beneficent ends. The consistent Theist cannot admit the objection that God would not be a perfect Being did He deviate from the ordinary course of His operations, that it would be evidence of defective wisdom had He to interfere at intervals with the uniform order of Nature, because we have not all the data necessary for forming an accurate judgment on this point. Lo! these are only a part of His ways that come under our observation. For ought we can say to the contrary these deviations may have formed a part of the "order of Nature," which He established from the beginning and may not be interferences in the sense of being the result of an afterthought any more than are the phenomena occurring in regular succession. They were predetermined for high moral ends by One to

*See "Popular Science Monthly," May 1875, p. 27. Article from "Telegraphic Journal," also Idem, Oct. 1875, p. 733, of 1877. Article from "Saturday Review."

whom there is no past nor future, and who intended that they should exercise an educative function. By a thoughtful study of the material universe—of its order, its beautiful adaptations and adjustments and correlations—we infer the existence of a Supreme and Intelligent Creator of all. This fact was never more richly expressed than by a great religious Teacher upwards of eighteen hundred years ago:— "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." But the heart is not satisfied with a mere deduction; it craves after certainty, after explicit and positive knowledge concerning this Being. Now, no principle seems to be received with greater deference at present than this, that there is a correlation between us and our environment. Every desire and appetite has its corresponding object capable of gratifying it. There is light for the eye: food for our hunger: harmony for the ear: form and colour for the æsthetic sense; truth for the understanding. Is the craving of our nature after a distincter, clearer, revelation than that which the outward world affords an exception to this general law? Has this desire of the soul which the ethnic religions have in vain attempted to satisfy with their mythical and legendary systems no corresponding reality? Has no positive revelation been made for the education of the human conscience, for the enlightenment of mankind regarding their obligations to an unseen Power upon which they have a sense of dependence, and of which they have only vague and shadowy notions? The divine Scriptures claim to be such a necessary revelation. Can this claim be shown to be well-founded? Does it rest upon a rational basis, or must we admit the hideous conclusion that they are only the mythical product of the Semitic mind, and that their doctrinal teaching to which we have pinned our faith is but "a dream, such as surks in some wild poet when he works without a conscience and an aim." They rest this claim to be supernatural revelations upon miracles. Miracles, we have seen, have occurred at intervals in the history of the universe. We have historical evidence of their occurrence which cannot be gainsaid, are the scriptural miracles supported by historical evidence sufficient to establish their reality? We here come back to the old battle ground on which Paley and the Apologists of his day, defended Christianity with such signal ability and success, and after the destructive criticism has done its utmost in sifting the sacred records, applied its most radical canons to the Synoptic gospels and the epistles, it has not in the slightest degree shaken the historical accuracy of their contents with which the miraculous element is so inextricably interwoven. Either, then, we must accept the miracles as true, or reject the history as unauthentic; but we cannot do the latter without offering violence to Truth, and, therefore, the supernatural character of the revelation is an undeniable fact.

The study of Science, if pursued in a reverent and unprejudiced spirit, leads to conclusions which confirm the essential truths and principles of revelation. But it needs to be borne in mind by many over-sanguine investigators of the secrets of the Universe, that Science is not the golden reed with which the illimitable kingdom of the Truth is to be measured, that there are promises of thought in that vast realm in which its methods, subtle and delicate though they be, are inapplicable. It may also be regarded as axiomatic that there can be no discord between truths which have been brought within the range of our knowledge from different regions of thought and by different processes. The contents of Scripture, leaving out of account that which is historical and didactic, belong to the supernatural sphere which is inaccessible to our faculties, but when subjected to the most rigorous tests they are found to be true and worthy of all acceptance, and they must, therefore, be in accord with scientific discoveries. It becomes all seekers after Truth to pursue their holy quest not as champions of a theory or a school of thought, but as those who desire rather to enlarge the sphere of human knowledge, even though they should be forced thereby to relinquish their favourite hypothesis or system. If this spirit prevailed, Religion would no longer envy Science, nor Science vex Religion. We should no more hear of a conflict between them. But it is vain, perhaps, to look for the dawn of such a millennium in the empire of thought. The sad spectacle of the leading thinkers of the world ranged against one another and contending for the supremacy of their particular ideas or speculative conclusions, will be witnessed until the latest generations of humanity. Truth is so many-sided, and men are so differently constituted intellectually, that they cannot see eye to eye. But opposing views might be maintained and advocated without any of that odium which has hitherto been thought peculiar to theological controversy, and which is by no means absent from the discussions of the philosophers and scientists. Why should the believer in miracles be pronounced an intellectual fossil or a devotee of a superstitious faith, or why should the disciple of evolution be labelled as an atheist? When some of the foremost thinkers of the age give their assent to the miraculous element of Christianity and some of the most sainted within the Christian fold are evolutionists?

No alarm need be felt at the assault made upon the Christian miracles by the advance guard of Science. The more fully the genesis of the universe and life and man is studied, and the more clearly the relation of law to those great facts is understood, the more will it be found that miracle is the essential part of the Divine economy, that the higher education of the race could not have been accomplished without the miraculous life and work of Jesus Christ, the great central Personage of human history. If Christianity is not to go down with the wreck of other faiths and prove to be the greatest delusion the world has ever seen, but is to be the universal religion as its great Founder intended it to be, lifting the nations to higher moral and spiritual levels, it is because it is miraculous—a supernatural system. By this sign of its Divine origin, it conquers and will follow up its victories until the whole human family shall own one Lord, one faith, one baptism, one God and Father of all who is above all and through all, and in us all.

*See Apologetic Lectures, No. 9, p. 9, Miracles.

PASTOR AND PEOPLE.

ABOUT BOYS.

Some one has said that every boy is, by nature, a little barbarian. Supposing it to be true, the difference between the ill-bred and the well-bred boy is so noticeable that we must conclude that he is quite capable, at least, of becoming civilized.

Not long ago I accepted an invitation to visit an old schoolmate who had five boys, whose ages ranged from four to fourteen. They were bright, wide-awake, and thoroughly boyish, but I was impressed at once with a well-bred air about them which made them very agreeable.

Of course they plied me with questions from morning till night, and wearied me sometimes with their noise; for how could boys exist and be quiet? But they were never rude or disrespectful, and the very youngest, if he chanced to jostle my chair in his play, or stepped upon my dress, would say, "Excuse me, aunty," as naturally as the older ones. If they rushed into the house to make some request of their mother, their hats came off as by instinct, and they were never caught saying "yes" or "no" or "what?" to those older than themselves. I watched them at meals, where good manners are pretty severely tested, even in grown people, and I found that there, as elsewhere, a few things, were pleasantly but firmly insisted upon. Each one was taught to carry his food to his mouth with a fork or spoon, and not one left the table without asking to be excused, or thought of asking till his knife and fork were placed in order upon his plate and his napkin folded. Now I know, by sad experience, that it is not an easy matter to train the average boy to observe even such simple rules as these, but will it not pay in the end? When he reaches the age of young manhood will he not have cause for congratulation that he was not left to grow up awkward, uncultivated and ignorant of the rules of good breeding?

Two boys were walking home from school one day when they met a lady who bowed pleasantly to one of them.

"Who was that lady?" inquired the other boy.

"Oh! that was my mother," was the reply.

"Well! I think you're a funny boy to take off your hat to your mother," exclaimed the first speaker.

Funny or not, it indicated the difference in the training of the two lads.

No boy will take kindly to wearing a straight jacket, and it is better to insist upon a few things which are essential than to have a great many rules that are in danger of being constantly violated. Especially do we want to guard against making the boys feel uncomfortable at home. The family sitting-room, with its warm fire, cheery light, and ample table, around which they can gather with their books and games during the long winter evenings, should be to them the most attractive place in the world. Here will be found many an opportunity to teach them to be polite and kind to each other, and when they go out into the world they will not forget all the teaching, however little they may seem to heed it now.

One thing more, when a boy tries to do well, do not forget to commend him.—*Congregationalist.*

THE EFFICIENCY OF THE CHURCH.

The "Christian Leader" gives the following synopsis of a paper read by the Rev. James Wells, of Pollockshields, at a recent Free Church Congress held at Dumfries, Scotland: The Church, he said, has always been most efficient when she was doing her supreme work, and spiritual efficiency is proved by the abundance of true Christian fruit. The end of Christ's Church is the salvation of men, to gather sinners into Christ's fold and build them up in every Christian grace. An efficient Church will foster education, humanize, refine, do something to secure civil liberty, stimulate men to be industrious, and secure for them the fruits of their industry—it will secure every interest that can be dear to the heart of an enlightened patriot. Prof. Humphry, at the British Association, said "the Scottish people were the finest people on the face of the earth, physically, mentally, and morally." Mr. Wells placed alongside that statement another by Froude, who says that "the Scottish Church has made the Scottish nation." He added that the soul is the man, all the rest is wrapping, garments, surroundings; and the Church of Christ has to do with the soul, and to secure its interests is to secure all

others. An efficient Church depends upon life, work, and power. A Church is efficient in so far as Christ's life throbs, pulsates, grows in it. A deficiency of Christian life explains the lack of efficiency in a Church. The Church is just ourselves and what we like to make it. What is needed is a more intense, pure, joyous—in a word, apostolic life. It must also be free from crotchets, hobbies, and eccentricities of doctrine, method, and practice. Along with a great religious profession it must also be strong on the side of the moralities and humanities, so as to be free from reproach. In regard to work, there must be devoted, active service in the religious instruction of the young, and bringing the influence of the members of the Church to bear on all classes of society. While a few men have exceptional power, all have some spiritual power over others if the right way is taken, and each is responsible for the use he makes of the power he has. This power is only found among those who are intensely evangelical; and Mr. Wells said his twenty-one years' experience had convinced him that those who lack this invariably lose power, heart, and hope. Along with this we must have a large stock of human sympathy, intense prayerfulness, and a spirit that enables each worker to say, "I believe in the Holy Ghost."

"CERTAINLY I WILL BE WITH THEE."

Never, never so near,
As in the time of tribulation;
When men's hearts faint for fear,
God is our help, our sure salvation.

Never, never so true,
As when all else seems false and vain,
When human friends are few,
Christ can our faith and hope sustain.

Never, never so dear,
As when our loved ones sink and die,
We feel Him drawing near
And saying, "Fear not—it is I."

Never so strong to save,
As when we own our utter weakness,
The humblest heart grows brave,
That leans on Him in faith and meekness.

Saviour most true, most dear,
May grace to all our souls be given,
To know and feel Thee near,
Until we see Thy face in heaven.

CROSSES.

What the wool is to the warp, crosses are to character. Without the former, the latter is nothing but limp lines of thread without strength, without usefulness, without susceptibility of being made beautiful. But when crossed by the wool it becomes cloth fit for various uses, and capable of receiving a finish and an ornamentation which transforms it into a thing of beauty.

In like manner a man's character is limp, weak, unreliable, and unattractive until it has been subjected to many tests and trials. These, like the wool, cross and re-cross one's natural tendencies until resistance to evil begets strength, endurance, growth and moral beauty.

Why, then, should one fret against one's crosses? They are painful, vexatious, hard to be borne sometimes; but what are these ills, which are but for a moment, when compared with the exceeding and eternal weight of glory with which they are to be rewarded when the last one has been overcome? The brilliants in one's eternal crown will be the crosses of one's present life crystallized in the love and light of Heaven.—*Zion's Herald.*

REGULATING THE ELEPHANT.

Everybody had heard that the great elephant was loose, and several families whose gardens he had torn up and whose boys he had trampled upon were certain of it. There was great excitement, and the town held a meeting to decide what should be done. They did not want to exterminate him, in fact, many of them did not believe they could exterminate him, for he was a pretty big elephant. Besides, he was useful in his proper place—in shows, in India and in story-books. "Our best plan is to try and regulate him," said an enthusiastic speaker. "Let us build toll-gates all along the route we find he is going to take, and make him pay—"

"Yes but that leaves him roaming round," shrieked an old woman. "And I don't want my boy killed."

"Keep your boy away from him; that's your busi-

ness. Why, madam, don't you know that an elephant's hide and tusks are valuable for mechanical and surgical purposes, and that he is useful in India? Besides, there's the toll he will pay. We shall by this means get money enough into the public treasury to build schools for a good many boys who are not trampled to death."

"That's the plan. Regulate him! Regulate him!" shouted the crowd.

So they appointed a great many committees, and drafted constitutions and by-laws, and circulated petitions, and by the time the elephant had killed several more boys and trampled down a quantity of gardens, they had erected very comfortable toll-houses for the gate-keepers and gates for the elephant; and then they waited in great satisfaction to see the animal regulated.

Slowly the great feet trampled onward; slowly the great proboscis appeared in view; and, with a sniff of contempt, the elephant lifted the gate from its hinges and walked off with it, while the crowd stared after him in dismay.

"Well!" exclaimed the keeper, catching his breath; "we haven't made much money so far, but the regulatin' plan would have been first rate if the elephant hadn't been a little stronger than the obstruction."

The elephant's name was whiskey.—*Christian Observer.*

DIME NOVEL WORK.

Pernicious stories of the "dime novel" class continue to do their mischievous work. The latest recorded victim was a New London boy, aged fourteen, who shot himself during a period of mental aberration caused by reading *Strus* novels. Parents who hear of such cases and fear for their own boys usually wish that someone would kill the writers and publishers of the vile trash that most boys read when they can get at it; but such wishes do not mend matters in the least, for there is no one to do the killing. The only antidote to the dime novel is good reading matter that is not prosy; there is plenty of it in the market, and fathers who do not see that their boys are well furnished with it have only themselves to blame if the youngsters are compelled to find their own literature for want of a paternal supply.—*New York Herald.*

MADE MEET FOR SERVICE.

Plant me where Thou wilt in Thy garden and let me grow as Thou wilt. Thou wilt not let me fall of my highest end. The barley must suffer much from man. First it is cast into the earth that it may decay. Then when it is grown up and ripe it is cut and mown down. Then it is crushed and pressed. Just such a martyr is also linen or flax. It is plucked, steeped in water, beaten, hashed, spun, woven into linen, which is again torn and cut. Afterwards it is used to bind up wounds. Then it becomes lint, is laid under the pressing machines in the paper mill, and at last cut into bits to be used for writing. Thus man is prepared in God's furnace to be known and read of all men as His own child.—*Luther.*

DOING BENEVOLENT WORK.

In doing benevolent work one loves to witness gratitude in those one benefits. Such recognition of kindness is to the charitable worker what a cup of cold water is to a thirsty labourer. But charitable work is not always, perhaps not generally, thus rewarded. Ingratitude is a common characteristic of those whose necessities are the fungi of their vices, and their ingratitude is apt to be as ice to one's charitable affections. Yet genuine charitable love will not freeze in the breath of ungrateful return, because it is of the nature of that love which led the Master to die for His enemies, and from which flows that wonderful long-suffering that moves Him to give this sinning world long space for repentance.

DOING SOMETHING.

"I see in this world," says Rev. John Newton, "two heaps—one of human happiness and one of misery. Now, if I can take but the smallest bit from the second and add it to the first, I carry a point. If as I go home, a child has dropped a half-penny, and if, by giving it another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as this." These little things are what we can all do. Are you daily trying to do them?

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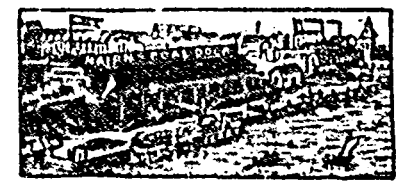
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THE letting of the works of the upper entrance of the CURN WALL CANAL, and the lower entrance of the RAPIDE PLAT CANAL, advertised to take place on the 13th day of November next, are unavoidably postponed to the following dates:— Tenders will be received until TUESDAY, the FOURTH day of December next. Plans, specifications, etc., will be ready for examination at the places previously mentioned on and after TUESDAY, the TWENTY-NINTH day of NOVEMBER. For the works at the head of the Galops Canal, tenders will be received until TUESDAY, the EIGHTEENTH day of DECEMBER. Plans and specifications, etc., can be seen at the places before mentioned on and after TUESDAY, the FOURTH day of DECEMBER. By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 20th October, 1883.

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MORMON MISSIONS.

THE Mormon delusion which some people thought would in this age be short lived does not at present appear to be declining. Based upon a gross imposture it was imagined that it would speedily pass away. It still flourishes and is becoming more aggressive than ever. It was thought that the construction of the Union Pacific Railroad would bring the forces of civilization to bear upon this curious outgrowth of modern superstition. This great highway has not wrought any injury to the system founded by Joseph Smith. Rather it has afforded more direct access to the city of the saints by proselytes from other States and other lands.

Then the restrictive legislation of the United States Congress, and the more strict enforcement of existing laws have not checked the progress of Mormonism. Federal authority is far from being respected by the Latter Day Saints. It has often been represented naturally enough that the Mormon women have become weary of the degradation inflicted upon them—that they were silently sighing for emancipation from the bondage of their hopeless state. Indeed there were rumours about the time of Brigham Young's death that a son of Joseph Smith was to agitate for the abolition of polygamy. If in this he was sincere, he failed as a reformer for the vile institution flourishes as vigorously as ever.

Occasionally there is an outburst of pent-up indignation in the east against this anomalous state of matters in Utah. Vigorous things are said. The press denounces the blot that has taken the place of slavery, but these spoken and written protests die away into silence and Mormonism gives no immediate sign of weakening. Of late several prominent ministers of leading denominations have given utterance to strong denunciations. Some even have frantically called for the extinction of Mormonism by the sword. Of late several clergymen have attracted notoriety by their inconsiderate zeal for the overthrow by material weapons of this system of religious imposture. It need hardly be said that the Christian churches in the States have no sympathy for a religious warfare of this description. It is too late in the day to dream of extirpating error by force of arms. It would be both a crime and a blunder. Mormon zeal would rise to fever-heat. Persecution would give strength and vitality to the Latter-Day Saints, far in advance of what they have hitherto possessed. There is, however, no fear that such rash counsels will be seriously entertained.

The Mormons are extending their influence southward. They recently sent missionaries into the Carolinas, and though in some places they received anything but an encouraging welcome, their missionaries did not return without converts. Their chief recruiting grounds, however, are amid the older civilizations of Europe. Thousands of polygamous pilgrims cross the ocean every year to swell the ranks of Mormonism. It may be that religious considerations are not in all cases the chief motives which induce people to profess belief in this gigantic delusion. To the overcrowded and scantily remunerated toilers of European lands the prospect of material comfort and prosperity will be powerful inducements.

Last week thirty-six Mormon missionaries sailed from New York for the Old World. They were told off for mission work by the heads of their Church. They bear the expense of the trip themselves. After two years' service they are at liberty to return home. These missionaries will be scattered over Europe. Some go to England, others to Germany, Norway, Sweden, Denmark, Russia and Austria. Many Welsh people have joined this singular community. In the larger cities of Scotland also the missionaries have found not a few recruits. In Glasgow there are two halls in which regular meetings are held. The missionaries are as persevering as they are persuasive. They preach their doctrines at street corners. They distribute tracts and are zealous in season and out of season. Even in Canada Mormon missionaries make their appearance from time to time. Canadian converts, though not in large numbers, have found their way to Salt Lake City.

There is every reason to believe that the people of the United States will in time insist on the abolition of polygamy. Legislation may do something to check the growth of this abomination in the United States. The most effective of all weapons against error is the preaching and practice of the truth. The weapons of

the Christian warfare are not carnal but spiritual, mighty through God to the pulling down of strongholds. The force that will most effectively weaken Mormonism will be found within itself. It carries the elements of disintegration. Womanly nature will sooner or later revolt against a system that reduces it to such a hopeless degradation. The human mind must inevitably refuse a cunningly devised fable. It is a deep but not an indelible blot on western civilization.

BOOKS AND MAGAZINES.

ROYAL GRACE AND LOYAL GIFTS. By Frances Ridley Havergal. (New York: Anson D. F. Randolph & Co.)—The book with the above title contains a series of the devout meditations and earnest aspirations of a beautiful soul. It comprises Royal Commandments, Royal Bounty, Kept for the Master's Use, My King, The Royal Invitation, and Loyal Responses. Several of these meditations are in lyric form and the last, Loyal Responses, are wholly so. This book will be eminently helpful to all who desire to cultivate a spirit of pure Christian feeling and devotion.

THE HOMILETIC MAGAZINE. (New York: Anson D. F. Randolph & Co.)—This excellent magazine presents an attractive and varied list of subjects, treated by able and thoughtful expositors. The opening sermon is by the Rev. Henry Simon on "The Joy of Suffering." The distinctive feature of the present number is "The Children's Pulpit." The Rev. Charles Jordan, Dundee, contributes a discourse of great spiritual beauty on the text "And a little child shall lead them." There is the customary variety in Practical Homiletics, The Clerical Symposium, and the Expository Section. This magazine maintains its deservedly high character.

ILLUSTRATIONS AND MEDITATIONS. By C. H. Spurgeon. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Mr. Spurgeon, our readers do not need to be told, is a master in his appreciation and exposition of the old Puritan theology. He has made it a life-long study. He has the faculty of seizing on its distinctive beauties and setting them in the clear light of the present. In this volume—one of the Standard Library Series—he presents a number of gems from the writings of Thomas Manton, under the quaint title of "Flowers from a Puritan's Garden, Distilled and Dispensed by C. H. Spurgeon." It would be difficult to decide whether the writing of the original author or his annotator is the most valuable and instructive. Both together make most profitable reading.

LECTURES ON THE EPISTLE TO THE EPHESIANS. By William Graham, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—These lectures do not profess to be profound exegetical comments on the Epistle to the Ephesians, but they are the result of patient, profound, and devout study of this valuable portion of the Pauline writings. They are intended, as they are admirably adapted, for general readers. They are sound, clear, expositions of the truths taught in the epistle by one who has felt the power of the rich and gracious influences they are fitted to impart to the reverent student of the Divine Word. A brief introductory biographical sketch of the author by Dr. Dulles is prefixed to the work. The book can be commended with the fullest confidence.

THE CHRISTIAN LEAGUE OF CONNECTICUT. By Washington Gladden. (New York: The Century Co.)—Dr. Gladden has been meditating on a problem that has presented itself for solution to every thoughtful Christian mind. There is a strong desire to realize more of the spirit of unity in all sections of the Christian Church than is at present manifested. With this desire, also is associated the endeavour to make Christianity the blessing it is fitted and designed to be to the suffering and distressed. These desires have found practical organization in the Christian League of Connecticut. The substance of this book, beautifully got up, appeared in the "Century" and is now published in cheap form. Its wide circulation would help to promote works of charity and mercy. It is written in a most attractive and readable style.

THE ELDER AND HIS WORK. By David Dickson, Edinburgh. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—The nature of this little work will be at once understood

from the preface prefixed to the American edition. "The following tractate is from the pen of one of the best known and most useful elders of the Free Church of Scotland. It has passed through thirteen editions in Scotland. It is entirely practical in its scope, and abounds in the most admirable suggestions. In this edition some local references have been omitted, with the consent of the author. It is believed that it will be found eminently adapted for circulation among elders in our American Churches." It treats in a practical manner of the qualifications and duties pertaining to the eldership. The elders of our churches would derive great benefit and obtain valuable suggestions from its perusal.

THE CANADA EDUCATIONAL MONTHLY. Edited by George H. Robinson, M.A. (Toronto: The Canada Educational Monthly Publishing Co.) The contents of the October number of this magazine are varied, valuable and interesting. Principal McHenry contributes a lucid and suggestive paper on "Professional Training of High School Teachers;" Professor Montgomery gives the first instalment of an interesting paper bearing the title "Three Weeks in Dakota," and Inspector Dearness discusses "The Licensing of Teachers." The quaint and instructive series of papers by Dr. Scadding on "A Boys' Book, Then and Now" is concluded. The departments of University Work, School Work, etc., contain the usual amount of useful material for instructors and advanced pupils. The new editor takes the helm with a firm hand, and in happy nautical phraseology, spreads his sails to the favouring breeze. He has every reason to anticipate a prosperous voyage.

JEWISH ARTISAN LIFE. By Franz Dellitzsch, D.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Professor Dellitzsch of Leipzig, many of our readers do not need to be told, is one of the most scholarly of living German divines. This little work, the result of much research, is valuable in illustrating the social life of the people in the time of Christ. It consists of five chapters on—The Herodian Government and the Second Temple in their Relations to Handicrafts; Contemporary Views of Labour and Handicraft-in-General; The Higher or Lower Position of the Different Trades in the Estimation of the People; A June Day in Jerusalem During the Last Decade before Christ; Combination of Study with Handicraft. Bible references and an index are appended. When it is stated that this is a recent issue of Funk & Wagnalls' Standard Library, it will be at once understood that the work is sufficiently cheap to be within the reach of every one.

HOMILETICS. By James M. Hoppin, Professor in Yale College. (New York: Funk & Wagnalls.)—The subject of preaching has within recent years received earnest attention. Homiletics has been treated by a number of Christian thinkers. Men of great experience have discussed the subject in a variety of lights. The work of Professor Hoppin is one of the most notable productions on the science of preaching. It deals with the subject exhaustively. This is a new edition of the work, portions of which have been entirely re-written, and important additions made. The book opens with a general introduction on the greatness of the work of preaching. Then comes Homiletics proper, giving definitions, the history of preaching, the object of preaching, preparation for composing sermon, analysis and composition of sermon, and classification of sermons. This comprises the first part of the work. The second treats of the general principles of rhetoric, invention, and style. The writer's own style is clear, concise and logical. To ministers and students for the sacred work of the ministry, Professor Hoppin's treatise will be of great value. It is to be followed by another volume on "Pastoral Theology," thus comprehending the two themes of Practical Theology.

RECEIVED—"The Sideral Messenger." (Conducted by William W. Payne, Director of Carleton College Observatory, Northfield, Minnesota.) "The Earnest Christian." (Rev. B. T. Roberts, A.M., Editor, North Hill, Monroe County, New York.) "Astrum Alberti." (Belleville: Printed by E. Chisholm.)—"The First Annual Report of the Toronto Willard Tract Depository." Toronto: S. R. Briggs.—"Browne's Phonographic Monthly." (New York: D. L. Scott-Browne.)—"William Rennie's Autumn Catalogue of choice Holland Bulbs." This finely illustrated Catalogue Mr. Rennie says "will be sent free to any of your subscribers on application."

CHOISE LITERATURE.

ALDERSYDE.

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

BOOK I - CHAPTER III.

"Wi' mony a sigh an' sair regret,
An' grief that wadna hide,
They carried tae his lanely rest
The Laird o' Aldersyde."

The next day many callers came to offer their condolences to the Miss Nesbits in their tribulation. Among the first were the doctor's wife, gentle, delicate, little Mrs. Elliot, and her daughter Mary, whose fair beauty had won for her the name of the Lily of Aldershope. Hugh Nesbit was in the house when they came, and made himself particularly agreeable to Miss Elliot, claiming a right, he said, to renew the acquaintance begun at Aldersyde when they were children. Mary Elliot did not look as if she thought it a desirable thing to renew such acquaintance, which was very fresh in her mind still as an unpleasant memory. They did not stay long, but their silently-expressed sympathy, after the peculiar comfort administered by Miss Grizzie, was very sweet to the Miss Nesbits.

Mr. Bourhill, the minister of Aldershope, was also an early caller; but, upon beholding him coming up the avenue, Hugh Nesbit took himself off to the stables. Mr. Bourhill had ever been a dear friend and a kindly-welcomed guest in Aldersyde, and he mourned its Laird with the sincerity which was part of his nature. Like the Elliots, his sympathy, being true and deep, did not find its expression in a multitude of words. A close hand clasp for each, and a "God comfort you," spoken in rich, full tones to Miss Nesbit, told all that was in his heart.

Miss Grizzie having taken offence at Tibbie at the breakfast table, had shut herself into the south room, and was not visible when Mr. Bourhill came.

Very willingly would Tibbie also have escaped out of the room, as she never felt at ease under the glance of Mr. Bourhill's keen grey eyes; but civility demanded that she should remain at least a few minutes. But when Miss Nesbit requested him to come up to see her father, Tibbie went down to Marget in the kitchen.

I am not ashamed to write that tears came into the eyes of Mr. Bourhill when he looked upon the face of his friend. All great natures are tender of heart and easily moved.

"Truly, He giveth His beloved sleep," he said, more to himself than to Miss Nesbit. "Looking upon such perfect peace, we cannot mourn."

"No for him, only for oorsels," Miss Nesbit made answer, and turned her eyes away.

Well that she did so, for there sprang into the face of Mr. Bourhill a something deeper than the mere expression of ministerial sympathy. He had loved Janet Nesbit long, but never in his life had he found it so hard a task to hide his love from her.

"Ye'll hae heard that the new Laird of Aldersyde cam' hame last night," she said, craving his sympathy in this trial also.

"No; who is he?" he asked in quick surprise.

"My cousin, Captain Hugh Nesbit, the only son o' my father's youngest brither."

The minister heard in silence. It swept across him what a mighty change in many ways their father's death would make for the Miss Nesbits, and what a severing of the heart-strings was before them in the leaving of Aldersyde.

"May I ask, without seeming curious, what is to become of you and Miss Isabel?" he said by and by.

"There's Windyknowe, ye ken," she answered, and stopped abruptly.

Quick was the minister's ear to note the tearless bitterness in her voice. Again the longing, almost uncontrollable, came upon him to take the sorrowing, desolate woman to his great heart, and comfort her in its love. His face grew pale with the intensity of his emotion, and involuntarily he took a step toward her. But the thought of where they were, in the very presence of death, checked him, and he turned away, just in time. When Miss Nesbit brought her eyes back from the chapel of St. Mary she saw only in his face the expression of sorrowing sympathy befitting a minister conversing with a bereaved member of his flock.

"The funeral is on Thursday, at twa o'clock. We'll expect ye awhile afore that, tae conduct the service i' the hoose," said Miss Nesbit as he turned to go.

"I shall be there," he answered gravely.

"It is ten years this very day sin' ye buried my mither," she said with a wintry smile. "Ye was newly placed in Aldershope then, Mr. Bourhill, an' I was but a lassie o' fifteen."

"Time hastens on," returned the minister in a constrained manner. Then they shook hands and he went his way.

Miss Grizzie having recovered her equanimity, now appeared in the drawing-room, and could not conceal her chagrin at missing the Elliots and Mr. Bourhill.

Miss Nesbit found the presence of her kinswoman anything but a comfort during the days intervening between her father's death and burial. Courtesy demanded that she should keep her company, since Tibbie absolutely refused to do so; and though never at any time did she relish Miss Grizzie's ill-natured, gossiping talk, in her present frame of mind it was almost intolerable to her. Miss Grizzie and the new Laird did not take to each other; and there never failed to be a war of words between them, at meal-times, or when they happened to be in each other's company.

Grey and cheerless over Bourhope crept the morning of the day on which the Laird of Aldersyde was to be carried to his rest.

Miss Grizzie spent the forenoon making an elaborate toilet, while Miss Nesbit was in the kitchen instructing

Marget concerning the dinner to be prepared for the mourners upon their return from the burying-ground. Tibbie having dressed herself in her black silk gown, and adorned her graceful neck with a profusion of white net quilting, put a shawl about her, and went out with her cousin. The two were the best of friends.

At one o'clock the two Miss Nesbits and Miss Grizzie seated themselves in the drawing-room, while the Laird waited to welcome the guests below. Before a quarter past the hour, a carriage swept up the avenue, and Miss Grizzie stretched her neck round the window curtains to see to whom it pertained.

"Ye needna redden, Janet Nesbit," she said maliciously. "It's no Sandy Riddel yet—only auld Watty Scott o' Scotttrigg an' his leddy-faced son, an' Charlie Dooglas the lawyer frae Melrose!"

The personage whom Miss Janet mentioned with so little respect, was no less than Sir Walter Scott, eleventh baronet of Scotttrigg and Tushiemuir. In his youth he had paid some attention to Miss Grizzie, but in the end had deserted her for bonnie Katie Graeme, of Mosslee.

To look at her now, one would not think Miss Grizzie likely to be susceptible to the tender passion; but in her young days Grizel Oliphant had been as romantic as any school-girl, and even yet regretted the lover of her youth.

The slim, handsome young man had developed into a portly old gentleman, with white locks and a rubicund countenance, which showed to advantage against his spotless shirt front. He had a loud, hearty voice, which even the sorrowfulness of the occasion which brought him to Aldersyde could not subdue; but the warm cordiality of the grip which he gave the Miss Nesbits left no doubt in their minds of his true sympathy for them.

Miss Grizzie rose and made him a dignified courtsey, inquiring at the same time for his health and that of his lady.

"She's weel, but failin', like oorsel's, Miss Grizzie," said Sir Walter. "It's mony a year sin' you an' me were lad an' lass."

Very wroth was Miss Grizzie, but the occasion forbade any exhibition of temper; so she turned to speak to the son, a pleasant-faced young man of modest, unassuming manner.

Mr. Douglas, the lawyer, having made his bow to the company, retired into the eastern window, to look over sundry documents he had brought with him.

"So ye've gotten the new Laird hame, Janet, bairn," said Sir Walter. "What like a child is he? I mind wild Hugh Nesbit the elder weel."

"Did ye no see him doon the stair, Sir Walter," asked Miss Nesbit. "He was waiting in the dinin'-room."

"Marget showed us directly up," returned the baronet; "so we didna see him."

"He's a black sheep, Watty Scott, if ever there was ane," cried Miss Grizzie shrilly. "He'll mak ducks an' drakes o' Aldersyde afore anither Martinmas. Charlie Dooglas, it shows hoo muckle's i' your lawyers' heids, that ye canna mend that ill entail law. I wad brawly like tae ken what richt a gomeril like Hugh Nesbit has tae tak Aldersyde ower the heid o' a douce young wummin like Janet Nesbit?"

Miss Grizzie had suffered from the entail law herself, having had to depart out of her father's house of Pitcairn, and leave it to the tender mercies of a ne'er-do-weel cousin. Hence her ire.

"Mr. Bourhill, an' Doctor Elliot," announced Marget at the door, and the entrance of these gentlemen turned the conversation into a more general groove.

As the solemn clock hands went slowly round to the hour of two, the company in the drawing room was increased by the arrival, one after the other, of Elphinstone of Elphinstone, Hamilton of Dryburn, Haig of Berzemesyde, Kerr of Drumkerr, and many more of the county gentry, all of whom, out of respect to the family of Nesbit, came to pay their last tribute to the memory of its Laird. William Lennox, whose forbears had been in the Mains since ever there was a Nesbit in Aldersyde, represented the tenantry at the house. The rest of them were to await the funeral company outside.

When all expected were gathered together, it behoved Mr. Bourhill to read the appropriate passage of Scripture and engage in prayer, which he did with many a falter in his manly voice. When it was over Hugh Nesbit, Sir Walter Scott, and Doctor Elliot went out to the landing, while William Lennox and three of his brother tenants went upstairs and bore the coffin down and out, at the door. Then one by one the guests filed out of the drawing-room, till the women were left alone.

From the front window Miss Nesbit watched the solemn procession till it disappeared through the trees into the path leading to the loch; then she turned about, hiding her face in her hands, and went up to the empty room.

Oh, but it was empty! I think that not till we see our dead borne out at the door do we realize that we have lost them.

The mists had lowered over Bourhope, and in its shadow the lonely loch lay grey and still, save on the narrow shore, where it broke with a restless sobbing. Up the winding path to the chapel burying-ground, Miss Nesbit could see the line of black figures wending its way, bearing its burden at its head. With eyes sharpened to painful keenness, she saw them gather about the newly-opened grave and take the cords, and chafed to observe one in the hands of Hugh Nesbit, though as the nephew of the deceased it was his right. She saw Mr. Bourhill take off his hat, followed by all the rest of the company; she almost fancied she heard that awful, drear sound of the earth being shovelled on a coffin lid. She could not bear it any longer. She moved over to the door in a swift, sudden way, turned the key in the lock, and then laid herself down on the floor, not to cry, as Tibbie was doing in the lower room, but to beat down the agony which had gained the mastery at last, and which she could not bear unless aided by the God of her fathers.

In the dining-room Marget was setting the table for dinner, weeping noiselessly the while, not so much for her dead master as for his orphan heirs and Aldersyde.

Only a few intimate friends of the family returned to hear the will read, and partake of Miss Nesbit's hospitality in Aldersyde for the last time. In grim state, with her mitted hands decorously folded on her lap, sat Miss Grizzie with

red-eyed Tibbie beside her. Miss Nesbit, not feeling the near presence of her kinswoman any comfort, but rather the reverse, sat by herself in the eastern window.

Without any preliminaries, Mr. Douglas stood up and read aloud the contents of the blue document in his hand. It was very brief, merely stating that Walter Nesbit, of Aldersyde and Windyknowe, being in his sound judgment, bequeathed to his daughters, Janet Hay Nesbit and Isabel Anne Nesbit, all moneys pertaining to him, together with the furnishings of the house of Aldersyde, and all plate and jewels, and napery therein, to be equally divided between them; as also to the aforesaid Janet Hay Nesbit, the house of Windyknowe, in the parish of Aldershope, to hold for a habitation as long as she choose, but which she was at liberty to dispose of at any time without let or hinder.

The substance of the will Janet Nesbit had been acquainted with before, except the clause which made Windyknowe exclusively her own. Mr. Douglas did not deem it needful to state that the last clause had only been changed to its present reading on the day before the Laird's death.

I cannot but think that some foreboding of what the future held for her elder daughter, had impelled Walter Nesbit to secure for her the shelter of a roof-tree as long as she lived.

The contents of the will were not pleasant to Hugh Nesbit. He was standing not very far from Miss Grizzie's chair, and she saw his frown, and heard him mutter:

"The old flint made sure there would be nothing for me but the bare walls of Aldersyde."

Whereupon she exploded:

"Ye mean, graspin', black-hearted scoundrel," she said shrilly, to the no little amazement of those assembled; "ye hae gotten an inheritance without a happy o' debt on't, an' ye're no content. Ye wad tak the verra claes aff the orphans' backs. It's an ill wish, but I pray that ye mayna flourish in Aldersyde, nor hae a meenit's pleasure o' yer inheritance."

"Wheeshit, Miss Grizzie!" fell from the pale lips of Janet Nesbit.

Hugh Nesbit showed his teeth in a smile which Miss Grizzie afterwards described as resembling the "grim o' a rat," and made the old lady a sweeping bow.

"Much obliged, ma'am, and I am only sorry that, this being certainly the last time that you will sit in my house, you will not have the extreme satisfaction of observing whether your courteous desire is likely to be fulfilled."

Then turning his eyes on the face of his cousin, he said suavely:

"Business being concluded, cousin, with your permission, we will retire to the dining-room, as these gentlemen, I am sure, stand in need of some refreshment after the protracted exercises in which they have engaged."

Miss Nesbit bowed, and led the way to the dining-room.

The meal passed in uncomfortable constraint, none of those present feeling inclined for sociable conversation. Sir Walter Scott was indeed so heartily disgusted with the new Laird of Aldersyde, and so overflowing with fatherly sympathy for the orphans, that his joviality was quite extinguished. Miss Grizzie sat upright in her chair, only occasionally relieving the monotony of her silence, by girmacing in the direction of Hugh Nesbit. In spite of apparent unconcernedness, that young man was far from being at his ease. Miss Nesbit did the honours of the table with her usual quiet grace; but, while studiously attending to the wants of others, she did not break her own fast.

Whenever the meal was past the company withdrew. At the door, Sir Walter came back to give Miss Nesbit another grip of the hand, and to whisper with a suspicious moisture in his eyes:

"Come ower tae Scotttrigg, Tibbie an' you, an' my Liddy Kate 'll mak ye as welcome as her ain."

A wan smile flitted across the face of Miss Nesbit, and her eyes answered what her lips refused to do. Then she went away slowly up to the drawing-room, where sat Miss Grizzie and Tibbie. Before she had been many minutes in the room Hugh Nesbit followed her, and asked pointedly for a few minutes' private conversation with her.

"Say yer say before me, like an honest man," quoth Miss Grizzie, to which Hugh Nesbit made answer with more energy than courtesy, "Peace, you old hag!" and quitted the room before Miss Grizzie recovered from the shock.

Opposite the dining room there was a little room where the old Laird had kept his guns and fishing-tackle, and where also he had transacted business with his factor, and received his tenants on rent days. Into this apartment Miss Nesbit followed her cousin, and stood near the door waiting for what he had to say.

"I'm going off to Edinburgh to-night, cousin Janet," he said, "from whence I shall proceed early to-morrow morning to London. I wish to settle and wind up all my affairs at Woolwich, and will be back, I expect, at Aldersyde within the fortnight."

Miss Nesbit bowed her head.

"Tibbie an' me will by that time be settled in Windyknowe," she answered quietly. "Ye wull find yer roof-tree yer ain when ye come back."

There was nothing offensive in her words nor in her manner, yet they angered Hugh Nesbit, and caused his sallow face to redden:

"Look here, Cousin Janet; I want to know why you and all these county gentry look a-kance at me as if I had committed some atrocious crime, instead of simply coming to claim my own?"

Miss Nesbit lifted up her head and looked him all over. "I feel, an' my father's friends may feel also, Hugh Nesbit, that ye might hae shown mair cousinly kind' as tae Tibbie an' me than ye hae done the day. No that we need it or want it," she said with a sudden pride in her voice. "It's o' the new Laird they dinna draw tae; it's the man." Then Miss Nesbit went away out of the room, and left him to digest her plain-spoken words.

By six o'clock Aldersyde was left in the possession of the women folk. Round the drawing-room hearth in the fire-light sat Miss Grizzie and the two Miss Nesbits. Fain, fain would they have been alone this one night; but since Miss

Grizzie was there, it behoved them to show her the courtesy due to a guest.

"Noo, Janet Nesbit," said she, "we're left in peace, and I want tae ken what way Sandy Riddell didna mak his appearance the day. Was he bidden?"

"Yes, Miss Grizzie."

The peculiar ring in Miss Nesbit's voice might have warned the old woman that she was treading on delicate ground.

"I misdoot ye'll no be gaun tae be the ledly o' Ravelaw efter a', Janet Nesbit," continued she with malicious satisfaction.

This woman, soured and disappointed in her own youth, was jealous of all feminine youth, especially if it were accompanied by comeliness or beauty, which was likely to secure its possessor a good matrimonial settlement.

Miss Nesbit answered nothing, but reached out her hand and took hold of Tibbie's, prompted by that dumb instinct for human sympathy which we feel when sorely driven.

"Men are a' alike, Janet Nesbit; and tho' Sandy Riddell jilts ye, ye needna mak a mane. Mony a better and a bonnier lass has been thrown ower for want o' gear, or jist oot o' fickleness."

"We'll speak o' something else, Miss Grizzie if ye like," said Miss Nesbit steadily.

"Oo ay! It hurts yer pride, I'm thinkin, tae be telt a lad's gaun tae jilt ye. They say ye can get Mr. Bourhill if ye like; but I dirna wunner that ye wad rather bide among the godless splendour o' Ravelaw afore the plainer doon sittin' in the manse o' Aldershope."

"I maun leave ye tae yersel', Miss Grizzie, my guest though ye be, if ye winna let that subject abe," said Miss Nesbit, two red spots burning on either cheek.

"Ye may draw yersel up in yer pride, my wummin," said Miss Grizzie, whose ill-nature, was getting the better of her entirely; "but prood an' bonnie though ye be, ye're no a denty enouch bite for a Riddell o' Ravelaw."

Miss Nesbit rose up, and, keeping hold o' Tibbie's hand, bent her flashing eyes full on Miss Grizzie's spiteful face. Her slim figure was drawn to its full height, her proud head held up in womanly indignation.

"I can pit up wi' a guid deal, Miss Grizzie; but I will not bear sic words frae you, auld though ye be. I mean hae ye tae understand that ye canna meddle in my inmost affairs, or maybe I'll forget the hospitality o' Aldersyde, an' bid ye gang back tae Yair."

Up rose Miss Grizzie, bristling all over, and fairly glared upon the fearless face of Janet Nesbit.

"My certy, d'ye ken wha ye're speakin till, Janet Nesbit?" she screamed. "Am I no yer bluid relation? It's enouch tae mak yer father turn i' his grave."

"Mind what's passed the day," pleaded Janet Nesbit; but Miss Grizzie was not to be appeased.

"Umph! I'm nae suner insultit by that limb wha, mair's the peety, ca's himsel' Laud o' Aldersyde, than I'm a'd upon tae staund impidence frae a lassie. Weel, I'll gang back tae Yair this verra nicht, an' my hands are washed o' the Nesbits for evermair." Whereupon Miss Grizzie stalked out of the room, and retiring down-stairs, surprised Tammas Erskine at the kitchen fire by bidding him get the coach ready to return to Yair. She then ordered Marget up to carry down her boxes, a task which Marget immediately proceeded to perform with great willingness.

If there was a woman in the world Marget Drysdale had an aversion to, it was Miss Oliphant of Yair.

In the drawing-room the sisters sat side by side listening to the rumbling in the south room, and when they heard Miss Grizzie taking her departure down-stairs, Tibbie rose.

"I'll gang an' bid her farewell, Janet," she said with unusual thoughtfulness. She was not gone many minutes, and came back laughing.

"What a woman that is, Janet! She nearly snapped my head off at the door. I hope she'll keep her word and not come near us any more." Then they drew their chairs close together again, and listened to the commotion at the hall door, and the rumbling of the yellow chariot as it drove away.

So again, as in bygone days, the Miss Nesbits sat alone by their drawing-room fire; but, oh, what a difference was in their lives! Desolation in heart and home, an uncertain future and a new-made grave, were their portion now. What wonder that they sat very quiet, holding each other's hands, and feeling that life was very hard for them, and that no sorrow could equal theirs! Ah! it is well for us all that the future is hid within the veil!

(To be Continued.)

WHAT IS A MIRAGE?

Recently the papers have given notices of wonderful mirages that have been seen upon the coasts of Europe. The name mirage is a French one, meaning "to loom up." It should be pronounced mee-razh, as near as the pronunciation can be written. In some countries a mirage is very rare; in others it is almost of daily occurrence. Before I try to tell you what causes a mirage, I must describe how they look. Sometimes places very far distant appear to be close at hand and seen in the air; at sea ships known to be many miles distant are seen as if suspended in the air. In travelling across the continent I have seen many a mirage. In the distance it would appear a beautiful sheet of water with headlands, islands, and sometimes a fort could be plainly seen, and even ships. As to water the illusion was so perfect that it was difficult to believe that it was not real. In the early days of travel to California by trains of waggons overland many of the parties suffered greatly, and some were entirely lost by pushing out for what seemed to be water. Sad, indeed, are the stories told of this mistake.

This is not easy to explain, unless you know something about light. Most of you have noticed that when you place an oar or a pole in the clear water of a pond or river it seems to be bent. If you look across a hot stove the objects on the other side appear to be curiously distorted and out of place. Rays of light passing from a denser medium to a lighter one are bent out of a straight course. Thus, when

they pass from an oar or a pole in the water, they are bent, and the object appears to be crooked. When they pass from common air through much lighter, heated air, the objects seem to be bent out of their shape. Now, all the mirages I have seen have been where the soil became very hot from the sun; this hot soil heated the air just above it. There was a lair of hot air close to the earth and just above it, the other air was not heated. Objects seen at a distance through these two kinds of air were singularly distorted, and, like things seen across the hot air of the stove, much out of shape. In this state of the air a barren, sandy tract looks like water, and clumps of bushes are distorted to look like trees. Wherever a mirage has been examined the appearance has been found to be caused by a difference in the density of the air, whether from contact with heated earth, or seen at sea, with heated water. Mirage is a very interesting phenomenon to see once or twice, but when it occurs day after day one soon tires of its unnatural appearance and prefers to look upon a landscape that is real.

SUNLIGHT ALL THE WAY.

"Good-bye, Jennie; the road is long
And the moor is hard to cross;
But well you know there is danger
In the bogs and the marshy moss.
So keep in the foot-path, Jennie,
Let nothing tempt you to stray;
Then you'll get safely over it,
For there's sunlight all the way—
Sunlight all the way;
So never you fear,
Keep a good heart, dear,
For there's sunlight all the way."

The child went off with a blessing
And a kiss of mother-love;
The daisies were down at her feet,
And the lark was singing above.
On in the narrow foot-path—
Nothing could tempt her to stray;
So the moor was passed at nightfall,
And she'd sun-light all the way—
Sunlight all the way;
And she, smiling, said,
As her bed was spread,
"I had sunlight all the way."

And I, who followed the maiden,
Kept thinking, as I went,
Over the perilous moor of life
What unwary feet are bent.
If they could only keep the foot-path,
And not in the marshes stray,
Then they would reach the end of life
Ere the night could shroud the day—
They'd have sunlight all the way.
But the marsh is wide,
And they turn aside,
And the night falls on the day.

Far better to keep to the narrow path,
Nor turn to the left or right;
For if we loiter at morning,
What shall we do when the night
Falls black on our lonely journey,
And we mourn our vain delay?
Then steadily onward, friends, and we
Shall have sunlight all the way—
Sunlight all the way,
Till the journey's o'er,
And we reach the shore
Of a never-ending day.

—Harper's Weekly.

THE VALUE OF MANNER.

We have heard it said that you can do everything, however unpleasant it may be to those around you, if you only do it in the right way; and the instance given to prove the truth of this assertion is taken from humble life. A cat walks daintily into a room on a cold winter's day, and with benign glance at the company and melodious purring sound she walks leisurely around, selects for herself the warmest place in the room—perhaps the only warm place, right in front of the grate—curls herself up and goes serenely to sleep, secure that no one will be so unreasonable as to question her right to sleep wherever inclination prompts her to sleep. No one calls it selfish, no one is annoyed, because she has done it so prettily and gracefully. Indeed, everyone experiences an access of warmth and comfort in themselves, from beholding pussy's blissful repose. Now, imagine the same thing done in a different way, and by a less self-possessed individual—if it were done hurriedly, or noisily, or clumsily, or diffidently even, or in anyway obtrusively, what a storm of indignation it would excite in the bosoms of all beholders? How thoughtless, how inconsiderate, how selfish! No, it must be done as the cat does it, without a sound or a gesture to provoke criticism, or it must not be done at all.—*London Spectator.*

The new vicar-general of the Jesuites is said to be a Swiss of the name of Anderledy.

PROF. ALEXANDER GRAHAM BELL has had an addition made to his Washington house, containing a large room, in which he will, for an hour each day, receive deaf mutes and teach them to speak. In this good work he will be assisted by his wife, whom in the same way he taught to speak years ago.

THE Rev. Joseph Dickey, Second Kilrea, one of the best known and most respected fathers of the Church, died very suddenly last week in his seventy-third year, and the forty-third of his ministry. The day previous to his death he was in his usual health and actively engaged in his ministerial duties.

BRITISH AND FOREIGN STAFFS.

THE night population of the city of London proper is only seventy thousand.

DR. SHORT, late bishop of Adelaide, has died at Eastbourne, aged eighty.

A MURDERER in a Kansas gaol charges five cents for look and is thus doing a thriving business.

JOHN BRIGHT says that he has no intention now of visiting the United States. His health is poor.

IT is stated that Mr. Alexander Allan has laid the foundation stone of a new seamen's chapel in Govan.

THERE are thirteen thousand cabmen in London, and last year nineteen thousand left articles were returned.

CARDINAL MANNING contributes an article on "Courage," to "Merry England," one of the new magazines.

THE Rev. Edward Bindloss, for forty years British chaplain at Archangel, Russia, died in London on 9th ult., in his seventy-fifth year.

AN order to vaccinate all of the pupils in the public schools of France has revived opposition to that mode of preventing small-pox.

THE remains of Harvey, discoverer of the circulation of the blood, have been placed in a marble coffin by the Royal College of Physicians.

UNDER the sceptre of the Czar of Russia live thirty-eight different nationalities, each speaking its own language, which is foreign to all others.

ONE Savtchuk, a Russian who lives in a Bessarabian province, is declared to be 130 years of age and to enjoy perfect health and strength.

FIVE women are candidates for the office of Superintendent of Public Schools in as many Nebraska counties, and all are regular party nominees.

THE Bishop of Gloucester consecrated a new church in Gloucester lately, erected as a memorial of Robert Raikes the founder of Sabbath schools.

CITIZENS of the English Isle of Thanet have been taking steps to arrange for a fitting celebration of the centennial year of Sir Moses Montefiore's life.

FESTIVITIES were held at Worms and Wittenburg last week, to commemorate Luther's nailing the Theses to the church door, thereby inaugurating the Reformation.

THE Rev. Mr. Robson, of Lauder, has entered on the fiftieth year of his ministry. He was entertained to a public dinner, and in the evening a social meeting was held in the church.

KING HUMBERT thinks that six years are too long a time for his father to remain without a pretentious tomb, and, therefore, one is soon to be built in the centre of the Pantheon.

BERLIN tradesmen are so excited by the proposed opening of co-operative stores that they have asked the Emperor to forbid members of the army and navy to have anything to do with them.

ARCHAEOLOGICAL diggers at Canterbury, England, found a score of ancient skeletons, some Roman urns of red ware, a fragment of a highly decorated Roman bowl, and curious fint instruments.

A PROPOSAL in Aberdeen Synod to dispense with the Free opening sermon, on the ground that "people were gorged with sermons," met with no support, but it was agreed to "make the sermon more attractive" in future by procuring the use of the organ.

THE big diamond recently found in South Africa, though weighing nearly six ounces, is not estimated as worth more than \$10,000, the colour being bad. However, a bath of acid has improved it.

MESSRS. STEWART, Virginia, natives of Rothesay, Scotland, intend presenting their native village with a temperance public house and reading and recreation rooms. The cost will be \$50,000.

HINDOO coffee suppers are fashionable in the church circles of Fort Wayne. The girls act as waitresses in Hindoo costumes, as to the style of which a clergyman has felt constrained to remonstrate.

FRANCIS Bismarck has taken to industry in a new channel. Mr. Gladstone feels trees for exercise. The great German sells them for gain. The industry he has taken to is the conversion of wood into paper.

THE trustees of Cass township, Iowa, have voted that Samuel Blair, being a one-armed and one-legged war veteran further disabled for work by a bullet in his side, must go away, lest he becomes a charge upon the public.

A PROPOSAL is under consideration for connecting Portsmouth, England, with the Isle of Wight by means of a tunnel under the Solent. The cutting would be chiefly through blue clay, and the distance three miles and a half.

THE Sultan of Turkey has issued a decree condemning modes of dress now followed by the ladies of his empire. He orders that the heaviest material shall cover the features, that lace fringes shall be discarded, and that the dress generally shall be simple and plain.

THE Rev. W. G. Elmlic, late of Willesden, has been inducted as professor of Hebrew and Old Testament exegesis in the English Presbyterian College. His opening lecture was on "Renan: His Writings and His Life." The session opens with twenty-four students.

THE Irish Presbyterian Committee of the State of Religion have arranged for a conference in Belfast on 5th and 6th December, similar to those annually held in Perth, Dundee, etc. Several friends in Scotland and England have promised to attend and take part in the proceedings.

THE Rev. Mr. Thomson of Ladywell, Glasgow, has resolved to be a candidate for Glasgow town council in order to protest against popery. At synod and school board meetings lately he persisted in characteristic ungentlemanly conduct, rudely interrupting the speakers.

MINISTERS AND CHURCHES.

THE Rev. Mr. Hastie preached his farewell sermon in the Presbyterian Church, Lindsay, on Sabbath week, to a large congregation, and the pulpit was declared vacant last Sabbath.

THE Presbyterians of Uxbridge have decided to erect a handsome new church to cost about \$8,000. The present church, though the finest in the village, is too small, and will be torn down to make room for the new building.

AT an informal meeting of the members of Charles Street Presbyterian congregation, the name of the Rev. Mr. Cruickshank, Montreal, was favourably mentioned, and a meeting for the moderation of a call was appointed for the 14th inst.

THE congregation worshipping in the town hall, Perth, known as the "Church of Scotland" denomination, and who were opposed to the Presbyterian union, has dissolved, and the pastor, Rev. Mr. Hutchinson, gone to the county of Renfrew.

THE Rev. G. M. Milligan, of Old St. Andrew's Presbyterian Church preached in his old church in Detroit last Sabbath. The congregation, long known as the Scotch Church, celebrates its forty-second anniversary. Rev. Mr. Dickie, Mr. Milligan's successor at Detroit, occupied Old St. Andrew's pulpit.

THE Rev. William Christie, M.A., on his retiring from the pastoral charge of Beachburg, was presented with an address expressing appreciation of his services as a minister of Gospel, his personal worth, and kindly wishes for his welfare. The address was accompanied with a well-filled purse. In acknowledging these tokens of respect and esteem Mr. Christie made an appropriate reply. At a previous meeting in the manse, Miss Nellie Christie was presented with an address and a purse by the choir and other friends, in recognition of her services as organist in St. Andrew's Church, Beachburg.

THE congregation of Metcalfe surprised their pastor lately by a visit and handsome presentation. Addresses expressive of high esteem were read by Mr. Edward Whiteside and Mrs. Dr. Fraser to Mr. and Mrs. McClelland, respectively, and they were accompanied by a purse of \$105 to Mr. McClelland, and a costly astrachan jacket to Mrs. McClelland. After supper music by the Misses Slocator and others was rendered in good style. Speeches by Messrs. McMullan, Drs. Wallace and Fraser, Grant, Sculley and others were delivered. A very enjoyable evening was spent. All returned home well pleased. The greatest harmony prevails in this congregation between pastor and people.

THE Canadian Evangelization Society, of which Mr. S. H. Blake, Q. C., is chairman and Mr. Henry O'Brien secretary, and Messrs. Chancellor Boyd, John Macdonald, George Hague, Robert Kilgour, and others, are connected with its management, have issued a circular giving brief details of the work in which they are engaged. During the last year Messrs. Gay, Parlant, the temperance advocate, Mr. William Forbes, and the Rev. Mr. Salmon have laboured with success in connection with the society. Special services were held in various parts of Ontario, at the Industrial Exhibition, on the island, and in volunteer camps, with beneficial and encouraging results. Urgent demands for help in evangelistic work have been sent to the officers of the society, but from the limited nature of their resources their efforts are far from being commensurate with their desires. They appeal for contributions, which will be received by Mr. W. B. McMurrich, treasurer, York Chambers, Toronto.

ON the evening of Oct. 24th the members of the Session of Tamworth and Camden congregations, their wives, and several friends assembled at the manse of their pastor, Rev. W. Smith, Centreville, and spent a pleasant evening. The object of the gathering was to present to the Rev. John Leishman a token of their appreciation for his services as moderator during their vacancy. After an excellent tea, Mr. Gilmore, elder, referred in suitable terms to the prompt, willing services rendered by Mr. Leishman, and desired him to accept a beautifully engraved ice-water pitcher with this inscription: "Presented to the Rev. John Leishman by the Session of Tamworth and Camden congregation as a slight token of their appreciation of his services." In thanking the friends for this expression of their kindness Mr. Leishman spoke of the

harmony and co-operation of the Session and people, and expressed an earnest desire, that the congregation, under the labours of the Rev. W. Smith, would attain great prosperity.

A LARGE audience was present at Old St. Andrew's Church last Thursday evening to bid farewell to Rev. John Jamieson, who will leave shortly for Northern Formosa, China, to enter the mission field there. Rev. Prof. McLaren, who presided, opened the proceedings, and was followed by the Rev. Dr. Reid, who referred to the fact that the missions in China were among the most successful undertaken by any of the denominations. Rev. Mr. Jamieson made an earnest appeal for the prayers and contributions of the audience in behalf of his labours in China. In the course of an eloquent address Rev. Principal Caven passed a high eulogy upon Mr. Jamieson, in whom he had the fullest confidence and from whom he confidently looked for great results, relating an interesting anecdote of the energy and determination which has marked Mr. Jamieson's past labours in the mission field. Rev. Mr. Parsons and Rev. Mr. McLeod delivered appropriate addresses, after which the meeting was closed with the doxology. Mr. Jamieson is a native of Scotland. He pursued his theological studies at Knox College, and acquitted himself in a highly creditable manner, leaving that institution in April, 1882. Since that date he has been engaged in mission work in connection with the Presbytery of Barrie. He leaves for his distant field of labour this week.

THE first public meeting of the young people's Missionary Association of the Molesworth Presbyterian Church, was held on Friday evening, October 19th. Notwithstanding the unfavourable state of the weather the attendance was very good. The president, Mr. Alexander Robertson, occupied the chair. After devotional exercises and a few words of welcome by the pastor Rev. D. Bickell the members of the Association entertained the audience with music, readings, essays, etc., of a missionary character which showed that the young people had spent some time and labour in the reading of missionary intelligence. The second part of the programme was an address on mission work by the Rev. John Mutch, M.A., of Chalmers Church, Toronto. His remarks upon the aim of the Church and the men and means necessary for accomplishing her purpose were practical, pointed and full of animation. The treasurer's report was not the least encouraging part of the proceedings. It showed the amount received during the past year for the schemes of the Church and Sabbath school periodicals from the Young People's Mission Box. The half yearly congregational contributions and special Sabbath missionary collections to be \$228. On the following Sabbath the congregation observed the first anniversary of the present pastorate, when the Rev. Mr. Mutch preached earnest and instructive sermons.

THE PRESBYTERY OF WHITBY.—The Presbytery of Whitby met at Oshawa (on the 16th ult. All the ministers were present and about half of the elders. Dr. Smyth, late of Uxbridge and now Principal of the Demill College, Oshawa, laid his papers on the table of the Presbytery which were examined by a committee, and on their recommendation he was received as a minister without charge under the care of the Presbytery, on the ground that Dr. Smyth had not been received into the American Presbyterian Church and had returned to Canada on account of his health and produced his ministerial certificate from the Presbytery of Lindsay. A carefully prepared report on the Statistics of the Presbytery was read by Mr. Abraham and was received and adopted, and ordered to be printed and circulated in all our congregations. Mr. John Smith, Eskine Church, Toronto, was present in behalf of Knox College endowment fund and addressed the court. He had visited three charges, Columbus and Brooklyn, Enniskillen, Cartwright and Bowmanville, and had been very successful—having received about \$2,000. Members of Presbytery were appointed to visit the other congregations, who it is hoped will follow the good example set them. It was agreed that a missionary meeting be held in each congregation within the bounds of the Presbytery, and with a view to this, the Presbytery was divided into three sections:—1st, the east, including Newtownville and Kendall, Orono, Newcastle, Bowmanville, Enniskillen and Cartwright, with Messrs. Little, Atkinson and Blakely, a committee to make the necessary ar-

rangements. 2nd, The west, including Dunbarton and Highland Creek, Pickering, St. Andrews' and St. John's, Claremont and Whitby, with Messrs. Abraham, Cameron and Madill the committee. 3rd, central, including Oshawa, Ashburn and Utica, Port Perry, Columbus and Brooklin with Messrs. Carmichael, Roger and Heron the committee. The subject of the augmentation of the ministers' salaries was brought up by Mr. Carmichael, and after consideration it was agreed that Messrs. Little, Abraham and Carmichael be a committee to take charge of the scheme within the bounds of the Presbytery, and if they see fit in connection with the representatives to be sent from the Assembly's Home Mission Committee to this Presbytery to visit the congregations so as to interest them in the scheme, and especially visit those congregations now below the minimum, with a view if possible, to induce them to raise their stipend up to the minimum. Mr. McIntyre is about to visit this Presbytery at the invitation of the convener of the Committee on the State of Religion, for the purpose of aiding in the conduct of evangelistic work. It was agreed that the Presbytery give him a cordial welcome and commend him to the sympathy of the brethren within the bounds desiring help and evangelistic service. Mr. Spenser, being present, expressed his readiness to deliver up the books and the key of St. Andrews', Darlington; and again asked his ministerial certificate, and the clerk was instructed to furnish him with it. The committee appointed at a former meeting to attend to the arrears was instructed to proceed to discharge the duty intrusted to it. It was left with the session of said congregation to take what action they thought proper in regard to the supply of the pulpit. The following members were appointed to take charge of the schemes of the Church, viz.: Mr. Carmichael, Home Mission; Mr. Eastman, Foreign Mission; Mr. Little, the Colleges; Mr. Leslie, the Aged Ministers' and Widows' Funds; and Mr. Abraham the French. At the request of the Presbyterian Woman's Foreign Mission Association, Messrs. Leslie and Little were appointed to deliver addresses at their annual meeting in January. It was agreed that the session records be not produced for examination till the quarterly meeting in January, 1885. The Presbytery adjourned to meet in the Presbyterian church, Oshawa, on the third Tuesday of January, at eleven o'clock a.m.—A. A. DRUMMOND, Pres. Clerk.

A MEMORIAL RESOLUTION.

At a regular meeting of the Knox College Metaphysical and Literary Society, held on Friday evening, Oct. 19th, the following resolution, moved by Mr. G. E. Freeman, vice-president, and seconded by Mr. W. S. McTavish, second vice president of the society, was adopted by a standing vote of the members:

Whereas, in His all-wise providence, it has pleased our Heavenly Father to remove from among us by death one of our number, a faithful fellow-labourer and dear brother, a member of this society, be it therefore resolved: That, out of respect to our deceased brother, this meeting do now adjourn; and further, that the officers and members of this society desire to put on record their high appreciation of Mr. Brown as a co-labourer and fellow student, to bear testimony to his noble Christian character, and the fidelity and earnestness with which he carried on his Master's work; that though we grieve to have him with us in our meetings no more, we shall endeavour to profit by his example, and be diligent and faithful in carrying on the work to which he had consecrated himself, body and soul, that a copy of this resolution be sent to his brother residing in Chicago, to his aged parents, whom he left in his native land, and also to THE PRESBYTERIAN for publication. JOHN M. GARDINER, Cor. Secy.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: Tithe, for Foreign Mission, special for Formosa, \$2; Kincardine, Robert's apple tree, fruit of, for Foreign Mission, special for Formosa, \$1.

MR. DENNIS, the inventor of the Model Washer and Bleacher, is so confident of its superiority over every other washing machine, that in our advertising columns he offers a reward of \$1,000 for its equal. It may be added that after trial it has been found to work easily and effectively, while effecting a great saving of time and labour in the somewhat disagreeable but most necessary work of doing the family washing.

WHEN Benjamin Parsons was dying a friend asked him: "How are you to-day?" He answered: "My head is resting very sweetly on three pillows—Infinite Power, Infinite Love, and Infinite Wisdom."

AUGMENTATION OF STIPENDS.

WESTERN SECTION.

The following circular has just been issued:—The consideration of measures for securing the better support of the ministry has occupied the attention of successive General Assemblies. The matter was very fully discussed by the Assembly which met in June last, and the following resolution was adopted:

"The General Assembly is deeply impressed with the duty of putting forth the most strenuous efforts for the better support of the ministry, so that, if possible, a minimum stipend of not less than seven hundred and fifty dollars, (\$750) with a manse, shall be secured.

"The eastern and western [Home Mission] committees are instructed to take measures to bring the whole subject of the support of the ministry before the several Presbyteries and congregations of the Church, in order to awaken such an interest in the matter as shall result in a large increase of the funds available for the carrying out the object of the scheme."

The Home Mission Committee has carefully examined the statistics of all the congregations in the several Presbyteries in which the stipend is less than \$750 and manse, and has instructed its sub-committee to prepare for each Presbytery a list of the congregations within its bounds which come under this category. It is found that there are 224 congregations giving less than \$750 and manse, of which forty-five are not fulfilling the conditions prescribed by the General Assembly. [See regulation 2.] Assuming that the Assembly's regulation will be met by most of these congregations, and taking into account the amount required for thirty-four congregations at present vacant, it is estimated that about \$35,000 per annum will be needed in order to secure to each minister the minimum stipend of \$750 and manse. When it is borne in mind that this amount is exclusive of \$25,000 required for carrying on Home Mission work proper in new and destitute districts—work which must not be allowed to suffer from the effort to augment the stipends of settled ministers—it will be seen how large an increase there must be in the liberality of the Church if the aim of the General Assembly is to be accomplished.

A comparison of the amount expended last year on supplemented congregations and mission stations, with what is now required for the same purposes shows that there must be an advance of fifty per cent. on the contributions of last year.

Last year there was expended for both purposes... \$37,500 Of which there was expended for augmentation of stipends about... 12,000 This year there is needed for both purposes... 60,000 Of which there is needed for augmentation... 35,000

Can this large amount of \$35,000 be secured? Not, certainly, without a very vigorous effort on the part of every minister in the Church. Enthusiasm must be aroused, and followed by well-sustained, systematic effort; and it is evident that the awakening of enthusiasm and the wise direction of effort must be, to a large extent, the work of ministers—especially of the ministers of strong and well equipped congregations.

The committee have carefully considered from what sources this large sum of \$35,000 may be expected.

1. They expect that the congregations whose ministers are to be immediately benefited by the fund will give, say, \$6,000 more than last year in payment of stipend.

2. They look for the greater part of the remaining sum (\$29,000) from congregations which can support their own ministers without difficulty. This expectation is not unreasonable. The statistics show that the great majority of the congregations referred to are giving for stipend at a much lower rate per communicant than most of the supplemented congregations. Let each congregation realize that it has a duty to discharge to the ministry of the Church as a whole, and that its responsibility does not end when it has secured a comfortable maintenance for its own minister.

3. The committee appeal with confidence, as they are authorized by the General Assembly to do, to individual members of the Church, who have large means, for special contributions in aid of this fund. For this year at least, the success of the scheme will depend greatly on the generous support of such men, who love their Church and know how much the proper support of the ministry has to do with her welfare, and who will devise exceptionally liberal things in support of this effort.

Unless the committee's expectations of income from these three sources be in large measure realized, the scheme must fail.

The operation of the scheme dates from 1st October, 1883. Grants will be made in the first place so as to secure a stipend at the rate of \$600 and manse to all congregations on the supplemented list. The surplus on hand at the close of the ecclesiastical year (30th April, 1884) will then be distributed according to the regulations of the General Assembly, a sufficient sum being retained for a good working balance. Whether the minimum, at the rate per annum of \$750 and manse, for the half year ending 31st March, 1884, can be reached, must depend entirely on the response to this appeal.

The committee urge upon all congregations, whether receiving supplement or not, to make a liberal contribution to this fund before April, 1884. In the case of congregations which allocate their funds at the end of the calendar year, the committee would suggest (1) that a portion of the amount contributed for Home Mission purposes during 1883 be specially designated to the fund for the augmentation of stipends; (2) that in view of the increased amount required from 1st October, a special contribution be made to this fund in addition to the amount thus allocated; and (3) that from the beginning of 1884, some well considered plan of increasing their contributions for missionary purposes be adopted, so as to meet the additional expenditure in connection with this new scheme.

A deputy will visit each Presbytery at its next regular meeting to give full information as to the working of the scheme in detail. The sub-committee confidently rely upon hearty co-operation of ministers and elders in the successful launching of the scheme.

D. J. MACDONNELL, ROBT. H. WARDEN, Convener. Secretary.

The following are the deputies appointed to visit Presbyteries:—Quebec, Rev. R. H. Warden; Montreal, Rev. R. H. Warden; Glengarry, Rev. A. B. Mackay; Ottawa, Rev. R. H. Warden; Brockville, Rev. F. W. Farries; Lanark and Pictou, Rev. R. H. Warden; Kingston, Rev. A. B. Mackay; Peterborough, Rev. P. McF. McLeod; Whitby, Rev. P. McF. McLeod; Lindsay, Rev. D. J. Macdonnell; Toronto, Rev. Dr. Laing; Barrie, Rev. P. McF. McLeod; Owen Sound, Rev. J. Campbell (Harriston); Saugeen, Rev. W. T. McMullen; Guelph, Rev. D. J. Macdonnell; Hamilton, Rev. J. Somerville; Paris, Rev. Dr. Laing; London, Rev. Dr. Laing; Chatham, Rev. J. H. Ratcliffe; Sarnia, Rev. J. Rennie; Stratford, Rev. Dr. Cochrane; Huron, Rev. Dr. Cochrane; Matland, Rev. Dr. Cochrane; Bruce, Rev. D. J. Macdonnell; Manitoba, Rev. Dr. King.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVI.

Nov. 18, 1883. } DAVID ANOINTED. } 1 Sam. 16. 1-17

GOLDEN TEXT.—"I have found David My servant: with My holy oil have I anointed him."—Ps. 89: 20.

CENTRAL TRUTH.—God calls us to His service. CONNECTION.—After our last lesson, Samuel saw King Saul no more; but he mourned for his rejection. He was soon sent to Bethlehem, in Judah, to anoint one of Jesse's sons to be king in place of Saul.

NOTES.—Ramah: Samuel's residence, five miles north of Jerusalem. Bethlehem: subsequently the birthplace of the Saviour, six miles south of Jerusalem.

I. SAMUEL AT BETHLEHEM.—Ver. 1.—How long wilt thou mourn for Saul? God chides Samuel; for the prophet should have fallen in with the Divine appointment. Fill thine horn with oil: anointing with oil, a daily practice among a people who went bare-headed, had also a special significance when performed by an official person, and in a solemn manner. So kings, and prophets, were "anointed." A king among his sons. Samuel did not know who the king-elect was: only in whose family to find him:

Ver. 2.—If Saul hear it, he will kill me. Samuel perhaps thought this anointing was to be a public transaction, and Saul, whom the Spirit of the Lord had now departed (ver. 14), would be sure to slay all who were concerned in setting up a rival for the throne. Still, this was only a worldly way of looking at it. Samuel should have trusted in God, and promptly obeyed. Say, I am come to sacrifice: the sacrifice would be public; the anointing, private. He was to make public the public part of his errand, but to reserve the private part of it. As examples of such lawful reserve, see Ex. 8: 27; John 13: 27-29; Acts 23: 22.

Ver. 3.—Call Jesse to the sacrifice: Jesse, as descendant and heir of Boaz (and possessor of the old homestead, which David gave to Chimham, and which was a *khan* or house of entertainment in the days of Jeremiah (Jer. 41: 17), and, as many think, the site of our Lord's birth), was probably the "principal" man of Bethlehem; and the feast following the public sacrifice was no doubt, at his house.

Ver. 4.—Elders of the town trembled: Samuel, perhaps, had never before come officially to the small town of Bethlehem: and the elders thought it was to denounce some judgment on them for some sin.

Ver. 5.—I am come to sacrifice: Shiloh was perhaps rejected, now that the ark was not there. It abode at Kirjath jearim till David brought it away. (See 1 Chron. 13: 1-8.) And at this time sacrifices were made elsewhere than at the sanctuary. It is the spirit, not the place, God looks at. (See John 4: 21-24.) He sanctified Jesse and his sons: this consisted of the washing of their persons, and clothes, etc. And the purification of this family was done under the directions of Samuel. David was absent.

II. WHO SHALL BE KING?—Ver. 6.—He looked upon Eliab. Now that he was ready to sit down to the feast in Jesse's house, with Jesse and his sons, Samuel revolved in his mind which of the sons was to be king? and he mentally fixed upon Eliab, the eldest. He did not speak his thought aloud.

Ver. 7.—The Lord seeth not as man seeth: God told him, by an inward voice, that however noble-looking he might be, Eliab was not the chosen king; for God looks on the heart, not on the outward appearance. Do we always remember this?

Ver. 8, 9.—Abinadab . . . Shammah: these were next in age: but these, too, were passed over.

Ver. 10.—Seven of his sons: not seven more sons, but seven in all. David was the eighth.

III. THE KING ANOINTED.—Are here all thy children? God had told Samuel to anoint one of Jesse's sons; and now all were rejected! What was it? Was God deceiving the prophet? Or was Jesse in fault? Samuel judged it must be Jesse; and pointedly asked him, "If these were all his sons?" He had no doubt told Jesse before, to assemble all his sons together, and thought that he had done so. And Jesse should have done it. He keepeth the sheep: there was still the youngest boy, selfishly kept away from this family gathering for worship—though he would have enjoyed it more than any of them! We will not sit down till he come. Samuel chose to spend another hour in Godly conversation, till David came, and was hastily "sanctified."

Ver. 12.—Now he was ruddy: meaning, he was reddish of hair, fair in complexion, and with a bloom on his cheek. See in Canaanites, My beloved is white and ruddy, the chiefest among ten thousand! Such a beauty is highly esteemed among a dark-haired and dark-complexioned people. Josephus says David, at this time, was ten years of age; but Josephus is often unreliable. Moderns agree that he was at least fifteen. Of a beautiful countenance literally, "fair of eyes." Anoint him for this is he: again, the silent voice of God directs the prophet.

Ver. 13.—Anointed him in the midst of his brethren. Again the wisdom of partial concealment is seen. David was anointed; but none present but Samuel knew for what. His brothers might think it was to be a prophet to succeed Samuel, or, as after, in the case of Elijah and Elisha. David himself would feel that he was now consecrated to do the Lord's will—whatever it was! But, that the Lord had rejected Saul, would be well known; and that Samuel had anointed David for some purpose, would soon become equally known. And thinking people, putting those two facts together, would soon draw their own conclusion. So said David: Samuel, no doubt, expressly told him all about it: though perhaps not till the time mentioned in 1 Sam. 19: 18. And from the day of his anointing, the Spirit of the Lord came upon David.

PRACTICAL LESSONS.

- 1. Let it not be, with us, unavailing regrets, but prompt obedience!
2. God may have duties for us to do, which we are not to expose to others. (Ver. 2)
3. Bethlehem did not welcome Samuel, and had only a stable for Christ—perhaps an old out-house of the old homestead. (John 1: 11.)
4. Eliab's dignity and beauty might have been as interesting to us as David's, if his heart had been as right. Beauty does not hinder God's grace; but alone, it cannot gain it!
5. Parents should not exclude their younger children from religious principles. (Ver. 11.)
6. Sheep-keeping was good training for David's youth—as the humblest occupations have often since proved for others. "The sheep-keepin' o' the Lord is kind and canny; wi' a Brae Haff at the lang-last!"—"Hately Waddell"; Psalm 23.
7. There is an anointing of the Spirit which every one receives who gives himself to God—which, rightly apprehended, will make him a blessing, "from that day forward." (Ver. 13.)

QUEEN VICTORIA.

Mrs. Oliphant says in the November "Century," where she writes of Queen Victoria. "We hold it one of the most absurd of poetical fallacies that 'love' in the ordinary sense of the word is 'woman's whole existence,' yet it is very true that the history of a woman is chiefly the history of her affections and the close relationships in which her dearest interests are always concentrated. It is true also of a man that in these lie the real records of his happiness or misery; but there is more of the external in his life."

*The sheep-keeping of the Lord is kind and gentle; with a Grand Rendezvous at the last.

OUR YOUNG FOLKS.

THE CHILD'S PRAYER.

Into her chamber went
A little girl one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close;
Thy form I cannot see,
If Thou art near me, Lord,
I pray Thee, speak to me."

A still small voice she heard within her soul—
"What is it, child! I hear thee; tell the whole."

"I pray Thee, Lord," she said,
"That Thou wilt condescend
To tarry in my heart,
And ever be my friend.
The path of life is dark,
I would not go astray;
O let me have Thy hand
To lead me in the way."

"Fear not; I will not leave thee, child, alone."
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And even children may.
O let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?"

"Fear not, my child, whatever ill may come,
I'll not forsake thee till I bring thee home."

Her little prayer was said,
And from her chamber now
She passed forth with the light
Of heaven upon her brow.

"Mother, I've seen the Lord,
His hand in mine I felt;
And O, I heard Him say,
As by my chair I knelt,

"Fear not, my child, whatever ill may come,
I'll not forsake thee till I bring thee home."

NOT TRUSTWORTHY.

One afternoon a gentleman was shown into Mr. Lamar's library.

"Mr. Lamar," asked the visitor, "do you know a lad by the name of Gregory Bassett?"

"I guess so," replied Mr. Lamar, with a smile. "That is the young man," he added, nodding toward Gregory.

The latter was a boy aged about fourteen. He was drawing a map at the wide table near the window.

"A bright boy, I should judge," commented the visitor, looking over the top of his glasses. "He applied for a clerkship in my mill, and referred me to you. His letter of application shows that he is a good penman. How is he at figures?"

"Rapid and correct," was the reply

"That's good. Honest, is he?"

"O yes," answered Mr. Lamar.

"The work is not hard, and he will be rapidly promoted, should he deserve it. O! one question more, Mr. Lamar; is the boy trustworthy?"

"I regret to say that he is not," was the grave reply.

"Eh!" cried the visitor. "Then I don't want him."

That ended the interview.

"O uncle!" cried Gregory, bursting into tears.

He had set his heart upon obtaining the situation, and was very much disappointed over the result.

"Gregory, I could not deceive the gentleman," Mr. Lamar said, in a low tone, more regretful than stern. "You are not trustworthy, and it is a serious failing—nay, a fault, rather. Three instances occurred within as many weeks, which sorely tried my patience, and cost me loss of time and money."

Mr. Lamar's tone changed into one of reproach, and his face was dark with displeasure.

"I gave you some money to deposit in the bank," he resumed, "You loitered until the bank was closed, and my note went to protest. One evening I told you to close the gate at the barn. You neglected to do so. The colt got out through the night, fell into a quarry, and broke his leg. I had to shoot the pretty little thing, to put an end to its suffering."

Gregory lifted his hand in a humiliated way.

"Next I gave you a letter to mail. You loitered to watch a man with a tame bear. 'The nine o'clock mail will do,' you thought. But it didn't, being a way mail, and not a through mail. On the following day I went fifty miles to keep the appointment I had made. The gentleman was not there to meet me, because he had not received my letter. I lost my time, and missed all the benefit of what would have been to me a very profitable transaction. It is not too late for you to reform, and unless you do reform your life will prove a failure."

The lesson was not lost upon Gregory. He succeeded in getting rid of his heedless ways, and became prompt, precise, trustworthy.

HARRY'S MISSIONARY POTATO.

"I can't afford it," John Hale, the rich farmer, answered, when asked to give to the cause of missions. Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied, "is it not too bad they cannot have churches and school houses and books?"

"What do you know about the heathen?" exclaimed the old man testily. "Would you wish me to give away my hard earnings? I tell you I cannot afford it."

But Harry was well posted in missionary intelligence, and, day after day, puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last, seizing an opportunity when his grandfather was in good humour over the election news, he said:

"Grandfather, if you do not feel able to give money to the Missionary Board, will you give a potato?"

"A potato!" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces for four years."

"Oh, yes!" replied the unsuspecting grandparent, setting his glasses on his calculating nose in a way that showed he was glad to escape from the lad's persecution on such cheap terms.

Harry planted the potato, and it rewarded him the first year by producing thirteen; these, the following season, became a peck; the next, seven and a half bushels; and when

the fourth harvest came, lo! the potato had increased to seventy bushels, and, when sold, the amount realized was, with a glad heart, put in the treasury of the Lord. Even the aged farmer exclaimed:

"Why, I did not feel that donation in the least. And, Harry, I've been thinking that if there was a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered."

Little reader, will you be that missionary at home?

OVERCOME EVIL WITH GOOD.

"Mamma," said little Annie, "won't you please give me two apples to-day for my lunch? I want to give one to Jane Woods."

"Certainly, my dear. But why do you want to give one to Jane?"

"Because, mamma dear, she stole one out of my basket yesterday; and I want her not to be tempted to do this again. For our teacher says that if we are sincere in praying—'Lead us not into temptation,' we should not only keep out of the way of evil ourselves, but should try to keep others from being tempted, and so, I think, if I gave Jane an apple, she will not want to steal any more."

The apple was given; and at recess time Jane came to Annie, looking very sorrowful, and said: "Annie, won't you please take this apple back again? I suppose it's mine, now, as you gave it to me; and I want to pay you back for the one I stole the other day." Jane never stole again. Annie's kindness saved her; her thoughts were thoughts of peace and love. And we see how she was helping the blessed Saviour to spread "peace on earth" by the peaceful, loving thoughts that she cherished in her heart. The first way in which we may promote "peace on earth," is by having peaceful thoughts.

ADVICE TO A YOUNG MAN.

Get away from the crowd a little while every day, my boy. Stand to one side and let the world run by, while you get acquainted with yourself, and see what kind of a fellow you are. Ask yourself hard questions about yourself; find out all you can about yourself. Ascertain from original sources if you are really the manner of man people say you are; find out if you are always honest, if you always tell the square perfect truth in business dealings; if your life is as good and upright at eleven o'clock at night as it is at noon, if you are as sound a temperance man on a fishing expedition as you are at a Sunday school pic-nic; if you are as good a boy when you go to a large city as you are at home; if, in short, you really are the sort of a young man your father hopes you are, your mother says you are, and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and, believe me, every time you come out from one of these private interviews you will be a stronger, better, purer, man. Don't forget this, and it will do you good.

THE fear of the Lord is a fountain of life to depart from the snares of death.

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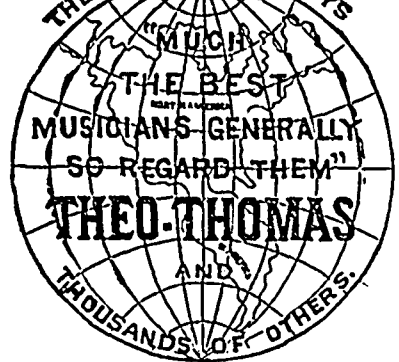
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GUELPH.-In Knox Church, Guelph, on the third Tuesday of November
KINGSTON.-In St. Andrew's Church, Belleville, on the third Monday in December, at half-past seven p.m.
BRUCE.-In Knox Church, Paisley, on the second Tuesday of December, at two o'clock p.m.
CHATHAM.-In First Presbyterian Church, Chatham, on the second Tuesday of December, at eleven o'clock a.m.
PARIS.-In Knox Church, Woodstock, on the second Tuesday of December, at twelve o'clock noon.
BROCKVILLE.-At Prescott, Dec. 11th, at half-past one p.m.
HAMILTON.-In Central Church, Hamilton, on Tuesday, November 20th, at ten a.m.
WINDSOR.-In the Presbyterian church, Oshawa, on the third Tuesday of January at eleven a.m.
OWEN SOUND.-Regular meeting in Mission St. Church, third Tuesday of December, at half-past one p.m.
SAUGHERN.-In St. Andrew's Church, Mount Forest, on the third Tuesday of December, at eleven a.m.
PETERBOROUGH.-In Mill Street Church, Port Hope, on the third Tuesday of January at ten a.m.
MONTREAL.-In David Morrice Hall, Presbyterian College, Montreal, on the second Tuesday of January, at ten a.m.
SARNIA.-In St. Andrew's Church, Sarnia, on the third Tuesday of December, at three o'clock p.m.
STRATFORD.-In Knox Church, Stratford, on the second Tuesday of November, at ten a.m.
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At the residence of the bride's father, a Queen's Park, on the 5th inst., by the Rev. Dr. Proudfoot uncle of the bride, assisted by the Rev. H. M. Parsons, Hugh M. George, Toronto, to Kate E. fourth daughter of the Hon. Mr. Justice Proudfoot, Toronto

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