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A DISH or vase of fresh water should be kept in every room where there is a fire, especially an open fire. The water absorbs the gas rising from the coal and all other impurities of the air.

COLD nights in some localities may injure plants at the window. Remove them when severe cold is expected to the middle of the room and if necessary cover them with a sheet or with newspapers.

A SLIGHTLY damp cloth rubbed over a dusty carpet brightens it wonderfully, and gathers all the dust. This is an excellent way to cleanse the floor of an invalid's room, where noise and dust are objectionable.

A CORRESPONDENT of one of the medical journals says that the application of a strong solution of chromic acid three or four times a day by means of a camel's hair pencil is the best and easiest method of removing warts.

STALE buns may be made to taste as nicely as when fresh, if they are dipped for a moment or so in cold water and then put in a hot oven for five or ten minutes. They will turn out as nice and as crisp as when first baked.

A VERY pretty blanket for the baby's carriage is made of blocks about six inches square of scarlet and white worsted, crocheted in Afghan stitch; on the scarlet block work some little figure in white. The white block may be ornamented or not, just as you please.

INVALIDS BREAKFAST.—Breakfast for the sick should, if at all possible, be ready for them as soon as they are prepared to eat. They not only need the nourishment, but in a weak, exhausted state of the system, waiting is a strain on the nervous strength which great care should be taken to avoid.

WHIPPED CREAM.—Soak one ounce of Cox's gelatine in a gill of cold water, or just enough to cover it, and let it stand half an hour. Then stir it into half a pint of milk, flavour with vanilla, sweeten very sweet, and let it just boil up to dissolve all the gelatine. Let it cool, then strain it into a pint of sweet cream, and whip it with an egg beaten for fifteen minutes. Set it in a cool place for an hour. Put it into the basket, with candied grapes laid over it just before it is to be eaten.

ORANGE ICE.—Squeeze the juice from six large oranges and two lemons, after rubbing off the oil of the peel with lumps of white sugar. Pour a pint of boiling water over the squeezed lemons and oranges, and put it away for half an hour. Then strain upon the lumps of sugar, and when dissolved, add to it the juice of the fruit, with one pint of cold water. Sweeten very sweet, as the freezing takes out the sugar, and add to it the beaten whites of two or three eggs, and freeze at once. It can be made without the eggs, but they will give it the appearance of snow, and add to the delicacy of the ice.

SCOTCH BUNS.—To one pint of yeast add one quart of lukewarm water, one teacupful of lard and butter mixed, two cups of brown sugar, one pound of English currants, one pound of raisins; do not chop the raisins, but cut them into two pieces. Beat six eggs very light; mix the butter and sugar together, then put in the eggs and fruit, put in allspice, cloves and nutmeg according to your taste, then stir in the yeast and water, and flour enough to make a dough that can be moulded in loaves. This quantity will make three loaves. Put in long, narrow tins to rise. When very light—which will be in from four to five hours—pierce with a silver fork, and bake in a moderate oven for an hour.

DELICATE COOKIES.—Cookies that are as nice as cake and that will keep well are not often made. Follow these directions and you will succeed in having them. Take half a pound of butter and half a pound of sugar; beat these together until they are as light as butter, and sugar can be; then beat three eggs very light also, the white and yolks together; then mix them with the butter and sugar, add one cup of flour, and beat a long time. Observe that there is no baking powder, or soda, or milk used. Knead in flour enough to make a dough that you can roll out, like common cookies. Season with coconut or with nutmeg seeds; roll them neither very thick nor thin, and bake in a quick oven. They look nice cut with a diamond-shaped cutter, and with the caraway seeds on top.

JACOB LOCKMAN, Buffalo, N.Y., says he has been using Dr. Thomas' Electric Oil for rheumatism; he had such a lame back he could not do anything, but the bottle has, to use his own expression, "oiled him up." He thinks it is the best thing in the market.

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VALUABLE PRESENTS FOR THOSE WHO SEARCH THE SCRIPTURES.

Toronto Truth is trying to interest its readers in the study of the Bible, and has given a number of very valuable gold and silver watches, chains, lockets, rings, etc., already this winter, to those who have correctly answered certain difficult Bible questions. The names of the prize winners in the last competition, which closed on the first of January, will be found in Truth for January 5th.

Here is what is propounded for the next competition, which is open to everybody:— 1st. How many times is the word Lord found in the Bible? 2nd. How many times is the word Jehovah found in the Bible? 3rd. Are there two chapters alike in the Bible? If so, where are they? The following are the prizes, which will be promptly given to the first fifteen persons who send correct answers to each of those questions given above.

Bear in mind that if you send correct answers to two, and the third one be incorrect you will not get a prize. Everyone competing must send two dollars for one year's subscription to Truth, which will be sent to any desired address, postage paid.

- 1st PRIZE.—One Gold Hunting Case Watch, American movement, cases finely engraved, retailed about \$90. 2ND.—Ladies' Gold Hunting Case Watch, elegantly engraved cases, retail, \$60. 3RD.—Ladies' Coin Silver Hunting Case Watch, good value at \$25. 4TH.—Gentlemen's Coin Silver Hunting Case Watch, retail, \$20. 5TH.—Gentlemen's Coin Silver Hunting Case Watch, retail, \$17. 6TH.—Gentlemen's Coin Silver Hunting Case Watch, retail, \$13. 7th.—Aluminium Gold Hunting Case Watch, retail, \$10. 8TH.—Gentlemen's Nickel Silver Hunting Case Watch, American style movement, retail, \$9. 9TH.—One Dozen Triple Silver Plated Dinner Knives, extra good value, packed in neat case, retail, \$8.50. 10TH.—One Dozen Triple Silver Plated Countess Tea Spoons, \$8. 11th.—Gentlemen's Open Face Nickel Watch, same style movement, retail, \$7.50. 12TH.—One Dozen Triple Silver Plated Tea Knives, extra good value, packed in neat case, retail, \$6.50. 13TH.—Beautiful Imitation Diamond Ring, gold setting, retail, \$6.50. 14TH.—One Gold Gem Ring, retail, \$6. 15TH.—One Dozen Triple Silver Plated Countess Tea Spoons, \$5.

Now don't delay if you want to take advantage of this liberal offer. It only remains open till the 30th of January. The names and addresses of the prize winners will be given in Truth for the 2nd of February. You will find, if you don't succeed in getting a prize, that you have made the best \$2 investment you ever did in your life, as Truth is one of the few papers we can most heartily endorse for family reading. Every issue contains twenty-eight pages of choice reading for every member of the household. It contains in each issue two full size pages of newest music; two or three very fascinating serial stories; a short story; short, pointed, pithy editorial paragraphs on current events; illustrations of the latest English and American fashions, with letter press descriptions; a Young Folks' Department; Health Department; Ladies' Department; Temperance Department; besides a lot of Miscellaneous Reading. Yearly subscription \$2. Single copies 5 cents. Address publisher Truth, Toronto, Canada.

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THE CANADA PRESBYTERIAN.

VOL. 1.

TORONTO, WEDNESDAY, JANUARY 23rd, 1884

No. 4.

NOTES OF THE WEEK.

It is *The Church Times* which has a notice of "Wayside Springs," by "Dr. Theodore L. Cuyler, an American Dissenter of some sort." It says that "not a few of the chapters might easily be made into very useful sermons by putting some distinctive Church doctrine into them, and omitting the unsound parts." This is a specimen of High Church condescension which most people will think highly ridiculous as well as highly impertinent.

THE Rev. R. Heber Newton, rector of All Souls Protestant Episcopal Church, New York, whose biblical theories attracted attention a year ago, and who has been delivering a series of Sunday afternoon lectures to his congregation on the Old Testament, has yielded to a request from Assistant Bishop Potter that the lectures be discontinued. Mr. Newton's free treatment of Genesis as largely mythological and legendary has attracted much attention from his brother clergymen, many of whom thought he ought not to be allowed to proceed. No complaint, however, was lodged against him.

ANOTHER distressing railway accident has been reported from Pennsylvania. Two miles from Bradford the track was covered with oil which had overflowed from some well. On account of a curve the engineer did not perceive the danger until he had to face it. It was too late. Efforts were useless. The engine was reversed but the breaks would not hold. Cinders falling from the fire box ignited the oil, and the unmanageable train was wrapt in flames. Panic added to the danger which menaced the passengers. Several were crushed and burned to death. Another sad casualty has been added to the many for which the opening weeks of the present year will be remembered.

IF "emotional insanity" is no longer a sure plea by which a murderer may escape conviction there is no diminution of the emotional insanity that makes pets of noted criminals. At the trial of Nutt, who shot Dukes on the street at Pittsburg, the prisoner was the recipient of floral bouquets, evidently to the great scandal of the court. With a becoming sense of the fitness of things the judge intimated that the next one who presented a bouquet to the prisoner in court would be committed for contempt. People who do not respect themselves can hardly understand what is proper in a court of justice except when made plain to them as was done by this judge who has more respect for propriety than sentiment.

DELMONICO, the famous New York restarateur has ended life sadly. His friends were kept in a state of great anxiety for several days as he had disappeared mysteriously. His body, frozen stiff, was found in a wood near Newark, N. J. It is said of him that in former years he was a diligent and thoughtful student of scientific works. On succeeding to the business of his uncle from overwork and keen speculative propensities he became a changed man. His one aim was to make money. He made himself decidedly disagreeable to his friends. He was by turns irritable, morose, passionate, till it was at length plain that his mental faculties had become disordered, efforts were made to put him under proper treatment, but he gave his friends the slip and wandered aimlessly till he was frozen to death. Another painful instance of the destructive force of the passion for money-making.

BISHOP POTTER in his letter to R. v. Heber Newton says: "You know how thoroughly persuaded I am that you are animated in all that you have said and done in your ministry by a sincere desire to serve and help your fellow men. But I am no less persuaded that the influence of what you are now doing on Sunday afternoons is not such as you yourself would wish, and that its results are both painful and harmful to an extent of which you have no knowledge. And so I ask you to stop, and remind you of your promise to do so."

I do not approach you in any attitude of authority; it is doubtful whether, in view of all the circumstances of your own position and mine, I have any right to do so. Be that as it may; I have the best reason for believing that you will heed this request of mine, and I will only add that if you need a reason to give to your people for doing so you are at perfect liberty to say that I have made it."

DOMESTIC unhappiness is not confined to any grade of social life. The air in the upper regions is not always serene. Prince Frederick Charles, the famous "Roth Prinz" of the Franco-Prussian war, has come unpleasantly into the light at present. His behaviour according to recent reports has been simply disgraceful. The veriest rough could not have acted more brutally than the Prince Frederick is said to have done. Princess Marie has taken refuge with her relatives at Arhalt and insists on a divorce. The Emperor, counsels peaceful separation, dreading the public scandal of a divorce trial. This imperial wife-beater should be subjected to the punishment usually meted out to the ruffians in obscure life who are convicted of similar crimes. The cause is said to be the common one—excessive drinking. Military valour and moral heroism are not always associated. Self is sometimes more difficult to command than a *corps d'armee*.

THE successful operation of the Scott Act in Halton county fully justified its adoption. A successful experiment in one county is encouraging to others who desire to see the extension of the Act to other counties. Last week a convention was held at Halton mainly for the purpose of concerting measures to counteract the efforts of the opponents of the Act, who are working for its repeal. In a resolution adopted by the convention it was stated that the amount of liquor sold in the towns and villages is gradually decreasing, and in the rural districts has practically ceased altogether; that the condition of families formerly in a state of misery through drunkenness is much improved; and that many who were formerly opposed to the Act are now speaking in its favour; and whereas the public records show that during the last sixteen months (setting aside convictions made for the violations of the Scott Act) crime has decreased about seventy per cent. in the county, and that at the sittings of the last three Assize Courts there were no criminal cases on the docket. Such results would follow its adoption everywhere.

WHATEVER restrictions legislators are willing to impose on the sale of intoxicants, many of them have no strong desire to render it very difficult to get a drop of something to sustain their own flagging energies during the fatigues of a protracted session. Such concessions to weak human nature are not confined to Ottawa. The mighty statesmen of the neighbouring Republic, it appears, have a great fondness for "cold tea." The rule of the House and Senate prohibiting the sale of intoxicating liquors within the walls of the Capitol has been disregarded for years. Anyone, by calling for cold tea, can at any time get all the whiskey he requires, and last winter it was not an unfrequent occurrence during the long night sessions to see men around the corridors and lobbies much the worse for "tea" which had been purchased in the basement. The new Senate rules now under discussion directs the Sergeant-at-Arms to see that the rules in this respect are rigidly enforced. Mr. Bayard wanted malt liquors excepted, as beer is sold openly, and he thought it useless to continue a rule which is never enforced.

THE inquest on the death of James White one of the many victims of the railway collision near the Humber has been completed. The verdict returned is a comprehensive but lengthy document. The jurors seem to have discharged their responsible duties conscientiously and intelligently. On their part there has been no effort to make a scape-goat of any one at all implicated. The prominent officials come in for the censure which in the estimation of the jury rightly

belongs to them. They reflect on the superintendent's want of knowledge of details in the management of the line under his control. Operators and other officials are charged with negligence in the discharge of their respective duties, and thereby contributory to the accident. The chief blame, however, rests on the conductor and engineer of the special freight train. Against them a verdict of manslaughter has been returned, on which charge they will be tried at the approaching assizes. The poor engineer has not yet recovered from the injuries he received in the collision. The tangible sympathy extended to the wife of the conductor is becoming and proper in the circumstances.

GOVERNOR MURRAY, in his message to the Utah Legislature says: "I will gladly co-operate with you in passing laws that will retire Utah affairs from the halls of Congress, and for ever bury out of sight the charge that ecclesiastical power dictates legislation in Utah. The present condition of affairs cannot longer continue in safety to either the United States or the people of Utah. I ask the repeal of chapter five of the Compiled Laws of Utah because it invests the ecclesiastical courts with authority which may only be exercised in the United States by the civil courts. Sheer justice demands the right of dower for widowhood. I earnestly urge that this right be no longer withheld from the wives of this Territory. The fact that there are no laws upon our statute books forbidding polygamy, bigamy, and adultery as public offences is not creditable to Utah. I trust the Legislature will not fail to place the seal of condemnation upon these offences. I submit that you will do injustice to yourselves if you fail to pass final laws upon the subject of polygamy, with effective measures for their execution. Marriage should be made by law a civil compact, to be entered into only by persons competent, and the contract valid only as between one man and one woman. Any other marriage, under any circumstances, should be declared void from the beginning."

WEEKLY HEALTH BULLETIN.—The weather of the week, has been marked by extreme changes both in barometric pressure and in temperature. High winds and stormy weather have also prevailed. While we find Bronchitis reported prevalent in every district, closely followed by Influenza, with Tonsillitis however, less prominent, it cannot be said that any increased degree of prevalence has attended the extreme changes and severe weather. It has, however, apparently made Whooping Cough more severe, since of this there seems to be in all the Lake Erie districts a widespread prevalence. Amongst Fevers, Intermittent maintains a prevalence at least equal to that of last week, but Enteric has very perceptibly decreased. Amongst the contagious Zymotics, there is none excepting Whooping Cough which shows any noticeable advance during the past week. This, however, shows a very great advance, appearing amongst the six most prevalent diseases in five districts. An idea of the sudden expansion of this disease is gained from the fact that it has risen from 2.1 to 6.3 per cent. of the total diseases. It would appear that in this instance the atmospheric influences present in the past week or two have exerted an influence in the spread of the disease beyond what can be asserted to be due to contagion from person to person. Regarding Diphtheria, which has been noticed as being prevalent in various localities in recent reports, it would seem to have somewhat lessened its prevalence. It will be information for the public to know that there does not appear to have been as yet any spread of Small Pox by inoculation from the case which in last week's report was referred to as having broken out in a lumber camp near Rosseau. Dr. Powell, of Edgar, has informed the Secretary of the Provincial Board that the patient is still isolated, and is convalescent. The vaccination precautions taken seem to have protected other members of the family temporarily exposed to the disease. It is to be hoped that should any case break out similar energetic measures will be taken for the immediate stamping out of the disease.

OUR CONTRIBUTORS.

CONFESSION AND ABSOLUTION.

DR. BURNS' REPLY TO "C"

The Rev. Dr. Burns delivered the second lecture of his winter course in the lecture room of Fort Massey Church on Friday evening, Dec. 21st, and took for his theme another letter of "C."

I have consented again to reply to "C," because his last, appearing, like his previous communication, simultaneously in two of our local journals, wears an authoritative aspect, and is generally understood to have received the highest sanction. It presents fairly and clearly the R. C. doctrine respecting confession and absolution, and a great variety of vitally important subjects besides. If I do not refer to every point it embraces I must not be held as consenting to his views on those not overtaken at present, or leaving them by default. I regret that the subject has not been kept by "C" within its original limits, but that he has travelled so discursively into the "regions beyond." It would have been better, in order to the distinct elucidation of the theme that originated this friendly interchange, had he concentrated on it, and maintained the common ground on which we stood, in the possession of the same Scriptures. I, at any rate will endeavour to keep the Scriptural ground, appealing invariably as before to the Roman Catholic version (1582 and 1609) while doing a little skirmishing in the wilderness of the Fathers, and glancing in the other directions, towards which the *signis fatuus* of my friend would lure me. To his oft repeated fallacy of "begging the question"—renewed again and again in this long letter—"C" has added another fallacy to which those on our side have now got used—the fallacy, known to logicians as that of "Reasoning in a Circle." "C," like many of his predecessors when hard pushed, has revived the old and oft exploded device of trying to prove the Church by the Bible and then, the Bible, by the Church. It does not satisfactorily meet our respectful request for Scripture proof in favour of auricular confession such as is practised in the Roman Catholic Church, to say "in express words the gospels testify to the powers of remitting sins conferred on the apostles." "That the power of absolving was conferred on the apostles is outside of profitable controversy." We wish to know what these "express words" are. Give us chapter and verse. Meet fairly and squarely the many passages we quoted from your own translation of the Scriptures. You insist on it that the kind of confession you advocate is absolutely necessary to salvation. "For grievous sins (you say, making a distinction between sins for which there is no Bible warrant) confession is not a matter of choice, it is an absolute necessity;" and again, "God will not pardon grievous sins without confession, when it can be made. He has made the law of confession just as much as the law of baptism." We again ask, where? In our sense I know it is written: "He that hideth his sins shall not prosper, but he that shall confess and shall forsake them shall obtain mercy." (Prov. 28, 13) And "If we confess our sins, He is faithful and just to forgive us our sins." (1 John i. 9) But that is our kind of confession, not yours. You insist on it that for a sinner to go direct to God is not the right way; and that confessing first in the ear of a priest is essential in order to be finally saved—that this was taught by Christ and practised in apostolic times. When did our Saviour give instructions to this effect? We are not told. On what occasions did the apostles practise this form of confession? Not a solitary instance has been named nor can be. Can a sentence be found in those writings that come closest to the apostolic age that could be even wrested into a favouring of this view? If there were, doubtless such a shrewd and far-sighted observer as "C" would have found it out, and exhibited it in large type.

If it be, as "C" avers, "not a matter of choice, but an absolute necessity," why this ominous silence on the part of those who might be presumed to know most about it? Why were nearly five centuries allowed to elapse before it was made even permissible, and over twelve centuries (4 Lateran Council, 1215) ere it became compulsory? What became of the many who, during these great gaps of time, passed into eternity without knowing or practising this indispensable means of salvation?

"C" says again: "In all times and in all places the Church believed in and practised sacramental confession. Therefore it is God's ordinance, and he who resisteth the ordinance, we are told, purchases to himself damnation." Rather hard on us, my good friend, who resist it so strenuously—"After the way which you call heresy so worship I the God of my fathers" (as Paul puts it, Acts xxiv. 14)—and because I honestly resist what you gratuitously call "God's ordinance," do I and all like minded purchase thereby "damnation?" Are we "explicitly commanded" (as you afterwards state) to "hear and obey its (the Church's) teachings, under pain of eternal condemnation?" We are much more charitable. Far be it from us to cherish such thoughts of you.

"C" admits that a sinner may go straight to God, but God will not receive or remit his sins till he has first appeared before a priest. "The sinner may go directly to Him, but He will say, 'Go show thyself to the priest.'" "C" knows very well the circumstances in connection with which these words as quoted by him were used by our Saviour. They are entirely in harmony with our view of confession, and opposed to his. It is the case of the cleansed leper. Now, according to the law of leprosy as presented in detail in Levit. xiii., what was the priest to do? Not to give the disease or to take it away. The victim was to come with it, and back again when it was removed, that the priest might discover and declare the signs of its presence in the one case, and its disappearance in the other. His office was purely ministerial, not magisterial; his duty, declaratory, not judicial. Six times over in as many verses are we told that he was to pronounce the patient unclean or clean, as the case may be, "binding" him in the former instance, "loosing" him in the latter. Yet the Septuagint rendering of "pronounce unclean" is *meanei*, literally, shall unclean him; and of "pronounce clean," is *katharisei*, literally, shall cleanse him—as if it was his doing in both instances, though the passage in the original Hebrew is simply a declaration, not a judicial sentence; Christ and His apostles quoted from the Greek version made nigh three centuries previously, and then generally in use. The purpose of Christ's order "Go show thyself to the priest," is to be interpreted in the light of that ancient article of the Hebrew law. The application to the leprosy of sin is manifest, and the minister's duty as well. When, therefore, Christ authorized His disciples to remit or to retain sin, and so bind or loose the sinner, he used the well understood language of the Levitical statute, to the effect that, just as the former priests were wont to pronounce lepers clean or unclean, so they were to pronounce the forgiveness or non-forgiveness of God in the matter of sin, not to pass the sentence as though it were by "their own power and authority," they did it. "Who can forgive sins, but God only." Man may declare it, but cannot do it. This we have seen over and over again to be the unmistakable teaching of Christ and His apostles. Yet "C" repeats and repeats his former statement, "This power is not merely declaratory, it is efficacious, it is as the power of the Judge, real and effective, though delegated." In view of the "line upon line" which we gave in our lecture on this subject in our last reply to "C," and now, in this, have we not reason for returning to him his own retort: "Now, in sober truth, can any one who feels a responsibility for his utterances assert the above!"

When asserting the efficacious nature of priestly absolution, "C" endeavours to push a parallel between it and the ordinance of baptism. He elaborates this at considerable length, but the gist of his argument is in the sentence, "Confession is just as much of a necessity as Baptism—the latter regenerates us, the former restores us." "Baptism is the one only means of regeneration. Penance, the one only means of restoration after a grievous fall." In a matter so momentous we need something more than mere dogmatic assertion. "Nay, rather to the Law and to the Testimony" (Isaiah lviii, 20) as our old quotation hath it. If, through baptism "the stain of original sin is blotted out the soul regenerated," if, indeed, baptism is the "one only means of regeneration," how comes it: 1. That Christ never presents water baptism as the great regenerating force?

2. That not one instance can be given of Christ having ever baptised.

3. That St. Paul says (1 Cor. i. 14 17): "I give God thanks that I baptised none of you but Crispus and Galus, etc., for, Christ sent me not to baptize but to preach the Gospel." If baptism be the "one only

means of regeneration," would one so bent on saving souls as Paul have spoken thus or acted thus?

4. That it is said of Simon Magus (Acts viii. 13): "Then Simon himself believed also, and being baptized, he stuck close to Phillip." There are many thoughts suggested by this scene, but these two lie on the surface:

(a) That Simon was baptized on the profession, not on the possession of faith in the Lord Jesus.

(b) That baptism did not regenerate him, for after receiving it from Phillip, Peter says to him: "Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God." (v. 21)

If baptism and confession depend for their efficacy on the mental state of the recipient or penitent, then who can judge of that but He who says: "I am the Lord who search the heart and prove the reins?" (Jeremiah xvii. 10.) Herein even Peter fails, who endorses baptism to one "whose heart was not right with God;" a baptism, too, which works no change on that heart.

5. On the other hand, the dying thief was never baptized at all, but who will deny that he was regenerated to whom his expiring Lord said: "Amen I say unto thee, this day shalt thou be with me in Paradise." (Luke xxiii. 43) While arguing thus, I believe in baptism, both adult and infant, though not attaching to it (inasmuch as the Word of God does not) the saving power which Roman Catholics and Anglo-Catholics claim for it. I am somewhat surprised that the only other passage (in addition to "Show thyself to the priest," and "whosoever sins ye forgive," etc., already fully explained by us) to which "C" refers, is that formerly quoted by him from Acts xix. 18: "And many of those who believed, came confessing and declaring their deeds." He adds: "These words are verified every Saturday night and at other times, in all our churches." He admits also the book-burning, etc., as "at times, verified" which, I suppose, in regard to certain books, is the case. Let the passage be carefully and candidly examined—and can anything else than an open, public confession—be taken out of it? The scene is laid not in a church at all, but "in the school of one Tyrannus," or more probably, from the allusion to the "burning" and "all those that dwelt in Asia, Jews and Gentiles"—flocking to "hear the Word of God," it was in the open air. It is not coming to confess singly, but "many" came, and not in any private way which auricular confession necessitates, but "before all." There is nothing like this, when each penitent goes separately into the confessionals usually to be found in R. C. churches, and makes confessions in the ear of the one listener.

"C" speaking of Christ's life in His Church says: "Not only was Christ to remain with the corporation, during the life of the apostles. He was to remain with it for ever." "When Christ explicitly promises to remain for ever with that corporation, He gives us proof enough that it is to live on unchanged." Our friend with admirable coolness and complaisance takes for granted that this "Corporation" must be the one to which he belongs. But what would his favourite St. Augustine say to this? When he acted as secretary to the Council of Melvie and Bishop of Hippo, he along with two hundred and seventeen other bishops threatened with excommunication any who might appeal to Rome. One of the canons of that council runs thus: "Whoever wills to appeal to those beyond the sea, shall not be received by any one in Africa, to the Communion." At the sixth Council of Carthage held in 412, presided over by Aurelius, the Bishop of that city, a formal despatch was forwarded to Celestinus, Bishop of Rome, from the collective episcopate of Africa, warning him not to receive any African appeals or to send any Legates or Commissioners. It is plain, therefore, that for long the African Church belonged not to the "Corporation." Then, what of the Eastern Church with its eighty-four millions with which the strife of the Western was so bitter. Did it not claim to be the "Corporation," too? Nay, did not John IV., Patriarch of Constantinople, its visible head, love to call himself "Ecumenical Patriarch," which so roused the ire of Gregory I., surnamed the Great, his Western brother and rival, that he wrote (A. D. 595) to the Emperor Mauritius bitterly complaining of the presumptuous assumption. One sentence from this memorable missive is worth quoting: "I confidently say that whosoever calls himself the universal priest, or desires to be so called in his arrogance, is a fore-runner of Anti-Christ." ("Ego fidenter dico, quod quisquis, se universalem

sacerdotem vocat, vel vocari desiderat in elatidne sua Anli-Christum præcurrit," Greg. Max. Ep. Lib. VI., Ep. 30)

"C" knows the sad tragedy that followed, and how Gregory subsequently received from Phocas this very title; also how, over four centuries after, Gregory VII. (the Hildebrand of 1073) declared, in strange contrast to his progenitor's epistle, thus serving himself heir to the hard epithet hurled at his Oriental brother, "that the Roman Pontiff alone can be properly called universal." ("Quod solus Romanus Pontifex jure dicatur universalis."—Idem. Lib. II., Ep. 55.)

(To be continued.)

CONTRIBUTIONS FOR EROMANGA.

MR. EDITOR,—Will you kindly publish the following complete list of the contributions I have received by collections made at the close of my meetings, by private donations from friends for support of Native Teachers on Eromanga, for the Board and for incidental expenses connected with the work on Eromanga, since my return home on the 21st May, in the Maritime Provinces, Ontario and Quebec.

BOARD OF FOREIGN MISSIONS, HALIFAX.

Miss. meeting, Little Harbour & Fisher's Grant...	\$35 00
" Green Hill.....	17 00
" West River, P.E.I.....	11 00
" Cavendish.....	25 00
" Zion Church, Ch'town, N.B.....	50 72
" Clifton, New London ..	30 00

CAPE BRETON.

" Arichat.....	7 00
" Baddeck ..	10 50
" Mr. Murray's Cong., Sydney.....	12 00
" Mr. Farquharson's, Sydney.....	22 00
" Mr. McMillan's, Sydney Mines....	7 00
" Mr. Hogg's Cong., Moncton, N.B..	35 00

\$262 22

Collections received for expenses on Eromanga applied to the Funds of the Board:

Princeton, P.E.I.....	\$70 00
Lot No. 16, Rev. C. Fraser's Cong.....	32 00
Mount Stewart, P.E.I.....	15 00
Halifax W. F. M. Soc.....	50 00
Cavendish W. F. M. Soc.....	13 00
Bay View S.S., Pictou.....	2 80

182 80

Less expenses.....	445 02
	30 00

Balance.....\$415 02

Places where I addressed meetings, but where collections were not taken up at the time but will be forthcoming:

Hopewell, Barney's River, Avondale, Pictou Co., Cape George, Antigonish, Lochaber, Valley Station, Durham, Truro, Onslow, Halifax.

EROMANGAN TEACHERS' FUND, 1884.

St. Andrew's S.S., Pictou (annual).....	\$25 00
Princeton S.S., P.E.I. do.....	25 00
Rev. Chas. Fraser's Cong., Lot 16, P.E.I. do.....	25 00
Mr. F. W. Hales, Ch'town, P.E.I. annual.....	25 00
Mr. Wm. Mutch, do do ..	25 00
Mr. Wm. Huggan, do do ..	25 00
Mr. D. Farquharson, do do ..	25 00
Mr. John D. McLeod, do do ..	25 00
Mr. T. C. James, do do ..	25 00
Mr. H. G. Taylor, do do ..	25 00
Mr. David Stirling, do do ..	25 00
Mr. D. A. Bruce, do do ..	25 00
Mr. Daniel Stewart, Summerside, P.E.I. do....	25 00

Temporary.

A Lady Teacher, Ch'town.....	\$25 00
Miss McKinnon, do ..	25 00
Rev. Alex. Sterling, Clifton, P.E.I.....	25 00

75 00

Total.....\$400 00

Mission schools and other incidental expenses in connection with our work on Eromanga:

St. Andrew's (Kirk), Pictou.....	\$40 00
do S.S., do ..	25 50
Salt Springs (Kirk), miss. meeting.....	18 32
Mrs. John McLeod, farmer, Salt Springs....	2 00
Rev. Mr. Fitzpatrick, Salt Springs.....	5 00
Womans' Prayer Meeting, Hermon, (Kirk).	8 00

\$98 82

Aubrey Mutch, Ch'town.....	1 00
A Friend, Summerside.....	1 00
Miss Mutchmore, Halifax.....	2 00
Howard Chambers, Truro.....	3 00
A Friend, Fisher's Grant.....	1 00
Willie Sterling, New London, P.E.I.....	1 00
Maggie Cameron, Barney's River.....	7 50
Neil McKelvie, Summerside.....	5 00
John McPherson, Ch'town.....	5 00
Miss McGeary, Summerside.....	1 00
Capt. Alex. Cameron, S.S. Prince's.....	3 00
Frank Cuthbert, Ottawa.....	1 00

David Creelman, Truro.....	75
Miss Snyder, Ch'town	2 00
Dougald Robertson, Baddeck.....	2 00
Mrs. D. McLennan, Sydney, C.B.	1 00
May McLennan, Sydney, C.B.....	50
Mrs. McLeod, Cape North, C.B.....	1 00
Mr. Merriman, St.....	1 00
Bessie McLean and Lallie Moseley, of Sydney, C.B., for Saddle.....	10 13
Mrs. Logan, Lyon's Brook.....	5 00
A Friend, Halifax.....	30

43 18

Total to 31st Dec.....\$147 00

ONTARIO AND QUEBEC.

Ottawa, Collection Union Meeting.....	\$7 00
Columbus, do ..	9 55
Guelph, do ..	13 00
Dundas, do ..	18 00
Galt, do ..	20 00
Toronto, St. Andrew's Church Meeting.....	42 00
Toronto, St. Andrew's Church S.S.....	25 00
Bowmanville, Rev. Mr. Little's Cong.....	45 00
Kingston.....	36 00
Smith's Falls.....	10 30
Spencerville.....	10 40
Lachute, Henry's Church.....	38 00
St. Andrew's, Union Meeting.....	17 00
Chatham (Cushing), Que.....	17 40
Ormslow Missionary Meeting.....	37 00
Miss Nolan, Ormslow.....	10 00
A Teacher in S.S., Ormslow.....	1 00
R. A. Walsh, Ormslow.....	5 00
Huntington, Rev. Mr. Muir's Cong.....	36 00
Richmond.....	31 10
Kingsbury, Rev. Mr. McLeod's Cong.....	20 00
Shebrooke, Rev. Mr. Cattenach's Cong.....	30 50
St. Andrew's, Three Rivers.....	13 25
St. Andrew's, Quebec City.....	40 00
Rev. Dr. Cook, do ..	5 00
Chalmers Church, Quebec City.....	37 00
Charles St. Ch., Toronto.....	27 00
Mrs. Wm. Walsh, Huntington.....	2 00
Rev. Prof. McLaren, Toronto.....	5 00
Mrs. McLaren, do ..	5 00
Mrs. Patterson, do ..	1 00
Mrs. Macdonnell's servant.....	1 00
Mayor Frost, Smith's Falls....	5 00

\$704 50

MONTREAL.

St. Matthew's Miss. Band, for Teacher....	\$ 25 00
Union Missionary Meetings ..	129 00
A Friend, Greenville.....	10 00
Miss Gardner.....	1 00
Anonymous.....	2 00
Mrs. John McMurtrie.....	1 00
A Friend.....	2 50
A Friend.....	200 00

370 50

\$1075 00

Promised for teachers on Eromanga:—

New Edinburgh S.S., Rev. Mr. Clark's Cong. ...	\$25 00
W. M. Soc., Cushing, Que., Rev. Mr. Fraser.....	25 00
Rev. Mr. Robertson, Kingston.....	25 00
St. Matthew's S.S., Mont., Rev. W.R. Cruikshank.	50 00

\$125 00

For expenses in Ontario and Quebec and our work generally in Eromanga, already noted.....\$975 00

Total up to 31st Dec.....\$1200 00

E. & O. E.

H. A. ROBERTSON,
Little Harbor,
Pictou Co.

N.B.—The whole contributions as above from the Maritime Provinces are...\$992 02
Ontario & Quebec.....1200 00

2192 00

Of this amount (\$2,192.02) \$500 were for teachers. On the teachers' fund..... 225 have been received.

Not yet received.....\$275 Bal. 275 00

Received up to 31st Dec., 1873.....\$1917 02
H. A. R.

SPECIAL COLLECTION FOR MANITOBA COLLEGE.

MR. EDITOR,—The General Assembly has appointed a collection to be taken up in all the congregations of the Church on the fourth Sabbath of January in behalf of Manitoba College. In view of this, I ask the privilege of addressing a few words to the readers of THE PRESBYTERIAN.

The college was instituted twelve years ago, in the absence of any provision by the State for higher education, and was destined, not only to furnish the opportunities for such education to the youth of our Church in the North-West, but also to supply to such of them as might desire to enter the ministry, a part at least, of the education required by the Church in candidates for the ministry. It is well known, that last June, in accordance with a petition to this effect from the Presbytery of Manitoba, the General Assem-

bly took the important step of appointing one of its number to teach theology and to take a general charge of the institution.

There are at present in actual attendance a little over sixty pupils; eighteen are in the preparatory course; eight, I may now say nine, are engaged in the study of theology. The remainder, being the larger number, are pursuing the studies prescribed by the University of Manitoba and with a view to graduation therein. The whole number is considerably in excess of that of the last or of any previous year. There are thirty boarding in the residence; as compared with seventeen or eighteen last year. The number has been as high, indeed, as thirty-two, which is about the limit of accommodation furnished by the building.

The finances have been the weak point in the College from the first. These must be put on a new footing before the institution can be said to be in a satisfactory state, whatever the number of students in attendance or in residence. Your readers are entitled to the fullest information regarding these, in being asked to contribute for this purpose. Attention is invited to the following points:

1. *The debt on the institution*—contracted partly by the erection of buildings, and partly by a series of deficits on ordinary revenue, that of last year being about \$2,500—was in June last over \$41,000. Of this amount the sum of \$4,000 has been paid off, chiefly though not exclusively, through donations of friends in Montreal given in response to the personal application of the Principal. It is hoped that the large remaining indebtedness will be reduced year by year in the same way, until it is completely wiped out.

2. *The current expenses of the institution*; including the outlay on the boarding-house, the heating of the whole building and the wages of the attendants, it is hoped, may be met this year by the payments for board, \$4 50 per week, and by the fees of the pupils, \$9 00 per term of three months. It is too soon, however, to speak with confidence on this point, when the length and severity of a Manitoba winter are taken into account, with the high price of fuel and of servants' wages, it will be seen that this item must of necessity be a large one. The Church may rely on it, that every effort is being put forth to keep it down to the lowest point consistent with the health and the comfort of the students.

3. *The salary of the Professor of Theology* rests entirely on the Presbytery of Manitoba; and I believe the greater part of it is covered by personal subscriptions for three years.

4. There remains the *expenditure arising from the salaries due to the professors, \$4,000*; the salary of the tutor \$900; the interest account, over \$2,000; the arrearages in "Professors' salaries," in June last, and other *outstanding obligations*, making a sum in all, not much, if at all, under \$8,000, required to give us an equilibrium of income and expenditure for the year. Towards this amount, a contribution has been received from the Free Church of Scotland of \$250; another from the Irish Church of \$500. Some friends have agreed, as reported to last Assembly, to contribute over \$1,000 towards the payment of Professor Bryce's salary. A donation of \$500 has been received from Hon. D. A. Smith, in addition to one of like amount for the debt. The congregational appropriations and collections in Manitoba will probably not come short of last year's \$750. Other local sources of income, or general, may bring the amount available for meeting the existing obligations up to \$3,500. The collection to be taken up on the fourth Sabbath of January, and the appropriations to be made by missionary associations outside of this Province, would therefore need to reach from \$4,500 to \$5,000, to enable us to establish an equilibrium of expenditure and income for the year. This is not a large amount when spread over the more than 600 congregations of the Church. It will be reached, I feel satisfied, if, as the appointment of the Assembly requires, a collection is taken up, or an appropriation made in each pastoral charge. Congregations in our cities and towns will, no doubt, make a generous allocation to this really missionary institution, and collections of fair amounts, will, I have reason to believe, be made on its behalf in very many congregations. The fear is, that in a considerable number of congregations, the Assembly's appointment may be quietly ignored, and the result in that case can only be another deficit, not perhaps so large as that of last year, but yet, such as to discourage us all.

I do not wish to conceal the fact that such a result

would be not only personally painful and disappointing, but it would necessarily interfere seriously with any effort which might be made to reduce the existing indebtedness, as well as be unjust to those who have already contributed so liberally for this purpose. I have received, however, so many encouraging assurances, and from such various quarters, unsolicited contributions, that I look forward with more hope than fear to an appeal, on the response to which throughout the Church, the future well being of the College, of which, at the request of the General Assembly, I have undertaken the Presidency, is so largely dependent.

JOHN M. KINO.

Winnipeg, Jan. 11th, 1884

PRESBYTERIANISM IN THE NORTH-WEST.

The Rev Mr Robertson, superintendent of Home Missions in the North-West, contributes the following details concerning the field under his supervision.

At Broadview, where the Rev. P. S. Livingston is stationed, there has been erected a building to be used as a church and manse at a cost of about \$1,500. At Cadurcis, an important mission field, where Mr. G. F. Smith was stationed during the past summer, a very commodious church was erected. At Calgary, which is rapidly becoming a most important centre, where the Rev. A. Robertson is pastor, a church with a seating capacity of about 150, was built in October last.

About thirteen miles west of the west end of Turtle Mountain, a neat frame church with a seating capacity for nearly one hundred and twenty-five persons has been constructed. The Rev. John Mowat is the resident minister at this place. The church at Gladstone has been considerably enlarged and a manse for the pastor erected. The minister at this point is Rev. D. Sialker. The Rev. A. McFarlane is the minister at Greenwood, and in that locality a very neat and comfortable frame church was built during the past summer. The people at Indian Head, more ambitious than most of congregations along the line of railway, have erected a very fine brick church this year with a seating capacity of fully 300. The Rev. D. M. Ramsay laboured there during the summer. At Moose Jaw, under the charge of Mr. S. J. Taylor, a very neat and capacious church with seating accommodation of about 200, was built.

Through the untiring energy of Rev. Mr. Steveright three serviceable churches were erected in the neighbourhood of Prince Albert, namely, at Fletts, the Ridge and Willoughby. In the town of Prince Albert itself, a fine brick manse, costing about \$5,000, was constructed last fall. Moosomin, another rapidly growing town, is under the charge of Rev. Mr. Nicholl. A very comfortable church was erected there last summer. At Rat Portage, which has suffered so much recently through fire, a frame church and a frame manse were built. The Rev. J. C. Tibb is the pastor at this point. Owing to the crowded state of the building for church purposes at Regina, the same was converted into a manse for the use of the minister. The services are now held in the M. Caskey Hall. Rev. A. M. Urquhart, formerly assistant pastor to the Rev. C. B. Pitblado, of St. Andrew's Church, Winnipeg, laboured at this station during the summer. Stonewall is under the pastoral care of Rev. Mr. Lawrence. A very commodious frame church was erected there last summer, which was only recently opened.

The thriving little town of Virden promises to become an important point on the C. P. R., and provision was made there for a minister by the erection of a church and manse. Mr. Dow laboured there last summer. The congregation at Dominion City finished a church there this season. Mr. Z. F. Langrui was the missionary at this station during the summer. Humesville forms one of the mission stations in the Chater field, and there a very neat and comfortable frame church was built this past summer.

Mr. R. C. Murray was the missionary at Grenfell, and the people erected a commodious church at that place. The congregation of Union Point purchased a comfortable frame church at that place belonging to the Methodist Episcopal Church. This summary would indeed be incomplete were no mention made of the very fine church erected by the congregation of Knox Church, Winnipeg, which, when completed, will undoubtedly be one of the finest in the North-West; and also of the commodious manse built by the congregation at Kildonan for the Rev. Mr. Prigie.

The Church and Manse Building Board have rendered

very material aid in connection with the erection of all of the above structures. In fact, without the loans and grants from this fund, many of those buildings could not have been attempted at all. The congregations of Manitou, Birtle, Greenridge, Minnedosa and Qu'Appelle have taken steps to build, and consequently, applied to the Church and Manse Building Fund for aid. Their applications have been favourably entertained, and as soon as the board are in funds the necessary money will be advanced. The board will have dispensed about \$12,000 when the entire work of the season is all wound up. Notwithstanding the stringency of the times in the money market the prospects are that building operations will be executed on a more extensive scale next season than ever during the past or any previous. The want of suitable places in which to meet compel congregations to take action early. The high rents and the utter absence of suitable accommodation at many points compel congregations and the Board of Church Erection to build manses. Several places were mentioned by Mr. Robertson along the lines of railway now projected and also along the main line of the C. P. R., where steps must be taken early in the season in order to build suitable churches. Mr. Robertson stated that the North-West Land Co. and several private individuals had dealt very generously with congregations in the matter of church sites. The C. P. R. Co. and H. B. Co. granted sites for half the prices charged others. While fully appreciating the liberal concessions (made by the two latter corporations, Mr. Robertson was decidedly of opinion that they should have been equally as liberal as the North-West Land Co. His opinion is that the country is rendered much more attractive to settlers by the erection of churches and the maintenance of missionaries, and that no property holders in the whole North-West derive so much benefit from the inflow of settlers as the C. P. R. Co. and H. B. Co. Mr. Robertson expressed his appreciation of the action of the C. P. R. in carrying all material for the construction of churches at half the usual rates. Where lumber has to be carried a considerable distance the contribution made by the company towards the erection of churches in this way is not inconsiderable.

MESSRS. MOODY AND SANKEY IN LONDON.

THE STEPNEY MEETINGS.

The hall at Stepney stands on a waste piece of ground, known in past days, we believe, as "Pedlar's Orchard." It needs a considerable stretch of imagination to conceive of its ever having been such a pleasant and goodly place as a country or suburban orchard. No doubt the neighbourhood is still superior in many respects to other parts of the metropolis that have lately been figuring in the accounts of "outcast" and "horrible" London; to those who enjoy the comforts and amenities of well-ordered domestic life, the difference will seem only one of degree. The little personal knowledge we have gained of the conditions of life to be found among the dwellers around Pedlar's Orchard does not make us long to know more. Poverty, overcrowding, disease, drunkenness—all that makes up a London slum—are not far to seek. However much we may deplore the unspeakable ignorance, degradation, and misery to be found in such places, we can scarcely wonder at them, keeping in view the depressing and almost hopeless conditions of daily life that prevails. If the Gospel can reach and deliver and elevate those who live amid such surroundings, it is indeed what it professes to be—the very power of God unto salvation.

Everybody seems to agree that the audiences at Stepney Green Hall, especially in the evenings, have been "of the right sort." That is to say, they are those who, judging from outward appearance, do not usually cross the thresholds of our churches and chapels. The plan adopted at Wandsworth of reserving front seats for workmen has been considerably developed at Stepney. On most evenings during the past week there has been a solid square of nearly a thousand such men and youths seated right in front of the evangelists. The women have attended in considerable numbers at the afternoon Bible lectures. East-enders, however, have not much leisure during the working hours of the day, and the afternoon meetings have not been so large as in Islington, probably not quite so large as those at Wandsworth. Everything has been done to make the services known to the people. The band of workers connected with Stepney Church (Mr. Kutto's), we believe, have alone visited over 20,000 houses in the parish. Others have no doubt been equally assiduous in this branch of the work.

Mrs. G. S. Reaney says the "Bitter Cry of Outcast London" has brought blessings to the East-end. Christian thought has been more earnestly directed to our needs here. The prayer of God's remembrancers has become supplication in "making known" requests before but dimly understood. It came naturally to many to associate the visit of Messrs. Moody and Sankey with the answer of blessing which prayer supplicated. Special blessing was expected, and it has come.

Much has been said and written of empty east-end churches where in some exceptional instances the congregations were large, the small proportion of men in these gatherings has been remarked upon. One could therefore understand the frequent remark of strangers "Mr. Moody has a wonderful power in attracting men." So it would seem, from the crowds of men who have thronged the meetings night after night, listening to Mr. Moody's pithy utterances—powerful, because often presented with a keen mother-wit which East-enders are particularly alive to appreciate. In these crowds there have been not a few who have confessed that, while regarding religion as good enough for women and children, it did not fit in with their turn of mind, so they "went nowhere of Sundays, but had come to the hall out of curiosity; to hear the man that talked and the chap that sang!" To get such persons there at all was a triumph; though we must not forget that the clergy, ministers, and Christian workers generally, would be the means directly or indirectly, of getting them to come. To keep them there was a greater triumph; for east-enders are independent in their ways, and prone to get up and walk out if not sufficiently interested to remain. To get them to come again was the greatest triumph of all.

This is the human side. What of the spiritual? Is this to be tabulated by names taken down in the inquiry-room? I venture to think, certainly not. Many a man has left the meeting with tears in his eyes, his heart tender, if not positively surrendered, who could not be persuaded to go into the inquiry-room. People might talk to him there as he sat, or as he slowly moved out with the crowd; but his heart was too full, and his nature too reserved, to make it possible for him to pass within the doors where others were flocking, to go through he knew not what beyond. When such were asked what has moved them so greatly, the answers would be various "The hymn got hold of me;" "Mr. Moody made me think of mother, and the time when I was a youngster;" "I had a praying wife, but she's been dead years." In one or two cases it was, "I heard a sermon once, and it's stuck to me; Mr. Moody seemed to know all about me."

One man—a gentlemanly fellow, evidently a city clerk—when spoken with, said curiosity had brought him to the meeting. When asked if this was his first visit, replied, "No; I came yesterday." "What brought you then?" "Curiosity." "Ah! that is your way of putting it; doubtless there are some praying for you at home." "It is a matter of perfect indifference to me whether this be so or not." "You believe it to be so, but deep down in your heart you have an unsatisfied longing now, own to it." Further conversation drew forth the fact that a praying brother and sister at home, by their earnestness, prevented his sceptical views from utterly destroying all belief in religion. The following evening the same young man was seen hastening from the inquiry room with eyes from which the traces of tears had not been removed, with a strange light upon his face, which said plainly enough, "I have had a great surprise, I have found a secret joy."

The blessing has not been confined to the hitherto irreligious or undecided; many Christian people's hearts have been stirred, and numbers have rejoiced in the decision for Christ of members of their own families, over whom they have prayed and yearned, possibly for years. We are led to believe from personal contact and dealing with many, both inside and outside of the inquiry-room, that to a large extent the glorious work of the past ten days has been a harvest ingathering of labours which have gone on for years, on the part of the earnest clergymen and ministers, city missionaries, and Sunday school teachers. In saying this we do not detract from the greatness of the work done by these two God honoured men, Mr. Moody and Mr. Sankey; but it gives us hope for the future stability of each individual helped by them to decision. Many are already rejoicing in their homes over the work of this Mission, and many more will rejoice. Blessing was asked—was expected—and has come. If any lack blessing, will it not be those who neither asked, expected, nor looked for it?

PASTOR AND PEOPLE.

COMMUNION IN THE HIGHLANDS.

Miss C. F. Gordon Cumming, in her interesting book, "In the Hebrides," gives this account of a sacramental occasion in the Highlands of Scotland:

"One day while I was sitting on the lonely hill side, I was amazed to see first one group, then another, and another of tidy folk in their Sabbath best, coming in almost a continuous stream along the bleak road from Portree. Then I found that there was to be a sacramental preaching on the hill side many miles away. It was to last a week, and this great multitude was gathering from every farm and village in the district. Many of the people had walked thirty miles, and would stay two or three days, though where a hundredth part of them could hope to find cover I cannot imagine. Doubtless vast numbers of them must have slept in the open air, and happily the weather was hot and dry. Still in these regions it is apt to change at any moment, and the most cloudless sun shine may be succeeded by a prolonged spell of pitiless rain, in which case what would become of all these people?"

"The multitude of carts and curious vehicles of all sorts which passed this day and the next was really amazing, and such primitive carts and harness! A bit of rope or twisted bent from the nearest hillock, with a stick to act as crupper. Sometimes a very good dog-cart would pass, full of well-dressed people, the old mare trotting cheerily along followed by her foal, and every now and then stopping to give it a drink.

"I was once present at one of these great sacramental gatherings, when about three thousand people had assembled on the wild coast of Rosshire. A more picturesque scene I have rarely beheld. It recalled visions of the old Covenanters.

"As we gazed over the bleak expanse of hills, we marvelled whence that great concourse of human beings could have assembled, till we heard that not only every shepherd's hut in the district, but almost every island and village within forty miles had sent its pilgrims to the preaching, some by boat, some on foot. Not the able-bodied only, but some poor, half-paralyzed creatures who took days of hard walking and crawling; some times literally crawling on all-fours, dragging their weary steps down those steep paths, that they might sit at the feet of some favoured, trusted teacher, and with child-like intensity of interest, drink in the old, old story from his lips. The preachings were, as usual, to extend over several days.

"It was on the great day of the feast that we found our way there, when on the green sward was set the long table covered with fair white linen, round which was gathered a great company of devout worshippers, passing the sacred cup and bread from hand to hand. From time to time a Gaelic psalm was raised; the precentor singing every alternate line alone, and the mass of voices taking up the wild tune, low at first, then swelling into full chorus, and again dying away like the booming of waves in some ocean cave. The people were all seated on the grass or clustering in groups up the side of the hill, which formed a natural amphitheatre of grey rocks, or fading russet brackens whose calm decay was in keeping with the great peace of all around.

"The majority of the old wives wore the cleanest of white mitches, some with large white handkerchiefs tied over them, and great blue cotton umbrellas, for though it was an October afternoon, the heat of the sun was sickening. Nevertheless, the men all sat bare headed, looking up to the preacher with earnest, weather-beaten faces, the warm colours of their hair and beards recalling the russet of the withering brackens around them. Whatever their occupation, nearly all were dressed in the uniform dark-blue cloth peculiar to our seafaring folk.

"On the rocky hill about, groups of little, rough Highland cattle were feeding. Close by flowed a tiny streamlet of purest crystal, yielding precious store to the thirsty multitudes. At our feet lay the green, calm ocean, on which the sun's glittering reflection was changing from quicksilver to molten gold. Beyond, faintly seen through the hot, misty haze, lay the grand Skye hills, all mirrored as clearly as the near cliffs or the countless islands. From the little *clachan* of black boulders on the shore, the blue smoke rose in transparent columns and there was quiet on every side.

"One marked change, however, there must be in this modern teaching from that of those early days when the disciples, continuing steadfast in the apostles' doctrine, met daily for the breaking of bread and prayer.

"These modern Christians (in Rosshire) have but one such meeting in the year, and out of the three thousand assembled on the hill-side at the great annual celebration, only eighty were communicants, the youngest of whom was a shepherd, upwards of forty years of age.

"One reason alleged for this rare celebration of the great feast in the more remote districts, is the difficulty of obtaining wheaten bread, which alone is deemed suitable for use on this occasion. Dr. Norman Macleod speaks of a parish familiar to him, where the old minister used to be obliged to send a man on horseback over moors, and across stormy arms of the sea for sixty miles to fetch the wheaten loaves, and in most of the isles such bread is only seen, when brought by the steamer from Glasgow, and of course the steamer touches only at principal ports, with which many isles have rare communication. — *Christian Intelligencer.*

TRANSMUTATION.

With wondrous skill the dear Lord brings,
From all things, good to me—
And full of tender, faithful love,
He proves himself to be.

Though Care upon me lays her hand,
And others sit at ease,
While I toil on 'mid heat and dust,
Or buffet heavy seas—

Although I shrink beneath Pain's touch,
Drink Sorrow's bitter draught,
Or stand beside a grave, where once
The happy daisies laughed—

Still by his heavenly alchemy,
Fullness grows out of loss—
And though the fire may hotly burn,
It but consumes the dross.

The duties of each busy day,
Are channels all, for peace;
While little blessings on their banks,
Grow in a rich increase.

Where I have dreaded hunger, there
I've always found enough—
And oh, the soul views I—far and grand—
What if the path is rough?

Shape me, O Master! I am clay,
Thou hast the potter's art,
To fashion a work beautiful,
Out of my stained heart.

For likeness unto like, mould thou
My nature, till I stand
A perfect vessel, meet for use
In the Eternal Land.

—Hannah Coddington.

PROFANE WIT.

It needs no argument to prove the fact that much wit is simply profane. It would not be possible, if sanctity were left in life, or reverence for what has all along in the world's history been held sacred, to read the utterances of many popular American wits without being convinced that the world's laughter is not so much at the wit displayed as the impiety shown. It is peculiarly American to see the ridiculous in nearly everything that addresses the mind or senses. And it has not, as a national characteristic, been curbed or chastened by culture. It is in our popular poetry and in our drama. The young are two often fed upon it in declamations, in public school exhibitions and popular readings. Lecturers have had to succumb to this profane thirst and pander to it, or go off the platform.

We can give a few names that may suffice to show that this criticism is not captious, among these are "Bret Harte" and "Mark Twain," who, though reported to be men of Christian convictions, have made fun of every thing until there appears but little, if anything, too sacred for their touch. Political speakers, as a class, pervert whatever comes to them in the memories of childhood, which should be sacred as the piety of a mother, to point a jest or raise a vulgar laugh. The *Hawkeye* man, who is a professed Christian, is above most of this class, but he is not always above just censure. It is not the men who furnish it who are alone guilty, but the spirit of the country that pants for it. There must be a change in public senti-

ment, and good sense must have a higher co-efficient than giggling.

Readers generally will admit that the above remarks from the *Philadelphia Presbyterian* are just and timely. It is right to credit Mr. Berdette with high aims to which he generally adheres. The same might fairly be said of Josh Billings, whose quaint sayings are generally on the side of virtue and religion.—ED.

MISSION NOTES.

THE Rev. Phillips Brooks says: "Some of you are saying in your hearts, 'There are heathen enough at home. Let us convert them before we go to China.' That plea we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad. It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such a plea feel, I think, how unheroic it is."

IN writing on the great religious movement in Japan the Rev. G. W. Knox, of the American Presbyterian Mission, says: "It has extended to every congregation under my charge, and there is also a change in the attitude of unbelievers. The interest in Christianity is spreading, and in all our congregations numbers are being added to the Church. So profoundly has this movement, and the recent meetings of the Shimoboku-kai, impressed the missionaries, that there is a general conviction among them that in twenty-five years mission work in Japan will be practically over. The Japanese may now at any moment go over en masse to Christianity.

LAST year the natives in Aniva Island, South Seas, sent out three of themselves as teachers and evangelists to help to give the Gospel to a heathen island. About fifteen years ago, when I went among them, the whole population of this island were naked and savage cannibals—now they are all professed Christians; and night and morning family worship is conducted in every family, as they live in peace and happiness under the blessed influences of the Gospel. Many in your country now plead for a secular system of education; but what secular system, with all the influences that wealth and power might impart to it, could have produced such a blessed change among our South Sea Island savages?—*Rev. J. G. Paton, New Hebrides Mission.*

THE recent scurrilous attack upon Christianity by a Turkish newspaper writer has been republished in book form and is having a wide sale among Moslems. The missionaries at Constantinople have sent a short rejoinder to the editor of the Turkish paper in question. This rejoinder, while giving necessary attention to an *expose* of the garbled historical quotations which form the basis of the work of the Turkish writer, is chiefly devoted to setting before Moslem readers facts as to Christian doctrine, and proofs of the authenticity of the New Testament, which the Government would never hitherto allow to be printed in any form accessible to Moslem readers. The Turkish newspaper has been occupied for some time in publishing the article written by the missionaries. It appends its own comments, consisting, to no small degree, of personal abuse of the writers by name. The controversy has attracted much attention. The writer of the Turkish attack on Christianity has now issued a new work. It is apparently called out by the published statements concerning the spiritual character of true Christianity, and labours to show that the Christian religion is a schoolmaster to lead men into atheism. These publications may mark a new area in mission work in Turkey. Hitherto, the Turkish Government has prevented the discussion of religious subjects in the Osmanli Turkish language. Now, however, it can hardly refuse permission for the publication in that language of such exposition of Christian truth as may be deemed necessary to repel these attacks upon Christians and their religion. Meantime, the rejoinder sent by the missionaries to the Turkish paper has been republished by Armenian, Armenian-Catholic and Eastern (Greek) organs among the secular newspapers of Constantinople. Many persons of these various denominations have expressed profound gratitude to the Protestants for having spoken in defence of Christianity without fear of the wrath of the Turks.

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TORONTO, WEDNESDAY, JANUARY 23, 1884.

SOME of our contemporaries across the lines are discussing this momentous question:—"Are the Americans a serious people?" It is contended on one side that the ease with which an American audience may be made to laugh, and that the craving of the average American for light racy, breezy books, journals and speeches are convincing evidence that our neighbours are not a serious people. It is contended on the other that the very fact that the idiosyncrasies of the American people are so easily moved is of itself evidence that there is a deep substratum of seriousness in the American character. It is alleged that they are a very earnest and intense people, and because they are earnest and intense, easily moved. This theory is undoubtedly the correct one. Average men with their minds in a serious intense state are always easily moved. People will smile in church at things they would never notice anywhere else. The most wretched joke makes an excited meeting laugh. The weakest and most miserable attempt at wit makes a laugh in court during a solemn judicial trial, of course we are speaking now about average humanity. Poets, philosophers, great men of different kinds, very solemn men who never laugh, and other distinguished people who condescend to patronize this planet for a time are not subject to such laws.

WHAT does this Augmentation business mean so far as the people are concerned? It means just a little more—very little more—from each one. Provided all, or nearly all, gave a little more, the amount required would be made up without undue pressure upon any. A man who easily pays fifty dollars a year can pay sixty just as easily as fifty if he is willing. A man who pays thirty or forty dollars a year can easily add five. An exceptional case may be found where any addition would be burdensome, but we fearlessly assert that ninety-nine men out of every hundred in the Presbyterian Church might add a little more and never know it after it was done. The only effort it would cost them would be to change the figures. We go farther. With a pretty accurate knowledge of this western country and of the paying power of our people we assert that many Presbyterians might double what they pay annually to the support of the Gospel and never know they did it. We scarcely expect that many will perform the "dribbling up" process, but we do expect that many will make the experiment of each giving just a little more. That will do for the present. Now don't wait for a deputation from the Presbytery. Let two or three live men take hold of the matter in all congregations a little below the minimum and raise the amount by all who can add a little. Then send word to the deputation to go where the people need prodding.

JUST now when congregational meetings are being held almost every day, it would be well for office-bearers and others to consider the propriety of keeping the more spiritual part of congregational work as prominently before the minds of the people as possible. A congregational meeting is for business, but the business is the Lord's. One reason why many never attend these meetings is because they are often conducted in the most revolting manner. Two or three men who are nothing if not fault-finding and pugnacious, speak on every matter, wrangle about questions of order, start objections to every proposal, quibble about little points, haggle over every suggestion, nibble at every resolution, and make themselves a nuisance generally. Can any one wonder that rational Christians of fairly good taste do not care about attending meetings conducted in this way? If the more spiritual part of the Church's work were kept well in the foreground cranks of that class would have no

chance as they have no taste for discussing spiritual things. Their forte is points of order and matters of procedure, such as might be raised in a police court or ward meeting. Brethren, remember that a congregational meeting is not the annual meeting of an agricultural society, or land company or financial corporation of any kind. It is a meeting of Christian people to hear of the progress made in the Lord's work for the past year, and to devise measures for doing that work better in the next year.

WE are informed on what we consider good authority that some of the leading counsel engaged in the election trials at present going on are paid at the rate of one hundred and fifty dollars per day. Supposing the trial lasts five days the gentlemen in question earn as much in one trial as the Presbyterian Church dares to name as the minimum salary of a Presbyterian minister! Now we have no quarrel with these legal gentlemen about their fees. They have a perfect right to take what they can get. People are under no obligation to retain them unless they wish to do so. But what must be thought of the Christianity and common sense of a man who thinks Mr. S. H. Blake, or Mr. Bethune, or Mr. McCarthy, or Mr. McLennan should have as much for two or three days' work as his minister should have for a year? Some of the very men who help to give these gentlemen a hundred and fifty dollars per day think six hundred a year a big thing for the man who preaches the Gospel to them, baptizes their children, prays with their dying and buries their dead. Perhaps there is more politics than religion in this country. Some are willing to spend much more for their party than for their souls. Talk about agnosticism, and Darwin and Huxley! One so-called Christian man who unwillingly pays his share of enormous law expenses to keep up an election fight, and growls and grumbles every time he has to pay a dollar for church purposes does religion more harm in his neighbourhood than all the agnostics on earth.

THE COLLECTION FOR MANITOBA COLLEGE.

ON another page will be found a communication from the Rev. Principal King of Manitoba College reminding readers of the collection appointed by the General Assembly to be taken up on Sabbath first for that institution. It contains a clear and concise view of the present financial position of the college. In short compass it is a full and frank statement of the actual condition of affairs. It is just such a statement as people desire. They simply want to know all the facts that they may be directly informed of what the immediate needs of the institution are, what work it is doing and what is the outlook for its present and prospective success. These are the points to which Dr. King has confined his attention in the communication placed before our readers in the present issue.

In certain quarters there is a strong feeling against the Presbyterian Church engaging in general education. Much can be urged in favour of the Church confining its efforts to its own proper work and leaving general education, primary and higher to the State. It must, however, be borne in mind that this is not a new enterprise. The actual condition of affairs has to be taken into account. Nor must it be forgotten that it might result injuriously, however correct a theory may be, to press its application with undue haste.

Most readers will remember with satisfaction that while in the earlier history of Presbyterianism in the older Provinces serious loss was occasioned by the neglect of favourable opportunities, the want of organized and energetic effort, it was wisely resolved not to lag behind the settlers, but to prosecute with vigour, missionary work in the North-West. The success with which these earnest endeavours has been attended, the good work already done, is a complete justification of the enlightened course hitherto pursued. To every one acquainted with the work in the North-West, the establishment of a Presbyterian institution for the advancement of higher education was a felt necessity. The provincial administration was not in a position to attend to this important work. Other religious bodies, alive to the importance of providing educational facilities, had established colleges. In the interest of Presbyterianism it was felt that similar provision must be made for the youth belonging to our Church. Not only the good work done by Manitoba College, but the generous aid it has received, both from the struggling settlers and those well-to-do, give sufficient evidence that it is appreciated by the people for whose benefit it was instituted.

Special efforts have been made to make education obtainable there as complete and efficient as possible

Professors Bryce and Hart have proved themselves able and apt educationists. The successful effort to secure the services of Dr. King has met with the hearty approval of the whole Church. The attendance during the present session is the largest yet recorded in the history of the institution. This is certain to increase year by year, as a large stream of emigration is sure to flow into the new Province.

The sum required to be raised at present by collection and congregational appropriation is by no means a large one. At the outside \$5,000 only is required to place Manitoba College on a sound financial basis. The amount, however, being comparatively small, it is all the more necessary that the special requirements of this college should not be overlooked. The fear expressed by Mr. King that "in a considerable number of congregations the Assembly's appointment may be quietly ignored" will it is confidently hoped be shown to be groundless. A little well sustained effort throughout the Church could easily double the amount now asked for.

The churches in Scotland and Ireland as well as wealthy individuals have contributed generously to Manitoba College. There is, no doubt that aid will, from time to time, continue to be received from these sources; but they and the people of the older Provinces will gradually be relieved from the necessity of contributing largely for this institution. With the development of the resources of the North-West that is with certainty expected it may be confidently assumed that at no distant date the people of Manitoba will cheerfully undertake the entire maintenance of the institution on whose behalf the present appeal is made. It is unnecessary to remind readers that in response to the unanimous call of the Church by the General Assembly Dr. King relinquished one of the most important charges in Ontario to undertake the weighty responsibilities attaching to the position he now holds. It is no easy task he has undertaken. The Church is in honour bound to give him the moral and material support needed for the successful prosecution of the work entrusted to him. The result of his appeal will not be disappointing. The word fail is not to be found in the Presbyterian dictionary.

DISESTABLISHMENT IN INDIA.

AMONG inevitable changes to be effected may confidently be reckoned the severance of Church and State. Some desire and some look with foreboding to the accomplishment of this movement that advances with accelerated force. The drift of modern opinion both in Church and nation is in the direction of what Count Cavour expressed in the formula "A Free Church in a Free State."

The disestablishment and disendowment of the English Church in Ireland was so far as that Church has been concerned an unmitigated blessing. While our brethren of the Irish Presbyterian Church have never had occasion to bewail the loss of the trivial pittance secured to them by the *regium donum*. Both Churches have increased largely in spiritual power and in capacity for Christian work. Both take a heartier interest in mission work at home and abroad than ever they did before. The withdrawal of State aid from the Church in Ireland was brought about mainly no doubt as a political expedient, yet it is noticable that while it removed a grievance against which a large number of the Irish people protested, it has not conciliated them in the slightest degree. They have simply shifted their ground. They have found greater grievances in the land laws. When one evil against which the people remonstrated was remedied, they entrench themselves in front of another till finally they are coming out undisguisedly and demanding separation from England. If the measure politically can only be described as a comparative failure, it has been all that its friends claimed for it ecclesiastically. The Church in Ireland has called forth the warmest sympathy and the liberal support of its own members and friends. It enjoys its freedom and is doing its own work more effectively.

The next gain to the disestablishment movement may be looked for in India. The English Church there is not unprepared for the coming change. It has few hereditary associations appealing to sentiment as is the case in England itself. Neither is it possessed of enormous revenues derived from rich endowments, and subsidized by enormous grants from the exchequer. It is largely a missionary Church, though it ministers to many of the English who have chosen India for

their sphere of action. The Anglican Church there has six bishops, those of Calcutta, the Metropolitan See, Lahore, Rangoon, Madras, Bombay, Colombo, Travancore and Cochin. These derive their incomes from Church Missionary Societies in England, whose funds are furnished by the voluntary contributions of English Churchmen.

It is supposed that the British Government have inspired the movement for Church disestablishment in India. It finds favour with the Viceroy and Mr. Ilbert, who is an energetic member of the Executive Council. The Calcutta correspondent of the London Times, in a recent communication, intimates his belief that although the proposed measure will give rise to a vigorous agitation it is nevertheless destined to triumph at an early date.

There are very strong reasons why a foreign church in India should depend on its own resources for its maintenance. A church doing missionary work among a heathen population from whom it exacts means for its support is bound with self-imposed fetters. It forms a strong barrier between itself and those it seeks to enlighten. As it is, there are too few points of contact between Christians and natives and it is a grave mistake to place a needless prejudice against the Christian religion in the minds of the natives. The adherents of the Anglican Church in India alone could without any great stretch of liberality, not only sustain the present operations of the Church there, but greatly extend them. Instead of disestablishment in India or anywhere else, proving a calamity, it would turn out a great blessing to the cause of practical Christianity.

ANGLICAN SECTARIANISM.

(FROM A KINGSTON CORRESPONDENT.)

The cold and narrow spirit of many Anglican High-Churchmen had a good illustration lately in a remark made by the Bishop of Ontario to an Ottawa reporter, in regard to the very harsh and abrupt dismissal of the Rev. Dr. Wilson, a man of saintly character, and much beloved in Kingston, from the curacy of St. George's Cathedral there. The Bishop could not see "what interest this could have for anyone outside of that particular congregation. In his view, evidently, denominational lines are not lines merely, but high fences over which neighbours and brothers may not dare to look. The congregation of a real Kingdom of Christ, of which all Christians are citizens, have a deep interest in all that relates to its welfare. To no true citizen can any wrong done in any quarter to his Lord or Master be a matter of unconcern. And in the harsh, not to say cruel, treatment which Dr. Wilson has received, those who knew most of the man and the circumstances, and whose eyes are not blinded by prejudice, see a wrong done, not only to him, but also to the Divine Master, whose example he has been so closely following in his loving sympathy and devotion to the work of "rescuing the perishing." For years his heart and soul have been in the work, and it was just because of this that he so warmly appreciated the work of the Salvation Army, which, as already shown in details in these columns, has been the means of saving many on the verge of eternal ruin. He has done much, by his constant brotherly vigilance to confirm the converts and lead them on in their new life, while his own pulpit ministrations have become most profoundly vitalized by his fuller experience of the depth and powers of the "great salvation," so that many earnest Christians in Kingston, outside of the Church of England as well as in it—rejoiced at the evident blessing of the Holy Trinity in thus fitting him for increased usefulness. He is a man of warm impulsive temperament, and that he has been altogether prudent in countenancing some doubtful features of the "Army" is open to question. But, in an age when lukewarmness, if not coldness, is far more common than any excess of zeal and devotion, it is a curious indication of this very fact, that for at worst a simple imprudence—the outcome of warm enthusiasm added to the long stream of excessive labour—an able and devoted clergyman should be so abruptly rejected by those to whom he had so long and so faithfully preached the Gospel of Christ. This is a matter which touched all Christians, because it touched their Master, and Principal Grant simply expressed the strong feeling of many, when he uttered an emphatic protest against the wrong, as an instance of the same spirit which left the disciples to censure Mary of Bethany for her act of loving devotion to her Lord.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON V.

Feb. 3. } PAUL'S SECOND MISSIONARY JOURNEY. { Acts 15: 37-41; 16: 1-19.

GOLDEN TEXT—"Come over into Macedonia and help us."—Acts 16: 9.

TIME.—A.D. 51.

PLACES.—Antioch in Syria, Lystra in Lycaonia; Troas in Mysia.

PARALLEL PASSAGE.—Gal. 4: 13-16 with 10: 6.

Notes and Comments.—Ver. 35. Paul and Barnabas having returned from the conference at Jerusalem as narrated in Lesson I. continue in Antioch, we can't tell how long. "Teaching," giving instruction, building up those who had received the truth. "Preaching," proclaiming the Gospel to those who had not received it. "Many others" who, we know not, likely some who afterwards were active in the Church, as Ignatius and Euodius.

Ver. 36. "Some days after," still nothing to indicate length of time. "Paul and" so the second missionary journey originated with Paul. "Visit our brethren in every city—see how they do." Rev. "Faro:" in faith, love, and hope, their spiritual growth, characteristic of one whose heart was over full of the care of all the churches. (2 Cor. 11: 28.)

Vers. 37, 38. Here comes the beginning of a sad quarrel between two good men. "Barnabas determined," "Paul thought not good:" the cause of their difference was Mark. He was the nephew of Barnabas, who was drawn to him; but Paul had found him to fail once, at Pamphylia. (Ch. 13: 13.) He had an opportunity and lost it. Afterwards, however, he proved himself worthy and Paul received him back to his friendship and commended him. (Col. 4: 10-11, 2 Tim. 4: 11)

Ver. 39. "Contention so sharp;" really, bitter, each, as it would appear, was excited and spoke strongly. Paul looked at the matter from the side of right; Barnabas from that of affection. Perhaps Barnabas knew Mark better than Paul did, and was sure that such a failure would not occur again, but Paul had no such assurance and did not think it right to import God's work for any man. The impartiality of Scripture is manifest in the relation of the infirmities of two such good men; and while we take heart that these were men of like passions as ourselves, we should learn to keep guard and bridle our tongues lest we too should offend. "Departed asunder:" but see how God can overrule evil for good. There are now two bands; two missionary journeys are made at the same time, and two pairs labour in different places. "Barnabas—Cyprus," his own country. (Ch. 4: 36.) We have no further record of the labours of Barnabas.

Vers. 40, 41. "Chose Silas:" in the place of Barnabas, and soon after Timothy in the place of Mark. Silas was one of the deputation sent from Jerusalem to Antioch with Paul after the conference. He is called a prophet. (Ch. 15: 32) "Being." Rev. "Commended:" there was a special prayer meeting of the Church to ask God's blessing on the intended work of these men, the narrative would indicate that Barnabas with Mark had sailed before this. "Syria—Cilicia:" trace route on map. "Confirming:" establishing in the faith, perhaps organizing into churches and giving directions and counsel for their conduct.

Chap. 16. vers. 1-3. "Derbe—Lystra." Sites uncertain. Timothy's opinions are divided as to whether he was a native of Derbe or Lystra. The construction of the verso would indicate the latter. Here Paul had suffered violence and had been left for dead, but his blood had proved a divine seed, and he finds now a number of disciples, the seal of his apostleship, and amongst them him whom he delighted in after years to call his "son Timothy." "Certain woman" Eunice (1 Tim. 1: 5); "father—Greek" no indication that he was a believer, on the contrary, the idea conveyed is that he was a pagan still. "Well reported of by the brethren:" without which he never could have become the companion of Paul; but he had gifts and graces as we know. Read Paul's epistles to him. "Circumcised him" was not this inconsistent with the principles for which Paul had been contending? By no means, the son of a Jewish mother he was regarded as a Jew by the Jews. He was evidently willing to submit to the rite, and without its performance he could not have been admitted into Jewish synagogues, or listened to with respect by them; in the case of Titus (Gal. 2: 3) the case was altogether different. He was a Greek, had not any Jewish blood, and the Jews sought to compel him to be circumcised. There it would have been a sad compromise, here it was wise, loving, and Christian.

Vers. 4, 5. "Through the cities," of Asia Minor, including Iconium and Antioch in Pisidia. "Delivered—docees," of the council at Jerusalem. The words may mean leaving written copies, which might easily be done as the message was brief. "Established:" when the cause for discussion was removed came an increase in faith and in numbers; blessed when these two go together.

Vers. 6, 7, 8. In these verses we have two distinct statements that they were under the guidance of the Spirit; in both cases restraining them from their purpose, that, as we shall find further on, they might be led into new and wider fields. "Phrygia:" an undefined space, in central Asia. "Galatia" here he remained long enough to found several churches. The slight reference to his work in Gal. 4: 13, 15, leads to the conclusion that he had an illness there, and that the Galatians were deeply devoted to him, receiving him "as an angel of God, even as Christ Jesus." "Mysia:" a province of Asia. "Bithynia:" a province distinct from Asia, or, after the admonition of v. 8, they would not have endeavoured to go there. "Troas:" the new Troy but of vastly greater importance to Christians as the place from which the apostle sailed for the con-

quest of Europe to Christ, the place where the Macedonian cry, "Come over and help us," was first heard, a cry that is coming up from heathen lands to the churches to-day.

Ver. 9. "A vision—night," not a dream, this we may think would be in reply to prayer for direction. "Come over into Macedonia:" so we need not trouble ourselves with any enquiries as to how the apostle knew that he was a Macedonian—it was the call of conscious suffering and wretchedness, the call of those who felt their need of help in their struggle to light and truth. It was "us," not me, but the masses there, "help us."

Ver. 10. And they were not disobedient, at once they "endeavoured to go into Macedonia:" rather "we." So we see here the presence of the narrator with the missionary company. So modestly does Luke introduce himself into the narrative. Possibly resident at Troas he had been consulted by Paul as to his health. "Gathering:" Rev. "Concluding that the Lord had called us for to preach the Gospel unto them."

HINTS TO TEACHERS.

Prefatory.—I take it for granted that you have a map of this missionary journey, it is to be found in all "Teachers' Bibles," and in many without the teacher's matter—nearly all the Quarterlies, Teachers and Scholars, contain one, these cost only a few cents and you cannot afford to be without one in these lessons. Make yourself familiar with the route, so that you can speak freely of the places visited and their relation to later work and the general spread of the gospel.

Topical Analysis.—(1) A quarrel between apostles (85-89). (2) The second missionary journey of Paul (40, 6: 8). (3) The vision, and the call to Macedonia (9, 10).

On the first topic little need be said in addition to what is in the "notes;" we may, however, point out (1) That here is an argument for the genuineness of the narrative. no impostor would have related such a quarrel between his two greatest characters, but like the histories of the Bible, right through we see real men, with all their greatness and littleness. (2) We may learn that the best men are not perfect. There were good men, bound together by no common ties, loving and serving the same Lord, in whose cause they had been fellow-workers and fellow-sufferers, and now, just preparing to start on a fresh journey of conquest for their Master, infirmity of temper comes in and so far as they were concerned would have hindered their work. There is only one perfect model man, the Lord Jesus, let us set Him always before us. (3) God can overrule evil for good. They did not go together, as they purposed, but they both went, and so, by God's grace, the gospel was furthered, not hindered.

On the second topic let us point out that it was begun with prayer; let this be a model for us in our undertakings; happy the workers and hopeful the work around which those who are to be engaged in it and those who sympathize can gather to ask the Divine aid and blessing; one of its first results was to add to the number of workers. Timothy who was found afterwards to be so prominent and useful in the church, he, "well reported of," was ready to follow the apostles and become a fellow worker, sharing their labours, their privations, sufferings and triumphs. The churches were established, strengthened, built up, and how much they needed the comforting, strengthening help of apostolic presence we can but feebly understand; many of them but lately rescued from Paganism, by which they were still surrounded, objects of persecution and of suffering for a faith they as yet but little realized; this visitation confirmed and established them, the doubting, the wavering, the weak in faith, were filled with a firmer resolve and went forward with a stronger resolve. So also, they were increased daily, we are told, the gospel as preached by these men had its Pentecostal power and multitudes were added to the believers. All the results cannot be told, hardly conceived, the revelations of eternity alone will make them known.

On the third topic show how the way of Paul had been hedged in; forbidden to preach in Asia, suffered not to go into Bithynia, they went along the only way open to them until they reached the sea coast, and then comes this vision appealing for "help." But what help could Greece want, refined, polished, intellectual Greece? What could these four poor missionaries do for such a country? They could do just what we can do to-day for heathen countries, give it the gospel. Impress here that no amount of worldly prosperity or advancement with men or nations can make up for the want of the knowledge of Jesus. Without that, if they would not perish, they must have help. Paul so understood the vision, he felt that it was a call to preach the gospel, and he went to give the help needed. So, to-day, the heathen cry, ignorant, perhaps, as that of Macedonia, is going up. "help us," and the help we can give is the blessed news of salvation; teach that our highest duty and privilege is thus to help, by our prayer, by our means, and by our personal labours.

TRUTHS AND TEACHINGS.

There is missionary work for the best men the church can give.

Those who turn back once from the work must not wonder if they are afterward distrusted.

Let us not comfort ourselves because our failings are like those of the apostles, but see to it that we have their faith and zeal.

The greatest commendation we can have is to be well reported of by Christian brethren.

Timothy, the Scripture-loving boy, becomes an able apostolic helper.

As soon as we are assured of the Divine will let us seek to obey it.

Man in ignorance and sin cannot help himself. The cry of humanity is still for the gospel.

Main Lesson.—Missions, the ever-abiding duty of the church; Mark 15: 16; Acts 19: 9-11; Rom. 10: 14, 15; Col. 1: 28.

CHOICE LITERATURE.

ALDERSYDE.

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

CHAPTER IV.

"This is the heir of Aldersyde."

Nature never intended Hugh Nesbit for the role of a country gentleman. It bored him to talk to his factor, or listen to the complaints from his tenants about the damages done to crops by game. Even the sport furnished by the moors and lochs could not reconcile him to life at Aldersyde. He missed the gay companionship, pleasant excitement, and stirring activity of the old life at camp and barracks; and save that it exempted him from the drawbacks of empty pockets, he could have regretted the chance which made him Laird of Aldersyde. Disappointed in his marriage, tired of his wife, sick of the dreary routine of his life, he cast his eyes about for a means of release from the chain which bound him. The army was opened to him still, where he could enjoy life with double zest, because the revenues of Aldersyde would provide the wherewithal. What though the world commented on his desertion of his wife! She would feel nothing but relief, and they would be better apart than living unhappily together. So he reasoned and made his arrangements without consulting anybody.

The latter days of April made the world beautiful once more, and the first month of summer-time came in with balmy breath and sunshine which whitened all the hedges, and surprised into bloom honeysuckle and sweetbriar in the den of Aldersyde. Before it was half gone, Hugh Nesbit announced to his wife his intention of returning to his regiment without delay, as it was being re-organized for early despatch to the Peninsula. She heard his decision with calmness, but did not appear so happily relieved as he had anticipated. She was simply indifferent whether he went or stayed.

"You will return home sometimes, I suppose?" she said listlessly.

"The chances are I shall never see Aldersyde again," he said.

"Why rejoin the army if such risks are imminent?" she asked faintly.

"Because I'm sick to death of this place," he answered rudely; "anything would be preferable to it."

There was nothing more said, and upon the morrow they parted as strangers might have parted, without a regret on either side. Ay, truly their marriage was the grand mistake of their lives.

Great was the astonishment in Aldershope and the neighbourhood when it transpired that Hugh Nesbit was off to the wars. His intention had been kept a close secret, and even Doctor Elliot only learned of his departure one evening upon coming to Aldersyde to see his daughter. His indignation knew no bounds.

"What right has he to leave you in this great house alone, to be pointed at as a deserted wife, of whom her husband tired before the honeymoon was well past?"

"The world is very bitter in its judgment, but generally correct, father," said Mary quietly; and you of all people have the least cause to marvel at any phase of my domestic affairs.

It was a direct reproach, and silenced him at once. "You had better dismiss the servants, and come home to Aldershope, then," he said by and by.

"I prefer to remain here," she answered. "I expect Miss Nesbit to be with me a good deal; and the domestics are not mine to dismiss."

Doctor Elliot found himself set aside at every point, and did not relish it. During his noce home his thoughts dwelt upon his daughter's fragile appearance. Unless his professional eye strangely deceived him, she was already in a decline. Taking it all in all, the glory of being able to say, "My daughter, Mrs. Nesbit of Aldersyde," had its drawbacks. Ay, without doubt the wind was bending the lily, and the blast would break it on the stalk.

Miss Nesbit was much at Aldersyde—so much, indeed, that Marget began to wax indignant; for what was Windyknowe without her mistresses?

The summer waned, but no word came from the Laird. One day, having occasion to be in Melrose on some business for her cousin's wife, Miss Nesbit called at the office of Mr. Douglas the lawyer, to ask if he knew anything of his client. He looked surprised at the question.

"I had a letter yesterday, Miss Nesbit, concerning the lease of the Mains, which expires at Martinmas. He is on the eve of his departure with his regiment for Gibraltar."

"I thocht he wad hae been awa afore this, seein' we hae gotten nae word," said Miss Nesbit.

"Has he not written to Mrs. Nesbit since he left Aldersyde?" asked the lawyer bluntly.

"No. Ye wull hae guessed, I dinna doot, that their marriage has proved a mistake, Mr. Douglas."

"I have surmised as much," returned the lawyer. "It is a wise arrangement for Mrs. Nesbit to have control of her own income."

"There should be plenty for baitb, aff Aldersyde," said Miss Nesbit.

"Do you remember Miss Oliphant of Yair's speech about the new Laird of Aldersyde making ducks and drakes of his inheritance before another year went by?"

"Ay, I mind," answered Miss Nesbit with a sinking heart.

"I regret to say that her prediction is likely to be fulfilled. To my certain knowledge Captain Nesbit has borrowed already to an extent which the Martinmas rents will not do much more than cover."

"That's ill news, Mr. Douglas."

"To you it must be, remembering your mother's life-work," said the lawyer with true regret and sympathy. "By

the bye, the rent of the Mains is to be raised a hundred pounds, and if Lennox is unwilling to pay the place is to be advertised."

"I hae heard enough for ae day, Mr. Douglas," said Miss Nesbit, rising. "As weel a'most micht Aldersyde be without a Nesbit as Mains without a Lennox."

"I have seen many painful changes in families, Miss Nesbit, but none which affected me as the mournful change in Aldersyde," said the lawyer as they shook hands. "Good-bye. Give my respects to Mrs. Nesbit."

Bitter were Janet Nesbit's thoughts during her drive to Aldersyde. It was hard to think that her nearest and dearest had denied themselves ceaselessly in life, in order to redeem Aldersyde, only to provide for a spendthrift kinsman who cared no more for Aldersyde than the merest stranger could have done. If the expected heir should live, what a poor inheritance his father would bequeath to him! She had it in her heart almost to pray that Mary's child might never open its eyes on Aldersyde.

The days wore on, till the month was August; and while grain was whitening to harvest in bonnie Eittuck vale, all England rejoiced over her heroes' triumphal entry into Madrid; for it gave birth to the hope that the long, wearing disastrous Peninsular War was nearing a close.

Little news of the doings in the great busy world penetrated to quiet Aldersyde. Sometimes Dr. Elliot would bring up a rare copy of a London newspaper containing brief intelligence of the war; but though it might at any time contain the news of her husband's wounding or death, it could not rouse the lady of Aldersyde from her dreary listlessness. She was fast drifting beyond all earthly interests, and the cool, golden days of September found her confined entirely to the west bedroom, where she would lie for hours looking out upon her mother's grave.

The world had many harsh things to say of Hugh Nesbit, and nothing but pity for the sweet young wife fading away alone in Aldersyde. They would have it that she was breaking her heart over his desertion, a report for which Miss Oliphant of Yair was mainly responsible. For after calling for the lady of Aldersyde one day, she went home denouncing Hugh Nesbit in righteous wrath, and praising the gentle wife without stint.

So amid peace and quietness, ministered unto by as abiding a friend as ever woman had, Mary's life drew to its close. Miss Nesbit would try to speak hopefully at times of brighter and stronger days to come, when she would have her bairn to comfort her; but Mary always shook her head, and would say sometimes, "Your charge will not end with me, Janet; you will need to care for him as you have cared for his mother all her days."

In the first week of November, Captain Nesbit was reported wounded. The newspaper list gave no particulars; but the army surgeon wrote, as requested by the disabled soldier, to say the wound was not dangerous, and that he hoped to be sufficiently recovered to take advantage of leave at New Year.

"I should like him to come before I died," said Mary absently. "If baby lives, I have a charge to leave with him."

But what the charge was, Janet Nesbit did not hear then, nor at any other time.

December swept in with a wild snowstorm, and upon a terrible afternoon, when the world seemed a whirling mass of drifting snow, a son and heir was born to the house of Aldersyde. The poor young mother, whose life was fast ebbing, asked by and by in a whisper that the child might be brought to her. Miss Nesbit motioned the nurse from the room, and herself laid the little one in the feeble arms which could scarcely bear even so light a burden. Then she laid her arms about them both, with the firm protecting tenderness characteristic of the whole woman.

"There is no word of Hugh, yet, I suppose;" said Mary.

"No yet; but he is on his way, an' may be here the night, Mary."

"He will be too late, I doubt. Well, Janet, this is the heir of Aldersyde," said Mary with a faint tremulous smile.

"Ay, Mary."

"He is to be christened Walter Elliot, Janet. Tell Hugh I desired that to be his name."

"Take him now, Janet; his poor mother is tired already, and would fain lie down."

Tenderly Miss Nesbit laid her back on her pillows, and took the bairn in her arms.

"That's where I leave him, Janet, in your arms. You will be a mother to him, and bring him up to be a good man, so that he may bless Aldersyde when he enters it."

Only a moment Janet Nesbit paused ere she took so great a charge upon her. Then she answered solemnly, great tears standing in her faithful eyes:

"My Mary, I will."

"Speak to him sometimes about his mother, Janet; keep my memory green in his heart—that is all. Now give him back to Susan, and come here: I shall need the grip in a little while."

Miss Nesbit carried the child into the next room, signed to Doctor Elliot, and they returned together.

He saw at a glance that the end was at hand, and moving over to the bed, would have raised his daughter in his arms; but she motioned him off, and looked toward the one who had befriended her through all.

Miss Nesbit leaned over her, gripping the cold hands in her strong, warm clasp.

"The Lord can uphaid in the Jordan, my Mary," she whispered bravely.

Mary smiled and closed her eyes.

Doctor Elliot strode away over to the window, with the iron entering into his soul. His one child turned from him in her last extremity, and clung to a stranger. Ay! it was a bitter retribution.

Just then there came a great knocking at the hall door, and they heard the voice of Hugh Nesbit asking for his wife. Too late! for even as his foot was upon the threshold of the door, the wind rose, and bending the lily, broke it on the stalk.

Once more Miss Nesbit performed the last offices for the dead in the west bedroom at Aldersyde. When it was over, and Mary lay with her white hands folded on her quiet breast, her faithful friend bent over the bed, and bade her a last farewell. Then she went into the adjoining room, took the child from the nurse's lap, and, wrapping a shawl about him, carried him down to the dining-room.

Some refreshments for the Laird had been hastily set on the table; but he sat with folded arms by the fire, and the repast remained untouched.

"This is your first-born son, Hugh," said Miss Nesbit, and laying aside the wrap, held him out.

Awkwardly enough Hugh Nesbit took the bairn in his arms, and looked down upon him for a moment in silence.

"I had no idea she had been alling so long as the house-keeper tells me," he said in a low voice. "You might have written, Cousin Janet."

"Where tae?" she asked dryly.

"Well, she's rid of her wretched marriage tie now," he continued in a reckless way. "But what on earth am I to do with the child? It seems a pity, seeing what manner of father he has, that he should have lived."

"Wheesht, Hugh Nesbit," said his cousin sternly.

"Well, the servants are trustworthy, I suppose; so they must look after him," he said. "I rejoin the regiment immediately."

"Mary desired me to care for the bairn, Hugh. If ye like, I'll tak him hame tae Windyknowe, an' see tae his upbringing till ye come hame."

Hugh Nesbit looked at his cousin in perfect wonderment. He had been compelled to respect her eye, but this was an unselfishness of heart he could hardly understand.

"Do you mean to say you would undertake the entire care of a child like this, from now to an indefinite period?"

Miss Nesbit bowed her head.

"I lo'ed his mither weel, an' I lo'e the name he bears," she said huskily.

"Well, there he is," said Hugh Nesbit, replacing the child in her arms. "You have relieved me of a considerable anxiety, cousin. I shall provide the wherewithal to feed and clothe him, of course; but do you what you like with him, train him in any creed you please, and he will grow up a better man than his father, I don't doubt. So you will have the future of Aldersyde in your own hands, cousin."

"I hardly think ye need fear for the bairn wi' me, Hugh Nesbit; but before God I pledge ye my word tae mak him my first earthly care," she said solemnly, and went away out of the room holding the child very close to her heart.

She had accepted a great responsibility, but she was not afraid. The heir of Aldersyde left in her sole care, to be trained, she prayed and hoped, in the path of uprightness, sobriety, and godliness! Oh! but it was a sweet and solemn thought.

In the evening Marget Drysdale came up to Aldersyde to enquire regarding the condition of Mrs. Nesbit. She heard the sad tidings from the lodge keeper, but went on to the house to see the heir and have a word with Miss Nesbit. The maid took her to the room where Miss Nesbit sat by the fire with the bairn on her knee. There was no light save that given by the fire; but it was sufficient to show the traces of tears on her face. Now that everything was done, she had time to dwell upon her grief.

"So Miss Mary's at peace at last," said Marget softly; "an' this is the wee heir o' Aldersyde?"

"Ay, Marget," said Miss Nesbit tremulously and put back with gentle hand the shawl from the tiny head.

"Fuir mitherless lamb!" whispered Marget tenderly.

"This is oor bairn, Marget—yours an' mine," said Miss Nesbit.

"Ay, mem; I'm thinking ye'll be mair than ever at Aldersyde noo?"

"Na, Marget; the Laird's gaun aff tae the wars again, an' I'll e gotten the bairn tae keep. As sune's the funeral's ower, I'll bring him hame tae Windyknowe."

"Od save us a', that'll be an unco handfu' for twa single weemin that never was marriet, an' ken neist tae naething about bairns," said Marget doubtfully.

"We'll hae tae learn, Marget," returned Miss Nesbit.

Marget stood quite still, looking reflectively on the fire. From the impression on her face, Miss Nesbit guessed she was not well pleased, but left her alone, knowing she would come round by and by.

"I was mindin' on the fecht I've seen my guid sister an' ither folk hae. D'ye think ye could be fashed wi' a bairn girm'n in yer lug mornin', nune and nicht?" asked Marget grimly.

Again Miss Nesbit put back the shawl from the bairn's sleeping head, and touched Marget's gown to look at him.

"He's his mither's bairn, Marget, and was left tae me. Wull ye gar me leave him among frem folk?"

"Wha said I wantit ye tae leave him among frem folk, mem? I was only makin' bold tae think that the wullint beast aye gets the load tae draw," said Marget; then, wheeling round suddenly, she laid her rough hand on the bairn's head, her honest eyes brimming with tears. "Let him come; he'll be an ill bairn if we dinna get him warrled through some way. God bless him, an' mak him a blessin' an' a joy tae Aldersyde."

So did Marget Drysdale bind herself to the service of Miss Mary's bairn.

It was a great speaking in the country side when it transpired that Miss Nesbit had undertaken the charge of Hugh Nesbit's motherless son. Sundry wise and officious matrons bemoaned his fate, left to the mercies of a woman ignorant of the ways and needs of childhood; but the majority of the busybodies prophesied that he would find a comfortable home at Windyknowe.

Doctor Elliot was sternly displeased. He had signified to his son-in-law his willingness to take the child into his own house, and see that it was well cared for, but his offer

had been declined with scant courtesy. After Mary's death there was not even the semblance of friendship between them.

So what joy or satisfaction, think you, had Doctor Elliot to having the heir of Aldersyde for a grandson? Already had he rued—ay, twice over—forcing his Jaughter into unwilling wedlock.

After the burying of the young lady of Aldersyde, Miss Nesbit departed to Windyknowe with the bairn and all his belongings.

The Laird abode the best part of a month at Aldersyde, and considerably exercised his tenants by meddling with their concerns, and finding fault with them on all hands. Mr. Lennox had paid the desired increase of rent rather than quit the dwelling place of his forbears, but he felt very sore against the Laird for his unjust greed.

All were relieved when he went off to the wars again, and not a single regret followed him. He came up to Windyknowe the night before his departure, and informed his cousin that Mr. Douglas would supply her with money at stated intervals for the maintenance of the child. Then he bade her good-bye, took his last careless look at his son, and went his way.

So the inmates of the muirland dwelling settled down in peace, and as the days went by, found, because of the bairn, a new interest in life, a brighter shining in the sunbeams, and a sweeter note in the singing of the blackbird on the thorn.

(To be continued.)

A BRAVE CAPTAIN.

Captain Samuels, of the famous clipper *Dreadnought* had a phenomenal experience on a return trip from Liverpool in 1862. While in the "tempestuous forties" he saw a big sea coming, and shouted to the sailors to hasten forward, while he put himself under the bulwarks, with one leg around a spar. The wave struck, sending him whirling across the deck, and leaving him leaning half over the bulwarks on the other side, with a gash in his head and one leg broken. Just as he was about to topple over into the water in an unconscious state he was rescued by several of his men, and on coming to himself was lying upon a wet sofa in the cabin, on the floor of which were several inches of water, his fore-leg fractured, and the bone protruding through the flesh. As there was no surgeon on board, the captain proposed to amputate the limb himself, but yielded to the remonstrance of his officers, who, by putting forth their strength, succeeded in pulling the leg straight, but could not keep it so. In the confusion the men left the wheel; the tiller was heard surging and fro. The disabled captain gave orders to secure it. Presently it broke off, and then the rudder went too. For three days the *Dreadnought* lay in the trough of an angry sea, while the sailors, under the direction of the captain, who was constantly suffering the most excruciating tortures, constructed a new rudder. Successful at last, they were lowering it over the stern of the ship when the straps that held it broke, and down it fell into the sea. They were at this time 600 miles from the island of Fayal, and the wounded captain, still lying on his back in that wet cabin, after using every effort by way of sweep or drag to turn her head to the southward, and unable to give the matter his personal attention, resolved to back his vessel toward that port. For a distance of 250 miles he actually performed this almost incredible feat, and nautical readers will be interested to learn how he did it. In his own words: "The ship was swinging with head to northward, it was calm weather, with the swell from the west. Fayal bore south by east, magnetic, and during the afternoon a slight breeze sprung up from the west-south-west, westerly, and we did all we possibly could to turn the ship's head southward by using a drag from the starboard quarter, and by throwing another drag, consisting of a water cask with one head out, from the starboard cat-head, as soon as the ship's head paid off. Each drag had a tendency to turn her to the eastward, we expecting finally to turn her to the southward, and thus to get her on the course to Fayal. It blew a royal breeze, and she paid off with her head-sails, no sails being set aft, until she brought the wind well on her quarter; but after ten hours of strenuous effort we found it impossible to get her head in the proposed direction. So we took in the drags, furled all the head-sails and all the canvass on the foremast, set all the square sails on the mizzenmast, the whole of the maintop-sail, and the starboard clew of the mainsail, and threw sharp back every sail that was set. The tendency was to give her a stern board [i.e., to sail her stern first]. By keeping the sails trimmed flat back on those two masts, the ship was backed two hundred and eighty miles, the weather continuing mild and spring-like, the winds steady at the west, and the ships stern heading directly for Fayal, which then bore south, magnetic. At this time we were able to ship our second rudder, and in a short time we entered Fayal harbour, fourteen days after the disaster." There the captain had himself hoisted overboard in a box, to which his mattress and himself were lashed, he cutting the rope by which the box was suspended at the moment that a favourable wave lifted the boat that was waiting to receive it and him. The water being too rough to allow landing him at the pier, he was carried three miles below, where some natives waded out from the beach, and took him ashore and to the hotel. The Portuguese surgeons decided at once that the leg must be cut off; but the captain, in great agony, replied that he had come into the world with two legs, and he proposed to take two out with him; that as for amputation, he could have performed that himself two weeks before, and that he had made his perilous and torturing journey to Fayal for something better than the knife. It took fifty one days to repair his ship, and then the captain with his leg in splinter, but so incompetently treated that the fractured bones were not in their normal place, was borne aboard of her, in spite of many protestations, and set sail for home. All he owned in the world was in the *Dreadnought*, and he would not leave her. At last he found himself in Brooklyn, and lay in bed from February to December, 1863. When

he arose he had forgotten how to walk. Captain Samuels left his father's house when eleven years old to become a sailor, and when twenty-one years old was master of a ship. He had a thrilling adventure in quelling a mutiny once, during which some sailors went at him with knives. In his house is Walters's fine oil painting of the *Dreadnought*, the lithograph of which was printed until the stone was entirely worn out, so great was the demand for the picture.—G.W. Sheldon, in *Harper's Magazine* for January.

JAN. 2, 1884.

Goodbye to the wife and children—a kiss to the baby, last, As into the cold gray morning the husband and father passed—

For the holiday is over, and the workday is begun— So goodbye to the happy home, till the daily toil is done.

But the earthly toil was over although he knew it not, And a train to a far, far country, unwittingly he sought— While above the fiery chariot the pitying angels wait To carry each faithful spirit up to the golden gate!

A shout, a shock, a crash!—and over the pure, white snow Is scattered a mass of ruin—with human forms below— And oh! for the wives at home, and the children that no more Shall welcome back the father, when his daily toil is o'er!

Oh earth, thou art full of sorrow! Oh life thou art dark and sad—

Save for the light from heaven that has come to make us glad With the hope of the life immortal that holds the key of this, So the joy of the coming meeting may thrill through love's parting kiss!

And perchance the angels heard the songs of the other shore Blend with the mortal music of the goodbye at the door. Goodbye to the wife and children—a kiss to the baby last, As into the spirit-world, through the cold grey morn he passed.

—Fidelis in the Week.

THE REMINISCENCES OF A WAR CORRESPONDENT.

I have seen Napoleon III. at the pinnacle of his hollow splendour. From the German piquet line on the 2nd August, 1870, I heard the distant cheering on the Spichernberg that greeted him and the lad whom he had brought from Metz to receive that day his "baptism of fire." Again I saw him on the morning after Sedan, as the broken man—broken in power, in prestige, in health, in spirits—sat with Bismark on a grass plot in front of the weaver's cottage on the Donchery road. Next morning I witnessed his departure into his Wilhelmshohe captivity. I have seen him doddering about Brighton and strolling under the beech trees that encircle Chislehurst Common. And for the last time of all I saw that stolid careworn face, as it lay on the raised pillow of the bier in the broad corridor of Camden Place; and when the face was no more visible I witnessed the coffin laid down in the little chapel among the Chislehurst elm trees. I knew the boy of the Empire when the shackles of the Empire had fallen from his limbs, and he was no longer a buckram creature, but a lively natural lad. My acquaintance endured into his manhood. When the twilight was falling on the rolling veldt of Zululand, and his day's work in the staff tent was done, he liked, as it seemed to me, to gossip with one who knew the other side of the picture, about the early days of the Franco-German war—a war that had wrought at once his ruin and his emancipation. And finally, poor gallant lad! I saw dimly through tears the very last of him, as he lay there dead on the blood-stained sward by the Ityotyosi river, with a calm proud smile on his face, and his body pierced by countless assegai stabs. Men have called his death ignoble. Petty as was the quarrel, wretched as was the desertion that wrought his fate, I call him, rather, happy in the opportunity of his death. Had he lived, what of artificiality, what of hollow unreality might there not have been in store for him! As it was, he had moved in the world a live ghost. Better than this, surely, to be a dead hero:—to end the Napoleonic serio-comedy with his young face gallantly to his assailants, and his life-blood drawn by the cold steel.—*The Emperor and His Marshall*, by Archibald Forbes, in *The English Illustrated Magazine*, January, 1884.

TRANSCENDENTALISM.

On one of the Mississippi steamboats a party of eminent ministers returning from a general convention were in high discussion about orthodoxy, and the old faith, and transcendentalism. A layman who enjoyed their conversation felt a little puzzled about what the word "transcendentalism" meant, so he ventured to ask the minister in whom he had the greatest confidence: "I hear you use the word 'transcendentalism'; now what does it mean?" "Well," said the doctor, "that is more easily asked than answered. Do you see that bluff on this side of the river?" "Yes." "Do you see how it is pierced with swallows' holes?" "Yes, I see that." "Well, now," said he, "you take away all that bluff and leave nothing but the swallows' holes, and that is 'transcendentalism.'"

THE Roman Catholics of England have long proposed to build a cathedral worthy of their faith. The pro-cathedral at Kensington is but a sorry makeshift. The arrangements are now completed to commence a Roman Catholic cathedral in Westminster. It is to cost half a million sterling. The design approved is one similar to the "Votivkirche" at Vienna.

BRITISH AND FOREIGN NEWS.

SEVERE shocks of earthquake have been felt in the Island of Sicily.

THE Earl of Shaftsbury has accepted the presidency of the International Peace Society.

THE use of nursing bottles for children is strictly prohibited at the Paris Maternity Hospital.

THERE were 986 applications for divorces in Chicago during 1883, 650 of which were successful.

A WEALTHY lady in London has caused a sensation by bequeathing the sum of \$500,000 to Pope Leo XIII.

IT is stated that Mr. Edmund Yates and Mr. G. A. Sala are busy preparing their respective autobiographies.

THE performance of a German play at Buffalo on Sunday night was promptly suppressed by Judge Beckwith.

IN compliance with the wish of his bishop, the Rev. Heber Newton has discontinued his Bible lectures.

MUKHTAR PASHA has been instructed to arrange a concordat with the Pope to receive an Ottoman ambassador.

THE Upper House of the Hungarian Diet has rejected the Bill legalizing marriage between Jews and Christians.

THE fiftieth anniversary of Cardinal McCloskey's ordination as priest was celebrated with great eclat in New York.

THE mortgage of \$67,500 on Mr. Parnell's estate has been paid off, but the petition for its sale in the Land Court has not been withdrawn.

EDWARD WHYMPER, the Alpine celebrity, has left England for the avowed purpose of trying the ascent of Mount Nilima Njaro, in Equatorial Africa.

A FRENCH writer, who estimates that the world contains 163,000 doctors, complains that two of our most exasperating affections, asthma and catarrh, defy their utmost skill.

THE first church in the world to be lighted by electricity is the Methodist Episcopal one at Tiffin, Ohio. At the dedication seventy-seven of the Edison lights were to be used.

ACCORDING to the *Allg. Wein. Med. Zeitung* Bismark treats his doctors badly, and is constantly changing them. His wife traffics in a nostrum for the cure of epilepsy. It is made from magpies' wings.

THE popularity of Christmas Day increases yearly in Scotland, where formerly it was but little observed. A dinner for 2,000 was given to the poor of Glasgow in the city hall, the Lord Provost presiding.

A NORTH of England cottoner has announced that out of 253 inquests in one year in a manufacturing town sixty-two were on children under a year, who died through the absence of their mothers at work or at the drinking saloon.

THE Christmas card began in the year 1862, the first attempt being the size of the ordinary gentleman's address card, on which were simply put "A Merry Christmas" and "A Happy New Year." They were first printed in Germany.

THE cutting of a diamond believed to be the largest cut in the United States has just been completed in Boston after more than three months' labour. The stone was found in South Africa, and its weight in the rough was nearly 125 karats.

THE number of divorces in Scotland is increasing. The average number for the ten years subsequent to 1864 was 35. For the following five years ending Dec. 31, 1879, there was an average of 59. During 1880 no fewer than 81 decrees were granted.

THE Psychological Research Society have now taken up the cause of Emma Davies, the girl in Shropshire, England, who made the fables and chairs dance about in so lively a way. Music hall proprietors are alleged to be competing for her services.

THE German descendants of the Huguenots, who were driven from France by the revocation of the Edict of Nantes, are preparing to celebrate the 200th anniversary of the Potsdam decree, which granted freedom of religious worship to all sects throughout Prussia.

CARDINAL MANNING's health since his return from Rome has become precarious. He is unable to fulfil the duties of the diocese of Westminster combined with those of the representation of Rome in England. A coadjutor Bishop will shortly be appointed.

IN the Italian Chamber of Deputies Signor Berno asked whether the Government would take steps to stop gambling at Monte Carlo. The Foreign minister replied that, while respecting the rights of other States, it was not his intention to take the initiative in the matter.

KATE FIELD is represented as having been measured for an urn. This was not something new to wear, but to hold her ashes after she had been cremated. She is an advocate of incineration in place of interment. She has taste in art, and has taken great pains in the matter of the urn.

DR. DOMETT-STONE calls attention in the *London Times* to the fact that the "experienced surgeon" advertised as accompanying a ship is sometimes entirely destitute of all professional qualifications, and at other times most moderately qualified, and devoid of experience. The pay is too low.

THE origin of the Speakership of the House of Commons, usually is traced to the reign of Henry III., when Simon de Montfort acted as spokesman of Parliament. But his claim as first Speaker yields probably to that of Sir Thomas Hungerford, who seems to have first borne the title in the time of Edward III.

THE Citizens' Reform Association of Buffalo is preparing several large volumes which give the private history of the liquor sellers of that city. Already these volumes contain the biographies of five hundred men. They say the record is so bad that, on its publication, licenses should be either revoked or renewal refused.

MINISTERS AND CHURCHES.

ON his return recently from a trip to Tennessee, the Rev. W. G. Wallace, B.A., Georgetown, along with Mrs. Wallace, was accorded a reception, at which a handsome horse, carriage, harness, robes, etc., were presented to him. He made a graceful and suitable acknowledgment.

THE Presbytery of Lindsay at a meeting held in Uxbridge last week, to consider the call to the Rev. E. Cockburn from the congregation of Barrie, set aside the call and refused to translate on the ground that a vacancy at this time would injure the cause in Uxbridge, and put a stop to the building of a new church, for which some preparation has already been made.

KNOX COLLEGE Students' Missionary Society has issued a most attractive programme for the second public meeting to be held in Convocation Hall on the evening of Thursday, 24th inst. Reports of mission work in the North-West and Muskoka will be given; also a paper on "The Missionary Outlook in Japan." Addresses are to be delivered by Dr. Wardrope, convener of Foreign Mission Committee, and Rev. James Robertson, superintendent of missions in the North-West. Musical selections will add to the enjoyment of the meeting.

LAST Sabbath afternoon, before the scholars in Erskine Church Sabbath school, Toronto, were dismissed it was discovered that the basement under the lecture room was on fire. Without panic or confusion, the children were dismissed with almost all the quiet and regularity of ordinary occasions. The flames spread rapidly to the main building. The roof fell in. Spires of fire shot up the tower, and in a short time, what, in the morning had been a comfortable and elegant place of worship, was reduced to the mere shell of a ruined building. Notwithstanding the insurance, the congregation has met with a heavy loss. Steps are being promptly taken to maintain the unbroken continuity of the congregational work. The pastor, officers and congregation, are assured of the fullest sympathy an occurrence of this kind always calls forth.

THE Presbyterians of Admaston have again been showing their esteem for Rev. Chas. McKillop, and their appreciation for his pastoral services. Last Tuesday, the *Renfrew Mercury* states, his Bible class presented him with a silver butter-dish. On the following day, a large number of the male members of the congregation met in Miss Patterson's bush, and felled a quantity of "the forest primeval," sufficient to keep the rev. gentleman in firewood for a couple of winters at least. After mentioning several other considerate and kindly acts the *Mercury* concludes its remarks by saying:—"These presents have not been given as an easy method of paying their minister, in trade; but are over and above his stipend. Mr. McKillop's lines certainly seem to have fallen in pleasant places; but no one who knows him will think it is more than he deserves."

AT his residence in Vaughan, Mr. Ross, father-in-law of the Rev. J. Carmichael, King, celebrated the sixty-fifth anniversary of his marriage, recently. He is eighty-seven years old, while Mrs. Ross is in her eighty-first year. Sixty of the relatives, representing three generations were present to congratulate the venerable couple. Mr. Ross, who was born at Niagara, was the son of a soldier in the famous Cameronian Highlanders. He saw service himself, having been in a militia regiment during the war of 1812, and was present at the defence of Toronto when attacked by the Americans. While a boy Mr. Ross gathered brushwood where St. James' Cathedral now stands and treed a bear on the ground occupied by the Union Station. He has many interesting reminiscences of "Muddy Little York." Both he and his venerable partner retain all their faculties and are in vigorous health.

ON Tuesday evening a very pleasant and successful social was held in the Presbyterian Church, Weston; it was specially in connection with the translation of the Rev. R. Pettigrew, M.A., who is terminating a pastorate of eleven years, for Glenmorris in the Presbytery of Paris. Notwithstanding the extreme severity of a blinding snow-storm, the attendance was good—the church being comfortably filled. Suitable addresses were given by the Revs. A. Gilray and J. Hunter who paid a high and well-deserved tribute to the efficacy and character of Mr. Pettigrew's pastorate. The choir of the Methodist church kindly gave their

services which were cordially appreciated. The Weston congregation part from their pastor with much regret and with the earnest prayer that the blessing of the Master may follow him in his new field of labour. Mr. Wallace was absent from the meeting on account of severe indisposition.

THE congregation of College-street Presbyterian Church held their annual meeting on Wednesday evening. The pastor, Rev. Alex. Gilray, presided. The attendance was good. Reports of Sabbath school, Bible class, Missionary Association, the Young Peoples' and the Ladies' societies showed an encouraging increase. The session report showed that the membership now numbers 400. The treasurer stated the total amount contributed for all purposes during the past year to be \$3 344 99, the ordinary income being \$100 in excess of the expenditure. The several reports having been read and adopted, the meeting proceeded to the election of a Board of Managers for the current year. More than ordinary interest characterized the meeting, on account of the enterprise in which the congregation has embarked, viz., the erection of a new church. An Executive Committee has been appointed with full powers, and charged with the oversight of the work. One of its members, Mr. C. R. Peterkin, has been entrusted with the subscription list which he is vigorously pushing.

THE congregation of St. Paul's Church, Middleville, have erected sheds for horses during service, during the past summer. They are 120 x 20 feet. It has also been decided to double this accommodation next summer. Recently a number of young people called at the manse, and Miss M. Guthrie, in behalf of the ladies of the congregation, presented the Rev. Joseph Andrews with an excellent Persian lamb skin cap, and Mrs. Andrews with a beautiful silver pickle-stand. On the 28th ult. a tea-meeting was held, at which there was a Christmas tree. Addresses were given by the Rev. John Curry, Baptist minister, Mr. W. C. Caldwell, M.P.P., and the pastor. The Christmas tree bore presents for every scholar of the Sabbath school, and several special ones, notably for the minister's wife. An overcoat and purse, as a testimonial of their high regard from the congregation, to Mr. Morris, representative elder, and a special present from the choir, to Mr. Blackburn, precentor, who has long and faithfully served the church. The meeting tended to promote harmony and Christian fellowship in the congregation and community. A social was held in the manse on the evening of the Monday following, and now the inquiry is heard, when shall we have another social?

THERE was a grand gathering of Sunday School scholars and teachers in the First Presbyterian Church, Brockville, lately. There were from six to eight hundred present, it was a sight that made joyful all that were present. On the platform, which was decorated with flowers, were the speakers, Rev. Mr. Williams, Methodist, Dr. Jardine, St. John's Church, Judge McDonald, Mr. Hogg, of the Bank of Montreal, Mr. Mansel, superintendent of the Methodist Sunday school, Mr. Bell of the *Recorder*, Mr. R. Gill, superintendent of the first Presbyterian Sunday school, Mr. John Gill and Rev. George Burnfield, pastor, who presided over the meeting. The addresses were brief, pointed, and interesting, and enjoyed by all present. It is almost unnecessary to say the singing was excellent, when five or six hundred young voices blended together to praise God. It was glorious singing, such as only children can offer in thanksgiving for God's mercies. On the whole it was a gathering that gave pleasure and profit to all, and it is hoped will bear good fruit and be one of the pleasant memories to which old and young may look back with feelings of gladness. It is to be hoped that this will not be the last of such meetings, for bringing the children of Christian parents together, to strengthen the bonds of spiritual love. And it may be that, as was suggested by the Rev. Mr. Williams, a large gathering of all the Protestant schools in Brockville might be held every six months in one of the churches.

THE annual meeting of the congregation of the East Presbyterian Church took place last week in the school-room of the church, Mr. Whyte occupied the chair. The Rev. J. M. Cameron opened the meeting with a short prayer, after which the secretary submitted the report of the session for the past year, which shows that there have been forty-five baptisms, including one adult; members to the number of 101 have been added to the communion roll, of which

sixty-two were admitted by certificates, and thirty-nine by confession of faith, besides which, thirty six have received certificates. Four deaths are reported to have occurred in the congregation. The average attendance during the year numbers 352, the total number of members at the close of the year being 406. Four new elders have also been added to the session. The Board of Management submitted the financial report, which shows the amount of the collections for the year to be \$2,757 48, an increase of \$350 over the previous year; and the Sunday collections amounting to \$2,564 43. The expenditure for the year amounts to \$2,813 74. The mission fund amounts to \$340 55, the amount for the preceding year being \$187 13. The Sunday school in connection with the church is in a most flourishing condition, having twenty-four classes, with twenty-seven teachers and four officers. The average attendance at the Sabbath school for the past year was 346, and the receipts from the school amount to nearly \$400, part of which has been expended on new books for the library, which now comprises over 550 volumes, of which 400 have been added during the past year. The singing of a hymn and the benediction brought the meeting to a close.

THE twenty-third annual meeting of the congregation of the West Presbyterian Church was held last week, the pastor, Rev. Robert Wallace, presiding. Mr. Robt. S. Gourlay acted as secretary. The treasurer, Mr. W. B. Saunders read the managers' report for 1883, which shows a decided improvement in revenue for the fiscal year of 1883 as compared with that of 1882, which is attributed to the adoption of the quarterly circulars. The report tenders thanks to the Ladies' Aid for their donation to the revenue and solicits aid of young and old toward removing the floating debt of the church. The financial statement of the treasurer for 1883 showed that the receipts were \$4,365 86 and expenditure \$3 814 76, with a balance of \$551 10, of which \$208 16 was mission cash and \$342 94 was church revenue. The liabilities of the church were \$6 387 50, together with a floating debt of \$2,000, making a total of \$8,387 50. Seventy-nine have been received into membership, and eighty-five have been removed from the roll by death or otherwise during the year. There are now about 450 names on the Communion Roll. There have been forty baptisms and eighteen deaths during 1883. The secretary read the annual report of the Sabbath school, which showed that there are twenty-seven classes in the school divided as follows:—An infant class consisting of those who cannot read, of 130; a young ladies' Bible class of thirty-five; a men's Bible class of twenty-four, and thirteen classes of girls and eleven classes of boys in the advanced department. The attendance of the year has been in excess of the previous one in every detail. The names on the roll for 1883 numbered 515, as compared with 435 for 1882. An excess of eighty. The average attendance for the year for girls was 249, and boys 150, an excess of fifty-two over the average attendance last year. Mr. Robert Gourlay, president of the Young Peoples' Association, read their annual report, which showed the membership to be upwards of 100, with an average attendance of about 50. After the election of managers and the usual votes of thanks, the meeting closed with the benediction.

THE annual meeting of the congregation of St. James' Square Presbyterian Church was held last Wednesday, Mr. Wm. Kerr in the chair. The Managers' report contained references to the appointment of Dr. King to the principalship of Manitoba College, and evidenced the warm and enduring attachment that existed between pastor and people. Reviewing the work of the year just closed in connection with the temporal affairs of the church, the managers desire to recognize with great thankfulness to the Head of the Church the continuance of that harmony and peace which have hitherto characterized the congregation. It was with feelings of deepest concern the congregation learned, towards the end of June last, the General Assembly had appointed our then pastor to be principal and professor of theology in Manitoba College. We have to record with profound regret his acceptance of that. From the treasurer's statement it is learned that the following is the financial position of the congregation. 1883:—Receipts—Weekly collections, \$1,929 85; weekly offerings, \$3,023 59; quarterly offerings, \$293; on account of Building Fund, \$3 755; balance from previous year, \$802 48—total, \$9,804 52. Expenditure—Ordinary expenditure, \$6,026 62; paid

on account of Building Fund, \$3 750. Total, \$9 776 62. Leaving a balance on hand of \$27 90. The treasurer's report concluded as follows.—The debt upon the Building Fund now amounts to \$19,000, bearing interest at six per cent. per annum, and there are subscriptions upon the books of \$2,000 payable in 1884. It is greatly to be desired that the reduction of the debt to \$15,000, which was aimed at, should be accomplished during the current year. Mr. H. W. Darling reported on behalf of the Committee on Instrumental Music. The report concluded by recommending the re-appointment of the Committee with instructions in conjunction with the managers to proceed with the erection of an organ, as soon as subscriptions are obtained to cover the entire cost. Mr. J. Y. Reid, the treasurer, moved that the matter of the organ be left in abeyance for the present. He thought the first thing the congregation should do was to pay off the church debt before going into anything of that sort. Mr. Archibald McDonald seconded Mr. Reid's motion that the report should remain in abeyance. Mr. Reid then worded his amendment as follows:—"That the matter of the report on the organ be left in abeyance till the debt on the church is reduced to \$15,000." After a little friendly discussion the chairman ruled the amendment out of order and the report was adopted. Managers and other office bearers having been elected, the meeting adjourned.

THE congregation of Old St. Andrew's Church held their annual meeting in the church last week. Tea was served in the lecture-room by the Ladies' Association between six and eight o'clock, after which the members and adherents of the congregation repaired to the auditorium to hear the annual reports read. There was a large attendance, the body of the church being comfortably filled, showing a fair representation of the strength of the congregation. The chair was occupied by Rev. Mr. Milligan. The report of the Sabbath school work showed a total membership of 300 pupils, with an average attendance of 200. Two Bible classes were conducted during the past year, one being in charge of Rev. Mr. Milligan and the other under Mr. John Winchester. All the classes, and especially the infant class, had increased last year. The total collections of the school amounted to \$107 99. Mr. Arch. MacMurchy, M. A., read an interesting report showing the amounts contributed toward the schemes of the Church, as follows:—Total amount of contributions, \$1,720.87. Disbursements—French Evangelization, \$68; Home Missions, \$856.56; Foreign, \$300; Colleges, \$150; Aged and Infirm Ministers' Fund, \$100; Widows' and Orphans', \$150; Assembly Fund, \$20; Presbytery Fund, \$1508; Manitoba, \$61.25. The sessional report showed an increase to the membership of the congregation of seventy three. There were twenty-seven removals, giving a clear gain of forty-six members. The total membership of the congregation now amounted to 337 persons. During the year there were twenty-seven baptisms, all of them being infants. There were five removals by death. The report of the treasurer of the congregation showed net receipts amounting to \$348 70, and a balance on hand of \$55 63. The Church Managers' report submitted that notwithstanding an increase of \$400 to the annual revenue there was a deficiency for the year amounting to \$307 82 owing to an increase in running expenses of \$1,020 94. In order to provide means for increasing the revenue and wiping out the above deficiency the report recommended that an additional twenty-five cents per quarter be charged on all pews in the body of the church. The report, with the above recommendation, was adopted. The annual statement of the receipts and expenditures was presented, and exhibited a balance on the debit side of \$301 76. The report of the Building Fund Committee showed a total cash receipt of \$3,215 for the purpose of the fund during the year. Mr. MacMurchy, in presenting the final report of the Building Committee, handed over in the name of the committee, to the Board of Managers, the church building, expressing as he did so the fervent hope that the building would always be kept sacred, simply and purely for the worship of God. Officers were then elected for the ensuing year. After votes of thanks had been passed the meeting adjourned.

THE annual meeting of the congregation of St. Andrew's Church was held last week, Rev. D. J. Macdonnell, pastor, in the chair. There was a good attendance. The report of the Board of Managers showed that the total receipts of the church during the year

from all sources amounted to \$15 896 84. The sale of the Humber property, authorized by the congregation, was reported to have been completed in June last, the payments received on account amounting to \$5,299, the balance of purchase money being \$15,750, secured by mortgage on the property and payable within six years from May 1st, 1883. The managers reported that they had been notified of the legacy of \$4,000 bequeathed the congregation by the late Mr. Jas. Michie, the money to be applied to the reduction of the debt on the church. With regard to the Augmentation of Stipends Scheme, the Board reported that the congregation had subscribed \$2,244 at a collection taken up on the 2nd of December last, and had also raised an additional \$500 since. The total debt on the church was reported to be \$20,451. Eight years ago it was \$80,000, the church then being a new structure, and the managers congratulated the congregation upon having effected a reduction of \$60,000 in so comparatively short a time. The three retiring managers were re-elected. The committee appointed to arrange for a memorial window to the late Mr. James Michie, reported that the design prepared by Mr. Storm had been adopted by the committee. It consists of three windows of stained glass, the centre one of which will illustrate the parable of the good Samaritan, and will be the memorial window proper. A presentation was made by the Board of Managers to their treasurer, Mr. Russel Ingles. It consisted of a very handsome electro-plated tea service, bearing an inscription. The reports of the several Sunday schools in connection with the church were next read. That of St. Andrew's school showed an average attendance of 220, with 24 teachers; the collections for the year amounted to \$279 50. The library was said to need new books. Total receipts for the year, \$208 44; total expenditure, \$245. St. Mark's mission school reports an average attendance of 98; collections for the year, \$34 66. Total receipts, \$112 80; expenditure \$112. The Dorset Sunday school also showed satisfactory progress through the year. The chairman read the report of the Women's Association, which showed that the 80 ladies engaged in the work of this body have been very active during the year. Funds for the prosecution of their work, have been raised in various manners, amounting in all to \$1,934 72. The various other organizations connected with the congregation in their respective reports made a most satisfactory showing. The statement of the Kirk session, read by the chairman, showed the communicants' roll at the beginning of the year to contain 630 names, an increase of 22 over the previous year. There has been 32 baptisms and 22 deaths during the year. The chairman congratulated the congregation upon the prosperous condition of their church, expressing the hope that it may continue, and the proceedings then terminated.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 15th January. The evenings of the 15th and 16th were devoted to conference on the State of Religion and Sabbath Schools. Although the attendance was not large the conference was earnest, animated and practical. Provision was made for the supply of Wellandport by Mr. Cruickshank, catechist, and of Kilbride by students from the college. Nelson was allowed to find its own supplies. A petition from Crowland for the sanction of the Presbytery to closing the church was received, but action was delayed until enquiry should be made. The committee on Augmentation of Stipends reported, and deputations were appointed to visit the several congregations. The congregation of Beverly had already taken action by which they hoped to donate their contribution for Home Missions. Rev. Dr. McLaren was unanimously nominated for moderator of next General Assembly.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This Presbytery met in Stratford on Tuesday, January 15th. Among other items of business it was agreed to hold a conference on Temperance, Sabbath Schools, and the State of Religion, at next meeting. The Presbytery, following a course of visitation of the congregations within the bounds, had determined to visit Knox Church, Stratford, but the necessary arrangements not having been made, through the absence of the pastor, the Presbytery agreed to postpone the visitation until next meeting. Dr. Cochrane addressed the Presbytery in the interests of the Augmentation of Stipends. Thereafter it was agreed to thank Dr.

Cochrane for his lucid exposition of the scheme, to commend it to the congregations within the bounds, and to appoint a committee to visit the congregations now giving less than \$700 per annum. Messrs. Hamilton, Wright and Tully were appointed the committee in the interests of the fund. The next meeting is to be held in Knox Church, Stratford, on Tuesday, March 11th, at ten o'clock a.m.—W. A. WILSON, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 15th inst. and transacted *inter alia* the following business. A letter was read from Rev. J. Alexander, stating that his absence from recent meetings had arisen from a severe accident he had incurred three months ago, by which also he had been laid aside from pastoral work. The Presbytery recorded their deep sympathy with Mr. Alexander, and instructed the clerk to assure him of their willingness to afford him any necessary help. Rev. D. Mackintosh submitted facts connected with his own sphere of labour, as also connected with some of the spheres adjoining, and tendered the resignation of his pastoral charge. On motion of Rev. W. Meikle, it was resolved to lay the resignation on the table in the meantime, and appointed as a committee Revs. A. Gilray, Dr. Reid, J. Dick, D. J. Macdonnell, J. Smith, and Mr. J. Harvie to visit the churches referred to by Mr. Mackintosh, especially for the purpose of conferring as to new arrangements, and report to next ordinary meeting. A call from Lake Shore and Leith to Rev. Dr. Fraser, transmitted to the Presbytery of Owen Sound, was brought up and disposed of. After the papers were read, and parties were heard, the Presbytery, agreeably to Dr. Fraser's leaning, agreed to grant the translation, and adopted a minute expressive alike of their regard for their brother, and of their sympathy with the attached people he is about to leave. The call from Charles Street Church to Rev. W. R. Cruickshank having been declined, Rev. Dr. Gregg was authorized to moderate in another call. Leave also was given to Rev. E. D. McLaren to moderate in a call from Streetsville. On application made leave was granted to the congregation of Shelburne to mortgage their mans. property to the extent of \$1,490. A letter was read from Rev. W. Amos, tendering the resignation of Aurora and East King, and in statements made by him, he assigned as his main reason for this step the heavy work connected with the field. On motion made by Rev. D. Cameron, seconded by Principal Caven, it was agreed to lay this resignation also on the table, and to appoint Revs. H. M. Parsons and J. M. Cameron to visit the people and confer with them ancient this matter, and report to next ordinary meeting. On report of a committee, Mr. J. R. Campbell was ordered to be attested as a student of theology to the Senate of Knox College. In consequence of several examiners having recently gone to other bounds, a new staff was appointed as follows:—Latin, Rev. J. Match; Greek, Rev. E. D. McLaren; Hebrew, Rev. W. G. Wallace, Philosophy, Rev. R. P. Mackay, Systematic Theology, Rev. J. Kirkpatrick; Church History, Rev. J. Carmichael, Personal Religion, Rev. R. Wallace. As interim moderator of Caledon East and Sandhill, Rev. P. Nicol submitted and read resolutions of said congregations, looking towards a union with the three congregations under Rev. A. Tait, provided that the student supplying the two former shall alternate with Mr. Tait in supplying two of the three latter, and that a supplement be got of \$75. A resolution was also read from representatives of Mr. Tait's stations, approving of the foresaid proposal. On motion made by Rev. A. Wilson, a committee was appointed, consisting of Revs. P. Nicol, A. Gilray and R. D. Fraser, to visit the various congregations concerned, and report as to the possibility of union to next ordinary meeting. Rev. D. J. Macdonnell submitted and read arrangements of a committee for the visiting of congregations in the Presbytery ancient Augmentation of Stipends, as also for the furtherance of missions. The next ordinary meeting was appointed to be held on the 4th of March, at eleven a.m., and at three p.m. of that day. Commissioners are to be appointed to the next General Assembly. An adjourned meeting is to be held on the 29th inst., at eleven a.m., mainly to receive report on the moderation of a call from Orangoville.—R. MONTEATH, *Pres. Clerk*.

WHEN you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue.

OUR YOUNG FOLK.

PLAYING PEEK-A-BOO!

The cunningest thing that a baby can do
Is to play for the very first time, Peek-a-boo!

It will hide its little pink face in its hands,
Then crouch, and show that it understands

What nurse and mamma, and papa, too,
Mean when they hide and cry. "Peek-a-boo!"

Oh, what a wonderful thing it is,
When they find that baby can play like this!

And they every one listen, and think it true
That the baby's gurgle means Peek-a-boo!

I wonder if any one ever knew
A baby who never played Peek-a-boo?

'Tis old as the world is. I believe
Cain was taught it by Mother Eve

For Cain was an innocent babe once, too,
And I am sure he played Peek-a-boo.

And the whole world full of the children of men
Have all of them played that game since then.

And while the sun shines and the skies are blue,
Babies will always play Peek-a-boo.

A VOICE FROM THE VALLEY OF THE SHADOW OF DEATH.

In forwarding the following message a correspondent states that the page of THE CANADA PRESBYTERIAN in which it appears, was one "she loved so well to read." It was written by a young girl, in the beginning of her teens, who fully realized that her days on earth were near an end. Before she left us she felt she would like to say a few farewell words to those she loved so well. Being then so very weak as to be unable to talk, she resolved to write. The following is the result:

To my dear Sabbath School Superintendent, and all the Teachers and Scholars of the Thorold Presbyterian Sunday School.

As God, in His kind providence, is calling me home, and knowing I can mingle amongst you no more on this earth, I feel like saying to you ere I go, a few words about Jesus, "for I am not ashamed to own my Lord."

My dear classmates, I can hardly express the peace, the joy, the happiness I have found by trusting in Jesus. Jesus has always been to me a precious Saviour, and more especially since I have been under affliction, and what He has been and has done for me, I know He will be and do for you if you only trust Him.

Afflictions are as nothing when one is

"Safe in the arms of Jesus.

Even death itself will be a delight, for what is it but going home to Jesus, and to be with our dear friends who have gone on before us.

Let me say to you all, therefore, give your hearts to Jesus, fully trust in Jesus, and I know He will make your death-bed as happy as mine is—and that is happy indeed.

And now, my dear friends, I will bid you all good-bye, and hoping I will be at the pearly gates with Jesus to meet my dear pastor, Sunday school superintendent, teachers, scholars and classmates, and to welcome you all home into heaven. MARTHA MADILL.

A TALK TO BUSINESS BOYS.

A boy's first position in a commercial house is usually at the foot of the ladder, his duties are plain, his place is insignificant and his salary is small. He is expected to familiarize himself with the business, and as he becomes

more intelligent in regard to it he is advanced to a more responsible place. His first duty, then, is to work. He must cultivate day by day habits of fidelity, accuracy, neatness, and despatch, and these qualities will tell in his favour as surely as the world revolves. Though he may work unnoticed and uncommended for months, such conduct always meets its reward.

I once knew a boy who was a clerk in a large mercantile house which employed as entry clerks, shipping clerks, buyers, book-keepers, salesmen, eighty young men, besides a small army of porters, packers, and truckmen, and this boy of seventeen felt that amid such a crowd he was lost to notice, and that any efforts he might make would be quite unregarded. Nevertheless, he did his duty, every morning at eight o'clock he was promptly in his place, and every power that he possessed was brought to bear upon his work. After he had been there a year he had occasion to ask a week's leave of absence during the busy season. "That," was the response, "is an unusual request, and one which it is somewhat inconvenient for us to grant, but for the purpose of showing you that we appreciate the efforts you have made since you have been with us, we take pleasure in giving you the leave of absence for which you ask."

"I didn't think," said the boy, when he came home that night and related his success, "that they knew a thing about me, but it seems they have watched me ever since I have been with them."

They had, indeed, watched him, and had selected him for advancement, for shortly after he was promoted to a position of trust with appropriate increase of salary. It must be so, sooner or later, for there is always a demand for excellent work. A boy who means to build up for himself a successful business will find it a long and difficult task, even if he brings to bear efforts both of body and mind; but he who thinks to win without doing his very best will find himself a loser in the race.

DUST ON YOUR GLASSES.

I don't often put on my glasses to examine Katy's work; but one morning not long ago I did so upon entering a room she had been sweeping.

"Did you forget to open the windows when you swept, Katy?" I inquired. "This room is very dusty."

"I think there is dust on your eyeglasses, ma'am," she said, modestly.

And sure enough the eyeglasses were at fault and not Katy. I rubbed it off and everything looked bright and clear, the carpet like new, and Katy's face said:

"I am glad it was the glasses and not me this time."

This has taught me a good lesson, I said to myself upon leaving the room, and one that I shall remember through life.

In the evening Katy came to me with some kitchen trouble. The cook had done so-and-so, and she had said so-and-so. When her story was finished I said, smilingly:

"There is dust on your glasses, Katy. Rub it off, you will see better."

She understood me and left the room.

I told the incident to the children, and it is quite common to hear them say to each other: "Oh, there is dust on your glasses."

Sometimes I am referred to:

"Mamma, Harry has dust on his glasses. Can't he rub it off?"

When I hear a person criticising another, condemning, perhaps, a course of action he knows nothing about, drawing inference prejudicial to the person, I think: "There's dust on your glasses. Rub it off." The truth is, everybody wears these very same glasses.

I said to John one day, some little matter coming up that called forth the remark: "There are some people I wish would begin to rub, then," said he. "There is Mr. So-and-so and Mrs. So-and-so, they are always ready to pick at some one, to slur, to hint: I don't know, I don't like them."

"I think my son John has a wee bit on his glasses just now."

He laughed and asked:

"What is a boy to do?"

"Keep your own well rubbed up and you will not know whether others need it or not."

"I will," he replied.

I think as a family, we are all profiting by that little incident and through life will never forget the meaning of "There is dust on your glasses."

CULTIVATE A SWEET VOICE.

There is no power of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing it so much needs as a sweet voice to tell what it means and feels, and it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and while at play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip.

If any of them get vexed you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests and all their sour food for their own board. I would say to all girls and boys, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."—Prov. xxvii. 1.

A WONDERFUL PLAN.

Of the Greatest Interest to Bible Student. Perhaps Some of Our Readers Would like to Try Their Skill.

There is a very neatly printed and well gotten-up monthly paper called the Ladies' Journal, published at Toronto, Canada. Each issue consists of twenty pages of very interesting information for the ladies; two pages of full-size music; large illustrations of the latest English and American fashions; one or two short stories; household hints, etc.; altogether one of the best publications for the money (being only fifty cents for one year's subscription) that we know of. We did not intend to describe the paper so fully, but what we stated out to say was that they re offering as a grand first prize a

SILVER TEA SET OF SIX PIECES;

second, a VALUABLE GOLD HUNTING CASE GENTLEMEN'S WATCH; third, an EXTRA FINE GOLD HUNTING CASE LADIES' WATCH; fourth, a LADIES' COIN SILVER HUNTING CASE WATCH; fifth, a GENTLEMAN'S COIN SILVER HUNTING CASE WATCH. Including the beautiful articles just mentioned, they give THIRTY-THREE very valuable prizes, consisting of watches, varying in value from \$90 down to \$7, Silver Plated Dinner and Tea Knives, Tea Spoons, Rings, Books, etc., to the first thirty-three persons who send correct answers to the following Bible problems:

- I.—Who is the first Prophet named in the Bible?
II.—Who is the first King named in the Bible?
III.—Who is the first Judge named in the Bible?

Each person competing must send FIFTY CENTS with their answers, for which the Ladies' Journal will be sent to any desired address for one year. Each question must be answered correctly in order to secure a prize. The competition will only remain open till the 15th February. The names and addresses of all prize winners, together with the correct answers, will be published in the March issue of the Ladies' Journal. The publisher says the prizes will be awarded without favour or partiality, and will be sent as readily in the States as to any part of Canada. If any of our readers think of competing, the address is Editor Ladies' Journal, Toronto, Canada. A large sum of money must have been spent in obtaining these prizes, and the publisher says "it is only in order to get the Journal talked about, and to interest people in the study of the Bible that these prizes are offered. These questions are submitted by the Rev. E. B. Harper, D.D., a leading minister of the Canada Methodist Church. Names and address of prize winners in former competition are given in the February number of the Journal. Remittances had better be made by post-office order, scrip or coin.

HENRY CLEMENT, Almonte, writes:—"For a long time I was troubled with chronic rheumatism, at times wholly disabled: I tried anything and everything recommended, but failed to get any benefit, until a gentleman who was cured of rheumatism by Dr. Thomas' Eclectic Oil, told me about it. I began using it both internally and externally, and before two bottles were used, I was radically cured. We find it a household medicine, and for cramp, burns, cuts and bruises it has no equal."

BAD DRAINAGE.—There is nothing more productive of disease in a neighbourhood than bad drainage. Open the culverts and sluiceways and purify the locality. The obstructions in the human system may be remedied in a similar manner by Burdock Blood-Bitters, which opens all the outlets of disease through the Bowels, Liver, and Kidneys.

MORRIS' GRAVES' Worm Expellent is pleasant to take; sure and effectual in destroying worms.

A QUERY ANSWERED.—People often ask when is the best time to take a blood purifier? We answer, the best time is now. Burdock Blood-Bitters does its work of purifying, regulating and toning the system at all times and all seasons. Purity in all things is always in order when required.

Mr. T. C. WELLS, Chemist and Druggist, Port Colborne, Ont., writes: "Northrop & Lyman's Vegetable Compound and Dyspeptic Cure sells well, and gives the best of satisfaction for all diseases of the blood." It never fails to root out all diseases from the system, cures Dyspepsia, Liver Complaint, etc., purifies the blood, and will make you look the picture of health and happiness.

PARLOR ORGANS ONLY \$35.00

Including Book, Book and Music, providing order is given and remittance made within seven days from date of this newspaper. REGULAR PRICE, \$100.00, without Book, Book and Music. THE PARIS, LONDON AND NEW YORK ORGAN is built expressly to supply every household throughout civilization with Organs at popular prices. It is handsome, durable, portable, Church or Sabbath School, and is an ornament for the parlor of the millionaire, workman or the far away Western farmer. See DESCRIPTION, New Style, No. 700, Height, 69 inches, Length, 41 inches, Depth, 21 inches; Weight, about 35 pounds.

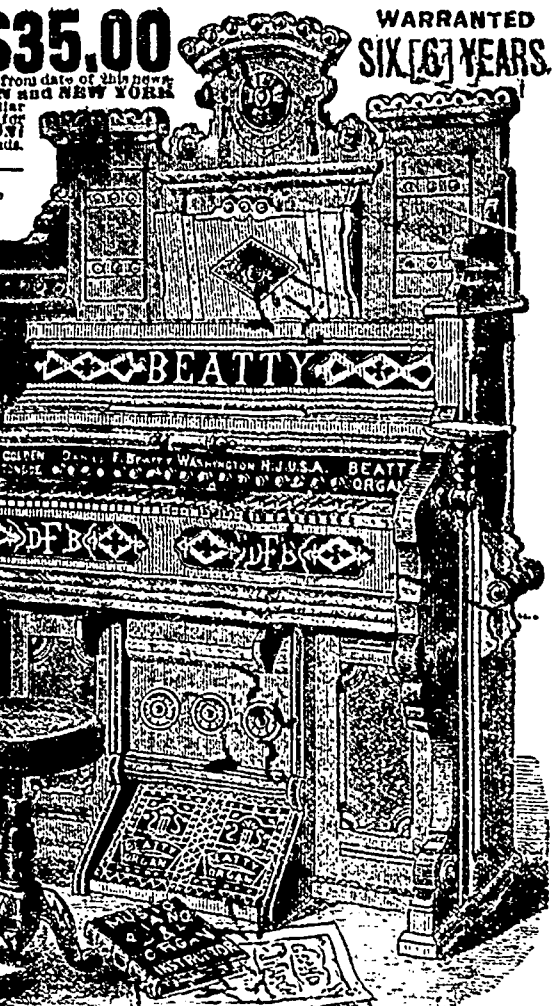
FIFTEEN (15) USEFUL STOPS, NAMELY:—

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