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THE CANADIAN RESBYTTERIAN

TORONTO ENGRAVING CO.

Vol. 11—No. 3.
Whole No. 572.

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FOR ALL WEAKNESSES of the generative organs of either sex, it is second to no remedy that has ever been before the public; and for all diseases of the KIDNEYS it is the Greatest Remedy in the World.

KIDNEY COMPLAINTS of Either Sex Find Great Relief in Its Use.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the Blood, at the same time will give tone and strength to the system. As marvellous in results as the Compound.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3 cent stamp. Send for pamphlet. Mention this Paper.

LYDIA E. PINKHAM'S LIVER PILLS cure Constipation, Biliousness and Torpidity of the Liver. 25 cents. Sold by all Druggists.

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidney and LIVER.

It has specific action on this most important organ, enabling it to throw off its impurities, stimulating the healthy action of the Bile, and by keeping the bowels in regular condition, effecting its regular discharge.

Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve & quickly cure.

In this season to cleanse the System, every one should take a thorough course of it. (51)
SOLD BY DRUGGISTS. Price \$1.

KIDNEY-WORT

WELLS, RICHARDSON & CO'S IMPROVED BUTTER COLOR A NEW DISCOVERY.

For several years we have favored the Dairyman of America with an excellent artificial color for butter; so meritorious that it met with great success everywhere receiving the highest and only prizes at both International Dairy Fairs.

But by patient and scientific chemical research we have improved in several points, and now offer this new color as the best in the world. **It Will Not Color the Buttermilk. It Will Not Turn Rancid. It is the Strongest, Brightest and Cheapest Color Made.**

And, while prepared in oil, is so compounded that it is impossible for it to become rancid. **BEWARE** of all imitations, and of all other oil colors, for they are liable to become rancid and spoil the butter.

If you cannot get the "improved" write us to know where and how to get it without extra expense. (46)

WELLS, RICHARDSON & CO., Burlington, Vt.

Scientific and Useful.

ETHER would seem to be the safest of all anæsthetics. In 23,204 administrations, there was but one death, while with bi-chloride of metylene caused death once in 5,000 instances.

FRENCH SALAD.—Place a little heap of mixed salad in the dish, sprinkle a little powdered white sugar over it, a little pepper and salt, a little vinegar and olive oil, garnish with beetroot.

TO USE UP COLD MEAT.—Prepare the meat as for hash; fill a deep dish with boiled macaroni; on the top of that place the hash; cover it with tomatoes, over which sprinkle bread crumbs with a little butter; bake until nicely browned.

ROYAL MUFFINS.—one quart flour, two tablespoonfuls sugar, half teaspoonful salt, one tablespoonful lard, two eggs, one and a quarter pints milk. Mix to the consistency of a cake batter. Fill cold muffin rings, well greased, two-thirds full. Bake in a good hot oven twenty minutes.

SUPPER FOR A CONVALESCENT.—A nice dish for the supper of a convalescent is made by toasting two thin slices of bread; flatten and soften the crust by pounding it a little; butter the toast while hot, put one slice on a warm plate, and spread over it a thin layer of cooked chicken chopped or cut in small bits; season with pepper and salt, add a soft-boiled egg, then lay the other slice of toast over it.

COTTON-SEED OIL is said to be superior for many cooking purposes. It does not scorch so readily as other oils, and if properly refined gives an excellent flavour to what is cooked with it. People have been using more cotton-seed oil than they knew, much of it being palmed off as olive oil. Now that its merits are better understood, it can afford to pass under its true colours. Let those who desire to consume oil have their opportunity.

LIMA BEANS.—These can be had either canned or dried, the latter being quite as good and much cheaper. If dried are used, soak them over night in soft water. Pour it off and add boiling water salted to the proportion of one teaspoonful to a quart. Boil slowly until they are soft, perhaps an hour or more; drain them; add a cup of milk, a little butter, pepper and salt according to taste. A pint of dried beans will be sufficient for a family of six.

JELLY ROLLS are delicious made from this recipe: Three eggs, half a cup of butter, one cup of flour, one and a half teaspoonfuls of baking powder, two-thirds of a cup of pulverized sugar, a little salt; bake in shallow pans—a dripping pan well buttered is good for this purpose; put in the dough till it is about half an inch thick; take it carefully from the tins when baked, and lay on a cloth; spread jelly evenly over it with a knife; roll while hot; if this is not done the cake will crumble.

A RICH TOMATO SOUP.—Take eight good-sized tomatoes, cut them in half, put them into a saucepan with a bunch of sweet herbs, and an onion stuck full of cloves, some allspice, whole pepper and salt. Cook them slowly until quite soft, then strain through a strainer or hair sieve until the skins and onions and herbs only are left behind. Have a quart of plain stock boiling hot. Stir the tomatoes into it, add the yolks of two eggs beaten up in a little cold water. Serve with sippet of toast or dried bread.

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About 150,000 bottles of medicine and 3,000 Spigometers, the invention of Mm. Souffle, of Paris, and Ex-aid Surgeon of the French army, have been used by physicians and patients during the last year for the cure of catarrh, catarrhal deafness, bronchitis, asthma, consumption in its first stages, and many diseases of the head, throat and lungs. Consultations with the surgeons belonging to the Institute. Write enclosing stamp for pamphlet giving full information to either of the Canadian offices where competent English and French specialists are always in charge. Address, International Throat and Lung Institute, 13 Philips Square, Montreal, P.Q., or 173 Church Street, Toronto, Ont.

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"Wells' Health Renewer" restores health and vigour, cures Dyspepsia, General Debility. \$1.

HABIT, if not necessary, makes a Hair Dressing such as Dr. Ayer's laboratory issues, indispensable to many. Ayer's Hair Vigor is one of the most delightful we have ever used. It restores not only the colour, but gloss and luxuriance, to faded and gray hair.

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

ROUGH ON RATS.
Clears out rats, mice, roaches, bed-bugs, skunks, chipmunks, gophers. Druggists.

NOT to avail yourself of a trial of DR. AUSTIN'S PHOSPHATE means to continue suffering without limit, with none but yourself to blame; for everyone who has tested it in cases of nervous prostration, depleted system, goneness at the stomach, headache, bronchitis, and all wasting diseases, say, "Never before did anything act like it." For sale by all druggists; price, \$1.

NEVER ALLOW IT.—Never allow the bowels to remain in a torpid condition, as it leads to serious results, and ill health is sure to follow. Burdock Blood Bitters is the most perfect regulator of the bowels, and the best blood purifier known.

SIMPLE, safe, and effectual is the popular verdict on the merits of **DR. VAN BUREN'S KIDNEY CURE.** It was never known to fail in curing all diseases of the Kidneys. Ask your druggist for it.

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Quick, complete cure, all annoying Kidney, Bladder and kindred Diseases. \$1. Druggists.

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ADMINISTER'S EVIDENCE.—The all prevalent malady of civilized life is Dyspepsia. Rev. W. E. Gifford, of Benwell, was cured of dyspepsia and liver complaint that rendered his life almost a burden. The cure was completed by three bottles of Burdock Blood Bitters.

Every colour of the Diamond Dyes is perfect. See the sample of the coloured cloth at the druggists. Unequaled for brilliancy.

DON'T YOU FORGET IT!—Cingalese is widely known to be the best Hair Renewer ever introduced to the public. It has never been known to fail in restoring and imparting a beautiful glossy appearance to the hair. Sold at 50 cents per bottle.

"Slow and steady wins the race." Steadily, but not slowly, Kidney-Wort is distancing all competition for universal popularity and usefulness. This celebrated remedy can now be obtained in the usual dry vegetable form, or in the liquid form. It is put up in the latter way for the especial convenience of those who cannot readily prepare it. It will be found very concentrated and will act with equal efficiency in either form. Read advertisement.

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INSTITUTION,
ESTABLISHED 1874,
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Nervous Debility, Rheumatism, Lame Back, Neuralgia, Paralysis, and all Liver and Chest Complaints immediately relieved and permanently cured by using these BELTS, BANDS and INSLES.

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"BECAME SOUND AND WELL."
HATCHER'S STATION, Ga., March 2nd 1876.
R. V. PIERCE, M. D.: Dear Sir, My wife, who had been ill for over two years, and had used many other medicines, became sound and well by using your "Favourite Prescription." My niece was also cured by its use, after several physicians had failed to do her any good.

THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, JANUARY 17th, 1883.

No. 3.

THE PRESBYTERIAN FOR 1883.

IN answer to numerous inquiries, we have to say that the clubbing arrangement for some time in force is not to be continued. We are sorry to have to state that it answered no good purpose. The circulation was not extended, although the price of the paper was reduced ONE FOURTH to clubs of twenty; while the net result was a heavy falling off in the receipts from subscriptions.

The clubbing plan was adopted in deference to a widely expressed wish that THE PRESBYTERIAN should be placed within the reach of our people at \$1.50, in the expectation that the circulation would thus be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican, and other denominations—to pay \$2.00 for a Church paper.

The price of THE PRESBYTERIAN for 1883 will therefore be \$2. May we ask all our friends to renew promptly? And, when renewing, will not everyone try and send along the name of at least ONE NEW subscriber? A word to a friend would in nine cases out of ten result in another name for our subscription list; and in view of the benefits which a largely increased circulation would confer on our Church and people, surely the word will be spoken!

NOTES OF THE WEEK.

MEDICAL students this season seem to experience the truth of the familiar proverb, "Misfortunes never come single." The co-education difficulty at Kingston is no sooner adjusted than we hear of trouble in McGill University between the medical students and Dr. Wright, instructor in *materia medica*. One hundred and forty-seven students demand the resignation of Dr. Wright, and threaten to leave the university if their demand is not complied with. Considerable excitement has arisen over this difference between professor and students.

SEVERAL documents and a circular signed by Principal Tulloch, Dr. Story, the Rev. J. Cameron Lees, Lord Balfour, of Burleigh, and others, explaining a scheme designed for the defence of the Established Church, have been published in the Scotch papers. The organization with this object in view is to be called "The National Church Society of Scotland." The objects of the society are: 1. By the means of lectures, distribution of printed matter and other appropriate means, to supply full information on the principles and history of National Religion. 2. By means of social and other meetings to foster and intensify a sense of corporate unity among all having common views as to National Religion. 3. To promote the election to Parliament of members favourable to the maintenance of National Religion.

AT a meeting of the Toronto Branch of the Dominion Alliance, the Secretary, Mr. Wm. Munns, read a number of letters from the aldermen, who have expressed themselves favourable to the passage of a by-law to prevent the sale of liquor in the grocery stores. A motion to the effect that a meeting of the citizens of Toronto be called in support of a by-law to abolish the sale of liquor in grocery stores was carried by a unanimous vote. Rev. J. Smith, Mrs. Wm. Burgess, and Mr. Jacob Spence were appointed a committee to co-operate with the other temperance societies of the city to further the interests of the Alliance. This action by the friends of temperance in Toronto is worthy of imitation by all who desire the practical limitation of the traffic in strong drink. Cut it loose from all its adventitious props, and let it stand or fall on its own merits alone.

THE departure from Toronto of the Rev. W. S. Rainsford has evoked much kindly emotion. The ties binding him to the congregation of St. James' were stronger than might have been supposed to exist in these days when short pastorates are the rule rather than the exception. The generous feelings of the people found vent in pleasing and tangible forms.

Besides the usual addresses of unusual tenderness, there were presented to the departing clergyman a handsome time-piece, and a gift of \$750. The influence of Mr. Rainsford's earnest Christian work was felt by all denominations in Toronto, and doubtless in the great city to which he has gone he will be able to render efficient aid to the advancement of evangelical Christianity.

THERE has been a noteworthy increase of humane societies in America in a few years, and the multiplication of societies for the prevention of cruelty to children since 1875, when the first society was established, is significant of the spread of the spirit of opposition to the brutality of which children are the victims. There are forty such societies that have been organized in the past seven years. New York State leads the list in numbers, and, curiously enough, Wisconsin comes next, while Connecticut, with its vast number of mill villages, has but one of these societies, and Massachusetts has but two in all her cities. Where discretion governs the work of such societies, the mere knowledge of the fact that they exist must prove a deterrent to the evils they seek to correct. Some of them are turning their attention to enforcing the law preventing the sale of liquor to minors. The report of the Brooklyn society refers to the death of several children as a result of the sale to them of liquor.

THE Toronto Ministerial Association continues to grow in interest and usefulness. Last week it held its first meeting for this year, at which upwards of forty ministers were present. Rev. J. C. Antliff, B. D., recently elected President, occupied the chair. After devotional exercises able and profitable addresses were delivered by Rev. Hugh Johnston, B. D., on "Calls to Consecration;" Rev. John Smith, on "Ministers' Dangers and Safeguards;" and Rev. Dr. Thomas, on "Ministers' Encouragements." The meeting was throughout marked by a oneness of spirit and a warmth of Christian love. The Association has entered on its fifth year of vigorous existence. Its membership numbers over sixty ministers, representing all the Protestant denominations of the city. These ministerial associations, wherever they exist, are sources of great helpfulness to those engaged in the work of the ministry, and tend to promote unity of effort in practical Christian work.

THE Citizens' Protective Association of Brooklyn met to take further action in opposition to the enforcement of the Penal Code. A delegation from the New York association was present. "We have thoroughly discussed this whole matter in New York," they said, "and have come to the conclusion that petitioning the Legislature, etc., will do no good. We have concluded to send a committee of three to Albany, and we have also concluded not to send that committee to Albany empty-handed. We do not say that we intend to bribe the Legislature, but we want from \$1,200 to \$1,500 for committee expenses, of which we in New York will agree to raise \$900 if Brooklyn will supply \$600. We have secured the pledge of a Senator to help us, and we will agree to put this money where it will do the most good." The meeting at once saw the force of this argument and agreed to drop all petitions and to appoint a committee of twenty-five for the purpose of soliciting subscriptions to the proposed fund, pledging themselves to raise the \$600 required as Brooklyn's quota of the \$1,500. This action makes it plain that law-breakers do not scruple to corrupt law-makers.

THE Hindu ladies of Bombay are having a new and strange sensation. A fair widow, aged scarcely twenty-five, who has attained quite a reputation as a learned Sanskrit scholar, and who has devoted her life to the labour of educating her countrywomen, has been delivering a course of lectures in a hall crowded to excess with the Hindu and Parsi ladies of Bombay. This lady, called the Pandita Rombia (Pandita being the feminine of *Pandit* or *Pundit*, learned man), spoke with perfect fluency and self-possession, and argued the importance of education for women, that they might be real companions to their husbands and re-

ceive their share of the benefits of the age. It has been like an electric shock to those who heard her, stirring them up to an ambition to gain such culture as they saw that the Pandita had. After she had finished, the ladies present were asked to volunteer to express their own views; and it is said that a number did so, with a force and propriety that was surprising to themselves and the audience. A native newspaper says that "even the most hopeful of women's advocates among us were hardly prepared for this singular but most delightful spectacle." This is not a Christian movement; but it is, like the whole system of Hindu education and the Brahma Somaj movement in religion, only what Christianity and missionary labours in India have made possible there.

SOME may be of opinion that the following pleasing incident might have lost none of its impressiveness by being less ostentatious, yet it affords encouragement to Christian workers to persevere in rescuing the perishing. The anniversary of the founding of Jerry McAuley's Cremorne Mission at Thirty-second street, near Sixth avenue, New York, has just been celebrated. About half an hour before the services a carriage drove up to the mission. A girl about nineteen years old and a young man of probably twenty-two alighted and entered the building. Two years ago the girl lived in the village of Plainfield, Mass., where her father was a poor cigar-maker. Her beauty attracted many people to her father's shop, and among others, a rich and stylish young man doing business with wholesale brewers in the West, went to the village on business. The sad old story of woman's trust and man's perfidy was repeated in this instance. She sank into misery and wretchedness, but being induced to visit McAuley's mission chapel, the lost was found. A New England young man, who had loved her in earlier days, finding her a zealous worker in connection with the mission, proposed to her and was accepted. The marriage ceremony was performed in the chapel. The place was crowded. Seated on the platform were the Rev. Dr. Ormiston, the Rev. Dr. Booth, the Rev. Dr. Prime, Mr. William E. Dodge, and many other prominent gentlemen. The hymn, "The love that Jesus had for me" was first sung. The Rev. Dr. Ormiston then performed the marriage ceremony. Mrs. McAuley acted as bridesmaid. The hymn: "Come believing" was then sung and the regular exercises of the day began.

THE Rev. D. M. Gordon, writing to the *Winnipeg Sun* on "How all should contribute to the Commonwealth," gives expression to truths which will find a response in every heart that desires the prosperity of this Dominion. He says: "The hope of what is to be may kindle as pure an enthusiasm as the memory of what has been, and we who, while distinctively Canadians, are yet none the less British, may feel all the inspiration that comes from an empire's history as well as that which comes from the prospect of the future that invites us. Besides, loyalty may ennoble the life of a people that has been formed of many elements as well as fire the nation that knows only one race and language. The devotion to country shown by the Northerners in the American civil war was as fervent as that which thrilled the French nation in their fight for life against the Germans. Certainly, although some among us may not rise above the desire for bread, and some may scheme for the spoils of party, and some advance the public good only as it promises to increase their private gains, yet the loyalty that, with true and high-strung devotion, seeks the best interest of our land must be a strong bond of union between our nobler spirits, and they, who are rich in this virtue contribute largely to the common weal. And, further, we ask and have the right to expect *morality* from all to whom our country gives a home. All history shows that a nation's life is strong only as it is rooted in righteousness. There is freedom in Canada for a man to adopt any form of religion, freedom even for the agnostic to cast off all forms of religion, but we must, as a people, be moral; it would be suicidal for us to foster vice in any form. Whatever divisions may exist among the Churches' this is a point on which they are all at one."

OUR CONTRIBUTORS.

EVANGELIZATION IN ITALY.

THE FREE ITALIAN CHURCH.

After the introduction of the Bible into Italy, many persons, by the reading of it, were drawn together, and the nucleus of a congregation formed at various points. Meetings took place amongst several of these elementary congregations as early as 1855; but of those who thus came together, the political preferences at that time were supposed to be too pronounced, while, as regards religious matters, they were charged with holding the doctrines taught among the Plymouth Brethren. They, certainly, as was only to be expected, had for some years no very clear ideas about the doctrines of the Gospel, nor of their relation to each other. Neither had they any very definite views as to the necessity for rule or order, so that, under the circumstances, it would scarcely be wondered at, if they did not speedily settle down into an organized body having formal rules of procedure and fixed dogmas of faith. The distinguished orator, Signor Gavazzi, also was recognized as a leader amongst them, and this, in the estimation of some, was an indication that they were influenced rather by opposition to the Roman Church, and the Government of the Pope, than by the principles of the Gospel. Gradually, however, the mists of imperfections, to use no stronger word, began to clear away. Those who had imbibed decidedly Plymouth views detached themselves and formed themselves into small groups calling themselves the "Original New Italian Church." Gavazzi himself became less political in his speeches, as he grew in the knowledge of the truth, and finally, chiefly through the exertions and wise counsels of the Rev. J. R. McDougall, of Florence, a confession of faith was formulated about 1870, and from that time a new phase of their history commenced.

RELATIONS WITH OTHER CHURCHES.

Many persons in Italy, intimately acquainted with this movement from the beginning, thought that they should have formed themselves into congregations, and in the guidance of Waldensian pastors, which would have been a guarantee for their orthodoxy, while giving greater unity and strength to the Church in Italy. Their not doing so may have created a prejudice in the minds of some Christians against them. The Italian Presbytery of the Free Church of Scotland, so late as 1878, for various reasons stated, refused to recommend the Continental committee of that church to give a grant of money to the Free Italian church, using the following carefully considered language: "When it is a question of formal approval, or recognition of the Free Christian Church by the Free Church of Scotland, the Presbytery feel that they would neither be true to the highest interests of the work of evangelization in Italy, nor heedful of the character of their own Church, if they did not, with their full knowledge of the facts, give it as their decided opinion that the Free Christian Church is not yet in a position to claim or to merit from the Free Church of Scotland such recognition as a grant would undoubtedly involve." It is but right here to state that the Rev. J. R. McDougall, a member of that Presbytery, and also well acquainted with all the facts, objected to this decision on the part of his brethren, as well as to the statement on which it was founded, and that he continues to aid the Free Italian Church, both by personal advocacy of their cause, and by enlisting the sympathies of Christians in Britain and elsewhere on their behalf. I mention these particulars for the purpose of pointing out clearly the distinction made between this branch of the Church and the Waldensians in Italy. I have heard it many times alleged in Italy that the distinction is not understood in Canada and the United States, and that when Gavazzi visits those countries, as he has more than once done, funds have been raised and devoted to the purposes of the Free Italian Church, which some of the donors fancied from the statements made and the statistics given, were equally intended for the work of the Waldensians.

THE GENERAL ASSEMBLY,

the thirteenth of the Free Italian Church, met recently in Florence, when Signor Gavazzi was re-elected president, and the various committees nominated. Thirty-four deputies were present on the occasion, as representatives of thirty churches. The various reports submitted indicated progress in the schools, in

the college, and in certain of the funds, such as that for aged and infirm ministers, and that for widows and orphans. Much attention was given to arrangements connected with the representatives of Church 18, the licensing and ordination of ministers, and the furtherance of missions. The work of evangelization is directed by a special committee, with the Rev. J. R. McDougall as treasurer and foreign secretary. Owing to various causes, such as the removal by death, and otherwise, of several liberal members of the Church, by loss through the fall in the rate of exchange, and the withdrawal of the Church's agent in the United States, from which comes a large portion of its support, the finances of the mission are at present in anything but a flourishing condition. It was decided in consequence, that in future the Assembly should meet only once in every three years, to prevent unnecessary outlay. Signor Moreno attended as a deputy from the Wesleyan Mission, and expressed the sympathy and co-operation existing between the two churches.

THE COLLEGE AT ROME

is situated on the bank of the Tiber, and in view of the Vatican, the residence of the Pope. Twelve students are this winter residing within its walls, and several students from outside attend the classes. These are taught by three professors, including Signor Gavazzi, and, until recently, the Rev. Mr. Henderson, whose death, at the early age of forty-eight, has been a great loss to the college, and to the whole church. He was attacked by fever in the course of the summer, and died in Liverpool on the 17th October. He had laboured most faithfully and most successfully since the opening of the college some years ago, and was doing a great work, not only in giving a thoroughly evangelical tone to the young men who were brought under his influence, but also in smoothing difficulties which cropped up occasionally in the Church. He was very highly esteemed in Scotland, where he had been a minister of the Free Church, and in Rome, where, if he had been spared, he would doubtless have done much towards bringing the Free Italian Church into closer harmony with the formularies of other Protestant churches. For the maintenance of this college no special fund has hitherto been raised, so that the treasurer has had difficulty in providing the necessary amount for its support. During a recent visit to Scotland, the Rev. Mr. McDougall has interested several friends in the cause, and has succeeded in getting together a body of trustees, members of several denominations, who are recognized by the Italian Government as owning and holding the property and funds of the Free Italian Church. He now hopes that solid help from the intelligent friends of Italy will be forthcoming. Gavazzi writes that in general the students promise well, and of some high hopes are formed. One of the late Prof. Henderson's students, after preaching with much acceptance before the Assembly at Florence, received license, and has entered on Gospel work amongst his countrymen. From the eleventh

EVANGELIZATION REPORT

recently published, I see that attention is drawn to several cases of persecution in different parts of the Italian peninsula. The following statistics will give an idea of the work: Ordained ministers, 13; evangelists, 16; elders, 50; deacons, 65; deaconesses, 14; colporteurs, 3; average Sabbath morning attendance, 1,220; communicants, 1,750; Sabbath school children, 657; day and night school pupils, 1,250; churches, large and small, 36; out-stations, 35; collections for evangelization, 2,632 francs; collections for all purposes, 13,894 francs.

The missions extend over all parts of Italy. Let me state a few facts regarding some of the stations, selected from extreme points, as detailed fully in the reports:

BELLUNO.—The evangelist Ballarin is greatly encouraged. He finds a large part of the citizens well advanced in the study of the Scriptures, and another part anxiously desirous to be so.

NOVARA.—The Bible was first introduced here by Bartolommeo Borgia, the colporteur of the Scottish National Bible Society, and a remarkable work of grace took place. Recently the Government delegate, whose mind was poisoned by the priests, caused Borgia's wife to close her shop and house after dusk, and set soldiers to watch, so as to find out some breach of this arbitrary order. This they thought they had found in a gathering for conference one evening of several brethren with Signor Destri, the evangelist,

who lived in the same house, and Borgia's son, the evangelist in Milan. The shop was closed altogether. The newspapers were soon filled with protests, and the regulation had to be removed, causing much publicity and much good as a result.

FLORENCE.—The attendance of children at one of the schools is over 200. The authorities, both of the town and the province, countenance the mission, and from each a grant has been received for several years past, the first ever given, it is said, to a distinctively evangelistic movement, and that simply on the ground of real educational service.

MILAN.—The two places of worship in connection with the Free Italian Church have been crowded, and more conversions and new members than in any former year. Brother Cologni is beset by priests in the hospital, who urge him to confess. "I cannot," he replied, "I am an Evangelical. I acknowledge my sins only to God, who sees the penitence of my heart." He is turned out of the hospital, though suffering greatly. The press takes up the case, and reads lessons from the parable of the Samaritan to the priests, and good results follow.

VENICE.—Here not a few of the sons of Abraham have embraced Christ, all these converts having left popery and the world. The hall in St. Mark's Square has become too small to hold all who wish to enter. The old historic Church of Ste. Margherita, near the railway station, was purchased and fitted up for service, being opened in June last, in the presence of 1,500 persons. It is in the centre of the dwellings of the working classes. Alongside the church and Sabbath school has arisen a ragged industrial school, founded by Mrs. Hammond, widow of Capt. Hammond, who fell with Hedley Vicars in the Crimea. She has settled here, and carries on this school along with the evangelist Beruatto, of whom she speaks very highly.

ROME.—Four meetings are held weekly, and are numerous attended. Thirty-one conversions have taken place in the course of the year, but as six months' trial must elapse before admission to the church, only eighteen have joined, and thirteen are under instruction as catechumens. Signor Catalano, professor of physical science in the University of Rome, recently left the Roman church and joined this church, where he has been attending for some time.

NAPLES.—Meetings here always well attended; the members of the Church have proved themselves good and zealous, and go from house to house among their acquaintances, urging the great matters of salvation.

These few paragraphs will give an idea of the work which is being done amongst the nominal adherents of the Roman church in Italy.

T. H.

Dresden, Saxony, 21st December, 1882.

CHILD-LIKE: NOT CHILDISH.

BY REV. JAMES HASTIE, LINDSAY.

Christ's method was, and still is, to send manhood to childhood's school, there to acquire those qualities which are alike necessary for admission to the kingdom, and for advancement in it. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," said Jesus to the disciples at Capernaum, referring them at the same time to a little child then present—a bashful, silent little monitor to them. "Be not children in understanding, howbeit in malice be ye children, but in understanding be men," writes St. Paul—1 Cor., 14, 20. *Be child-like: not childish*, this is the gist of Christ's words, and Paul's.

Now, what is it to be child-like? Child-likeness is all summed up in one word—docility. Docility is itself the product of the two cardinal virtues, faith and obedience. Whosoever, therefore, possesses these fundamental graces, and puts them into exercise, is child-like.

Take the first, faith. The child lives by faith. It believes whatever it is told. Guileless itself, it regards all others as trustworthy and guileless as itself. If told that a wasp is a harmless plaything, seizing it with its fingers, the child fondles it, suspecting not the sting till its hand is pierced by the fiery dart, and the truth is discovered by painful experience that a wasp is not a harmless toy. If arsenic be spread on its bread instead of sugar the child carries the food to its lips all confidently, though death be in that food.

It only begins to doubt and suspect when painful experience has proved that "things are not what they

seem," and that people do not always act from honest and disinterested motives. Were all men absolutely trustworthy, and able to fulfil their every promise, childhood's unquestioning trustfulness, when exercised by adults, would never disappoint. But, what is wanting, in some measure, in the very best of men, is in God found in infinite measure and degree—both trustworthiness and ability to perform. Therefore, whether present duty be to believe the Divine word or to act, childlike, we are to believe and do with unwavering confidence in the issue. This God claims on as many different grounds as He has different attributes.

On the ground of supremacy, he claims childlike trust, because not to be subject to Him in anything is rebellion. On the grounds of his omniscience omnipotence, and omnipresence, for He never bids us do what is not for the best, nor promises what He is unable to perform, nor at any time is He absent from those who need His help. On the grounds of Divine wisdom and goodness, too, for is not God "too wise to err, too good to be unkind?" And on the ground of Fatherhood, for "as a father pitieth His children, so the Lord pitieth them that fear Him."

Thus Christ's method was, and still is, to send men to childhood's school, there to acquire those qualities which are alike necessary for admission into the kingdom, and for promotion afterwards.

But, it may be asked, are we therefore to go it blind in the matter of religious *credenda*? To pinion the wings of imagination, and fetter reason's feet, and simply believe and do, asking no questions? Are we to believe, now without evidence, and anon contrary to evidence, as it may happen? No, certainly not. This is not docility, this is presumption. This is not to be a child, but a machine. Do not earthly parents permit their children to ask the reason why, and teachers likewise with their pupils, and encourage them so to do? Not less so does our Heavenly Father.

The Bible summons man's intellect to investigate its claims, as well as requires man's heart to accept those claims. Its formula is, "I speak as unto wise men, judge ye what I say." Its disclaimer against all intellectual torpor and imbecility is, "In understanding be not children, . . . but in understanding be ye men." The motto on the opening page of Genesis is "*Lux sit*," and on the last page of Revelation, "*Lux sit*"—"Let there be light."

As nature does in regard to her manifold pages of astronomy, botany, geology, biology, etc., so does the text-book of the Christian religion invite every intellect, and every intellectual power, to bring on spade and pickaxe, hammer and chisel, lantern and retort and balances, to analyze, and weigh, and prove its claims in every way possible to legitimate reason and experiment, and accept only what is found to be truth. "Free thought!" To enjoy the luxury of "free thought" a man need not become an infidel.

True "free thought" can only exist and find scope within the limits of loyalty to God and to Holy Writ. But, what the Bible does object to is the right and the liberty to go through its pages as an axeman goes through the forest ahead of the surveyor, hacking down every doctrine which may be distasteful to a corrupt heart, or may seem to a muddled intellect to conflict with some other doctrine; and to reject altogether other tenets which meantime are veiled in mystery which only the future can disclose. The abuse of child-like faith is one thing, the right use of it is another. And it is the latter—true docility—which Christ enjoined eighteen centuries ago upon those self-sufficient disciples, and still does on us, when, having set a child in their midst, He said, "Except ye become as little children, ye shall not enter into the Kingdom of Heaven."

To be child-like—not childish—this is the passport to premiership in Christ's kingdom. "Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."

MISSIONARY SERVICE IN THE NORTH-WEST.

MR. EDITOR,—In your issue of October 25th you hold out as an inducement for ministers to volunteer for missionary work in the North-West that removal would improve their position financially.

This statement, I am convinced, you have made from ignorance of the actual condition of the missionaries already in the country. Were you to interview them from Emerson to Edmonton you would find that

an improved financial position is a very rare occurrence, and that where it has taken place it is owing to a number of circumstances that do not represent the usual state of things here.

Facilities for making profitable investments in land are greatly exaggerated. Odd sections worth anything are already in the hands of speculators. Besides, how are men already pinched by hard times to obtain the money necessary to purchase these odd sections, with no hope of a return for years?

But, it may be replied, they may secure homesteads. Two difficulties here interpose. The first is, that the engagement of a missionary is only for a period of two years, when he is liable to be removed, while homestead duties have to extend over three years. The other difficulty is that the missionary is not a pioneer.

Considerable settlement has preceded him. In my own case, were I to take a homestead I would have to remove about six miles from my preaching station and schoolhouse, thus depriving my children of the benefits of education. Very few of our ministers, even to improve their position financially, are prepared to make such a sacrifice.

What is really before those ministers who would come west, is a condition in which they will be deprived of many of the comforts of life which they now enjoy—in which they will have to exercise the most rigid economy in order to secure for themselves and families the necessities of life. On the other hand, this field for missionary enterprise is large and necessitous. To many of our ministers east, labour in this field is the path of duty. This path of duty is also that of privilege, and a rich reward will be finally secured, if not financially—in a more noble and enduring manner.

A MISSIONARY IN THE NORTH-WEST.

BOOKS AND MAGAZINES.

LITTELL'S LIVING AGE.—This serial, indispensable to all intelligent readers who desire to gain a knowledge of all that is best and most instructive in current literature, has just entered on its one hundred and fifty-sixth volume. The success that has hitherto attended it proves that it fills a most important sphere. The thoughts of the best minds in philosophy, science, and literature are presented weekly to its readers. It is in itself a valuable library. The latest numbers contain admirable selections from the leading English reviews and magazines. Great as its success has been in the past, it is certain to obtain a still greater place in public estimation in the future.

THE HOMILETIC MONTHLY for January, (New York: Funk & Wagnells,) will receive a kindly welcome in thousands of studies. Discreetly and honestly used, it is eminently fitted to help ministers in the selection and preparation of pulpit themes. Deems, Talmage, the younger Spurgeon, and Joseph Parker contribute to its pages. It also contains a sermon by the late Dean Stanley. Besides other valuable contributions, Dr. T. W. Chambers continues his useful series of short papers on "Misquoted Scriptures." Dr. Howard Crosby throws "Light on Important texts," and Rev. D. C. Hughes writes on "Homiletic Studies in the Book of Hebrews." The other features of this periodical maintain their interest and usefulness.

THE HUMAN MIND; A TREATISE IN MENTAL PHILOSOPHY. By Edward John Hamilton, D.D. (New York: Robert Carter & Brothers.) The study of mental philosophy demands peculiar qualifications. To prosecute this study profitably and with success, a man must be possessed of rare endowments. The perceptions must be keen, comprehensive and accurate, the judgment large and unprejudiced, the reasoning faculties thoroughly trained by long experience, and added to these a strong, yet disciplined imagination is fitted to invest abstract research with attractive charms. Of the true philosopher, as well as of the true poet, it may justly be said that he is born, not made. The study of mental philosophy at the present time is not in universal favour. People generally like to read whatever does not require severe and consecutive thinking. The present tendency is in the direction of what is visible and tangible; not mental, but material philosophy, is in the ascendant. Sir William Hamilton and Immanuel Kant have to make way for Darwin and Huxley. The last named scientists are ambitious enough to comprehend all possible

knowledge in the particular line of their own investigations, and if the science of mind cannot be adequately explained by the theory of evolution, then it is hardly worth while puzzling over the perplexities it occasions. The questions old as humanity, that in every age appeal to the earnest thinker for solution cannot, however, be so summarily dismissed, even though they refuse to fit into the material framework constructed by the positive philosophy. What am I, whence, and whither? will continue to be vital inquiries to every reflecting mind. Much injury has been done to the cause of mental science by the frequent iteration of the notion that all such inquiry leads to endless bewilderment, and is consequently profitless, a mere waste of time and energy. Sir William Hamilton has demonstrated that as a means of mental discipline and expansion the study of the human mind cannot be surpassed. If properly and perseveringly pursued the mind can reach a degree of certainty in relation to principles and beliefs that the soul will value beyond all price, and it may be added that the student of philosophy can move in a thought-world of pure and exalted conceptions, far removed from all that is debased and degrading. The general appreciation of mind study would mark a higher tone of public feeling than exists at present. It is with genuine pleasure that we welcome the goodly treatise whose title heads this notice. Its appearance in these days is a hopeful sign that the race of profound and independent thinkers is not overborne by the prevailing currents of philosophical speculation. It is encouraging to know that the torch of philosophic truth has been placed in able hands. President McCosh has a worthy co-labourer in Dr. Hamilton, the author of the work before us. In Canada we have men who occupy a high place in this particular branch of inquiry. To sustain this statement it is only necessary to name Professors Young, of Toronto University, J. Watson, of Queen's, and J. C. Murray, of McGill College, from whom valuable contributions to the philosophy of mind may yet be confidently expected. Dr. Hamilton's work covers the entire range of mental science. It gives evidence of long and familiar acquaintance with the historical development of metaphysics, from the days of the Greek philosophers to the latest phases of Hegelianism. Through all the intricate subtleties of transcendentalism he has passed with firm step and unbiassed judgment. He adheres in the main, though not slavishly, to that system of thought known as the Scottish philosophy, elaborated by Reid, Stewart, Hamilton, Calderwood, Flint, and McCosh. Like several of the last named, Dr. Hamilton declines to accept the theory of the conditioned postulated by Sir William Hamilton, and strenuously defended by Dr. Mansell. His criticism of this theory is well worth careful study. One thing that often repels young minds from the study of mental science is the misty jargon in which writers sometimes clothe their thinking, especially if that thinking is itself obscure and hazy. In this respect the work of Dr. Hamilton is singularly lucid and accurate, both in thought and expression. So very intelligible is it that a reader altogether inexperienced in this branch of study may at once obtain a clear perception of the writer's thought and meaning, and if he patiently follows the guidance of the author he will obtain an intelligent acquaintance with the deepest metaphysical problems. The admirable style in which the work is written is not the least of its many merits. It may also be stated that the book contains a complete system of logic. From this part of the work the reader can master the whole art of reasoning. "The Human Mind" can be studied profitably in private, and it is eminently fitted for being an academical text book. Its extensive use in this respect is much to be desired, not only on the author's account, but in the interests of sound mental philosophy, and as an admirable instrument of mental training for those who, in days to come, will exercise a wide influence when once they are engaged in the practical pursuits of life.

CARMINA CENTUM. By Rev. Samuel Morrison. (Boston: J. M. Russell.)—This is a collection of hymns set to appropriate music, designed for use in Sunday schools and Gospel meetings.

HARPERS' YOUNG PEOPLE, (New York: Harper Brothers,) will be voted delightful by its thousands of youthful readers. It abounds in story, poetry, and sketches. It will brighten the homes which it visits. The illustrations are beautiful and attractive.

PASTOR AND PEOPLE.

THE CHRISTIAN LIVING THAT COMPELS RESPECT.

BY REV. WILLIAM M. TAYLOR, D.D.

Let us notice how earnest Christian living attracts the attention and compels the admiration of those who are still outside of the Church. At first, as I have supposed, the name "Christian" was given to the followers of the Lord in derision, much as the modern appellations, Lollard, Puritan, Methodist, and the like, have been thrown at men of earnest spiritual convictions in the history of English Protestantism. It said much for the aggressive character of their religion and the activity of their exertions, that a nickname of any sort was thought necessary for them. But see how, by their conduct in succeeding years, they redeemed it from ridicule, and earned for it the respect even of their enemies. I presume not, indeed, to say that all who then bore this title were worthy of commendation; but simple justice will compel the investigator to declare that the great majority of them were distinguished for their truthfulness, integrity, and benevolence toward man, no less than for their devotion to Christ. They were not worse in their ordinary relationships of life because they were distinguished for their truthfulness, integrity, and benevolence toward man, no less than for their devotion to Christ. They were not worse in the ordinary relationships of life because they were followers of Jesus; but contrariwise, their love to Him made them better husbands and wives, better sons and daughters, better brothers and sisters, better neighbours and friends, better citizens and servants, than those around them. And in the times when persecution raged most fiercely against them, even a Roman governor had to confess that he could find none occasion against them, except it were in the matter of their God; while by the manner in which they met death—calling upon Jesus, and, Stephen-like, praying for those who had condemned them to execution—they did much to extort from the spectators the admission that "the Christian is the highest style of man." In modern days, alas, we who profess to belong to Christ are very far from resembling him as thoroughly as we ought to do; yet we may not forget that the noblest epithet in our language, conferring as it does the highest honour, and securing the fullest confidence, is this of Christian.

How much better thus has it fared with this name, derived by outsiders from the word Christ, than with that of Jesuit, by which others have called themselves from the word Jesus. If you wish to stigmatize a man as cunning, deceitful, and untrustworthy, you call him jesuitical. Why? Because the members of the Society of Jesus, since almost the very time of its origin, have had the reputation of possessing these despicable features. Devoted heart and soul to the designs of their order, and believing thoroughly that the end sanctifies the means, they have deemed no disguise too degrading, and no falsehood too great to be used by them in the attainment of their ends. Worming themselves into the secrets of families and the councils of cabinets, wearing the masks of servants while they were doing the work of spies, feigning the meekest humility while they were pushing on the proudest and most pernicious schemes—they have been hated even in Roman Catholic countries, and have made their name an offence to all lovers of truth, and liberty, and law.

Thus the designation by which they chose to call themselves, and which they derived from Jesus, meaning it to be a symbol of the highest honour, has come to be hated and abhorred; while that by which the early disciples were styled by on-lookers, who derived it from Christ, has come to be regarded as the worthiest which a man can bear. Surely this contrast is not without its suggestive lesson. In each case the character of the wearers of the name has given to it its popular reputation; and if we would not have the title Christian become a reproach as great as it is now an honour, we who bear it must maintain a conversation worthy of the Gospel of the Lord. The first believers received it from others, we, however, have chosen it for ourselves, and it becomes us either to conduct ourselves in a manner worthy of the reputation which now it bears, or to renounce it altogether. Let us justify our appropriation of it by a piety as pure, an activity as aggressive, and a devotion to Christ as marked, as those by which Paul and his associates

were distinguished. Like them, let us enthrone Christ in our hearts, and serve Him in our lives. Like them, let us keep ourselves unspotted from the world, and cultivate the graces of meekness, truth, and righteousness. Like them, let us be filled with love to our fellowmen, and seek by every means to save them from destruction. Like them, let us be "not slothful in business, fervent in spirit, serving the Lord." Then this ancient and "worthy name" by which we are called will acquire new honour from our conduct, and they who come after us will be stimulated by our example to carry it to still higher renown. Let us never forget that this appellation must be to us who bear it either our highest honour or our deepest disgrace. Our highest honour, if we are all that it really imports, but our deepest disgrace if we are not possessed of the character which it so vividly suggests.

HE LEADETH ME.

In pastures green? Not always, sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright.

Only for this—I know He holds my hand,
So whether in green or desert land
I trust, although I may not understand.

And by still waters? No, not always so,
Oft times the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm's been loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.

So where He leads me I can safely go;
And in the best hereafter I shall know
Why, in His wisdom, He hath led me so.

PLYMOUTHISM.

The Rev. Dr. W. J. Gill says, in the Baltimore "Presbyterian:" We were asked a day or two ago, What is Plymouthism? We reply, it is a modern sect of Christians, variously known as Plymouth Brethren, Brethren, or Darbites, from their leader, Mr. Darby, a curate of the Episcopal Church in Plymouth some years ago.

They hold peculiar views upon Faith, Repentance, Justification, Sanctification, the Sabbath, the Church, the Ministry, the Moral Law, Prayer, and the Holy Spirit. They are also Anabaptists and Millenarians. In four cases out of five the lay preachers who go around the cities and towns conducting meetings are tinged with Plymouth doctrines. Notwithstanding their repudiation of the name, their doctrinal opinions and their attitude toward the churches are unmistakably Plymouthist, and the effect of their teaching has usually been to withdraw their converts from all existing denominations into small drawing room coteries, which gradually ripen into Plymouth societies. They usually affirm, on their first appearance in a district, that they are not Plymouth Brethren, and the only method of ascertaining their real position is to ask: Do they hold such and such doctrines? or, Do they break bread in any of the evangelical churches? Christian people are often deceived by their apparent catholicity, for "they abhor sectarianism in every form," and simply mean to "preach the gospel." Assuming the airs of the most catholic and pacific of Christians, and concealing their peculiarities, they even claim a superiority above others in undervaluing all sectarian differences. Having succeeded in making a few proselytes, the mask is thrown off, and they commence, cautiously at first, adapting themselves to the capacity of their neophytes, initiating them in the estoric doctrines of their sect. Their practice is to gather churches out of churches, leaving to others the rough work of filling up the side pews and galleries out of the lanes and alleys, and confining themselves to the daintier work of making proselytes of those who have been so painfully gathered

into the fold. It is entirely a new style of Christianity that prompts its disciples to conceal their opinions, and admits of all kinds of dexterous evasion to accomplish their dividing and sectarian objects. It is a style that is neither Christlike nor apostolic; for our Divine Master "spoke openly to the world—in secret did he say nothing." But the Brethren are usually silent on Ministry, Baptism, the Law, and the Sabbath, in their public meetings; they reserve these questions for their drawing room conversations, to which the converts are affectionately invited, and the result is, in most cases, that the latter are re-baptized—usually at some distance from the scene of operations—and a table is set up where the disciples break bread every Lord's day. The converts are thus withdrawn finally from their several churches by men who came to the district disclaiming all intention of founding a sect. We do not accuse all the Brethren with holding distinctive and destructive views on all the topics mentioned at the outset, but everyone of the propositions is held by the great body of the membership. It is hard to fix the dogmatic peculiarities of a sect so endlessly and infinitelessly divided as the Brethren, who split upon the smallest crochet, and are forever "setting up new tables." From our personal knowledge, we affirm that Plymouthism is no innocent heresy. It is an arrogant spiritualism most subversive of all peace and brotherhood among Christians. Their doctrines are the most sectarian in existence, and consist mainly in insinuating doubts, not only in regard to the teaching of ordinary Christian ministers, but as to the right of such ministers to teach at all, they being, in their opinion, still involved in spiritual blindness; and next, in hinting grave objections to what is called the Christian ministry in general; in denouncing the communion of other Churches as essentially impure; and in holding forth the necessity of supplanting all existing communities of Christians by the advent of an angelic company far above the need of sermons and sacraments, doctrine and discipline, and in which all the members shall enjoy the enviable privilege of being alike saints and teachers. Their well-known place in Christendom is that of ecclesiastical communism and doctrinal individualism. Without a fixed or common creed, their positions in controversy are far from being either loose or pointless, and they defend their views with a sharpness and dogmatism which remind one of the tactics and temper of the Commonwealth sectaries. We make no allusion to their moral characteristics. Gathered mostly out of the existing bodies, the usual rancor of apostasy too often mingles as an element of special bitterness in their estimate of other denominations. They pursue accordingly a most injuriously separatist policy both at home and abroad—being the worst enemies of the Waldenses in Italy and the Evangelicals of France—everywhere alienating Christian people by their supercilious scorn and their measureless denunciation of the churches of the Reformation.

A PRACTICAL RELIGION.

We want a religion that softens the step and tunes the voice to melody, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors and considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvestmoon, and makes the happy home like the eastern fig-tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway of life, and the sensitive souls that are traveling over them.

It is not needful that we shake with alarm at infidel attacks upon the Bible. Dr. Austin Phelps well puts this fact in "My Portfolio." "Early in autumn I have heard four crickets under the hearthstone serenading each other in voices sharp and shrill, which seemed as if they were a thousand strong. They made the whole house ring. But the solid earth moved on its way, the autumn passed into winter, the crickets died and were no more heard. Such a passing racket are the harpings of a few sceptical minds upon this everlasting claim that our faith is defunct, our theology obsolete, our pulpit dead."

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

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

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TORONTO, WEDNESDAY JANUARY 17, 1883.

MR. JAMES MICHIE, a prominent business man, a good citizen of Toronto, and a devoted Christian died on Saturday last. His illness was short. He was in his accustomed place in St. Andrew's Church at the New Year's morning service, and now the end has come. He was an active and devoted worker, a man of large-hearted and discriminating liberality and unaffected simplicity of character. He was a trustee of Queen's College, and a member of the Temporalities Board. Warm and graceful allusions to his worth, and the loss sustained by his death were made in St. Andrew's and in St. James' Square churches.

A FEW months ago it seemed as if the Northern and Southern Presbyterian Churches of the United States might soon be united. Fraternal salutations passed between the Assemblies, and it was generally thought that fraternal relations would soon be established. A delegation was appointed by the Southern Assembly to attend the Northern Assembly in May at Saratoga, and everything seemed to promise friendly relations, if not organic union. Scarcely had the Assemblies adjourned when several scores of the brethren began discussing the question in all its bearings in the press and in the church courts. The discussion continues until this day, and in some instances waxed warm. All the old sores have been opened. The meaning of the fraternal resolutions is vigorously debated. The brethren seem to go into the union business, as we would have done if we had gone back to '43 and '44 and discussed all the vexed questions of that stormy period. Their case is worse than ours would have been because their wounds are more recent. Our neighbours know how to do a great many things but how to form a union quietly, judging from present appearances, is not one of them. They discuss these "fraternal relations" until no relations are left.

It is generally conceded that in most of his appointments to judicial positions Sir John A. Macdonald has selected the men best fitted for places on the bench. Men learned in the law and who possess the necessary qualifications for administering justice are usually chosen. Mere political partizanship would in itself be a poor recommendation for judicial office. The latest appointment of this kind gives general satisfaction, and the people of Manitoba are to be congratulated on the filling of the judiciary chairs rendered vacant by the sudden death of Justice Wood and the return of Justice Miller to the arena of political life, by Mr. Lewis Wallbridge and T. A. Taylor, Q. C. and Master in Ordinary, of the Supreme Court of Judicature of Ontario. Mr. Taylor's long experience and his many excellent qualities render his appointment to the vacant puisne judgeship a most popular one. There is reason to believe that it has been made in deference to the expressed wishes of the members of the Manitoba bar. By his removal from Toronto Winnipeg gains an exemplary citizen, and

the cause of Presbyterianism there a wise and useful office-bearer. As most of our readers know, he has taken a prominent part in the public business of our Church, and he will doubtless continue to render it valuable services in the future as he has in the past.

JUDGING from the following paragraph which we clip from the "Christian at Work," the Presbyterians of New York and Brooklyn are about to take a new departure:—

"Our Presbyterian friends are working hard to remedy their deficiencies in this city and Brooklyn so far as Presbyterian exclusion is concerned. The New York Presbytery on Monday decided upon the appointment of a committee of fifteen, composed of seven ministers and eight laymen—they to provide a superintendent if necessary. This is not the plan proposed some little time ago of a Presbyterian bishop, a real *episcopus*, but it is one which will unquestionably do something to revivify a decidedly passive Presbyterianism in New York and vicinity,—passive, we mean, so far as its growth and development are concerned."

There are several things about this business which we don't understand. We never knew that Presbyterianism in New York is "decidedly passive." We have always had the impression that it was a decidedly active kind of "ism." If passive, how is a superintendent going to make it active? Above all, what are the "deficiencies so far as exclusion is concerned," and how is the superintendent to remedy them? We have looked in vain at our New York Presbyterian exchanges for a solution of these mysteries, but can find none. Perhaps the "Christian at Work" gets beyond its depth when it touches Presbyterian topics—our friend should fish for paragraphs in the shallow waters of Congregationalism.

AN exchange says:—

"In all ages people have been fond of scandal. And as in the days of Horace even now there are plenty who roll the savoury morsel under their tongues. We do take a morbid delight in finding out something bad about somebody. We tell it to our neighbour in the strictest confidence, and he does the same, and so the story goes through the community until everybody has been told of the mishap and enjoined to keep it a secret."

Yes, and we venture to say this love of scandal does the church of God as much harm as any other form of sin, drunkenness not excepted. A large proportion of the wrangling and strife that destroy congregations, disgrace Christianity, and ruin personal character, is often caused by the scandal mongering habits of a few persons. Many a minister has been gossiped into his grave. The worst feature of the case is that no law can be passed to stop this form of evil. There is no Crooks' Act to regulate lying; no N.P. to put a tax on gossip, no prohibitory law to stop scandal. The image says when the Devil has any work to do in Brooklyn, so mean that he is ashamed to attend to it personally, he always gets a few local gossips to do it for him. Work that the devil is ashamed of must be rather bad. The man who trundled his wife's body to the cemetery in a wheelbarrow to save the price of a hearse is an apostle compared with the man who enjoys destroying his neighbour's reputation.

ABOUT the poorest thing the Presbyterian Church ever saw was the old-fashioned missionary meeting. Our readers remember the missionary meeting—we mean the one the Presbytery used to get up. It was always held in winter, and nearly always on a very stormy cold day. When the speakers came—sometimes they didn't come—they usually found a few people sitting round the stove. Whether they were warming the stove or the stove warming them was an open question. The other end of the church was generally cold enough to freeze a speaker as peppery as Talmage. The singing—well, the psalmist says when we sing we should make a loud noise skilfully, but the old time missionary meeting did not come up to either of these requirements. The speeches were often good but those who needed them most were never there. Missionary meetings under the auspices of the Presbytery are not now usually held. Congregations or missionary associations that wish to have a missionary meeting arrange for it themselves. A good many ministers preach on the scheme, which is a good plan. John Hall says the great secret for getting money for missions is "inform the people." He is right. Good church literature in the family helps wonderfully. A tract containing a short statement of our mission work and other schemes is a good thing. Any plan that will "inform the people" and increase their interest is good.

SABBATH DESECRATION.

THE sacredness of the day of rest is being steadily and persistently encroached upon. Sabbath labour beyond the most liberal requirements of necessity and mercy is in many cases exacted from overworked toilers. Gigantic railway corporations cease to have respect for the sanctity of the first day of the week. It is true that the usual number of passenger trains are not run on that day, but in most cases there is no diminution of the great volume of freight sent over all the leading lines of railway. That is the day specially selected for its transmission. Were statistics available, it is would probably be found that on that day more freight is moved than on any other day of the week. Several companies crowd all the work they can into the repair shops in order to avoid delay on other days. In the summer season, especially in the United States, an immense number of heavy excursion trains are run on Sunday. It has been observed that the railway, one of the mighty agencies of modern civilization, brings along with it a demoralizing power. Specious excuses are from time to time offered in palliation of its infringing on the day appointed for rest and worship. These excuses are flimsy and inadequate. The real reason for the great desecration of the sacred day is obvious enough. The love of gain is the one potent cause for the increasing amount of Sunday labour the railways are imposing. It is wonderful how philanthropic railway boards that disregard the Sabbath can become. They assume a virtue if they have it not. All their solicitude for the enjoyment they provide for the toiling classes would speedily vanish into thin air, if Sunday pleasure excursions were not the profitable speculations they are. We know how accommodating in other respects these railway magnates are to the business and other wants of communities if they happen to be relieved from the useful effects of a healthy competition. The great amount of business done by railways on Sunday necessitates the constant employment of a large number of men who are deprived of one of their most valuable privileges. These railway employes, by the very nature of their occupation, are, under the most favourable conditions, deprived to a certain extent of home life and its influences, and it is a greater hardship still to take them from the society of their families on the Lord's day. Most of those men—and they are a worthy and exemplary body—feel the deprivation keenly. They have in several instances moved for relief from this grievous burden, but hitherto in vain. There is a movement now in progress among employes of the Grand Trunk to secure release from Sunday labour. From the Christian community they deserve more than sympathy and well wishes in their endeavour. Their efforts ought to be seconded by the churches. Christian people who enjoy the blessings of a free Sabbath ought to aid those less fortunate in securing the same advantage.

In all large cities in the United States the Sunday edition of the daily newspaper is now an established institution. Twenty years ago it was an exception, it is now the rule. During the conflict between North and South people were eager to learn the latest news from the battle fields. Ministers read despatches as they arrived to their congregations. The leading journals issued Sunday editions, and thus the Sunday newspaper was added to the other forms of Sabbath desecration. The proprietors of these journals put forth special efforts to print mammoth sheets containing much that by no stretch of charity can be called Sunday reading. The power of the press as an instrument for the promotion of enlightenment cannot be overrated, but in the instance now under consideration it becomes a demoralizing power. To many thousands it offers a plausible excuse for neglecting their higher duties of the day. Instead of fostering morality and virtue, the usual political discussions, commercial intelligence, and general news are served up as on other days, and the specialty of the leading Sunday papers is to present a larger amount of amusing and sensational reading than usual. Here again there is the added cruelty of imposing unnecessary and burdensome labour on a large class of journalists whose occupation is sufficiently exacting without the addition of bringing out a Sunday paper. Then the printers, a large proportion of whom have to be constantly employed in night work at a trade not over healthy in the most favourable circumstances, are made to undergo an amount of work that makes them

prematurely old, and deprives them of their day of God-given rest, for no adequate reason beyond that of enabling newspaper stockholders to share enhanced dividends.

Canada enjoys a comparative quiet Sabbath, as yet, but, as things are tending, how long may we expect it to continue? The leading lines of railway employ a large number of men in running passenger and freight trains all day long. The quiet worshippers in the churches within reach of these roads are disturbed by the screech of the whistle and the thundering of heavy freight trains as they dash past. There are indications that not only Mammon, but Pleasure, are inclined to trample under foot the sacred day. Take the city of Toronto, for instance. It is neither better nor worse than its neighbours in this respect. In summer the ferries ply all day long between the Esplanade and the Island, and the bay is dotted over with pleasure skiffs. In winter the ice-boats cover the frozen bay, and thousands of skaters seem to think the Sabbath hours are best fitted for their favourite pastime. It is frankly admitted that men cannot be made religious by act of parliament, and there may be too much inclination at times to invoke the coercive pressure of the law to prevent abuses, but there are certain spheres where legislation may interfere, not in the interest of a creed, but in the preservation of the people's rights, which are being filched from them by Mammon on the one hand, and untimely pleasure on the other. The community have a right to demand that demoralizing temptations should not be placed invitingly before the young and thoughtless in our midst. Laws sufficiently explicit are now on the statute book, were they but properly enforced. The carrying out of existing laws would do much to repress the dangers with which the repose of the Christian Sabbath is threatened, but the main obligation rests on the churches and the Christian community to teach by example and precept the binding nature of God's command, "Remember the Sabbath day to keep it holy."

AGNOSTIC FEELERS.

A CITY contemporary in commenting on the fact that the Rev. R. Heber Newton, rector of All Soul's Protestant Episcopal Church, New York, has been preaching a series of sermons in which he denies inspiration to the writers of the Old Testament, observes in an off-hand sort of way "that a man who inclines to subject all evidence to a rational test should reach this conclusion is not surprising, but that a leading clergyman of an orthodox denomination should publicly proclaim such a belief, without rebuke from the authorities of the church is remarkable." The conclusion come to by the writer quoted may be a little premature. Ecclesiastical authorities are not in these days swift in their movements to correct heterodoxy, but in most cases they do move, and generally according to well defined modes of procedure. What is perhaps more remarkable to the reader is the cool assumption that the subjection of religious doctrine and experience to a rational test must necessarily end in their rejection. The master minds in theological science, past and present were, and are not so very irrational mortals as the rash—but let up hope rational—scribe would have us suppose.

Another, an evening city paper, seems occasionally bent on experimenting how far it would be safe to venture on avowed agnosticism, and retain its circulation. It looks as if scepticism could be made a marketable commodity it would be placed on the market. The paper prefers a plea for liberty of thought. Certainly, who hinders or can hinder the freedom of thought? But then free thinkers must like other men be prepared to accept the consequences of their opinions. This pleader for free thought concedes that it has its limitations. Teachers of religion in class-room, press and pulpit are to be held responsible for their religious opinions. Very good, so they should. But what of irreligious teachers? Are they irresponsible? Are the papers received in Christian households to be suffered to flout cherished convictions and beliefs without a single word of protest? It is all very well to talk in a majestic vein of the scepticism of Huxley and Tyndall, but Faraday was a scientist no less eminent than they, and what they would be none the worse for becoming, a humble believer in Him "in whom are hid all the treasures of wisdom and knowledge." Notwithstanding the boasted enlightenment of agnosticism, people generally do not

see anything blameworthy in being either "a good Methodist or an orthodox Presbyterian," and the chances are that both will be found "respectable and of steady habits and moral character." To this their belief necessarily leads, while the logical outcome of agnosticism is in an opposite direction. The time for free thinking daily papers in Canada has not yet arrived.

THE TRACT SOCIETY JUBILEE.

THE meetings in connection with the Jubilee celebration of the Upper Canada Tract and Book Society were held in Toronto last week. More than usual interest was aroused on an occasion of such importance. The arrangements were carried out most successfully. Considering the long-continued activity of so efficient and unostentatious an agency as the Upper Canada Tract and Book Society, the expectation is not unreasonable that a still greater interest than the occasion called forth should have been manifested in the Jubilee celebration. It is true that a large audience, representative of the various denominations, filled the Central Presbyterian Church, where the principal meeting was held; it is true, also, that on the evening selected there were competing attractions, yet larger numbers might have participated in the services. The chair was occupied by the Rev. William Reid, D.D., who gave an introductory address, in which he referred to the founding of the Society in 1832, to the events in its history, the work accomplished, its fidelity to the evangelical principles held by its founders, and its constant adherence to these through all the years of its existence. Dr. Reid made appropriate and feeling allusion to the worthy men who successively held the office of president, and were now removed from the scene of their earthly labours. The speakers on the occasion were evidently selected because of their representative character and ability in platform address. Rev. G. M. Milligan, of Old St. Andrews' gave a characteristically able and suggestive speech on the province of the tract in Christian literature. He was followed by the Rev. Hugh Johnston, of the Metropolitan, in a finished speech of much earnestness, urging a more vigorous prosecution of the work in the years to come. The Rev. Dr. Thomas, the recently settled minister of Jarvis street Baptist Church, gave a thoughtful yet eminently practical speech on the recognition of the Holy Spirit's work in connection with Christian agencies for the spread of the Gospel. The Rev. Mr. Bone, who has laboured for a long time among the seamen and others along the Welland Canal, detailed several interesting cases of conversions through his instrumentality. The meeting was very profitable, and will no doubt prove helpful to the Society that has done so much in the past, and which it is hoped will accomplish through the co-operation and liberality of the Christian people, a still more extended work in the future.

Next morning a public breakfast in connection with the Jubilee celebration was given in Shaftesbury Hall. A goodly company sat down at the tables. The meeting was presided over by Dr. Daniel Wilson, President of Toronto University, who delivered an address of rare attractiveness, in which, by reason of the aggressiveness of irreligious opinion, he pleaded earnestly for more active co-operation in supporting those agencies designed for the dissemination of religious truth. The vast power of the press for good and evil was touched upon as a reason why Christians should utilize this instrument for the religious and moral enlightenment of this growing nationality. The Rev. Mr. Parsons, of Knox Church, gave a well-timed and stirring speech, urging the vigorous prosecution of the work by means of colporteurs, themselves able to speak from experience of the power of the Gospel. Of the many agencies of active usefulness in the cause of Christianity, few have superior claims on the prayers and support of Christian people than the Upper Canada Tract and Book Society, now entered on the second half-century of its existence.

RECEIVED from M. K., Newcastle, \$5, and J. L. Cheltenham, \$1, to aid students at Pomaret Grammar School.

A RECENT paragraph in THE PRESBYTERIAN referring to the contemplated establishment of an academic institution at Prince Albert, N.W.T., should have read that the people there pledged themselves, if the General Assembly embraced the proposal, to provide a building for the purpose at a cost not exceeding \$3,000, not \$300 as previously stated.

GOSPEL WORK.

Some mission operations on the evangelistic method seem to find increasing favour in the most active sections of the Church in Britain.

The Presbytery of London recently held a conference upon the subject in which we find Dr. Gibson, so well known to many in Canada taking a leading part. The following is from the "Outlook":

Mr. Gullan reported from the Committee appointed to consider the Evangelistic work carried on within the bounds of the Presbytery; and the Court entered into conference on that subject. Mr. Gullan lamented that the inquiries issued by the Committee had not been responded to as they ought to have been. Yet, of the twenty-six replies which had been received the majority were exceedingly encouraging. Eight congregations had no distinctive mission premises; but all were doing very good work in many ways.

Dr. J. Munro Gibson who had been appointed to open the discussion, then read a paper upon the relation of the churches to evangelistic work, which we hope to publish in full next week. Its points were these: that there must be a leader; that he must be full of spiritual life; that his life must not overflow; and that the possessor must have the power of giving it an effective utterance.

A long and interesting discussion followed. It was opened by Mr. Wales, who put prominently forward these points: that unless you add 20,000 people a year to the Church you are really retrograding; that a congregation cannot flourish unless its vitality expands and blossoms out; and that the reserve and reticence which were too frequently practised by Presbyterians on the subject of vital religion—apart from ecclesiastical politics—were much to be deplored.

Mr. Woffendale thought this question required to be faced more seriously than they ever had faced it. He pointed out that their senior Sabbath scholars were seldom looked after, or retained, and that no efforts such as were requisite are ever made to reach the lapsed masses.

Mr. McIntosh, Brockley, while acknowledging that the Church had done much in respect of foreign missions, thought they had a great lee-way to make up in respect of home missions. They had what Dr. Chalmers called the attractive power in great force; but they were surely deficient in that which was aggressive—which was the best way to promote that reflex action which would contribute to the Church's prosperity.

Mr. John Bell thought the Church had never thoroughly realized its responsibility in this business, less from want of heart than from lack of intellectual sympathy. He imagined they were apt to take the gloomy view of the relations held by the best men among the artizan class towards religion. They might be drifting; yet look at the moral judgments of these men who belonged to no Church, and see how they prized that standard of morality which Christ had established. He was most anxious that they should be able to enter with a greater readiness and subtleness of sympathy into the feelings of such people; and he was anxious, too, that they should cease to preach a gospel of mere thrift as the be-all and end-all of human exertion.

The conversation was continued by Mr. Whitmore, (who strenuously advocated an attempt to reach the leaders of opinion among workmen—a class, he said, who are gradually becoming leavened by foreign infidelity, so that from indifference they are passing over into theoretical atheism), by Mr. Harris, Mr. Alexander, Dr. W. Morison, Mr. Warner, Mr. Hewat, Mr. R. T. Turnbull (who said that in Regent Square there was not one of the suggestions proffered, they do not try to carry out, however imperfectly), the Moderator (who gave a most interesting account of his work at Aldershot, stating how many men of the 74th regiment had been impressed, and how they had acted out their conviction: both on their way to Egypt and since), and by Dr. Gibson, who made a brief reply.

From another source we learn that the same Presbytery has just entered upon a very determined and systematic effort to reach the working classes in the populous district of Bow, through the labours of a 'lay evangelist,' Mr. Waterfield McGill, well known for some time past in Glasgow.

Here the question will naturally occur, might not much be accomplished among the non church-goers of our own Canadian cities by some such method? The churches of the parent land excel us in some forms of Christian enterprise.

CHOICE LITERATURE.

THROUGH THE WINTER.

CHAPTER XII.—Continued.

Years after, when her mind was richly stored and cultivated, by familiarity with the best literature of her own and foreign lands, Helen said once to a friend:

"Considering the subject solely from the stand-point of a Mr. Worldly Wiseman, and with no reference whatever to its spiritual teachings, if I could place but one book in the hands of a thoughtful, growing girl, that book should be her Bible. If she read that with care and attention, I should know that she was enriching her mind with gems from the treasure-house where the world's noblest literature and purest morality are preserved. I should have no fears that she would be left rude and ignorant while thus receiving the culture of God's own Spirit; and when the time was ripe for her to receive other culture—when history, poetry, science and art were ready to open their portals to her—she would have learned the ring of the real coin from the counter-feit; and she would have an ideal ever before her, a standard of judgment formed in her mind, by which she would be able unerringly to detect what was hollow and false, and choose what was true and pure. The education that omits a knowledge of the Bible, even in reference to mental culture alone, is no more complete and perfect, than is the vision of the near-sighted man who looks abroad upon the world without his spectacles."

Mindful of his promise of the previous night, Dr. Waldemar read Helen several choice selections from the poems which he had then quoted.

Leaning back in his chair, while from the window she watched the white-capped waves roll inland and break upon the shore, and noted the play of the sea-gulls, and their wings dipped lightly into the water and then skimmed gracefully over its surface, Helen listened with a pleased attention that drank in every word.

When the reading ceased she made no comment for a moment; then she said slowly: "Do you suppose, Dr. Waldemar, that the people who see so clearly the right from the wrong, and who imagine and write such beautiful things, always live as nobly as they write?"

Dr. Waldemar looked at her thoughtfully: he was sorry she had asked the question; he did not like to have her pure faith in human nature disturbed, but he saw that the doubt had been suggested to her, and he met it, as he believed doubt should ever be met, with honest truthfulness.

"Not always, I am afraid," he answered, quietly; "sometimes, of some of them, it is sadly true, ye knew your duty and ye did it not. But why do you ask, Miss Helen?"

"I hardly know," she said, frankly. "I believe I was thinking what a joyful thing it must be to be a poet, if one's life and words could only correspond; but if they do not, then, Dr. Waldemar, poets are very much like common people after all?"

"In what way, Miss Helen?" he questioned, anxious to draw her out and get at the drift of her thoughts.

"I suppose," she answered, "in having wants and desires that are never satisfied; and in seeing always before them a height, to which with all their climbing they never can attain. The clearer their vision of what is right, the truer and lovelier their thoughts, the sadder they must be, if in their daily lives they fail. I think they must be, if in their daily lives they fail. I think they must often feel very much as that sea-gull would if now, just now, his wing was suddenly clipped." And Helen pointed to one of the white sea-birds soaring, seemingly without effort, far up in the blue ether.

Dr. Waldemar's eyes followed the bird for a second, and then came back with a smile to Helen.

"Do you know what old Thomas A' Kempis says, Miss Helen? That the 'two wings by which man soars above the world are sincerity and purity. The former regards the intentions; the latter the affections; that aspires and aims at a likeness to God; this makes us really like Him.'"

"I found this little poem the other day," he went on, taking up a paper from the table; "it is a simple thing, but it chimes in well with what we were saying last evening, and it is full of the spirit and influence of this Christmas time," and Dr. Waldemar read:

"Restless and unsatisfied,
Of what use is life? I cried.
All my wishes seem denied.

"All my duties trivial seem;
I have energies I deem,
What I could do oft I dream.

"But I cannot see my way
From this spot whereupon I stay:
So hope fade day by day.

"Then a voice was at my side.
Let my conduct be thy guide.
'Twas His voice, the Crucified.

"Law and prophets to fulfill
Was my life devoted still;
For I came to do His will.

"What that will? The Scripture saith:
Thirty years of Nazareth,
Three years of public work, then death.

"Thirty years unknown I trod
Galilee's sequestered sod;
Yet I was the Son of God.

"Daily work at Joseph's call,
Daily life mid duties small,
Yet I was the Lord of all.

"Daughter, if thy life be true,
Thou a blessed work shalt do,
Thou unseen to mortal view.

"I shall know it, I shall see,
When obedient to me
All thy life is full and free.

"All thy quiet life I know,
For I planned it long ago;
Wouldst thou that it were not so?"

"I have given all for thee;
Live thy quiet life for me,
So shall it transfigured be.

"Now on these sweet words I rest,
And have ceased my weary quest.
For the Master knoweth best."

"I wanted to read these lines to you," he went on, more lightly, "because I felt you would like them, and now I want to ask you a question: will you pardon me if I make a great blunder in doing so?"

Helen met his eyes with a sweet, frank smile. "I do not think there will be anything for me to pardon," she answered, simply; "what is it, Dr. Waldemar?"

"Nothing for you to look serious about," he said with a smile; "and you must not hesitate to tell me so frankly, if what I am about to propose does not seem to you feasible or desirable. When you were here not long ago, you said you had no time for reading; that your evenings belonged to your brothers. Now, Miss Helen, I want to ask, if you would like it, and if you do not think it would be pleasant for your brothers, if we should form a little society among ourselves, and meet one or two evenings of each week for reading and talking. We need not confine ourselves strictly to books, you know; if there is any danger of that growing tiresome to the boys, we can take short journeys occasionally, with our stereoscopes and pictures. Margaret would enjoy it, I know; and I believe I will be daring enough to promise to make the boys like it: so, Miss Helen, the question only waits for your decision."

There was little need of words to tell him what the decision was: her face was beautiful in its surprise and delight, as she looked up at him and said, with childlike simplicity.

"Thank you, Dr. Waldemar. I shall be very glad, and the boys, too, I know will be. It will be almost as good as going to school," she added, joyously.

"Don't be too sure," he said, with a smile at her pleasure; "if I should once begin to play the schoolmaster, Miss Helen, you might find me quarrelling with you ever time you twisted your sentences, but I'll promise to be as good as I can," he added, quickly, as he saw how her cheek flushed at his gentle correction; "and if sometimes I make my lesson rather hard, or criticise Margaret and you, you must try to remember that a schoolmaster, like Iago, is nothing if not critical, and not attach more importance to my words than they are worth; will you?"

Helen felt the kindness that classed her intellectually with Margaret, the sister who had so many more advantages, and who was, as she humbly thought, in all respects so superior to herself.

"I shall be very glad, Dr. Waldemar, to have you criticise me," she said, earnestly. "I do not mean that it will be pleasant," she exclaimed with equal truth and humility; "I cannot help feeling sorry when you have to tell me of my faults, but I know I need it, and I do want to correct them: I do want to be better and wiser than I am."

Helen did not see the eyes that watched her during her little speech; she only heard the kind, pleasant voice that answered:

"I understand, Miss Helen. It is agreed then that we have to have our readings; and I, by way of adding to their pleasantness, am to have the right to administer hard raps and scoldings as even Goldsmith's schoolmaster could have desired. The conditions are certainly very liberal, and I will try not to abuse my privilege. I suppose Mr. Humphrey's sanction is all we require now, and I will endeavour to obtain that this afternoon."

Helen thanked him gratefully. Whatever her father might think of the plan, she felt secretly very confident that he would never oppose what Dr. Waldemar proposed.

"Helen," said Sibyl, just then bobbing her golden head in at the door, "ain't you 'most ready to come? Margaret said I might call you; papa is coming, and I want my hair curled, and Ronald's been 'having dreadfully; he's put all the sugar-plums in his pocket; won't you come and 'tend to him?"

With something very much like a start Helen came back to her real, every-day life. Sitting there in the pleasant library, she had almost forgotten the many duties that claimed her thoughts and time. She remembered them now, with a reproachful thrill that she could, for even such a little while, have overlooked them. "Yes, dear, I will come at once," she said, taking the little girl's hand. "I am afraid," and she turned half apologetically to Dr. Waldemar, "that I have stayed too long. I hope the children haven't been troublesome to Mrs. Waldemar and Margaret."

"I can answer no, without any risk of breaking the truth," he said, with a smile. "Children, to my mother and sister, are quiet as sweet as sugar-plums to Miss Sibyl. By the way, little golden locks, won't you live with us, and be our little girl?"

"I can't leave Helen," Sibyl said, pulling impatiently at her sister's hand. "Matsie said yesterday she b'lieved she'd be a real angel if she didn't have me and Ronald to keep her down; I don't like angels, and I'm going to stay with her."

"And play the part of an acid in correcting her too great sweetness?" Dr. Waldemar asked, with a smile, though his eyes looked grave.

"I never heard of that play," Sibyl retorted, with dignity. "It isn't in the 'Boys and Girls' Own Book; I don't b'lieve it is very nice. Come, Helen; do."

And quiet ready to go, Helen gladly suffered her little sister to lead her away.

The remaining hours of the beautiful day drifted swiftly away, as pleasant hours, everywhere, have an unfortunate way of doing. Mr. Humphrey came at the appointed time; the Christmas season had touched even him with its own, softening grace; he seemed to have left his chilling reserve at home with his every-day coat, and his genial, social mood surprised and delighted Helen.

"If papa would only be so at home how happy we might be!" she thought, while she silently ate her turkey and listened to a pleasant discussion between Mr. Humphrey and the doctor.

Dr. Waldemar's reading plan, which he mentioned lightly in the cheerful after-dinner hour, while they were all busy and merry over nuts and jokes, was acceded to cordially and even thankfully. Mr. Humphrey could not but be conscious of the great advantage intercourse with a family like the Waldemars would be to his children. Friction, in this rough world of ours, is a most useful agent in polishing and refining its gems; and Mr. Humphrey acknowledged to himself, that if his boys could only rub against a man like Dr. Waldemar once a day, it would be better for them than hourly contact with their ordinary companions. Of the influence of the proposed plan on Helen her father did not trouble himself to think much.

"Helen's well enough as she is," he thought; "women don't need as much education as men; the three R's and housekeeping are about all they really need to know. Still, if this reading pleases her, and Dr. Waldemar likes to do it—I suppose it is really on her account he does it: young men are apt to be fools when there's a pretty face in the case—why let them take the good of it."

And so the question, whose influence was to be felt not only in the brightening of a few long winter evenings, but in the tone and colouring of more than one life in the future, was satisfactorily decided.

"Oh, dear," sighed Fred, as the hour came for their departure, "I wish I could have clogged the wheels of this day. I don't see why good times always have to come to an end, do you, Helen?"

Dr. Waldemar heard the half-impatient question.

"What's that, my boy?" he asked, kindly, laying his hand on Fred's shoulder. "They don't come to an end. Good times, if they have really been good times, repeat themselves. They, stirred by your influence, will repeat the same kind offices to another, and so the good times are, and will be always repeated; and that is only another way of saying what Longfellow so beautifully says:

"'Tis always morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore."

"Yes," sighed Fred, disconsolately, and unconsciously quoting Glory M'Quirk, "I suppose there always are good times somewhere, but we ain't always in them."

"Are we not? Well, perhaps we are not always in their midst; still, if we have helped by so much as the cup of cold water to make those good times for others, I don't think we are quiet left out in the cold, do you? Pass the good times on to others, Fred, and so you will always have a part in them."

It was ten o'clock. Mr. Humphrey and his children were resting quietly in their home; and in Mrs. Waldemar's cottage all dark, except the library. Then, through a half-closed shutter, a long, red shaft of light fell across the gloom of night; and cast its glow far out on the snow-covered, frozen beach.

Within, in the library, Mrs. Waldemar sat with folded hands, gazing dreamily into the fire, while her son walked thoughtfully up and down the room. Regularly, steadily, he tramped back and forth, as if trying to tread down some impatient, irritating thought. The fire snapped occasionally and shot forth its sparks. Now and then a half-burned ember broke and dropped its red burning coals down among the gray ashes on the hearth: type of the bright warm hopes so constantly going down into the past, where other hopes have already expired and crumbled into ashes and dust.

"Guyon," Mrs. Waldemar said presently, stirring from her dreams and turning to look at her son; "when are you going to stop that walk and go to bed?"

"I don't know, mother," he answered lightly; "did you ever hear of Dickens' famous traveller who was walking to nowhere to get away from himself? I feel like him to-night."

Mrs. Waldemar gave him a close, thoughtful scrutiny.

"What is the matter, Guy?" she asked, anxiously.

"Nothing, mother," he replied in the same tone as before; "I am only thinking."

"So I perceive," his mother answered, with an accent of sadness; "but the thinking does not seem productive of much pleasure, Guyon; I am afraid it is very unprofitable."

"I dare say it is," he said, with a light laugh; "I can describe it by nothing as well as the old satire on King George, who

"Marched his army up to town,
And then he marched it down."

That is all, that with all my thinking, I seem able to accomplish."

Once more Mrs. Waldemar watched him silently for a few minutes; then she spoke again:

"What is the subject of your thoughts, Guy?" she asked. "If it is so hard for you to come to a decision by yourself, why not try what help can do for you? You know the old saying about two heads being better than one."

Dr. Waldemar paused in his walk, came to the fire, and leaning on the mantle rested his head on his hand.

"I know you would help me, mother, if help were possible," he said, affectionately; "but I am afraid it is not I seem to be placed just where there is nothing for me to do but to stand and wait."

Mrs. Waldemar considered for a few moments; then she said slowly:

"Only be brave and true as you have always been, and

wait patiently. Let us consider calmly. Helen is still very young, and though, to us, it seems a great pity that she should be denied the opportunities and privileges most girls of her age enjoy; and which she would so highly appreciate; yet we must remember there is a higher culture than mental, and God never leaves his true children imperfectly educated. No hired servant, housekeeper, or teacher, could do the work she is doing; could make the home a real home, and influence and lead those growing boys, and train and care for the little ones as she does. She could not leave that home without leaving sacred duties devolved upon her by God. And, seeing this as we do, it would be a sin to seek, by word or act, to create in her mind a desire to leave it. What you have confided to me this evening, Guyon, as you are a true man, you will give no hint, no word to Helen, until the hour comes when you can do so freely, with no fear of disturbing her peace, or of making her life uneasy, by promises of good, for whose fulfillment she may have long to wait."

Quietly Dr. Waldemar listened to his mother's earnest words; quietly, when she finished, he rose up and stood before her. There was no shadow on his face, no doubt nor impatience in his voice.

"Under God, you have been my best helper always, mother," he said, gently. "You have told me the truth, and shown me my duty faithfully to-night, and I will faithfully perform it. God bless you, mamma," and tenderly, reverently, Dr. Waldemar bent down and kissed his mother good-night.

(To be continued.)

MOONSTRUCK.

EXPERIENCES OF THOSE WHO HAVE SUFFERED.

"The sun shall not smite thee by day nor the moon by night." This beautiful verse expresses the belief, common in ancient days, that the moon exercises a baleful influence upon those exposed to her direct rays. In modern times the pernicious influence of the moon has been doubted and even denied. But whatever the influence of the moon in temperate zones, within the tropics it is very injurious to sleep exposed to its rays, especially when at the full. On a voyage to the antipodes, when near the line, a Maltese sailor, who was a most comical fellow, slept for some hours on the boom with his face towards the full moon. On walking in the morning the muscles on the right side of his face were contracted so that every attempt to speak was attended with the most ludicrous contortions. Feeling sure that something was seriously wrong, he spoke to another sailor, who supposing that as usual he was at his old tricks, burst into laughter. Off he went to another, with exactly the same result. The poor fellow now got into a rage, thereby adding not a little to the ludicrousness of the scene. After a while the truth dawned upon the captain and officers of the vessel. The doctor gave him some medicine, the muscles gradually relaxed, and in the course of a week our Maltese friend was well again. Some five or six years ago, when sailing from Tahiti to Mangala, a little boy of nine, in perfect health, was thoughtlessly placed by his nurse in his berth, the slanting beams of the moon falling on his face. Next morning he was feverish and ill, and it was two or three days before he was himself again. On the Island of Aitutaki a native woman was watching night after night for the return of her husband from the Island of Aua. While doing so one night she fell asleep, the moon's rays pouring upon her face. On awakening she felt ill, and her eyes were drawn on one side. Considerable interest was felt by the islanders in her case. Eventually, however, her eyes were restored. These facts illustrate the injury done to human beings by the moon in the tropics. Yet I never heard of insanity or death resulting from this cause. It is well known, however, in tropical countries that the moon's rays occasion the rapid decomposition of flesh and fish. A number of benitas having been caught one evening near the line by a friend of mine, the spoil was hung up in the rigging of the ship, and was thus exposed to the moon during the night. Next morning it was cooked for breakfast. Symptoms of poisoning were soon exhibited by all who partook of it—their heads swelling to a great size, etc. Emetics were promptly administered, and, happily, no one died. The natives of the South Pacific are careful never to expose fish (a constant article of diet in many islands) to the moon's rays by any chance. They often sleep by the seashore after fishing, but never with the face uncovered. The aboriginals of Australia do the same as well as they can with their fishing nets, etc. A fire answers the same purpose. May not the injurious influence of the moon (in addition to her beauty and utility) account for the almost universal worship of that orb throughout the heathen world?

IDEAS OF WOMANHOOD.

The "Interior" well remarks: However much it may be discredited by people with advanced ideas, the highest type of womanhood and the highest place of honour for woman is that of the Roman matron, whose jewels were a family of pure daughters and strong, dutiful sons. This is old-fashioned and humdrum sermonizing, but if it is not true, set us a picture of something better. The woman who raises such a family is a heroine. She endures mental and physical care and pain. She meets and overcomes great obstacles by patient and persevering effort. She is compelled to win moral victories over herself in order that she may win them over the wayward tendencies of her children. And the value of her ultimate victory is seen in the value of that which she has won. In the first place she brings happiness and honour to her husband—a victory which is in the highest degree satisfactory to her mind and heart. In the second place, her home exerts a salutary influence upon other homes in the community. And finally, her children, going out to establish other homes, and to exert their influence upon society, carry the blessing achieved by her heroism and constancy to a great and an increasing circle of people. Women often repine at their circumscribed limits of usefulness. They would be great writers, great reformers, or employ the

power of great wealth. A small raincloud which pours its refreshment on a small field will produce the sweetness of bloom and fruits—scatter it over a wide area, and it will not even lay the dust—it will do no good whatever. If the energies of some of our popular literary women were concentrated on a home and a family of children, there would be a harvest of happiness and virtue to show for it; thrown broadcast, it becomes a profitless sprinkle of rain. Carbon dissipated in the air is good for the general economy of nature, but give us rather the carbon in diamonds and in the cheery fire on the hearth.

THE ROUND OF LIFE.

Two children down by the shining strand,
With eyes as blue as the summer sea,
While the sinking sun fills all the land
With the glow of a golden mystery;
Laughing aloud at the sea-mew's cry,
Gazing with joy on its snowy breast,
Till the first star looks from the evening sky,
And the amber bars stretch over the west.

A soft green dell by the breezy shore,
A sailor lad and a maiden fair;
Hand clasped in hand, while the tale of yore
Is borne again on the listening air.
For love is young, though love be old,
And love alone the heart can fill;
And the dear old tale, that has been told
In the days gone by, is spoken still.

A trim-built home on a sheltered bay;
A wife looking out on the glistening sea;
A prayer for the fond one far away,
And prattling imps 'neath the old roof-tree;
A lifted latch and a radiant face
By the opening door in the falling night;
A welcome home and a warm embrace
From the love of his youth and his children bright.

An aged man in an old arm-chair;
A golden light from the western sky;
His wife by his side, with her silvered hair,
And the open Book of God close by;
Sweet on the bay the gloaming falls,
And bright is the glow of the evening star,
But dearer to them are the jasper walls
And the golden streets of the land afar.

An old churchyard on a green hillside;
Two lying still in their peaceful rest;
The fisherman's boats going out with the tide
In the fiery glow of the amber west.
Children's laughter and old men's sighs,
The night that follows the morning clear;
A rainbow bridging our darkened skies;
Are the round of our lives from year to year!

HONEST INDUSTRY.

An honest artisan is in his way as much to be respected as a physician or lawyer. Only a pernicious pride can separate the man from his vocation. Each man is a bundle of wants, that must be satisfied, either by his own labour or by the bounty of others. And each man may be the football of fortune, and pass through all declensions of adversity. Amid all vicissitudes, however, independent bread may be won by the man who has some skill or craft that subserves his fellows. It is therefore the plain duty of all parents to train their boys industrially, unless they have ample means to launch them into the professions. With our ever-augmenting population, large numbers of both sexes will continue to emigrate; but without some handicraft, a man finds himself worse off in the colonies than at home. Trade may fluctuate, the capable and deserving artisan may have a period of slackness; but taking an average, he finds enough to keep himself and family in comfort. His lot is, indeed, a happy one compared with the struggling untrained man. It is time for parents to understand that the youth who is not being drilled for a definite career is treading the road which leads to misfortune. The rising generation will find it more difficult to get through life's conflict than the risen generation. The stupendous changes which have taken place in human destiny in the past century have only produced their minimum of effects so far. The maximum will fall upon those coming upon the scene. They will be weighted with heavy responsibilities, they will have higher tastes, more numerous appetites and desires. And they will be less able to bear poverty and despair. Order is heaven's first law; it is also that of society. Parents neglecting the business training of their boys defy both divine and human ordinances; and the suffering of the unclassed is the atonement exacted for the offence.—*Chambers' Journal.*

SUCCESS—WHAT IS IT?

The truest test of success in life is character. Has a man built up, not a fortune, but a well-disciplined, well-regulated character? Has he acquired, not mere gold or acres, but virtue, benevolence, and wisdom? Is he distinguished, not for his ingots, but for his philanthropy? That is the only true test of a man. Money is power, it is true, but so are intelligence, public spirit and moral virtue powers, too, and far nobler powers. The making of a fortune may enable many to enter the list of the fashionable and the genile classes, but it does no more. To be esteemed there, they must possess qualities of mind, manners or heart, else they are mere rich people—nothing more. Even the poor man, though he possesses but little of the world's goods, may in the self-consciousness of a well-cultivated nature, of opportunities used if not abused, of a life spent and improved to the best of his ability, look down, without the slightest feeling of envy, upon the mere man of worldly success, the man of money-bags and acres.

BRITISH AND FOREIGN ITEMS.

PRINCETON now has sixty-two endowed scholarships. THERE are nearly 3,500 students at Leipsic University. MADAGASCAR missionaries dread the possibility of the French gaining a foothold on the island. SOME of the planters in the Sandwich Islands are cutting their sugar-cane at night by the electric light. COMPLAINT is again being made in the newspapers in regard to the treatment of the Jews in Russia. THE 600th anniversary of the foundation of the House of Hapsburg has just been celebrated in Austria. THE citizens of Lyons, France, sent a subscription of \$10,000 to the Garfield memorial hospital fund. THE remains of John Howard Payne, author of "Home Sweet Home," have left Tunis, on route to the United States.

BRITISH imports during December last increased by £2,100,000 as compared with that month in 1881, the exports having decreased by £2,000,000. IT is estimated that over \$106,000,000 were given for benevolent and religious purposes by the different denominations in the United States last year.

AN old Mormon Temple at Kirtland, Ohio, which has stood silent and tenanted for many years, is to be rejuvenated, and the ancient Mormonism revived. IT is stated that at the Folkstone parish church the prayers of the congregation have been requested for "the repose of the soul" of the late Archbishop of Canterbury.

THE Rev. Dr. Titus Coan, known as "the Apostle of the Sandwich Islands," where he has resided for half a century and wielded a great influence with the people, is dead. THE subscriptions in Prussia for the sufferers by the Rhine floods have reached £175,000. A house-to-house collection has been started throughout the German empire.

THE coffin containing the remains of M Gambetta, with a bag containing earth from Lorraine, has been placed in the vault at Pere-la Chaise, belonging to the municipality of Paris.

MR. WILFRED BLUNT, Arab's friend, is a good-looking man of forty three. His wife is Byron's grand-daughter. She is an original character. Mr. Blunt is a Sussex squire and a Roman Catholic.

AT a banquet in honour of Jackson's victory in New Orleans, Col. French, chairman of the Democratic State Committee, ex-Governors Sprague and Plaisted expressed themselves in favour of General Butler as Presidential candidate in 1884.

A NEVADA penitentiary convict says he was sent to prison for being dishonest, and yet is compelled every day to cut out pieces of paste-board which are put between the soles of cheap shoes made there and palmed off on the public as leather.

THE new Guthrie Memorial Church in Easter Road, Edinburgh, was opened lately by Dr. J. H. Wilson. The church, built in the early Gothic style of architecture, has cost about £3,300, and accommodation has been provided for between 700 and 800.

THE Italian Government, harassed by clever articles printed by the Papal organ, the *Moniteur de Rome*, has granted *exequaturs* for five bishops, sixteen who remain on the list will very likely soon be invested with the territorialities of their respective dioceses.

A DESPATCH from Rome says there is reason to believe that the reports of negotiations between Great Britain and the Vatican for the establishment of diplomatic relations are feelers put forth by the Vatican to ascertain how the British public would view such eventualities.

THE "Castle Lending Library" is the name of an institution at Inverary. It owes its existence to the daughters of the Duke of Argyll, who provide a good supply of the best books for the use of all who may wish to read them. They are eagerly taken up by a large circle of readers.

REV. JACOB PRIMMER, Dunfermline, was summoned to appear before his local Presbytery in consequence of his indiscretion in introducing political and other objectionable subjects into his pulpit ministrations. It is understood that it was resolved to take no further notice of the matter.

FIVE thousand six hundred and seventy-five bodies were received in the New York morgue during last year, 157 of them being unknown dead picked up in the rivers and on the streets (many of them murdered), the rest being received from various hospitals. Thus 120 persons make their exit under these sad circumstances every week in New York.

THE deficiency in the funds of the Friendly Society of Dissenting Ministers has now been ascertained to be £24,040. Dr. Peddie, a relation of the defaulting treasurer, has agreed to pay the allowances due during the current year, amounting to £1,500. Lord Rosebery has volunteered to give a donation of £100 to any public subscription to make up the deficit.

THE Chicago School Board contemplates the abolition of the study of grammar for the younger pupils, and the substitution of oral language lessons. The teachers believe that rules of grammar are soon forgotten, and that in reading and writing correctly one seldom stops to think of technicalities. Their idea is that children should first be led to speak good English intuitively, leaving the rules for later years.

IN the German Empire Protestantism is gaining much faster than Catholicism. In 1867 the Evangelical Church numbered 24,921,900 individuals; in 1871 it had 25,583,900; and in 1880 28,333,652, while its share of the whole population amounted in 1867 to 62.14 per cent. Of professed Roman Catholics there were in 1867 14,564,000; in 1871, 14,867,600; and in 1880, 16,234,475. The percentage of Roman Catholics was: in 1867, 36.31; in 1871, 36.21; and in 1880, 35.88.

MINISTERS AND CHURCHES.

THE Rev. Mr. Laing, Dundas, is recovering from an illness that has prevented him from occupying his pulpit for the last few Sabbaths.

THE Society of Willing Workers in connection with the Presbyterian church, Uxbridge, gave a tea and concert on Christmas evening, realizing over \$150.

THE Rev. Wm. Johnson lectured on Jamaica in Knox Church last week under the auspices of the congregational Young People's Christian Association.

THE Rev. W. T. Wilkens, B.A., Belgrave, was lately presented with a purse containing \$120, and an address expressing warm appreciation of his ministerial labours.

PRINCIPAL CAVEN and Professor McLaren have visited Hamilton in the interests of Knox College Edowment fund. They met with a very gratifying measure of success.

THE reports submitted at the College Street Presbyterian Sabbath school annual meeting showed a very gratifying and progressive year's work. Mr. James Mitchell was appointed superintendent.

THE Young Peoples' Association of St. Andrew's church, Toronto, held their annual meeting last week. The evening was enjoyably spent. The association, it is pleasing to learn, is in a prosperous condition.

FOR the next three months the Rev. R. N. Grant intends giving Sunday evening lectures in the Presbyterian church, Orillia, on New Testament characters. "Peter" was selected as the subject for the opening lecture of the series.

AN enjoyable social in connection with St. Andrew's Church Sabbath school, Sherbrooke, Que., presided over by the pastor, Rev. J. Cattanaich, was held recently. Mrs. Cattanaich was the recipient of an appropriate testimonial on the occasion.

A RECENT issue of the Edmonton "Bulletin" contains a full description of the new Presbyterian church there and on account of the opening services. The Rev. Mr. Baird, pastor, and the Rev. Dr. Newton, of the Anglican church, preached on the occasion. Liberal collections were realized.

THE annual congregational meeting of the Bank street Presbyterian church, Ottawa, was held recently. The Rev. Dr. Moore, pastor, occupied the chair. The annual reports read showed the congregation to be in a flourishing condition, with a surplus in the treasury, after paying all expenses.

AN enjoyable and successful musical entertainment was held lately in Erskine Church lecture room, Toronto. In addition to congregational talent, including the organist, Mr. Bailey, band-master of the Q. O. R., other noted performers gave their aid, among whom were Mr. Riedel, Mrs. Morris, and Mrs. Robbins. The last named lady, recently from Rochester, N.Y., sang sweetly, and her efforts were much appreciated.

AN address and triple-plated crucifix were recently presented to Miss Fairweather, who has been for several years an efficient and respected teacher in St. Paul's church Sunday school, Bowmanville. The address, signed on behalf of the school by Mr. Yellowlees, superintendent, is a cordial expression of the esteem with which Miss Fairweather is regarded by those associated with her in Sabbath school work.

A SUNDAY school service was held in Knox Church, Goderich, on Christmas eve. Appropriate addresses were delivered by Rev. Robt. Ure, D.D., Rev. J. Turnbull, B.A., and Thos. McGillicuddy, the superintendent of the school. The order was excellent, and there is a feeling that special services for children would, if more frequently held, help to increase the attendance of the young at the regular services of the church. The addresses were much enjoyed by the parents and the adults present.

THE Finance Committee has appointed the Rev. George Bell, LL.D., Treasurer of Queen's College, and all payments from local treasurers and others on behalf of the Endowment Fund should be remitted to him, addressed to the College. The Rev. Mr. Young, of Napanee, has been appointed a special agent for the above named fund, and local treasurers and other friends are respectfully requested to kindly give him every assistance and facility in collecting subscriptions in the localities which he may be able to visit.

THE annual tea-meeting of the Presbyterian congregation of Garden Hill, held on Christmas day, proved highly successful. The audience-room and

basement were filled to overflowing. The sum of \$125 was realized. The Rev. Mr. Jamieson, the respected pastor, took the chair, and after a few remarks, called upon the Rev. Messrs. Taylor, of the M.E. Church, and Cameron of Milbrook, who addressed the audience in a pleasing and practical manner. The choir, led by Mr. John Martin, favoured the meeting with choice selections, which were well rendered.

THE anniversary opening of the Presbyterian church, White Lake, took place on the 7th, being the first Sabbath of the new year. The Rev. J. Ross, B.D., of Perth, conducted the Sabbath services with great power and acceptance and profit to the people. On the preceding Friday evening a social meeting was held, when the church was filled, aisles and all. The pastor, Rev. G. Bremner, in the chair. Addresses on church work of a highly instructive and entertaining character were delivered by the Rev. Messrs. Blakley, Ross; Scott, Bristol; Knowles, Rosebank; McKillop, Admaston; Ross, Perth. The speeches were interspersed with music of the very best by the choir, who enjoy a well deserved musical reputation.

THE Thanksgiving meeting in the Metis manse on the first day of the new year was very well attended. The walls of the parlour and of an adjoining room were decked with flags and pictures. Among the former were large copies in colours of the arms of Cromwell, and of the devices of our colleges in Toronto, Kingston, and Montreal, the work of the pastor. In the centre of the parlour stood an imitation statue of Oliver Cromwell, also by the pastor. A short account of the life of the Protector formed part of the exercises on the occasion. A collection in aid of Morrin College was taken up. Refreshments were served after the close of the meeting. The National Anthem followed, and then the visitors withdrew. The usual exhibition lasted ten days.

ON Tuesday evening, December 26th, Rev. Mr. Dewey, Richmond, delivered an interesting and much appreciated lecture at Kinnear's Mills, Que. His lecture referred to his recent European tour, and for an hour and a half chained his hearers' attention by his clear and vivid descriptions. A few evenings previous the pastor of the congregation, Rev. Mr. McCulloch, was presented with a beautiful cutter, and Mrs. McCulloch with an elegantly wrought quilt, each piece bearing the signature of the contributor. These and numerous other gifts express the mutual sympathy existing between pastor and people. It is stimulating to observe the spirit of life aroused by the efforts of Mr. McCulloch. The people hope to raise this year for all purposes \$300 in excess of any previous period of their history. Within a month several improvements have been made on the church, and a new Sabbath school library has been added.

THE Presbyterian church in Florence having been thoroughly overhauled, a platform taking the place of the old pulpit, giving the whole a neat and modern appearance, was re-opened on Sabbath the 24th ult., by Rev. W. C. Armstrong, of Hillsburg, the former popular pastor of this congregation, who preached in the morning and evening, the Rev. Mr. Walker, of Chatham, an old friend of the congregation preached in the afternoon. The attendance at all the diets of worship was good, especially in the evening, when the church was crowded to its utmost capacity. On the Wednesday evening following a tea meeting was held in the Orange hall which was very successful, although on account of other entertainments during the holidays the attendance was smaller than it would have otherwise been. The amount realized on the Sabbath and at the tea meeting was over \$76, which with money collected previously will pay for the whole of the repairs and the putting of a new fence round the church property.

THE new St. Andrew's manse, Perth, in course of erection during the past fall is now drawing near completion. The design is by Gordon and Helliwell, Toronto, and combines in a marked degree, beauty, comfort and convenience. It is within the mark to say that it is one of the handsomest manses in Ontario, and an ornament to the town in which it is erected. St. Andrew's congregation appear to know what a manse should be like. Saturday evening, the 30th December, a committee of ladies on behalf of the congregation handed Mrs. Macgillivray, the minister's wife a cheque for \$255 to help in equipping the new house. The handsome New Year's present was accompanied by kind and appreciative words; and Mr. Macgillivray warmly thanked the congregation for

their kindness and interest. This is the second special mark of their attachment in the short time Mr. Macgillivray has been with them. Only last June when minister and wife were leaving for a brief vacation, \$50 were given to meet travelling expenses.

THE annual meeting of St. Andrew's congregation, Thamesford, was held in the basement of the church on Thursday, 4th January, when there was a very good turnout of the members and adherents. The meeting having been duly opened by prayer, praise, and the reading of the Scriptures by Mr. Cameron, the worthy and respected pastor, Mr. G. Telfer was called to perform the duties of chairman, and D. Lawrence those of secretary. The auditor's report was a very satisfactory document, showing the total receipts for strictly congregational purposes to be \$1,613 39, and the total payments \$1,607 41. Mr. G. B. Petue received a special vote of thanks for the very satisfactory way in which he had kept the books and was unanimously re-elected Treasurer of the congregation. In supporting ordinances the congregation have used the envelope system for two years, and would not return to the old way on any account. It was also agreed that in future the subscriptions for the schemes of the Church should also be taken up by envelopes instead of collectors going round.—COM.

THE new Bethesda Presbyterian church was opened for public worship on Sabbath, 24th December. The Rev. Wm. McWilliams, M.A., of Streetsville, preached in the morning and afternoon to crowded congregations. His welcome voice was attentively listened to by his old congregation, who will long remember his earnest words. The Rev. C. H. Cooke, of Baltimore, preached in the evening, when the church was again crowded. On the Wednesday evening following a soiree was held, tea being served in the basement of the new church, when some six hundred people sat down to an excellent supper prepared by the ladies of the congregation. After tea the chair was taken by the pastor, Rev. J. Ross, and short but excellent addresses were delivered by Rev. Messrs. Bell, of Fenella, McRae, of Cobourg, McWilliams, of Streetsville, and Mr. Robertson, from Knox College. Music was rendered in a very happy way by the choir of the congregation. Before the close the pastor announced that the proceeds of the soiree amounted to \$144.75, the collections on Sabbath being \$85. On Thursday evening a social was held for the young people. The congregation are well pleased with their new place of worship, erected at a cost of \$3,000. Very little debt remains on the building.

A VERY successful soiree was held in St. Andrew's Church, Seymour, on the 28th ult. After an excellent tea, provided by the ladies of the congregation, the Rev. Dr. Neill, who occupied the chair, delivered an address. In the course of his remarks he took occasion specially to thank certain generous donors of his congregation (who were unknown to him) for an act of unexpected kindness manifested that day. His horse and cutter had gone from home in the morning, and on their return he was surprised to find the horse equipped in a fine set of silver-mounted harness, and his cutter adorned with a beautiful robe. These, together with other gifts, expressive of kindness and good feeling, he highly valued as tokens of their regard. The Rev. Mr. Mitchell, of Belleville, congratulated the congregation on the happy feeling subsisting between themselves and their much esteemed and venerable minister. He referred, in eulogistic terms to the lengthened and successful pastorate of Dr. Neill, extending over a period of forty-two years. Their meeting that evening in these circumstances, so rare in this country, so extremely creditable to congregation and pastor, and so marked by the divine goodness, was a sight worth coming hundreds of miles to see. He then proceeded to deliver an address on the subject, "How to make a Church prosperous." This was treated in a very happy and effective manner, and to the great delight of his audience. Congratulatory addresses were also given by the Rev. Messrs. Chapman, of Cambelford, Sutherland, of Warkworth, and Gray of Stirling.

THE annual meeting of Cooke's Church, Toronto, congregation, took place on Wednesday evening, 10th inst. The attendance was large and much interest was manifested. Rev. J. Kirkpatrick occupied the chair and opened the meeting with devotional exercises. Mr. Lytle, secretary, read minutes of last annual meeting, which were confirmed. The committee appointed to receive subscriptions towards de-

fraying the debt upon the building presented their report, which shewed contributions to this object amounting to \$1,756.50, a sum more than sufficient to clear off both mortgage and floating debt. The original mortgage was handed in and consigned to its appropriate place in the safe, amid general rejoicing amongst the members, the chairman expressing the hope that they should see it again no more forever. Mr. Alison, treasurer, submitted the annual statement, which showed a highly satisfactory state of matters for the year. From it, it appeared that the congregation had contributed to all objects the sum of \$3,977.29, an amount exceeding the previous year, and with the amount subscribed for debt extinction making a sum total of \$5,733.79. This does not include contributions to missions for the year. It is expected when the returns of the missionary committee are completed the above amount will be augmented by at least \$600. The following gentlemen were elected as trustees for the ensuing year, namely, Messrs. Jas. Alison, P. G. Close, W. J. Hughes, C. H. Scaies, T. A. Lytle, Thomas Kinnear, Thos. Caswell, James Fraser, and Samnel Wallace. Mr. Close and Mr. Alison were also chosen trustees for the mission building. The chairman made a brief statement in regard to the increase in the membership during the year, and congratulated the congregation upon the very prosperous year they had enjoyed, and the auspicious circumstances under which they enter upon the work of another year. He said there had been no sound of strife, and all departments of the work had been marked by corresponding prosperity. The whole tone of the meeting was in striking contrast with that of the previous years, and their success in the circumstances he regarded as unprecedented. Arrangements were made for the annual tea-meeting in February, which will mark the thirty-second anniversary of the church, and the third anniversary of the present pastorate. The proceedings, which were harmonious, and, we might say, enthusiastic, were brought to a close with votes of thanks to the debt committee for their efforts, the treasurer of the church, and the chairman, after which the Doxology was sung, and the meeting was dismissed with the benediction.

PRESBYTERY OF SARNIA—This Presbytery held its regular meeting in St. Andrew's Church, Sarnia, on the 19th inst., Mr. Wells, Moderator, in the chair. Mr. Thompson intimated that he had moderated in a call at Point Edward, which was unanimously in favour of Rev. Mr. Leach, of Dungannon, promising \$500 with \$150 supplement; also making provision for minister's residence. The call was signed by fifty-two members and forty-six adherents. It was agreed to approve of the Moderator's conduct, sustain the call as a regular Gospel call, and instruct the clerk to forward the same to the clerk of the Maitland Presbytery, with a request to have the matter issued as speedily as possible. Mr. Thompson was appointed to prosecute the call when it comes up for consideration by the Presbytery of Maitland. A petition was laid upon the table from parties in Petrolea, approving of the principles and practices of Presbyterianism, and wishing for supply by being erected into a congregation. After consideration it was agreed to receive the petition and cite the congregation of Petrolea, to appear for its interests at next meeting, when the matter will be taken up for consideration. Messrs. Boosey, Shields, Agnew and McLure appeared in support of the petition. Mr. Wells, on behalf of the committee on statistics, gave in an excellent report. On motion of Mr. Cuthbertson, seconded by Mr. Thompson, it was agreed that the report be received, thanks given to the committee, especially to the convener, for diligence in the matter; that the convener be requested to publish synopsis of the same for distribution, and further to give practical effect to the report, that we appoint the mover and seconder to draft a scheme for ministerial exchange, with a view of stimulating Christian liberality, especially in the direction of increased ministerial support. It was agreed to instruct sessions to make an early return to questions submitted to them by the General Assembly, on the state of religion, etc., to the Conveners of the committees on these subjects. It was agreed to appoint missionary meetings to be held throughout the bounds, each minister making his own arrangements, and a report thereof to be given in at the ordinary meeting in March. The next meeting was appointed to be held in St. Andrew's Church, Sarnia, on the second Tuesday in March, at 3 o'clock p.m., when elders'

commissions will be called for and delegates appointed to the General Assembly.—**GEO. CUTHBERTSON, Pres. Clerk.**

MANITOBA NOTES.

MEMBERS of the Presbytery are looking forward to the division of the Presbytery, which is much too large.

SEVERAL representative bodies in Manitoba are taking action in regard to the crying evils of "Sabbath desecration" and "Intemperance."

A NEW manse has been built at High Bluff station on the C. P. R. for Rev. H. McKellar, and Rev. A. Bell, of Portage La Prairie, has a fine manse in progress.

KNOX and St. Andrew's Churches, Winnipeg, both feel the need of church buildings. Worshipping in a hall may suit the Salvation Army and the like, but Presbyterians don't take kindly to it.

THE new church in Minnedosa was opened on Dec. 24th. It is a building highly spoken of for appearance and comfort. Rev. Messrs. Robertson and Tibb, of Rapid City, took part in the proceedings.

THE ministers of Winnipeg have formed a Ministerial Association, on the doctrinal basis of the Evangelical Alliance. Revs. O. Fortin (Episcopal), D. M. Gordon, and J. B. Silcox (Congregational) are President, Vice President and Secretary.

THE "Sun" is a most enterprising evening paper in Winnipeg. Its Christmas number had five articles from many well-known writers in this city. Three leading articles were by our ministers. The press as well as the pulpit seems sound in the North-West.

ONLY one minister has been sent by the Home Mission Committee to the North-West since October, at which time twelve students were withdrawn. This one minister and three or four catechists represent all the provision made for the destitution of the new settlements. Why is this, when there is plenty of money?

MANITOBA College is having a most prosperous year. Nearly thirty University students are present, and the whole number of students is about fifty. Some eight student catechists will be ready to do mission work next summer in the mission field. The general collection throughout the whole Church on behalf of the college takes place on January 14th.

MR. MOWAT, who was ordained at last meeting of the Presbytery of Manitoba, has Turtle Mountain district under his care—a region as large as the County of York in Ontario. The Railway has been built upwards of 500 miles west of Winnipeg. Virden, Wolseley, Broadview, and half-a-dozen places west of Brandon are calling out for ministers. We have not a resident minister west of Brandon on the C.P.R., and Brandon is only 120 miles west of Winnipeg.

Winnipeg, January 12th, 1883.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IV.

Jan. 28, } **THE HEALING POWER.** { Acts iii. 1-11.
1883. }

GOLDEN TEXT.—"Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Is. 35: 6.

CONNECTED HISTORY.—While accepting Christ, the apostles and first disciples did not neglect to praise God in the temple; Peter healed a lame beggar, as he entered the temple for morning prayer.

NOTES—Temple. The disciples forsook not the morning and evening prayers and sacrifices in the temple; they appeared to the rulers as true Jews, with only a special sort of piety and zeal in the belief that the Messiah had come. Peter. (See Lesson III.) John, called also the "beloved disciple," a fisherman of Bethsaida (as was Peter), and writer of the Gospel and Epistles of John and of the Book of Revelation; he lived the longest of any of the apostles, and is supposed to have died in exile on the island of Patmos. Beautiful gate. Some think the gate Susan is meant, and some that it refers to one of two other gates on the west side, but others refer it to *Nicanor's gate* on the east side. Josephus says it was of Corinthian brass, and far surpassed any of the nine silver and gilded gates in its splendor. It was on the east side of the court of the Gentiles, and close by Solomon's Porch. Solomon's Porch, called also the great court, formed by rows of pillars supporting a roof of cedar and adjoining the inner side of the wall of the court of the Gentiles. It was called Solomon's either from being the only portion of the original temple which was not destroyed, or from standing on the same ground as the porch built by Solomon.

I. WORLDLY POVERTY.—Ver. 1.—Peter and John:

a wonderful friendship between these two men, though each of them had a brother among the apostles. Evidently they did not (like some zealots now) separate themselves from other worshippers of God, because they knew or supposed the others to have less light than themselves.

Ver. 2.—A certain man: poor as man could be, and begging at the gate—"Beautiful"—yet he had friends to carry him there, and carry him away at night.

Ver. 3.—An alms: this beggar, forty years old, would be by this time a splendid judge of men's countenances. Did he see something in their glad faces that promised him something? It is always better to be sweet than sour.

Vers. 4, 5.—Look on us: it is cruel to excite expectation without satisfying it. The man knew he was going to get something, but he knew not the greatness of the gift. Sometimes we ask little, and God gives us much.

II. TRUE RICHES.—**Ver. 6.**—Silver and gold: others might, if they would, give him these, but Peter would give something else. Jesus Christ of Nazareth: the Jews added "Nazareth," some to distinguish Jesus from others of the same name, and some from hatred, for Nazareth, some way, had a bad name; but Peter takes it up and uses it—just as they learned to glory in the "Cross," though others considered it so disgraceful. He commanded the man, in his Master's name, to rise up and walk.

Ver. 7.—Right hand: Peter took hold of the right hand, which the poor man was holding up to receive money, and drew him upward. In a moment he received strength, and was able to stand.

Ver. 8. Leaping: the man stood, walked, and even leaped. He would not keep either his feet or his tongue still.

Ver. 9.—People saw him: this man was a walking and leaping "text." The miracle drew the attention of the people, and then Peter could preach to them.

Ver. 10.—Knew that it was he: the people were amazed at this great work; they all knew the man, and knew he had always been a helpless cripple.

Ver. 11.—Held Peter and John: the man felt so grateful, that he held the apostles; and no doubt explained, in few and glowing words, all about it: "They healed me! They healed me in the name of Jesus of Nazareth! I will love Him forever!" This was the most blessed day the man had ever seen. He found cure, and he found Christ. Porch that is called Solomon's: this magnificent covered colonnade was said to be 600 feet long, and 150 feet high; a favourite meeting-place for the frequenters of the Temple; Jesus himself had taught there (John 10: 23). We cannot now trace Jesus' footsteps on the earth, but we can, spiritually, follow him—all the way to heaven.

PRACTICAL TEACHINGS.

1. We should worship God in His house.
2. We should go punctually, and aid others in doing so.
3. Help the poor and helpless whenever we can.
4. Mercies are apt to come when we seek them in God's house.
5. Be grateful for all the blessings we receive.
6. Praise God for them.
7. Our praises may lead others to hear of salvation.

ILLUSTRATION.—The noted Thomas Aquinas met a great prelate of the Romish Church, who held in His hand two golden basins full of ducats, silver or gold coins. "See," said he, "Master Thomas, the church can no longer say, 'Silver and gold have I none.'" "True," replied Aquinas; "neither can it say, 'In the name of Jesus Christ of Nazareth, rise up and walk.'" Protestants in some quarters may also take the keen hint of Aquinas.

**POWER OF CHRIST
HEALS THE SINNER.**

EFFECTS OF LIQUORS.

Cheap brandy and absinthe are the cause of a large proportion of cases of insanity in parts of France. The United States Consul at La Rochelle, in his report on French brandies, points out the fact that no pure brandy is now made in Cognac and the district adjacent. He says that German alcohol, distilled from potatoes, is imported, doctored, and sold for brandy, and that the French artisans and peasants, who formerly used light wines, have of late years used much of this so-called brandy. He says: "Its characteristic effect is to produce an intoxication in which the patient is especially inclined to rage and physical violence, while hopeless insanity is the inevitable consequence of persisting in its use, even for a relatively short period of time." It is at least worth the physician's while to know that there is no such thing as pure Cognac now.

THE Presbyterian Hospital in New York has received in its land, buildings, and endowments a total of \$947,432.

KEEP busy. The man who has nothing to do is the most miserable of beings. If you have no regular work, do odd jobs as farmers do when it rains too hard to work in the fields. In occupation we forget our troubles, and get a respite from sorrow.

THE ministerial jubilee has been celebrated of Dr. Gordon, parish minister of Burnie, Scotland, long prominently associated with the sciences of natural history and archaeology in the north of Scotland. He was presented with an address, portrait, and piece of plate, and entertained at a Presbyterian dinner.

As the result of the uproar and riot in the Aberdeen Music Hall on the occasion of the delivery of Lord Rosburgh's rectorial address, it has been ascertained that the damage to the hall and furniture is much greater than was anticipated, and will have to be made good by the Senatus. The directors of the hall have come to the resolution that on no consideration whatever will they again let it for a students' meeting.

OUR YOUNG FOLKS.

TOM'S REVENGE.

"That Ned Lane," said Tom Bixby, doubling up his fist and stamping his feet. "is a mean, spiteful, wicked boy. I hate him. I wish he was dead, I do!"

Then Tom broke down and fairly burst into tears. His mother, who had heard his angry words, came out to the garden to see what had caused them. She, too was indignant at what she saw. There was Tom's pet doggie, Fawn, stretched out stiff and cold on the grass. Around his neck a string was tied, from which dangled a card. On it these words were written, in a scraggy, blotted hand:—"He'll never chase my chickens more.—NED LANE."

"O mother!" cried Tom, "look at poor Fawn! See what that cruel Ned has done! O how I hate him! I'll be revenged!"

Fawn had been a favourite with all the Bixby family, and in spite of the fact that he would pursue chickens and tear the dresses of passing ladies, or scratch and hide away stockings and handkerchiefs when they were laid upon the grass to bleach, Mrs. Bixby had borne with him. She had hoped that his youthful faults would be cured in time. She knew that Ned Lane had been made very angry because of the loss of two rare fowls which Fawn had shaken and torn to pieces, and she felt that Fawn had been a great annoyance to the neighbours—a great transgressor. But what to do with Ned was the question, for Tom's heart was almost broken.

"Tom," she said, "you say you hate Ned. Do you wish what I heard you say just now—to be really revenged?"

"Yes, mother; I want to see him suffer. I wish all his chickens were gone."

"Ned has done a cruel deed, and I do not wonder that you are very deeply grieved; but, my son, he that hateth his brother is a murderer."

"He's not my brother," Tom replied.

"In one sense he is; yet I am sure you wish him no such ill. I think there is a way by which you can make him very sorry for this, and yet keep your own self-respect."

The gentle tones won their way to Tom's heart. He sat down by his mother, and she passed her soft hand over his hot brow and soothed him tenderly. Then she gave him her plan for being "quits," as he called it, with Ned, and for getting the victory.

The next day, when Ned Lane met Tom Bixby on his way to school, he was rather mortified to hear nothing about Fawn. He was prepared to defend himself if attacked, but Tom passed on in silence. He tried to say "Hallo Ned!" but failed in the attempt. All the morning, however, Tom looked and acted as usual, and at recess he engaged heartily in games with other boys.

When Ned, feeling more and more uncomfortable went home to dinner, a surprise awaited him. A superb pair of Brahma-pootra fowls had arrived, with a string and card attached:—"For those my poor Fawn chased.—TOM BIXBY."

I cannot say truly that the two from this time became fast friends, but this I know, that Ned Lane was thoroughly ashamed of his mean and unworthy action, and never after was guilty of the like cruelty; while Tom felt, even at Fawn's grave, that forgiveness is sweeter and better than revenge.

CHILDREN'S PRAISE.

Above the clear blue sky,
In heaven's bright abode,
The angel host on high
Sing praises to their God;

Halleluia!
They love to sing
To God their King,
Halleluia!

But God from infant tongues
On earth receiveth praise;
We then our cheerful songs
In sweet accord will raise:

Halleluia!
We too will sing
To God our King,
Halleluia!

O blessed Lord, Thy truth
To children now impart,
And teach us in our youth
To know Thee as Thou art.

Halleluia!
Then shall we sing
To God our King,
Halleluia!

O may Thy holy word
Spread all the world around;
And all with one accord
Uplift the joyful sound,

Halleluia!
All then shall sing
To God their King,
Halleluia!

WAITING TO GROW.

Little white snowdrop, just waking up,
Violet, daisy, and sweet buttercup!
Think of the flowers that are under the snow,
Waiting to grow!

And think what hosts of queer little seeds;
Of flowers and mosses, of ferns, of weeds;
Are under the leaves and under the snow,
Waiting to grow!

Think of the roots getting ready to sprout,
Reaching their slender brown fingers about
Under the ice and the leaves and the snow,
Waiting to grow!

Only a month or a few weeks more
Will they have to wait behind that door;
Listen and watch and wait below,
Waiting to grow!

Nothing so small, and hidden so well
That God will not find it, and presently tell
His sun where to shine and His rain where to go,
Helping them grow!

"IF I SHOULD DIE BEFORE I WAKE."

"Mother, every night when I go to bed I say 'Now I lay me;' and do you know, mamma, though saying it so often, I never thought what it meant until Fanny Gray died? I asked nurse if Fanny died before she waked; and she said 'Yes; she went to bed well and had a spasm in the night, and died before she knew anything at all.' Now, mother," continued Rena, "I want you to tell me about 'Now I lay me,' so that when I say it I may think what it means."

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say 'Now I lay me down to sleep'?"

"Oh, that means, mother, that I am just going to lie down in my bed, to go to sleep till morning."

"Well, then, as you lie down to sleep, what prayer do you offer to God?"

"'I pray the Lord my soul to keep.' I want the Lord to take care of my soul while I am asleep, and take care of me, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seems to me that when Fanny died God did not take care of her that night, and so she died."

"Oh no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray the Lord my soul to take;' so you see God took little Fanny's soul to Himself, and when she awoke she was in the arms of the blessed Jesus. Now, Rena, when you say 'Now I lay me,' I want you to think in this way: Now I am going to bed and to sleep, and I want the Lord to take care of me. I will ask him to do so for Jesus' sake; and then I will lie down feeling that I am in the Lord's care, and that if I die before I wake, I shall still be the Lord's child."

"Oh, mother! I will try to remember. Why, I used to say it slow, and clasp my hands, and shut my eyes, and yet I did not think about it. Thank you, mother dear. Please hear me to-night when I go to say my prayers."

Ah, little children, are there not a great many who, like Rena, say their prayers without thinking what they say—mere words, without any meaning in them? God cannot listen to such prayers. They are not for Him unto whom all hearts are open, all desires known, and from whom no secrets are hid.

Think of what I have written about little Rena when you say "Now I lay me" to-night; and pray that God may watch over you, waking or sleeping.

A STRANGE MESSENGER.

A professional diver said he had in his house what would probably strike a visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament was diving on the coast, when he observed at the bottom of the sea this oyster on a rock, with a piece of paper in its mouth, which he detached, and commenced to read through the goggles of his head-dress. It was a gospel tract, and, coming to him thus strangely and unexpectedly, so impressed his unconverted heart, that he said, "I can hold out against God's mercy in Christ no longer, since it pursues me thus." He became, whilst in the ocean's depth, a repentant, converted and (as he was assured) sin forgiven man. Saved at the bottom of the sea.

"Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father."—Prov. xxviii. 20.

A LITTLE girl had been behaving badly at the table, and at last her father turned her high chair facing the wall. After a moment's pause the child said, "Why, papa, you've turned me wrong side out!"

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