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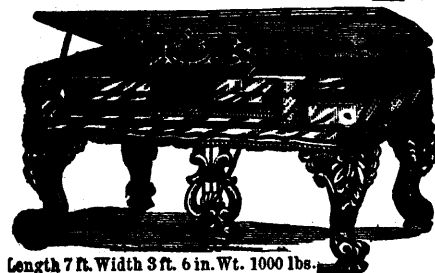
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FOR toothache caused by cold, take a woolen cloth of several thicknesses wet with vinegar and put over a hot brick or stone, with something thrown over the head to keep in all the steam.

TART, juicy fall apples make good jelly. Boil the juice of the fruit in jelly, making to quite a consistency before adding the sugar. Lay over the top of all jellies a round of white paper dipped in brandy. If mould appears, it takes its seat on the top of the paper.

SOUR milk is an excellent bleacher. Place the garment in an earthen bowl or wooden pail and cover entirely with the milk. Let it remain two or three days, taking pains now and then to shake it thoroughly. Then after washing and boiling, it will be found of pure white. For tablecloths and napkins that have become stained and yellow, this is a good cure.

A GOOD way to make starch is this: dissolve the starch in a little cold water, have water boiling in the tea-kettle, and when the starch is entirely dissolved pour the boiling water over it, stirring it until it is thick; this is all the cooking the starch needs; blue it slightly, and add to it a bit of sperm or clean lard. There is no danger of lumps or of the starch burning, and so being filled with black specks, prepared in this way; but unless the water is actually boiling when you pour it over the starch, your labour will have been in vain.

HOPS have many uses. A handful of them steeped in a quart bowl (always steep in earthen) of water until the strength is extracted, strained and sweetened with loaf sugar, and bottled for use, is as good or better than any hop bitters ever purchased. Dose, one glass full taken three times a day; is a good antibilious alterative and tonic for ordinary family purposes. For outward application, make some small bags of cotton six inches square and fill with hops. When the face aches, or the head is in pain, or the throat and chest are sore, heat one or more of these bags very hot, up to scorching the cloth even, and apply to the suffering part. It is a great improvement on wet cloths, or wet applications of any kind.

VERY few persons are aware what a valuable auxiliary turpentine is in many diseases. It is a sovereign remedy for croup. Saturate a piece of flannel in it, and place the flannel on the throat and chest, and occasionally two or three drops on a lump of sugar may be taken inwardly. Nothing better than turpentine can be applied to a severe cut or bruise, and it will give certain relief almost instantly. Let any one who has an attack of lockjaw take a small quantity of turpentine, warm it and pour on the wound, no matter where it is, and relief will follow in less than a minute. Flannel cloth wrung out of turpentine into hot water, as hot as the patient can bear, is one of the best of remedies for inflammation.

HOW AN ARTIST TREATED HIS VISITOR.

To the Editor of the Salem (Mass.) Register: I would have accepted your kind invitation to visit you in your new quarters with pleasure before this, had not my old enemy, Mr. Rheumatism, pounced on me so suddenly. He arrived last Friday, and, without stopping to send up his card, rushed in and grasped me by the hand with such a grip that my hand and wrist were so badly swollen and painful that I felt as though one of Mr. Hatch's coal teams had run over me. Mr. Rheumatism has been a constant visitor of mine for several years, always swells and puts on a great many pounds and makes himself at home, devouring my substance and leaving me poor in flesh and pocket. Last winter he came and stayed two months. I then made up my mind that the next time he came I would change his diet, as he has always gobbled down everything set before him. I was somewhat at a loss what to feed him with, but finally concluded to give him three square meals a day of St. Jacobs Oil—morning, noon and night. This fare he is digested with, and is packing up his trunk and will leave by to-morrow or next day; says he cannot stop any longer, as he has pressing business elsewhere. He is a treacherous fellow, and I have no doubt he intends visiting some of our Salem friends; and if he does, just give him the same fare that I did, and he won't stop long.
 J. S. LEFAVOUR

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, DECEMBER 2nd, 1881.

No. 48.

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

NOTES OF THE WEEK.

A COMPANY of Gaelic scholars has been appointed in Scotland to revise the existing translation of the Bible in that language. To this the Halifax "Presbyterian Witness" adds a local rumour to the effect that the Rev. D. B. Blair, of Barney's River, N.S., is about to issue a new Gaelic metrical version of the Psalms.

THE sad news of the Rev. Dr. Robb's death has fallen with startling effect on this city, where he was so long and so favourably known, and which he left but two years ago in full health and vigour, with the prospect of spending many years of life and usefulness in his native land. The illness which resulted in his death on the 8th ult. is said to have arisen from a slight cold, which afterwards turned to jaundice and disease of the kidneys, to which he succumbed in a few weeks.

THE trial of the assassin Giteau commenced on Monday, 14th ult., in Washington. Without the trouble and difficulty anticipated, a jury was obtained on the third day of trial, and the examination of witnesses has been going on regularly every day since, without any interruption. The longer it progresses, the more intense has public sentiment at Washington against the prisoner been growing. No demonstration against his life had been manifested during the trial until Saturday, the 19th, when, on his way to the gaol from the court-house, he was shot at, the ball slightly scratching his arm.

PREPARATIONS for rebuilding Solomon's Temple are said by newspaper correspondents in Jerusalem to be in progress. They report that the Turkish Sultan has issued imperative orders to the Turkish Governor at Jerusalem to commence at once the work of clearing the site of Solomon's Temple, desecrated for so many centuries by the Moslem religion. This is stated to be a direct result of the representations made by the reigning Imperial Austrian family. The aims of the pilgrims are in future to be applied to the clearing of the ground upon Mount Moriah, and this may be taken as an indication of the earnest intentions of the Sublime Porte in the matter.

A CORRESPONDENT of the "Christian Weekly" writes from Mexico: "One thing impresses the traveller at all these ports, and that is the rapid improvement which is taking place in the surroundings and condition of these people. They are eager to learn and anxious to rise in all the advantages of modern civilization. It is given to other eyes than those of Christian faith to see that a brighter day is rapidly dawning for this most interesting republic. An old gentleman, who spends his Sabbaths scattering tracts and talking to the people in the Master's name, says that everywhere he meets with kindness and appreciation except from the priests."

A REQUEST made by the Rev. J. M. Cameron, of the East Presbyterian Church, Toronto, that the directors of the Kingston Road Tramway Company should attend a meeting, of which he is convener, for the purpose of considering the propriety of discontinuing the running of cars between Don Bridge and Ben Larn on the Sabbath, has met with a refusal, on the ground that the president of the Company is absent on a visit to England. When it is considered that these Sunday cars are (avowedly) run for the very purpose of carrying people to and from church, it certainly appears rather hard that the directors should be called upon to attend any such meeting,

especially one convened by the minister of one of the churches nearest the city terminus of the road. What ingratitude!

IT seems that editors can make mistakes. Yes, and so can professors of theology. The following is from the New York "Independent": "None of our readers could have been more surprised than we that, in a note last week on the finding of the mummy of Rameses II., we spoke of him as having ordered the 'first born' (.) of the Hebrews to be slain instead of the male children. Well, a theological professor, not a thousand miles from New York, two Sundays ago preached a sermon in which he declared that the representation of Hope by an anchor was first introduced by Spenser, who was followed by other poets, and that it is by no means the best emblem that could be selected. That was in cold blood, all written out and read from the pulpit, quite forgetful of Paul's saying, 'which hope we have as an anchor to the soul, sure and steadfast.'"

THE Synod of the Waldensian Church was held this Fall in La Tour. Prof. Geymonat was chosen president. The state of each parish was reported upon, and a report on Evangelization was carefully considered. The number of new members admitted was 314; the losses of the year were 232. There are forty-one settled congregations, thirty-four stations, 150 places visited by evangelists, forty-six teachers, seven colporteurs, 3,225 communicants, and 537 catechumens. The receipts of the year for schools and missions were \$10,500. The new liturgy was submitted to the parishes last year for consideration. The reports shew that most of them condemn important features of it and demand a simpler service. The Synod authorized the congregations to use it the coming year on trial. The announcement that the scheme of raising a fund of \$600,000 to augment the stipends of ministers had been completed was received with demonstrations of rejoicing. The Waldensians have also raised among themselves nearly \$18,000 for a similar purpose.

A VERY handsome monument to perpetuate the memory of the late Rev. Norman McLeod, D.D., has been erected in Cathedral Square, Glasgow, Scotland, whereof the following description is given: "The artist has chosen to represent Dr. McLeod in the act of expounding the Scriptures, with the right arm by his side, the left slightly raised and clasping in the hand a half-closed Bible; the flowing Geneva gown of the Presbyterian minister, with the hood of the Doctor of Divinity, forming suitable drapery. A closer examination shews that the eminent divine is represented in the Court dress he wore as Moderator of the General Assembly; while on his breast is seen the badge of Dean of the Chapel Royal, another honourable office which he filled. The pose of the figure is exceedingly good, and recalls vividly the fine presence and noble bearing of the widely-known minister of the Barony before the weight of years and growing infirmities began to tell upon him. The statue is nine feet in height, and stands on a pedestal of gray granite ten feet high. The pedestal is of Gothic design, in harmony with the surroundings, and bears on the front the simple words, 'Norman McLeod, 1812-1872.'"

THE question of the separation of the Church and State in Switzerland is a disturbing element in some of the cantons, especially the French. It is difficult under the present laws, which confer universal suffrage without imposing any religious conditions, to keep ultra-radicalism from approaching the pulpits, and the more faithful members of the National Protestant Church are organizing against the sweeping tide of Rationalism. Dr. De Pressensé gives an interesting account of the struggle in the Canton of Neuchâtel. Speaking of the National Reformed Church of the Canton, he says: "It has a cultivated, devout clergy, for the most part Evangelical, and it has so far resisted all attempts made to introduce

Rationalism. We cannot, indeed, speak of its constitution as at all worthy of admiration. It has no confession of faith, and practically it embraces every shade of faith or no faith. No personal adhesion to the fundamental truths of the Gospel is required of either its members or electors. The union of Church and State prevails, with all its ecclesiastical consequences. There is no real guarantee in its institutions against the intrusion of a non-Evangelical pastor. If, as a matter of fact, this is generally, though not altogether avoided, there is no legal provision against it, if the claim were passed by any section of the Church."

THE German Reichstag was opened by a speech from the throne on the 17th ult. The Emperor speaks hopefully as to the prospects of peace in Europe, especially between the empires of Russia, Austria and Germany. Concerning internal affairs, he states that the economic policy of the Government as to reforms in the system of taxation hitherto pursued will be strictly adhered to. Stress is laid on the necessity that provision be made by the State for invalid workmen. He states that the budget shews gratifying results of the economic policy. The speech emphatically points out that the social evils are not to be remedied by repression alone, but rather by a concurrent promotion of the welfare of the working classes. The Emperor says he will look back on all his successes with greater satisfaction if he can bequeath to Fatherland new and lasting guarantees for continuous peace at home, and to the necessitous more secure and generous measures for that assistance to which they have a claim. The aged and infirm, he says, are entitled to a greater degree of State provision than they now enjoy, at the moment when matters connected with the internal institutions present far-reaching and difficult problems, the solution of which is not to be mastered in a single session, but which the Emperor has felt it to be his duty before God and man to put forward.

PREACHING on the ten plagues of Egypt, Mr. Talmage found the modern representative of the plague of frogs in corrupt literature, which he said was as loathsome, frightful and gaseous as any of the ten plagues. A vast number of books and newspapers were printed which should never see the light, and which made the land swelter with corruption. Thousands of men were engaged in selling them to the young. One of their methods was to obtain a catalogue of seminaries and mail their circulars to the pupils. In one case, when one of these men obtained a catalogue, the president of the institution pursued him for two weeks and caused his arrest. The man had the catalogues of fourteen colleges, "in eight of which," says Mr. Talmage, "he had already done his damning work." In his possession were found 900,000 addresses. In 1873, 165 publishers of corrupt literature were arrested. Although twenty-four tons of their publications have been destroyed, there is enough left to corrupt and ruin the lives of many of the young. "Ah, friends," continued Mr. Talmage, "I have very serious facts to put before you to-day. In 1868, Congress passed a law to suppress this evil, but it was a failure. Another law was passed in 1873—a grand law, a potent law, a Christian law. Multitudes have been arrested under it. It is a law that no good man could object to. In 1878 a petition was presented to Congress asking for its repeal or modification, and the head name on the petition was that of Robert G. Ingersoll, the champion blasphemer of America." Mr. Talmage read the report of the Congressional Committee, recommending that the law be not changed. "That application for the repeal of a good law only demonstrates that the same infidelity which wipes its feet on the Bible and spits in the face of God is the worst foe of American society. Oh! I honour that Mayor of Toronto who said, when Robert G. Ingersoll applied for a license to lecture, 'You may have no God in the United States, but we have one in Canada, and you shall not blaspheme Him here!'"

OUR CONTRIBUTORS.

WHY ARE YOU A PRESBYTERIAN?—X.

BY REV. JOHN LAING, M.A., DUNDAS.

(2) The other sacrament is the Lord's Supper. In regard to this ordinance, three views have been taken among Protestants: the Lutheran, according to which the body and blood of Christ are corporally present in and with the bread and wine, so that every communicant receives Christ Jesus when he partakes of the sacrament; the Zwinglian, according to which the ordinance is merely a commemorative, symbolic rite, and not a means of grace; the Calvinistic, according to which Christ is *spiritually* present in the ordinance, so that every communicant that receives the elements, at the same time exercising faith in Jesus Christ, becomes a partaker of Christ Jesus, and of all the spiritual benefits which He bestows.

Presbyterians consider that the Lord's Supper should be observed in the public assembly where Christians meet for worship, and do not approve its private celebration. But Romanists and Anglicans, holding the efficacy *ex opere operato* of the sacrament, and regarding it as the means of salvation, administer it to dying persons as a *vialicum*, or preparation for death. The Reformed Churches regard this use of the ordinance as superstitious, and do not administer the sacrament to dying persons. Nevertheless, when a Christian person has, through long-continued sickness, been unable to go to the place of public worship, it has sometimes been deemed for edification to celebrate the ordinance in a private house where a number of other Christians are assembled for worship. In opposition to Popish error, Presbyterians deny that there is in the sacrament any sacrifice offered to God, and denounce the Popish sacrifice of the Mass as an abomination and blasphemy against the one only sacrifice which Christ offered on Calvary once for all. They also regard the lifting up of the elements, the carrying about of them for adoration, and worshipping of them, as contrary to the nature of a sacrament, and grossly superstitious practices. In their manner of observing the Lord's Supper, Presbyterians try to follow the example of Christ and His disciples. These partook of the supper sitting, or reclining, as was their custom at an ordinary meal. So Presbyterians adopt the posture usual at social meals, and sit while partaking of the supper. Kneeling before a so-called altar and receiving the elements in that posture seem to savour of an unscriptural veneration which leads to superstitious adoration of the elements in uninstructed minds. As the germ of sacerdotalism, with its sacrifice and priesthood, has, in the history of the Church, been found chiefly connected with the ordinance of the supper, it was not in vain that the Reformers insisted on a return to Gospel simplicity in the observance of this rite.

In many Presbyterian churches, more especially in times past, the ordinance has been too seldom observed. Scripture has not laid down rules requiring the observance of it at any particular time, nor has it said how often it should be celebrated. But it is to be regretted that greater frequency does not obtain, as was evidently the practice of the apostolic Church. The observance of fast-days and days of preparation and thanksgiving is of comparatively recent origin, and with increased frequency of celebration and changes in social customs these seasons cannot be observed as they were sixty or seventy years ago. The use of tokens for admission to the table of the Lord was also a matter of order which is fast becoming obsolete, and which has no foundation in Scripture. The strong tendency of the human mind to make much of the external accompaniments of worship, and to overlook the spiritual essentials, has shewn itself among Presbyterians as well as others, by magnifying some usages at one time found useful until they have come to be regarded as parts of Christ's ordinance. A return to Gospel simplicity is in every way desirable.

(3) Presbyterians reject the rite of confirmation. The child of Christian parents, after having been properly instructed, is expected to make a profession of faith in Christ and obedience to Him, and thereafter to take his place as a member of the Church in full standing, and to receive the sacraments from time to time. When, therefore, a rite devised by man is interjected, and the Romish and Anglican Churches

insist upon catechumens being confirmed by the laying on of the hands of a prelate bishop, and claim for the rite apostolic sanction, they are to be resisted. The laying on of hands was commonly practised in Scripture times in connection with blessing, and with designation or ordination to any work in the Church of God. As a beautiful and edifying symbol of blessing, no objection may be made to laying hands on infants at baptism, or on catechumens when professing their faith in Christ; but to claim for it the authority of the apostles as necessary in order to Church standing, or as a means of conveying grace, is to add to Scripture, and to impose rites of man's devising on the conscience. The expression "confirming the Churches" does occur in the Acts of the Apostles, but no intelligent reader will fail to distinguish between confirming or strengthening the Churches and practising the so-called rite of confirmation by laying hands on young Christians. A further objection to the order of confirmation, as practised in the Episcopal Church, is based on its tendency to mislead, by associating the observance of this rite with regeneration by the Holy Spirit. The bishop, after requiring the catechumen to ratify, confirm and acknowledge himself "bound to believe and to do all those things which his godfather and godmother undertook for him at baptism," says in prayer, "who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins"—and after laying on hands he further says, "Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine for ever, and daily increase in Thy Holy Spirit more and more," etc. Such language, if it does not explicitly teach that saving grace is communicated by baptism and confirmation, is calculated to lead naturally to this error. Regarding, therefore, the order of confirmation as without Scripture warrant, unnecessary, and calculated to foster misconception as to the nature of regeneration, Presbyterians do not practise the rite.

(4) Matrimony is by the Romish Church held to be a sacrament; and in all Protestant Churches has been connected with Church worship more or less explicitly. Inasmuch as marriage is an ordinance of God's, and should be observed according to the laws laid down in Scripture to regulate the union of the sexes, it is proper that God should be acknowledged in the celebration of marriage; hence ministers of the Word have commonly been charged with that function. In order also that due publicity be given to marriages, and a check be put on improper connections, the parish churches were made the place where the banns of marriage should be proclaimed. But customs have to a great extent changed in these respects. The Legislature treats marriage as a civil contract, and in many places has authorized magistrates to celebrate marriage, and appointed courts to deal with all questions of marriage in their civil bearings. Nevertheless, most Christian people prefer to have marriage celebrated with religious worship and by a minister of the Church. According to Presbyterian usage, the essential thing in the marriage bond is the public declaration of the parties that they take each other as husband and wife. The use of the ring in marriage, or any other particular rite, is immaterial, and not necessary to the validity of the marriage.

It is not necessary to do more than say that Orders, Penance and Extreme Unction, which by the Church of Rome are held to be sacraments, have no Scripture warrant, and are consequently rejected from the worship of the Reformed Churches. The ordination of Church officers is practised, as being the orderly investiture with office of those who have been called by God and by the Christian people to do the work of the Church; but nothing in that service is peculiar to the worship of Presbyterians.

SCRAPS OF A TOUR IN MORMONDOM.—II.

The last jottings sent were so hastily penned and so desultory that some more are needed to make those intelligible, not the less so by reason of a few amusing slips of the type-setter, e.g., "idiot" instead of "edict," in describing "blood atonement" of Mormonism. Of course your readers, as all the world, are already familiar with the darker points, such as the Mountain Meadows massacre of 119 Gentile immigrants, the butchery of the Morris party of about fifty apostates, etc. Hence there is no need to touch on these or similar matters further than to say that the day of that style of extending or defending

the system has passed, and other more subtle and safe methods are adopted. Persecution of Gentiles or apostates takes the form of various annoyances, e.g., refusing to buy or sell anything, such as food, land, etc. Some years ago, Brigham Young in a public meeting urged the destruction of that "wolf"—the Presbyterian minister recently located in the place, who was in the audience at the time! But the advent of law and the public opinion with Gentiles has changed that method. Now churches and manses are stoned and services disturbed; but even these attacks are confined to outlying parts, where there are few non-Mormons. Still, slander, obloquy, refusal of all business relations, social ostracism—for Mormons and non-Mormons are as Jews and Samaritans to one another—are the usual weapons even in this city. The newspapers lead the van in these trades, though Mormon speakers on Sunday, in their tabernacles or ward meetings, devote a large portion of their harangues to slanders and maledictions. The leading daily paper on each side keeps up a continual fusillade on the other party. The skill displayed in raking up all sorts of scandals, family or other, ringing the changes on these, in suppressing favourable points of the opposite party, and exaggerating the bad ones—in a word, in general one-sidedness and abusiveness and acrimony, the political papers in Canada are thrown somewhat in the shade, though that may seem incredible. Your columns would not admit specimens of the more emphatic compliments or pleasantries that daily pass between these editors. But a mild excerpt may be tolerated—e.g., the Gentile editor eulogizes the leading Mormon as "one of the smoothest liars in the United States." The other editor returns a column or two of gentle epithets and hints—e.g., "Satan would not be seen in his company," and so forth. It was a common practice of Brigham Young—and is of some of the speakers yet—to mingle the most profane street oaths and curses with his Sunday talks before the vast audience, while publishing perhaps a new "revelation from the Lord!" And yet, in the face of these and other flagrant sins admitted to be so, his followers of all degrees of morality and intelligence cling to the idea that he was a "prophet of the Lord." The only possible or plausible explanation we can conceive of is that they are given up to a "strong delusion" to believe a lie, as those described in Isaiah xlii. 20: "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" In this connection it is well to note the remarkable fact that nearly all the converts to Mormonism are persons who have been members of Christian Churches. There are few exceptions to this; few sinners or non-professors of religion "join the Church" in America. Some of the lower strata in Europe are swept in from the world by the offer of help to emigrate to Utah, but even in Europe the great mass is drawn from the roll of the churches. There was a rare chance to observe the most varied phases of Mormon saints at the semi-annual conference gathered here recently from every quarter. Perhaps 20,000 or 30,000 visited the city. Not less than 13,000 were daily jammed into the tabernacle—delegates and visitors, male and female—a motley host of all nations, tongues, shades and grades. The vast majority were far below the average in intelligence. The leading type of men may be aptly classed as "lewd fellows of the baser sort." The face of the polygamist is an unmistakable yet familiar one. Such may be seen on the streets of any city, in all walks of life, in the State and in the Church. How indelible are the marks of sin! Silks, satins, broadcloth, high position or polished manners and exterior cannot bury the evidence in the face of secret vices. But the majority are not polygamists; the large proportion of men and women may be classed as religious enthusiasts or fanatics of unbalanced or eccentric minds. The system seems to attract, like a magnet, such to it. The Mormon brand, as it may be termed, as seen in the conference and streets, is that well known as the nondescript—low receding forehead, large eyes and mouth, long nose, with all conceivable permutations of the relative size of these; effervescing emotions, with shallowness of nature in general; such as bore religious meetings everywhere with their talkativeness. There is an indirect advantage in massing them all in one sect or body, as there are enough here to bore all the prayer and other meetings in Christendom. The system seems to afford an outlet or escape from family troubles.

What would be scandal or laxity at home is here stamped with the *imprimatur* of religion, and an open field is provided for both parties to follow their own "sweet will." The most disgusting, and wearisome feature one encounters incessantly, in the most casual intercourse with perfect strangers, is the universal habit of egotistical cant or rant. They are so arrogant, pharisaical, and adroit in simulating the deeper spiritual experiences of the heart, and yet so thoroughly Pecksniffian. This phase of Mormonism helps to throw light on the pretensions and professions of otherwise moral and sincere advocates of perfectionism, the "higher life," and that sort of thing. Now, no "Plym" or other enthusiast could be compared with any Latter-Day-Saint Cheap John, in prating glibly in set, lous phrases. He places his hand on his heart, sometimes on his stomach, while descanting on the "fullness of the gospel," and blessing the "revelations of the Lord" to him. "It is glory; I feel it here; I have the joy of heaven and the testimony of the Lord Himself; I have power to heal the sick!" perhaps interjecting street oaths or curses, as is common in the language of "Zion." This shews how doubtful very loud professions of spiritual exaltation are even by those of any sect whose lives do not so openly give the lie to their testimony. In this same line is their custom of placing the words "Holiness to the Lord," with a figure representing the All-seeing eye on all shops. Formerly Brigham Young had them in his distillery and grog shops, on the sign-board!

All conscience or sense of moral distinctions seems to be obliterated in most of the teachers or writers, while there is extraordinary acumen and adroitness in casuistry. Their leading scholar, Orson Pratt, has recently died. For fifty years he was the "Apostle of Polygamy," travelling, writing, and preaching incessantly in America and Europe. He was a sincere, honest man, and sacrificed everything, dying poor. Even the most rabid Gentiles speak highly of his blameless life. In 1870, the Rev. Dr. Newman (Methodist Episcopal), of Washington city, challenged any one to discuss polygamy from an Old Testament standpoint. Pratt was chosen to meet him. They argued for days here in public, before thousands of Gentiles and Mormons, in the tabernacle. Pratt's Hebrew scholarship and special study of the subject gave him the best of it. This was the general verdict, as the Mormons have evinced by publishing the debate for circulation. Here is the opinion of a Church agent from New York who has been investigating lately: "The worst evil of Mormonism is the power of the priesthood. So complete is its organization, so designing its polity, that we cannot know what its power is unless we have been there to see it. The Romish Church has nothing like it in this country. Mormon priests have the power to do as they please in the Church—cast it down or build it up. In matters of government and all political matters they dictate how its members shall vote. They say to one, "Go there," and he goes; "Come here," and he comes. If not, he is doomed to poverty, disgrace, and possible death. If a member becomes too rich, and they wish to get his property or discipline him, he is made to go on a mission—to come back very probably to find his home gone and family scattered."

There are many interesting matters yet to be noticed if your space would allow, as the Christian schools and churches; the Mormon system of law and justice—civil law being administered by Church officials; their system of caring for the poor; laws and mode of divorce; baptism for the dead; the danger to the nation of the Mormon element in politics; its growth—25,000 from Europe this year already; how many polygamists live by their wives' labour. Cases could be given of men with seventeen wives, fourteen all living at once in one house. Another, a farmer with thirteen, who do all his work, of all sorts, as caring for the horses. There are two papers here edited by women: the one, "The Women's Exponent," defending; the other, the "Anti-Polygamy Standard," opposing Mormonism. A large number of around-the-world tourists visit this city. This is, without doubt, the most novel and peculiar city that is or ever was on the globe.

Salt Lake City, Nov. 10th, 1881.

ATTENTION is directed to the International Scheme of S. S. Lessons, carefully prepared for Presbyterian schools. See advertisement on editorial page.

KEEPING GOD'S COMMANDS NO LOSS.

God says that there is great reward in the keeping of His commands. One of these is to refrain from worldly labour on His day, except in cases of necessity or mercy. This, of course, is binding on societies as well as on individuals. The Credit Valley Railway Company, however, thought that there would be great reward in breaking it. They frankly say that their only reason for running trains on God's day was the hope of thereby getting gain. They make no use of the hypocritical nonsense about giving the toil-worn in cities an opportunity of breathing fresh air, and "looking through nature up to nature's God." No; they are like crazy Charlie, who used to go about the St. Lawrence Market in Toronto, holding out his hand, and crying "Money, money." They certainly deserve credit for their outspokenness—if I may coin a word.

There is a common saying, "That is a game at which two can play," meaning that one can do to another what the other is doing to him. It would be most unbecoming to apply this saying in the form in which I quote it, to man's robbing God; but in its meaning we can with perfect propriety do so. If we withhold from God what is His due, He can withhold from us, yea, and far more than we can withhold from Him, for "from Him all blessings flow."

God commanded His ancient people to keep every seventh year as a sabbath year—that is, they were to let their land lie fallow, and not to prune their vines during it. However, in the course of time, greed caused them to disregard this commandment. They acted towards the sabbath year as the Credit Valley Railway Company acted towards the Sabbath day, and for the very same reason. Well, at length God made them keep in one period all the sabbath years which they had disregarded. He gave them into the hand of Nebuchadnezzar, who carried them captive into Babylon, where they remained seventy years, "until the land had enjoyed her sabbaths. for as long as she lay desolate she kept sabbath, to fulfil three-score and ten years" (2 Chron. xxxvi. 21). The Credit Valley Railway Company have acted wisely—though moral principle had nothing to do with their action—in stopping their Sabbath trains. God is as jealous for His honour as He was in the days of Nebuchadnezzar. Sooner or later they would have found that the wages of iniquity which they had earned—their Sabbath day gains—had been put into "a bag with holes." I have no doubt that in course of time some accident on their line, traceable to Sabbath-breaking, would have consumed all these gains and perhaps much more. No doubt, they are secretly gnashing their teeth at these "fanatical Sabbatarians," "strait-laced Puritans," and so on, who have so strongly opposed their Sabbath day trains. Well, they have been forced to do themselves a good turn.

Metis, Que.

T. F.

SABBATH SCHOOL HELPS FOR 1882.

MR. EDITOR,—This is the season when publishers generally send out their samples of Sunday School Helps. It is also the time when pastors, superintendents and teachers meet for consultation as to their supplies for another year. The work of the coming year will be wholly devoted to the Gospel by Mark, as a basis for a harmonized view of the ministry and teaching of Jesus Christ. This is a subject of instruction sufficiently grand to arouse increased interest and application in Bible study; leading us to signalize, by the Divine blessing, 1882 as a year of enlarged views and awakened love to the Lord Jesus. The parents and children in their homes, and the teachers in their preparation of specific lessons, must have some Helps; and not a little depends on the selection made, for they are many.

We had occasion during the summer months to direct attention to the importance of our Church having her own periodicals in this work. After careful examination of what was possible in the way of selected reprints, or a series entirely Canadian, it was deemed best to hasten slowly; and for the present we "watch and pray." In our complete dependence on others we are often allured into the adoption of the cheapest, without carefully weighing whether they are the best adapted for our aims and work as a Church. The non-denominational Helps generally are the cheapest, because their circulation is the largest; and to secure this circulation there is often an unconscious shying before distinctive plans of teaching and distinctive

enunciation of truth. Shallowness in dealing with the Bible under these temptations is inevitable, and where thorough work is done under the guidance of such Helps, the results to teacher and scholar are unhealthy, and will bear poor fruit. Appreciation and gratitude leads us to name the "Sunday School Times," of Philadelphia, and the "National Teacher," of Chicago, as exceptions to the statements just made. After some years' experience and careful examination, we would earnestly recommend to the consideration of pastors, superintendents and parents, "The Westminster Teacher's Monthly; and for the school, "The Westminster Quarterly." Very special attention is given by the Presbyterian Board of Publication to this department of work.

If parents and teachers were to give prominence in their instruction to an intelligent memorizing of golden texts, selected verses from the lessons, the lesson plan, and the question from the Shorter Catechism for the day, with careful review and occasional examination, there would be little to fear as to all concerned in the work growing in the knowledge of the Word of God.

JOHN MCEWEN.

Ingersoll, Nov. 20th, 1881.

A HEAVY UNDERTAKING FOR HIS EXCELLENCY.

While the Marquis of Lorne was lately in the North-West, he stood as godfather to an infant belonging to Mr. and Mrs. John Fairbanks, who formerly lived near Ottawa. The child was called Lorne. Well, as a godfather, the Marquis of course "promised and vowed three things in its name." The substance of these was that it would live a holy life all its days. Now, even if he were to be always beside it, he could not make it do so. But there is not the least likelihood that he shall ever see it again. How, in that case, he could fulfil his promise and vow, is a question which would utterly baffle even a Yankee Jew born of Scotch parents, whom "Punch" regards as the most acute man to be found. God-parentage at the best is a most absurd thing, but in an instance like the one before us, is in fact an impious mockery.

One very marked feature of difference between Presbyterians—of whom the Marquis professes to be one—and Episcopalians is the opposition of the former to god-parentage. The Presbyterian, then, who stands as a godfather or a godmother is like the Protestant who uncovers his head or kneels in honour of the Host.

It would be a great improvement if His Excellency were to use more of an upright position in certain matters. He could do so without being justly chargeable with "making much ado about nothing." Fancy the Marquis of Argyll, who "suffered for Christ's Crown and Covenant," standing as a god-father.

Metis, Que.

T. F.

SCHEDULES FOR CHURCH WORK.

With the view of making the statistics on Church work as profitable as possible before they enter into their final form as an Appendix to the blue book, the General Assembly's Sunday School Committee have issued their questions thus early that Presbyteries holding conferences or conventions with the people on Sabbath school work may have their returns fully before them, and thus be able to deal with the facts in a way that will render the report to the Assembly a document based upon Church opinion. This is very needful on two subjects—namely, how to help our teachers in their important work; and how to deal with Sabbath school literature, including Lesson Helps. Any Presbytery not in possession of these blanks, or requiring more than have been sent, will please notify

JOHN MCEWEN,

Convener S. S. Com.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz.: Friend of Missions, Walkerton, College's ordinary fund, \$1; Home Mission, \$2; Foreign Mission, \$2; Northern Advocate, Simcoe: Home Mission, \$39; Foreign Mission, China, \$30; French Evangelization, \$5; Knox College Students' Missionary Society, \$9; Muskoka sufferers by bush fires, \$10; Friend, Morriston, Furns post-office, Foreign Mission, India, \$20; M. K., Dunbarton, French Evangelization, \$2; In Memoriam, from J. and L. H., Cobourg, for church at Bangkok, Formosa, \$20; N. McK., Kilmartin, Foreign Mission, \$8.50.

PASTOR AND PEOPLE.

SOME MISTAKES IN TRAINING CHILDREN.—II.

BY REV. J. A. W. DE WILSON, D.D.

The mistakes made in training children are very numerous, but we do not intend dealing with them all—only with a few of those of such broad and striking character as are open to the eyes of all observers. In addition to those already referred to, we would instance another:

THE NOT CHECKING AND CORRECTING EXTRA-VAGANT SPEECH.

Jean Paul Richter speaks like a philosopher on the "truthfulness" of children. He says, after speaking in the strongest way possible of "lying, that devouring cancer of the inner man:" "During the first five years they say neither what is true nor what is false—they merely talk. Their talking is thinking aloud; and since the one-half of thought is frequently a yes, and the other a no, and both escape them (though not us), they seem to lie when they are merely talking to themselves. Further: At first they find pleasure in exercising their new art of speech, and so they often talk nonsense only for the sake of hearing their acquisitions in language. They frequently do not understand some word that you have said; little children, for instance, often confuse to-day, to-morrow, yesterday, as well as numbers and degrees of comparison, and so give rather a mistaken than a false reply. Again, they use their tongues more in sport than earnest, as may be seen in the long discussions they hold with their puppets, as a minister or an author does with his; and they easily apply this sportive talking to living people."

No doubt there is much truth in all this—much clear insight. But are they to be permitted to go on without being helped to see the correctness of what they utter? Surely not. Jean Paul's correction is exceedingly judicious, though we venture to think he does not go far enough. He says:

"In all these cases, where the form of a lie is not to be shewn in any dark glass, say merely, 'Don't talk nonsense; speak seriously.' It is not well rashly to criminate the children, to pronounce against them when much may be questionable; it is well always to give them the benefit of the doubt, lest they be hardened to evil. But often, knowingly, purposely, they speak aside from the truth, reporting facts incorrectly, with intention to deceive—and between such times and others, parents must distinguish—and when they do, they must be corrected with all the wisdom at command."

Dr. Samuel Johnson, on one occasion when the education of children was alluded to, said: "Accustom your children constantly to this [strict attention to truth, even in minute particulars], if a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them. You do not know where deviation from truth will end."

Boswell: "It may come to the door, and when once an account is at all varied in one circumstance, it may by degrees be varied so as to be totally different from what really happened."

Our lively hostess, whose fancy was impatient of the rein, fidgeted at this, and ventured to say, "Nay, this is too much. If Mr. Johnson should forbid me to drink tea, I would comply, as I should feel the restraint only twice a day; but little variations in narrative must happen a thousand times a day, if one is not perpetually watching."

Johnson: "Well, madam, and you ought to be perpetually watching. It is more from carelessness about truth than intentional lying, that there is so much falsehood in the world."

This course pointed out by Dr. Johnson is the safest one for all interested to pursue. It leaves no treacherous exceptions open. It is a direct dealing with the evil. Another mistake is:

NOT MEETING THE NEED OF THEIR MINDS.

Christian culture demands necessarily the exclusion of much, but it admits more than it excludes. It banishes the bad, it brings in the good. This fact cannot be too distinctly recognized and acted upon, that the growing nature of the child is ever crying out for food. It must be fed. It is not sufficient, therefore, merely to take away the harmful; we must put

in its place the healthful. When the mother sees her babe playing with the scissors, or the fork, or any dangerous thing, what does she do? She does not rudely pluck it out of the babe's hand; no, that would only the more endanger the child. She holds out an orange or a peach, and, almost unconsciously, the dangerous thing is dropped and the more delightful object seized. What provision, then, shall be made for the growing nature of the child? In a letter of Charles Kingsley's, full of sage advice, he says—to whom is not very clear, but evidently to a boy:

"If you wish to be like a little child, study what a little child could understand—nature; and to do what a little child could do—love. Use your senses much, and your mind little. Feed on nature, and do not try to understand it. It will digest itself. It did so when you were a baby the first time! Look around you much."

This is excellent; and no doubt, under the guidance of Mr. Kingsley, ample provision would be made for the mind's need. And may not all who have charge of children do the same? There is published a series of Science Primers that place the grand outlines boldly and clearly before the mind, so that, with a little study, great treasures of knowledge might be opened to the children—treasures in which they would revel, and in their joy enrich themselves for all time to come. There are Science Primers on Botany, by I. D. Hooker; Chemistry, by Prof. H. E. Roscoe; Physical Geography, by A. Geikie; Physiology, by M. Foster; Astronomy, by I. N. Lockyer; Physics, by Prof. S. Ballour; Geology, by A. Geikie. The facts found in these, the incentives they give to further study, the wholesome, healthy influence they would exert on the minds, even of the youngest, are beyond calculation. Another book may be mentioned as giving answers to many questions children ask, namely, Dr. Brewer's "Science in Familiar Things." That is, in itself, an invaluable repository.

Another mistake is:

NOT CULTIVATING IN THEM THE SENSE OF GOD'S OVERSHADOWING PRESENCE AND LOVE.

This becomes easy, if the course we have indicated be pursued for meeting the need of the child's mind. God can then be seen in His handiwork everywhere. As a living God, as a loving God, as an omnipotent God, as an omnipresent God, everything speaks of Him. Rightly instructed, every beautiful flower, every growing tree, every glancing river, every smiling field, every great mountain, every moving cloud, every peal of thunder and flash of lightning, every shower of rain, every human face, every individual thing, will call up the thought of God and give a new impression of His presence and character. Charles Kingsley, in the letter from which we have already quoted, says: "Read Geology—Buckland's 'Bridgewater Treatise'—and you will rise up awe-struck and cling to God." The sense of God's presence brooding over men is best imparted through His works. Afterwards, faith in His Word and a conscious realization of the promises strengthen this sense. In the case of grown men who have remained godless till late, this last mood comes first, but with rightly-trained children, last. From the works of God to the Word—especially through those intermediary passages descriptive of God's wonderful works, thereby sealing all that has been seen—is easy; God who has been seen working here, is heard speaking here; speaking only as He can speak, and how much to children of their life and duty? He regards the reality of their faith, the genuineness of their love, the sensitiveness of their souls to the highest and purest motives. He says to them, "Children, obey your parents in the Lord, for this is right. Honour thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." When this consciousness of God's presence in nature and in revelation is awakened, then is all the life hallowed. Every bush is like the bush Moses saw, aflame with God, and every occurrence and event under the guidance of His hand. He is the ruler over all. His presence overreaches and interpenetrates and upholds all things. By Him all things subsist.

The last mistake we shall mention is

A LACK OF CONSISTENCY.

This, to the sharp eyes of the child, is specially noticeable. If the precept is nullified by the example, the child feels it; through its very nature goes the jar of contradiction. This we conceive to be one of

the most awful mistakes that is made. It has a most tremendous neutralizing influence all along the line of instruction and prayer and hope. It falls like a blight on all. Nothing escapes its moral death. The parent, therefore, must walk ever thoughtfully and circumspectly, seeking to keep in close accord the word and the deed, the precept and the example; saying with David, in 1's. c. 1. 2. "I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart." Prof. W. G. Hoge, in his "Blind Bartimeus," has this apposite paragraph. "Professing parents often lay plans for their children directly opposed to the Spirit's work." Let one example illustrate my meaning: In your morning devotions you ask God to convert your children—even on the next Sabbath to send His word with power to their hearts. Surely you should pray so, and I will suppose you do. But, before the day is over, yielding to the tide of corrupt worldliness around you, or the pleadings of your unconverted children, you arrange for a dancing party the next week, and issue your invitations. "Only a children's dancing party, and only with the piano, you know," you say patronizingly and cheerfully to conscience, though somehow conscience looks a little blank at these nice distinctions, and does not return your smile. But let that pass. Suppose, however, God answers your prayer on the Sabbath, and one of these children weeps under the sermon, and comes home downcast and distressed; what will your condition be? To say the least, will you feel no embarrassment? No temptation to seem not to have observed it, until your scheme is carried out? No regret even, that these feelings should have come just then? How awkward that when you had meant your daughter to be so bright and beautiful in the dance on Monday, that she should be convinced of sin, and fleeing from God's wrath, and weeping so, on Sabbath! On the other hand, will you have no fear lest the excitement of the giddy scene shall quench the Spirit, and harden the heart forever? And, besides all this, would not these convictions take you by surprise, and send a guilty pang to your heart? Could you be, as you ought always to be, expecting a strong faith the answer of your prayers, and ready to bless God with a clear heart, and go in secret with this dear, anxious soul, and mingle your tears, and together beseech God for mercy?

This is a prime inconsistency, and perhaps in the bright white-light of it others may be seen more clearly, and henceforth avoided. We all know that ten-fold force, ay, an hundred-fold force, is given to teaching when it is supported and illustrated by example, while without example it is weak; but with an example in direct opposition to it, it is ruined utterly, and the credit of the teacher at the same time.

The strength and active energy of every word of the parent upon the heart of the child, lies in an example conformable with it. What a grand thing it is to be able to say, as Sir Matthew Hale does in his letters to his children: "I have been careful that my example might be a visible direction to you." That is the sure seal of all instruction.

SWEARING.

There is little doubt that irreverence is on the increase. Veneration for divine and holy things, never at any time a natural characteristic of our depraved human nature, seems to be losing its hold upon even those reared in an atmosphere of piety and devotion. Various influences have been and are at work that are too sadly favourable to this state of things. The reckless perjury in our courts of law, the pernicious discussions of infidel and liberal leagues heard in every household in our land by means of the too enterprising newspaper of the day, the noisy and flip-pant, babbling, so-called popular preachers, the familiar, off-hand sentimentalism of revival hymns, and last, but not least, the holiday region of many camp-meetings and assemblies, all combine to undermine and gradually destroy the sense of the eternal fitness of that respect we owe as creatures to a merciful Creator. Even among Christian people the influence of the times is felt, and is manifesting itself not so much in habits of gross profanity, though that is by no means rare, as by a thoughtless, often reckless, use of words in conversation that are essentially vulgar, at times bordering closely on the profane. There is a very sad indifference also to blasphemous utterances on the part of those not Christians, and the

whole tendency is to look upon the matter as a necessary evil, which it would be useless to oppose and folly to rebuke.

There are, however, a few thoughts that we may do well to take to ourselves, knowing that reform, like charity, if it begins at home, will have a louder voice when it comes to speak to the world. Swearing is utterly opposed to the character of truthfulness that should distinguish a Christian. Oaths, which are locks and bars for the protection of truth, ought to be abolished from his intercourse, and we expect to find in the followers of Him who is the way, the truth, and the life, a straightforward honesty and candour in speaking that will need nothing to strengthen their affirmations and denials. If there is truth in the inward parts, the "yea" of the lips will be but the echo of the "yea" of the heart. But instead of the consciousness of each other's truthfulness, and a genuine confidence in one another's integrity, there seems to be a lurking suspicion, a mutual distrust, which leads to exclamations, solemn affirmations, and an amount of abbreviated profanity in relating the simplest incident, that would be absurd were it not so melancholy. In hearing the ordinary conversation of the day one would be irresistibly led to suppose David's words literally true, "I said in my heart all men are liars." When we remember that for every idle word that men shall speak they must give an account in the day of judgment, our words will then be words of sincerity, and our whole conversation will wear the complexion of truth.

The habit of swearing is evidence of a peculiarly corrupt condition of the heart. Other sinful practices may be secretly indulged in, and no clue be given of the inner condition of the man; but a habitual swearer is always revealing to the world the miserably corrupt condition of his heart. His conversation is the mirror of his soul, "for out of the abundance of the heart the mouth speaketh." Then, too, in committing most sins men usually expect and believe they will obtain some resultant good. It is this that fires the adulterer, that emboldens the thief, that urges on the murderer to his bloody deed, that overcomes the scruples of the Sabbath-breaker, some fancied good, or pleasure, or gain that their sin will make them possessor of. But in swearing, be it mild or gross, there seems to be no good either enjoyed or expected, unless it is that devilish delight in insulting God that marks the most depraved and hardened sinner. He thus bears with him everywhere he goes the leprosy of sin, and if in the ears of men his mouth crieth "Unclean, unclean," how utterly odious, vile, and polluted must his heart appear to the eyes of a pure and holy God!

Profanity has a most pernicious effect upon the young. There is no sin where the evil effects of example are so quickly and painfully apparent as in the case of this vice. It is a habit so easily learned, and one that fastens itself so strongly upon the character, that it becomes the besetting sin of children. Often it runs like an epidemic through a whole neighbourhood, originating, perhaps, from a single unhallowed example. The sin does not stop here. The child who indulges in this godless habit will soon be led on to deception, then to disobedience, one sin following another until he is totally beyond all parental control. This is the beginning of a train of evils that had its origin in an oath from the lips of a companion, or the thoughtless expression of a father. These facts, which each one can verify in his own experience, should lead to a solemn consideration of the words of the Master: "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."—*The Workman*.

THE GREAT SACRIFICE FOR SIN.

In the tabernacle service God came near to His people. Before, many thought Him afar off, but with the pillar of fire and cloud overshadowing them they felt that Jehovah was near at hand. In the past He had appeared to some distinguished person, like Moses or Abraham, but now He comes graciously near to all the people, even the most lowly. The tabernacle and its service made religion a personal matter. The way was open for each Israelite to come with his own sacrifice, and the priest would present the individual needs of the offerer before God.

The continuous uprising of the smoke from the

sacrifices gave the blessed assurance to every sinful man that "whosoever will may come and take of the water of life."

All these sacrifices spoke of Jesus. They all pointed to Him as the sinner's only Saviour. There was no efficacy in the simple blood of the slain victims. That could not take away sin. Its virtue consisted in the typical reference to Christ, "Who bore our sins in His own body on the tree," and "by whose stripes we are healed." He is the Lamb of God that taketh away the sin of the world.

If God came near to the people in the pillar and in the atonement sacrifices, how much more near does He come to us in the sacrifice of His Son! The way then into the holy of holies was by the atonement which was typified by the brazen altar. But now we "enter into the holiest of all by the blood of Jesus, by a new and living way which He hath consecrated for us." "In Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever." O, blessed Saviour, "Let me hide myself in Thee." Thou art a complete Saviour. Thou art able to save to the uttermost all who come unto Thee. Take me to Thyself, wash me, cleanse me, make me all Thine own.

"Nothing in my hand I bring,
Simply to Thy cross I cling."

WHAT IS SUCCESS?

Let us beware how we use the word "success" in connection with spiritual things. It is not an arithmetical term. A man is not failing because his pros are empty; a ministry is not necessarily a failure because there may not be numerical additions to the visible church. A man is not necessarily succeeding because his pew was crowded and because thousands enrol themselves on the register of the visible fellowship. We have nothing to do with either failure or success; we are called to sow the seed and to do the work, to suffer and endure and wait and hope, and God giveth the increase. Poor father and mother, you think you have no reward in your family. Cheer up, you will have good harvest yet. You have planted and sown and watered. Yes, God giveth the increase, thou canst not tell how or when or which way; leave it, dear honoured parent, and it will be well with the child.

Ministers of Christ, you say that you have cried your very eyes out, and worked until your heart has been sore, and ached with great agonies, and no good seems to have come of your labour. Wait. In the morning sow thy seed, in the evening withhold not thine hand, for thou knowest not which shall prosper, or whether both shall be alike good. Cast thy bread upon the waters, and after many days thou shalt find it. God is not mocked; whatsoever a man soweth that shall he also reap. Labour more abundantly and more hopefully, and leave the harvest to God, as He has left the seed time to you.

CANNOT SIN WITH IMPUNITY.

We quite frequently hear the old objection against the teaching that those who are in Christ will never be lost, that if it is true, believers may sin with impunity. This is the sort of reasoning that Satan used with our Saviour: "If Thou art the Son of God, cast Thyself down from hence; for it is written He shall give His angels charge over Thee to keep Thee," etc. Christ knew that until His mission on earth was fulfilled, His life could not be taken from Him. He knew that the accomplishment of His work was certain. Yet He says to the tempter, "It is written, thou shalt not tempt the Lord thy God." While He knew that the completion of His work was certain, He knew also that any departure from the path of duty on His part would ruin that work. However strong an assurance the Christian may have of his own safety under the shelter of God's grace, he knows perfectly well that he is to be saved only through perseverance in faith, and the fruits of faith on his own part, and to all such suggestions he may answer, even with the most confident assurance of his own safety, as the Saviour did, "Thou shalt not tempt the Lord thy God."

But beyond this the believer has not such knowledge of his own safety as Christ had of His. He

lives his life here with the knowledge of the possibility of self-deception, hence he is exhorted by adding to faith, virtue, etc., to make his calling and election sure. An easy sort of assurance on slight and insufficient grounds that one is a child of God, and frequent failures in such experiences, lie perhaps at the root of much of the opposition to the doctrine of final perseverance.—*Texas Presbyterian*.

NEVER FAILS.

The practice of religion never fails to produce its legitimate and blessed results. You may learn a trade, hoping thereby to gain wealth, and you may fail; you may study, hoping thereby to become famous, and you may never see the fame you desire; you may aspire to the honours of the forum, and the applause of the populace may be withheld; but no one ever studied the principles of holiness and acted up to his knowledge, and failed of his reward. He who does business for God can never be bankrupt. All else may fail us, but the pleasures of Christian hope and the consolation of Christian faith can never be taken from us.

PERFECT THROUGH SUFFERING.

It is rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect His people.

NONE TOO GOOD.

It is a mistake to think that the good and beautiful are not at home on earth; that we are to entertain them as gods. No person ever walked the earth or lived in the homes of men who was too fair or too noble for his place. Goodness is not out of its element in this world. It is the very persons that we say are too good for the world that we need to make the world better. There was never yet kindness too kind for humanity, never goodness too good for mortals, never man or woman too high and pure for earth. Let us learn to say, "He is good enough to live." The world is for those who make it better.

TRUE HEROISM.

The true quality of the hero manifests itself in little things—in meeting with unflinching patience the minor ills of life, preserving a tranquil determination that no false logic can shake, in refusing to be upset by trifles, and in going on "without haste and without rest" to the accomplishment of the purpose in hand, just as though every breeze was favourable and the final success assured. This dauntless resolution, this invincible patience, this courage never to submit or yield, is capable of cultivation, and is not found in the lives only of great heroes like Frederick the Great or Gustavus Adolphus, but also in many lives that pass in obscurity and have never a biographer.

THE British Evangelical Alliance held its annual meeting last month in Liverpool. Bishop Ryle delivered the address of welcome.

A PROFESSOR of history in the United States claims to have originated the theory, held by Rawlinson, that civilization is the primitive state of man. "We do not think," says the "Presbyterian Banner," "that any one has a right to claim originality for this theory, for the fact is plainly taught in the Bible. No one who receives Genesis as a true history can have any doubts about the matter."

WE want all our old friends to help extend the circulation of THE PRESBYTERIAN. Premium Lists have been forwarded to all who aided in past years; but should any miss reaching their destination, a postal card intimating the fact will get an immediate reply. Now is the time to commence the work. New subscribers are entitled to balance of the year, free.

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TORONTO, FRIDAY, DECEMBER 2, 1881.

To give or not to give is the question which often presents itself to the mind of charitable people at this season of the year. The question is often a very perplexing one. A ragged, wretched looking specimen of humanity presents his wrinkled, weather-beaten face at the door and asks help. He tells a long story, which in most cases is false, but which in some cases may be true. He asks help and perhaps needs it. You feel that if his is a genuine case of charity it would afford you genuine pleasure to help him. Perhaps he is really hungry. Possibly he has a sick wife and starving family. There are such cases. Possibly there is no fuel in his squalid cabin, and there may be a dying woman or child in his garret. Perhaps the man is a downright impostor. Probably if you gave him ten cents he would drink it at the nearest bar. What are you to do? How are you to find out the facts? These are just the questions that puzzle good people at this season of the year. A dollar given to a family in real want is well bestowed; a dollar given to a drunkard does him a real injury. There is one safe rule. If a beggar is hungry give him food, and if he eats it on the ground it can't possibly do him any harm. Certain classes of beggars exchange bread for liquor, but provisions consumed on the spot cannot be abused. That is about the only really safe rule we know. There is no problem more difficult to solve than when to give and when not to give.

THE defeat of the Scott Act in Hamilton, Wentworth and Welland suggests the question: Is there anything gained for prohibition by holding meetings for the discussion of the Scott Act on Sabbath? During the campaign in Hamilton meetings were regularly held on Sabbath. The Sabbath before the vote was taken in Welland, the evening service was given up in all the churches in a certain village, in order that the people might attend a mass meeting to hear the Scott Act discussed. The Sabbath was given as a day of rest and a day of worship. Discussing the Scott Act is not rest; it certainly is not worship. If prohibition is to be carried and enforced in Canada it must be carried and enforced by Sabbath-keeping, church-going men. It may be urged that a class of people can be reached on Sabbath that cannot be reached during the week. That class, if such there is, is composed mainly of men who won't help on prohibition or any other reform. We cannot believe that any Presbyterian minister ever so far forgot his duty as to desert his pulpit to attend a mass meeting on Sabbath evening; but we do know that if a Presbyterian minister refused to "fall in" he would soon become a target for the abuse of certain so-called moral reformers. The minister who believes that the Scott Act can do more for the community than the gospel of the Lord Jesus Christ should devote his whole time and strength to the advocacy of prohibition. All of which we say in the interest of the Scott Act.

SOME years ago Principal Willis said: "The day may yet come when the Presbyterians of Canada will feel thankful that they have a University of their own." To some people that day came last week, when they read the press reports of the disgraceful scenes lately enacted at Toronto University. If the rowdiness continues, it will soon cause all Presbyterians to rejoice that they have a University of their own. That such conduct is possible at and within an institution usually called "national," and supposed to be attended by young gentlemen seeking a liberal education, is a disgrace not only to those concerned, but to the entire community. The rowdiness was in

all conscience bad enough; its badness may have been explained, though certainly it was not lessened, by the fact that forty-eight bottles of beer and two of whiskey had been consumed by the perpetrators during the day. The explanation offered by four of the senior students is so unique that we cannot help reproducing it. These gentlemen allege that "from time immemorial, in College life, a certain amount of deference and courtesy towards the senior years has been and ought to be paid by the freshmen." Certainly, and the way to win the respect of freshmen is to get primed with liquor and then seize, gag, imprison, kick, cuff, threaten to duck, and otherwise maltreat said freshmen: That way of winning respect has at least the merit of novelty. The University authorities have admonished and warned the "seniors" honour (?) men, we understand—who hit upon this peculiar way of making themselves respected. Principal Caven was asked, during a late debate in the General Assembly, "What relation Knox College sustained to the University of Toronto?" "Only the relation of proximity," answered the Principal. If this peculiar way of winning respect from freshmen is to continue, a good many people will think the relation of "proximity" is quite close enough. The most conscientious opponent of close relations between a Church and a University may have his opinions considerably modified by the "hazing" of his son.

AT the meeting recently held in Toronto to consider the best means to lessen the social evil, a well-known rev. gentleman spoke as follows:

"He had been furnished with statistics by the police. He had received from them the names of many of the frequenters of these houses. They included married men high in social life, members of churches, communicants, Sunday school teachers. (Sensation.) He would go no further lest he should betray confidence, but could tell of one policeman who, stepping suddenly out from behind the shade of a tree one Saturday night, tapped one of these frequenters on the shoulder, and said, 'Mr. —, what if I tell the Rev. Mr. — on you to-morrow.' The affrighted, conscience-stricken man offered him \$50 to hold his tongue, and was told by the officer to take himself and his money off to the —. That man was teaching his class the next day in one of the most prominent Sunday schools in the city."

The speech from which this extract has been clipped was a right manly one, but with all due deference to the speaker, for whom we entertain the highest respect, we submit that he said either too much or too little. If "members of churches, communicants, and Sabbath school teachers" are guilty of such conduct, the churches to which they belong should know it, and know it at once. Statistics furnished by the police are not "confidential," or at least need not be, and justice to the innocent imperatively demands that the names of the guilty should be known. The idea of "that man" sitting down to teach a class or boys, or perhaps indeed girls, is simply horrible. The interests of the churches, of ministers, of Sabbath schools, and especially the interests of the noble army of conscientious, hard-working Sabbath school teachers, demand that the names of such parties should be made known. Either let no such statements be made in public, or let the speaker be prepared to name the offenders on the spot. We are persuaded there are very few such Sabbath school teachers in Toronto, and justice to the good demands that the unclean be exposed. These surprising general statements do an immense amount of harm. What is to hinder any boy or girl in Toronto attending any of our Sabbath schools from coming to the conclusion that his or her teacher is intended? Let us have more or less on this subject. Give the names, or nothing. There are quite enough of people to indulge in general condemnation of Sabbath school teachers and communicants without ministers doing so.

THE PRACTICE AND PRINCIPLES OF MORALITY.

SORRY to have to say it, it is nevertheless true, that our political papers, by their onslaughts on opposing parties, have succeeded in persuading the reading public that the State has nothing to do with God, and that political honesty is not to be expected, and that corruption and venality characterize the conduct of public affairs. The sanctity of the Sabbath is virtually abandoned, and its observance is advocated solely on the ground of expediency as a public institution. We are becoming too familiar with murders and deeds of violence; so much so, that the com-

mand not to kill is, in the opinion of many, deprived of all sanction from the Most High. The social evil, including prostitution, seduction, and cognate crimes, is receiving unusual though much-needed attention, and in its discussion some men do not blush to advocate the recognition of these vices as necessary evils, which are to be tolerated and regulated, but not stamped out. Nay, those who dare express the idea that the seventh commandment is binding are branded as unpractical theorists—as ignoramuses who know nothing about the matter. Sharp practices, sham contracts, and speculations which have the bad features of gambling, are defended as necessary and inevitable if men are to do business. Oath-taking is required for every trifle, and men do not regard as perjury to swear falsely about a thing which they are ignorant—"you know it is only a form." Drunkenness is excused or laughed at as a failing, and the licensing of places where men debase themselves through strong drink is deemed necessary for purposes of revenue. That all this should be, is sad enough, but to have crimes condoned and sins recognized as necessary, inevitable evils, which must be tolerated and regulated by law, is an offence against good morals.

Now, we are taking a further step, which affects the very beginnings of morality in tender childhood. Dishonesty is shewing itself more than once or twice, and then offensively and even defiantly, among the teachers of our youth. The exposure of frauds at examinations is becoming periodical, but it is not publicly known how, even among children in school, like dishonesty is practised, sometimes with the connivance of the teacher, and how our youth are not shewn the immorality of such conduct. But why should we wonder at this when influential journals which publish the accounts of such frauds have only faint condemnation for them, and coolly tell us that such frauds are to be expected; and the inevitable accompaniments of examinations; and that the only way to meet the evil is by greater vigilance on the part of examiners, by costly investigations and severe penalties? Has it then come to this, that we must expect and arrange, as part of our system of education, for the prevention and punishment of dishonest candidates? Why not treat such offenders as other dishonest persons are treated, and have them punished as criminals should be? Why not bring public opinion to bear on such glaring immorality in men and women whom our children are to honour and obey and regard as examples? If the result of our multitudinous and expensive examinations is to be the making of young men and women experts, knowing how best to obtain certificates, whether by cramming, by purchasing information regarding the questions beforehand, by the friendly interference of teachers, the connivance of officials, or the assistance of fellow-students, or other dishonest means, what is to become of truth and honesty in the school-room?

It is indeed well that the results of all these investigations are made public; we may hope that a remedy for these things will be demanded, and it due time be found. But something more is needed than severity, penalties and disgrace, to correct the low tone of morality which is threatening our national life. We must try to correct immoral practices by instilling moral principles. Our children must be taught that success is not to be their aim in life; that there is something more valuable than money or honour from men; that to do right and to shew mercy is nobler than to succeed; that a thing is not right because it seems to be beneficial, or is in accordance with public sentiment. In a word, we need to have our children taught that there is a God, that He has given a law, and that practically to keep God's law is to be moral. The Word of God and the Ten Commandments are fast losing their hold upon the conscience of men, and we are being left without any standard of right and wrong. We are quite sure that it is a libel on our teachers to say that as a class they are immoral or irreligious. Many of them are earnest Christian men and women; but these know how all but impossible it is for them to instil moral principles into their pupils when there is no time for a lesson in Scripture truth, and when any attempt to inculcate Christianity would be regarded by not a few trustees and leading men as an impertinence. If our teachers, while attending the Normal Schools or the County Model Schools, were as carefully instructed in Christian morals and in the way of teaching them as they are in school law and hygiene, the time would be better

spent and the results would be more satisfactory. Like teacher, like scholar: if self-interest is the ruling motive of the former, the latter will become selfish; if the instruction given has no regard to love, to spiritual truth, to righteousness; if these are overlooked, not provided for, how can we expect to find these things in our children? Better far that the rising generation learn to fear God and keep His commandments, to honour all men, and be subject to the powers that be, than that they become adepts in solving mathematical puzzles, analyzing sentences, or descending on science and literary curiosities. Science, grammar, history, are all useful, but they are secondary. To attend to these, however, thoroughly, and to omit the weightier matters of the law, judgment, mercy and truth, is folly, consummate folly, as well as sin, and if it is persisted in will inevitably continue to produce a low morality, without any sanction beyond fear of detection and punishment—without any ennobling sentiment or generous impulse. God's law alone and the gospel of His grace can produce in our children the character that spurns with indignation dishonesty, impurity, falsehood and cruelty—that says, "How can I do this wickedness and sin against God?" Strange that men who can see the evil effects of trying to suppress civil liberty by despotic and severe measures, and plead for educating men to self-control, do not see that drunkenness, debauchery, dishonesty, lying, cannot be prevented or suppressed by terrorism and penalties, but must be met by imbuing the youthful mind with right principle—that is, with love to God and man. To fear God and keep His commandments is the whole duty of man.

THE LATE PRACAS AT UNIVERSITY COLLEGE.

WE are shocked but not surprised at the late scandalous proceedings in University College, when some of the first year's students were so brutally maltreated by those who claimed to be their superiors in wisdom and learning as well as in academic standing. Anything more discreditable could not well be imagined, and while we are not surprised at this outbreak of blackguardism among the students, knowing as we have done for years the low *morale* too prevalent among the young hopefuls of that institution, we are not a little astonished and grieved at the fact of their proceedings having been condoned by the College authorities—at least so far that no steps in the way either of censure or expulsion are to be taken, and that on the simple understanding that nothing of the kind is to take place again. If the College authorities had been as fully aware as they ought to have been of the state of things prevailing among a large portion of their students, they would have known that incidents only a little, if even a little, less scandalous have been taking place every now and then for years past, and that such a thing as what might be called moral discipline has been for a good while practically unknown. Young lads do not all at once effloresce into such downright rowdies as the late proceedings have shewn too many of our "ingenuous youth" are, and the poor excuse that the wretched fellows were drunk, instead of extenuating the offence, only shews that its source lies deeper than might be suspected, and that the remedy will need to be sharper than any are inclined to apply, if the good name of the College is to be saved. Let such work go on, and all the decent, reputable, and religious part of the community will think twice before they trust their sons in a place where their morals may be so thoroughly corrupted and their persons so shamefully outraged. We think of what the late Dr. Arnold said at a certain crisis in his connection with Rugby, and wish our University College authorities had taken something of the same position: "It is not necessary that there should be two hundred students in this school, nor one hundred, nor fifty, nor ten—but it is necessary that those who are should be gentlemen." It would, of course, be absurd to speak of those who figured in the late "hazing" proceedings, or whatever else they may be called, as "gentlemen," for evidently they have no idea either of the word or the thing. We say this far more in sorrow than in anger, for in the prosperity of our Provincial University we have always taken a large amount of interest and cherished not a little pride; but we should feel that we were recreant of our duty at once to the College and to the large class of Presbyterians who have so

earnestly and so loyally supported it through good report and through bad report, if we did not in the strongest terms protest against such scandalous conduct, and if we did not call upon the proper authorities to "stamp out" such a lawless spirit, which if left unchecked will turn the College into a mere bear garden, and make it a hissing and a byword among all the best, the most thoughtful, the most intelligent and most religious in the land.

THE LATE REV. J. G. ROBB, D.D.

VERY many all over Canada have, during the past week, heard with unfeigned regret of the death, at the comparatively early age of forty-eight, of the Rev. Dr. Robb, late of Cooke's Church, in this city. Few, if any, who ever knew Dr. Robb could help regarding him with the strongest feelings of affectionate respect and admiration. He had his peculiarities—very possibly also his faults, for he was not one of those "perfect monsters whom the world ne'er saw," though they flourish so largely, if not exclusively, in modern memoirs—but take him all in all, in the vigour of his intellect, the extent and variety of his acquirements, the warmth of his affections, and the depth and genuineness of his piety, he was one whose apparently too early removal the Church might well deplore. The Master, however, knows best, and in His arrangements all will humbly and completely acquiesce. The doctor's work was done, and after "life's fever he sleeps well." Memorial services were held last Sabbath in Cooke's Church, in this city, of which Dr. Robb was formerly pastor. The church was appropriately draped in black. In the morning the present pastor, Rev. J. Kirkpatrick, preached an affecting sermon from 2 Kings ii. 12. In the evening Rev. Prof. Gregg preached from Romans xiv. 7, and in his remarks to the congregation regarding their late pastor spoke as follows:

"Such was the report we heard of him, that the congregation, which at having heard or seen him in person, called him to be their pastor. He responded to the call, and was inducted to the pastoral charge of this congregation on the 21st of May, 1874. Those who heard his discourses on the first day he appeared in this pulpit were well satisfied that they were rightly guided in calling him to be their pastor. His morning discourse, as I well remember, was on the subject of the Atonement, and it was quite evident that he held no uncertain opinions on this great fundamental doctrine. Would to God that every minister exhibited as fully, clearly, and convincingly as he did the great Bible truth that our Lord Jesus Christ suffered and died not merely to exert a good moral influence on the minds of men, but as a real substitute in the room of sinners, to expiate their guilt and satisfy the claims of strict, inflexible justice. There was in this discourse the clear ring of sound evangelical doctrine; and with this the whole of his preaching was in perfect harmony.

"I need not tell you who waited on his ministry with what point and power he not merely exhibited the doctrines, but enforced the duties of our holy religion, or with what extraordinary aptness and variety of language he conducted the devotions of the sanctuary. Nor need I remind you how genial was his manner when he visited you in your houses, and how deeply he sympathized with you in your joys and sorrows.

"No particular details have reached us respecting the closing days and hours of his life. Have we not good reason to believe and trust that while passing through the dark valley he was sustained and cheered by the promises and presence of the Master whose gospel it was his delight to proclaim; and that when his eyes closed upon friends and relatives and all earthly things, they opened on the bright splendours of the New Jerusalem, where he now rejoices in the immediate presence of his Saviour and his God?

"I am sure that in this solemn hour, when our hearts turn with sadness to the far-off city in which the last years of his ministry were spent, and while we think of his last hours on earth, we cannot help thinking at the same time of his bereaved wife and children. While they were with us they endeared themselves to us all. We loved them even as we loved him; and if my voice could this evening reach them in their distant and desolated home, I am sure I would be justified in saying to them that there is not one among us who does not sympathize with them in their great sorrow, and who does not heartily join in the earnest prayer that her Maker may be the husband of the widow, and the Father of her fatherless children."

The following is an extract from an obituary notice in the Belfast "Witness" of the 11th ult.:

"The melancholy event took place at Galway manse on Tuesday morning last. Dr. Robb had been in excellent health until very recently. On Sabbath, the 23rd ultimo, he preached in Corboy and Tully, to prepare the way for the union of those two congregations. A slight cold seemed then to be hanging over him, but no serious results were at all apprehended. Before the end of that week, however, he was very unwell, suffering great pain from bilious derangement, and from serious affections of other vital organs. Gradually he fell into a condition of great prostration, with but few gleams of consciousness, until Tuesday morning, when, as we have said, he calmly breathed his last in the presence of his family and friends.

"Dr. Robb was born in Belfast on 27th June, 1833, and received his early education at the Royal Academical Insti-

tution. He then entered Queen's College, where his career was very distinguished. In every year of his undergraduate course he took a science scholarship, and after graduating with honours he took, in 1854, the senior scholarship in Metaphysics and Political Economy. In May, 1857, he was licensed by the Presbytery of Belfast, and in June, 1858, he was ordained minister of Clogher. Here he laboured until in 1874 he accepted a call from Cooke's Church, Toronto, where his brilliant controversial powers were conspicuously displayed in a discussion with the Roman Catholic Archbishop Lynch. But his heart was always in Ireland, and he returned to it to become minister of Galway at about half the salary which he received in Canada, and there he has been labouring till death has stepped in to cut short thus early a career full of promise and power.

"The General Assembly has had in recent years few more clever debaters than Dr. Robb. In the instrumental music controversy, especially, he took a leading part from the very first.

"The Enniskillen case, with which the thirteenth year's war on the subject commenced, arose in the Presbytery of Clogher, of which Dr. Robb was at the time a member, and both in the Presbytery, Synod and Assembly he strenuously opposed the toleration of the instrument. In the pulpit also he was master of a distinguished eloquence, while in private life his geniality and amiability made him generally liked.

"Dr. Robb was a D. D. of an American University, and an LL.D. of the Queen's University. This year he was one of the examiners under the Board of Intermediate Education. He was also, since his settlement in Galway, Presbyterian Dean of Residence in the Queen's College there. His sudden removal has not only cast a gloom over all who knew him in Galway, but wherever the sad news has reached it has evoked the profoundest expressions of sorrow and regret. Dr. Robb leaves behind him a widow (daughter of the late Rev. John Hanna, his predecessor in Clogher) and eight children to mourn his untimely death."

UTILIZING THE LAY ELEMENT.

THE Chicago "Interior" has the following remarks, which are worthy of consideration on this as well as on the other side of the lines:

"Portsmouth Presbytery had an elder for Moderator. Very good, so far. The less sacerdotalism, the more pure religion, is a law of the spiritual kingdom. Now, let some of our Presbyteries specially commission such elders as are adapted to the work, as evangelists, and perhaps the ministries of next year will shew more than a net gain of half a member to a minister for the year's work. Irresponsible evangelism we have always combated, and the facts have justified our opposition. But in our eldership we have a tremendous reserve force, and one which was especially designed in the New Testament polity for extending Christ's kingdom. Send an elder to fold that shepherdless flock—one who can go on Saturday night and return to his secular employment on Monday morning."

We are not aware that any of our Presbyteries ever put elders into the Moderator's chair, though why they should not is more than we can make out, when we are assured that all members of Presbytery are in Presbytery meetings on an equal footing as ruling elders—the teaching function of some of them not then coming into consideration at all. We are equally unaware of any of the merely ruling elders taking part in the ordination of a minister, though that is done by the laying on of the hands of the Presbytery, and we are assured that no Presbytery can exist without the presence, either in *esse* or *poteste*, of more or fewer of those who are "ruling" elders alone.

We are, however, quite certain that in any case a great amount of that "reserve force" of which the "Interior" speaks, has among Presbyterians been turned to little or no account. Almost every one knows instances of elders who, both in the power of thoughtful address and of devout seriousness, could not fail to edify and instruct many of God's people in many ways. There is often no comparison between these and many of the young lads who are sent out to preach before the dawn is off their cheeks, and before they have much of either Christian experience or anything above the merest elements of education. We are not finding fault with the latter. Many of them are eager, ardent, and successful in their work; but if they can be turned to profitable account in the Lord's vineyard—and in very many cases they are—why should not others also, who both in power of thought and expression are frequently far their superiors, be equally utilized when they are equally available, with this solitary proviso, that they have no views to the regular ministry, and often ask nothing for their labours?

DR. COCHRANE has received \$150 from the Presbyterian Church of Ireland for the Home Mission Fund.

ON Dr. Storr's thirty fifth anniversary as minister of the Church of the Pilgrims, Brooklyn, N.Y., which occurred on the 20th ult., he was presented with \$35,000, being \$1,000 for each year of his long pastorate.

CHOICE LITERATURE.

COBWEBBS AND CABLES.

BY HILDA SEFTON.

CHAPTER III.—FELICITA.

The room was a small one, with a dim, many-coloured light pervading it; for the upper part of the mullioned casement was filled with painted glass, and even the pains of the lower part were of faintly-tinted green. Like all the rest of the old house, the walls were wainscoted, but here there was no piece of china or silver to sparkle; the only glitter was that of the gilding on the handsomely bound books arranged in two bookcases. In this green gloom sat Felicity Setton, leaning back in her chair, with her head resting languidly on the cushions, and her dark eyes turned dimly and dreamily towards the quietly opening door.

"Phebe Marlowe!" she said, her eyes brightening a little, as the fresh, sweet face of the young country girl met her gaze. Phebe stepped softly forward into the dim room, and laid the finest of the golden flowers she had gathered that morning upon Felicity's lap. It brought a gleam of spring sunshine into the gloom which caught Felicity's eye, and she uttered a loud cry of delight as she took it up in her small, delicate hand. Phebe stooped down shyly and kissed the small hand, her face all aglow with smiles and blushes.

"Felicita," said Madame, her voice altering a little, "where is my son this morning?"

"Roland?" she repeated absently; "Roland? Didn't he say last night he was going to London?"

"To London!" exclaimed his mother.

"Yes," she answered, "she bade him good-by last night; I remember now. He said he would not disturb me again; He was going by the mail-train. He was sorry to be away on poor little Felix's birthday. I recollect quite distinctly now."

"He said not one word to me," said Madame. "It is strange."

"Very strange," asserted Felicity languidly, as if she were wandering away again into the reverie they had broken in upon.

"Did he say when he would be back?" asked his mother.

"In a few days, of course," she answered.

"But he has not told Acton," resumed Madame.

"Who did you say?" inquired Felicity.

"The head clerk, the manager when Roland is away," she said. "He has not said anything to him."

"Very strange," said Felicity again. It was plainly irksome to her to be disturbed by questions like these, and she was withdrawing herself into the remote and unapproachable distance where no one could follow her. Her finely-chiselled features and colorless skin gave her a singular resemblance to marble and they might almost as well have addressed themselves to a marble image.

"Come," said Madame, "we must see Acton again."

They found him in the bank parlour, where Roland was usually to be met with at this hour. There was an unspoken hope in their hearts that he would be there, and so deliver them from the undefined trouble and terror they were suffering. But only Acton was there, seated at Roland's desk, and turning over the papers in it with a rapid and reckless hand. His face was hidden behind the great flap of the desk, and though he glanced over it for an instant as the door opened, he concealed himself again, as if feigning unconsciousness of any one's presence.

"My son is gone to London," said Madame, keeping at a safe distance from him, with the door open behind her and Phebe to secure a speedy retreat. The flap of the desk fell with a loud crash, and Acton flung his arms above his head with a gesture of despair.

"I knew it," he exclaimed. "Oh, my dear young master! God grant he may get away safe. All is lost!"

"What do you mean?" cried Madame, forgetting one terror in another, and catching him by the arm; "what is lost?"

"He is gone!" he answered, "and it was more my fault than his—mine and Mrs. Setton's. Whatever wrong he has done it was for her. Remember that, Madame, and you Phebe Marlowe. If anything happens, remember it's my fault more than his, and Mrs. Setton's fault more than mine."

"Tell me what you mean," urged Madame breathlessly.

"You'll know when Mr. Setton returns, Madame," he answered, with a sudden return to his usually calm tone and manner, which was as startling as his former vehemence had been; "he'll explain all when he comes home. We must open the bank now; it is striking ten."

He locked the desk and passed out of the comfortably-furnished parlour into the office beyond, leaving them nothing to do but to return into the house with their curiosity unsatisfied, and the mother's vague trouble unsoothed.

"Phebe, Phebe!" cried Felix, as they slowly re-entered the pleasant home, "my mother says we may go up the river to the oyster island; and, oh, Phebe, she will go with us her own self!"

He had run down the broad staircase to meet them, almost breathless with delight, and with eyes shining with almost seriousapture. He clasped Phebe's arm, and, leaning toward her, whispered into her ear,

"She took me in her arms, and said, 'I love you, Felix,' and then she kissed me as if she meant it, Phebe. It was better than all my birthday presents put together. My father said to me one day he adored her; and I adore her. She is my mother, you know the mother of me, Felix, and I'll love her as long as she lives and kiss her feet every day, only she does not know it. When she looks at me her eyes seem to go through me, but, oh, she does not look at me often." "She is so stern; not like most people," answered Phebe, with her arms round the boy.

Madame had gone on sadly enough up-stairs to see if she could find out anything about her son; and Phebe and Felix

had turned into the terraced garden where the boat-house was built close under the bank of the river.

"I should be sorry for my mother to be like other people," said Felix proudly. "She is like the evening star, my father says, and I always look out at night to see if it is shining. You know, Phebe, when we row her up the river, my father and me, we keep quite quiet, only nodding at one another which way to pull, and she sits silent with eyes that shine like stars. We would not speak for anything, not one little word, lest we should disturb her. My father says she is a great genius; not at all like other people, and worth thousands and thousands of common women. But I don't think you are a common woman, Phebe," he added, lifting up his eager face to hers, as if afraid of hurting her feelings, "and my father does not think so, I know."

"Your father has known me all my life, and has always been my best friend," said Phebe, with a pleasant smile. "But I am a working-woman, Felix, and your mother is a lady and a great genius. It is God who has ordered it so."

She would have laughed if she had been less simple-hearted than she was, at the anxious care with which the boy arranged the boat for his mother. No cushions were soft enough and no shawls warm enough for the precious guest. When at length all was ready, and he fetched her himself from the house, it was not until she was comfortably seated in the low seat, with a well-padded sloping back, against which she could recline at ease, and with a soft, warm shawl wrapped round her—not till then did the slight cloud of care pass away from his face, and the little pucker of anxiety which knitted his brows grow smooth. The little girl of five, Hilda, nestled down by her mother, and Felix took his post at the helm. In unbroken silence they pushed off into the middle of the stream, the boat rowed easily by Phebe's strong young arms. So silent were they all that they could hear the rustling of the young leaves on the trees under whose shadows they passed, and the joyous singing of the larks in the meadows on each side of the sunny reaches of water down which they floated. It was not until they landed the children on the oyster island, and bade them run about to play, that then until they were some distance away, their merry young voices were heard.

"Phebe," said Felicity, in her low-toned, softly-modulated voice, always languid and deliberate, "talk to me. Tell me how you spend your life."

Phebe was sitting face to face with her, balancing the boat with the oars against the swift flowing of the river, with smiles coming and going on her face as rapidly as the shadows and the sunshine chasing each other over the fields that May morning.

"You know," she answered simply, "we live a mile away from the nearest house, and that is only a cottage where an old farm labourer lives with his wife. It's very lonesome up there on the hills. Days and days go by, and I never hear a voice speaking, and I feel as if I could not bear the sound of my own voice when I call the cattle home, or the fowls to come for their corn. If it wasn't for the living things around me, that know me as well as they know one another, and love me more, I should feel sometimes as if I was dead. And I long so to hear somebody speak—to be near more of my fellow-creatures. Why, when I touch the hand of any one I love—yours, or Mr. Setton's, or Madame's—it's almost a pain to me; it seems to bring me so close to you. I always feel as if I became a part of father when I touch him. Oh, you do not know what it is to be alone!"

"No," said Felicity, sighing; "never have I been alone. I would give worlds to be as free as you are. You cannot imagine what it is," she went on, speaking rapidly and with intense eagerness, "never to belong to yourself, or to be alone; for it is not being alone to have only four thin walls separating you from a husband and children and a large busy household. 'What are you thinking, my darling?' Roland is always asking me; and the children break in upon me. Body, soul, and spirit, I am held down a captive; I have been in bondage all my life. I have never even thought as I should think if I could be free."

"But I cannot understand that," cried Phebe. I could never be too near those I love. I should like to live in a large house, with many people all smiling and talking around me. And everybody worships you."

She uttered the last words shyly, partly afraid of bringing a frown on the lovely face opposite to her, which was quickly losing its vivid expression and sinking back into stately coldness.

"It is simply weariness to me and vexation of spirit," she answered. "If I could be quite alone, as you are, with only a father like yours, I think I could get free; but I have never been left alone from my babyhood; just as Felix and Hilda were never left alone. Oh, Phebe, you do not know how happy you are."

"No," she said cheerfully, "sometimes when I stand at our garden-gate, and look round me for miles and miles away, and the sweet air blows past me, and the bees are humming, and the birds calling to one another, and everything is so peaceful, with father happy over his work not far off, I think I don't know how happy I am. I try to catch hold of the feeling and keep it, but it slips away somehow. Only I thank God I am happy."

"I was never happy enough to thank God," Felicity murmured, lying back in her seat and shutting her eyes. Presently the children returned, and, after another silent row, slower and more toilsome, as it was up the river, they drew near home again, and saw Madame's anxious face watching for them over the low garden wall. Her heart had been too heavy for her to join them in their pleasure-taking, and it was no lighter now.

CHAPTER IV.—UPFOLD FARM.

Phebe rode slowly homeward in the dusk of the evening, her brain too busy with the varied events of the day for her to be in any haste to reach the end. For the last four miles her road lay in long Ly lanes, shady with high hedges and trees which grew less frequent and more stunted as she rose gradually higher up the long spurs of the hills, whose rounded outlines showed dark against the clear orange tint of the western sky. She could hear the brown

cattle chewing the cud, and the bleating of some solitary sheep on the open moor, calling to the flock from which it had strayed during the daytime, with the angry yelping of a dog in answer to its cry from some distant farmyard. The air was fresh and chilly with dew, and the low wind, which only lifted the branches of the trees a little in the lower land she had left, was growing keener, and would blow sharply enough across the unsheltered table land as she was reaching. But still she loltered, letting her rough pony snatch tufts of fresh grass from the banks, and shamble leisurely along as he strayed from one side of the road to another.

Phebe was not so much thinking as pondering in a confused and unconnected manner over all the circumstances of the day, when suddenly the tall figure of a man rose from under the black hedgerow, and laid his arm across the pony's neck, with his face turned up to her. Her heart throbbled quickly, but not altogether with terror.

"Mr. Roland!" she cried.

"You know me in the dark, then," he answered. "I have been watching for you all day, Phebe. You come from home?"

She knew he meant his home, not hers.

"Yes, it was Felix's birthday, and we have been down the river," she said.

"Is anything known yet?" he asked.

Though it was so solitary a spot that Phebe had passed no one for the last three miles, and he had been haunting the hills all day without seeing a soul, yet he spoke in a whisper, as if fearful of betraying himself.

"Only that you are away," she replied; "and they think you are in London."

"Is not Mr. Clifford come?" he asked.

"No, sir, he comes to-morrow," she answered.

"Thank God!" he exclaimed, in a louder tone. When he spoke again he did so without looking into her face, which indeed was scarcely visible in the deepening dusk.

"Phebe," he said, "we have known each other for many years."

"All my life, sir," she responded eagerly; "father and me, we are proud of knowing you."

Before speaking again he led her pony up the steep lane to a gate which opened on the moorland. It was not so dark here, from under the hedgerows and trees, and a little pool beside the gate caught the last lingering light in the west, and reflected it like a dim and dusty mirror. They could see one another's faces; his was working with strong excitement, and hers, earnest and friendly, looked frankly down upon him. He clasped her hand with the strong, desperate grip of a sinking man, and her fingers responded with a warm clasp.

"Can I trust you, Phebe?" he cried. "I have no other chance."

"I will help you, even to dying for you and yours," she answered. The gush of fervour of her manner struck him mournfully. Why should he burden her with his crime? What right had he to demand any sacrifice from her? Yet he felt she spoke the truth. Phebe Marlowe would rejoice in helping, even unto death, not only him, but any other fellow-creature who was sinking under sorrow and sin.

He placed himself at the pony's head again, and trudged on speechlessly along the rough road, which was now nothing more than the tracks made by cart-wheels across the moor, with deep ruts over which he stumbled like a man who is worn out with fatigue. In a quarter of an hour the low cottage was reached, surrounded by a little belt of fields and a few storm-beaten fir-trees. There was a dull glow of red to be seen through the lattice window, telling Phebe of a smouldering fire, made up for her by her father before going back to his workshop at the end of the field behind the house. She stirred up the wood-ashes and threw upon them some dry, light faggots of gorse, and in a few seconds a dazzling light filled the little room from end to end. It was a familiar place to Roland Setton, and he took no notice of it. But it was a curious interior. Every niche of the walls was covered with carved oak; no wainscoted hall in the country could be more richly or more fancifully decorated. The chimney-piece, over the open hearthstone, a wide chimney-piece was deeply carved with curious devices. The doors and window-frames, the cupboards and the shelves for the crockery, were all of dark oak, fashioned into leaves and ferns, with birds on their nests, and timid rabbits, and still more timid wood-mice peeping out of their coverts, cocks crowing with uplifted crest, and chickens nestling under the hen-mother's wings, sheaves of corn, and tall, club-headed bulrushes—all the objects familiar to a country life. The dancing light played upon them, and shone also upon Roland Setton's sad and weary face. Phebe drew father's carved arm-chair close to the fire.

"Sit down," she said, "and let me get you something to eat."

"Yes," he answered, sinking down wearily in the chair, "I am nearly dying of hunger. Good Heavens! is it possible I can be hungry?"

He spoke with an indescribable expression of mingled astonishment and dread. Suddenly there broke upon him the possibility of suffering want in many forms in the future, and yet he felt ashamed of foreseeing them in this, the first day of his great calamity. Until this moment he had been too absorbed in dwelling upon the moral and social consequences of his crime, to realize how utterly worn out he was; but all his physical strength appeared to collapse in an instant.

And now for the first time Phebe beheld the change in him, and stood gazing at him in mute surprise and sorrow. He had always been careful of his personal appearance, with a refinement and daintiness which had grown especially fastidious since his marriage. But now his coat, wet through during the night, and dried only by the keen air of the hills, was creased and soiled, and his boots were thickly covered with mud and clay. His face and hands were unwashed, and his hair hung unbrushed over his forehead. Phebe's whole heart was stirred at this pitiful change, and she laid her hand on his shoulder with a timid but affectionate touch.

"Mr. Roland," she said, "go up-stairs and put yourself to rights a little; and give me your clothes and your boots

to brush. You'll feel better when you are more like yourself."

He smiled faintly as he looked up at her quivering lips and eyes full of unshed tears. But her homely advice was good, and he was glad to follow it. Her little room above was lined with richly carved oak panels like the kitchen below, and a bookcase contained her books, many of which he had himself given to her. There was an easel standing under the highest part of the shelving roof, where a skylight was let into the thatch, and a half-finished painting rested on it. But he did not give a glance toward it. There was very little interest to him just now in Phebe's pursuits, though she owed most of them to him.

By the time he was ready to go down, supper was waiting for him on the warm and bright hearth, and he fell upon it almost ravenously. It was twenty-four hours since he had last eaten. Phebe sat almost out of sight in the shadow of a large settle, with her knitting in her hand, and her eyes only seeking his face when any movement seemed to indicate that she could serve him in some way. But in these brief glances she noticed the colour coming back to his face, and new vigour and resolution changing his whole aspect.

"And now," he said, when his hunger was satisfied, "I can talk to you, Phebe."

(To be continued.)

WHAT FIFTY YEARS HAVE DONE.

Mr. Grant Duff, the recently appointed Governor of Madras, in the course of his farewell address to his constituents, said: "In how great a time has our lot been cast! What previous age has equalled it? The President of the British Association, the other day, in an address worthy of a man who has few equals, pointed out the altogether unprecedented and enormous advance which science has made in the last fifty years. And what glorious things have we not seen in the domain of politics, even in the last half of these fifty years. The abolition of slavery in the United States, the emancipation of the Russian serfs, the expulsion of Austria from Germany, and her transformation into a constitutional State; the reconciliation of Hungary with the House of Hapsburg, sealed on that day when the Empress went to lay her wreath on the bier of the man who had so firmly, yet so respectfully, resisted, and resisted till he won; the resurrection of Italy, the birth of Roumania, the growth of Servia, the beginnings of Bulgaria, the unification of Germany, the fall of the French Empire, with its evil traditions of Bonapartism and blood; the abolition of our worst national reproach—the Irish Establishment; the astounding growth of our colonies, the vast tide of prosperity which free trade, more than any other agency, has rolled upon our shores—a tide of prosperity so vast that even the seasons with which we have been recently visited have only been an inconvenience, instead of leading, as they assuredly would have done if we had not got Free Trade, to misery and insurrection. Such are a few—and only just a few—of the great things which we have lived through. And, gentlemen, we have this proud satisfaction—we have throughout sympathized with all these things, and in so far as in us lay, we have helped them on with vote and voice. We have felt that the men who have done these things—even when most remote from us, were our brothers, much more real brothers than men, though born close to us, who have devoted their lives to hindering the cause of progress and of good."

WRITERS OF BOOKS OF TRAVEL.

There are four classes of men who print accounts of their travels. First, we have the makers of "tours" and "trips" and "views" and "vacations abroad," who write to be known as having travelled and as "authors." To this great primary division belong young lords fresh from the university, who, before going into "the House," hang up their votive tablets of transmarine adventure in the Temple of Fame in the form of Rambles in the Rocky Mountains, and ladies who never dream that there is anything worth knowing which is not in their guide-book. Then we have the regular professional traveller, who, like the "chanter" or talking man in a how, gets his living by exhibiting the great panorama of the world. He is invariably "a bit of a Barnum," has existed in all ages, and was provocative among the Greeks of several excellent proverbs which discredit all truth in all tourists. Above these we have the peregrinations of great poets, scholars, or diplomatists; and finally the scientific traveller, who, with an object in view, from which death itself must not daunt him, pushes on bravely to the end. It may be a question with the cultured as to which of the last two write the most readable books, but with the world a Humboldt is higher as a traveller than a Goethe, and the immense popularity in England of Stanley proves that, on the whole, feeling inclines to adventure allied to solid service.—*December Atlantic.*

OVERWORKING THE UNDEVELOPED BRAIN.

"Overwork," properly so called, can only occur when the brain upon which the stress of the labour falls is as yet immature, and therefore in process of development. When an organ has reached the maturity of its growth it can only work up to the level of capacity or faculty for work. Fatigue may produce exhaustion, but that exhaustion will come soon enough to save the organ. Repeated efforts may, under abnormal conditions, follow each other too rapidly to allow of recuperation in the interval of actual exertion, and as the starting point will, in each successive instance, be lower than the previous state, there may be a gradual abatement; but even this process should not injure a healthy and well-developed organ. In short, a great deal of nonsense has been written and said about the overwork of mature brains, and there are grounds for believing that an excuse has been sought for idleness or indolence in a valetudinarian habit in the popular outcry on this subject, which a while ago attracted much attention. Nevertheless, there can be no room to question the extreme peril of over-

work to growing children and youths with undeveloped brains.

The excessive use of an immature organ arrests development by diverting the energy which should be appropriated to its growth, and consuming it in work. What happens to horses when they are allowed to run races too early happens to boys and girls who are overworked at school. The competitive system as applied to youths has produced a most ruinous effect on the mental condition which this generation has to hand down to the next, and particularly the next but one ensuing. School work should be purely and exclusively directed to development. Cramping the young for examination purposes [college students at this time of year take heed.—Ed.] is like compelling an infant in arms to sit up before the muscles of its back are strong enough to support it in the upright position, or to sustain the weight of its body on its legs by standing while as yet the limbs are unable to bear the burden imposed on them. A crooked spine or weak or contorted legs are the inevitable penalties of such folly. Another blunder is committed when one of the organs of the body—to wit, the brain—is worked at the expense of other parts of the organism, in face of the fact that the measure of general health is proportioned to the integrity of development and the functional activity of the body as a whole in the harmony of its component systems. No one organ can be developed at the expense of the rest without a corresponding weakening of the whole.—*Lancet.*

"THIS SAME JESUS."

Acts i. 11.

This same Jesus! O how sweetly
Fall those words upon the ear;
Like a swell of far-off music,
In the night-watch still and drear.

He who healed the helpless leper,
He who dried the widow's tear;
He who changed to health and gladness
Helpless suffering, trembling fear;

He who wandered poor and homeless,
By the stormy Galilee;
He who, on the night-robbed mountain,
Bent in prayer the wearied knee;

He who gently called the weary,
"Come, and I will give you rest!"
He who loved the little children,
Took them in His arms and blessed;

"This same Jesus!" When the vision
Of that last and awful day
Bursts upon the prostrate spirit,
Like a midnight lightning ray;

Then we lift our hearts, adoring:
"This same Jesus," loved and known—
Him, our own most gracious Saviour—
Seated on the great white throne.

For this word, O Lord, we bless Thee;
Bless our Master's changeless name;
Yesterday, to-day, forever,
Jesus Christ is still the same.

—*Frances R. Havergal.*

We do not become righteous by doing what is righteous, but, having become righteous, we do what is righteous.—*Luther.*

HAVE you enemies, those who hate and abuse you? Then you have a golden opportunity of obeying Christ and manifesting His Spirit by loving them, and doing them good.

It is not an uncommon thing for us to be grateful for blessings received by ourselves. Do we always feel duly thankful to the Giver of all good for blessings conferred upon other persons?

THERE is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces—it is ice still; but expose it to the beams of the Sun of Righteousness, and then it will melt.

LIFE is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have the assembled world to read.

DIFFERENT church sects, warring over their creeds, are like rival fire companies called to save a burning city. Instead of doing the work before them, they sit down to quarrel about which has the best engine.

HEAVEN is not a "land of rest" in the sense of idleness. We are not to think of the home prepared for us by Christ as a place in which there will be no activity or growth of mind and heart; for the service to which we shall there be called will be a service in which every faculty of intellect and of affection will have full play.

THERE are some persons who are constantly asking for special rules of life. They would have an individual Bible with particular instructions for each hour of their lives; but Christ dealt with great principles, which are to be the basis and motive of all action; and from these, with the aid of His Spirit, we are to draw out our own applications.

THE Khedive of Egypt is reported to have set at liberty last month nearly a hundred slaves that had been brought to Cairo. Among them were some sixty girls, ranging in age from ten to fifteen years, most of whom had been sold by their own parents at sums ranging between \$100 and \$300. The greater number were black, but some who had come from Abyssinia were of lighter complexion, or even white. There were four sisters among them, who were anxious to be sold to the same master, so that they might not be separated.

BRITISH AND FOREIGN ITEMS.

THREE Japanese students in the University of Glasgow carried off most of the prizes at the last Commencement.

THE amount subscribed for the Garfield Memorial Professorship at Williams College is \$17,710. It is hoped to make the total \$50,000 at least.

THE Chief of Police in the city of Chicago says that one-half the crimes of that city might be stopped by an enforcement of the law against the sale of liquor to minors.

MORE than 400 Jewish exiles, driven out of Europe by persecution, arrived in New York on two vessels recently, and it is stated that 5,000 more are expected before spring.

A DESPATCH from London, 20th ult., says: "Immense throngs gathered to hear Mr. Moody in Mr. Spurgeon's Tabernacle, in London, at both morning and evening services to-day."

THE editor of the French paper at Cairo, Egypt, has been forced to flee from the country on account of threats against his life by the sheiks for calling Mahomet a false prophet.

GOV. ST. JOHN, of Kansas, says that the Brewers' Congress at Chicago authorized the expenditure of an unlimited amount of money to defeat the enforcement of the prohibitory law in Kansas.

THE Land League in Ireland being virtually dead, little knots of disappointed politicians are meeting together and giving vent to their chagrin under cover of reviving the Home Rule League.

THE \$2,500,000 given in 1862 by the late George Peabody as a fund for building lodging-houses for the poor in London has been so judiciously invested and managed that it now amounts to \$3,600,000.

THE Austrian Minister of Education has ordered that every school-house shall have a small patch attached, in which the pupils must work to gain a practical knowledge of agriculture and horticulture.

THE natives of Patagonia can now read the life of Christ in their own language, as the Gospel of Luke has been translated into it by Rev. Theodore Bridges, who has laboured among them for twenty-five years.

LATEST despatches state that the Governor-General, accompanied by H. R. H. the Princess Louise, will sail from Liverpool by the steamer on the 12th of January, arriving at Halifax on or about the 20th of that month.

THE women of Chicago Presbytery contributed \$10,000 last year to missions, recently sent out two young ladies to India, and have 62 flourishing societies in the 46 churches and the various Sunday schools of the Presbytery.

THE reason given for changing the name of the "dead letter" office in London to the "returned letter" office was that so many people misunderstood its meaning, and were constantly inquiring for missing and dead people.

THE Young Men's Christian Associations throughout the United States are gradually becoming provided with buildings for carrying out their important work. The Pittsburg Association has raised \$50,000 as a building fund.

A BILL to repeal the Act giving power to ecclesiastical councils to forbid preaching by Dissenters in their respective jurisdictions was passed by one house of the German Reichstag by a vote of 85 to 64, but rejected by the other house by 54 to 25 votes.

THE secretary of the London Missionary Society announces that Missionary Williams, who was stationed at Mirambo's capital, Urambo, on the road to Lake Tanganyika, Central Africa, has died of sun-stroke. Only three missionaries are now left in the mission, of whom one is an invalid.

NO less than 141,000 children recently presented themselves for the examination for scriptural prizes in the London Board school. Four thousand copies of the Scriptures were given as prizes. The service of presentation was at the Crystal Palace, and presided over by the Bishop of Manchester.

THE Rev. John Hall, D.D., has declined the Chancellorship of the University of New York city, to which he was recently elected. He was strongly inclined to take the position, but he met with such determined objections from his congregation as to his assuming engagements which would take his attention from the church that he has reluctantly declined.

THE English Congregational Union adopted a resolution at its jubilee meeting, speaking of the Revised Version as "an important service rendered to the whole Church of Christ," thanking the revisers for their patient and scholarly work, and congratulating them "on the favourable reception which their work has found at the hands of Christians of all denominations."

THE constant industry of the late Dr. J. G. Holland was one of his marked characteristics. While associate editor of the Springfield "Republican" he wrote half the editorials, did reporting when occasion required, and generally had a serial story on hand, besides delivering his lectures, which were in great demand. He was connected with the "Republican" for seventeen years.

PRINCE TUCK, the husband of the Princess Mary of Cambridge, is believed to have accepted the Presidency of a land corporation for Ireland with a capital of several millions, the object being to purchase large estates and reclaim waste lands, especially in the district of Connemara, dividing these estates into lots and reselling them on easy terms, thus establishing a peasant proprietary without injury to any one.

THE German Gustavus Adolphus Society aims to assist Protestant ministers and build Protestant churches in Roman Catholic countries in Europe and foreign lands. Last year it received \$190,000, with which it built 22 churches and six parsonages, and laid the foundations of 16 new churches, 11 school houses, and 131 residences. In the 49 years of its existence it has received \$3,863,000 in contributions, and aided 1,156 congregations.

MINISTERS AND CHURCHES.

THE Ladies' Aid Society of Knox Church, Dundas, gave a concert on the evening of the 18th ult.

MONO CENTRE, Camilla and Orangeville are being supplied by Knox College students for the winter.

REV. THOS. ALEXANDER, of Mount Pleasant, has met with a serious accident, resulting in the breaking of an arm.

THE Rev. D. D. McLeod, of Dumfries street Church, Paris, has been invited to visit Winnipeg and preach in Knox Church there.

REV. J. ROBERTSON, Superintendent of Presbyterian missions, Manitoba, will moderate in a call by the congregation of Nelsonville on the 9th inst.

THE new Presbyterian church on the Thames Road, Osborne, is so far advanced towards completion as to allow service to be conducted in the basement.

REV. H. H. MCPHERSON, who has accepted the call of St. John's Presbyterian Church, Halifax, N.S., will preach his farewell sermon at Nassagaweya next Sabbath.

A CONCERT held in the town hall of Dundas on the evening of the 18th ult., under the auspices of the ladies of Knox Church, in that town, was very successful.

A YOUNG PEOPLE'S ASSOCIATION has been formed in connection with the Presbyterian congregation at Newmarket, numbering about twenty-four members to begin with.

THE Rev. W. A. Hunter, of Parkdale, entertained the members of his congregation at his residence on the evening of the 24th ult. A pleasant time was spent by all.

FAVOURABLE symptoms are reported in the case of the Rev. T. Goldsmith, of St. John's Church, Hamilton, who has been ill for some time, and his physicians entertain hopes that he will recover.

AT the regular monthly meeting of the Temperance Association of St. Paul's Church, Hamilton, on the 17th ult., the Rev. Thos. Scoular, of Erskine Church, delivered an address on his experience of mission work in Glasgow.

A PLEASANT meeting of the Juvenile Total Abstinence Society of Knox Church, Hamilton, took place on the evening of the 21st ult. in the Sabbath school room. A number of the little folks gave very appropriate recitations, dialogues and music.

THE Rev. H. J. Borthwick was recently inducted into the permanent pastoral charge of Mountain City, Manitoba. For five years Mr. Borthwick has laboured as a missionary in that section of the country, ministering—part of the time without assistance—to the spiritual requirements of a field embracing about one-fourth of the Province.

A PARLOUR social in aid of the funds of the Presbyterian Young People's Aid Society of Deseronto was held on the 22nd ult. A recitation from Rev. R. J. Craig, instrumental from Mrs. Craig and Miss Augustine Humberstone, and vocal selections from Mrs. Aylesworth and Messrs. Keiler, McRae, McRoby and Malcolm, constituted the programme, refreshments of course accompanying.

ON the 20th inst., two admirable sermons were preached in Knox Church, St. Thomas, to fine congregations, by the Rev. J. R. Smith, M.A., of Galt, the occasion being the fifth anniversary of the Rev. Mungo Fraser's pastorate. The evening following, a splendid tea-meeting was given by the ladies of the congregation, in the City Hall. Appropriate addresses were made by the Rev. G. G. Ballard, rector of Trinity Church, and Rev. E. Harris, pastor of Baptist Church. A humorous reading was rendered by Prof. B. Smith, of Alma College; and Rev. J. A. Murray, of London, made a very excellent speech. The evening closed up with a universal feeling of satisfaction. Mr. A. McLachlin, chairman, added much to the pleasure of the evening, and the ladies who so kindly furnished music, some of them outside the congregation, conferred a very great favour.—COM.

THERE was a well-attended meeting in the College street Presbyterian Church on the evening of the 22nd ult., the occasion being the anniversary services and social commemorating the opening of the enlarged church. At the commencement of the ministration of the Rev. Mr. Gilray, the present pastor of the congregation, the membership was fifty; it is now 370.

The Rev. Mr. Gilray has now been in charge during six years, and the progress of the congregation has been most gratifying. The Sabbath school, under the superintendence of Mr. James Mitchell, is flourishing. There are 315 names on the roll, and the average attendance is about 250. The school has been in a better condition during the past year than ever before. There is also a Young People's Association, which is in healthy co-operation with the church. The condition of the church is altogether of a sort that gives the congregation great encouragement. At the meeting refreshments were partaken of, after which Rev. Mr. Gilray presided, and addresses were delivered by the Rev. Dr. Wardrope and the Rev. D. J. Macdonnell. The topic discussed by the speakers was the work of the Church. The church was completely filled, and the whole proceedings were of an exceedingly pleasing nature.

SPECIAL services were held last Sabbath in connection with the opening of the new lecture hall and Sabbath school building of the First Presbyterian Church, London. Rev. Professor McLaren, of Knox College, Toronto, preached in the morning, afternoon and evening. At the morning service his remarks were based upon Acts xvi. 14, 15, 25-34. The theme was "Personal religion." The "London Advertiser" gives a condensed report of the sermon, as follows: "The speaker commenced by referring to the three views commonly held upon this subject. First was the Sacramental view, which would answer the cry, 'What shall I do to be saved?' by telling the sinner to come to the Church of the apostolic succession, with her sacraments and ceremonies, for peace and salvation. In the second place was the formalist theory, according to which religion is locked upon simply as a civilizing, educational influence, tending to improve morals. It tacitly denies the original depravity of man, and to the supplication, 'What must I do to be saved?' replies, 'Lead a moral life, and God is too merciful to condemn to everlasting punishment.' In the third place is the scriptural or evangelical view of personal religion, which assumes the depravity of man and his liability to become worse. It embraces belief in ruin by the fall, regeneration by the Spirit, and redemption through the blood of Jesus Christ, in whom the sinner must believe and in whom he must have a personal interest. The speaker dwelt at length upon the varied types of experience realized by different individuals on coming into possession of personal religion, beautifully illustrating his remarks by reference to the conversion of Lydia, as compared with that of the jailer mentioned in the text. Ordinarily, God works in men by His Spirit according to their natural temperament, disposition and mental constitution, but to effect His Divine purpose God may give to the individual whatever type of experience He chooses. Different means are employed in bringing about conversion. The points of agreement, however, are more important. All are saved by grace. Both the heart of Lydia and that of the jailer were opened by the Lord; both attended to the truth and believed in Christ, and having believed, confessed Him honestly and openly. Lastly, they loved the people of God, and rejoiced in their society. The sinner must first believe in his need of salvation from sin, and then repose faith or trust in Christ. In conclusion, the preacher warned his hearers against the delusive dream of the formalist or the false hopes of the sacramentalist."

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division street Church on the 15th ult. Several members were absent, owing to the all but impassable state of the roads. Several records of sessions were laid on the table, and committees appointed to examine them, and on the report of the committees they were attested as correctly kept. Presbytery ordered that all records not examined be laid on the table at next meeting. Mr. Stevenson reported that he had not visited Johnson and Daywood to make arrangements for the Rev. Jas. Ferguson, inasmuch as he had learned that Mr. Ferguson had been appointed to Bruce Mines, and supposed that he would accept the Assembly's appointment. The explanation was received, and the committee instructed to attend to the duty entrusted to them and to report at next meeting. Mr. Rodgers presented the resignation of his charge of Meaford and Griersville, and asked the Presbytery to take the usual steps in the matter. Moved by Mr. Stevenson, seconded by

Mr. Scott, and agreed, "That the congregations and sessions be cited to appear for their interests in regard to the resignation, at an adjourned meeting to be held in Division street Church on the 13th December, at half-past one o'clock p.m., Rev. Mr. McLaren to preach in Meaford and Griersville on the 27th November and read the citation." The Presbytery then considered the petition from Woodford anent establishing a mission station there. It was found that Johnson and Daywood sessions had not been notified of the petition. It was therefore agreed that these sessions be notified, and a committee, consisting of Messrs. Somerville, Scott, and D. Ross, be appointed to visit Woodford, hold a public meeting, examine the list of petitioners, and explain fully the conditions on which a mission station is established, said committee and sessions to report at the adjourned meeting. The committee appointed to visit Sarawak and North Keppel was enlarged as follows: Messrs. Stevenson, Scott, A. McLennan, Dewar, Malcolm and Douglas, and instructed to give what counsel they deem necessary for the proper working of the field. Messrs. Stevenson, Dewar, and Mordy were appointed to frame regulations regarding expenses of members in doing committee work for the Presbytery. The Presbytery agreed that the next regular meeting be a visitation of Division street Church on the third Tuesday of January, 1882; also that remits from Assembly be then considered. The Presbytery then adjourned, to meet in the same place, December 13th, at half-past one o'clock p.m., and was closed with prayer.—JOHN SOMERVILLE, M.A., Pres. Clerk.

BOOKS AND MAGAZINES.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The December number begins the sixty-fourth volume of "Harper." A glance at the table of contents gives assurance of the usual abundance and variety of instructive and entertaining reading.

OUR LITTLE ONES. (Boston: Lee & Shepard; Toronto: N. Ure & Co. Price \$1.50.)—We have already more than once directed attention to the literary and artistic merits of "Our Little Ones" as a monthly publication. It comes before us now in the shape of an annual—the twelve parts bound together, and forming as handsome a volume as ever little boy or girl rejoiced over.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Some of the most noteworthy articles in the December "Atlantic" are "Socialists in a German University," written by one of themselves, Willard Brown; "British State Assassins and the Defence of Insanity," by James W. Clarke; "The Habitant of Lower Canada," by Edward Farrer; and the second paper on the "Origin of Crime in Society," by Richard L. Dugdale. The serial story, "Dr. Breen's Practice," is continued, and there are several short stories.

FOUR-FOOTED LOVERS. By Frank Albertsen. (Boston: Lee & Shepard; Toronto: N. Ure & Co. Price \$1.)—This is a book for children, charmingly written and beautifully illustrated. It is occupied with the adventures and exploits, the joys and the troubles, not of children alone, but of calves, squirrels, dogs and cats, as well. The bold, clear type, the superior quality of paper, and the gorgeously illuminated cover, all combine with the interesting nature of the matter and the beauty of the illustrations to make it a most attractive holiday gift book.

MY FIRST HOLIDAY; OR, LETTERS HOME FROM COLORADO, UTAH, AND CALIFORNIA. By Caroline H. Dall. (Toronto: Willing & Williamson. Price \$1.50.)—The author of this book, though an invalid, has given a pretty lively account of her travels. In a note at the end she apologizes for the persistency with which she has "criticised the climate of San Francisco and California generally." The principal faults appear to be fogs and sudden alternations of temperature. Notwithstanding these and some other drawbacks, she has everywhere found something from which to extract enjoyment for herself and her readers.

SONGS OF PRAISE. (New York: A. D. F. Randolph & Co.)—This book contains over 350 hymns and chants, with nearly half as many tunes. It is intended for use in the Sabbath school and social meeting. So far as we have examined it, we have no

fault to find with the selection. The greater number of the tunes are new to us, at least as they are here designated; but a glance at the notation of about a dozen of them unmasks two or three old acquaintances with new names. The publishers may not, however, be to blame for this, as there are many pieces of music going about the world under a variety of names. The volume is well printed and better bound than the general run of music books.

ROMANISM IN THE LIGHT OF ITS MOST RECENT AND AUTHORITATIVE EXPOSITIONS AMONGST US By T. D. Witherpoon, D.D., Pastor of Tabb street Presbyterian Church, Petersburg, Va. (Richmond, Va.: Presbyterian Committee of Publication.)—This pamphlet of 159 pages contains twenty letters which have done good service in a newspaper controversy. Their publication in their present form will render them still more beneficial. To very many readers the extracts from Roman Catholic educational text books and other doctrinal works will be a revelation, making them acquainted for the first time with the pernicious nature of the real tenets which lurk behind the fair pretences of a corrupt sacerdotal system.

REVISED VERSION OF MARK'S GOSPEL (New York: I. K. Funk & Co.)—The publishers have in the press a "Teachers' Edition of the Revised New Testament," from which they have issued in advance the gospel that contains next year's International lessons. Sabbath school workers will find it very useful, as supplying not only the text of the revised version, but copious parallel passages placed in the margin and printed in full. It also gives the notes of the American revisers, and running headlines at the tops of the pages. As the text is printed in paragraphs, the close of each verse is indicated by a black-faced punctuation mark or letter; this will greatly facilitate ready reference. Maps showing the topography and physical geography of Palestine are also given, as well as a list of the lessons and golden texts for 1882, a harmony of the gospels, and several other tables. This useful volume costs but 15 cents in paper covers, or 50 cents in cloth.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL LESSONS FOR 1882. (Boston: W. A. Wilde & Co.; Toronto: John Young)—It is a great advantage to Sabbath school teachers and superintendents to have a year's lessons before them, so that they can not only study the lesson for each week as it comes up, but grasp the more prominent doctrinal points in advance, and teach them in such a way that the review at the end of the quarter will be a comparatively easy matter. The book we are now noticing affords this advantage, and it is at the same time one of the most complete aids that can be found for the study of each individual lesson. The notes, explanatory, illustrative, doctrinal, and practical, have been selected with great care, and at the expense of much labour, from the writings of as many as 240 commentators, theologians, etc., and each quotation is credited to the author from whose writings it is taken. Illustrations are employed wherever their use is rendered necessary by any reference to objects or customs peculiar to New Testament localities or times. A map of Palestine forms the frontispiece, and there is another of the Sea of Galilee and its surroundings. Chronological and statistical tables are supplied in the most comprehensive form. The book is beautifully printed and strongly bound; and even when 1882 and its Sabbath school lessons are numbered with the things of the past, it will still be found worthy of preservation as a permanent commentary on the Gospel according to Mark.

THE Spanish Ministry, having been requested by the Roman Catholic bishops of that country to urge the Italian Government to adopt measures for securing the independence of the Pope and his security from the dangers now threatening him, have refused to do so, telling the bishops that they believed the Italian Government was trying to live up to its promises.

AT a recent Edinburgh noon prayer-meeting, Dr. Granville, as an illustration of what might be done in the way of keeping up a united prayer-meeting, mentioned the case of a Christian man who for eleven years before his death never once failed to attend a meeting of that description in another city, although it sometimes happened that there was no one there but himself. His zeal was rewarded, for the meeting referred to was still kept up.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON L.

Dec. 11, } LAST DAYS OF MOSES } Deut. xxxii. } 1882. } 44-46.

GOLDEN TEXT.—"So teach us to number our days, that we may apply our hearts unto wisdom."—Ps. xc. 12.

HOME READINGS.

- M. Num. xxvii. 12-23. Joshua to Succeed Moses.
T. Deut. xxxi. 1-30. Charge to Joshua.
W. Deut. xxxii. 1-43. Song of Moses.
Th. Deut. xxxii. 44-52. Last Words of Moses.
F. Deut. xxxiii. 1-29. Moses Parting Blessing.
S. Deut. xxxiv. 1-12. Death of Moses.
Sab. Ps. xc. 1-17. A Prayer of Moses.

HELPS TO STUDY.

In our last lesson we found that Balaam could not curse the Israelites. Through a wicked suggestion, however, that he made to Baalak (Num. xxxi. 16), some of them were overtaken by the curse that inevitably follows the breaking of God's law, for they were led into the gross sins of adultery and idolatry by the lewd daughters of Moab, and perished by pestilence and the sword of the judges to the number of twenty-four thousand.

After that we find the people once more numbered; further laws given to Moses on the Mountains of Abarim; the Midianites, and probably the Moabites along with them, attacked and utterly defeated; provision made for cities of refuge and other matters; and the tribes of Reuben and Gad, with the half tribe of Manasseh, settled in their allotments on the east side of the Jordan, on condition that, leaving their wives and children there, they would accompany their brethren across the river and aid them in subduing the western part of the land.

The book of Deuteronomy, from which our present lesson is taken, is, as its name implies, principally occupied with a repetition of the laws formerly given, containing many additions, however, both to the former record of the law and to the historical annals of the Israelites since the exodus. Thus, although we pass over much important matter, the events of our present lesson are not separated from those of the last by any great portion of time, and we find the armies of Israel encamped somewhere in the neighbourhood in which we left them, "in the plain of Moab, over against Jericho."

The following division of the lesson is suggested: (1) The Last Song; (2) The Last Exhortation; (3) The Last Penalty; (4) The View from Pisgah.

I. THE LAST SONG.—Vers. 44, 45. The song referred to in these verses is contained in the previous part of the chapter. God had directed Moses to write it and teach it to the Israelites, that it might be a witness for Him in the ages to come. Its prophetic words would follow them from generation to generation, in prosperity and in adversity, teaching them that their blessings came from God, and that when they fell into sin and calamities overtook them in consequence the fault was their own.

And Moses came and spake all the words of this song. Here we have a most emphatic declaration that the whole song as given was rehearsed to the people. "It could not, therefore," says Dr. Talbot W. Chambers, "have been a later composition foisted upon Israel as a production of the lawgiver. It bears the stamp of authenticity in its simplicity, energy and passion. Its style is rugged, sententious, and incisive. It abounds in pregnant metaphors and bold contrasts. It is pervaded with vehement lyric fire. Its obvious contents are in exact harmony with the circumstances, setting forth God's goodness, the faithfulness of the people (compare xxxi. 16, 17, 20), the chastisement to be inflicted upon them, and yet mercy in the end upon an humbled and penitent race. Doubtless this is the song of Moses referred to in Revelation xv. 3."

He and Hoshea the son of Nun Ho-shea, Hosea, and Oseha are all English forms of the same Hebrew word, meaning salvation. In Numbers xiii. 16 we find the name of the person here referred to changed by Moses to Jehoshua, or Jehovah's salvation. Dropping a vowel from this we have Joshua, which in passing through the Septuagint becomes Jesus, a form erroneously used in the common English version of Acts vii. 45 and Heb. iv. 8. This error is corrected in the revised version. The Old Testament Joshua, however, the upright, faithful and heroic leader who was Jehovah's salvation to Israel to the extent of putting them in possession of Canaan, was, in his name as in his work, strikingly typical of the New Testament Joshua, who is the Lord's salvation to His people in bringing them to everlasting safety, happiness and rest.

II. THE LAST EXHORTATION.—Vers. 46, 47. Moses was about to be separated from the people whose welfare he had so much at heart, whom he had been the means of delivering from bondage, and to whose guidance, teaching and training in the knowledge and service of God the energies of his life had been devoted.

Set your hearts unto all the words which I testify among you this day—referring to the rehearsal of the law as contained in the Book of Deuteronomy. "Learning a thing by heart," says Mr. Trumbull, "is commonly understood to be the fastening of its words in the memory, without knowing or caring about its real meaning, and without any serious intention of ever doing according to its requirements. But there is where Moses was ahead of the average teacher of to-day. His idea of setting the heart at the words he brought from God was for the learner to find out what was meant by the words, and then do accordingly. That would be a good way of learning a lesson nowadays; wouldn't it?"

Which ye shall command your children to observe to do. It is the duty of parents to give religious instruction to their children; it is the duty and privilege of children to receive, practise, and profit by it.

It is not a vain thing for you, because it is your life. If God speaks to us it cannot be a matter of indifference what He says. The purport of His words to us must be of vital importance. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." For time as well as for eternity God's message to our souls is our "life." The Bible is that message, and it ought to be studied with intense interest.

III. THE LAST PENALTY.—Vers. 48-51. The best of men may sometimes be guilty of sin. Moses could not atone for his own sins any more than any other of the human race could; but God has often—partly for the sanctification of the individual, but mostly for the instruction of His people—visited public sins, committed by persons in prominent positions, with punishments equally public and conspicuous. Moses, driven almost to desperation by the murmuring of a rebellious people, had once failed to yield his usual implicit obedience to God's commands. This was done in the face of all Israel, and the penalty was to be as notable as the transgression—Moses was not to enter the promised land or see the completion of his life's great enterprise.

Get thee up into this mountain . . . and die. Abarim was the name of the mountain range; it is on the north-east of the Dead Sea. Nebo was the mountain, and Pisgah the particular peak of that mountain which Moses was to ascend. To most people this would have been a terrible command; but it does not appear to have been so to Moses. For many, many years he had been learning obedience, and his education appears to have been by that time very nearly completed.

Because ye trespassed against Me. At Horeb, when the people thirsted, Moses was commanded to "smite the rock." He did so, and water gushed forth. "And that rock was Christ" (1 Cor. x. 4), who was to be smitten by the law to supply the need of a perishing world. More than thirty years after that, at Kadesh, when the people again cried for water, Moses was told to "speak to the rock," thus teaching, it is supposed, that Christ was not to be smitten a second time, but that the blessings procured by His death were to be obtained through prayer. Moses, however, struck the rock twice, and judgment was pronounced on the spot. Aaron, who was implicated with his brother in this transgression, had already suffered the penalty on Mount Horeb, and now came the execution of the sentence upon Moses.

IV. THE VIEW FROM PISGAH.—Vers. 52. In mitigation of his punishment, and in answer to his earnest prayer (chap. iii. 25), Moses was permitted to see the land. To the aged saint and prophet the view from Pisgah's top must have been something more than a mere physical landscape. "Let us admit," says Dr. C. S. Robinson, "that Canaan was once verdant and pre-eminently lovely with cedars, flowers and vines; let us insist on the fact that when Moses gazed the full sun was in the sky, and a glow of radiance was lingering on the hill-tops, while the clear air wafted its harvests and scattered its clouds; we still feel that to such a mind and heart as Moses possessed, Canaan must have been a disappointment, if just the small country was to be all that the people of God should receive. A fairer land (Heb. xi. 15-16) rose upon his chaste imagination, of which this was a type. . . . He saw Ruth coming to Bethlehem, David at Jerusalem, and Isaiah singing of Calvary; he saw Jesus upon the lake and in the temple and on the cross. What more he saw only John seems to have known, for he alone looked upon the new Jerusalem coming down out of heaven from God."

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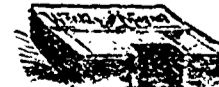
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Last Financial Statement, Form of Application, terms of payment, and full particulars relative to the business of the Company, will be forwarded from the Head Office, London, Ontario, on receipt of address by mail or telegraph.

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Vitalizes and Enriches the Blood, Tones up the System, Makes the Weak Strong, Builds up the Broken-down, Invigorates the Brain, and

CURES Dyspepsia, Nervous Affections, General Debility, Neuralgia, Fever and Ague, Paralysis, Chronic Diarrhoea, Boils, Dropsy, Humors, Female Complaints, Liver Complaint, Remittent Fever, and ALL DISEASES ORIGINATING IN A BAD STATE OF THE BLOOD, OR ACCOMPANIED BY DEBILITY OR A LOW STATE OF THE SYSTEM.

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Supplies the blood with its Vital Principle, or Life Element, FOSTON, infusing Strength, Vigor and New Life into all parts of the system. BEING FREE FROM ALCOHOL, its energizing effects are not followed by corresponding reaction, but are permanent.

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HALL'S VEGETABLE SICILIAN HAIR RENEWER. This standard article is compounded with the greatest care. Its effects are as wonderful and satisfactory as ever. It restores gray or faded hair to its youthful color. It removes all eruptions, itching and dandruff; and the scalp by its use becomes cool and clean. By its tonic properties it restores the capillary glands to their normal vigor, thereby restoring and making the hair grow thick and strong. As a dressing nothing has been found so effectual, or desirable. L. A. A. Hayes, State Assayer of Massachusetts, says of it: "I consider it the best preparation for its intended purposes."

BUCKINGHAM'S DYE, For the Whiskers. This elegant preparation may be relied on to change the color of the beard from gray or any other undesirable shade, to brown or black, at discretion. It is easily applied, being in one preparation, and quickly and effectually produces a permanent color which will neither rub nor wash off.

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NOTICE TO CONTRACTORS. Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a jump sum, for the construction of that portion of the road between Port Moody and the West end of Contract 60, near Emory's Bar, a distance of about 8 1/2 miles. Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter's office. This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in. Mr. Marcus Smith, who is in charge of the office at New Westminster, is instructed to give Contractors all the information in his power. No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R." F. BRAUN, Secretary.

Dept. of Railways and Canals Ottawa, Oct. 24th, 1881. AGENTS WANTED for the Best and Fastest Selling Pictorial Book and Bible. Prices reduced 33 per cent. National Pub. Co. Phila., Pa.

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THE PERUVIAN SYRUP has cured thousands who were suffering from Dyspepsia, Debility, Liver Complaint, Boils, Humours, Female Complaints, etc. Pamphlets free to any address. Seth W. Fowle & Sons, Boston. Sold by dealers generally.

CACOTHES SCRIBENDI.—Those troubled in this respect may find relief in using Esterbrook's Steel Pens. They are sold everywhere. Wholesale dealers, the leading Toronto stationers.

SCIENCE never conferred a greater boon on man than Pond's Extract. Those acquainted with its remarkable soothing and healing power are never without it, for the reason they regard it as essential to their health and comfort. It has done much good. It is constantly doing good—steadily working its way into prominence. The grandest curative agent discovered. No family should be without it. It can be applied to the most delicate organism of adult or child without the least danger of injury. Beware of imitations. All druggists keep Pond's Extract.

MEETINGS OF PRESBYTERY.

- CHATHAM.—In St. Andrew's Church, Chatham, on December 11th, at eleven a.m.
LANARK AND RENFREW.—At Carleton Place, on the first Tuesday of December, at half-past one p.m.
BRUCE.—In Knox Church, Paisley, on the second Tuesday of December, at two p.m.
MIDDLESEX.—In St. Andrew's Church, Lucknow, on Tuesday, 20th December, at one p.m.
SAUER.—In St. Andrew's Church, Mount Forest, on Tuesday, the 20th December, at eleven a.m.
BROCKVILLE.—In the First Presbyterian Church, Brockville, on the 13th December, at half-past two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Tuesday, December 20th, at half-past seven p.m.
PETERBORO'—At Cobourg, on the third Monday of January, 1882, at half-past seven p.m.
PARIS.—In Zion Church, Brantford, on Tuesday 20th December, at eleven a.m.
STRATHROY.—In St. Andrew's Church, Stratford, on the third Tuesday of January, 1882, at ten a.m.
HAMILTON.—At Blackheath, as a joint meeting, on Tuesday, December 6th, at two p.m.
GUELPH.—In St. Andrew's Church, Fergus, on the 17th of January, at ten a.m.
WINDSOR.—In St. Paul's Church, Bowmanville, on the third Tuesday of January at eleven o'clock, a.m.
WATERLOO.—A joint meeting in Division street Church, Owen Sound, December 13th, at half past one p.m.
Next regular meeting in Division street Church, for Presbyterian visitation, on the third Tuesday of January, 1882, at half-past one p.m.

BUY NO HOLIDAY PRESENT With out seeing Dr. Scott's beautiful (pure bristled) Electric Hair and Flesh Brushes during the next 30 days. Everybody may have them on trial, and if they fail to cure Headache, Neuralgia, Rheumatic Pains, etc., in a few minutes, they will be returned at Drug and Fancy Stores, or sent post-paid on receipt of \$5.00 by Dr. C. SCOTT, No. 83 Broadway, New York. Pamphlets free.

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CURES THE WORST PAINS In from One to Twenty Minutes. NOT ONE HOUR

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THE ONLY PAIN REMEDY that instantly stops the most excruciating pains, allays inflammation, and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

IN FROM ONE TO TWENTY MINUTES, no matter how violent or chronic the pain the RHEUMATIC, Bed-ridden, Stiff, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer,

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- WILL AFFORD INSTANT EASE INFLAMMATION OF THE KIDNEYS, INFLAMMATION OF THE BLADDER, INFLAMMATION OF THE BOWELS, CONGESTION OF THE LUNGS, SORE THROAT, DIFFICULT BREATHING, PALPITATION OF THE HEART, HYSTERIC, CROUP, DIPHTHERIA, CATARRH, INFLUENZA, HEADACHE, TOOTHACHE, NEURALGIA, RHEUMATISM, COLD CHILLS, AGUE CHILLS, CHILBLAINS AND FROST-BITES.

The application of the READY RELIEF to the part or parts where the pain or difficulty exists will afford ease and comfort.

Thirty to sixty drops in a half tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dysentery, Colic, Wind in the Bowels, and all internal pains.

Travellers should always carry a bottle of RADWAY'S READY RELIEF with them. A few drops in water will prevent sickness or pains from change of water. It is better than French Brandy or Bitters as a stimulant.

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DR. RADWAY'S Sarsaparilian Resolvent,

THE GREAT BLOOD PURIFIER, FOR THE CURE OF CHRONIC DISEASE, Scrofula or Syphilitic, Hereditary or Contagious,

be it seated in the Lungs or Stomach, Skin or Bones, Flesh or Nerves, Corrupting the Solids and Vitiating the Fluids. Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Syphilitic Complaints, Bleeding of the Lungs, Dyspepsia, Water Bloat, Tic Doloureux, White Swellings, Tumors, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Female Complaints, Gout, Dropsy, Rickets, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. PRICE \$1 PER BOTTLE.

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Perfect Purgatives, Soothing Apertives, act without pain, always reliable and natural in their operation. A vegetable substitute for Calomel.

Perfectly tasteless, elegantly coated with sweet gum, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, fever, inflammation of the bowels, piles, and all derangements of the internal viscera. Warranted to effect a perfect cure. Purely vegetable, containing no mercury, minerals, or deleterious drug.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, upward piles, fullness of the blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight in the stomach, sour eructations, sinking or fluttering at the heart, cholera or suffering sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.

A few doses of Radway's Pills will free the system from all the above-named disorders.

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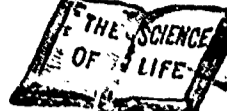
We repeat that the reader must consult our books and papers on the subject of diseases and their cure, among which may be named "False and True," "Radway on Irritable Uterus," "Radway on Scrofula," and others relating to different classes of diseases.

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Epecially adapted to Invalids. EGAN'S PORTABLE BATH. You can have a Turkish Bath, Russian or Steam Bath, a Warm or Cold Shower Bath (all in one) in your own room, and not spill a drop of water on the carpet. Can be put up in any room in a few minutes. L. La Montagne says a lady, 'I promote and preserve those charms which constitute beauty and beauty means health, should possess her own Turkish Bath, with descriptive pamphlets containing much useful information, with advice how to restore and preserve health, sent free. J. Y. EGAN, Manager, PORTABLE BATH CO., TORONTO, ONT.'

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Only \$12. Almost every young gentleman prides himself upon carrying a watch of some kind, and gentlemen can with propriety carry a silver watch an imitation gold, or a nickel watch, provided it is a good time-keeper. Although ladies have the same pride about carrying a watch, and take the same pleasure in doing so that gentlemen do, still the great majority of Ladies do not carry watches. There are two reasons for their not doing so. First is not considered quite the proper thing for a lady to carry any but a gold watch, and second, Gold Watches have heretofore been so high in price that the majority of young ladies could not afford to own one. Realizing this condition of things, we have, after much time spent in experimenting, and at great expense perfected a beautiful Ladies' Watch with Solid Gold Hunting Case, which is not considered quite the proper thing for a lady to carry any but a gold watch, and second, Gold Watches have heretofore been so high in price that the majority of young ladies could not afford to own one. Realizing this condition of things, we have, after much time spent in experimenting, and at great expense perfected a beautiful Ladies' Watch with Solid Gold Hunting Case, which is not considered quite the proper thing for a lady to carry any but a gold watch, and second, Gold Watches have heretofore been so high in price that the majority of young ladies could not afford to own one. 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