

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurés et/ou pelliculés

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
											✓

THE PRESBYTERIAN

Vol. 13. - No. 50.
Whole No. 671.

Toronto, Wednesday, December 10th, 1884.

\$2.00 per Annum, in advance,
Single Copies Five Cents.

Books.

JUST RECEIVED:

- "Peloubet's Notes on the International S. S. Lessons for 1885," \$1.25.
- "Vincent's Commentary on the Lessons of 1885," \$1.25.
- "Half-Hours with the Lessons of 1885," \$1.25.
- "Monday Club Sermons on the Lessons for 1885," \$1.50.

BY MAIL, POSTPAID.

Sunday School Periodicals supplied at lowest prices

JOHN YOUNG,
UPPER CANADA TRACT SOCIETY,
102 Yonge Street, Toronto.

WESTMINSTER SABBATH SCHOOL HYMNAL

THE WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dalles, D.D., and Mr. T. F. Seward. It aims to give, both as to hymns and tunes, what our young people can sing, will sing, and ought to sing. Price 35 cents.

An edition containing the words only is also published. Paper, 10 cents; boards, 15 cents; leather, 25 cents.

N. T. WILSON,
Agent Presbyterian Board of Publication,
100 DUNDAS ST., LONDON, ONT.

READY AT LAST!

THE SABBATH SCHOOL HYMNAL OF THE PRESBYTERIAN CHURCH.

Words only. 6c. per dozen.

JAMES BAIN & SON, Booksellers,
TORONTO.

S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,

232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Sent for catalogue and prices. See the various sites of every description constantly on hand.

W. DRYSDALE & CO.,
232 St. James Street, Montreal.

THE DOMINION BOOK STORE, 286 & 288 Yonge Street, Toronto. The great second hand book Depot. Catalogues and Lists of books supplied. Send for catalogue to W. SUTHERLAND.

HARDWARE.

Carpenters' Tools, Machinists' and Blacksmiths' Tools, in great variety, at

AIKENHEAD & CROMBIE,
Cor. King and Yonge Sts.

Books and Stationery.

NEW BOOKS.

- "AROUND THE CROSS." New vol. sermons. By Rev. W. Hay and M. Atken. \$1.00
- "THE CONTEMPORARY PULPIT." Vol. I., containing articles by Bishop Ryle, Joseph Parker, D.D., Canon Farrar, R. W. Dale, D.D., etc., etc. 380 pp. 2.00
- "A YEAR'S MINISTRY." Sermons by the Rev. Alexander MacLaren, D.D. 1.75
- "APOSTOLIC LIFE," as Revealed in the Acts of the Apostles." Vol. III. By Joseph Parker, D.D. 1.50
- "A BRIGHT LIFE." Memorials of a young Christian. 1.25
- "A WOMAN'S WORK." Memoirs of Eliza Fletcher 1.25

Sent, postpaid, on receipt of price.

S. R. BRIGGS,
Toronto Willard Tract Depository.

NOTES FOR BIBLE STUDY

32-Page Monthly. Fifth Year of Publication.

Commended in the strongest terms by C. H. SPURGEON, REV. DR. PRITCHARD, MAJOR WHITTLE, REV. DR. BROOKES, REV. DR. MACKAY, and hundreds of others.

SUBSCRIBE NOW for 1885. Per year, 36 cents.
S. R. BRIGGS, Toronto, Canada.

HENRY W. DARLING & CO.

Importers of
WOOLLENS AND CLOTHIERS' TRIMMINGS,
And General Dry Goods Commission Merchants,
52 FRONT ST. W., TORONTO.

WM. J. McMASTER & CO.,

41 Front St. West. Importers of
BRITISH AND FOREIGN DRY GOODS,
And dealers in
Canadian Woollens and Cottons.
Stock for Autumn Trade now complete in every Department.

HENRY WALTON,

Merchant Tailor,
39 KING ST. WEST, TORONTO, ONT.

JOHNSTON & LARMOUR,

TAILORS,
NO. 2 ROSSIN BLOCK, - TORONTO.
27 ROBE AND GOWN MAKERS.

THOMAS CREAM,

MERCHANT AND MILITARY TAILOR,
(Master Tailor to the Q. O. Rifles.)
89 YONGE STREET, TORONTO.

W. H. FERGUSON,

CARPENTER,
18 Bay Street, corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and Engravers' work a specialty.

Professional.

ROBINSON & KENT, BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, &c.

Office: - Victoria Chambers, 9 Victoria Street,
Toronto.
J. G. ROBINSON, M.A. HERBERT, A. E. KENT.

HENRY C. HAMILTON, Barrister, Solicitor, Conveyancer, etc., Office: 86 KING ST. E., TORONTO. Money to Loan.

PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION, 197 Jarvis Street, Toronto.

Electricity, scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonials, etc.

DR. JOHN HALL, SENR., Homoeopathic Physician,

At his old residence, 33 RICHMOND ST.
Office hours: - 9 to 10 a.m.; 2 to 4 p.m., and Monday and Thursday evenings from 7.30 to 9; Sunday, 5.30 to 6.30 p.m.

C. P. LENNOX, DENTIST, ARCADE BUILDING, Toronto, is the only dentist in the city who uses the new system of Vitalized Air for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth, \$8.
Teeth filled in the highest style of the art and warranted for ten years.

RIGGS & IVORY, DENTISTS, Finest and best set of teeth, \$8; other qualities, 5c; latest method of administering vitalized air; gold fillings, 1/2 rates. 250 Queen Street East, over Crystal Palace shoe store.

STEWART & DENISON, Architects, &c.,

64 KING ST. EAST, TORONTO.

LANGLEY & BURKE, Architects, etc.,

15 TORONTO STREET, TORONTO.
Architect of Old St. Andrew's Church, Toronto, Knox Church, Ottawa, and many other prominent churches. HENRY LANGLEY, EDMUND BURKE.

GORDON & HELLIWELL, ARCHITECTS,

23 SCOTT STREET, - TORONTO.

WM. R. GREGG, ARCHITECT,

9 VICTORIA ST., TORONTO,
Prepares plans for churches, manses, and all kinds of public and private buildings.

KILGOUR BROTHERS, Manufacturers and Printers.

PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CAUDIES, TWINES, ETC.
21 and 23 Wellington St. W., Toronto

Miscellaneous.

A. & T. J. DARLING & CO., HARDWARE.

EWING & CO., TORONTO.
received
TWO SILVER MEDALS
FOR
WOOD MANTELS.
Over Mantels, Mantel Mirrors, Fine Engravings and Frames. Write for sample photos and prices.

PETERKIN BROS.,
WOOD CARVERS AND GILDERS,
Manufacturers of CORNICES, BRACKETS, and WALL POCKETS,
72 QUEEN ST. WEST, TORONTO.
23 Picture framing a specialty.

THE PEOPLE'S FAVOURITE.
THE OLD-ESTABLISHED
Cook's Friend Baking Powder.
PURE, HEALTHY, RELIABLE.

Manufactured only by W. D. McLAREN,
Retailed Everywhere. 55 & 57 College St., Montreal.

KEITH & FITZSIMONS
MANUFACTURE
Church Chandeliers and
Artistic Brass Work.

109 KING ST., WEST, TORONTO.

BRUCE,

"THE ART PHOTOGRAPHER,"
invites all who want ARTISTIC PORTRAITS to give him a call. PORTRAITS IN OIL, WATER COLOUR, CRAYON, INK &c. Liberal Discount to clergymen and students. STUDIO, 118 King Street West, Toronto.

CHURCH GLASS

Executed in all Styles.
Designs and estimates on application.
JOS. McCAUSLAND & SON,
70 King Street West, Toronto.

CHURCH GLASS

And Ornamental House Glass.
Write for design and prices.
ELLIOTT & SON,
94 BAY STREET, TORONTO.

UNITED EMPIRE LOAN CORPORATION

SAVINGS BANK DEPARTMENT.
Deposits received. Interest allowed from date of deposit at 4% and 5 per cent. For Special Term Accounts 6 per cent. will be allowed on notice required for the withdrawal of money.
GEO. D. MORTON, Esq., M.D., President.
JAS. SCROGGIE, MANAGER.

HEAD OFFICES. PUBLIC LIBRARY BLDGS.,
Cor. Church and Adelaide Sts., Toronto.

EPPS' COCOA.

GRATEFUL & COMFORTING
Only Boiling Water or Milk needed.
Sold only in packets, labelled:
JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS,
LONDON, ENGLAND.

DISEASE BANISHED

Health Gained, Long Life Secured, BY USING

KIDNEY-WORT

It Purifies the Blood, It Cleanses the Liver, It Strengthens the Kidneys, It Regulates the Bowels.

TRUTHFUL TESTIMONY.

KIDNEY DISEASES.

"I suffered day and night with kidney troubles, my water was chalky and bloody, I could get no relief from doctors. Kidney-Wort cured me. I am as well as ever. FRANK WILSON, Wobody, Mass.

LIVER COMPLAINT.

"I would not be without Kidney-Wort if it cost \$10. It cured my liver and kidney troubles after I had lost all hope. SAM'L HODGES, Williamstown, W. Va.

PILES! PILES!!

"I suffered for 18 years from Piles, as none but those that have been afflicted can testify. Kidney-Wort quickly cured me. LYMAN T. ABELL, Georgia, Va.

CONSTIPATION.

"I was a great sufferer from diseased kidneys and was terribly constipated for years. I am now as healthy as well as ever. I was in my life and it is due alone to Kidney-Wort. C. P. DROWNY, Westport, N. Y.

RHEUMATISM.

"After suffering for thirty years from Rheumatism and kidney trouble, Kidney-Wort has entirely cured me. ELBRIDGE MALCOLM, Westbury, N. Y.

FEMALE COMPLAINTS.

"Kidney-Wort has cured my wife after two years suffering and weakness, brought on by use of a Sewing Machine." DR. C. M. SUMNER, Sun Hill, Ga.

FOR THE BLOOD.

"The past year I have used Kidney-Wort more than ever, and with the best results. Take it all in all, it is the most successful remedy I have ever used." PHILLIP C. DALLOU, N. D., Xenkton, Vt.

MALARIA.

"Cured Malaria for years, with liver disease made me wish for death. A European trip, doctors and medicines did no good, until I used Kidney-Wort—that CURED me." HENRY WARD, Late Col. 6th Reg., N. G. S. N. Y., Jersey City, N. J.

It acts at the same time on the KIDNEYS, LIVER and BOWELS stimulating them to healthy action and keeping them in perfect order. Sold by all Druggists, Price \$1.00 Liquid or Dry. The latter can be sent by mail.

WELLS, RICHARDSON & CO., BURLINGTON, VERMONT, U. S. A. Montreal, P. Q. and London, England.

KIDNEY-WORT

A MILLION A MONTH

THE DIAMOND DYES,

have become so popular that a million packages a month are being used to re-color dirty or faded DRESSES, SCARFS, HOODS, STOCKINGS, RIBBONS, &c. Warranted fast and durable. Also used for making inks, staining wood, coloring Photo's, Flowers, Grasses, &c. Send stamp for 32 colored samples, and list of directions.

WELLS, RICHARDSON & CO., Burlington, Vt.

WELLS, RICHARDSON & CO'S

IMPROVED BUTTER COLOR USED BY THOUSANDS of the finest Creameries and Dairies BECAUSE IT IS THE PUREST, the Purest of the Purest and the most perfect and the most reliable.

IT WILL NOT color the Buttermilk or Turn Rancid.

It contains no Acid or Alkali.

It is not our old Color, but a new one so prepared in refined oil, that it cannot change.

BEWARE of imitations, and of all other oil colors, for they get rancid and spoil the butter.

Sold by Druggists and Country Stores, 25c, 50c, and \$1.00.

To know where and how to get it, write Wells, Richardson & Co., Burlington, Vermont, or Montreal, P. Q. Duty-free outside sent free.

MAKES GILT-EDGED BUTTER

LIGHT HEALTHY BREAD



DR. PRICE'S LUPULIN YEAST GEMS

The best dry hop yeast in the world. Bread raised by this yeast is light, white and wholesome like our grandmother's delicious bread.

GROCERS SELL THEM.

Price Baking Powder Co., Manufacturers of Dr. Price's Special Flavoring Extracts, Chicago, Ill. St. Louis, Mo.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN AMMONIA.

THE TEST:

Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA.

ITS HEALTHINESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO., MAKERS OF

Dr. Price's Special Flavoring Extracts,

The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Yeast Gems

For Light, Healthy Bread, The Best Dry Hop Yeast in the World.

FOR SALE BY GROCERS.

CHICAGO. ST. LOUIS.



LYDIA E. PINKHAM'S

* VEGETABLE COMPOUND *

* IS A POSITIVE CURE *

For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OBSTACLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCER OF THE UTERUS THEREBY CHECKED VERY EFFICIENTLY BY ITS USE.

IT REMOVES PAINFUL FLATULENCE, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BRUISES, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CACHING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.

No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

THAT FEELING OF BEARING DOWN, CACHING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.

No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

THAT FEELING OF BEARING DOWN, CACHING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.

No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

THAT FEELING OF BEARING DOWN, CACHING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.

No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

THAT FEELING OF BEARING DOWN, CACHING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

Scientific and Useful:

RICE boiled very slowly in milk and sweetened is a very palatable and healthy dish for children.

SPOTS of grease may be removed from coloured silks by putting on them raw starch made into a paste with water.

STORKS made of wool, with wings wide-spread are suspended by invisible wires in a bay window and, if handled artistically, are very effective.

ROSETTES.—Three eggs, the yolks and whites beaten separately, one quart of milk, small piece of butter, one cup of flour, salt, three teaspoonfuls of baking powder. Bake in a quick oven.

CRIMSON curtains can be made from new cotton plush, ornamented with a border of old gold plush or satin, and looped back with crimson satin ribbons. They can be used for the bed room, sitting room, or dining room, and found both warm and pretty.

NAILS and screws, if rubbed with a little soap, are easily driven into hard wood. The same household commodity, of a fine white quality, rubbed over new linen, will enable it to be more easily embroidered, as it prevents the thread from cracking.

LYDIA E. PINKHAM'S Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. The remedies are not only put up in liquid form but in pills and lozenges in which form they are securely sent through the mails.

BROWN APPLE SAUCE. Brown apple sauce, to serve on the platter with pork chops, is made by taking a little soup stock, or if you have some roast-beef gravy it is still nicer; into this put the apples which are peeled and cored and sliced, let them cook until tender in this, season with salt and a little red pepper. When the apples are done beat them light and soft.

A MEDICAL man advises the disuse of feather dusters, and advises the use of a cloth to wipe away dust. He asks: Do you know just what you are doing when you brush dust away? You disseminate in the air, and consequently introduce into your own interior, into your tissues and respiratory organs, all sorts of eggs, spores, epidemic germs and murderous vibrations which dust contains.

CHICKEN KROMESKYS.—Pick out the meat from what is left of a roast fowl, chop it up (not too finely), and toss it in a saucepan with a good piece of butter and a little flour; add a few mushrooms finely minced, pepper, salt, and spices to taste, and some minced parsley; moisten with a little stock, then stir into the mixture, off the fire, the yolk of an egg beaten up with the juice of half a lemon, and strained. Turn this mince on a dish to get cold. Cut some slices of bacon as thin as possible, and to the size of one and a half inch by two and a half inches, place on each slice a teaspoonful of the mince, and roll it up neatly in the bacon: beat up together the yolk of two eggs, and four or five of cold water; incorporate with this about three tablespoonfuls of flour, and a good pinch of salt; keep on heating the mixture for a little time, then add as much water as will make it of the right consistency. When ready to use this batter, stir into it quickly the whites of two eggs beaten up to a froth. Dip each kromesky in it, and fry them a nice colour in hot lard.

VIENNA ROLLS.—The so-called "Vienna rolls" can be made in any household by the following recipe: Finest wheat flour, eight pounds; milk, three and one half quarts; water, three and one half quarts; compressed yeast, three and one third ounces; salt, one ounce. After all the materials have acquired the temperature of the room the flour is poured in a loose heap in the middle of the baking trough, and a small quantity of the heap, on one side, mixed to a thin dough with the milk and water previously poured together, and mixed with the yeast and salt. The dough is allowed to stand three quarters of an hour, well covered. After this, or as soon as fermentation has commenced, the dough is mixed thoroughly with the remainder of the flour and the rest of the liquid, and left to rise for two hours and a half. It is then cut into one pound pieces, each of which is divided into twelve squares of equal weight. The corners of each of these squares having been turned over to the centre, the cakes are put into the oven and baked for fifteen minutes. The heating must be uniform. If the oven is hotter in one place than another the cakes must be shifted about. To impart a gloss to the rolls they are brushed over with a sponge dipped in milk.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES, is Especially Useful for Children's Diseases as it acts both as food and medicine. It gives flesh and strength by virtue of its rich nutritive properties, but creates an appetite for food that builds up the wasted body.

Woman's Suffering and Relief.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvellous remedy, Hop Bitters. Irregularities and obstructions of your system, are relieved at once, while the special cause of periodical pain is permanently removed. None receive so much benefit, and none are so profoundly grateful, and show such an interest in recommending Hop Bitters as women.

A Postal Card Story.

I was affected with kidney and urinary Trouble— "For twelve years!" After trying all the doctors and patent medicines I could hear of, I used two bottles of Hop Bitters! And I am perfectly cured. I keep it "All the time!" respectfully, B. F. Booth, Salsbury, Tenn. May 4, 1883.

BRADFORD, PA., May 8, 1875.

It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc. I have not seen a sick day in a year, since I took Hop Bitters. All my neighbours use them.

MRS. FANNIE GREEN.

\$3,000 Lost 34/52

"A tour to Europe that cost me \$3,000, done me less good than one bottle of Hop Bitters; they also cured my wife of fifteen years' nervous weakness, sleeplessness and dyspepsia."

R. M., Auburn, N. Y.

So. BLOOMINGVILLE, O., May 1, '79. SRS.—I have been suffering ten years, and I tried your Hop Bitters, and it done me more good than all the doctors.

Miss S. S. BOONE.

Baby Saved.

We are so thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.

--The Parents, Rochester, N. Y.

None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

THE

"LONDON ADVERTISER."

ESTABLISHED 1863.

A BRIGHT, READABLE NEWSPAPER,

Containing complete telegraphic despatches from the Old and New World, latest market reports, News of the Day, political and general.

HON. D. MILLS, Editor-in-Chief.

SUBSCRIPTION RATES:

THE DAILY ADVERTISER (8 pages) per annum... \$5.00 THE WESTERN ADVERTISER (8 and 12 pages each alternate week), per annum... 1.00

Both Daily and Weekly editions of THE ADVERTISER are rapidly increasing in circulation and are acknowledged to be the hand-omest newspapers in Canada.

DOMINION LINE of Steamships for Liverpool.

Dates of Sailing from Portland.

TORONTO, 4th Dec. MONTREAL, 33/52 18th " BROOKLYN, 1st Jan.

Rates from Toronto, Cabin, \$61 and \$71. Return, \$106.50, and \$124.50—all outside rooms, and comfortably heated by steam. Steerage at very low rates. A rebate of ten per cent. is allowed clergymen and their wives.

Apply to ALEX. STUART, 50 Yonge Street, or to GEO. W. TORRANCE, Manager Toronto Agency, 5 Front Street, East.

\$65 A MONTHLY & DOMESTIC... P. W. ZIEGLER & Co., Philadelphia

THE CANADA PRESBYTERIAN.

VOL. 13.

TORONTO, WEDNESDAY, DECEMBER 10th, 1884.

No. 50

"In every respect a credit to the Presbyterian Church in Canada."—*Barré Gazette.*

THE CANADA PRESBYTERIAN,
PUBLISHED EVERY WEDNESDAY BY THE
Presbyterian Printing and Publishing Co.

"Without doubt the best religious publication in Canada, and a welcome visitor to thousands of families."—*Stratford Western.*

THE PRESBYTERIAN is recommended by the General Assembly as "worthy the hearty support" of the ministers and members.

AN Agent wanted in every congregation in the Dominion. Liberal commissions to suitable persons. Specimen copies mailed free on application. Apply at once to

G. BLACKETT ROBINSON, Toronto.

Notes of the Week.

THE Presidential message, read to the United States Congress, contains the following reference to the Mormon difficulty: The report of the Utah Commission will be read with interest. It discloses the results of recent legislation looking to the prevention and punishment of polygamy in that Territory. I still believe that if that abominable practice can be suppressed by law it can only be by the most radical legislation consistent with the restraints of the Constitution. I again recommend, therefore, that Congress assume absolute political control of the Territory of Utah, and provide for the appointment of Commissioners with such governmental powers as in its judgment may justly and wisely be put into their hands.

SO common is the evil habit of profane swearing that many people have apparently become insensible to its wickedness. It prevades all classes. Old men are heard uttering horrid imprecations, school-boys going along the streets speak words that are shocking to hear. Some people seem to imagine that the least provocation amply justifies their use of impious language. How is this terribly common habit of profanity to be accounted for? Who are responsible for it? It is supposed to be banished from all decent society, and yet many who would resent the calling in question of their respectability, are given to the sinful practice. Why should there be so much indifference to the prevalence of this sin. Some one writing to a morning contemporary states, that a friend from Albany remarked that swearing and profane conversation were more common in Toronto than in his own city. The remark led to an experiment. In the course of a twenty minutes' walk they heard the Saviour's name profanely invoked forty-three times. It is high time energetic efforts were made to check this great evil.

TIME was in Scotland when "seceder" meeting-houses were built in the barn style of architecture. In these a pure Gospel was generally preached and strong, moral and spiritual natures were nurtured in somewhat unsightly tabernacles. Those days have past. Now the line of lineal descendants of the old seceders are rearing costly and magnificent structures. The congregation worshipping in Wellington Street, Glasgow, where Professor Mitchell, and after him Dr. Robson, long and faithfully ministered, have built a fine church in the West End, opposite Glasgow University. A private letter to a gentleman in this city says that it was opened recently "by Principal Cairns, by Professor Calderwood, and our own dear pastor, Dr. Black. . . The collection on Sabbath was £11,375 12s. 8 $\frac{1}{2}$ d., and with what was collected for the organ, the whole amount is £12,500—a sum unparalleled in the history of any church in Scotland or even England. . . We got £12,000 for our old church on Wellington Street, so we have only a small debt of about £2,000. . . We will soon pay it off. Every seat is let and the church is crowded every Sabbath."

BALTIMORE has been the scene of a most important religious gathering. The third Roman Catholic Plenary Council has assembled there. Numerous and imposing ceremonies have taken place. The people have been more or less interested in the doings of the

Council, but curiosity must remain ungratified till the proceedings have been submitted to the Pope and his sanction accorded. Surmise and invention have been busy and unlikely rumours have been put in circulation. Another notable ecclesiastical gathering assemblies in the same city on the 10th inst. of a totally different character and pursuing different methods. Representatives of Methodism from all parts of the United States and Canada will assemble to celebrate the founding of Methodism in America. There will be no gorgeous and scenic displays, but there will be hearty enthusiasm and direct appeals to the popular heart. The debates in Council will be in the speech of to-day, not in a dead language. The Methodist assemblage comes opportunely after the Plenary Council, showing that evangelical Protestantism is a living and a growing power on this continent.

AS a possible defence in murder cases tried in United States courts, the most popular is emotional insanity. It must be an infectious disease. It is dreadfully prevalent. The more repulsive the crime for which some wretch is condemned the more ostentatious seems to be the display of sickening gush over him. The latest hero of morbid condemned cell visitors is the scoundrel Newbold, who figured in various places in Canada as well as in the United States. He is now in jail at Toledo, where he is visited by large numbers. The *Detroit News* says: It is hard to imagine anybody less deserving of pity or sympathy, than the fellow who, utterly without pity himself and thinking ever and always of his own gratification solely, goes from town to town deliberately carrying ruin and disgrace to the silliest and weakest of women whom he selects as his victims. Yet his cell in Toledo swarms with a succession of sympathetic visitors, whose pity has only been intensified by his attempt at suicide—which, had it been successful, would have been a just and proper ending of the life he led. Suicide is the crowning act of his insane egotism.

NEAR Oxford, England, lately a lady went to visit a patient in an insane asylum. The porter handed her over to an attendant stating, "To visit a patient." Failing to catch the first half of the sentence the attendant conducted her to a bath, into which she was plunged in spite of all protest, and then locked into a room. The mistake was fortunately discovered and the visitor liberated. It is becoming only too apparent that perfectly sane people are incarcerated in lunatic asylums when relatives have purposes to serve by their incarceration. A striking instance of this is seen in the case of Mrs. Lyman, who has been so long an inmate of Longue Pointe Asylum. It is not reassuring to think that had it not been for the active interest displayed by a former employer she might have ended her days in that institution. The strenuous efforts to stifle investigation and to keep her there in spite of all protest, is a most painful feature of this sad case. Dr. Vallee, has at length reported that there is no reason why she should be longer detained. The gentleman who has taken such a praiseworthy interest in her case has expressed his willingness to take charge of her. Even yet in the face of aroused indignation every technical objection possible is urged against her release. Fortunately her freedom is now certain.

COMMENTING on the Boutel case, Bystander in the *Week* says strong and true things on the flabby sentimentalism that seeks to obliterate all moral distinctions. He says: The immoral levity with which petitions are signed is a by-word. Few people are conscientious enough to weigh for a moment the interest of the community, however manifest, against the trouble of getting rid of an importunate applicant. But a Minister of Justice might be expected by this time to know that, while of the signatures to a petition most are virtual frauds, the refusals of all who have withheld their names are genuine and ought to be counted against the prayer of the petition. Of what value do the sentimentalists suppose a life to be after the commission of a wilful and hideous murder? Would not the criminal himself, if he could see his

own true moral interest, wish to be released at once from his own loathsomeness, and from the hatred and horror of mankind! The infliction of death no doubt is awful, and we should all be most happy to put an end to the practice, if, as was pitifully said, the murderers would only set us the example. *Que messieurs les assassins commencent.* It is one justly forfeited and worthless life against the sanctity of life altogether and the safety of society. Mercy to the convicted prisoner is the worst of cruelty to innocence. But there are people whose perverse and morbid sympathy passes over natural objects to fix upon the criminal.

MUCH has been made of the apparent increase of crime in the State of Maine since the adoption of a prohibitory law. The other week statements appeared in certain journals to show that contrary not only to theory but universal experience the prohibition of liquor selling was followed by an increase of crime, as shown by prison statistics. Light has been cast on the origin of these statements. They are not the result of purely scientific inquiry and a sacred love of truth. They have done service in the United States for a long time and have been repeatedly refuted. They have been sent on their travels in Canada for the purpose of prejudicing people against the Scott Act. A minister in Portland, Maine, writes a complete refutation which has appeared in the *Montreal Witness* from which the following is extracted. After showing conclusively that official returns have been ingeniously perverted the writer says: In the six New England States and New York, which taken together form the North-eastern section of the United States, the number of convicts in state prisons in 1874 in proportion to their populations was as follows:—Maine, 1 to 3,200; Massachusetts, 1 to 2,200; Connecticut, 1 to 2,100; New Hampshire, 1 to 1,900; Vermont, 1 to 1,800; New York, 1 to 1,400; Rhode Island, 1 to 864; The six States surrounding Maine average one state prison convict to every 1,700 of their population, while Maine averages one to every 3,200 of her population. Intemperance is not the only cause of crime, and temperance people are not all saints. But Maine, which unfolds the white banner of prohibition and stands for "God and Home and Native Land," makes nearly twice as favourable a showing in prison statistics as her sister States.

THE latest received number of the *Christian Leader* contains the following. The Government have made a very narrow escape from committing a blunder which would have been emphatically worse than a crime. After ten days of most anxious apprehension the country was relieved by the assurance that there would not be bloodshed in Skye. But we deeply regret to say that small thanks are owing to the Gladstone administration for this deliverance. The work which they themselves ought to have undertaken was accomplished by a Free Church minister from Inverness, Rev. A. C. Macdonald, for a time minister at Thamesford, Ont., went to the island and, along with two of the local ministers, one belonging to the Established and the other to the Free Church, placed himself in communication with the righteously discontented crofters. As any one who knows aught of the people might have expected, the chief illegality which could be laid to their charge, the turning of the police so improperly sent, had been committed in ignorance; and as to motive, they remain what they always have been—a law-abiding and God-fearing class of people. This is more than can be said of some of the agents of the harsh and cruel laws by which they have been held in a state of bondage and poverty that made Dr. Johnson declare, when he visited the Hebrides a hundred years ago, that it would justify revolution. The sending of gunboats to Skye cannot be too severely condemned. It is an insult to a noble and unoffensive race, and illustrates the small amount of wisdom, to say nothing of patriotic feeling and humanity, with which some in high places are endowed. One good result, however, will come out of the evil. Already the Government, enlightened by popular indignation, have begun to retrace their steps; and the case of the crofters is one to which they will be compelled to address themselves in earnest without any needless delay. Whoever may be against them, the crofters have the awakened nation on their side.

Our Contributors.

WHY SHOULD CANADIAN POLITICS BE UNCLE TOM?

BY KNONONIAN.

Some years ago a worthy citizen of one of our Canadian cities was asked by his fellow-citizens to take a seat in the city council. Being a man of much public spirit and anxious to promote the interests of his city, he partly consented, but asked for a little time before giving his final answer, that he might consult his wife. The good lady became alarmed. She greatly feared that aldermanic honours might demoralize her husband. Her pastor was consulted, and the united influence of wife and pastor proved sufficiently potent to prevent the good man from soiling himself with municipal politics.

This is not by any means an isolated case. It is notorious that the families and more intimate friends of many good citizens are strongly opposed to their taking part in politics. The family circle hear with alarm that the head of the household is a municipal candidate or that he intends running for a seat in parliament. A good man is often placed in this position. A convention is on one side of him urging him to enter public life; his family and other near friends are on the other urging him not to have anything to do with politics. Surely public life in Canada must be considered a hurtful kind of service when one's best friends urge him not to enter upon it.

Nor is this all. The best people in our congregations often view with great anxiety the entrance of a good member or office-bearer of the Church into public life. There is a feeling that he cannot be worth much to the Church after he has "gone into politics." Unfortunately this feeling is often justified by facts. How often do we hear it said of a man that he was a consistent member of the Church, a regular attendant at the Sabbath services and prayer meeting, a useful office-bearer and a good man all round before he went into politics. But he was not long in politics until everybody could see a marked difference in him for the worse. "He was a good man some years ago, but politics ruined him," is one of the things that we too often hear sorrowfully said of men who once were active in every good work.

Now, why should politics have a degrading influence on a good man? Political life, *per se*, has nothing degrading in it. The science of government is as pure and morally wholesome in its influence as any other science. No one is demoralized by the science of an omy or chemistry or botany or mathematics. Mill may be as safely read as Hodge or Hull. Burke is as pure as Butler or Paley. Fiscal questions are as clean as the questions Prof. Drummond discusses in his famous new book. The science of government is a noble one and well worthy of the study of the best minds in any free country. Questions of politics are at bottom questions of ethics. Webster defines politics to be "that part of ethics which consists in the regulation and government of a nation or state for the preservation of its safety, peace and prosperity, comprehending the defence of its existence and rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals." The preservation and improvement of the morals of the people being one of the principal duties of a politician, it may well be asked, how can a man injure his own morals by preserving and improving the morals of his neighbours? There must be something radically wrong about our public life if it necessarily lowers the tone of any considerable number of our public men. Sitting in a municipal council should not be more injurious than sitting in the director's room of a bank, or in a board of trade room or for that matter in a Presbytery. Parliament might be quite as pleasant and wholesome a place to deliberate in as a Synod or General Assembly. So far as as the morality of the science of government is concerned there is no reason why Dr. Reid or Principal Caven should not stand for the County of Lennox. The bare suggestion of such a thing would send a cold chill through the Church. Why should it?

Does some moralist say that electioneering is the thing that degrades men? Electioneering, so far as the candidate is concerned, consists mainly in addressing the electors of this country on the political questions of the day. Why should speech-making on the

science of government, as applied to Canada, degrade anybody? Speaking on the Scott Act does not injure any one; speaking at the bar does not demoralize the lawyers; the lecturer on political economy in a college would feel insulted if you hinted that this vocation is demoralizing. Why should speaking on the art or science of government to the people have a bad effect on the speaker? Are the people of this country so degraded that contact with them at public meetings must necessarily lower the tone of public men? Not by any means. If the right kind of people went to public meetings, contact with them would tone up a public man morally. This is one of the places where the shoe pinches. Good citizens, especially in towns and cities, who plume themselves on the fact that politics are too dirty for them to touch, remain at home, and the party hacks and heelers, ward bumpers and general scalawags, crowd the hall. The candidate too often feels that it would be throwing pearls before swine to discuss political questions seriously before them. He is tempted to play the role of the demagogue—a role which is probably a rather easy and natural one for him—and he plays it accordingly. Ten or fifteen years of experience with such audiences go a long way in convincing a public man that all the people of this country are of the kind that he sees at public meetings. If the best citizens made their presence felt at such gatherings the most blatant demagogue in the country would be forced to speak like a statesman or retire—he would soon retire.

Disguise the fact as we may the real reason why Canadian politics have a lowering effect upon many public men is that good citizens take too little interest in the government of their country, and many of them none at all in the government of their municipalities. They too often put the reins in the dirtiest hands in the community and then say "Politics are dirty." What could you expect? Party may have something to do with it, but party is not by any means responsible for all the uncleanness of Canadian public life. Party feeling is strong in England, and for generations, to attain to the place of an English statesman has been the highest ambition of the noblest Englishmen.

There is another cause. We have in our Canadian society a low, mongrel, envious herd, who make a business of throwing dirt at every public man. The fact that a man is a school trustee, or an alderman, or a member of parliament, is to them quite a sufficient reason why they should call him a thief or a jobber or some equally pleasant name. To their jaundiced eye a public servant of any kind is an object of envy. These delightful people have their counterpart in the Church. The fact that a man holds an office in the Church—to which the people have elected him—and is trying to do the work well, is to them a sufficient reason why they should abuse him and hinder him in his work.

Three things are absolutely necessary if political life in this country is to be made anything like what it ought to be the best men in the country must take an active interest in public affairs; the best men must be willing to serve their fellow-citizens, and good public men serving their fellow-citizens must be treated more generously.

NOTES OF A WESTERN RAMBLE.—III.

(FROM OUR OWN CORRESPONDENT.)

My last ramble had taken me as far west as the pleasant village of Acton. How far my present one may take me depends to some extent on the patience of the readers of THE PRESBYTERIAN, of which the editor sets an accurate gauge, and very wisely says "thus far and no further." It may lead me as far as that metropolis of the west, the Forest City, or, like Grandfather's Clock, it may "stop short never to go again." I suppose it greatly depends upon whether I get over the ground fast enough, and use the senses a gracious Providence has granted me with sufficient zest to make my own observations interesting to readers of this paper; and to make as sure as possible of not offending at the start, I shall at once make a beginning. Leaving Acton on a beautiful fall morning, a brief ride on the cars brings me to the rather obscure village of

ROCKWOOD.

If extreme brevity was very desirable I should leave all further description of this place with its name to the imagination of the reader; but that might be erring in the opposite extreme, and not be at all character-

istic of a ramble. Well, the village is all that its name implies. It struggles along from the station at one end, up hill and down dale, for fully a mile to the Presbyterian church and manse at the other. A branch of the River Speed divides the monotony of the single street, and provides the most romantic of rural retreats. The valley through which it meanders occasionally becomes almost a ravine, and here and there a natural obstruction causes the rivulet to become a miniature lake, while the rocks and the forests at once proclaim where the residents found their appropriate name. The Presbyterian church occupies a snug position in a hollow, and is substantial and plain, like the people who worship there. The manse has a more commanding aspect on the brow of the hill. Of the people of the church I had no opportunity of forming an opinion. They seem to have preferred the activities of farm life to the somewhat dead and alive existence which evidently prevails in the village. I had perforce to spend about five hours of reflective idleness here, and only reached the royal city of

GUELPH

too late on a Saturday afternoon to do any business. Were I to devote as much space to this truly royal young city as I have done to more rural scenes, my readers might begin to fear that my rambles were never to come to an end. But they need not fear. Suburban scenes are the rambler's delight, and he departs with what haste he may from the hurry and bustle wherever found. And Guelph is without a doubt a busy, thrifty and progressive place. It is the centre of one of the fairest of Ontario's counties, and the scene of much industrial enterprise. Built on a number of hills, and surrounded on every side by others, it presents a splendid appearance. Its streets are broad and clean, its drainage excellent. Its private and public buildings are of the handsomest kind. Most conspicuous among them at present are the Public Schools, but they are being overshadowed by the erection of a Roman Catholic Church of almost regal dimensions, and on the loftiest eminence of the city, generally known as Catholic Hill. The Presbyterian churches are not pretentious edifices. They are three in number—only a short time ago there were four—and are all ably presided over by the venerable Rev. Dr. Wardrope, Rev. J. C. Smith and Rev. R. J. Beattie. They are all well attended, but it was not so satisfactory to learn that none of them are free of that *bete noir* of most churches—a financial encumbrance. With their present judicious management, and excellent pastors, it is to be hoped that the liberality of the denomination will soon show itself in churches free from debt.

While in the city I had the pleasure of listening to an address by Mr. Henry Knox, now doing important evangelical work in the wilds of Muskoka. Mr. Knox had been brought under the power of the Spirit only a few short years himself, but immediately felt impelled to carry the "glad tidings" to others. He is wonderfully suited to make friends among the rough lumbermen and navvies along the C. P. R. in that wild region, and much good may confidently be anticipated from his earnest, self-sacrificing labours. The Presbytery of Guelph did themselves credit by putting Mr. Knox in a sphere for which he is so well fitted.

Conspicuous among the varied industries of the Royal City is the magnificent works of the organ companies, sewing machine manufactories, the several woolen mills, carpet looms, iron foundries, carriage works, etc. Although dull times were generally anticipated, there was little sign of them in these hives of labour and skill. Among the many attractions which lend importance to Guelph is the proximity of the Agricultural College, and Practical Training Farm. So often, however, has this novel Government enterprise been sketched, and by readier pens than mine, that I presume I will be pardoned if I leave it and Guelph behind, which I did when it lay under the first snowy mantle of the year, and struck out for that essentially Scotch town,

GALT.

Naturally enough one of the first features of this place which presents itself is a prevailing Scotch type of physiognomy, and a decidedly "braid" accent in the speech of those one meets. Another feature, which is only learned by residence for a short time at least, is that it is a "thrifty" and a thriving place. Everywhere I had heard complaints of depression; in Galt there was nothing but quiet con-

confidence in the future, and the general feeling that there was no town in Ontario where hard times were being less felt. There is, for the size of the place, a wonderful variety of manufacturing and industrial enterprises, most conspicuous among which are the mammoth saw and iron works. They occupy a large space in the centre of the town. There are two magnificent Presbyterian churches, besides a relic of that portion of the "Auld Kirk" which would not come into the union. Two able clergymen, Revs. J. K. Smith and J. A. R. Dickson, preach within a stone's throw of each other. The edifices are both beautiful erections of stone, and are equipped with all modern conveniences. I had the pleasure of listening to the Rev. Mr. Dickson's obituary tribute to the late Rev. Walter Inglis, and did not know whether I had most pleasure in the masterly discourse, or in the glimpse I obtained from it of the life of this true disciple of the Master.

From Galt to

BERLIN AND WATERLOO

is but a very short step, and yet it takes the traveller among a people different in feature and language, and yet strongly resembling each other in many admirable characteristics. Personally, the change was novel and awkward. "I dinna ken" was an easily understood phrase, and though unsatisfactory to the searcher for knowledge, it was much less so than the "nein Englische" with which I was confronted on the streets of these twin towns. Berlin is a town of churches and button factories. How many of the latter there are I do not know, but I counted fourteen of the former. As may be supposed they embrace all ordinary German and English denominations, including that important, industrious and wealthy branch of the community, the Mennonites, here pronounced "Men-eece." There is one good Presbyterian congregation between the two communities, over which the Rev. D. Tait presides with much acceptance to the people. The church is a neat, painted brick building, in an excellent situation near the Court House in Berlin. The congregation is largely composed of farmers in the townships, and is in a very prosperous condition. In none of the towns or cities which I have visited so far have I seen such a proportion of fine brick residences and elegant grounds, and such an absence of inferior, old-fashioned or dilapidated dwellings. I left Berlin and Waterloo with the impression that I had been in two of the wealthiest communities in Canada.

But, lest I take my readers to too many places at once, and like me they get to be uncertain where they are, I shall leave my final wanderings for another issue, and give them and myself a rest. T. A. A. London, Nov. 1884.

ALCOHOLISM IN SWITZERLAND.

ADVANTAGES OF SPIRITUOUS DRINKS.

I see by the Canadian papers that the people of the Dominion are somewhat excited at present in regard to the most efficient method of dealing with the sale of spirituous liquors, so as to diminish, as far as possible, the drinking habits so generally prevalent. A few facts respecting the consumption of alcohol and similar beverages in Switzerland, and what is being done to mitigate the growing evil, may not, therefore, be inappropriate.

On the 28th June last, a message from the Federal Council (executive government) to the Federal Assembly (the legislative body) on the question of alcohol, was published in the form of a Blue Book. It is a rather voluminous document and treats first, of

THE SITUATION,

admitting that there has been a great increase, of late years, in the consumption of spirituous drinks in Switzerland, and pointing out some of the fatal consequences. The increase, indeed, has been so enormous that it has come to be considered a national disgrace; and all right-minded people throughout the Confederacy have been greatly exercised as to the best means of at least decreasing the terrible evil which is everywhere so painfully apparent. From almost every canton, petitions have been sent to the Central Government, filled with statistics to prove the necessity for immediate action. They show that although much wine is produced in the country, the quantity imported largely exceeds from year to year that exported. The average excess of importation over exportation for example, which in 1851-55 amounted to 202,555 quintals (a quintal contains 100 gallons), in 1881-82 reached

the amount of 803,969 quintals. In other words, in the thirty years which separate the two periods named, the importation had increased four-fold, while the increase in the population during the same period, was comparatively insignificant. But in addition to the importation of wine, there was an excess of alcohol, *eau de vie*, and other distilled liquors imported in 1851-55, of 35,588 quintals, which in 1881-82 had grown to 129,998 quintals. There is also yearly imported ten millions of litres of pure alcohol to be made into *eau de vie*, as it is called; and of this, it is calculated that about twenty-seven million litres are yearly manufactured.

From these figures, it is stated that there is consumed in this country more than one million of hecto-litres of wine a hectolitre being 26½ gallons, 992,000 hectos of beer, 70,000 hectos of distilled liquors. This gives a consumption of 9.40 per head of the population for *eau de vie* alone, and about fifty-five litres of wine and beer. Allowing for women and children, the amount drunk by the adult males in Switzerland is higher than in any country in Europe. The report next refers to

THE CAUSES OF ALCOHOLISM,

or increased intoxication, one of the most evident causes being the low price at which *eau de vie* is sold, namely, sixty centimes the litre. Then there is no difficulty in purchasing it, for, owing to the smallness of the sum paid for a license, it is kept for sale everywhere, and in any kind of shop. The duty on corn and flour brought into Switzerland amounts to forty-four centimes per head per annum, while that on alcohol is only thirty-five centimes per head. The absurdity of this is apparent when the difference in this respect between the Confederacy and other countries is contrasted. In Belgium and Sweden, alcohol pays a duty of four to five francs per head of the population. In the United States the duty is 6.68 francs, and in England no less than 12.95 francs. From this, it follows that while a man in Britain has to pay on an average sixpence for the sixteenth of a pint of alcohol, half a pint can be had in Switzerland for one penny!

No wonder, then, that the consumption of intoxicating drinks is causing genuine alarm in the minds of all serious people, and that a determined effort is about to be made to stop the advancing tide of evil which threatens to overflow the country, bringing

POVERTY, MADNESS AND DEATH

in its train. From 1877 to 1882 there were in Switzerland 1525 deaths, or 254 per annum, caused *directly* by intoxicating drinks, while the number of deaths arising *indirectly* could not be accurately ascertained. In the Canton of Berne alone there were no fewer than 499 deaths of this kind; in Vaud, 133, and in Neuchâtel, 132. Then, as to suicides arising from the same cause, there were between 1876 and 1880 as many as 635 each year. In 1881 the number rose to 675, and in 1882 to 688. Only Denmark and Saxony exceed this in proportion to the number of inhabitants. The Minister of the Interior has found from special enquiries, that of 2,560 prisoners in the cantonal penitentiaries, 1,030 were addicted to drinking habits. Eight houses of correction for young criminals have furnished analogous results, fifty per cent. of the young girls and forty-five per cent. of the young boys being the issue of parents, one of whom at least, was a drunkard.

In connection with this last case, it may not be out of place to refer briefly to a painfully interesting communication made to a recent meeting of the British Medical Association by Dr. Madden, on "Alcoholism in Childhood and Youth." He gave particulars of a case of marked *delirium tremens* in a boy aged eight. His mother was a drunkard, and he, at the age of six, on discovering a secreted bottle of whiskey, showed the hereditary tendency to follow her example. Before admission into the hospital with *delirium tremens*, he had obtained access to a bottle of port wine, and almost emptied it. A second case was that of a news-boy aged eight, who was also the son of a drunken mother. He had been in the habit of going for his mother's whiskey, and was rewarded by a sip. Other medical men followed with similar facts as to infantile cases of alcoholism, all gathered from their own experience in connection with children's hospitals in London.

As a further consequence of this sad state of things in Switzerland, the report states that the number of exemptions from military service owing to drunkenness, is on an average thirty-four per cent. Every one

knows, too, that many of the evils arising from habits of intoxication escape the investigations of the statistician. What misery, what weakening of the faculties, how many diseases, how many disinherited families, what numbers of children driven to evil courses, if known to the public, might be traced to the same pernicious habit as their originating cause.

The report, in the third place, enumerates some of the

MEASURES TO BE TAKEN

to arrest the progress of drunkenness, but two difficulties, it seems, stand in the way. The immense number of persons engaged in the liquor trade offers a difficulty which a Government, such as that of Switzerland, is afraid to encounter. They hesitate, therefore, to limit the number of licenses granted each year, and to fix the number to be allowed in each district which would be one of the most efficient and most practical means in the power of any government worthy of the name. Again, the sale of wines, beers, and spirits in Switzerland, brings in an annual revenue of 150,000,000 of francs, and this naturally increases the unwillingness of the Government to interfere with those who are admittedly causing such wide-spread ruin to the country. But not only is the Federal Council loath to take decisive measures against these drinking habits this same report contains a chapter headed

"ADVANTAGES OF SPIRITUOUS DRINKS,"

a parallel to which, it would be difficult to find in the political literature of any other country on the face of the globe. Here is a specimen of the Council's views on this subject:

It is doubtless possible to discuss and talk without drinking or continuing oneself to tea or coffee: but every one knows by experience that after a hard day's work, when one feels overwhelmed by professional cares, it is impossible to bring a cheerful temper into the society where we amuse or mutually encourage each other unless one indulges in a glass of generous wine or refreshing beer, which effaces the traces of daily labour, and opens the heart to other impressions. Can any one deny the necessity of these reunions for the development of our public life in general? Can any one deny that in many localities and for many people the relations of sociability are intimately associated with the life of the public-house? Can any one deny that the numerous societies formed either for recreation and amusement, or for the purposes of discussing measures which concern subjects of general interest: that the extension of popular rights and the development of the Press, are not each and all so many reasons for increasing the frequenting of houses of public resort? If we deplore the excess of drinking which is often the consequence: if we blame those who spend uselessly their time and money in gossiping, in talking public-house politics, and in card-playing, we cannot disguise from ourselves, on the other hand, the stimulating influences of these reunions on the intellectual activity of many, nor the good fruits they often bring to the public interests. As much as we sympathise with those whom the craving for drink has thrown into the arms of madness or has led to suicide or crime, we must not forget that in the public-house is to be found a social life that is an efficacious remedy against hypochondria and misanthropy, as well as against egotism, vanity, narrowness of ideas, and extravagance of imagination.

What impression this letter may have made upon the Federal Assembly I do not know, but judging from the tone of the respectable press, it has given a great surprise to the serious portion of the people of all political creeds—so that there is a wide-spread feeling that this question must be made a prominent one at the next election. The public-house interests, however, form so important a factor in the elections, that it is doubtful if men pledged to restrict the number of cabarets, auberges and *debits de vin* which abound in the smallest hamlets aere, could be elected in many of the districts. The Message itself hints that the Constitution will have to be revised, so as to enable the Government to limit the number of distilleries, and to tax those in existence so heavily as to raise the price of liquors to a sum which will put them out of the reach of the poorer classes. But even this would require to be submitted to the popular vote and to that of the cantons, before admission into the Constitution, so that the same difficulties would have to be encountered as those to be met in the return of law-makers pledged to restriction and limitation of taverns. Whatever is finally decided on, it is to be hoped in the interests of the country and of morality generally, that the time is not far distant when it can no longer be said with any degree of truth, that "drinking is the national vice and madness the national disease" of beautiful Switzerland. T. H.

Clarens, Switzerland, Nov. 4, 1884.

NOTHING is more dangerous than a foolish friend. Even a prudent enemy is preferable.

FRENCH EVANGELIZATION.

MR. EDITOR. I regret the controversy regarding French Evangelization which has arisen by Mr. Ball's letters. I must say I did not admire the spirit and tendency of his letters: he seemed to tear down simply, not tear down that he might build up better. I think on the whole good will be done: the work done will be canvassed, the nature, difficulty, and importance of the work better understood; greater interest excited, and consequently more liberally supported.

It is difficult to estimate the importance and difficulty of the work, in its religious, moral, social, and political aspects. I mean only to touch on the first of these, although I do not regard the others as trifling or unimportant. I have no sympathy with the views of Mr. William Houston, who argues because we do not send missionaries to Methodist or Baptist districts to convert them to Presbyterianism, that, therefore, there is no need to send missionaries to Roman Catholics. There seems to be a growing sentiment that Popery is changed; that there was need for the efforts of Luther, Calvin and other Reformers, but no need for any such now. Does Mr. Houston appreciate his own position and feel grateful for his privileges as a Protestant, and yet not desire that those under the slavery of that system should be delivered? He evidently does not believe that it is anti-Christian and has to be destroyed; that it has been characterized by those who know the system and its workings as one of Satan's master devices for withstanding the spread of Christ's Kingdom.

Mr. Houston seems to have a very high idea of the Home Mission Scheme of our Church. Now I do not wish to depreciate its importance or induce the Church to relax her efforts to meet the wide-spread destitution of the North West, but I deprecate the idea of withdrawing our sympathy and support from French Evangelization or any other missionary cause to bestow all our labours and all our assistance on the North-West. The idea is based on a wrong principle, "the world is our field" and the more widely our missionary labours are extended the more fully will we bring out the efforts and the power of our Church for the extension of the kingdom of Christ. There are some brought more in contact with that system, know its nature better, know the importance and difficulty of the work, who have strong sympathies for this scheme, and will support it liberally. There are some men from similar causes ready to labour in that field and who are peculiarly fitted for it, so that both causes can be pursued without injury the one to the other. There was a time when Foreign Missions were opposed because there were heathen enough in our own land and in our own congregations to engage all our energy. No; instead of narrowing and contracting our efforts to one or two objects, we should be widening them; it is now high time that we should add yet another to our many and important missions, a mission to the Jews, that we might inherit the blessing of the God of Abraham. "I will bless them that bless thee."

JOHN IRVINE.

Harriston, Nov. 25th, 1884.

MR. EDITOR. I am very much grieved to see by your paper that an agitation has commenced, calculated to injure our French Evangelization Scheme. It is now more than fifty four years since I landed in the ancient city of Quebec, and having lived there some four years I think I know something about the French Canadians and their religion. At that time there was not a Protestant French Canadian pastor in Canada, and the Roman Catholic religion was, and is still, the established religion of the Province of Lower Canada (now Quebec). After a good many years, a few good men in Montreal started the French Canadian Missionary Society, which laboured faithfully and through much discouragement, but ever making advance, till our own Church started our present Scheme, and the old society was amalgamated with our Scheme. I need not say that the Scheme has prospered and we have now thriving congregations of French Canadian Protestants in the Province of Quebec especially, but which cannot be maintained without continued help, as most of the people are poor. There is no denying the fact that many of our converts go to the States, because they are not persecuted there, and the priests are not upheld by the government as in Quebec. I say fearlessly that it is a great mistake that in our Protestant Empire a large province like Quebec should have a Church like the Roman Catholic authorised to col-

lect tithes, which no Protestant Church can do. Mr. Houston, in your issue of the 19th, says, "the French people do not want our aid." My friend, Mr. Bougoin, the Principal of the noble institution at Pointe-aux-Trembles, says they have not room enough for the young people, French Canadians mostly, applying for admission to the schools. I think after the disgraceful proceedings connected with the good old pastor Chiniquy's ministrations, both in Quebec and Montreal, it may be safely said that the French Canadian people require very much to be taught good manners, and there is no better way than to make them good Protestants. As to the North-West and Manitoba, which I visited a few years ago and had the pleasure of seeing the good minister of Kildonan, Dr. Black, I think every possible encouragement has been given them, far more than our Ontario pioneers, of whom I am one, ever experienced. In conclusion I may say that the Protestants of Ontario instead of being jealous or cold to the movement for evangelizing the French Canadian Roman Catholics, ought to give their best endeavours to forward the work. It is a fact that they are extending their influence in the eastern end of Ontario and require careful looking after.

Nov. 26th, 1884. CANADIAN PRESBYTERIAN.

THE SPIRIT OF MISSIONS.

At the opening of the series of the annual missionary meetings in Erskine Church, Montreal, the Rev. A. B. Mackay presided and delivered the following address:

In our missionary meetings, a night is devoted to each of the three great departments of our Church's work—Home Missions, French Evangelization and Foreign Missions. Or, to put the matter in another form, we consider: 1. The evangelization of Presbyterians. 2. The evangelization of Roman Catholics. 3. The evangelization of the heathen. Now, there are some people who care for none of these things. There are some who think that there is no need of evangelizing Presbyterians. Moral dissertations and philosophic orations, which could well have become the lips of Cicero or Plato or Socrates, are good enough for those who gather in our churches, think some. They have got above and beyond the old-fashioned Gospel.

There are others who think that the work of French Evangelization is a mistake. "Are they not good, decent, respectable Christian people?" they ask us. "Are they not good citizens? Is not the Church of Rome a Christian Church? Does it not exist to the present day because of the truth which it holds? Why then disturb their faith?" Such statements as these I have even heard from the lips of Presbyterian ministers, and I have felt that if these things are so, it is a great pity that ever there had been a Reformation; and the right thing to do now is to confess our sins and the sins of our fathers, and hasten back to the bosom of holy mother Church. Would it not be an edifying sight to behold the spiritual sons of John Calvin and John Knox—the Presbyterian ministers of the present day—forming a long procession to fall at the feet of the holy father at Rome, to ask absolution, and to kiss his toe? Talk of the 'verts from the Church of England! Such a procession, headed by Father Chiniquy and wound up by Principal MacVicar, would create more gladness in the Vatican than the perversion of the whole bench of Anglican bishops.

Then, lastly, in regard to Foreign Missions, there are some also who say that the heathen are a very interesting and contented people; that they will all come right in the long run, if not in this world, then in the next, and therefore it is wise to let them alone in their picturesque worship and innocent ways. Why should the light of Asia pale before the light of the world? Here again, the rational conclusion is expressed in the witty remark of one who had heard a learned lecturer descanting in this, or a similar strain. "Almost thou persuadest me to be a heathen."

All these evils exist. All, indeed, have received Christian baptism. Have we not heard them called liberality? Yea, have they not been honoured by the name of heaven's darling glory—Godlike charity? And what is the remedy for these great evils? The preaching of the glad Evangel, which was first spoken by God's own Son, and which He still continues to proclaim, by the lips of every one on whom has come the Holy Spirit's power. And first of all, we must take heed to the preaching of this Gospel among our-

selves, *i.e.*, Home Missions. The work of Presbyterian evangelization must precede all others, for without it nothing can be done anywhere. And if the work is well done here, no fear of it anywhere else. Why were the missions of the Pentecostal Church so successful, overrunning the known world so quickly? Because the hundred and twenty who formed the nucleus of the Church were so thoroughly evangelized themselves. Each Christian in that little company was like a centre of living fire, and of necessity spread the blessed conflagration wherever he went. Depend upon it, if the work in the French or in the foreign field lags, it is a sign that there is something seriously wrong at the heart; it is a sign that the Gospel is not taking a right grip of our own souls. People say: "Well! after all, what is the difference between lots of your Presbyterians and the Roman Catholics around them? It's precious little." Truth! Truth! we confess with shame. There are some professed Presbyterians as gay and worldly, as irregular in their lives and as foul in their speech, as cruel and as drunken, as sharp in their practices as any Roman Catholic we have known. And why is this? Just because too many of those who profess and call themselves Presbyterians have never been thoroughly evangelized. Oh! if every minister, and every elder, and every deacon, and every manager, and every trustee, and every Sunday school teacher, and every member of our Presbyterian Church were thoroughly evangelized, how unspeakably glorious the result would be! What would be the effect in the French field? Every Presbyterian would be a missionary to his Roman Catholic neighbours. His holy deeds and his consistent life would have a tongue more eloquent and persuasive than that of even Father Chiniquy; and how great and beneficial that is, few of us realize! I heard him speak in his own beautiful language the other evening; and a finer address, for the purpose he had in view, I could not conceive. The matter was presented in a way a child could understand, his arguments were unanswerable. He was compelled to pull down error, and he did it with a strong hand; but at the same time he took care to build up the truth; and all the time there was the warm glow, not of the fiery controversialist, but of the evangelist, whose heart's desire and prayer to God is, that all who hear him may be saved. Even such effects as these would flow from the Christlike walk of evangelized Presbyterians.

And what would be the effect of such an evangelization on the foreign field? Then, each Presbyterian would be possessed by the same spirit that filled the two Marys, when they left the empty sepulchre. The angel told them to go quickly and tell the disciples the glad news that Christ had risen, and so they went fast, then faster, and as there was no one stirring on that quiet morning, they at last broke into a run, to reach the disciples as soon as possible. A strange race that was. Two grave Eastern women, wrapped in their flowing garments and veils, running like two school girls! What explains it? They had a glorious message in their hearts and on their lips. "The Lord is risen." The King's business demands haste. Every truly evangelized soul knows that, and runs with the message of salvation as did those Marys. In the wars of the Scottish clans, if the burning brand was brought by a panting messenger and laid down at a clansman's door, it was a point of honour and allegiance that he should seize it and carry it on. As the poet puts it:

Clan Alpin's trust brooks no delay,
Stretch to the race, Away! Away!

It is thus with the bearing on of the word of life, the message of salvation. "The Lord is risen." It has come to us, let us run with it, and if we truly know its preciousness and its power, we will run with it; we will run with it to them that are afar off, and to them that are nigh. A. B. MACKAY.

ONE of the "notices" in the porch of the church at Hawarden, England, near Mr. Gladstone's castle, reads thus: "On your way to the Lord's house be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious."

We attract hearts by the qualities we display; we retain them by the qualities we possess.

LET all seen enjoyments lead to the unseen fountain from whence they flow.—Halburton.

EVANGELISTIC CONFERENCE.

MR. MOODY IN TORONTO.

The Moody Conference assembled in the Metropolitan Church, Toronto, on Tuesday morning, 2nd inst. The audience, composed of representatives of all denominations in the city and people from many distant places, comfortably filled the spacious building.

Mr. Moody having led in prayer, the consideration of the forenoon programme was entered upon. The question of "How to Promote Spiritual Life in the Churches" was introduced by Rev. Hugh Johnston. This, he said, was the key-note of the meetings. Seeking further light they were glad to have with them their brother, who had been a messenger to the churches. He dwelt upon the mystery of all life. Nothing but life could generate life. They had life in Christ, and from him they must draw the quickening influence. Christ had said: "I am come that they might have life, and have it more abundantly." Thus giving a promise that not only would He give life to those who sought it, but He would give to those loved ones abundant life. How to gain this life? First, by a study of the Word. They must have more of it in the pulpit, in their houses, in their hearts, and in their lives. They must have also the baptism of the Holy Ghost. How feeble was the faith of the disciples till the Holy Ghost came upon them, but after that they could move mountains, cure the sick, and stop the mouths of lions. Oh! for this baptism to fall upon them now!

Mr. Moody in the course of his remarks said: It is only by getting more spiritual life within the Churches that we can hope to reach the outlying masses—what are called the lapsed masses. A quickened church is the greatest power on earth. We know that saying: "He that waters others shall himself be watered." That is the principle. A man cannot water others without being watered himself. Many a Christian would forget his sorrows if he would go and help some one else to bear his. One of the most successful churches I have ever seen is that of Rev. Andrew Bonar, in Glasgow. It is a large congregation—a thousand or eleven hundred people, and when Mr. Bonar opens his Bible and begins to read, you can hear all over the church the rustling of the leaves; every one is looking at the passage he reads. His method is just to expound the Word; and this is much better than to do as many ministers do—use the Bible merely as a text book. Another thing we want is separation. We have lost spiritual life by being hand-in-glove with the world, believers unequally yoked with unbelievers. You cannot have power unless you lead a separated life. Christ died to redeem you from the world.

Mr. Moody was followed by Professor Clarke, Rev. Messrs. Salmon, W. J. Erdman of Jamestown, N. Y., Elmore Harris and George Soltan.

Rev. Dr. Thomas, in speaking on "How to Promote Revivals," said it seemed to him that so far as this locality was concerned this question was being answered this morning. It was a reproach to the Church of God that she should ever need reviving. Her spiritual life should be so intense that it would not need a revival to make it more so. It was only the weak and sick that needed treatment, but they must confess that they did need reviving. They must have revivals, not through the efforts of such men as Mr. Moody, however greatly endowed with evangelistic power, but through the Spirit of God. It would do them good to stand for a few moments in His presence to feel the power and meaning of that one monosyllabic but much misunderstood word "God." There was much misconception as to the Spirit of God. They thought of it too often as something far away, to be brought down at special times, just as if there was a season for God to bless. The Spirit was always with them and ready to bless them if they were but ready to receive the blessing. What were the conditions on which this gracious influence would flow into their lives? There must be an unselfish interest in man.

Mr. Moody said, "a great many people have strong prejudices against revivals, and the reason is because they believe a revival means a strong effort of just a few weeks, and then all the rest of the year the church doing nothing. I don't think that is what we mean by a revival, I am sure it don't mean that. That kind of work is an abomination to God and man where Christians work about six weeks, and are cold all the rest of the year, don't care whether a man is saved or not. The community say—'Oh, those Christians wake up, and they stay awake for about four or five weeks, and they are very active and anxious to save sinners, and then they cool down, and for the rest of the year they don't know you.' People have a right to be prejudiced against that kind of work. If it is God's working it is going to last; it is a state of things that may be with us 365 days in the year. That is the kind of reviving the church wants. At the close of the morning conference, Mr. Moody said—never count converts. You don't know who is converted. Let the Lord settle that. You cannot look into a man's heart. Men who have seemed the most promising have disappointed me, and many who have seemed unpromising have turned out well. You can not tell. You first go on and sow the seed. Never tell a man he is converted. People say, 'Look at Pentecost.' Well, they did not try to count them there. They only saved 'about three thousand.'

THE AFTERNOON MEETING.

After prayer and praise Mr. Moody said—I want to call your attention to the work of the Holy Spirit. The first thing the Spirit of God does when He begins to work upon a soul is to convince that soul of sin. When He comes He will convince the world of sin and righteousness and judgment, of sin not because men swear, lie, steal, get drunk, but because they believe not in Him. I believe that is the

besetting sin after all. That is the root of all sin. The misery that came into the world through Adam and Eve came because of their unbelief. They doubted God's word, they fell, they stumbled right there. It is the great sin of the world to-day that people don't believe. It is what is going to keep them out of the world to come. There shall not be a murderer, or a drunkard, or a harlot in the kingdom of heaven, but there would not be any such here but for unbelief. It is their unbelief that leads them into sin. That is the reason why many don't like preaching when the Holy Ghost accompanies the word. They like to get into a church where the Holy Ghost does not work. When the Spirit is at work men begin to be troubled; that means work and effort.

THE EVENING MEETING.

Mr. Moody announced that his text was Galatians vi. 7, "He that deceiveth—God is not mocked—for whatsoever a man soweth that shall he also reap." I want to talk to you about sowing and reaping and I will divide my text into four heads. (1) A man expects to reap when he sows. (2) He expects to reap the same kind of seed he sows. (3) He expects to reap more than he sows. (4) Ignorance of the kind of seed will make no difference. Now, if a farmer were certain that his crops would be destroyed he would sow no seed, because he would be losing his time and wasting the seed. A man who is learning a trade or profession will work for years on small wages. He is sowing and expects to reap. To come to the second point, a man expects to reap the same kind of seed that he sows. If a man sows barley he does not expect to reap pumpkins or watermelons. And this is true in the spiritual as in the natural world. If a man is selfish he will reap selfishness, if he is a liar he will reap lies. This was illustrated very forcibly by the cases of Jacob and David. Concerning the latter, he said, in a dark hour his eye fell upon another man's wife, and he committed the awful sin of adultery. Some men nowadays seem to think that is not a sin that God is going to punish. Read in the Bible and you will find He punishes that more almost than any other. I don't know that there is a shorter way to hell than that of the harlot. To cover up his crime of adultery David committed the crime of murder. How can any bring him to judgment. He is the king upon the throne, and no man dare accuse him. But did not the punishment come upon him. His son committed adultery with his sister. He had rebelled against God and his son Absalom rebelled against him. And after Absalom's death when the king cried "Oh, Absalom, my son, would to God I had died for thee," part of his anguish, was, I believe, because he knew that he himself had done something to bring that son to ruin. It's bad enough for a man to bear the penalty alone, but it's a million times worse when the penalty comes to him in the sufferings of those he loves. The preacher then made an earnest exhortation to his hearers to remember that reaping must follow sowing; that they must reap what they sowed; and that the yield would be much more than the seed. The man who thinks it a good joke to get drunk now and then will find when he comes to shake off the fetters of drink that he is bound hand and foot. Take the sin of adultery. I want to lift up my voice against this awful crime, for I believe it is one of our greatest sins. It is committed in secret. Sometimes a man, after blasting the character of some lovely girl, will hold up his head in society, and perhaps despise the very girl whom he has brought to shame. But his sin will find him out. There is a God of equity, and I tell you a sin like this will not go unpunished. Do you think God is going to allow that woman to suffer for that man's sin, to be rejected by him while he goes on to judgment unpunished? Some one will say, "How does this agree with the doctrine of the Atonement? I thought that all I had to do was to turn my face from sin, and that will be the last of it." I want to say right here that this will not be the end of it. O God may forgive you the penalty. But the consequence of sin will follow even though you be forgiven.

Mr. Moody then requested all who felt any anxiety about their condition to remain. Nearly the whole of the audience remained, and Mr. Moody proceeded with the service. He exhorted all present to surrender their wills to God. He then read two verses from John i. "He came unto His own and His own received Him not; but as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." He said that the receiving of Christ was the first step to be taken in religious life.

SECOND DAY OF THE CONFERENCE.

The subject of the morning discussion was "The use of the Bible," introduced by the Rev. T. C. Des Barres in an energetic address. He was followed by Mr. Moody. The address of the evangelist was simply an appeal to the people to believe the Bible, to accept unhesitatingly both the Old and New Testaments. He showed in a few words how the New Testament is built upon the Old, and that to doubt one portion of the Scripture is to cast discredit upon the whole. He urged that the ministers should preach more Bible; more of the simple truths of the Gospel. He vigorously condemned the introduction of "Lesson Leaves" into the Sabbath Schools. They were crowding out the Bible; ruining the teachers, and making Sabbath School work a merely mechanical performance. The pith of his address was—depend wholly upon the Bible, in the pulpit, in the Sabbath School, and in the family. Major Whittle, of Detroit, followed upon the line taken by Mr. Moody.

The question of "How to Conduct Prayer-Meetings" was treated with excellent effect by Rev. A. F. McGregor, and very characteristically by Mr. Moody. The latter urged the importance of short prayers; of having the meetings attractive; of getting out of the rut; of inducing the younger members to take part; of a liberal use of music; of insisting that those who take a prominent part in the meetings should be of blameless life in the community. Mr. Moody shows himself in everything an uncompromising enemy of routine. He would oppose to the life and variety of the world; life and variety in the Church. Valuable contributions to this subject were also made by Mr. J. K. McDonald and Major Whittle. Mr. Moody also replied to a large number of questions in connection with this subject.

The special feature of the afternoon meeting was the address delivered by Mr. Moody. His remarks were based upon the third verse of the twelfth chapter of Daniel. He aimed to show what marvellous things could be accomplished by human weakness through the power of God. He instanced the case of Daniel, of Samson, of Gideon, and other Bible heroes; quoted many touching and telling instances from his own experiences, and pleaded and persuaded with an eloquence and force and passion that moved almost the entire audience to tears. His closing prayer was broken in upon by audible sobs from every part of the building, and the voice of the leader himself trembled many times on the verge of tears, in heart sympathy with his moved and subdued audience. At the close of the address Rev. Dr. Reid led in prayer.

At the evening meeting Mr. Moody preached with great power and fervency, making direct and impressive appeals to every one in the vast audience. He took three texts which he expounded and illustrated in a manner that held the eager interest of all who heard him. The first passage on which he spoke was John i. 38: "Whom seek ye?" The second was Isaiah lv. 6: "Seek ye the Lord while He may be found, call ye upon Him while He is near," and the third, Matthew vi. 33: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

THE THIRD DAY OF THE CONFERENCE.

After praise, reading the Scriptures and prayer, "How to Make the Service of Song More Helpful" was taken up by Rev. P. McF. McLeod, who said there was an idea that the service of praise was not so sacred as the service of prayer. While it was demanded that those who led in prayer were Christians, we were not so particular about those who led us in song. Now, the service of song was, if possible, more sacred than the service of prayer. Another mistake was to suppose that it was a legitimate thing for the church to seek to attract the careless by fine music. It was well to make the music attractive, if this were done with the right end in view, but it was prostituting the service if the only end in view was to please the ear by the music. Another mistake was to suppose that the tune was of more importance than the words.

Messrs. Granahan, Moody, W. H. Howland, Rev. D. J. Macdonnell, Hugh Johnston and Andrew Wilson took part in the discussion that followed the delivery of Mr. McLeod's address.

The next subject taken up was a discussion on "What Can be Done for Young Men," which was opened by Rev. Dyson Hague, who said there were four classes of the community who could influence young men. The first was the home. If the people in Christian homes would pray for the boys and constantly bring before them the idea that to serve God was the noblest of all work, a great deal more would be done. The Church should also do more to look after this class. Another class which had great influence on young men were employers. Many of our young men were in offices, banks, etc., presided over by nominally Christian men. How many of these were concerned about the souls of those whom they employed? They wanted to feel that the soul of an employee was the most precious thing in the warehouse. The last class was the most important of all, the young women; and they should use all their influence to lead young men into Christian life.

Remarks were then made by Messrs. W. H. Howland, Major Whittle, Mr. Meredith, Rev. J. M. Cameron, S. R. Briggs, Rev. Robert Wallace, Mr. Moody and others.

Mr. Moody's afternoon address was a plea for faith, courage, enthusiasm, and human sympathy in Christian work. He urged professing Christians to go down among the people, to go into the back streets and dark alleys with love and sympathy in their hearts and help in their hands. He cuttingly and mercilessly satirized the parlour religion which is so prevalent to-day, or which Mr. Moody with all his experience and observation believes to be so prevalent. A little timely human sympathy, a little help when the battle is going against us is worth whole volumes of pulpit declamation. That Christianity which is based on deeds, not words, will soon prove its metal. Let the people have faith in a Christian worker, and his power is increased a hundred fold. People say "This man is honest. He believes all he is telling us. He is too proud to come down among us, to visit our workshops and our homes." For after all is said and done, put it in what light men may, whether as a matter of conscience, of duty, or of obligation, it is hard to worship in a church where all the surroundings are unsympathetic, hard to move men by mere hard logic in spiritual matters. At the close of the public service Mr. Moody held a private conference with the ministers and divinity students, to consider the best methods of carrying on the work, and attaining the ends the Convention was designed to further.

At the Thursday evening meeting Mr. Moody took for his subject the confession of Christ, basing his remarks on Romans x. 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved," and Luke xii. 8: "Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God." Many anecdotes were used in illustration and very effectively; the cases of the man born blind whose sight Jesus restored, and Joseph of Arimathea.

At the close of the evening meetings, large numbers expressed their desire for salvation. The ministers present, Mr. Moody, and other Christian workers sought to guide them to the Saviour.

The great interest in these meetings was cumulative, every available place in the large building was occupied. Thousands had reluctantly to turn away. Overflow meetings filled Shaftesbury Hall and Knox Church, where Major Whittle presided.

The noon-day prayer meetings, like all the rest, were overcrowded, and the keenest interest was manifested. Mr. and Mrs. Granahan rendered active help in the service of song. The uniform testimony is that an immense impetus to Christian life and work has been given by the meeting of the Conference.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

HARD TO BE A CHRISTIAN.

Yes, it is, sometimes and under certain conditions. This is not the fault of Christ. When He invited the weary and heavy laden to come to Him that they might find rest, He meant it to be understood that to follow Him was to leave the way of sorrow; that to learn of Him was to forget the burdens of the past; that to take up His yoke was to be freed from bondage; and that to engage in His service was to enjoy true liberty and obtain fulness of joy and rest.

To be a Christian, then, in the eyes of Him who gave that system its name, is to obtain joy and gladness, and to see sorrow and sighing flee away. But if we could look into the secret heart of many Christians, we would find that such is not their experience, at all times, nor in the fulness that was intended. Why? Because we endeavour to take with us on our heavenward journey things which should have been left behind, and which, if we had properly heeded the injunction, "Learn of Me," we would have long ago cast away from us. The Israelites of old were warned that if they allowed the heathen, into whose land they were going, to dwell amongst them, and if they became intimate with them, these would become "snares and traps" unto them, and "scourges" in their sides, and "thorns" in their eyes. Even so now God says to us: "Come out from among them and be ye separate . . . and touch not the unclean thing." This we must do if we are to enjoy the true rest and peace of the Christian—if we are to find it not a hard thing to be Christians.

Why should the children of a King
Go mourning all their days?

Why do they, so often? Because of self-seeking; because of the love of the praise of men; because of the love of the things of the world. These are to us the "snares" and "traps," the "scourges" and the "thorns," of which Israel was warned. A small thorn in the finger if allowed to remain will destroy all the comfort and enjoyment that might be derived from an otherwise perfectly sound physical condition. Just apply that idea to the spiritual condition.

The time is coming for every child of God when in the immediate presence of the Saviour he will rejoice with exceeding joy. But why leave all the joy until that blest time? We may have a generous portion now if we only will; and we will have it when we fully heed His gracious exhortation: "Learn of Me." To do that will be to forget self, for He says: "I came down from heaven not to do Mine own will but the will of Him that sent Me." "I have a work to do," He says, "and how am I straitened until it be accomplished?" Burdened and oppressed with the weight of others' woes, and ever unmindful of Himself, He goes on through life, raising the fallen, wiping tears from weeping eyes, speaking words of comfort and consolation, healing the sick, carrying with Him wherever He went a rich fullness of blessing. How weary and distressed He must often have been, but never for a moment does He forget the weariness and distress of others. And at the very last as He endured the agony and shame of the cross He still cries to the Father on behalf of those who slew Him, and carefully provides for the temporal needs of the gentle Mary. Let us learn of Him then, and cast self forever aside. Let us learn of Him, and seek the approving smile of the Father, caring but little what man may think of us. Let us learn of Him, and turn our backs upon the perishing, unsatisfying things of the world, knowing that "we have in heaven a better and an enduring substance." Then, but not till then, shall our peace be as a river. Then shall we find our path growing brighter and brighter unto the perfect day. Learning of Christ, we will be led to love Him more and more, and loving Him we will not find it hard to serve Him. "His commandments are not grievous." No! not to those who love Him. The fervent Faber says:

Is it hard to serve God, timid soul? Hast thou found
Gloomy forests, dark glens, mountain tops on thy way?
All the hard would be easy, all the tangles unwound,
Wouldst thou only desire as well as obey.

Ottawa, Dec., 1884.

C. FALCONER.

CONDUCT AND DOCTRINE.

When God would save the world He sent Christ to it. There was the complete union of doctrine and life. All the teaching of God was there; He was the Son of God direct from the Father. He could tell of Him perfectly. But He told of Him by being a living person, told of Him by His life and His death. And to-day, if we want to obey the injunction of the text; want to know of the doctrine and yet be men caring for our own lives, we can do both of those things by being followers of Christ. He kindles all our personal love, He calls for the deepest scrutiny of life and conduct, He tells men to live by His service, and that is the doctrine of God. Any man who has Him as the Saviour and Guide of His life need not fear for either conduct or doctrine. I suppose that there is scarcely

a man who approaches Christianity that does not at some time feel his ignorance. Mysterious texts start up in his mind from the very Bible, which he says that he loves; a phrase in the Prayer Book, from which he worships, seems to shut him out from God, as it speaks of some attribute or act of His which he does not understand; the argument of some doubter, better trained than he is, seems to show that he has never understood the religion which he professed long ago. What shall we do in such moments of ignorance? what shall we do if constantly we are oppressed by that sense of how little we know of God? At such times we want to continue in the doctrine, but we hardly know whether we have any doctrine in which to continue. Then we can understand the power of Christ and can continue in Him. There is contained all the doctrine of God. We may not be able to express it, we may not understand all the expressions that have been given to it. But we can be sure that it is all there. And all conduct is wrapped up in the same single life. We will do all things for Him who died for us. Christ is our life; to us to live is Christ. We may not see all that is before us, we may not know what God is asking of us, but we are sure that in service to Him all the duty of life is contained. Is not He then the solution of all these questions about doctrine and practice that men are so troubled over? There is no contradiction between them. We do need them both; we can find them both in Him. In the agony of our doubt and of our sin we cling to Him more closely. We can approach Him as we please, can come to Him to be taught about God, can come to Him to be led in the path of daily duty; He can fill us with knowledge, can fill us with purity.

Look how great the work is that such care of the doctrine and of conduct accomplishes. "Thou shalt both save thyself and those that hear thee." We do not save ourselves by our conduct and our neighbour by our doctrine. The two together save both of us. The two paths are one, and the two goals are one. We live for ourselves, we live for others. We need not trouble about our eternal salvation; need not wonder and worry as to whether we are doing what we should for our fellow-men, if only we are striving to be taught of God and are daily taking heed of our lives. There is a harmony in this scheme of life, which God holds out, that no other one gives us. The Christian life has a spontaneous growth, like some noble tree, leaves, fruit, roots, all growing together. There is a perfectly quiet and natural power in all that it does. It asks us to live holy lives from the noblest motives, and with the highest ends. It makes it possible for us all to do it by the knowledge of Christ. Carefulness and doctrinal correctness—what sadly unattractive things they are, as they are thus seen, drawing us near to God, and preserving within ourselves our God-given lives! Can we afford to waste those lives on this world, to stain them with sin, to throw them away in idleness? Daily take heed to thyself. Now is the day of salvation, for now in this time of life, by the power of Christ, we must be pushing away from sin up into nearness to God, leading with us these brethren of ours that are all about us in the world.—Arthur Brooks, D.D.

THE RELIGIOUS NEWSPAPER.

The religious newspaper has taken a decided and well defined place in current literature and church agencies. At the present time when periodical literature is so potent an influence in forming opinion, and awakening interest in all departments of thought and action, any Church that fails to use the press as a means of propagating its views of truth and promoting its work, neglects a powerful auxiliary to success. The main purpose of a religious newspaper is to supply sound and instructive reading; presenting right views of life and duty. In all questions as to what Christian people should believe and do the religious paper should give forth a certain sound, and exercise a commanding influence. We consider this the chief function of such a paper, in view of the extent to which sensational, misleading and unsound literature, of various degrees of corruptness is spread before the young in books and papers. Parents should remember that no mere condemnation of improper reading matter is enough without supplying young people with entertaining and wholesome reading. On marriage, temperance, social amusements, the relations of faith to character, and many other topics, plausible and false views are constantly presented that undermine religious faith and weaken character.

Another great purpose served by a religious paper is the diffusion of information respecting the operations of the Church, and the enlistment of the sympathy and co-operation of the people in all important religious enterprises. There cannot be intelligent liberality in support of the missionary, educational, or literary work of the Church, without information regarding these interests. Whatever its excellences may be, no other paper can supply the place of the church paper. If the political parties cannot trust the advocacy of their interest to neutral papers, why should the Church do so? We have a message for the world, or we have no right to exist. As long as we have sufficient denominational conviction to build

churches, and place preachers in our pulpits, who are loyal to the faith, we must have some medium of speaking to the people through the press. Those who do not take their Church paper, are likely to become narrow and local in their ideas; and have no broad, liberal sympathy with connectional interests. We can hardly comprehend how any family, not in absolute poverty, can be satisfied to live on from year to year without their Church paper, in ignorance of the interesting religious intelligence, the discussions of living issues, and choice selections in prose and verse which it contains from week to week.

The religious paper demands no donations for its support; it only asks the patronage of the people, and promises them good value for their money. The people who are so wonderfully liberal that they like the papers and preachers of some other Church better than their own, are not the kind of people by whom it is safe to be guided, or on whom one can depend to sustain the interests of the truth. The way in which all readers can help this important interest is by renewing their own subscriptions, and doing what they can to induce others to subscribe.—Exchange.

FOUR FREE CHURCH PATRIARCHS.

The Rev. Dr. Beith, of Stirling, is now in his eighty-eighth year. The date of his ordination was 1821. A notable pulpit orator in his day, he is still keenly interested in all that goes on in the Church to which he has rendered such admirable service as a preacher and ecclesiastic. The Rev. David Dewar, of Fochabers, is also eighty-eight. He is now unable to preach, but, like Dr. Beith, is in unclouded possession of his faculties. Mr. Dewar is the sole survivor of the Strathbogie heroes, and is a singularly genial and amiable old man, with a memory tenacious of old and of recent events alike. A kinder or more entertaining host there could not be, and a conversation with him at his own fireside, and the opportunity of hearing him conduct family worship, are privileges to be remembered. The Rev. Dr. Mackay, of Inverness, is said to be even older. Yet he dispenses with an assistant and preaches three times a day to a congregation of a thousand! Dr. Mackay is a keen conservative in ecclesiastical matters, and has said a good many strong things in his day, but his warmth of heart, genuine kindness, and extraordinary vitality, make him the pride of all parties alike in the Highlands, where he has exercised an influence so long. The Rev. David Waters, of Burghead, is in his ninety-fourth year, and, like the others, is in the full possession of his mental faculties. He takes duty occasionally, having addressed a table on the occasion of last communion in his congregation. A finer looking old man it would be scarcely possible to see—tall, still erect, and with snow-white hair crowning a face full of character and pawky Scotch sagacity. Mr. Waters, too, was a notable preacher in his time, and many are the stories of his quaint sayings, full of proverb-like wisdom, and couched in the broadest Scotch dialect; his humour, for he is a thorough humourist, though of a caustic type, remains with him in unabated force, and no visitor to the hospitable manse of Burghead goes away without picking up a few characteristic *mots*, worth the going a good way to hear.—Christian Leader.

WHAT HE MADE.

"I have made a thousand dollars during the last three months," said a saloon-keeper, boastfully, to a crowd of his townsmen.

"You have made more than that," quietly remarked a listener.

"What is that?" was the quick response.

"You have made wretched homes—women and children poor and sick and weary of life. You have made my two sons drunkards," continued the speaker with trembling earnestness; "you made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. O, yes, you have made much more than I can reckon up; but you'll get full account some day, you'll get it some time."

MIND THE LITTLE THINGS.

A young artist once called upon Mr. Audubon, the great student of birds, to show him some drawings and paintings. Mr. Audubon was much interested, and after examining the work of the artist, said: "I like it very much, but it is a little deficient in details. You have painted the legs of this bird nicely, except in one respect. The scales are exact in shape and colour, but you have not arranged them correctly as to number." "I never thought of that," said the artist. "Quite likely," said Audubon. "Now, upon this upper ridge of the partridge's leg there are just so many scales. You have too many. Nature does her work perfectly. Examine the legs of a thousand partridges, and you will see that the scales are the same in number. All partridges are made alike." The lesson shows how Audubon became great—by patient study in small things.

BUSINESS MENS THOUGHTS.

Could we read the thoughts of men of this class, as we meet them hurrying to and fro amidst the throngs of crowded cities, or as we see them employed at their accustomed places of business, we should find them mainly occupied about their necessary affairs. These, for the most part, engage and engross them. During their business hours they find little time for anything else. But we should find exceptions. We should occasionally meet a man whose thoughts not unfrequently revert to the greater interests of the kingdom of God. He is a Christian, and his grand object is to live for Christ. He prosecutes his business in subserviency to this great end. The cause of Christ is his own cause, dearest of all to his heart, and he seeks to make money by honest and honourable methods, that he may do the more for its promotion in the world. And thus it is natural that, during his most busy hours, his thoughts should not be wholly diverted from that cause.

The thoughts of another man, or of this same man, we should often find reverting to his family. He has a wife and family dear to his heart, for whose well being he is toiling day by day, and no business is so pressing as to keep them wholly out of his mind. His home is his earthly paradise, the place to which he eagerly resorts when the labours of the day are over, and where he is often present in spirit when absent in body.

We should find the thoughts of another man of business not unfrequently on another home, a home in the midst of quiet rural scenes, where were passed the happy years of his early life, and where still dwell his aged parents, who miss the children that have flown as birds from their nest, and in loneliness pass the closing years of their pilgrimage. To never-to-be-forgotten scenes like these revert the thoughts of many a man from amidst the busy marts of trade.

The thoughts of another we might find on some sore bereavement that he has experienced. By the providence of God a void has been made in his heart and his home, which the world with all its allurements cannot fill. We are acquainted with such a man of business, whose home is in one of the largest cities of our land. A little more than a year ago there was born into his household—the first-born of his family—a little child. Many were the hopes that were placed upon it. But ere one brief week had passed, all those hopes were laid in the dust. The child was not, for God took him. A letter received from the bereaved father a few days ago thus alludes to the affliction: "A year ago this time we were trying plans for our little boy, and thinking how much we could do for him. He would have been a big, strong boy by this time. Every day on the cars, or in the street, I see some child, and think that our little boy would have been as big as that, if he had lived. A. says he might have begun to walk by this time. 'Man proposes, but God disposes.' And the longer we live, the more we realize this."—*Clericus in New York Observer.*

LITTLE THINGS.

No man is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing never accomplish anything. If you want to be wise in winning souls you must be ready to do what the Spirit prompts you to do. It may be he will call you to go to the home of the drunkard, and stay there and mind the children while he or his wife goes out to listen to the Word. If this were done by Christians generally, streams of salvation would break out in every quarter.

If you are going to work for God you must let Him take care of your reputation. If you look for your reward here you will be doomed to disappointment. The reward will come hereafter. This is the time of Christ's humiliation, and we are to go "outside the camp bearing his reproach." The nearer you live to Christ the meaner will be the things that worldly people will say about you. If you want the applause of the world you had better give up Christian, because you cannot be useful in God's vineyard without the world beginning to slander and abuse you.—*D. L. Moody.*

JOSEPH'S TOMB IN EGYPT.

In reading the forty-first chapter of Genesis, not a few have wondered at the singular name given to Joseph in Egypt, after he had saved the people from the horrors of famine—the name of "Zaphnath-paaneah."

When, in translating the Bible, our English translators came to this word, they saw at once that it was not a Hebrew word, and so without attempting to translate it, they merely transferred it to the pages of our English version, where, in verse 45, we read: "And Pharaoh called Joseph's name Zaphnath-paaneah."

But through the researches of Rawlingson and others in Egyptian history and language, we find that these words were Egyptian words, and that they mean "The bread of life"; and the wonderful fitness of the name is at once seen when we remember how

Joseph provided food against the years of famine, and so saved the lives of the people.

And so in the 42nd verse, the words which in our version are replaced by "Bow the knee," are now found to be Egyptian words, and our translators gave us that expression because it was so commonly used before their own monarchs as they might go forth in procession among their subjects. But these words, too, are now found to be Egyptian words, and their meaning is not "Bow the knee," but "Rejoice." So that when Joseph rode forth in his chariot, arrayed in fine linen, and with Pharaoh's ring on his hand, and a chain of gold about his neck, the heralds cried before him "Rejoice, rejoice, for the Bread of Life is coming!"

What exquisite beauty, as well as meaning, does this add to the name! And does it not point us, as a type, to the true Bread of Life that came down from Heaven to save men from spiritual famine and death, and so to be the life of the world. —*Dr. Lyon Edwards, in New York Observer.*

HE LIVETH LONG WHO LIVETH WELL.

He liveth long who liveth well.
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well:
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being: back to Him
Who freely gave it freely give,
Else is thine being but a dream:
'Tis but to be, and not to live.

Be wise and use thy wisdom well:
Who wisdom speaks must live it too;
He is the wisest who can tell
How first he lived, then spoke the true.

Be what thou seemest: live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made:
Let the great Master's steps be thine.

Fill up each hour with what will last:
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow truth if thou the truth wouldst reap:
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure:
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.
—*Horatius Bonar, D.D.*

ILL-NATURED WORDS.

Ill-natured deeds are very rare when compared with ill-natured words. It would be a shrewdly good bargain for the world to agree that ill-natured deeds should be multiplied by ten, if only the ill-natured words were to be diminished by one-half; for though the deed may be a much larger and more potent thing than the word, it often does not give nearly as much pain. Dependents would gain very much by this bargain, for they seldom suffer much from deeds, but a great deal from remarks. Many a man goes through life scattering ill-natured remarks in all directions, who has never to his knowledge done an ill-natured deed, and also probably considers himself a very good-natured fellow; but one, however, who takes a knowing view of all human beings, and of all human affairs, and is not to be imposed upon, as he takes care to say, by any thing or by any body. —*Friends-in-Council.*

HEAVY-LADEN.

There are multitudes who are heavy-laden. The burdens are numerous and some of them grievous to be borne. The burden of care is well-nigh universal. On many it presses very heavily. Look at the man whose daily bread and that of his family depends upon his daily toil. With the utmost economy his daily wages scarcely provide for the necessities of those dependent upon him. He is willing to toil. He is anxious lest the privilege of toiling fail him. In weariness and in sickness he toils on, for to stop is to meet face to face with gaunt want. Truly he is heavy laden. There are thousands in this and in other lands whose burdens are similar and even heavier.

Look at the man who is the victim of fraud and injustice and cruelty at the hands of his fellow-men. His just earnings have been withheld or taken from him, his good name has been slandered, his efforts in a good cause have been maliciously thwarted. He is but one of a large class who are bearing this burden.

"Man's inhumanity to man
Makes countless thousands mourn."

These and others of the mighty host of the heavy-laden are our neighbours, and we are not to pass them by on the other side, leaving them without sympathy and such aid as it may be in our power to give. If we have been made to differ from them there is the more reason for our remembering them with Christian love.

There are multitudes who, while labouring under burdens like these, are labouring under the heavier burden of unrepented sin. Such are especially invited to come to Christ. We should make special efforts to lead such to Christ. How precious is the promise of Christ! Care-worn, injured, fainting, sinful soul, there is rest for thee in Christ!

UPWARD.

Here is a leaden pipe concealed under the plaster, stretching perpendicularly from the bottom to the top of the house. What is the use of it? It is placed there as a channel through which water for the supply of the family may flow up to a cistern on the roof. "Water flow up? Don't mock us. That would be contrary to its nature. Water flows down, not up. How should it change its nature when it gets into a pipe?" Place your ear to the wall and listen. What do you hear? "I hear water rushing." In what direction? "Upward." Precisely. Water left to itself outside of the pipe flows down; but water left to itself inside flows up. "Why?" Because there it is pressed by the water that flows from the fountain on the mountain's side. It is the weight of water flowing down that forces the water to flow up.

It is thus that living sacrifices, holy and acceptable, ascend from a human life to God when that life is in Christ. When a human soul is within the well-ordered covenant it is constrained, by the pressure of divine mercy flowing through Christ, to rise in responsive love.—*Rev. William Arnot.*

GOSPEL WORK.

"I TOLD MY MOTHER."

During a series of evangelistic services in Ireland, I spoke to a young man who was deeply convicted of sin. I showed him from the Bible, God's word for him, and he accepted it with the same faith he had exercised in believing the word against him. The effect was similar in both cases; feeling followed, and was the result of believing the news. Only in the first instance the news was bad, and the feeling that resulted was misery; now, the news was good, and the feeling that resulted, on believing, was joy. On his knees he thanked God; then he pressed my hand and thanked me for "helping" him, and went on his way rejoicing.

Three nights after, to my surprise and disappointment, I found him sitting in the inquiry meeting, looking the picture of misery.

"What's wrong?" I said.
"I was too precipitate the other night; there is no change in me."

"No, sir; that is not the reason. You have not confessed Christ."

He almost jumped up with amazement. "How do you know? Who told you?"

Nobody told me, nor needed to tell me. When a man goes away trusting one night, and comes back doubting the next, it is an infallible sign that he has not confessed Christ.

He then said, "You are quite right. I live alone with my mother, who is a Christian. I thought as I walked home that I would tell her, but my heart failed me. I then said to myself, 'I'll tell her to-morrow morning,' but next day it seemed more difficult instead of less, and it occurred to me that she would say, 'Why did you not tell me last night?' Then the thought arose, 'If you had found a five-pound note, you would have told her fast enough; yet here you have found Christ and eternal life, and you utter not a sound; why, it is all a delusion!' and I said to myself, 'I'm not saved at all; if I had been, I could not have helped confessing it.'"

I said, "Yes, my friend; instead of the devil tempting you, you tempted the devil. You opened your heart to him, and, of course, he came in, and began his old game of making you distrust God's Word."

We then went on our knees again. He confessed his sin, gave his heart anew to his Saviour, rested on God's written Word as to the result and went away to tell his mother.

Next night I found him in the inquiry-room trying to point a soul to Christ. I touched him in passing, and said: "How is it with you now?"

He looked up with a bright smile, and said: "I told my mother."

Jesus said: "Whosoever therefore shall confess Me before men, him will I also confess also before my Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before my Father which is in heaven." (Matt. x. 32, 33). Jesus also said: "Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him," (Luke viii. 39). —*Dr. Moxey.*

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —
Presbyterian Printing and Publishing Company
(C. BLACKETT ROBINSON),
AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS: Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

NOW READY.

The International Scheme of S. S. Lessons

— FOR 1885. —

Specially Prepared for Presbyterian Sabbath Schools

10 CENTS per Hundred Copies. Mailed free on receipt of price.

The Presbyterian Printing and Publishing Co.,
5 JORDAN STREET, TORONTO



TORONTO, WEDNESDAY, DECEMBER 10, 1884.

SABBATH SCHOOL PAPERS.

THE SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS and EARLY DAYS will be continued for 1885, greatly improved and at reduced prices. Illustrations of a very high character have been secured in England; the size of the type will be reduced in the case of the SABBATH SCHOOL PRESBYTERIAN; and no efforts will be spared to make all the papers more attractive and useful than ever before. The price of each has been reduced to 50 cents per 100 copies for one year; \$5.00 for 50 copies; and \$4.00 for 40 copies. Special rates for smaller quantities. EARLY DAYS is published twice a month, and is a favourite paper for Infant Classes; the other two are monthly, and suited to more advanced scholars. In the SABBATH SCHOOL PRESBYTERIAN will be found, from time to time, interesting missionary matter from the Home and Foreign Fields. Send for specimen copies. Address THE PRESBYTERIAN PRINTING AND PUBLISHING CO., 5 JORDAN STREET, TORONTO.

A COMMUNICATION appearing on another page on Alcoholism in Switzerland, by our valued contributor, T. H., is worthy of careful and thoughtful perusal.

A CORRESPONDENT complains that a contributor, C. M. D., writing on "The Position of Elders in the Presbyterian Church," has taken advantage of the opportunity to assail, under a thin disguise, reputable and esteemed officers in a particular congregation. This by inadvertence was overlooked at the time. In expressing regret at the occurrence, we take occasion to say that THE CANADA PRESBYTERIAN will never be suffered to become a vehicle for direct or covert personal attack.

WE felt sore over two or three typographical errors in last week's PRESBYTERIAN until we read in the *Interior* that "Mr. Moody's natural face is not abated," and then we were wicked enough to feel better. Our types last week made us tell our neighbour the *Canadian Baptist* to "delay the editorial rod" on those Baptist people who talk about brotherly love and attend union meetings, and sing "Blest be the tie that binds," and then tamper with the faith of their neighbours. We meant to say "lay," not "delay." There ought to be no delay. If the *Canadian Baptist* loves us as much as it says the operation should begin at once. Let there be no delay. Go on, brother. Say and don't delay.

COMMENTING ON Mr. Moody's theology the *Guardian* says: Mr. Moody's theology, so far as he may be said to have a theology, is drawn from Puritan and Calvinistic sources. But there is to Methodists this comfort, that when a man gets thoroughly aroused, and is pleading with sinners to come to Christ, Calvinism, as Barnes said, cannot be preached. We cannot locate this saying of Barnes' but no doubt the *Guardian*

knows where it may be found. Barnes, however, was not an authority on Calvinistic doctrine. Individual Calvinists, like individual Arminians, may and sometimes do, hold views that are not quite in keeping with the recognized standards of the Church to which they belong. Even supposing it were true, which it is not, that Calvinism cannot be preached, it certainly is true that Arminianism cannot be preached.

THE pen is mightier than the sword, nor is the power of the scissors to be despised. These patent levers of the modern press are at times liable to go wrong. An instance of mistaken scissoring occurred lately in our able and well-conducted contemporary, the *Hamilton Times*. An extract from Knoxonian's recent contribution is politely and correctly credited, but a reader of the isolated passage could come to no other conclusion than that it was Knoxonian's own opinion which was placed before him. So far as Knoxonian's inner consciousness can be known by an outsider, we are satisfied that it is not his opinion at all. It occurs in "Brother Skinfint's Soliloquy." All that Knoxonian can be held responsible for is the accuracy of his report, and those who know Brother Skinfint, cannot doubt the correctness of Knoxonian's version.

IT is said that a certain preacher we shall not say in what church made a desperate attempt to imitate the late Dr. Punshon when that great pulpit orator and prince of lecturers was in Canada. In just one thing did the brother succeed. Punshon, as some of our readers may remember, had a habit of laying his left hand on his breast, pretty low down, when he rose to speak. This brother caught the idea, and when he rose to speak he always paused for a moment and laid his open palm carefully over the pit of his stomach and then went on. It was the only thing Punshon did that he could do. It is devoutly to be hoped that no young man in this region, lay or clerical, will be seized with the idea of imitating Moody. Moody's style suits himself admirably because it is natural, but an imitation of it would be something intolerable. All imitations are abominable. When one hears Moody a few times his peculiarities become quite agreeable. His strong American accent and peculiar manner help him amazingly to touch off a telling anecdote. His style suits him because it is his own. An attempt to imitate it would not fail to make any one else supremely ludicrous. And yet we would not be surprised if a few weaklings here as elsewhere began to flourish limp Bibles like Moody's and to say, "he don't" and "it ain't" here and there through their efforts. The first man caught making himself ridiculous in that way should be attended to.

PEOPLE who do not desire to support theological colleges, and some young men who are too lazy to study but wish to preach, often refer to Mr. Moody as an illustration of how successful a preacher may be without a collegiate training. A more unfortunate illustration could not be found. Mr. Moody may not have had the advantages of a college education, but to say that he does not study is to talk downright nonsense. His best efforts in Toronto were thoroughly prepared as any intelligent hearer could easily see. His sermon on sowing and reaping was as fine a piece of homiletic work as the most critical professor of homiletics could desire. He divided his text in the old orthodox style and stuck to it from beginning to end with a pertinacity that must have pleased the greatest stickler for textual preaching in the audience. All the elements of successful homiletical work were there. He divided his subject logically, reasoned where reasoning was the best thing to do, illustrated in fine style where illustrations were needed, made his appeals on true rhetorical principles and stopped when he was done. His treatment of other texts may not have been so clearly in accordance with the principles of homiletics, but any one who has studied homiletics could easily see that Mr. Moody goes about sermon-making in exactly the same way that homiletical professors teach students to do their work. Let no idle youth or lazy man say he won't study but will "talk like Moody." Moody does not "talk" in the sense in which his imitators use that word. In his best efforts he wields all the weapons of homiletics with rare skill. Where he learned to use them is not a matter of any consequence. Most men must learn to use them at college.

"WHERE does Moody's strength lie?" was the question asked last week by most of the thinking men who attended the Conference. A full reply to this question would involve a discussion of his matter and manner. As regards the former it is enough to say that he believes in the "Old Gospel" with all the intensity of his nature. His theology is Calvinistic-Puritan, at last so says our good neighbour the *Guardian* and the *Guardian* has a very keen scent for Calvinism. There are several easily recognized elements of strength in his personality and style. He has a massive, powerful physique which is a good thing to have. His voice is not specially good though pleasant enough when one gets used to it. He used strong, Saxon words almost exclusively. His style is clear, terse, incisive, very incisive. He never utters a long, involved, foggy sentence. He never has a parenthesis. We don't believe he could utter an idea at all unless he saw it quite clearly. One of his most striking characteristics is his broad common sense. There is a little dry humour, too, at times which is very pleasing. He speaks with great rapidity and the ideas and illustrations come along with such a continuous flow that you never need to wait for him. He is clearly in earnest but the outward and visible signs of earnestness are not more manifest than in many other preachers. His earnestness seems to have led him to prepare the best matter he could for the people, rather than to make any special demonstration at the time of delivery. Everything about him indicates that he believes every word he utters. He is as positive about it as he is of his own existence. He never tones down, or pares away, or qualifies, or makes fine distinctions. He hammers away, now reasoning, now illustrating, now appealing, now knocking over some sceptic or new theology man without the slightest regard to the words used, his only effort being to send the truth right home. He is a perfect master of the art of putting things. You may wait in vain for a new idea, but while you are waiting you get any number of old ones served up in fresh style. Perhaps the strongest element in his style is his wonderful capacity for stating doctrinal truth and relating Bible incidents in the language of every day life. Mr. Moody is not an orator in the sense in which Mr. Blake and Dr. Daniel Wilson are orators. He is not even a good speaker in the sense in which Mr. Mackenzie, Chief Justice Cameron, and Principals Grant and Caven are good speakers. He is a strong man of great common sense and intense convictions, who takes large nuggets of Gospel truth and hurls them red hot with great rapidity at the heart or conscience or reason of the average hearer and hits him nearly every time.

MR. MOODY'S VISIT.

ONE of the greatest assemblages ever seen in Toronto gathered last week. The visit of Dwight L. Moody will be memorable after many who heard him have passed away. Great things were expected and there is no cause for disappointment, except that his stay was far too short, that many did not hear him sufficiently often, and that many more had no opportunity of hearing him at all.

His career has been a most remarkable one. The position he occupies to-day was not gained by adventitious aid. He is not a learned man; to learning in the ordinary sense he makes no pretence. He possesses many qualities for the special work to which he has consecrated his life. His is thoroughly in earnest. Concerning some peripatetic revivalists there are misgivings in many minds as to the genuineness of their convictions. Some even go the length of asserting that the professional revivalist is not placed in the most favourable circumstances for the cultivation of true spirituality. It is admitted that in connection with certain revivals there is much that is degrading even to the most ordinary conceptions of the sacredness that ought to accompany Divine things. The severest and least sympathetic of critics never think of calling in question the genuineness and sincerity of Mr. Moody's personal convictions. No man can effectually persuade others to accept what he does not himself believe. It is a profound belief in the great truths of the Gospel, and their transcendent importance that is the main secret of Mr. Moody's remarkable power.

Another element of his power is his freedom from egotism. Though the first personal pronoun is not altogether absent, he has not fallen into the habit of its

excessive use. For him to avoid this is no small merit. Wherever he goes he is the chief speaker. He has been made of immensely. Less well-balanced natures would have had their heads turned and their influence for good seriously impaired by a title of the admiration he has received. Because he is in earnest and believes that his one duty is to work for the glory of God and the conversion of souls, he has been wonderfully successful in keeping self in the back ground.

There is nothing morbid or unhealthy about Mr. Moody. He is blessed with a sound, healthy mind in a healthy and vigorous frame. His religion is as it ought to be of a joyous cast. This gives buoyancy and freshness to what he says. He does not affect a morose and superior sanctity. He is a man among men, and all who hear him feel the power of his sympathy.

His methods are not what can be described as eccentric. He does not need to depend on extravagances to attract and keep attention fixed on what he is saying. His homely speech is racy. His descriptive power is great. He is occasionally paradoxical, but never fails to convey to the minds of his hearers the truths he wishes to enforce.

He is mighty in the Scriptures. He is familiar with his Bible. He brings a vigorous understanding to ascertain the truth. He grasps it clearly and succeeds in making it clear to others. His mind is eminently practical. To him subtle speculations would be meaningless. His expositions are thoroughly evangelical, hence their power.

Above all Mr. Moody is a man of fervent prayer. He is dependent on the help of the Holy Spirit. This Divine Agent he seeks to recognize in all his work as the one great source of its efficiency.

A great and good work has been accomplished by the visit of Mr. Moody to Toronto. That work will go on deepening and extending. The many ministers and Christian workers who came to the Conference, themselves refreshed, will carry the good influence with them to their respective spheres of labour. Their quickened zeal will be contagious, and blessings will be imparted far and wide. Not only has feeling been stirred, but the important practical questions under discussion in the Conference, and the many excellent hints thrown out will suggest improved methods that may lead to more efficient and successful work throughout the Churches. These methods will be applied with intelligence and discrimination. It is an easy thing to lay down a plan before a conference, to carry it out is another matter. One method is not suited to every person and all places alike. There are not many Moodys and becoming mere copyists of Moody will in the end be disappointing. Mere imitation is a sorry affair. One great end of the Conference will be gained if each particular worker has felt anew the force of the apostolic exhortation "Stir up the gift that is in thee," and been enabled to see a deeper meaning in the saying, "There are diversities of gifts but the same Spirit."

THE PLENARY COUNCIL AT BALTIMORE.

THE magnificence pomp and ceremony of the Roman Catholic Plenary Council at Baltimore is a thing of the past. The meetings extended considerably beyond the time anticipated. The Council assembled on the 9th ult., and was formally closed last Sabbath, by the celebration of pontifical grand mass and an eloquent sermon by Bishop Spaulding. The business sessions have been in secret, but almost every evening popular services were held in the Cathedral, when all the splendours of robe and ritual were displayed. However reluctantly, the importance of the pulpit was practically recognized. Theoretically the ministry of the Church of Rome is a priesthood, not preachers of the Good News; there is, however, a growing tendency to recognize the importance of direct appeal to the hearts and understandings of the people.

A number of eloquent sermons have been delivered by leading ecclesiastics on a great variety of topics, of present interest to the adherents of Rome and to others. What has been the staple subjects of the Council sermons in the Baltimore Cathedral? The glorious Gospel of the blessed God? The all-sufficient sacrifice of Christ for the sins of men? The work of the Holy Spirit in the conviction, conversion and sanctification of sinners? The freedom with which Christ makes His people free? Not such subjects as these, nor any like them. The themes

descanted upon were designed to magnify the church the hierarchy, the papacy, not the Living Head of the church, as will be seen from the titles of a few of the discourses: "The Catholicity of the church," "The growth of the Catholic Church in America," "The Blessed Virgin, the Patroness of the church in the United States," "The sanctity of the church," etc., etc.

On certain subjects of a moral and social nature there were instances of an evident desire to be more in line with the currents of thought and feeling in the United States. The Bishop of St. Paul delivered a telling sermon on Intemperance. Thanksgiving day was observed. Archbishop Gibbons, president of the Council, may have been clothed in humility, for all one at this distance from Baltimore can tell, but at all events it is stated that he was robed in his official vestments as the papal representative, and that he sat upon his episcopal throne—a throne, your grace, in this democratic country? What would Herr Teufelsdröckh, the clothes philosopher, say to the gorgeous apparel in which the bishops appeared on Thanksgiving morning? They were clothed in "purple cassocks and capes" and were seated within the sanctuary. After this it is designed to observe Thanksgiving Day by the Roman Catholic Church in the United States.

The statement is made that Rome never changes. In essential features and spirit she does not. That personification of lubricity, Monsignor Capel, in a New York Catholic Church lately came out boldly and squarely in defence of the inquisition. This is what he is reported to have said:

The Inquisition did its duty like the father who would spare his family from iniquity. Never in its history did it forget its duty. When it was necessary, under Ferdinand and Isabella, to call in a tribunal to save children and that tribunal asserted its own power, that was not the Catholic Church. It was an engine of King Ferdinand and Queen Isabella that made the people suffer, as it was used for political purposes. The Pope wrote against it article after article, and the church spoke of the cruelties exercised by the Spanish Government under the plea of protecting its subjects. The principle of the Inquisition was, however, no false teaching.

There is, however, a wonderful power of adaptation in the Romish system. In papal countries it speaks the language of absolutism, till it is plainly seen that its day is over, then the Papacy becomes the quasi-papacy of free institutions. In a sense different from that of the apostle she can easily become all things to all men. The bishops at Baltimore preached in a different tone from what their brethren in the Province of Quebec are accustomed to use.

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This excellent periodical continues as bright, attractive, and interesting as ever.

ANECDOTES ILLUSTRATIVE OF NEW TESTAMENT TEXTS. (New York: A. C. Armstrong & Son.) This finely got-up book is a recent issue of the Clerical Library. Every preacher and every hearer knows the illustrative value of a good anecdote well told. The collection in this book comprises over 500 short, pithy, appropriate and fresh. For handy reference, indices of texts and subjects are appended.

JOCK HALLIDAY. By Robina F. Hardy. (Toronto: William Briggs.)—When the first edition of this admirable little book was issued it received a favourable notice in these columns. It gives most interesting and realistic descriptions of life and character in an old city parish. Its tone is thoroughly healthy and good. It has already reached a seventh edition. Several quaint old Scottish illustrations add to the interest of the book.

ALDESVYDE. A Border Story of Seventy Years Ago. By Annie S. Swan. (Toronto: William Briggs.)—Readers of THE PRESBYTERIAN do not need to be told that this is a most excellent story, as they were deeply interested in it when it appeared as a serial in its pages. The value of the work was attested by William Ewart Gladstone. Its popularity is evidenced by the fact that the present, a special Canadian edition, is the sixth. The handsome volume is embellished with original illustrations.

SELECT NOTES. A Commentary on the International Lessons for 1885. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. (Boston: W. A. Wilde & Co.)

—To the Sabbath school teacher who wishes to obtain a thorough grasp of the lessons arranged in the International Series for the coming year, Peloubet's Notes are indispensable. They contain the text, explanatory, illustrative, doctrinal and practical notes; with illustrations, maps, chronological charts, suggestions to teachers and literary references.

THE ELOCUTIONIST'S ANNUAL. Compiled by Mrs. J. W. Shoemaker. (Philadelphia: National School of Elocution and Oratory, Toronto: William Briggs.)

The Philadelphia School of Elocution and Oratory has for the last eleven years issued a little annual of literary selections for elocutionary purposes. The book before us is the twelfth. The selection has been made evidently with a view to variety and excellence, combined with good taste. The best authors of the time have been laid under tribute.

PASTORAL THEOLOGY. By James Hoppin, D.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Dr. Hoppin some time since published an excellent treatise on Homiletics. He has now issued a companion volume on a subject of equal importance and value to all engaged in the work of the sacred ministry. Space does not admit of a review of this important work, but its nature may be understood by an enumeration of the subjects treated, in their order: Part I. The Pastoral Office. Part II. The Pastor as a Man. Part III. The Pastor in His Relations to Society. Part IV. The Pastor in His Relations to Public Worship. Part V. The Pastor in His Care of Souls. Part VI. The Pastor in His Relations to the Church.

THE PULPIT TREASURY. (New York: E. B. Treat.)—This excellent magazine, though specially designed to aid ministers in their work, supplies at the same time excellent reading for the home and for all who are engaged in Christian work. It is distinctly evangelical in its character. The opening sermon of the December number is on "The Art of Doing Good," by C. C. McCabe, D.D. Then there are discourses suited to the season of the year by Drs. Crane, Hubbard and King. In addition to this there are a number of suggestive outlines of sermons by noted preachers, and a variety of interesting and instructive reading on a number of timely subjects. In each number the portrait of an eminent minister and a view of a church are given. Dr. McCabe's likeness, of whom there is a brief sketch, and a view of the First Methodist Episcopal Church, Salem, Oregon, appear.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls; Toronto: William Briggs.)—As usual the *Homiletic Monthly* presents an attractive array of good things in the December number. A year ago announcements were made that improvements would be introduced. The promise has been fulfilled, and now still further efforts are being made to render the magazine for the coming year more useful and attractive still. The present issue opens with a sermon on "Heaven, and How to Get There," preached by Dr. Newman Hall, during his recent visit to this country. A sermon of Spurgeon's and discourses by other well known divines fill the sermonic department, while Professor Godet in the Symposium gives solid material for reflection to Henry Ward Beecher and all who choose to read his able contribution. The other contents are worthy of the magazine in which they appear.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The present is by far the finest number of this admirable magazine that has yet appeared. Special effort has been made to produce an attractive Christmas number, and the success that has crowned it is apparent. It is double the ordinary size and profusely illustrated with finely executed engravings, a number of them being full-page size, printed on plate paper, thus enhancing their appearance and value. The frontispiece is an artistic gem, being a study for the picture of King Cophetua and the Beggar Maid. A number of the illustrations are from Gainsborough's pictures. The articles, all but one illustrated, are: "Thomas Gainsborough, R.A.," by J. Comyns Carr; "A Christmastide in the Khyber Pass," by Archibald Forbes; "Clivelly," by F. Pollock; "St. Guido," by Richard Jeffries; "Our Mission to Abyssinia," by F. Villiers; "Calvados, Part I.," by Mary Mather; "Iron and Steel Making in South Wales," by Bernard H. Becker; "A Family of Adventurers: the Sforzas of Milan," by C. F. Keary, and "The Path of Duty," by Henry James. Fiction and poetry are also well represented. Hugh Conway, of "Called Back" fame, continues his new serial, "A Family affair."

Choice Literature.

CAROLA.

BY HESIA STREITON.

CHAPTER XII.—UNCONSCIOUS RIVALRY.

A year passed by, with all the changes of the seasons, and Carola had not been absent for a night from her new home. It had grown dearer to her every day, the first spot on earth that had been dear to her. It was known by all about her that she was an orphan, and had no friends, having come direct from school to take her present post; but she had not spoken of her past life, and no one had felt curiosity enough to ask her any questions. As for herself, the past had been cast so completely behind her that she had well-nigh forgotten it. Her life was too full, and her interest in the present too deep and absorbing, to allow her to look back into a past that was utterly set aloof from her.

The harvest was gathered in again, and the busiest season of the farmer's year was over. Great ricks stood in the stack-yard, which lay immediately behind Carola's cottage, near enough to allow Philip Arnold to hear her voice singing, or to catch sight of her figure flitting past the window as he loitered along the narrow path running between the ricks, keeping out of her sight and his mother's. His love for her had been growing slowly and secretly, though he could see no one hopeful point in it. There was no assurance in his heart that she cared for him; at times even he told himself that her mind was too full of other things to give him a thought. It was a wayward fate that had sent her to Hazelmount, for if he had never seen her he might have married well and prosperously in his own station. He did his best to conquer this perverse and secret love.

For if he spoke to her of it, it might drive her from the quiet home, where she was so happy. It would make him unutterably miserable to bring trouble upon her. Even if she cared for him trouble must come of it, for his father and mother would never give their consent to his marrying beneath him.

Beneath him! The young man's heart rose in revolt. It was he who was beneath her.

There was nothing he could offer her which she would care to accept. What were riches, and lands, and stores of this world's goods to her who cared not at all to be richer than her Lord was? Poverty had greater attractions for her than wealth. If he did not care for him personally, there was nothing belonging to him to tempt her.

He could have wished himself a poor man for Carola's sake almost; but he had been brought up to think much of his position, and the money that was accumulating for him. He knew how many thousands were profitably invested as his future inheritance, for his father liked to talk of the different investments he made, priding himself upon his shrewdness and knowledge of the money-market. It was a very subtle worship of mammon that had taken possession of them both. But Carola's vivid and picturesque convictions of what Christ's disciples must be was piercing through the thick scales that encrusted his conscience. Only a little while ago, when he heard her speaking familiarly, as she always spoke of people in the New Testament, of the rich young ruler who came to Jesus asking what was lacking in him to inherit eternal life, Philip Arnold had confessed in his heart that he, too, would have turned and gone away very sorrowful, but unwilling to sell all and follow Christ. Yet he could almost wish himself a poor man to win Carola's love.

It was early in November, and the yellow leaves were falling fast and thick from the trees at every gust of wind, when Philip rode down the lane past the school-house one morning. There was a meeting of the hounds on the other side of the Park, and a day's hunting was before him; though the busy and monotonous hum of a steam threshing machine sounded from the stack-yard. His father, who had long since given up hunting, would see to the day's work. Philip had seen his mother watch him out of sight, with an expression of fond pride on her grave face; and surely Carola could not but look at him favourably to-day. He saw her afar off, leaning against the gate through which he must pass, and watching a group of merry children at play. At the sound of his horse's feet she looked round, and made haste to open the gate for him, holding it open with a smile upon her face. How pretty she looked in the soft sunlight! But she would have held the gate open, and looked as pretty, if John Windbank had been riding through on one of the waggon-horses. That was the vexation of it. But as he drew nearer he saw the smile fading away in a wistfulness that was almost sadness. Was it possible she was afraid of some accident befalling him in the hunting-field? He had heard other girls express such fears when they had been visiting at the Grange; how pleasant it would be to hear them from Carola's lips!

"What is the matter?" he asked, taking off his hat, and drawing down to her. "What are you thinking of?"

Carola cast down her eyes, and a slight flush suffused her face, but she looked up again frankly and answered him unhesitatingly.

"I was trying to think," she said, "if our Lord was holding that gate open for you to pass through, what He would think about what you are going to do. You know He and His disciples were working men, and they had not time to go out for pleasure. But they would think about it of course. Would He be grieved as you passed by? There is nothing about it in the Testament, I know; and I am only a girl, and very likely to make mistakes. But it will be on my mind all day."

"But you would take all pleasure out of life," he said, almost angrily.

"Should I?" she asked wistfully. "I should not like to do that, for I am so happy myself. And I hope you will enjoy it, and have a very pleasant day," she added, looking at him again, with a bright flush and smile.

But how could he enjoy the day with her words ringing incessantly in his ears, and her sweet and serious face

haunting him? It was in vain to tell himself it was only a girl's fad; the notion of one who led a very narrow life, and saw everything from a fanatical stand-point. It was a manly sport. His mother was one of the best women living, and she never said a word against it. What ailed him that the words of an ignorant girl, who had never been away from school, should spoil his enjoyment?

He was fifteen miles away from home when the day's run was over, and his horse was too fagged to carry him back. He put him up into a stable, and waited for a train that would take him to the station nearest to Hazelmount. He had four hours to make away with at the inn where he dined; they were slow and dreary hours to him. He could not but feel that if he took Christianity simply and literally, as Carola seemed to think it necessary to take it, his existence would be all changed to him. How many trivial things, making up a large sum of daily life, would become impossible to him? Really to do what the teachings of Christ demanded, to become the salt of the earth, to be the light of the world, whether he ate or drank, or whatsoever he did, to do all to the glory of God; why, what an astonishing, what a terrifying change it would require in him! He fancied he could hear Carola's clear, unflinching voice saying, "One thing thou lackest; go thy way, sell all that thou hast and give to the poor, and thou shalt have treasure in heaven; and take up the cross and follow Christ." His spirit died within him at the thought of such a claim and such a sacrifice. "One thing thou lackest! one thing thou lackest!" rang through and through his brain.

He was glad to leave the train and start on his midnight walk homeward. It had been uncertain whether he would return that night and no one would be sitting up for him, but the key of the kitchen-door would be left for him with John Windbank, who slept in a loft over the stables. He was in no hurry to reach home, and he loitered along under the dark sky with the hedgerows on either side of him as black as ebony. All the desolate country was as silent as if every creature was dead. Part of his way lay across a heath, all the little by-paths of which were as familiar to him as his old fold-yard, but to-night his feet stumbled among the tufts of heather as if he was walking on strange land. His thoughts were so busy he could pay no heed to his footsteps.

He was still more than a mile from home, and the long inland crag lay dark against the sky in front of him, when suddenly a fine, thin tongue of flame darted into the air, flickered for a moment and then died out. His eye caught it instantly on the horizon, and he stood still for a minute gazing at the point where it had flashed and vanished. But now a second flame, and a third, leaped upward against the blackness of the night, and with the quick promptings of terror he hurried on swiftly. There was a small thick copse to pass through in the park, and he tore his way through the underwood which hid the fire from his view; but coming out upon the road along which he had ridden in the morning, he saw the gate Carola had held open for him, and behind it Carola's cottage forming a background of leaping flames.

How far off it seemed as he sped along, and how silent and still the night was! There was no stir of any one coming to her help. The whole village would be asleep at this time, and the school-house, standing alone at the end of a lane, might burn to the ground before any one knew of it. He remembered that the steam-engine had been at work all day; no doubt a spark from it had fallen somewhere on the damp thatch and smouldered there. All the stack-yard was in danger, and so scarce was water on the brow of this hill, nothing could be done but stand by and see it burn. But Philip was thinking only of Carola. Could he get to her in time? What hindered him that he ran so slowly?

When he reached the porch all the roof was alight, the roof underneath which she was sleeping. The door was fast, so she could not have made her escape; but it resisted all his efforts to burst it open. He had uttered no shout whilst he had been speeding to her help, and he could not spare breath now. It was too late for any one to help but himself. If he could not save her in a minute or two there would be no hope for her.

He ran round to the school-house door and flung his whole weight upon it; it gave way before him, but the dense smoke that filled the place almost suffocated him. He groped his way through the thick fogs to the inner room, and reached the foot of the little stair-case. The current of air from the open doors fanned the smouldering thatch at the head of it, and there lay Carola insensible at his feet.

To catch her up in his arms and make his way lack to the open air was the work of an instant, and scarcely had he carried her out to the deadly peril than he heard the shouts of people walking up to the discovery of the fire. All the village seemed running to them, but his strength was gone, and now that she was safe he felt himself trembling in every limb. Yet he held her fast in his arms till his father, who was the first to reach them, could take Carola from him. "Take care of her, father," he said, gasping for breath. "she is dearer to me than my life."

CHAPTER XIII.—CHRISTMAS EVE.

It is of no use fighting against fate, thought Mrs. Arnold, as she received Carola, cold and shivering, from her husband's arms. There could be no more sleep that night for any one in the farm house, for the stack-yard must be closely watched, and every hand be ready lest a fire should break out any where. The pits were full of water, but they lay at the bottom of the hill, and the machinery for pumping it up was slow and heavy. There was no chance of saving the school house, but fortunately the wind blew away from the stack yard, and the fire brands of burning thatch fell harmlessly into the fallow fields on the other side of the cottage. Nothing was left of Carola's first home but the thick stone walls.

"I would rather it had been any body else," said Mrs. Arnold, when Philip and her husband were lingering over their early breakfast, after all danger was over.

"No, my dear, no," answered Mr. Arnold, "there's not a girl would make us a better daughter. And if our boy here loves her better than his life, don't let us spoil the

matter for him. I never thought to say I'd take a school-mistress for my daughter-in-law, but I've watched her closely and they'll be happy together,—as happy as you and me."

"But, perhaps, she will not have me," said Philip, with an anxious glance at his mother's clouded face.

"No danger!" she said freely; "if she was a girl I should choose for you, your equal, Philip, perhaps I should think her a little indifferent in her manner. But she will jump at you; oh, yes! a girl in her position; after saving her from such a horrible death too!"

But Philip Arnold soon discovered that he could base no claim to Carola's affection on having rescued her from death. It was evident she did not hold her life very dear to her; there was in her something of that contempt of death which made the early followers of Christ meet martyrdom joyously. Probably she had never heard any speculations about the hereafter, and had no idea except that which Paul had, that "to be absent from the body was to be present with the Lord." She listened to Philip's account of how he had forced open the door and found her lying insensible at the foot of the staircase, with wonder at the strong emotion the recollection of it produced in him, for his voice faltered and his hands shook as he spoke of it.

"It would have been such a terrible death," he said, shuddering and drawing nearer to her.

"I did not think of that," she answered, "it would have seemed terrible to you, but oh! how much I should have known by this time! Perhaps the first thing I should have seen would have been the face of my Lord. I suppose I must have been very near dying, but I did not know it at the time, for when I awoke, almost suffocated, I crept down stairs at once to find the door. But if you had not found me, I wonder where I should have been now?"

"Are you sorry then?" he asked.

"Oh, no!" she cried, holding out her hand to him. "I am glad you saved me; I am thankful, very thankful to you. Of course, if God wishes me to be here, but I am not afraid of going away, you know. You need not have been very grieved if you had not been in time to save me."

But the thought that he might have been too late to save her almost unmanned him. He left her abruptly and went away down to the ruined cottage, wondering what would have become of him this day if he had been only a few minutes later in reaching it a few hours ago. One necessary result from the conflagration was, however, full of pleasure to him: Carola must find a home under their roof until the place could be rebuilt. The school-room, which was built altogether of stone, with a roof of red tile, had not been destroyed by the fire, and might in a few weeks be ready for occupation again, but the half timber cottage could not be rebuilt till the spring came. Until then Carola must live at the Grange, and if he could not win her by that time there would be no hope left in him of ever doing so.

It was an unutterable delight to Philip to see her going to and fro about the house, taking her full share of the household cares, and busying herself in the winter work of the farm. For Carola could not hold herself aloof from the life around her, and this new chapter of farm-house doings was crowded with interest to her. December is always full of work, and the days are short; and Mrs. Arnold had often sighed for a daughter who would take some part of the burden of house cares off her shoulders. There could hardly be a better daughter than Carola; and Mrs. Arnold half-grudgingly admitted it. Nor could she detect in her any lurking coquetry of manner with regard to Philip. If she had been a girl whom she wished to see his wife, her fears would have turned in the direction that she was indifferent to him.

The days and weeks passed by quickly for Carola, who, to her own wonder, felt herself as much at home in the great rooms at the Grange as she had been in her little cottage. There was not perhaps the same freedom; but there was an atmosphere of love and care surrounding her, which she had never felt before. She could not help seeing that Philip's face brightened at the mere sight of her, and that Mr. Arnold looked at her with tenderness. As she had lost all her little possessions by the fire, except an old brown Testament which she had caught up hastily as she made her way through the smoke, he never returned from market without bringing her some article which he fancied she might want, and which he gave to her with a fatherly delight. It was a new thing to Carola to find herself the object of so much thought and affection.

Life here, at the Grange, was not quite as narrow as at the school-house. There were visitors coming and going, whose conversation was of other things than the simple talk of the cottagers, with whom she had chiefly associated. An election for the county was going on; and many political questions were discussed among the farmers who came up to the Grange to hear Mr. Arnold's opinions. The newspapers that arrived daily were full of interest to her, bringing intelligence as they did from all quarters of the world. She began to realize how large the world was; and how vast its concerns. The little narrow sphere of thought in which she had been moving was extending in all directions; and she stood, looking out at the dim and limitless expanse with wondering eyes.

The school-house was ready by Christmas, and school was to begin again as soon as the new year came; though the blackened walls of the cottage still stood bare under the gray skies. On Christmas eve Carola went down to look at some decorations the village children had put up, and when they were gone she entered the little run, which looked as desolate as a greater one could have done. The roof was gone, and the clouds driven by the wintry wind swept over the open space, whilst the keen air blew in through the open casements. She stood sadly on the blackened hearth, with the charred fragments of the thick oaken beams overhead falling about her. The old oak chair in the chimney-corner and the settle opposite it were destroyed, and all the small household treasures were gone. They might be replaced; but her first home could never be the same again. It was only a little run, and no great calamity had befallen any one; but in her heart there was a vague and undefinable sadness. This would be her home again no more.

She was shivering as much from sadness as from cold when she turned back into the school-room where a large fire was burning in the wide grate, filling the dusky room with flickering light. But the room was no longer empty as she left it, for Philip was standing on the hearth. The thick wall had been between them; but he had been standing opposite to her, and facing her, in the warmth and light of the fire, whilst she had been lingering on the desolate hearth on the other side.

"I came down to see if there was any thing you wanted," he said, as she came towards him.

"No," she answered softly, "I only want my little home again, just as it was before; and that can never be. It can never be the same again."

"Nothing is ever the same again," he said. "Do you think if you had died that night life would ever have been the same again to me? Listen to me for one minute. I know I'm not as good as you, but I love you. I've had a happy life, God knows; but to-morrow will be the happiest day in it, if you'll promise me to be my wife. Only promise."

He looked across the hearth at her with an eager face, but he did not take a step nearer to her, so fearful was he of startling her; and she stood motionless, gazing at him with a look of wonder. She had never thought of such a thing as this; but the surprise had a strange sweetness in it. It was almost as if some young prince had come wooing her. All the people about her looked up to him and his father as their natural rulers and masters. How could it be that he should come and ask her, the village school-mistress, to be his wife? A crimson flush suffused her face, which had been pale and sad a minute ago, at the thought of Philip Arnold coming to her as a lover; and a minute's silence passed by before either of them moved or spoke again.

"Can you say nothing to me?" he asked at length.

"I don't know what to say," she answered, almost in a whisper; "I never thought of it before. Is it true?"

"It's as true as that I'm alive," he said vehemently; "it's true that I never loved any girl before; and it's true that I've loved you from the first moment I saw you. I cannot keep it in any longer. Promise me that you'll try to love me."

"But I never thought of it before," she repeated, in a tone of wonder.

"You're not slow in thinking," he answered, "and you know all about me. Surely, here in Hazelmount, you know all that people think of me. There is nothing to be found out. I've lived here all my life; and you have known me many months. Oh! be quick thinking. I only want you to promise to try to love me."

"Oh!" she said, speaking very low, "there isn't any need to try. How could I help loving you if you love me?"

It was so marvellous a thing to her! She could not see anything in herself that he should love her. Why should he pass by all the accomplished young ladies who so often visited at the Grange, and fix his love on one who knew so little, and could do so few things? As he clasped her closely to him, she looked up almost anxiously into his face.

"Are you quite sure I shall suit you?" she asked; "I can do nothing but sing; and oh, your mother would like you to have so much more!"

"Well!" he said exultingly, "I'd rather have your singing than the best music in the world. And I'd rather have you at my side, keeping me right, and making me a truer Christian, than have the cleverest girl in the country. My mother will love you with all her heart, when you're my wife; ay, and my father too. I have never forgotten the first moment I saw you, my darling."

They walked back to the Grange slowly, hand-in-hand. The cottage doors were closed as they passed by, but every window was lit up, and they knew well who were gathered round the fire in each little homestead. A strangely sweet and solemn feeling was in Carola's heart. She had loved these people, and served them faithfully; and now they were to be her own people all her life long. Her place was here, in Hazelmount, not an uncertain place as schoolmistress, but a settled habitation as Philip Arnold's wife, the mistress of the little village. The old, many-gabled farm-house, the windows shining out into the dark night with the blazing fires and the lighted lamps within, put on quite a new aspect to her. This was her home; the roof under which she and Philip were to live and die together.

(To be continued.)

FOLK SONG IN SCOTLAND.

Professor Shairp, in his "Lectures on Poetry," contrasts the past and present habits of the Scottish peasantry in regard to song favourable to the former, and hints that the Radical newspaper has taken the place of song in a winter evening's amusement of the peasantry. A prize was offered for a reply to this in the columns of the *Tonic Sol-Fa Reporter*, and Mr. W. Drysdale, Londonderry, was the winner. In the course of his essay Mr. Drysdale says:—The old people's songs have been superseded, but by something infinitely better. After all, many of the ballads sung in the bothy or by the kitchen fire in the old times were very poor stuff indeed; chronicles of the loves and adventures of shadowy heroes and heroines, and were as little allied to poetry as the time-honoured tunes (to which they were wedded) were to music. The psalmody of the Scottish Church a century ago was, for the most part, of a very frivolous kind. The tunes were given out by the precentor, who, to show his superior skill to the admiring congregation, indulged in vagaries of the most fantastic description. Up till some thirty or forty years ago the precentor was a very sorry official. He was popularly supposed to be the musician of the parish, but as a rule he knew nothing of music; indeed, it was considered sufficient if he could manage to pull through the tune and the congregation without "sticking." An aspirant to the office once asked me to teach him one or two long measure tunes. He had, he said, plenty of common and short measures, and only wanted these before applying for the precentorship of—, then vacant. All this has

been superseded, and the change is so complete and thorough that it may safely be said that the country has been musically revolutionized. The marvellous change in the musical culture of the people is to be attributed to the almost general adoption of the Tonic Sol-Fa method. During the last thirty years this method has been gradually making its way, and now the most satisfactory results are to be found on every hand. It certainly does seem strange that Principal Shairp should be ignorant of this. Why, in his own county of Fife there is scarcely a village but has its choral society; choir singing in the churches is almost universal, and in the large towns there are strong societies, both vocal and instrumental, capable of performing oratorio and other high-class music in an artistic manner. Has he ever heard of Tonic Sol-Fa, or of the beneficial results wherever it has been taught? Does he know that the oratorio was a sealed book fifty years ago, and that to-day many of them are as familiar to the Scottish people as household words? For a very long period psalmody music has had a peculiar interest for the Scotch. This was in the poet's mind when describing how the Cottar's family

"Sang their artless notes in simple guise.

Perhaps Dundee's wild warbling measures rise,
Or plaintive Martyrs, worthy of the name;
Or noble Flain feeds the heavenward flame,
The sweetest far of Scotia's holy lays."

It is in this class of music, perhaps, more than in any other that the advance in musical taste and culture is seen. Let those who doubt this take a psalm tune book published, say, at the beginning of this century, and compare it with any of the books of the three great Presbyterian Churches. I venture to say the comparison will be instructive. These, I affirm, are the things, and not the Radical newspaper, which have superseded the old usages, and I may safely predict that music, which is still cherished by the Scottish people as the best and purest of all kinds of relaxation, will, in the future, and under the new regime, become far more popular, and certainly far more intelligent, than it ever was in the olden time.

THE DEAD DAY.

"The tender grace of a day that is dead."—Tennyson.

I watched beside the dying day,
I saw its colour fade away,
And slowly steal the ashen gray
O'er cheek and brow;
I laid my dead in a peaceful tomb,
Above its head the roses bloom,
Why must it arise from the shadowy gloom
To haunt me now?

The old light shines in tender eyes,
Like the glow in summer evening skies,
And the lips I love from the grave arise
With the old smile still.
Tones whose music full well I know,
Quicken the blood in its onward flow,
And my heart responds, as in long ago,
With the old-time thrill.

But the vision fades, and the air grows chill;
A cold, white mist creeps over the hill;
One moment the love-light lingers still,
Then in its stead
The darkness deepens; the shrouding skies
Shut out all else from my straining eyes
Save the narrow space where starkly lies
The grave of my dead.

It can never return, and I will forget!
Ashes to ashes! and yet and yet—
The pain is soothed when my eyes are wet
With memory's tears;
And this vision out of the vanished past,
With its warmth and grace, has a radiant east
O'er my desolate path, whose light shall last
Through coming years.

The grave no more my dead shall hide,
For, still the same, yet glorified,
A gracious presence at my side
Shall ever be.
I walk in the light of a sunshine fled;
With the echo of music my soul is fed,
And the golden dream of the day that is dead
Is more than all life to me.

—Edith E. Wiggins, in *Advance*.

JEWES AND THE LOWER ANIMALS.

The Jews were remarkable among the nations of antiquity for their kindness to dumb animals. Even Moses had taught careless boys not to take the mother bird when they took the young from their nest, and had meant to inculcate the lesson of mercy in the thrice-repeated command: "Thou shalt not see the kid in its mother's milk." It is a beautiful Rabbinic legend of the great legislator that once he had followed a lamb far into the wilderness, and when he had found it, took it into his arms, saying: "Little lamb, thou knowest not what was good for thee. Come unto me, thy shepherd, and I will bear thee to thy fold." And God said: "Because he has been tender to the straying lamb, he shall be the shepherd of My people Israel." Another Talmudic story will show how much the Jews thought of this duty. Rabbi—the title given by way of pre-eminence to Rabbi Judah Hakkodesh, the compiler of the Mishna—was a great sufferer. One day a calf came bellowing to him as if to escape slaughter, and laid its head on his lap. But when Rabbi pushed it away with the remark: "Go, for to this wast thou created," they said in heaven: "Lo; he is pitiless; let affliction come upon him." But another day his servant, in sweeping the room, disturbed some kittens, and Rabbi said: "Let them alone; for it is written: 'His tender mercies are over all His works.'" Then they said in heaven: "Let us have pity on him, for he is pitiful."—*Early Days of Christianity*.

British and Foreign.

THE Italian Government has prepared a bill devoting £4,000,000 to sanitary works in Naples.

MR. WILLIAM HOYLE estimates that one-fifth of Britain's income is wasted in one form or another by drink.

ENGLAND is at the head of all beer producing countries, with 27,000 breweries, and 900,000,000 gallons annually.

THE gross proceeds of the revenue from the liquor traffic in 1874 was £32,300,000; this last year it is only £30,900,000.

THE London Central Club, founded on the principle of excluding intoxicating liquors from the premises, is a great success.

MRS. FAWCETT, the widow of the Postmaster-general, is likely to be offered the presidency of Girton College, Cambridge.

MR. EDISON has been granted permission to put the electric lights within the palace grounds and buildings of Seoul in Corea.

THE congregational committee at Dunnichen, Forfar, have selected five out of fifty candidates for the vacancy, to preach before the congregation.

"THERE is no disguising the fact," says the *Licensed Victualler's Guardian*, "that the licensed victualler of to-day is on a precarious footing."

ARCHBISHOP TRENCH, of Dublin, who has just resigned his See, declines the acceptance of a pension, although entitled to receive £2,500 yearly.

A VERIFIABLE epidemic of hydrophobia is reported as prevailing in Vienna. Already eighty cases have been reported, eleven of which have proved fatal.

THE English Government has received news that an amicable arrangement has been arrived at between the Government at Cape Colony and the Boers.

THE Milwaukee Sisters of the Good Shepherd have had twenty-three Indian girls entrusted to them for education by the United States authorities.

MR. M. LAGAN, M.P., has again introduced his local veto bill for Scotland. He is more resolved than ever to press the question, and he will be increasingly supported.

DR. HATCH, of Oxford, delivered the inaugural address of the Edinburgh university theological society on Friday last on "Progress in Theology."

EVERY night a close carriage, illuminated inside by an electric light, is driven through the principal streets of Boston. The current is furnished by accumulators under the vehicle.

THERE are about 4,000 Chinamen in New York and Brooklyn, of whom 1,200 are in Sunday schools. About seven-eighths of them are engaged in the laundry business.

ON the 25th ult. five heavy shocks of earthquake were felt at Graetz, the capital of Styria. On the 28th slight shocks were felt at Rome, at Marseilles, at Lyons, and in the Department of the Maritime Alps.

THE annual report of Fisherwick-place church, Belfast, gives the total income at \$11,730. The Sunday schools have 118 teachers and an average daily attendance of 720 scholars.

THE session of Magee College, Londonderry, was opened by an address from the president, Dr. Given. The "Smyth" lecturer for the year is Prof. Croskery, and his subject will be "Westminster Theology and Modern Thought."

THE London presbytery, by thirty-seven votes to thirty-two, has approved of the proposal to alter the formula so as to give relief to ministers and elders who object to being tied to every statement in the Confession of Faith.

THE Rev. John Paul, of Sanday, the oldest minister of the Free Church in Orkney, died on Sabbath in his eighty-fourth year. He had been minister of the congregation for fifty-four years.

THE Queensland legislative assembly has passed a resolution that no bill introduced by the Government to amend the licensing laws will be satisfactory that does not contain the principle of local option.

THE Rev. Prof. Lindsay delivered one of the opening lectures of the Scottish Protestant alliance. His subject was: "The St. Peter of Acts and the St. Peter of the papacy."

MEMORIAL windows to the late Dr. Russell and his father, whom he succeeded in the pastorate of the parish, have been placed in the church of Yarrow. Dr. Donald Macleod conducted special services.

THE Rev. T. S. Marjoribanks, B.D., Prestonkirk, delivered on Sabbath the opening sermon of a course under the young men's guild, in St. George's Church, Edinburgh, on "The Progress of Religious Belief in the Bible."

THE New York State Court of Appeals has decided that photographs of indecent pictures, even if those pictures have been exhibited on the walls of the Paris Salon, must not be offered for sale in that State.

DR. WYLIE in his opening lecture to the Edinburgh Protestant Institute on John Wycliffe lamented that England should to-day be undoing his work and be at this hour on the march back to the old prison-house of the Papacy.

THE Rev. J. Stalker, M.A., Kirkcaldy, has declined the call to Roseburn, Edinburgh, notwithstanding the powerful pleading of Principal Rainy, who urged his acceptance on the ground of the great necessity of increasing the preaching power of the metropolis.

Miss Irving, niece of Washington Irving, has offered to the Senior class of Princeton College, for the commencement ivy ceremony, a slip from a vine planted by her uncle, the original of which he brought from Sir Walter Scott's home at Abbotsford.

ALTHOUGH the cholera epidemic in Paris is considered to be at an end, isolated cases of death are still reported. It is estimated that fully one hundred thousand persons left the city during the continuance of the epidemic. People are now returning to their homes in great numbers.

Ministers and Churches.

THE Rev. Dr. Beattie, Brantford, occupied the pulpit of St. James Square Church last Sabbath.

A UNION prayer meeting was held lately in James Church, New Glasgow, as a farewell meeting to Rev. H. A. Robertson, previous to his departure to his field of labour in Eromango.

REV. A. YOUNG, of Napanee, arrived home after a six weeks' tour in the northern part of the Malland district, and in the western part of the province, in the interests of the endowment fund of Knox College, Toronto, having been fairly successful.

THE Sunday School in connection with Knox Church, London South, has been presented with a very generous gift by Mr. John Leys, of Toronto. The gift took the form of a handsome library, which includes a large number of well-selected volumes.

THE Rev. James Little, M. A., late of Bowmanville, occupied the pulpit of Knox Church on Sabbath morning last, and will preach on the evening of next Sabbath, the services being divided between him and Rev. Mr. Erdman, of Jamestown, N. Y.

MRS. BALL, of Vanneck, has organized a branch of the Woman's Foreign Missionary Society in connection with the Presbyterian Church, Ailsa Craig. The following are the officers: Mrs. H. Ross, president; Mrs. Anderson, vice-president; Miss Lambert, secretary; Miss Robson, treasurer.

THE Rev. H. M. Parsons left the city on Tuesday morning for St. Louis. The rumour is that he will not return to Toronto alone. He has leave of absence for two weeks. It is also stated that the congregation of Knox Church have made their much-loved pastor a handsome wedding present, consisting of a purse of over five hundred dollars.

THE Convener of the General Assembly's Committee on Statistics informs us that he mailed on the 6th of December, 20 Clerks of Presbyteries, parcels containing schedules for congregations. A sufficient supply has been sent for all congregations and stations in bounds, so far as these could be ascertained from last reports. Clerks of Presbyteries are requested to distribute them.

WE have received a note from the Rev. Robert Torrance, Guelph, one of the executors of the will of the late Rev. Dr. Barrie, with reference to a paragraph in a recent issue, explaining that the amount actually paid over by the Trustees was \$7,670.38. In virtue of the compromise of the suit agreed to by the executors, and kindly facilitated, this was the amount divided between the heirs of Dr. Barrie and the church. After the division and payment of the various costs, the amount remaining for the church is as was stated in the paragraph referred to.

THE Presbyterian Sabbath School at Portsmouth had a very pleasant tea-meeting in the Orange Hall last week. After the good things had been done full justice to, very happy and instructive addresses were given by the Rev. Mr. McQuaig, Mr. Houston and Mr. Rattray. The musical and reading part of the programme was well sustained. A very interesting part of the proceedings was the presentation of a valuable Teacher's Bible, by the superintendent of the school, Mr. Thompson, for himself and fellow-teachers, to Mr. James Craig, one of their number, on the eve of his leaving Kingston.

THE Erskine Church, Toronto, so seriously damaged by fire nearly a year ago, has been restored to its pristine beauty and comfort. Last Sabbath it was reopened for divine service, and large congregations assembled both morning and evening. Excellent and appropriate sermons were preached by Rev. Dr. Mitchell, of First Presbyterian Church, Buffalo. In the afternoon the Sabbath scholars were suitably addressed by Rev. D. J. Macdonnell and Hon. S. H. Blake; the Superintendent, Mr. J. C. Paterson presiding. On Monday evening a very enjoyable and successful social was held when addresses were delivered by Rev. Messrs. H. D. Powis, R. P. Mackay, and Dr. Thomas.

A LARGE and most enthusiastic gathering at Waterdown, was held in the Town Hall last week, composed of the Board of Education, members of Knox Church Sabbath School, teachers, pupils and ex-pupils of the Waterdown High and Public Schools and friends of education generally, to say farewell to Mr. and Mrs. Hunter, who after a twelve years' residence are now leaving for Woodstock. A beautiful gold watch was presented to Mr. Hunter, three pieces of silver to Mrs. Hunter, and a silver piece to each of their three children. A suitable address was presented to Mr. Hunter, from the Knox Church Sabbath School. Mr. Hunter replied in eloquent and feeling terms.

THE *Grey Review* says: Holstein has had a new Presbyterian Church put up. This building is just about completed, and will be opened in a short time. It is a fine edifice with stone basement and the upper part built of white brick. The work when completed will cost about \$3,000, and will be a credit to the good folks of Holstein. Amos

Church, Dromore, Presbyterian, is approaching completion, and will be opened during the early winter. The building is something similar to the one at Holstein, and reflects credit on Rev. Mr. Nevin, the popular pastor, and his worthy congregation. This congregation also erected a manse a year or two ago. In Middle Normanby a new Presbyterian Church has been built, and a week from next Sunday will be opened for public worship.

IT is with sincere regret that we this week say farewell to Rev. A. Findlay as Presbyterian minister in charge of the Bracebridge circuit. For nine years Mr. Findlay has attended to the spiritual welfare of Presbyterians in this neighbourhood and performed laborious mission work throughout the District. Through his zeal and application, the Presbyterian Church here and elsewhere within his field of labour has made substantial and gratifying progress. When Mr. Findlay arrived in Bracebridge the members of the Presbyterian Church were scattered without organization; now, owing to his indefatigable labours, they are united, and the numerous churches and missions attest the thoroughness and stability of his work. During his ministry here, Mr. Findlay has enjoyed the respect and esteem of the pastors of the English and Methodist Churches, as well as of those who know him best in the village, and in his new field of labour, all will unite in wishing him that success which we are sure his efforts will deserve. The duties of District Superintendent, to which Mr. Findlay has been appointed, will involve much physical and mental labour, but are such as his experience pre-eminently qualifies him to fulfil. Mr. Findlay will remove to Barrie shortly.

IN the Semi-Centennial number of the *Orillia Times*, under the caption of "Men Who Have Assisted in the Development of Our Town," we find the following: Rev. John Gray, M.A., whose career is briefly alluded to under the head of "churches," has perhaps done more than any one man to develop the higher life of the place. He may be described as the father of Presbyterianism in this town and the wide district surrounding it. He was indefatigable in attending to its religious wants and had remarkable talents as an organizer and was very successful in choosing and encouraging efficient laymen to carry on religious exercises in remote parts of the county, each of these localities afterwards forming a nucleus for a new congregation. It is a tribute to the completeness of the work done under his direction and supervision, that all these churches are now in a most flourishing condition. But the Rev. Mr. Gray has been quite as busy in the cause of education. He was for a long time Local Superintendent for the greater part of this northern district, and displayed the same rare tact so useful in another sphere, in dealing with trustees, teachers and schools. He has lived a life of the very highest usefulness, the fruits of which are apparent to all who know his history.

THE first Presbyterian Church in Battleford was opened on the 26th of October, by Rev. J. H. Cameron, the missionary in charge. It is a small building 20 x 24 ft., and only intended for temporary use. It was proposed to erect a much larger building for permanent use, but owing to the impossibility of getting lumber the work was postponed till another season. The Battleford Mission was opened by Mr. Cameron in July. The Presbyterians number some eight or nine families, besides about a dozen young men. For missionary's salary and house rent, for church building and an organ, these have subscribed for this year at \$1,200. A large proportion of this sum has been paid. Church work is slowly but steadily progressing. There is a growing attendance at the Sabbath services, and deepening attention to the preaching of the gospel. On November 5th the ladies of the Church held an opening soiree, at which the sum of \$60 was realized. Presbyterian services were first held in Battleford by Mr. Strath, Secretary to Governor Laird. Governor Laird was a good staunch Presbyterian from Prince Edward Island, and, unlike many others, when he came to the North-West brought his Presbyterianism and religious principles with him. He had a house built to be used both as a school and place of worship for all Protestant denominations. He was a regular church goer and his example had a good influence on the people of the place while he resided here.

AT the Jubilee Services in St. Andrew's Church, Almonte, in connection with the congregational Jubilee, the Rev. Principal Grant, Queen's University, preached morning and evening. The sermons were most appropriate, eloquent and practical. There was a large attendance at both services, especially in the evening, when the church was literally packed with people of all denominations. The collections amounted to nearly five hundred dollars, which is to be applied to build a hall when sufficient funds are raised, for the accommodation of the Sabbath school and other purposes. On Monday evening the congregation, with the friends held a social meeting in the Music Hall, which was beautifully decorated for the occasion. The Rev. John Bennett, the respected pastor, presided. He gave a brief history of the congregation from its organization, in 1834, up to the present time. He is the fourth minister of the charge, Rev. John Fairbairn having been the first, and who is still alive

as Free Church minister at Greenlaw, Scotland; the late Rev. Dr. McMorine, the second; and the Rev. John Gordon, the third. Mr. Bennett feelingly alluded to the fact that only two are now alive—Mrs. Andrew Paul, still a member of the congregation, and Mrs. Campbell, widow of the late Rev. Principal Campbell, of Aberdeen University, Scotland—of the 157 who sat at the first communion table in Ramsay over fifty years ago; that all the elders who composed the first session, and all the first managers, had passed over to the great majority; and that during the twelve years of his ministry he had officiated at funerals in every second house of the congregation, and in some houses three and even four times. He also referred to the many joyous occasions which had taken place amongst them during his ministry. The Rev. Mr. McRitchie, Almonte, and Rev. Mr. McLean, Arnprior, delivered able addresses, and expressed their kind regards and congratulations to both pastor and people. Mr. McGregor, Principal of the High School, and Dr. McFarlane gave interesting readings. The choir of the church aided by some friends, sang some beautiful anthems to the delight of all. The ladies, aided by several gentlemen, served a substantial repast, which was appreciated by young and old. After an evening spent pleasantly and profitably the large gathering dispersed, expressing their kind regards and best wishes for the minister and congregation of St. Andrew's which now embraces over 500 members, and which raised last year for all purposes the handsome sum of \$3,629, of which \$661 were for the Schemes of the Church, being the highest amount raised by any congregation for Missionary purposes in the Presbytery of Lanark and Renfrew. Intimations of congratulation were received from friends far and near; and apologies for absence were made on behalf of Rev. Mr. Stephenson, and the Rev. Mr. Cocks, Almonte, and others from a distance; St. Andrew's Church has the sympathy of all true Christians on this its Jubilee; and their sincere wish is that its esteemed minister and congregation may go on in God's work, prospering and to prosper.

PRESBYTERY OF BARRIE. This Presbytery met at Barrie on Tuesday, November 25th, with a fair attendance of members at the beginning. The business was chiefly in connection with Home Mission work. Mr. Sieveright, ordained missionary at Huntsville, was heard in regard to the prospects of his field, and requested permission to appeal to friends of the Church for assistance in building a manse at Huntsville, a church at Allansville, and another in Brunel. The sanction required was readily granted. In view of the recent regulation of the Home Mission Committee regarding catechists to be "approved" by Presbyteries, a scheme of examination was adopted. It embraces a discourse to be prepared; Church History—Acts of the Apostles; Doctrine—Epistles to the Galatians, and Shorter Catechism and Pastoral Work. The convener intimated that contributions had been received, of sixty dollars for Presbytery's Home Mission Fund from the Barrie Sabbath School; fifty dollars from the session of Crescent Street Church, Montreal, in aid of the erection of churches and manses in Muskoka and Parry Sound, and one hundred and fourteen dollars, collections made by congregations in the bounds on Thanksgiving Day for the same object. A committee was appointed to apportion to the several congregations the amount which they should severally aim at as contributions for the present year to the Assembly's Augmentation of Stipends Fund. The numerous vacancies awaiting candidates, and the difficulty of getting these was considered. Several reports of deputations to congregations and stations were received. Mr. Burnett was authorized to moderate in a call from Mulmur and Rosemont when desired. Mr. James was appointed Moderator of the Session of Penatanguishene and Wyebridge and to administer ordinances on December 14th. The name of the Bonnyton congregation was changed at the request of the Session to Airlie. Mr. Findlay, having accepted the appointment of the Home Mission Committee to labour in and supervise the Missions in Muskoka, Algoma, and Manitoulin, he preached his farewell discourse at Bracebridge on November 9th, and the pulpit was declared vacant on the following Sabbath.—ROBERT MOODIE, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—At the meeting of this Presbytery, held on the 2nd inst., the business was minimized, as members were desirous of attending the Moody meetings in the city. The following matters, however, were brought up and disposed of. Dr. Gregg, as convener of a committee appointed to visit Cooke's Church and enquire into matters there, reported that he had sought to arrange a meeting for that purpose, but had repeatedly failed. The report was received, the committee was discharged, and a presbyterial visitation was appointed to take place in the church aforesaid, on Tuesday, the 16th inst., at 8 p.m., intimation of the same to be made from the pulpit the two Sabbaths immediately preceding. A motion of Rev. A. Wilson ancient Session Records, and an amendment made by the Clerk, were severally submitted, and afterwards withdrawn in favour of the following by Rev. Dr. Reid, that the Presbytery appoint a committee, consisting of Mr. Wilson (convener), Mr. Mutch, the Clerk, Mr. J. T. Brown, and the mover, to consider and report as to the best mode of

securing the regular examination of Session Records. The call from Richmond Hill and Thornhill to Rev. J. W. Cameron, of Laskay, etc., was brought up again, better signed than before; and after the hearing of commissioners thereon, the call was sustained. Also Rev. P. Nicol was appointed to preach on the 7th inst., at Laskay and West King, and cite the congregations there to appear for their interests in the usual place on Thursday, the 15th inst., at 11 a.m. An extract minute of the Presbytery of Guelph was read, granting the translation of Rev. John Neil. Whereupon it was resolved to meet for his induction in Charles Street Church, Toronto, on the afternoon of the 15th inst., and at half-past two o'clock, the Moderator to preside, Rev. Walter Reid to preach, Rev. D. J. Macdonnell to deliver the charge, and Dr. Gregg to address the congregation. The following were appointed as the Presbytery's Committee on Sabbath Schools: Revs. R. D. Fraser (convener), G. M. Milligan, J. M. Cameron, and Messrs. W. B. McMurich, and J. Gibson, said Committee to prepare a report founded on the answer to be received from the answers of the Sabbath Schools to the General Assembly's printed queries. N. B.—Sabbath School Superintendents should note the address of the convener now named, Rev. R. D. Fraser, M.A., Claude, Ont., and send to him their several returns. R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF LANARK AND RENFREW—The last regular meeting of this Court was held in Zion Church, Carleton Place, on the 25th ult. There was a good attendance of members. The first business was the report given in by the clerk, the Rev. Mr. Crombie, of a committee appointed to prepare a minute anent the death of the late Dr. Mann, of Pakenham. The minute was agreed to, and a copy ordered to be forwarded to the widow and family. The Home Mission report was presented by the convener, Rev. Dr. Campbell, and considered fully. The transference of the mission stations and region of country along the line of the C. P. R. from North Bay westward, to the charge of the Presbytery of Barrie was agreed to by the Presbytery. A report was also presented by the Rev. Mr. Ballantyne, of a visit recently made by appointment of Presbytery to this whole district. It set forth that two new churches had been built during the summer, that \$300 had been raised within the Presbytery, \$100 of which was given by a friend in the Presbytery for the purpose of assisting these churches, and that when this was paid over, not much debt would remain on them. The Communion had been dispensed at North Bay and Sturgeon Falls, services held at Sudbury, and other places, and all the families in the field had been visited, and an exploring visit made as far as Bishkootasing, about one hundred miles further west than Sudbury, and three hundred from Pembroke. The convener set before the Presbytery the great difficulty experienced in supplying vacancies, and arrangements were made to meet this difficulty as well as possible in the circumstances. A report was presented by Mr. Robert Bell, of the sums paid in by the different congregations towards payment of commissioners' expenses to the last meeting of the General Assembly, from which it appeared that many of the congregations had not yet paid their quota and consequently that but a small proportion of commissioners' expenses could be paid. Notice was given of a motion to be made at next meeting of Presbytery to appoint all commissioners to the General Assembly by ballot, instead of as at present, partly by rotation and partly by ballot. Notices of motion to be made at next meeting were also given, first, that in regard to marriage with the sister of a deceased wife, the present law of the Church be adhered to, and second, that the disciplining of the committee of the General Assembly as sent down be accepted and adopted as the law of the Church. A letter from the secretary of the Presbyterian Women's Foreign Mission Society was read, asking that the next meeting of Presbytery be held in Almonte, with a view to the annual meeting of the society above named being held at the same time. As it was found that this would entail considerable inconvenience, it was decided to meet in Carleton Place. The Rev. J. Fraser Campbell was introduced to the Presbytery and gave a brief but most interesting and effective address, setting forth the wants and claims of Central India, and a method whereby means could be provided for sending and supporting there five missionaries additional to those now in the field or on the way. After some discussion Mr. Campbell's proposals were warmly entered into and a committee appointed with leave to retire and report as soon as possible. The committee recommended in substance as follows and its recommendations were agreed to: 1. That this Presbytery shall endeavour to raise at least \$500 more this year than last for Foreign Missions. 2. That the matter be brought before sessions and congregations, and that in all missionary associations be formed for men and boys on a plan similar to those of Women's Foreign Mission associations, viz., on the principle of personal self-denial to provide means for the spread of the Gospel among the heathen. 3. That while each pastor is left at liberty as to the means of evoking liberality and a deep interest in missionary work, it is recommended that missionary boxes be kept in families for special objects, and that in the present instance they shall be for Central India. 4. That this subject be presented at all the missionary meetings yet to be held within the bounds. Arrangements

were made for conferences to be held at next meeting upon the subjects of Sabbath schools, the state of religion and temperance, in addition to devoting the evening to the annual meeting of the Women's Foreign Mission Society. A motion expressing the warm sympathy of the Presbytery with their brethren in Montreal, and especially with Rev. Mr. Chiniquy, in their sufferings for the Gospel's sake, and assuring them of hearty support in their endeavours to secure and maintain the right of free speech, and the full enjoyment of their rights as British subjects, and that this resolution be sent for publication to THE CANADA PRESBYTERIAN, and Montreal Witness, concluded the business.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for the Schemes of the Church, viz.: William Barnes, of Pickering, additional for Foreign Missions, Formosa, \$10; Ottawa Union Meeting for Rev. J. F. Campbell, Foreign Missions, additional missionaries, India, \$75; William McKinnon, Leadville, Colorado, U. S., for Foreign Missions, \$2; Anonymous, Norwood, for Home Missions, \$2; A Friend, Niagara, for Home Missions, \$5; French Evangelization, \$5; Brockville, St. John's Church, at meeting for Rev. J. F. Campbell, Foreign Missions, additional missionaries to India, \$12.27.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 21, 1884. } **THE CREATOR REMEMBERED.** { Eccles. 12: 1-13

GOLDEN TEXT.—"Remember now thy Creator in the days of thy youth."—Ver. 1.

TIME.—B. C. 9:50 (about).

NOTES AND COMMENTS.—Ver. 1. The last two verses of the preceding chapter should be read in connection; ver. 9 especially is in strong contrast to this verse; the conduct set forth there is based on forgetfulness of God, and so here the young man is exhorted to "remember" Him, the "Creator," to remember Him "now, in the days of thy youth;" fear of the judge was inculcated before, now it is gratitude to the Creator, and this is to be in "youth;" the man is not to spend his early life in the service of sin, and think that the end will be enough for God. "Evil days:" which come to all, days of pain or feebleness or loss of opportunities, evil enough in themselves but doubly so when aggravated by the remembrance of past folly and neglect. "No pleasure in them:" all taste for worldly enjoyment has passed, and it is too late to find pleasure in spiritual things.

Ver. 2. "Sunlight—moon—stars:" these may be taken to mean the time of bodily and mental vigour, and of prosperity and happiness; darkened: "fail, pass away, be succeeded by weakness or suffering;" "clouds return:" a succession of sorrows and continued darkness.

Ver. 3. The image changes to that of a house, old and decaying, and represents here the effects of old age upon four parts of the body, the arms, the legs, the teeth and the eyes. "The keepers—strong men—grinders—those that look out of the windows:" while this represents the progress of bodily infirmity to all, good and evil alike, the good man has anticipated it and is prepared for it. He has light, the light of heaven in his soul, and his strength is in the everlasting arms of his God.

Ver. 4. "Doors shut:" the lips, which are closely shut together by old men in eating, or, as we prefer the explanation, the ears, which in old age are often closed, hearing gone. "Sound of the grinding low:" the most familiar household sounds, as the grinding of the corn is, scarcely heard; "rise up at the voice of the bird:" either alluding to the light sleep of old men, or, in accordance with another translation which reads, "though it rise to the sparrow's note," connecting with the previous and meaning, that while the sound is sharp and shrill it only sounds to the old man as dull and "low." "Daughters of music—brought low:" meaning, probably, the making and the hearing of musical sounds.

Ver. 5. "Afraid—high:" timid, so also "fears in the way," on the plain as well as on the high places. "Almond tree:" the type of old age when the hair is white; the white blossoms completely cover the whole tree, the green leaves do not appear till some time after. "Desire shall fail:" *lit.*, the caper-berry. This was eaten before meals provocative to appetite; "it should fail to have any effect." "Grasshopper—burden:" a small insect, heavy—little cares, burdensome. "Man—long home:" his house or state in the world to come. "Mourners:" an allusion to the custom (not died out yet) of having hired mourners, these go about seeking and finding employment.

Ver. 6. "Silver cord—golden bowl,—pitcher—wheel:" we need not strive to assign to these images different parts or functions of the body; the end of life is often symbolized by the breaking of a pitcher, a lamp or a wheel, and that is the meaning here. Yet the simile is very beautiful, and would speak powerfully to Easterns who were accustomed to the things used as symbols; the "silver cord" by which the lamp was suspended, if the cord was "loosed" the lamp would fall and the light be extinguished; so the "golden bowl" filled with costly perfume is "broken" and all that it held is lost; the "pitcher" used to fetch the water from the fountain, and the "wheel" to draw it from the "cistern," or well, alike broken, the life-giving element lost and no more to be had. Such are the suggestions of the verse.

Ver. 7. "Dust return to the earth:" made of the earth, Gen. 2:7; the body shall return to it at death. "Spirit—unto God:" either as Father or as Judge, to receive from Him in due time the end of the deeds done in the flesh.

Ver. 8. The mournful refrain of the book breaks out here. "Vanity of vanities:" with this the preacher began, that was his keynote, it is his closing strain, and is a fitting requiem for the man who is "without God in the world," and so "without hope," Eph. 2:12.

Ver. 9. The writer now claims to be heard. He "was wise:" a wisdom not his own, but given to him by God, he was wise in his teaching, and wise in continuing to teach "the people knowledge," teaching, as it would seem, by word of mouth, and committing to writing those "proverbs;" wise thoughts, which should teach when his voice was silent for ever.

Ver. 10. "Acceptable words:" *lit.*, "words of consolation," or words suited to those addressed, to warn, to cheer, to strengthen, as their needs might be. "Upright—words of truth:" whatever men may think, the preacher knew that his words were true.

Ver. 11. "Goads:" which stimulate oxen to labour, so wise words should excite to thought, to a true and good life. "Nails:" fixed in the mind by "the masters of assemblies," or, as another rendering gives "as stakes firmly set are these words of the masters of assemblies." The stakes are those to which the tent ropes are fastened, firmly holding the tent in its place. "One Shepherd:" the Spirit of Jesus Christ, the "Chief Shepherd," Jer. 23:1-4; 1 Peter 5:2-4.

Ver. 12. "Further:" beyond what I have said. "Many books:" the idea appears to be, "let what I have said be sufficient to guide you aright in the paths of wisdom, if it will not, although you may study all the books which are constantly being written, yet they will bring nothing but weariness of the flesh." "Book:" is not, of course, "book" in our sense, it may mean any writing on any subject, as a bill of divorcement, Deut. 24:1; or a letter, 2 Sam. 11:15.

Ver. 13. "The conclusion:" the summing up, the practical thoughts of the whole book. "Fear God, keep His commandments." This is the great business of life. "Fear:" in the sense of love and obedience; he who lovingly fears God, and walks in obedience before Him, is fulfilling the mind and will of God, and is working out aright the problem of his existence. "Whole duty of man:" leave out the word supplied by the translators and you are nearer the idea, it is "the whole of man:" the whole of his business and of his happiness.

Ver. 14. Here we have future judgment as the test of this life. There is to be a judgment of words, "with every secret thing"—action or thought, "good—evil;" some will be surprised at the good, many at the evil, deeds, long forgotten, of their earthly life.

HINTS TO TEACHERS.

PRELIMINARY.—You have come to the last lesson of the year, and to the final summing up of the wise preacher; these words are specially for the young, they are specially, therefore, for your study; seek the aid of God's Spirit that you may use them wisely and well, that your scholars may indeed "Remember now their Creator."

The lesson is an exhortation to youth to remember God, and without attempting a "Topical Analysis" let us glance at the reasons the wise man gives that *youth is the most easy and acceptable time for service.* "It is good for a man that he bear the yoke in his youth." Wrote the weeping prophet, Lam. 3:27, a time when it is more easily borne, and has the most effect on the future life. The young who are trained to habits of obedience, or industry or reverence, find the practice of these things easier as they grow up, to assume them later would be far more difficult and painful, just as when we want to convey a load a few feet above the level we make a gently raised incline, up which it can be dragged with comparative ease, but the rise would be almost impossible to overcome if it had to be done at one lift; it is easy comparatively, to grow up in the ways of righteousness, it is very hard to get into them after years of folly and sin. The Saviour tells us that his yoke is easy, it is especially so to those who take it in early life. Then *old age comes and with it a lustlessness about everything.* Old age will come, it comes to everything, to all; the body becomes feeble, the senses are dulled and blunted, and there is no disposition to strike out for anything that is not already attained. Many a man who has put off the claims of Jesus Christ and of his soul's salvation until a more convenient season, thinking that when the leisure of age came he would give heed to those things has found, alas, that it was all "too late," and that inclination or desire for the things of God had died out of his heart. With many the service of God, is "now or never." Yet further *there is a final judgment,* in that judgment every work, every secret thought is to be judged. So all will be brought before the Judge, and will not the condemnation be the heaviest of those, who as our scholars, have had the Gospel invitations and teachings before them from their earliest days; on the other hand point to the blessedness that shall rest on those whose whole lives have been a service. There are some who will be saved, as by the skin of the teeth, but there is a full and a glorious salvation, a triumphant entrance into the eternal kingdom, *that* will be for those whose lives have been God's, who have fought the good fight, and kept the faith. This is the glorious possibility of the scholars who sit around you. Earnestly emphasize, then, the exhortation of the lesson: *Remember now thy Creator.*

INCIDENTAL TRUTHS AND TEACHINGS.

The fact of God being our Creator is a demand for our services.

Vanity is written upon all beneath, satisfaction is only from God.

Of all things most miserable is a godless old age.

And a godless old age follows a godless youth.

Only by remembering God early and always, can we look with calm assurance to the future judgment.

Jesus the model for all the young. Luke 2:51-52.

MAIN LESSON. Youthful piety. Examples of Samuel, 1 Sam. 2:26; 3:10. Obadiah, 1 Kings 18:12; Josiah, 2 Chron. 34:13; John, Luke 1:26, Timothy, 2 Tim. 1:5; 3:15.

Words of the Wise.

Be but faithful, that is all.—*Arthur Hugh Clough.*

EVERY misery missed is a new mercy.—*Isaac Walton.*

KEEP the home near heaven. Let it face toward the Father's house.—*James Hamilton.*

AFFLICTIONS are but the shadow of God's wings.—*George MacDonald.*

FAITH is the pencil of the soul that pictures heavenly things.—*T. Barbridge.*

WE count words as nothing; yet eternity depends upon them.—*Quenel.*

WHEN God sends one angel to afflict, He sends many more to comfort.

IF you cannot be great, be willing to serve God in things that are small.—*S. F. Smith.*

ONLY let us have faith in God, and we shall not lack the means of doing good.—*Andrew Fuller.*

GRATITUDE to a covenant God makes even a temporal blessing a taste of heaven.—*Romaine.*

CROUP and Throat and Lung Troubles are treated successfully with Allen's Lung Balsam.

ADVICE is like snow: the softer it falls, the longer it dwells upon, and the deeper it sinks into, the mind.—*Coleridge.*

THIS best culture of human friendship finds its infinite image in the saving of the soul by Jesus Christ.—*Phillips Brooks.*

WHEN prayer mounts upon the wing of fervour to God, then answers come down like lightning from God.—*Secker.*

WE understand death for the first time when he puts his hand upon one whom we love.—*Mme. de Staël.*

THE holiest of all holidays are those kept by us in silence and apart; The secret anniversaries of the heart.—*Longfellow.*

A CHILD of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—*C. H. Spurgeon.*

EASILY CAUGHT.—It is very easy to catch cold, but not so easy to cure it unless you use Hagar's Pectoral Balsam, the best remedy for all throat, bronchial and lung troubles, coughs, colds and consumptive tendencies.

SATAN selects his disciples when they are idle, but Christ chose His while they were busy at work, either mending their nets or casting them into the sea.—*Farendon.*

NO soul was ever lost because its fresh beginning broke down; but thousands of souls have been lost, because they would not make fresh beginnings.—*Fater.*

ADVICE should be like a gentle fall of snow, and not like a driving storm of hail. It should descend softly, and not be uttered hastily.—*J. Cox.*

A PLANT OF RARE VIRTUES.—In the common and well-known Burdock. It is one of the best blood purifiers and kidney regulators in the vegetable world. The compound known as Burdock Blood Bitters possesses wonderful power in diseases of the blood, liver, kidneys and stomach.

THE HISTORY OF HUNDREDS.—Mr. John Morrison, of St. Anns, N. S., was so seriously afflicted with a disease of the kidneys that dropsy was developing and his life was despaired of. Two bottles of Burdock Blood Bitters cured him after physicians had failed.

MASON & HAMLIN commenced as melodeon makers in 1854. They soon introduced the improved instrument now known as the organ, or American organ, as it is termed in Europe. The new instrument proved so superior that it soon took the place of every thing else in this country, being adapted and manufactured by all who had previously made melodeons, and many others who were induced to commence the business by the rapidly growing demand. Now about 80,000 American organs are made and sold yearly. Those by the Mason & Hamlin Company have always stood at the head, being acknowledged the best. The same makers are now producing improved Upright Pianofortes, which, they believe are destined to rank as high as their organs have done.—*Boston Traveller.*

WE believe the cause of the wonderful success of our MURRAY & LANMAN'S FLORIDA WATER may be found in the fact that the principal aim in its preparation has always been to give the simple natural perfume of flowers, without any chemical addition whatever, and to avoid, by all means, the great error of making a heavy, sickly, sweet perfume.

TWO PLUCKY WOMEN.

WHO TOOK MATTERS INTO THEIR OWN HANDS AND CAME OUT AHEAD.

Cowley's (Norwich, Conn.) Weekly.

"If there were any gentlemen in this car," exclaimed a natty little woman with black eyes and of lady-like appearance, in a street car the other day, "they would not allow this brute of a drunkard to annoy me. I'd like to be his wife for half an hour, I'd dress him down!"

Cowed by her justifiable anger, the genteel, well-dressed debauchee went out upon the platform. The little lady quickly sprang to the door, braced herself against it, and cried out, "Now come in if you can!" And he did not come in!

The habit of independence should be cultivated whenever possible, and exercised whenever necessary for the maintenance of personal rights. It requires a deal of pluck for a woman to do this, but it pays every time. We were forcibly impressed with this fact by a conversation had last week with Mrs. S. A. Clark of East Granby, Conn.

Many a woman, pursued by a revengeful foe, will appreciate what she says.

For over ten years on every possible occasion, and chiefly when she was least on her guard, a mysterious enemy made covert assaults upon her.

An open foe she says, she could meet; but an ambush of a enemy was horribly exasperating. She called to her aid the wisest and most discreet friends she had.

She expended all the money she could spare to detect and disarm him. But she could not succeed and was worried to distraction.

A daughter residing in Iowa, was sent for to comfort her in her anxiety. When she learned what her mother had suffered, with true Western pluck, she told her that she must take courage, do as she told her, and she would triumph over her foe. For ten long years she had been annoyed, and at last back ache, head ache, irritability, spinal weakness, hot head, cold hands and feet told her that the effect was getting fatal. Her health and spirits finally broke down under the strain, and in 1875 she suffered unutterable tortures for several months from inflammation of the bladder. In 1878, renal hemorrhage and gravel, with frequent attacks of chills and fever, overcame her. Her sufferings she says surpassed description. Finally her stomach refuse all solid food, and for a month she lived on a teaspoonful of milk three times a day. Nervous prostration ensued. Sleep was impossible. Walking was out of the question, and in despair of relief, she took to her bed expecting to die. She tried every reputable school of physicians, who agreed that she had a combination of desperate diseases common to women in middle life. While treating one the others grew worse.

Six weeks from the time she took her daughter's advice and dismissed her expensive and useless professional attendants, she resumed her place at the table and from that day to this has been in sound and satisfactory health, which she attributes entirely to the use of Warner's safe cure. All her ailments were caused by inaction of the kidneys and a poisoned state of the blood produced by that inaction. This was her secret enemy.

"If I were rich," she exclaimed to the reporter, "I would give that preparation to every suffering woman, for I am certain from my own bitter experience, that renal disorders and poisoned blood are the source of the many constitutional complaints to which women are subject."

Mrs. Clark is a very estimable lady, who is to be congratulated on having so effectually routed an enemy which for so many years implacably and pitilessly pursued her. If other ladies would take the same course they would not be subject to these secret foes.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

TO REMOVE DANDRUFF—Clennec the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.



No Waste. No Trouble. Always Ready. A GOOD SALAD ASSURED Rich. 20 Whole. Nutritious. The most popular and the most popular. May be used for all kinds of SALADS. BURCKES' DRESSING. EATS, FISH, etc., ever sold. E. R. DURKEE CO. NEW YORK.

Educational.

DOMINION BUSINESS COLLEGE, Kingston, reopened Sept. 1st, 1884, with the most improved facilities for insuring a thorough knowledge of commercial affairs and insuring a complete business education. The course is short, sharp, and thorough drill in those things that form the true basis of an actual business life. The College Calendar mailed free to any address. J. B. MCKAY, ISAAC WOOD, Principals, Kingston, Ont.

TEACHERS WANTED.—TEN PRINCIPALS, twelve Assistants, and a number for Music, Art, and Specialties. Application form mailed for postage. SCHOOL SUPPLY BUREAU Chicago, Ill. Mention this journal.

WESTMAN & BAKER, 119 Bay St., Toronto, 6/52
MACHINISTS, ETC.
MANUFACTURERS OF THE LATEST IMPROVED GORDON PRESSES.

Printing Presses repaired and adjusted with despatch.

BREDIN'S BLACKBERRY BALSAM
Is one of the best cures now in the market for CHOLERA, DIARRHOEA, CRAMPS, AND ALL SUMMER COMPLAINTS. 18/52

It is purely vegetable. For children it is unsurpassed. Prepared by R. G. BREDIN, Chemist, corner Spadina avenue and Nassau street, Toronto.

SHADE TREES, Norway Spruce, Scotch Fir, Grape Vines, all kinds of Fruit Trees. Extra fine stock. Call and see them. 32/52

Henry Slight, Nurseryman, 407 YONGE ST., TORONTO.

CHRISTMAS GOODS, SCOTCH CURRANT BUN, SHORT BREAD, FRUIT CAKE, ETC., ETC., 10/52

JAMES WILSON'S, 497 & 499 YONGE ST. (opposite Grosvenor Street).

SALEMEN for Australia, about 12 first-rate men to sail on the *Orinoco*, guaranteed salary and commission. Apply immediately to "Field Dep't," Bradley, Garretson & Co., Brantford, Ont.

GENTLEMEN:—

I beg to intimate that my stock of cloths and men's furnishing goods for Fall and Winter, now complete, is exceptionally fine and attractive. Gentlemen from a distance, when in Toronto, should not fail to visit my establishment, and place their orders for what they require in CLOTHING, SHIRTS, UNDERWEAR, etc., etc. Liberal discount to students.

R. J. HUNTER, MERCHANT TAILOR, 101 KING STREET EAST, Cor. King & Church Streets, Toronto. 29/52

WANTED—AGENTS, MALE OR FEMALE, for "Words that Burn, or Truth and Life, the richest, rarest and handsomest book ever published. Also for "Errors of Romanism, the most thrilling work out. Address THOMAS McMURRAY, General Agent, 100 DUNDAS STREET, TORONTO. 36/52

KNABE PIANO-FORTES UNEQUALLED IN Tone, Touch, Workmanship & Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York.

J. R. BAILEY & COMPY. COAL 17/52 AT LOWEST RATES. 32 King Street East.

Miscellaneous.

HARRY A. COLLINS, The House Furnisher.

LAWN MOWERS, 31/52
LAWN RAKES,
GARDEN ROLLERS,
GARDEN HOSE,
HOSE REELS.

90 YONGE ST., TORONTO.

SUPPLIES FOR PUBLIC INSTITUTIONS.

65 Dec 1885. The undersigned will receive tenders up to noon of Wednesday, 17th Dec., 1884, for the supply of

BUTCHERS' MEAT, BUTTER, FLOUR, OATMEAL MESS PORK, POTATOES, AND CORD WOOD

to the following institutions during the year 1885, viz:—

THE ASYLUMS FOR THE INSANE in Toronto, London, Kingston, Hamilton, and Drillia;

THE CENTRAL PRISON and REFORMATORY FOR FEMALES in Toronto;

THE REFORMATORY FOR BOYS in Penetanguishene;

THE INSTITUTION FOR THE DEAF AND DUMB in Belleville;

and the INSTITUTION FOR THE BLIND in Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract.

Specifications and forms of tender can only be had on making application to the Bursars of the respective Institutions.

N. B.—Tenders are not required for the supply of meat to the Asylums in Toronto, London, Kingston, and Hamilton, nor to the Central Prison and Reformatory for Females in Toronto.

The lowest or any tender not necessarily accepted.

W. T. O'REILLY, R. CHRISTIE, Inspectors of Prisons and Public Charities.

Parliament Buildings, Toronto, Dec. 2nd, 1884.

MENEELY BELL FOUNDRY Favorably known to the public since 1836. Church, Chapel, School, and other bells also Chimney and other bells. Meneely & Co., West Troy, N.Y. 27/52

McSHANE BELL FOUNDRY Manufacture those celebrated Church, Chapel, School, and other bells. Town Clocks, etc. Also and circular sent free. Address **FENRY McSHANE & CO.** Baltimore, Md., U.S.A.

MENEELY BELL COMPANY The Finest Grade of Church Bells. Greatest Excellence. Largest Trade. Illustrated Catalogue mailed free. **CLINTON H. MENEELY BELL COMPANY, TROY, N. Y.** 6/52

BUCKEYE BELL FOUNDRY Bells of Pure Copper and Tin for Churches, Schools, Fire Arms, Farms, etc. FULLY WARRANTED. Catalogue sent free. **VANDUZEE & TIFT, Cincinnati.**

Our Young Folks.

THE LAST ROLL CALL.

Through the crowded ranks of the hospital,
Where the sick and wounded lay,
Slowly, at nightfall, the surgeon
Made his last slow round for the day.

And he paused a moment in silence
By a bed where a boyish face,
With a death-white look, said plainly,
Here will soon be an empty place.

Poor boy! how fast he is going!
He thought as he turned, when a clear,
Unfaltering voice through the stillness
Ringing out like a bell, called, "Here."

Ah, my boy, what is it you wish for?
"Nothing," faintly the answer came:
But with eyes all alight with glory,
"I was answering to my name."

In the tranquil face of the soldier
There was never a doubt or fear—
"They were calling the roll in heaven,
I was only answering, Hero."

The soft dim rays of the lamp-light
Fell down on the dead boy's face.
In the morning the ranks were broken,
For another had taken his place.

Far away in God's beautiful heaven,
They are calling the "roll" each day,
And some one slips into the places
Of the ones who are summoned away.

A TRUE GENTLEMAN.

An old English dramatist calls Jesus of Nazareth "the first true gentleman that ever breathed." He is correct, if the true meaning of the name is borne in mind, though the remark may at first seem a light one. The Master was gentle in everything; in carriage, temper, aims and desires. He was mild, calm, quiet and temperate. He was not hasty, nor overbearing, nor proud, nor oppressive, nor exorbitant. He was not only quick to forgive those who had injured Him, but He sought them out, as in the case of Peter, that He might offer them His forgiveness. Again and again He illustrated, by His acts, His own words to His disciples: "If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother, and then come and offer thy gift."

A story of the Crimean war may, perhaps, illustrate these words of the Master, and also teach us that the true gentleman is anxious to forgive an injury. During the first winter of the siege the British soldiers suffered from cold, wet, hunger and disease. A young surgeon, anxious about his regiment, was somewhat exacting in his requests to his colonel, who did not always follow the doctor's suggestions. On one occasion, the surgeon was urgent in pressing the colonel to do something which he, as commanding officer, did not think necessary. The refusal to follow the surgeon's recommendation so irritated him that losing his temper, he angrily said—

"Colonel, you are the only commanding officer I ever served under who seemed to me to be indifferent to the welfare of his regiment."

It was a rude insubordinate remark. The colonel flushed, but, restraining himself, simply pointed to the door of his tent. The angry doctor departed, and for two days did not go near the colonel's tent. On the afternoon of the second day, as the surgeon was seated in his tent, nursing his wrath, the colonel's Scotch orderley presented himself with the following message:

"The colonel's compliments, an' he'd be glad if ye'd step up an' partake of some refreshments wi' him, which he's just gotten frae ano' o' the ships."

The kind-heartedness which prompted the colonel to be the first to offer reconciliation,

though an apology was due to him, caused the surgeon's anger to vanish. He started on a run, determined to ask the colonel's pardon. But as he entered the tent the colonel held out his hand and said:

"Not a word about what happened the other day. Do not speak of it. Do not think of it. Perhaps I was more in the wrong than you were; so tell me again what you want me to do, and if I can help you I will."

The young surgeon was overwhelmed. He felt keenly the reproof conveyed in this quiet way, and respected the nobility that could gently restore a subordinate to favour.

"I TOLD YOU SO."

"There now, I told you so, and you would not believe me. I told you not to meddle with such curious-like things, for you can never know what you are doing. I've got into trouble before now, touching what did not belong to me; but there! what's the good of talking? You would not take my experience, and now see what you've done. Yes, I told you so."

Two cats, or rather kittens just growing up, were at play in the kitchen one day when all the servants were away. What an opportunity it was! They scampered about, helter-skelter, head over heels, as all young things delight in doing, and peeping into every corner. What for I cannot tell you, but I suppose they had a reason.

Then they caught sight of the clock against the wall. It was tempting, those two weights hanging down, and the pendulum swinging backwards and forwards, backwards and forwards. Was it alive? What could it mean? What was it doing?

"Let it alone," said the elder kitten; "maybe it will bite; take my advice, and don't touch it."

But, of course, the younger one did not take advice, and after meditating a minute, with a desperate effort she made a spring at the unfortunate clock. The sudden surprise was more than it could bear, and down came the weights with pussy, pendulum and all. What happened afterwards to the pendulum I do not know, but pussy, bruised and frightened, scrambled up, not to be comforted, but to be scolded; and "I told you so, I told you so," was the point of the scolding. No doubt it was quite true, but that made matters worse and not better.

It is so nice to know ourselves to be right and others to be wrong. When we have given a warning, and our wisdom is slighted, it is such a triumph for us if our warning comes true. But then it is a humiliation to others, so consider before you speak the words, "I told you so," but they were not many. It would be an excellent exercise of kindness and self-control if we were to stay the words when they rise to our lips and when we might say, "I told you so," not to say it.

BE HAPPY.

It is the easiest thing in the world to be happy, if men and women could only think so. Happiness is only another name for love, for where love exists in a household, there happiness must also exist, even though it has poverty for a companion; where love exists not, even though it be in a palace, happiness can never come. He was a cold and selfish being who originated the saying that "When poverty comes in at the door, love flies out at the window," and his assertion proves conclusively that he had no knowledge of love, for unquestionably the reverse of the axiom is

nearer the truth. When poverty comes in at the door, love—true love—is more than ever inclined to tarry and do battle with the enemy. Let those who imagine themselves miserable, before they find fault with their surroundings search in their hearts for the cause. A few kind words, a little forbearance, or a kiss, will open the way to a flood of sunshine in a house darkened by the cloud of discord and unamiability.

HANG ON.

When our Tom was six year old he went into the forest one afternoon to meet the hired man, who was coming home with a load of wood. The man placed Master Tommy on the top of the load and drove homeward. Just before reaching the farm the team went pretty briskly down a pretty steep hill. When Tommy entered the house his mother said:

"Tommy, my dear, were you not frightened when the horses were trotting so swiftly down Crow Hill?"

"Yes, mother, a little," replied Tom, honestly; "but I asked the Lord to help me, and hung on like a beaver."

Sensible Tommy. Why sensible? Because he joined working to praying. Let his words teach this life lesson: In all troubles, pray and hang on like a beaver: by which I mean while you ask God to help you, you help yourself with all your might.

LOVE FOR PARENTS.

A missionary writes to America from China: "Many years ago there lived in China a young man named Yung Mung, who was a very obedient son at the age of eight years. His parents were very poor. They had no curtains around the bed; so that in the winter, when it was very cold, he would go to his father's and mother's bed early and get the bed warm for them. In the summer the mosquitoes were very bad; so that in the early part of the night he would go to his father's and mother's bed and allow the mosquitoes to come and take from him all they wished, and then he would retire to his own bed, allowing his father and mother to retire and sleep. The pictures in the Chinese books represent this little boy lying on the bed with great swarms of mosquitoes around him. We cannot tell if this is a true picture; but it is believed by all the Chinese throughout the length and breadth of this land. He certainly had great affection for his parents, and, though he was a heathen boy of heathen parents, his actions teach us an important lesson of love for parents."

THE CROSSING SWEEPER.

One cold winter's day I was on my way to church with my little grandson. We were well wrapped up; I in furs and a thick veil over my face, he in a white soft comforter and warm great coat. At the long crossing just before the railroad bridge, there was, for a wonder, a crossing sweeper. This was a poor, little deformed boy, about twelve, pale and thin, in clean, well-mended clothes, but of the lightest material.

I could not pass him without some notice, but it was trouble to get out my purse, so I told my grandson to give him his church penny, and I would give him another when we got there. The poor little fellow was grateful. I asked his name, and where he lived, and I then said, "But who got you this crossing?" (thinking to find out more about him from his benefactor). He looked down for a second or two, then raising his clear, calm eyes, he quietly answered, "God!"

Publisher's Department.

Clergymen, Singers, and Public Speakers will find **Robinson's Phosphorized Emulsion** of the greatest benefit to them, where there is any tendency to weakness of the throat or Bronchial tubes, as it soothes the irritated membrane, gives full-tone and strength to the vocal organs and imparts new life and vigour to the enfeebled constitution.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes "bright as a button." It is very pleasant to give. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Syphilis Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt his duty to make it known to his suffering fellow-men. Motivated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

MEETINGS OF PRESBYTERY.

- TORONTO.—In the usual place, on Thursday, 18th December, at eleven a.m.
- WINNIPEG.—In Knox Church, Winnipeg, on the second Wednesday in December, at ten o'clock a.m.
- OWEN SOUND.—Adjourned meeting in Division St. Church, Owen Sound, October fourteenth, at half-past one p.m. Regular meeting in Division Street Church, Owen Sound, third Tuesday of December, at half-past one p.m.
- MAITLAND.—In Knox Church, Lucknow, on Tuesday, the sixteenth December, at one o'clock p.m.
- PARIS.—In Princeton, on Tuesday, December sixteenth, at eleven a.m.
- SAUGEEN.—In the Presbyterian Church, Mount Forest, on the sixteenth December next, at eleven a.m.
- SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, sixteenth December next, at ten a.m.
- PETERBORO'.—In St. Paul's Church, Peterboro', on the second Tuesday of January, at two p.m.
- MONTREAL.—In David Morrice Hall, on the second Tuesday of January, 1885.
- KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 15th, at half-past seven p.m.
- OTTAWA.—In St. Andrew's Church, Ottawa, first Tuesday in February, at ten o'clock a.m.
- BARRIE.—At Barrie, last Tuesday of January, 1885, at eleven a.m.
- GUELPH.—In St. Andrew's Church, Berlin, on Tuesday, 20th January, 1885, at ten o'clock a.m. Conferences on the State of Religion, Temperance, and Sabbath Schools, will be held (D.V.) on the afternoon and evenings of the same day and on the Wednesday forenoon.

BIRTHS, MARRIAGES, AND DEATHS.
NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

At 16 Church Street, Patrick, Glasgow, on the 17th ult., Mr. William Kinghorn, in his 60th year.
On the 20th Nov., of a lingering illness, borne with Christian patience, Margaret Jane, eldest daughter of Rev. Wm. Meldrum, and beloved wife of Rev. J. S. Stewart, of Fort Erie, Ont.
At his father's residence, 240 Victoria Street, Toronto, on Tuesday, 2nd December, Charles Arthur, third son of Rev. J. Smith, pastor of Erskine Presbyterian Church, aged 20 years and 9 months.

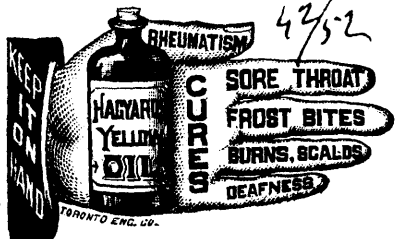
WANTED
ORDAINED MISSIONARY

To labour within bounds of Presbytery of Kingston.

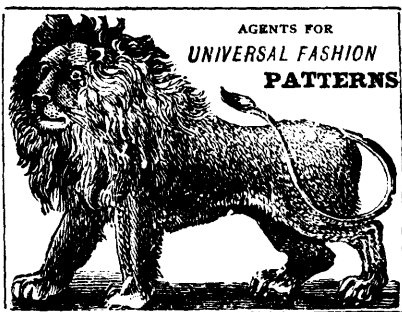
Address M. W. MACLEAN, St. Andrew's Manse, Belleville, Ont.

ONTARIO BUSINESS COLLEGE,
BELLEVILLE, ONT.
16th Year!

To those contemplating a Business Course, this institution offers a training by practical men which has gained for it the highest rank.
It possesses the esteem of educationists and the confidence of business men. The widespread reputation of the College, created by the thoroughness of its work, and the great success of its graduates is shewn in the attendance, which, within a brief period, has embraced young men and women from FOURTEEN different Provinces and States, including two of the West India Islands. Studies are not interrupted by vacations.
For full information, address ROBINSON & JOHNSON, Belleville, Ont.



A CRYING EVIL.—Children are often fretful and ill when worms is the cause. Dr. Lewis' Worm Syrup safely expels all Worms.



AGENTS FOR
UNIVERSAL FASHION PATTERNS

THE IMMOLATION SALE
— IS —
NOW GOING ON

ALL DRY GOODS AND CLOTHING, MANTLES, CARPETS AND MILLINERY,

Being sold for thirty days, without profit. All profit being sacrificed to the public.

5/8 E.O.W

R. WALKER & SONS, TORONTO

NO TASTE! NO SMELL! NO NAUSEA!

PUTTNER'S EMULSION

of Cod Liver Oil with Hypophosphites

Largely prescribed by Physicians for Nervous Prostration, Wasting, and Lung Diseases, etc., etc.

PUTTNER'S EMULSION has specially proved efficacious in cases of Weak and Debilitated Children, and Women who are run down from Nursing, Family Cares, Overwork, etc., etc.

"PUTTNER'S EMULSION" IS SOLD EVERYWHERE AT 50 CENTS PER BOTTLE.

AGENTS WANTED!

Active, energetic LADIES and GENTS to take orders for the new popular work,

"Our North Land."

Over seventy fine engravings and two beautifully coloured maps. Full exposition of Hudson's Bay route; also, complete description of the Canadian North Land from the 50th parallel to the Arctic Circle. The best book for the Canadian people now on the market. Send for circulars, private terms, etc.

BOX 252, Toronto.

Wax 26 WAX DO.

In order to secure new customers, we will send 100 Choice Coloured Pictures, 4 German Dolls' Heads, 1 Elegant Birthday Card, 8 Imported Cigarettes, 25 Pretty Albums and Reward Cards, 1 Album of Coloured Transfer Pictures, 100 Selections for Autograph Albums, 10 Old Games, 8 new style Red Napkins, 1 Post Puzzle Cards, 1 Pocket Book. All the above goods for 25 cts. Address, F. S. AVERY, 116 South 4th Street, Williamsburg, N. Y.

ROCKFORD WATCHES

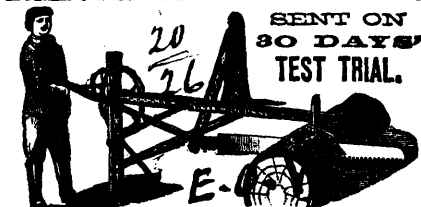
Are unequalled in EXACTING SERVICE.



THE BEST

Sawing Made Easy.

MONARCH LIGHTNING SAWING MACHINE



For logging camps, wood-yards, farmers getting out stove wood, and all sorts of log-cutting—it is unrivaled. Thousands add yearly. A boy of 16 can saw logs fast and easy. Immense saving of labor and money. Write for elegantly illustrated catalogue in 6 brilliant colors, also brilliantly illuminated poster in 6 colors. All free. Agents Wanted. Big money made quickly. MONARCH MFG CO., (A) 208 State St., Chicago, Ill.

Thirty Days' Clearing Sale

— AT THE —
MONTREAL MILLINERY SHOWROOMS.
158 YONGE ST., COR. RICHMOND.

All Trimmed Goods must be sold without reserve, to make room for improvements and Spring Stock. Buyers invited.

MRS. J. ALLEN,
Manager.

VIRGINIA FARMS & MILLS
For Sale & Exchange.
FREE Catalogue.
R. B. CHAFFIN & CO., Richmond, Va.

PRINTING!

Unequaled Facilities

for the execution of FIRST-CLASS

BOOK, PAMPHLET & JOB PRINTING,

On short notice and at reasonable prices.

Large Founts of New Type!

Modern Fast Steam Presses!

Careful & Experienced Workmen!

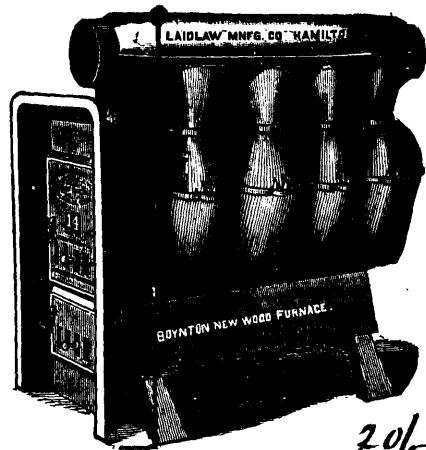
ESTIMATES FURNISHED ON APPLICATION

PRESBYTERIAN

Printing & Publishing

COMPANY,

5 Jordan Street, - TORONTO.



LAIDLAW MANUFACTURING CO.'S
Boynton Hot Air Furnaces
IMPROVED 1884.
FOR COAL OR WOOD.

Are the most perfect and powerful heaters made. Plans and estimates given for heating churches and all kinds of public and private buildings. Send for catalogue.

LAIDLAW MANUFACTURING CO.'S
STOVES, HOT AIR FURNACES, PORCELAIN LINED PUMP CYLINDERS, POT-ASH KETTLES, AND ENAMELLED WARES.

84, 86, 88, 90 MARY ST.,
HAMILTON, ONT.

WHITE BRONZE MONUMENTS



WHITE BRONZE

Has proven itself to be the ONLY MATERIAL for

MONUMENTS AND STATUARY
That will withstand the elements. IT CANNOT CRACK, CRUMBLE, NOR CORRODE.

E. E. Myers, Esq., Architect of the Michigan and Texas State Capitols, says:—
"White Bronze will outlast Marble, Granite and Yellow Bronze."

DESIGNS AND PRICES SENT ON APPLICATION.
WE WANT RELIABLE AGENTS.

ONLY MANUFACTORY IN THE DOMINION:
St. Thomas White Bronze Company,
ST. THOMAS, ONT.

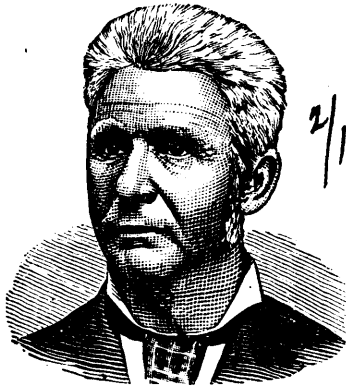
Push in your orders now—even if not wanted erected before spring.

TESTIMONIALS.

MONTREAL, QUE., Nov. 15, 1883.
I hereby certify that I have analyzed and tested the material called "White Bronze," manufactured for monumental purposes by the St. Thomas White Bronze Monument Co., and I find it composed, as represented, of Refined Metallic Zinc, of a very superior quality to sheet zinc, and almost absolutely pure. Its great durability under all exposure to weather and storm is therefore fully assured by its high quality. And it will resist decay and further oxidation when its surface is once coated. It is then more durable than stone, and will not lose its handsome appearance from generation to generation. I know of no other material which is equally capable of combining elegance of form, beauty of surface and indefinite durability.
(Signed)
J. BAKER EDWARDS, P. St. D., D.C.L., F.C.S.

CATARRH : A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured and the permanency is unquestioned, as cures effected by him four years ago are cures still. You may have attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street, west, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—*Montreal Star.*



CATARRH

IN THE HEAD,
Bronchitis, Catarrh of the Stomach (Dyspepsia), the early stages of Consumption, Acute and Chronic Fever and all diseases of the NOSE, THROAT and LUNGS CURED by a new and **SUCCESSFUL SYSTEM.**

Not a douche, snuff, nor patent medicine.

Each case is treated according to the symptoms, what will cure one case may be worthless in another. Result of 35 years' experience. If you are a sufferer you cannot afford to let this pass, you should at least investigate. Treatment both internal, which destroys the germs in the blood; and external, which is a grand discovery in the healing art, so simple and yet so sure. Remedies are all pleasant to use, and results most gratifying. Treatment sent to your home, where it can be used successfully. Send for book on Catarrh containing references and diagnostic blank, free. Address:

Dr. S. W. BEALL, Columbus, O. Catarrh Specialist.



The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful & Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Depots, etc. New and elegant designs. Send size of room, get circular and estimate. A liberal discount to churches and the trade.



I. P. FRINK, 551 Pearl Street, N. Y.

FURNITURE.

JAMES H. SAMO,
Manufacturer of and dealer in
ALL KINDS OF FURNITURE.
ORDER WORK A SPECIALTY.

JAMES H. SAMO,
189 YONGE STREET,
(Albert Hall Buildings), TORONTO.



It is one of the most powerful and permanent perfumes prepared. A single drop will be found sufficient to scent a handkerchief or even a room. It is put up in a new style of glass-stoppered bottles, and sold by all perfumers and druggists.

DAVIS & LAWRENCE CO.,
(SOLE AGENTS.)
MONTREAL.

Humphreys' Homeopathic Specific No. 28
In use 30 years. The only successful remedy for Nervous Debility, Vital Weakness, and Prostration, due to over-work or other causes. 25¢ per vial, or 10¢ per ounce of powder, for \$5. SOLD BY DRUGGISTS, or sent postpaid on receipt of price. Address: **Humphreys' Homeopathic Medicine Co., 109 Fulton St., New York.**

CANCER
CAN BE CURED!
Thousands bear testimony to the fact. Send for circular giving particulars. Address: **DR. MICHAEL, M. D., 65 Niagara St., BUFFALO, N. Y.**

THE MILD POWER CURES.

HUMPHREYS'
In use 30 years.—Special Prescriptions of an eminent Physician. **Simple, Safe and Sure.**

LIST OF PRINCIPAL NOS.	CURES.	PRICE.
1	Fevers, Congestion, Inflammations, etc.	25
2	Croup, Whooping Cough, Teething of Infants	25
3	Crying Colic, or Teething of Infants	25
4	Diarrhea of Children or Adults	25
5	Diarrhea, Griping, Bilious Colic	25
6	Cholera Morbus, Vomiting	25
7	Coughs, Cold, Bronchitis	25
8	Neuralgia, Toothache, Rheuma	25
9	Headaches, Sick Headache, Vertigo	25
10	Dyspepsia, Bilious Stomach	25
11	Suppressed or Painful Periods	25

HOMEOPATHIC

12	Whites, too Profuse Periods	25
13	Croup, Cough, Difficult Breathing	25
14	Salt Rheum, Erysipelas, Eruptions	25
15	Rheumatism, Rheumatic Pains	25
16	Fever and Ague, Chills, Malaria	50
17	Piles, Blind or Bleeding	50
18	Whooping Cough, Chronic Influenza	50
19	Whooping Cough, Violent Coughs	50
20	General Debility, Phys' Weakness	50
21	Kidney Disease	50
22	Nervous Debility	1.00
23	Urinary Weakness, Wetting Bed	50
24	Diseases of the Heart, Palpitation	1.00

SPECIFICS.
Sold by Druggists, or sent postpaid on receipt of price.—Send for **Dr. Humphreys' Book on Disease, &c.** (144 pages) also **Catalogue, free.** Address: **HUMPHREYS' Medicine Co., 109 Fulton St., New York.**

WORMS often destroy children, but **FREEMAN'S Worm Powders** destroy Worms, and expel them from the system

ORGANS, ORGANS, ORGANS.

Buy only the genuine Bell Organ.
It has stood the test of twenty years.
Special designs for church and chapel use.

Send for catalogue.

WM. BELL & CO.,

Guelph, Ont.

E.O.W. 12/52

These Three Little Friends are going Travelling, and they want to visit all the Good Little Boys and Girls in America. Want you Let us Come to Your Home! We will start as soon as you send 15 Cents to pay our way. Our Elegant Wardrobe consists of 32 Pieces. Our Garments are of Every Fashion and Style. If you send for us we will go where you live, and amuse you all the year. Ask Mamma and Papa to send for us, and we will wear our Reception Dresses.

Only 15 Cts for 3 French Dolls

WITH AN ELEGANT WARDROBE OF 32 PIECES.

CHRISTMAS IS COMING.

Consisting of Reception, Evening and Morning Dresses, Bonnets, Street Costumes, Cloaks, Hats, Hand Satchels, Sun Umbrellas, Music Portfolios, Overcoats, Sailor Suits, Military Suits, Drums, Street Jackets, Watertight Place Suits, Travelling Costumes, Dress Suits, &c. These Dresses and Suits in this Elegant Wardrobe represent Nine Different Colors, and they are lovely beyond description, several being from Designs by Worth, of Paris. There is one Little Boy and Two Girl Dolls in Each Set, with Pretty Faces and Life-like Beautiful Features, and their Wardrobe is so extensive that it takes hours to dress and undress them in their Different Suits. Every Child and every Mother that has seen them go in ecstasies over them. Children will get more real enjoyment out of a Set of these French Dolls than out of articles that cost \$10. Every person that buys them sends immediately for more. A Lady writes us that her Little Boy and Girl played for five long hours with a Set of these French Dolls, and they felt very sorry indeed to think that they must stop and eat their supper, and if mothers only knew how much amusement there is in these Dolls they would willingly pay double the price asked for them. Sample Set, consisting of **Three Dolls** with their Wardrobe of **32 Pieces** for 15 Cts. **TEN Sets for \$1** you get \$1.50. **25 Sets for \$2.50**, you get \$3.75 for them. **Fifty Sets for \$4.50**, you get \$7.50. **100 Sets by express \$7.00** you get \$15 for them. Any Little Boy or Girl or any Agent, male or female, can sell 100 Sets every day. If you Sets we will send our Secret Method and Full Directions how you can make more than One Hundred Dollars a month out of these Dolls. You have not one day to lose, as each day's delay is so many dollars lost to you. This is an opportunity too valuable for you to lose. These Dolls are Gems of Beauty. ADDRESS: **E. NASON & CO., 111 FULTON ST., NEW YORK.**

ESTERBROOK STEEL PENS

Popular Nos.: 048, 14, 130, 333, 161.
For Sale by all Stationers.
R. MILLER, SON & CO., Agts., Montreal.

Bulbs

Hyacinths, Tulips, Narcissus, Lilies, Crocus, Jonquils, Crown Imperials, etc., in endless variety, just received by **J. A. SIMMERS, 147 King Street East, Toronto.** Illustrated catalogue free.

\$25 PER WEEK can be made selling our popular Subscription Books. Sell everywhere. Books retail at from 25c. to \$6 each. Profit to Agents from 100 to 400 per cent. New Catalogue and terms free. **J. S. ROBERTSON & Bros. (Established 1874),** Publishers, Toronto and Whitby.

Can't Keep House.

BOWMANVILLE, ONT., Dec. 5, 1882.
Messrs. SETH W. FOWLE & SONS, Boston.

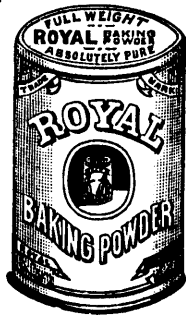
Dear Sirs:—We suppose it is no new thing for you to receive congratulations on the success of your valuable cough remedy, **DR. WISTAR'S BALSAM OF WILD CHERRY**; but perhaps at this time a word or two from us will not prove out of place. Although the Balsam has not been advertised to any extent in this locality, our sale of it is very large and the demand is increasing, which is due to the universal satisfaction which it gives to our customers. We have never had a single complaint, and husbands tell us their wives will not keep house without it. We would like you to do a little more advertising in this county for we believe were your Balsam better known, its sale would be increased ten-fold.

Yours truly,
STOTT & JURY,
"The Druggists."

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express and P. O. address.
DR. T. A. SLOCUM, 181 Pearl St., New York.

ROYAL



BAKING POWDER

Absolutely Pure.
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.
ROYAL BAKING POWDER CO., 206 Wall St., N.Y.

WANTED—TWENTY-THREE SALESMEN; guaranteed salary with commission. Apply immediately, and personally if possible, to Field Dept., Bradley, Garretson & Co., Brantford, Ont.

CARTER'S
LITTLE LIVER PILLS.

CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO., New York City.

ALWAYS READY

PAIN KILLER

Allow us to cure OUR PAINS AND ILLS.

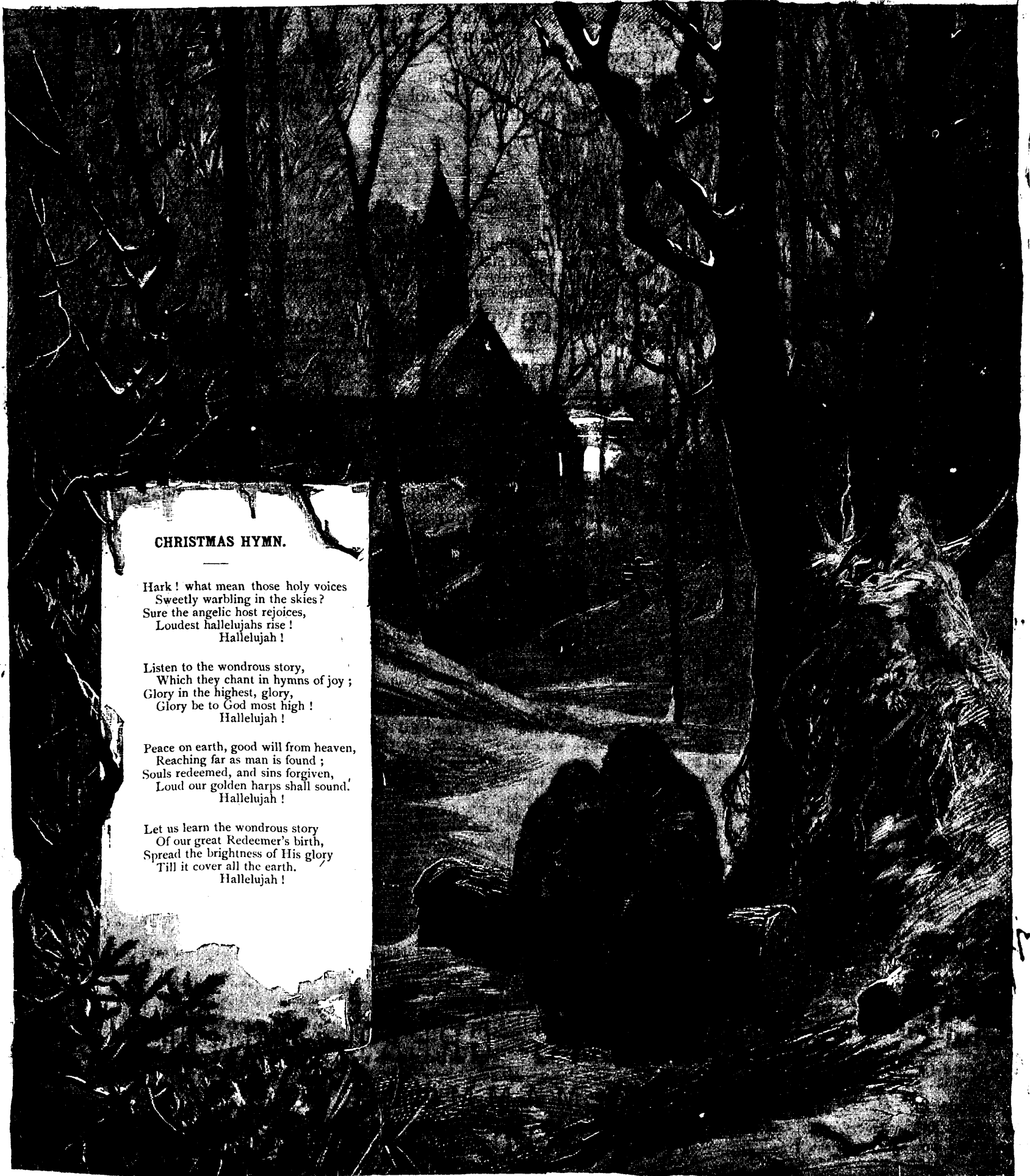
That Old, Reliable Killer of Pain,

Whether Internal or External, **Perry Davis' Pain Killer** should have a place in every Factory, Machine Shop and Mill, on every Farm, and in every Household, ready for immediate use, not only for Accidents, Cuts, Bruises, etc., but for Bowel Complaints, such as Diarrhea, Dysentery, Cholera Infantum, sudden Colds, Chills, Neuralgia, etc., etc. Sold everywhere.
Price, 20c, 25c and 50c per Bottle.
DAVIS & LAWRENCE CO. Limited
Wholesale Agents, Montreal.

EXTRA NUMBER.---TWENTY-FOUR PAGES.

Canada PRESBYTERIAN.

TORONTO ENGRAVING CO.



CHRISTMAS HYMN.

Hark ! what mean those holy voices
Sweetly warbling in the skies ?
Sure the angelic host rejoices,
Loudest hallelujahs rise !
Hallelujah !

Listen to the wondrous story,
Which they chant in hymns of joy ;
Glory in the highest, glory,
Glory be to God most high !
Hallelujah !

Peace on earth, good will from heaven,
Reaching far as man is found ;
Souls redeemed, and sins forgiven,
Loud our golden harps shall sound.
Hallelujah !

Let us learn the wondrous story
Of our great Redeemer's birth,
Spread the brightness of His glory
Till it cover all the earth.
Hallelujah !



Laidlaw Manufacturing Co.'s Boynton Hot Air Furnaces

IMPROVED 1884. FOR COAL OR WOOD. Are the most perfect and powerful heaters made.

Plans and estimates given for heating churches and all kinds of public and private buildings. Send for catalogue.

Laidlaw Manufacturing Co.'s Stoves, Hot Air Furnaces, Porcelain Lined Pump Cylinders, Pot-Ash Kettles, and Enamelled Wares.

84, 86, 88, 90 MARY ST., HAMILTON, ONT.

CANCER CAN BE CURED! Thousands bear testimony to the fact. Send for circular giving particulars. Address, L. D. McMICHAEL, M. D., 63 Niagara St., Buffalo, N. Y.

THE LONDON ADVERTISER. ESTABLISHED 1863.

A BRIGHT, READABLE NEWSPAPER. Containing complete telegraphic despatches from the Old and New Worlds, latest market reports, News of the Day, political and general.

HON. D. MILLS, Editor-in-Chief.

SUBSCRIPTION RATES: THE DAILY ADVERTISER (8 pages) per annum...\$5 00 THE WESTERN ADVERTISER (8 and 12 pages each alternate week), per annum... 1 00

Both Daily and Weekly editions of THE ADVERTISER are rapidly increasing in circulation and are acknowledged to be the handsomest newspapers in Canada.

STEAM COOKED CEREALS. Choicest Foods in the World, for Old and Young.

A. B. C. WHITE OATS. A. B. C. WHITE WHEAT. A. B. C. Barley Food. A. B. C. Maize.

Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, being already thoroughly cooked and dried (desiccated).

Ask for A. B. C. only. (Registered Trade-Mark.) For sale by all Grocers. THE CEREALS MFG CO. Send for circulars. 83 MURRAY ST., NEW YORK.

What 26 Will Do!

In order to secure new customers, we will send 100 Choice... 100 Select... 100 Old Games... 100 Pocket Book... Address, F. S. AVERY, 116 South 4th Street, Williamsburg, N. Y.

ESTERBROOK STEEL PENS

Popular Nos.: 048, 14, 130, 333, 161. For Sale by all Stationers. R. MILLER, SON & CO., Agts., Montreal.

THOMPSON'S GREAT WINTER FAIR

Letter Orders are pouring in from all points, and our place of business is literally a "Fair." The reasons are simply these—We advertise nothing but what we can supply, we urge no one to buy, we cheerfully show what we have to sell, we state the price and leave the rest with the customer, we are continually receiving fresh bargains to our immense and varied stock, so that our attractions are manifold. We make big offerings this coming week.

THE MOST WONDERFUL BARGAINS IN BLACK PERSIAN LAMB CAPS EVER OFFERED.

100 Bright, Soft, Beautiful Curl, 1st quality, worth \$10.00, for \$6.00 each. 100 " " " " 2nd " " \$8.00, for \$4.00 "

These goods are beautifully finished, with silk and satin lining, and perfect. Any one ordering those caps by letter, sending us the size required, if they are not perfectly satisfied can have the money returned at once. The 2nd quality are equally as well trimmed as the 1st quality, and will wear just as long as the best—the only difference being the curl is larger.

BLACK YAK FUR COATS, perfectly sound, only \$17, worth \$25.

A SPECIAL PRIZE

FOR EVERY BOY THROUGHOUT THE DOMINION.

For every sale of Boys' Clothing over Two Dollars we will give the buyer a beautiful Book of nearly Five Hundred Pages, with choice Readings and Stories, with a Lithograph Likeness of the senior member of our firm on the first page.

THOMPSON'S SLAUGHTER SALE OF OVERCOATS AT HALF PRICE, CONTINUED TILL CHRISTMAS.

100 VERY FINE WORSTED OVERCOATS—beautifully made and well trimmed, equal to ordered garments at \$22. We offer them for \$12 each. 200 NAP OVERCOATS—in blue, brown and black, worth \$15 each. We offer them at \$6.50 each. We bought this lot of coats under very peculiar circumstances. A large Montreal monetary institution having advanced money upon them, and the parties failing to redeem them, we bought them at a great sacrifice. HEAVY MANITOBA ULSTER COATS We have only a few of these left. They are very heavy, and lined through with fine cheeeked felt. They are perhaps the best Ready-made Overcoats in Canada, and warmer than any fur coat you can buy. The price is \$15 each; they are worth \$30. BOYS' AND YOUTHS' OVERCOATS—A range of Children's Overcoats to fit boys from six years to ten years of age, from \$1.75 each. BOYS' OVERCOATS—We show a remarkably nice assorted stock of Tweed, Melton and Worsted Overcoats, to fit boys from ten to fifteen years of age, at \$3, \$4, and \$5. YOUTHS' STYLISH OVERCOATS!!!—Here is where we excel, and can save our customers nearly ONE HALF. WHY PAY \$15, when \$6.50 will do? BOYS' AND YOUTHS' WINTER SUITS in Scotch Tweeds, beautifully made, to fit youths from twelve to fifteen years, \$6.50 the suit; also to fit boys of seventeen to eighteen years of age at \$7.50. GENTS' BLACK WORSTED SUITS—Remarkable value. Only \$14 to \$17 a suit, according to quality. MEN'S SCOTCH TWEED STYLES—\$6.50 to \$7.50 the suit. They speak for themselves. 200 PAIRS ALL-WOOL PANTS, at \$2 a pair. Remarkable value.

100 Cases of Good Batting, made of the very best Cotton—each case containing 100 BATTS—only \$3 a case, and no charge for the case. We will ship a case to any one in Canada on receipt of the money.

RICH ASTRACHAN FUR MANTLES, length about 40 inches, made of Whole Sound Skins, only \$22 each, worth \$40. Also One Lot at \$29, with Quilted Satin Lining, a Beautiful Garment.

GENTLEMEN'S RICH SEAL AND OTTER CAPS at \$5 and \$7.50, worth \$12 and \$14 each.

THOMPSON'S GREAT WINTER FAIR

MAMMOTH HOUSE, KING ST. EAST, TORONTO.