

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 restaurées et/ou pelliculées

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	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 10.—No. 9.
Whole No. 546.

Toronto, Friday, March 3rd, 1882.

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

JUST RECEIVED.
PELOUBET'S SELECT NOTES
ON THE
International S. S. Lessons for 1882.
Price \$1.25, by mail postpaid.
JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street,
Toronto.

The subscriber offers for a limited period, pre-paid by mail,
SCHAFF'S BIBLE DICTIONARY
(new edition),
REVISED NEW TESTAMENT
(a good copy),
Biblical Revision, its Necessity and Purpose.
Three books, worth \$4,
FOR \$3 NET CASH WITH ORDER.
JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street,
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 up the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.
W. DRYSDALE & CO.,
232 St. James Street, Montreal.

WM. H. SPARROW,
Importer and dealer in House Furnishing Goods, Glass and jobber in Illuminating and Lighting Oil, Lamps, Chandeliers, and all kinds of Kerosene Goods and Veterinary Instruments. Manufacturers of Cans, Water Filters, Refrigerators, and every description of Tin, Sheet Iron, and Copper Ware.
Wolverhampton House, No. 87 Yonge St., Toronto.

JUST PUBLISHED.
THE RELATIONS BETWEEN
THE
Soul and the Body,
Investigated in the light of Physiology, Metaphysics and Divine Revelation, with the Fallacies of Materialism exposed.
BY A CANADIAN CLERGYMAN.
Mailed free on receipt of 20 cents.
JAMES BAIN & SON,
Toronto, Jan. 30th, 1882. Booksellers.

MOWAT, MACLENNAN & DOWNEY,
SOLICITORS, ETC.
Queen City Insurance Buildings, 24 Church Street, Toronto.
Oliver Mowat, Q.C., James MacLennan, Q.C., John Downey, Thomas Langton, Dundas St. W., Toronto.

ROBINSON & KENT,
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, ETC.
Office!—Victoria Chambers, 9 Victoria Street, Toronto.
HERBERT A. S. KENT.

NEW BOOKS.
Teacher's Edition of The New Testament of Our Lord and Saviour Jesus Christ,
Translated out of the Greek; being the Version set forth 1611, and Revised A.D. 1881.
Exact reprint of the Text and Foot-notes of the authorized Oxford and Cambridge Edition of the American Revision Committee, with Readings of American Appendix introduced into the margins. Parallel passages printed at length, with an Appendix of Helps to the Study of the New Testament, such as Concordance, Index, Harmony of Gospels, Maps, Tables, etc. 8vo cloth, \$1.50.
Sent free by mail by
N. URE & CO.,
SUCCESSORS TO
HART & RAWLINSON,
5 KING STREET WEST, TORONTO.

New York Observer' FIRE!
Some of the account books of the NEW YORK OBSERVER have been burned. Subscribers will aid us in correcting our lists by sending full address and copy of last receipt to NEW YORK OBSERVER, New York City.
The Paper will be published as usual.

GEO. ROGERS
Has REMOVED his
Gents' Furnishing Business
From 330 Yonge St., opp. Gould, to
346 YONGE STREET, Cor. Elm Street.

HENRY WALTON,
MERCHANT TAILOR,
39 King Street West, Toronto.

DOMESTIC SEWING MACHINE.
A. W. BRAIN, Sole Agent,
7 ADELAIDE STREET EAST, TORONTO.

WM. R. GREGG,
ARCHITECT,
VICTORIA CHAMBERS, 9 VICTORIA ST., TORONTO.

WESTMAN & BAKER,
119 Bay Street, Toronto.
MACHINISTS,
Manufacturers of the latest
IMPROVED GORDON PRESSES
Printing Presses repaired and adjusted with despatch.

LONDON AHEAD!
MOREHOUSE'S
STOMACH AND LIVER INVIGORATOR
For diseases of Stomach, Liver, Kidneys, Sluggishness, Female Weakness, &c. Cancer taken up by one plaster. Old Sores and Tumours cured. Eczema cured in three days.
Address, 205 King St., London, Ont.

KENT BROS.,
Watch Manufacturers & Jewelers
THE LARGEST ASSORTMENT OF
Watches, Clocks, Jewelry, Spectacles, and Silverware in Canada.
WHOLESALE AND RETAIL.
Send for price list and catalogue.
Indian Clock, 168 Yonge St., Toronto.

JOHNSTON & LARMOUR,
TAILORS,
No. 2 Rossin Block, . . . Toronto.

THE PEOPLE'S FAVORITE
THE OLD-ESTABLISHED
Cook's Friend Baking Powder
PURE, HEALTHY, RELIABLE
Manufactured only by
W. D. McLAREN,
Retailed Everywhere. 55 & 57 College St

EYE, EAR, AND THROAT
DR. J. N. ANDERSON
OF HAMILTON,
OCULIST AND AURIST
Cross-eyes straightened. Artificial human supplied.
OFFICE, 34 JAMES STREET NORTH.

MARBLE WORKS.
CHARLES WATSON,
MANUFACTURER AND DEALER IN
Marble and Granite Monuments, Headstones, Mantels, Table Tops, etc.
50 ADELAIDE STREET WEST.

SHIRTS.
WHITE'S
65 King Street West, Toronto
Six for \$6, six for \$7, six for \$9, six for \$10. To order or ready-made.

SKATES
Barney & Berry's
ACME
And other SKATES and FITTINGS.
Machinists' Supplies.
Rodgers' Pocket & Table Cutlery.
AIKENHEAD & CROMBIE,

JOHN B. CARTER,
216 Teraslay Street and 60 Hayer Street,
Toronto, Ont.,
Dealer in School Supplies, Maps, Globes, Normal School and Teachers Laboratories.
Send for Circulars and further information.
Awarded Diploma at Toronto and First Prizes at London Exhibition, 1881.

WOLTZ BROS. & CO
Watches, Diamonds,
Fine Jewellery,
Electro-Plate and Sterling Silver Ware
29 King St. East, Toronto.

THE STANDARD
Life Assurance Company.
ESTABLISHED 1825.

HEAD OFFICES:
Edinburgh, Scotland; and Montreal, Canada.
Total Risks, about \$95,000,000
Accumulated Funds, over \$7,700,000
Annual Income about 4,000,000 over \$10,000 a day
Claims paid in Canada, over 1,300,000
Investments in Canada, 1,300,000
Total amount paid in Claims during the last eight years over \$15,000,000, or about \$2,000 a day.

Claims settled in Montreal, giving to the Company all the advantages of a local office, with the benefits of an extended business and connection otherwise.
Loans advanced on Mortgage of Policies to the extent of the Office value.

Advances made on Church Property at moderate rates.
MORTON & WRIGHT, W. M. RAMSAY,
Agent Toronto District. Manager.
38 Toronto St.

R. MERRYFIELD,
PRACTICAL BOOT & SHOE MAKER,
THE OLD STAND
190 YONGE STREET.
Order Work a Specialty.

THOMAS CREAN,
Merchant and Military Tailor,
Master Tailor to the Q.O.'s Rifles
95 YONGE STREET, TORONTO.
Price list sent on application.

TO PRINTERS.
For Sale, at a Low Price
AND
ON EASY TERMS,
One Whitdale Press,
bed 37 1/2 x 47 1/2. Four rollers.
One Hoe Drum Cylinder Press,
bed 27 1/2 x 33 1/2. Two rollers.
These Presses are in good order, and capable of doing good work. They can be seen at THE PRESBYTERIAN Office,
No. 5 Jordan Street, Toronto, Ont.
where terms, etc., will be furnished.

GRATEFUL—COMFORTING
EPPS'S
(BREAKFAST)
COCOA.
JAMES EPPS AND CO.,
HOMOEOPATHIC CHEMISTS,
LONDON, ENG.

More than One Million Copies Sold!
EVERYBODY WANTS IT. EVERYBODY NEEDS IT.
 25th Edition. (New.) Revised and Enlarged.



OR SELF-PRESERVATION. A GREAT MEDICAL TREATISE ON MANHOOD; THE CAUSE AND CURE OF EXHAUSTED VITALITY; NERVOUS AND PHYSICAL DEBILITY; ALSO ON THE UNTOLD MISERIES arising from the EXCESSIVE OF MATURE YEARS. 300 PAGES, ROYAL 8VO. The very finest steel engravings. 123 invaluable Prescriptions for all acute and chronic diseases.



KNOW THYSELF. Bound in beautiful French Muslin, embossed, full gilt. Price only \$1.25 by mail. (New edition.)

ILLUSTRATED SAMPLE 6 CENTS. SEND NOW.

The Science of Life, or Self-Preservation, is the most extraordinary work on Physiology ever published. There is nothing whatever that the married or single of either sex can either require or wish to know but what is fully explained therein, the book is invaluable to all who wish for good health.—Toronto Times.
 The book for young and middle-aged men to read for their health is the Science of Life, or Self-Preservation. It is worth many times its weight in gold.—Medical Times.
 The author of the Science of Life is a noble benefactor. He reaches the very roots and vitals of disease, and is enabled to apply thorough rem-dies. The book already read upon both continents by millions.—London Lancet.
 The Gold and Jewelled Medal awarded the author of the Science of Life was fairly won and worthily bestowed.—Massachusetts Ploughman.
 Thousands of extracts similar to the above could be taken from the leading journals—literary, political, religious and scientific—throughout the land.
 The book is guaranteed to be a better medical work, in every sense, than can be obtained elsewhere for double the price, or the money will be refunded in every instance.
 Thousands of Copies are sent by mail, securely sealed and post-paid, to all parts of the world every month, upon receipt of price, \$1.25

Address **PEABODY MEDICAL INSTITUTE, OR W. H. PARKER, M.D.,**
 4 Bulfinch St., Boston, Mass.

N.B.—The author may be consulted on all diseases requiring skill and experience.



AT THE WINTER SALE,
Previous to Stock-taking,
 ALL GOODS ARE TO BE CLEARED OF AT
 REDUCTIONS.
 Mantles, Millinery, Dress Goods, Blankets,
 Marine Cloths, Carpets,
 and other Goods Retailing at the Wholesale
 Prices.
A SAVING OF 10 TO 15 PER CENT.

R. WALKER & SONS, - THE GOLDEN LION.

Diploma Awarded at Provincial Exhibition 1881.
WM. H. VAIL,
 MANUFACTURER OF
FIRE & WATERPROOF PAINTS.
 For Shingle, Zinc, Tin and Sheet-iron Roofs, and Side Work in any Colour.
 By the use of this paint an old roof can be made to last as long as a new roof without paint and by painting a new roof it will last for twenty years without leaking.
 Paints sold in the dry, wet, or liquid state.
 All orders promptly attended to.
 37 1/2 TALBOT STREET, LONDON, ONT.

Diploma at Toronto, 1881. First Prize at London Exhibition, 1883.
A. W. MISHAW
 Manufacturer of **ADJIK'S** AND **GENTS** SHOES, to order.
 No 9 Revere Block, King Street West, Toronto.
 Perfect fit guaranteed.
MORVYN HOUSE, 348 JARVIS STREET, TORONTO.
Boarding and Day School for Young Ladies.
 This school will re-open after the holidays, on **TUESDAY, JANUARY 10th.** Superior educational advantages offered, together with a refined Christian home. Apply to Miss HAIGT, Principal.

AWARDS OF 1881
 TO
McCOLL BROS. & Co., TORONTO,
 FOR
MACHINE OILS:
 TWO DIPLOMAS and THREE FIRST PRIZE MEDALS at London, Toronto, and Montreal.
 GOLD MEDAL, Hamilton, 1880. SILVER MEDAL, Ottawa, 1879.
 Send for prices, etc.

CLINTON H. MENEELY BELL
 CO., successors to Meneely & Kibbey,
BELL FOUNDERS, TROY, N.Y.
 Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.
 Catalogue sent free to parties needing Bells.

GOLD, SILVER, AND STEEL
Spectacles and Eyeglasses
 fitted with SUPERIOR LENSES, and adapted to all kinds of vision.
C. POTTER, Optician,
 31 KING ST. EAST, TORONTO.
 Special attention paid to the proper fitting of glasses to the eye.

EARLE'S HOTEL,
 one of the best hotels in NEW YORK for the travelling public. Elegant apartments, centrally located, and most economical in price.
 Canal and Centre Sts., near Broadway.
NEW YORK.
 Room and Board \$2.50 per day, and at the same rate for parts of a day.

CO-OPERATIVE NEWS.
 Cent Per Cent.
 ENGLISH PAPERS AT ENGLISH PRICES.
 Subscribers to the "Citizen" (10 per annum) will be supplied with a six-monthly Medical for a York shilling, or a book published in the old country at a shilling for 25 cents, and 25 cents for every additional Particulars, Manager, "Citizen" Office, 57 Adelaide Street East, Toronto.

KILGOUR BROTHERS,
 MANUFACTURERS AND PRINTER OF
 PAPER BAGS AND FLOUR SACKS, PREFERRED WRAPPERS, WRAPPING PAPER, TWINES, ETC.
 18 Wellington St. West, Toronto.

BOARDING & DAY SCHOOL
 FOR JUNIOR BOYS.
 137 SIMCOE ST., TORONTO.
 ESTABLISHED 1866. W. MAGILL, PRINCIPAL.
 In addition to a limited number of day pupils, 12 pupil boarders find here a comfortable home, whilst they receive a thorough grounding in all the essentials of an English, French and Classical education. (Music and Drawing, Extras.) Prospectus furnished on application to the Principal.

ST. JACOBS OIL
 TRADE MARK.



THE GREAT GERMAN REMEDY FOR RHEUMATISM,

Nouralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims.
 Directions in Eleven Languages.
SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.
A. VOGELER & CO.,
 Baltimore, Md., U. S. A.



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

BUCKINGHAM'S DYE,
 This elegant preparation may be relied on to change the color of the beard from gray or any other undesirable shade, to brown or black, at discretion. It is easily applied, being in one preparation, and quickly and effectually produces a permanent color which will neither rub nor wash off.
 MANUFACTURED BY
R. P. HALL & CO., Nashua, N.H.
 Sold by all Druggists and Dealers in Medicine.

FRENCH'S HOTEL,
 European Plan.
 Opposite City Hall, Court House, and New Post Office,
NEW YORK.
 Prices reduced. Rooms, 75 cents and upwards. Special arrangements made with excursion parties.

F. T. WORTHY,
 15 AGNES STREET (IN REAR)
 Contracts made for CARRIAGE, SIGN WRITING and
Ornamental Painting.
 Jobbing, Striping, Lettering, etc. promptly attended to.

Scientific and Useful.

BORAX USED IN WASHING.—Quarter of a pound of refined borax to five gallons water; powder the borax; dissolve it in boiling water in the above proportion, and use. It is an excellent bleacher, and may be used for the most delicate laces even; it also saves soap.

APPLE DUMPLINGS.—Pare and core fine, juicy apples that will cook quickly; then take light bread dough, cut into round pieces half an inch thick and fold round each apple until well covered. Put them into a steamer, let them rise, then set the steamer over a pot of boiling water, and steam until done. Fry them with a fork. Eat with cream and sugar, or butter and sugar, or maple syrup.

CHESHIRE SOUP.—The following is a very old Cheshire recipe for a good and inexpensive soup. It dates back as far as the sixteenth century: Put a hock of beer into a gallon of cold water, simmer it gently for six hours, taking care that it is well skimmed. Put in some thyme, sweet marjoram and celery, all tied in a bunch, as also a couple of onions cut fine. Skim off all the fat, and season with pepper and salt and a little ketchup. By omitting the above seasoning this soup may be turned into all kinds of soup by adding the vegetables to give the flavour required.

SICKNESS AMONG FARMERS.—There is undoubtedly as much sickness among farmers and their families as among any other class of people. We would hardly expect this, with their advantages of fresh air and good food, rarely obtained in a large city. Why are they sick? What are the causes? Among others, a physician gives the following: 1. Farmers, as a rule, resume their labours too soon after meals. 2. Farmers generally do not pay enough attention to bathing. 3. Kitchen and other drainage is often disposed of too near the house. 4. Unclean cellars and untrapped cellar-drains are often sources of disease in the farmer's family. 5. There is a disposition on the part of some farmers to plant too many trees around the house. 6. The location of a dwelling on a malarious site is often the cause of periodical fever.

VIRGINIA MUFFINS.—One quart flour, one teaspoon salt, one tablespoon sugar, one tablespoon butter and lard mixed, one tablespoon well mashed Irish potato, three well-beaten eggs, one-half teacup home-made yeast. Rub the butter and lard into the flour, then the mashed potato; salt and sugar should be sifted with the flour. Pour into this the eggs and yeast, and make into a soft dough with warm water in winter and cold in summer, and knead thirty minutes by the clock. If wanted for an eight o'clock winter breakfast, make up at eight the night before. At six o'clock the next morning make the dough into twelve round balls without kneading, and drop into well-greased tin baking cups. These cups should be smaller at bottom than at top, and must be three and one-half inches deep. Grease the hands and pass them over the top of each muffin; set them in a warm place for full two hours, and then bake. The depth of the cup is important, because, if properly made, they rise to the top, or nearly so, and would be heavy if baked in the shallow cups commonly used.

THE GASTROSCOPE.—Dr. Mikuliez, of Vienna, has invented an instrument for illuminating and inspecting the inside of the living human stomach. Recently he exhibited his apparatus, upon which he has bestowed the title of "gastroscope," to the leading professors of the medical faculty at the Poly-klinik, and performed some interesting experiments with it upon a female hospital patient suffering from chronic dyspepsia. It consists of a tube fitted with a set of minute but powerful reflectors at one end, and connected at the other with an electric battery, by which a brilliant light is projected into the stomach requiring inspection. This tube was passed down the subject's throat, and remained there for fully twenty minutes, during which time the Viennese professors were enabled to diagnose the condition of every part of the mucous membrane thus lighted up and revealed to their gaze. The gastroscope is considered likely to render invaluable services to the cause of electro-endoscopic investigation, which for some time past has been prosecuted with ardour by eminent Austrian pathologists.

ART AND OIL.

The Norfolk (Va.) "Virginian" of January 16th, 1881, refers to the remarkable cure effected by St. Jacobs Oil in the case of Professor Cromwell—known the country over for his magnificent Art Illustrations—who had suffered excruciating torments from rheumatism, until he tried the Oil, whose effects were magical.

Seeds

We have advantages as Seedsmen of which we wish to tell the public. Thirty years experience as PRACTICAL MARKET GARDENERS AND FLOWERS, gives us an knowledge as to enable us to judge not only what are the best kinds for Fruit, Flower or Vegetable crops for private or Commercial Gardening, but also to thoroughly test the quality of all Seeds and Plants. Our Greenhouses and Frames in Jersey City, are the largest in America, covering upwards of four acres, sold in glass, employing an average of seventy men throughout the year.

PETER HENDERSON & CO.
 35 Cortlandt Street, New York.

Plants

We send our Illustrated Catalogue of "Everything for the Garden" FREE on application

THE CANADA PRESBYTERIAN.

VOL. 10

TORONTO, FRIDAY, MARCH 3rd, 1882.

No. 9.

NOTES OF THE WEEK.

A SON of Joseph Smith, the founder of Mormonism, is now preaching against polygamy.

THE commission appointed in Germany to revise Luther's translation of the Bible, has held its last sitting and brought its work to a close.

CONSIDERABLE congregations of converts are gathering around four or five ex-priests in New York. These received much benefit from Father Chiniquy's recent visit to that city.

IN the negotiations between Russia and the Vatican, the former requires, as the price of peace and liberty for the Church of Rome in Poland, that it shall not pretend to be called national, and that the Pontiff shall use religious sentiment to foster Slavism.

ENGLAND and France have sent a joint note to the powers explaining their attitude on the Egyptian question. The European cabinets are said to be working together to remove the troubles prevailing in Egypt. The Egyptian soldiery are said to be growing impatient.

FURTHER outrages on the Jews in Russia are reported in the government of Kieff. The military Governor-General, Count Totleben, declined to interfere without special instructions from St. Petersburg—a refusal which has produced a painful impression among the orderly population. Ten persons were beaten nearly to death, and women suffered shameful indignities.

IT is proposed to erect at Dehia, India, a church as a memorial to Dr. Morrison, who died in September last, in the forty-fourth year of his missionary life. Dr. Morrison was the originator of the week of prayer at the beginning of the year, which is now observed wherever the Gospel message is proclaimed. Should the amount contributed be more than necessary, it is proposed to appropriate the balance towards the permanent support of the Dehia Leper Asylum.

A YOUNG author, the son of an earl, who published a little volume—entitled "Livingstone in Africa"—a few years ago, has revised his tribute to the great missionary and explorer, having been lately brought into sympathy with the evangelistic motive of Livingstone, which he did not feel when he first wrote the book. This happy change has been wrought through the death of a darling child. The bereavement was God's instrument for transforming the philosopher and poet into the Christian. In this case, too, the prayers of a believing mother have been answered.

A RECENT number of the "Christian Union" contains the following item: Everybody knows of churches which seem to regard the parsonage as public property, to be used by the congregation very much after their own sweet will. But the first instance of the forcible use of a parsonage for dancing recorded in the history of the Methodist Church recently occurred in a country town. This form of amusement was kept up in spite of the minister's protest, and on the following Sabbath he returned the money presented at the donation with the request that it should be re-distributed among the donors.

'PRESENT DAY TRACTS' is to be the title of a new series projected by the Religious Tract Society, and designed to meet the needs of the increasing number of persons in all classes who are disquieted by current speculations concerning the fundamental truths and principles of the Christian faith. The first three tracts of the series will appear in March, Principal Cairns leading off with one on "Christianity and Miracles," and the Rev. C. A. Row, M.A.,

the Bampton Lecturer in 1877, treating of "The Historical Evidence of the Resurrection of Jesus Christ from the Dead." Principal Cairns will also write the third number of the series.

"BRADLAUGH," says the Belfast "Witness," "has got his quietus again. By a majority of fifty-eight in a full house, the House of Commons has adhered to its action of last session and refused to permit him to go through the blasphemous mockery of taking an oath which he has declared would not be binding upon him, in the name of a God in whom he glories in saying he does not believe. For the present, therefore, we and the House are delivered from him—we hope for more than the present. It is amusing to notice the shifts to which some of the newspapers which have been defending Bradlaugh have been driven to gain their point. Those who have kept him out of the Legislature are blamed, for example, heavily blamed, for having helped in so doing to advertise the man. And this goes down as good reasoning. On the same principle, we should not arrest and try one who has been guilty of an outrage against morality on account of the publicity which his trial would give to nasty details. We must have some stronger reasons for abandoning our opposition to what would be a national disgrace, if you please, Messrs. Editors."

A HIGHLY influential conference in Glasgow, presided over by Sir William Collins, declares that the time has come when the general community, but especially the Church of Christ, should adopt what measures may be deemed requisite for bringing forcibly before the Government and Parliament, (1) the urgent necessity of passing a local option measure for Scotland; (2) such local option to be vested in local Boards elected by the ratepayers, and for the one specific purpose of dealing with the drink traffic; (3) these Boards to have such powers of redacting the licenses for the sale of intoxicating drinks as are possessed by the present licensing courts under the existing law. A memorial embodying these views is to be prepared, and, having been signed as largely as possible by ministers, office-bearers, and Christian workers throughout the whole of Scotland, it will be presented to the Government and the members of Parliament for Scotland. The speakers included Dr. Marshall Lang, of the Barony Established Church; Principal Douglas, of the Free Church College; Dr. Fergus Ferguson, Dr. Alexander Wallace, and other leading clergymen of the various denominations.

THE Anti-polygamy Bill, reported from the Judiciary Committee by Senator Edmunds, has been passed by the United States Senate without any material change in its provisions. The Bill so amends the existing statute in regard to polygamy as to make the description of the offence more definite, and is in this respect an improvement. It makes cohabitation with more than one woman a misdemeanor, for which it prescribes a specific punishment. It changes the law in regard to juries, so as to exclude, in all trials of offences forbidden in this Bill, all persons from serving as jurors who are polygamists or who believe in polygamy, and provides that they may be challenged on these grounds, and examined by the Court under oath. It disfranchises polygamists, and disqualifies them to hold any office. It abolishes all the existing registration and election offices in the Territory of Utah for the time being, and substitutes therefor a commission of five persons, to be appointed by the President, who shall have the entire charge of the next election of members of the Territorial Legislature, and authorizes this Legislature to provide by laws, not inconsistent with those of the United States, for future elections.

THE following is from the Huron "Expositor": "A public meeting was held in St. Andrew's Church, Brucefield, on Monday evening, the 13th inst., called by notice given in the churches of the village on the previous day, to protest against the

running of trains on the Sabbath day on the London, Huron and Bruce Railway. Considering the shortness of the notice and the state of the roads, the meeting was well attended by those in the immediate neighbourhood, and also by quite a number from Hensall, Kippen and Varna. The meeting was opened with devotional exercises. Mr. George Forest was called to the chair, and after stating the object of the meeting, he invited all present to express their views concerning the matter that had called them together, and to advise what was best to be done under the circumstances. After a free and earnest discussion and consultation, it was found that the mind of the meeting was one in condemnation of the practice of profaning the Lord's day by the running of trains. The following resolutions were unanimously adopted: 'Resolved, that this meeting organize itself into an association to correspond and act with the Christian communities all along the line, with the view of doing all that can be lawfully done to put an end to the running of trains on the Sabbath day.' 'Resolved, to address an earnest remonstrance to the railway authorities responsible for the movement of trains, setting forth the wrongfulness and danger of the course complained of.' 'Resolved, that this association correspond with like associations throughout the country, for the purpose of petitioning the Legislature to bring in an Act forbidding the running of trains on the Sabbath day.' The meeting was duly organized into an association by the appointment of officers and a large committee to carry out the above mentioned purposes. The Rev. Mr. Ross was appointed president, and Mr. George Baird, Jr., secretary."

THIS is what Dr. John Hall, of New York, says about the proposed opening of museums and art galleries on the Sabbath. "I understand the Decalogue to be binding on Jews and Christians in that sense that excludes arrangements for anything on the Sabbath (first day, or seventh) except worship and needful or merciful work. The practical believers in this doctrine, as a whole, give the least trouble to the State. To arrange for an opposite plan by the Sunday opening of museums, is to weaken the influence of the Decalogue, to impose labour on employees, who, to be worth employing, ought to keep the commandments, and to justify, in appearance at least, unquestioned forms of Sabbath-breaking. The strongest argument for opening them *i.e.*, that it is better for people to be in museums than in bad places—is not only inconclusive, but it proves too much. Better have employees in stores, Government offices, etc., at their posts on Sundays than in bad places; but that would involve the offices being open. In point of fact, when the choice is between a bad place and a museum, they who look no higher, in course of time—for it takes time to show the working of a principle—do not go to the museum. Between two physical evils we choose the less; between moral evils we do not choose at all. We reject both." Dr. W. M. Taylor, of the Broadway Tabernacle, demonstrates that the opening of circulating libraries on the Sabbath is neither a work of "necessity" nor a work of "mercy," and adds: "Libraries, as I know from the experience of those connected with one at my own mission church, can be opened so frequently on week-days that there is no shadow of an excuse for requiring them to keep open on Sundays. As for museums, I have never seen any such elevating and ennobling effects produced by them on their visitants on week-days as to convince me that the throwing of them open on Sundays would have any beneficial influence on the people at large. All this talk about the refining efficacy of art is a bit of the 'cant' of 'culture,' which is as disgusting as the cant which claims to be religious. It is withal positively ludicrous to any man who knows what Athens was morally in the very heyday of its artistic excellence, or who has studied the history of Rome under Nero, of Italy under the Pontificate of Leo X., or of France under Louis XIV. If the originals did so little in the refining line, the fragments and copies of them in our museums will do less."

OUR CONTRIBUTORS.

EVANGELIZATION IN FRANCE.

There are several agencies at work at present in France in addition to the missionary societies of the French Protestant Church, all sowing the seed of the Gospel, and quickening and deepening the widespread influence for good in many ways. Amongst these may be mentioned the well known work of Mr. McAl, that of Miss de Broen, that of the Wesleyans, and that of the Salvation Army under the devoted daughter of Mr. Booth. But before referring more particularly to these, I shall give the readers of THE PRESBYTERIAN a brief account of the three Home Mission Societies the "Société Evangelique de France," the "Société Centrale d'Evangelisation," and the "Mission In Cœur" confining this letter to a short sketch of the first of these, the

EVANGELICAL SOCIETY OF FRANCE.

This society was founded in 1833, shortly after the Revolution which had freed France from the bondage of the old Bourbons. The committee which directs the operations of this society is constituted on the basis of the Evangelical Alliance, nine of its members belonging to the Reformed Church, four to the Lutheran, and seven to the Free Church. It is therefore free from sectarianism, and confines its operations chiefly to those portions of France from which Protestantism was eradicated by the revocation of the Edict of Nantes, seeking to kindle afresh the light of the Gospel in the darkest parts of the country. A most interesting work is being carried on in the central districts of France, particularly in the Creuse, a Department which, a few years ago, did not contain a single Protestant. This and the adjoining Departments have of late years been the scene of an important movement, which has been most fruitful in its results. This has been largely due to the labours of a Mons. Hirsch, the converted son of a Jewish rabbi—a young man of great mental vigour, and full of zeal and devotion. This young missionary now devotes much of his time to work in Paris, where he assists not only M. Armand Delille, but also Mr. McAl. Being full of life and activity, he does not confine himself exclusively to any one sphere of labour, but, like a genuine missionary, visits all parts of the country where his services are most needed. And everywhere he manifests consummate tact in bringing the influence of the Gospel to bear upon the hearts and lives of his hearers.

This society, after gathering together converts, forms them into churches, either under the care of the Established or Free Church, as the case may be, the people being left quite free to choose the denomination to which they wish to attach themselves. The moral and physical good wrought by the society in different parts of France have been considerable, even when direct spiritual effects have not been apparent. When it began its work in the Haute Vienne, there were several villages notorious for the drunken habits of the people, and the frequency of lawsuits amongst them. These same villages are now said to be models of order and peacefulness, and this Department, once noted for the ignorance of its inhabitants, now occupies a respectable position as regards educational attainments. The last time I heard the late Dr. George Fisch plead the cause of this society, of which he had taken a fatherly charge from its very commencement, he said that it had attained its forty-seventh anniversary the previous year, and that, by a curious coincidence, they had added to the field of labour forty seven new under-stations, bringing the total number up to 163.

The liberty to preach at present is such that there is perhaps not one of the 38,000 townships of France where the missionaries of this society would be refused a hearing. Only men and means are wanting to increase the number of stations to almost any extent. On the occasion referred to above, Dr. Fisch said that fifteen years before the Department of the Creuse contained only ten Protestants, who had arrived from other parts of the country, and at the time he spoke, through the labours of the Evangelical Society, there existed sixty-one stations or sub-stations, where the Gospel was preached with more or less regularity. 500 families were in the habit of reading the Scriptures. It was here and in the neighbouring Department of Correez that Mons. Hirsch made such a marked impression on the people, establishing in the

space of three weeks Protestant worship in thirteen of the principal towns. The following incidents will illustrate the tact and judgment of this zealous young missionary. They are taken from his reports: One day, being in an omnibus, a lady sitting opposite to him began to upbraid him with going from place to place, stirring up the hearts of the people against the Roman Catholic Church. He tried to explain to her the reasons which led him thus to labour for the conversion of souls, and in parting offered her a New Testament, which she refused, saying that being Protestant, it was falsified. He discovered her address, and regularly sent her tracts, and again a New Testament, which she sent back, but three months afterwards accepted. Some time passed, and M. Hirsch received a letter saying that the person who had been so uncivil to him in the omnibus wished to see him, as she was dying. He immediately obeyed the summons. She told him she now knew he was not an "ouvrier d'iniquité," as she had previously styled him. To her husband (a freethinker), her friends, and the priest who offered to administer the last sacraments, she said, "I have ceased to be a Roman Catholic, and have become a Christian," and passed away in perfect peace. In a certain town the missionary had been assailed by a group of bigoted women, and one of them—a lady of rank—had been so much excited by her priest, that, after a hot discussion with M. Hirsch, she took him by his overcoat and spat at him. He answered: "You see how needful it is that the Gospel should civilize this country, for no woman in heathen lands would behave towards a missionary as you did." Before leaving her, he added, "Remember, however, that Christ died for your sins." M. Hirsch went to his hotel. Soon afterwards a young gentleman came in and asked whether the "Protestant" was there. He approached M. Hirsch and said: "Why did you say to my mother that Christ died for her sins?" "I say it also to you," replied the missionary, "because it is true for all." "Well, my mother asks you to come and repeat it to her." Very soon M. Hirsch was in the castle where the lady lived. She asked him, "Who told you that Jesus had died for my sins?" "The Gospel; this Gospel of which you said this morning it was taught by the priest every Sunday." "I never had understood it. Oh, read to me these Gospel words." The missionary read and explained the promises of God. Then the husband of the lady came and told her: "You see that your conduct has at last become public." M. Hirsch said: "I have never known any wrong of your lady, but what I told her I say to you also. Yes, the Lord died for your sins." "Oh, if I was quite sure of it?" "Let us ask God to give you this assurance," said M. Hirsch. They knelt down, and she who had uttered innumerable prayers, prayed then for the first time. She wept bitterly, and when she rose, said, "I have prayed this time." M. Hirsch left, and some time after received the following letter: "What my husband told you was only too true. I lived a few days more in that state, which my confessor knew and condemned. But something new took place in my heart. I felt you had not been placed in my way without a purpose. I repeated to myself that Jesus had died for me; but I shrank before the sacrifices which His Word imposes upon those who will possess its benefit. My sin was stronger than myself; but two months ago, while I was kneeling in prayer, I learned from my Lord that His grace was stronger than my sin. From that time I felt delivered. I threw myself at the feet of my husband. Together we have prayed and wept. We did not like to write to you before having walked resolutely in the new path. How sweet it is to be with the Saviour! and in spite of the sayings of my venerable priest, I feel that all my sin is pardoned. It was red as crimson, and has become white as snow." The husband added these few lines: "Let us pray to God together. He answered your prayer; He gave me His peace; He gave me back my dear wife. Let us forgive, as God forgives." T. H.

Paris, January 31st, 1882.

TWISTED DOCTRINE.

MR. EDITOR.—In your issue of January 13th there is a criticism (on an article by the Rev. R. C. Moffat, headed "A Twisted Doctrine," by a gentleman signing himself "M. T.") I have waited patiently, hoping that Mr. Moffat or some one like him, who is able,

would have answered it; but as no one has, I therefore take the liberty of sending these lines to you, hoping that you will find a place for them, so that Mr. "M. T." or any other may give me some light on the matter. 1st. Our grand old Presbyterian standards are attacked; and 2nd, he has made a positive statement of a third place for disembodied spirits, and I know not where to find it in God's Word. He says he believes, "1st, in the soul entering into rest and blessedness; 2nd, to have full communion with Christ after death, but that is not glory; and 3rd, when Jesus died His spirit went to the place where are the spirits of the perfected just, and not to heaven." I want to know where this third place is, and what is its name, and where are the Scripture proofs. Let us look at his assertions one by one. He says that it takes considerable twisting of Scripture to prove that the soul at death does immediately pass into glory. Now, Mr. Moffat just quoted the grand old Catechism; and if "M. T." had put himself to the trouble of reading the question, he surely could have had no doubt about what it means, as it says nothing about full glory. It only distinctly states what happens to the soul and what happens to the body. Mr. Moffat was not proving what amount of happiness or glory the soul would enjoy, for the point of his article was the consciousness of the soul between death and judgment.

But let us look at "M. T.'s" exposition of the Scripture proofs of the soul passing immediately into glory. He commences with Heb. xii. 22, 23, and with one bold stroke of the imagination he declares it irrelevant. He quotes, "But you are come unto Mount Zion," etc., and this is spoken of believers in the flesh, and not what shall come to them at death. That may be true; but let him take the last clause of verse 23, "and to the spirits of just men made perfect." I wonder if "M. T." has met many of these in the flesh. If he has, I have not, nor have I ever met the Presbyterian who has. Therefore, it is not in the flesh that they are to be met, but in heaven. Paul tells us (Phil. iii. 12) that he had not already attained to perfection. Again, 2 Cor. v. 1, "For we know," etc. "M. T." states that this passage has no reference whatever to the state of the soul between death and the resurrection. If it has not, what was the apostle talking about? Was it the soul or was it the body? And what does the word "dissolved" mean? Also, what was to occupy the "building of God?" whether was it the soul or the body? I want him to explain this verse, and not do as too many do—go from one thing to another, and you are no wiser when they have finished than when they began. In John xiv. 2, 3, Jesus says, "I go to prepare a place for you," and this was in His Father's house. This house is not made with hands, and no stronger language could be used than what is used in the 8th verse. The apostle was both confident and willing that death should take place, that his soul might be present with the Lord. Also, Phil. i. 23. Now, what was he in a strait about? Was it not for his soul to be immediately with Christ, whilst his body would return to dust? And wherever Christ was, Paul expected to be there as soon as his body would be dissolved.

The last passage he takes is the Lord's words to the penitent thief. On this passage he states positively that neither the Lord nor the thief went to heaven. If Jesus did not go to heaven, where was His Father when He committed His soul into His hands (Luke xxiii. 46)? and did the death of Christ separate His soul or body from His Divine nature (see 1 Peter iii. 18, and Rev. i. 18)? And where did Stephen see Jesus, and into whose hands did he commit his soul (Acts vii. 56, 59)? Also, what is the meaning of John iii. 13: "Even the Son of man, which is in heaven?" and where was His human soul during the part of three days that His body lay in the tomb. Also, where was both body and soul during the forty days, with the exception of the eleven times He showed Himself to His disciples? I think he has some hard work with these passages before he has twisted out of them either a new patent Presbyterian sleeping-car, or a new purgatory where unconsciousness reigns supreme. But as his trouble seems to be mostly with the word "glory," we ask does the word "glory" in a biblical sense mean the presence of God—the manifestations of the blessed in heaven? And if this is glory, do God's people not enjoy a share of it, even in this world? Take John xvii. 22: "And the glory which Thou gavest Me, I have (not I will) given them;" 2 Cor. iii. 18: "But we all, with open face beholding as in a glass

the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." And the children of Israel could not look on the face of Moses for the glory of his countenance; and chap. iv. 6 "For God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now, I hope that if Mr. "M. T." considers these passages as twisted doctrine, he will show me their true meaning a meaning that Christ would wish me to know and live.

Another statement is made, that no member of Christ's mystical body can be glorified before another. Then what about the Mount of Transfiguration? In what way did Moses and Elias appear? Was it in glory or was it not (Luke ix. 31)? Now, if the souls of believers do not pass immediately into glory at death, Mr. Moffat and the Catechism are not only wrong, but Matthew Henry, Thomas Scott, John Brown, Alexander McLeod, Robert Shaw, Benedict Pictet, and all the Westminster Assembly of divines are all wrong; and so also all the ministers that I have ever heard, either in the old country or in Canada. Who is right? One point more. The Christadelphian opinion at issue is, body and soul remain insensible in the grave. The Catechism, 37th, teaches, the souls of believers are at their death made perfect in holiness, and do immediately pass into glory. The 38th "At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed," etc. And now Mr. "M. T." coolly states: "I know that the Confession and Catechism say so, but it requires considerable twisting of Scripture, I think, to make it teach that." If Mr. "M. T." is a member of the Presbyterian Church, does he hold a conscious hereafter? or if a minister, where is his new paradise of rest and blessedness?

Sir, you shall, no doubt, think my letter too long, but it is as short as I could possibly make it to meet the article of Mr. "M. T." JAS. NESBITT.

Walkerton, Feb. 9th, 1882.

SUSTENTATION VS. SUPPLEMENT.

MR. EDITOR,—I do not propose to be diverted from what I wish to say about the two Schemes by the remarks of my friend Mr. King, and if I do not answer his statements, it will lead them to have their unbroken influence on the minds of your readers. Two of his statements I will refer to in a way that I trust will be satisfactory. He quotes from my letter the words, "It has been adopted by no Church in the world but one (the United Presbyterian Church in Scotland), after deliberate examination." Then goes on to say, "it (the Supplemental Scheme) is in operation in the large majority of Christian Churches on both sides of the Atlantic." This is a very large assertion; and it is one in direct contradiction to what Mr. King stated in his former letter. For when I had spoken of his Scheme as one that had been "rejected by the English, Irish, and Australian Presbyterian Churches on the most intimate knowledge of it," this he said can only "apply to the Scheme in its general principles, not certainly to its details, which are different from those of any Church known to the writer." Now, it would be advisable for Mr. King to show why he has been compelled to invent an entirely new mode of procedure in his Scheme—a mode different from that of any Church known to him; and that while the Supplemental Scheme is in operation in the large majority of Christian Churches on both sides of the Atlantic, no mode in which it is operated is applicable to our Church here. Is there no Surplus Fund in these Churches similar to Mr. King's? Is the present Supplemental Scheme entirely and exclusively a new invention or discovery of Mr. King's in its details? He says they are found in "no Church known to him," yet the "Supplemental Scheme is in operation in the majority of Christian Churches." I cannot understand these statements. I assert again, that the Scheme proposed by Mr. King is the Scheme in use in the United Presbyterian Church in Scotland, and I think he will find details as to the administration of his Scheme, marvellously like his own, both in the United Presbyterian and Free Churches of Scotland.

Now, in the second place, Mr. King "regrets to find in my letters an attempt to prejudice the fair consideration of the Supplemental Scheme, by connecting it exclusively with one Scottish Church." Now, I would simply say in answer to this, I make no attempt to prejudice the fair consideration of the Scheme. I

have no desire to do this, any more than Mr. King has, but I have the liberty of expressing my conviction as he has, and all I state is, that the Scheme of Mr. King is the Scheme now in use in the United Presbyterian Church in Scotland, so far as I can make out. I do not say that to prejudice the fair consideration of the Scheme; I say it as a matter of fact, and I say that the United Presbyterian Church of Scotland has done and is doing a noble work in that and other lands. It might be well to copy much from that Church, but may we not respectfully question the virtue of the Supplemental Scheme and Surplus Fund? I think I might as well say, that Mr. King manifests what looks like an attempt to prejudice the fair consideration of the Scheme by discrediting it from "any Church known to him," and persuading us that his Scheme is a new thing in the earth. Let us look how this Fund works in Scotland. "Another fact has operated powerfully in the same direction," says a writer in the "United Presbyterian Magazine," that is, in the direction of a decrease in membership, "the institution of the Surplus Fund, from which payments are made in proportion to the average giving of the congregations receiving aid."

That is the statement the writer goes on to expound. Now, is it not well to pause before adopting such a Scheme, which admittedly tends to retard the progress of the Church—a Scheme copied very closely as to its details by Mr. King, so far as I can gather?

One other fact from the same article, which I referred to before. This Scheme has, I believe, crippled the United Presbyterian Church in the work of Church extension. It has not stimulated the formation of new charges, so that that Church has not increased the number of their charges, as the other Scottish Churches have. Now, all I say is, that such facts should make us pause before accepting a Scheme to which such effects may be justly ascribed. As to Mr. King's statement that his Scheme is in operation in the American Churches, I would question it very much. He has said its details were not in use in "any Church known to him." But let me close with the following words from a paper read before the Pan Presbyterian Council at Philadelphia. "The Sustentation Scheme of the Presbyterian Church of the United States was bright with promise for a time, but our large new territory, operated by the Board of Home Missions, presents great and peculiar difficulties, and it will require time and experience to bring it into successful operation in this country. But it so greatly stimulated our new organizations to contribute to the general benevolent operations of the Church, as well as to self-support, that we cherish the hope that its most excellent features may be soon so improved as to be made applicable to new as well as old Mission fields." I hope Mr. King will give me credit for the same zeal for the good of the Church as he is actuated by, and not think I wish to prejudice the question under discussion any more than he does himself. Of course the Assembly will take its own course, but it will better do so the more the subject is ventilated. The details of his Scheme, Mr. King says, requires a good deal of attention. Certainly they do, since they are found in "no Church known to him." But, with all deference, again I submit that principles are more important than details. If, however, the Church thinks otherwise, and bows its neck to a yoke that will not help it in the prosecution of its work, and a yoke the details of whose construction are not found in "any Church known to Mr. King," he no doubt will be satisfied, and I and others of like mind on the subject will, however much dissatisfied, loyally submit.

D. D. McLEOD.

MR. EDITOR,—THE PRESBYTERIAN of February 17th contains another letter on the Sustentation Fund from Mr. D. D. McLeod, and a letter from Mr. P. McF. McLeod, endorsing the views therein expressed, and making additional statements in the same direction. That of February 24th contains a letter on the same subject from "Watchman." With your permission, I would ask the attention of your readers to some of the statements contained in these communications, with the view of still further ventilating the important question now before the Church.

I have had to call attention to the want of accuracy of statement, even on important points, by which the previous communications of Mr. D. D. McLeod were marked, and their value in assisting us to a wise settlement of the problem not a little impaired. I

regret to find the same feature reappearing in this third letter. Even on a matter so simple and so easily verified as that of the number of your correspondent's letters in exposition of the Assembly's Committee's Supplemental Scheme, Mr. McLeod has made an incorrect statement. "Mr. King," he says, "has written three (at least) long letters to expound his Scheme." In point of fact, the letters written with this view, which were long, perhaps too long, were two. The third letter written by me, as any one can see, was called forth by Mr. McLeod's first letter, and was simply an attempt to consider and controvert his objections to the Scheme. The point, indeed, is of no consequence, except as an illustration of a certain looseness of statement which marks in a greater or less degree all these communications, and by which their value is necessarily much lessened. Mr. McLeod gives us in this last letter a bold and striking picture of the transformation which the Sustentation Fund once inaugurated is to work, or rather has already in imagination wrought. We are asked to listen to the "unanimous voice of thanksgiving" which rises from a grateful Church "that so wise and sufficient a solution of the great problem has been adopted, and that the Supplemental Fund has been given a final and respectful quietus." It is impossible, even for one so wedded to the Fund which has received its quietus as your correspondent, to withhold a certain degree of homage from the ideal which is sketched. One is sorry to find that so fair a picture is indebted for almost all of reality which it appears to possess to a skilful use of the present and perfect tenses. So far from the state of things portrayed in it being in harmony with that contemplated by the Sustentation Scheme now before the Church, it is, in its most important features, its direct antithesis. "The whole Church," it is said, "in its ministry, stands shoulder to shoulder on the same just and equal platform." This is said while the first article of the Scheme shuts out altogether from the platform a number variously estimated at from a seventh to a tenth of the settled ministry of the Church, and other articles contemplate as at least possible additions to the ministerial income, which in some cases would exceed four times the amount of the common dividend. Then again, "The broad shield of the Church has been thrown over all her congregations; a common bond of union has been constituted, and an ample salary secured for all her pastors." The salary spoken of in another part of the letter, as secured by the Sustentation Scheme, is \$750. It requires some courage to speak of it as ample for all pastors, when, as any one may know, it would require more than half the amount to pay the house rent and taxes of ministers in Montreal, Toronto, and other cities.

I notice only one other statement of Mr. McLeod. "The Scheme of Mr. King—why of Mr. King?—is, in fact, no improvement at all upon our present state of things." It is true that, by separating the Fund from the Home Mission Fund, it gives the matter of the adequate support of the ministry a distinctness and a prominence which it has not at present; and that by making the aid given dependent, within certain well defined limits, on the liberality of those receiving it, it incorporates a principle, the adoption of which by the Free Church of Scotland enables it at once to do what it had for years vainly tried—make the equal dividend £200 or thereabouts. Such being the case, Mr. McLeod expects too much when he asks his readers to believe, on his unsupported assertion, that it "is no improvement at all upon our present state of things." I hope Mr. McLeod, in the further communications which he promises, will condescend to give us reasons for the views which he presents, otherwise it will be difficult to escape the feeling that in dealing with the question he is disposed to substitute boldness of assertion for force of argument, and to lean on iteration of statement rather than on accuracy. It must be obvious to every one that on a matter of this kind—one so wide and complicated as the financial arrangements of a large Church—accuracy is essential, and any speaking or writing is of value only as it keeps closely by the facts of the case.

In Mr. P. McLeod's communication there are several statements which, I am sure, he would admit need qualification, as, for example, "Both Mr. King and Dr. Caven laid down the principle that the duty of supporting the minister rests entirely with the congregation calling him." I hope that Dr. Caven and

Mr. King agree in pressing the claims of the Supplemental Fund on the support of the Church as a matter of equity, is evidence that neither holds this principle as here stated. But to pass over statements of this kind, and to come to what Mr. McLeod appears to consider a point of great importance. He claims—and in this "Watchman" appears to agree with him—that under the Sustentation Scheme the pastor is the servant of the whole Church, while by the Supplemental one he is made the servant of the congregation into the charge of which he has been inducted; and that the difference between these two things is so great that the pastor is degraded under the latter, and made nothing better than a hireling. Now, there is surely some misapprehension here. Mr. McLeod will admit that in the Presbyterian Church the congregation calls the minister, and that the call is not simply, as in the Methodist Church, an invitation to which a congregation may or may not address the person whose services it desires to secure for a limited period—it is in ordinary circumstances indispensable as furnishing the ground on which the Church proceeds in inducting the minister into the pastoral charge. He will further admit that a minister so called and inducted sustains a special relation to the congregation whose call he has accepted, giving it a claim for the time being on his service which no other congregation of the body possesses. He serves it first and most. He serves the whole Church chiefly through his service of it. It has a claim on his time and thought and sympathy which the general body even does not possess. Mr. McLeod will surely not claim that a minister is humiliated in becoming the servant of a congregation in this sense—the only scriptural one—of the word, at least the sense in which the Apostle uses it when writing to the Corinthians; he says, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Everything, in truth, depends on the motive. Let this or "for Jesus' sake," be present, and the most highly gifted is only honoured in being the servant, not of a congregation only, but of its humblest member. All this is, or should be, axiomatic among Christian people. Well, then, does the mere fact of the minister receiving his salary directly from the congregation entirely change, as Mr. McLeod appears to think, the character of the relationship, making the congregation his master, placing him "under it," laying him under obligation to give "obedience" to it, and converting him into a hireling? Surely not. If the receipt of salary directly from the congregation make the person receiving it more its servant and less the servant of the whole Church, then it will follow that the minister of the smallest Lowland and Highland congregation in the Free Church of Scotland, and who receives his whole income from the Sustentation Fund, is more truly the servant of the whole Church than the minister of St. George's, Edinburgh, whose congregation contributes indeed thousands to the Sustentation Fund, but who himself receives the greater part of his salary, not from the Fund, but directly from the congregation itself, thus furnishing a new and surprising application of the words, "The first shall be last, and the last first."

I had intended to say something on the letter of "Watchman," but this communication is long enough, and almost all the points in "Watchman's" letter have been met by anticipation, either in this or in former letters. Besides, I have little hope that by anything I could write, the slightest impression could be made on one who, in the face of all that has been written and spoken, could pen a sentence at once so groundless and so offensive as: "The Supplemental Scheme denies the right of the minister to receive any support from the Church, *excepting in the form of charity, to relieve actual want.*" But without entering on any detailed criticism of "Watchman's" points of difference and of resemblance, of advantage and of disadvantage, between the two Schemes, I would venture to ask an explanation of two statements: First, "the Sustentation Scheme," it is said, "proceeds upon the principle that the Church owes as *liberal* a support to the minister who has charge of a weak congregation as she does to the minister who has charge of the wealthiest;" and again, "in the matter of support, it places *all* her ministers upon an *equal footing* before the Church." Will "Watchman" show the consistency of this statement with the restriction of the support in the case of aid receiving

congregations, to the equal dividend, and the permission extended to aid-giving congregations to supplement this equal dividend by any amount they choose?

Second, "the Supplemental Scheme" recognises and treats the ministers who are aided by it "as paupers." A preacher labouring in a Mission field derives a part of his income from the Home Mission Fund. "Watchman" will probably not be so lavish in the use of his degrading epithet as to apply it to such a labourer. The preacher in the course of time receives a call to labour as settled pastor in this field, not yet strong enough to be self-supporting. Will "Watchman" explain how the aid which was given to the field before, as a matter of equity, and without any degradation of the labourer, becomes an act of charity, and makes the labourer what I shrink from writing, now that he serves it in the capacity of an ordained minister?

JOHN M. KING.

Toronto, Feb. 25th, 1882.

CHURCH BUILDING FUND FOR MANITOBA AND THE NORTH-WEST.

MR. EDITOR,—There will be general if not universal satisfaction at the auspicious commencement at Winnipeg, by Mr. Robertson, of the proposed Fund to aid in the erection of churches and manses in the North-West. It is just possible that it would have been wise to confine the effort to the first of these objects, leaving the manse to be subsequently provided. However, it is probable that church building will stand first in point of time, as it unquestionably does in importance. In this movement the whole Church is interested, and all must desire that it will be conducted in the way which gives promise of the greatest and best results.

According to the published rules of the Fund—not yet, however, sanctioned by the General Assembly—all sums contributed will be invested, and only the interest used, unless special request to the contrary is made by the donors. This means, as I understand it, that the projectors of the movement, who to a certain extent represent the Church, determine to advise the investment plan, and to act on it, except where subscribers request their donations to be used otherwise.

The sincerest desire for the accomplishment of the object constrains to the respectful submission of the question, whether the end sought would not be more fully attained by applying funds contributed *more directly*? In other words, is it wise at such a juncture, when demands for places of worship are so clamant, and from so many quarters, to lay away money and use only the interest? It will not be denied nor questioned, that the next five or ten years will call for aid with special urgency, and to meet the demand will tax to the utmost the energies and liberality of our people without as well as within this great western territory; and the question comes up and should be well considered, is it wise for us to divert from the supply of *immediate and urgent need*, the Christian liberality of our people so far as to accept only the interest?

In Winnipeg, where, most appropriately, the subscription has been opened, the sum of \$24,000 was soon put down, and is likely to be increased. Now, the \$24,000 at five per cent. will give \$1,200 per annum, and at six per cent. \$1,440—a sum which could aid only three churches each year, at the rate of about \$500 each, or five at \$300. If the sum subscribed, however, were placed unreservedly at the disposal of the Committee, and urgent cases should exist, the Committee could give \$600 each to eight churches per year, or to forty in five years, and the same sum to five or six more from interest accruing during the five years current, making forty-five and nearly forty-six in all against fifteen. The same principle applies to the use of \$50,000 or \$100,000, which, however, might be made to cover a much longer time.

It will, of course, be replied, "But then your money, at the expiration of the years referred to, will be exhausted." True, but it will have served its end effectually. It will have helped in weakness, helped into strength, scores of charges whose duty, pleasure and profit it will then be to carry on the work by aiding their struggling brethren in the newer and poorer districts.

The interest plan assumes that the Church in the North-West has no *special* need of these buildings now, beyond what it will have one hundred or a

thousand years hence. It proposes to give the same help now, and centuries hence, when our help may not be needed. In fact, by confining ourselves to the interest plan, we say, as it seems to me, that we have little faith in the future of our Church in the North-West, and in the expansive power of the Gospel. We act as though we did not expect Christian men out there to acquire wealth, and to consecrate it to the extension of the Lord's cause. Our thousands are wanted now very specially, and will be wanted in the near future with equal urgency, but we instruct our men of wealth to place restrictions on the Committee, so that only a fraction of what they have given can be expended when the case is most clamant. Is this wise? Is it necessary?

If the whole hundred thousand should be used, will it not have been used to good purpose? Will there not be then strong churches in the Far West, and a new race of merchant princes, and wealthy land cultivators, and *live men* east and west, who will raise another hundred thousand if it should be required?

"But the money has been subscribed on these terms." True, but if the subscribers had been asked to place their subscriptions at the disposal of the Committee without the restriction of Rule Fifth, it is probable that three-fourths of them would have consented, and given just as cheerfully; and the subscribers are not so numerous but that their wishes could be ascertained, and their concurrence given if another course were deemed preferable.

Of course, those who wish that only the interest of their donation should be used, should have their instructions carried out; but what seems to me undesirable is that the Church should in effect say, "We advise you to restrict us. We will invest your money and bind ourselves to use nothing but interest, unless you make special request to the contrary." I would reverse it, and say, if you wish your money invested, say so; but if we are not so instructed, it will be at the disposal of the Committee, to be used as they see best for the furtherance of the great objects contemplated.

The consideration of the one point raised by this letter is respectfully requested. The request is submitted with some hesitation and diffidence, because but a small portion of the fund to be raised will come from this part of the Church. Still, the first thousand was offered a year ago from a gentleman in the extreme East, a member of the congregation of Rev. L. G. McNeill, of St. John's, Newfoundland, and it is for the interest of all that the wisest and best course should be pursued.

P. G. MCGREGOR.

Halifax, February 14th.

AT the annual entertainment of Chalmers Church, Richmond, Quebec, recently held, the pastor, Rev. F. M. Dewey, presided, and the Rev. James Black, of Montreal, delivered a lecture on "Crotchets and Fallacies" to an appreciative audience.

THE annual meeting of the congregation of Willis Church, Clinton, was held on the 31st ult. After devotional exercises, Mr. A. Matheson was appointed chairman, and Mr. Mallock secretary. The annual report showed the finances to be in a very satisfactory condition. Messrs M. McTaggart, Wm. Craig and Charles Avery were re-elected as trustees, and Messrs Menzies and Turnbull as auditors. Mr. McTaggart was also appointed treasurer. The salary of the Rev. A. Stewart was raised \$100 per year, making it \$1,100 with manse. After a lengthy discussion on the new church question, it was decided to build; but it was agreed to defer the choice of a site until the 14th inst.—COM.

IN the last annual report of the Barrie Presbyterian congregation Board of Managers the following statement appears: "They cannot refrain from saying that they consider the congregation in a healthier state now than it ever was before; certainly it is so financially, although from the large emigration to the North-West it is numerically smaller. For unanimity of feeling, regularity of contributions, and liberality without pressure or special effort of any kind, we have reached a higher average than we have ever done before." During the year the congregation contributed \$306 for the Schemes of the Church, for which also the Sabbath school raised \$110; and \$101 for other purposes, making a total income for the year of \$2,924 81. Under the able and efficient pastorate of the Rev. J. Leiper, a still larger measure of prosperity may be confidently anticipated.—COM.

BOOKS AND MAGAZINES.

VICK'S ILLUSTRATED MONTHLY. (Rochester, N.Y.: James Vick.)—In preparing for the approaching spring, the amateur gardener will do well to avail himself of Mr. Vick's counsel.

THE GOSPEL OF CHRIST. By Anthony W. Thorold, D.D., Lord Bishop of Rochester. (New York: A. D. F. Randolph & Co. Price \$1.25.)—This handsome, red-edged, limp-covered volume of 219 pages contains a clear and earnest presentation of evangelical truth.

SCHOOL ROOM HYGIENE. If trustees, teachers, and all others concerned, were to follow the simple directions given in this pamphlet by Mr. D. Fotheringham, Public School Inspector of North York, the general health of school children would be much improved.

SCATTERED. By Mrs. A. K. Dunning. (Philadelphia: Presbyterian Board of Publication; Toronto: N. Ure & Co. Price \$1.) This is No. 2 of the Letting-Down-the-Bars series. It is a quiet story of American home life, and will make a good Sabbath school library book.

THE SOUTHERN PULPIT. (Richmond, Va.: Jackson & Lafferty.)—The department of illustrations for sermons and lectures in the February number of the "Southern Pulpit" is very full and valuable. The original sermons and outlines are, as usual, well worthy of attention.

COMPARATIVE EDITION OF THE GOSPEL ACCORDING TO MARK. (Philadelphia: American Sunday School Union.)—Sabbath school teachers who may not be in possession of the comparative edition of the New Testament, will find this little book useful in the preparation of the current lessons.

ST NICHOLAS. (New York: Century Publishing Company)—There is surely a treat in store for some good boys and girls in the February number of "St. Nicholas," under such headings as "The Adventures of Prince Nezahualcoyotl" and "The Man in the Moon." The number is richly illustrated, as usual.

TEACHER'S PRIMER NO. 1. (Philadelphia: American Sunday School Union.)—This is a manual on the organization and classification of Sabbath schools. Ministers, superintendents and others will find it of very great use, especially on new ground. The necessary definitions and directions are given with admirable terseness.

THE HOMILETIC MAGAZINE. London: Kegan Paul, Trench & Co., New York: A. D. F. Randolph & Co.) We have received the January number of this magazine—formerly the "Homiletic Quarterly." Besides a sermon in full, it contains a large quantity of condensed matter in the departments of practical homiletics and exposition.

MARION'S TEMPTATION; OR, ABIDING IN CHRIST. By Margaret E. Winslow. (Philadelphia: Presbyterian Board of Publication; Toronto: N. Ure & Co. Price 75 cents.)—In this well-written and very readable though serious story, warning beacons are set up against the first step of departure from the Good Shepherd, and the path of return from backsliding is invitingly traced.

THE WESTMINSTER TEACHER. (Philadelphia: Presbyterian Board of Publication.)—Not only the regular lesson expositions, but the incidental papers appearing in the "Westminster Teacher," will be found available as help in Sabbath school work—for example, the article on "Miracles," by Dr. De Witt, and that on "Sabbath Schools in the Country," by J. H. Coyle, in the March number.

CASSELL'S FAMILY MAGAZINE. (Toronto: J. P. Clegher)—Along with the due instalments of two serial stories, and an amusing epitome of a Chinese novel, the February number of "Cassell's Magazine" contains not a little useful information and instruction on such subjects as household management, free libraries, gardening, dress, recent inventions and scientific discoveries, with a piece of music, and the usual profusion of well-executed illustrations.

LIVING CHRISTIANITY; OR, OLD TRUTHS RE-STATED. By the Rev. L. J. Halsey, D.D., LL.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. Ure & Co. Price \$1.25.)—This is just the book for the times. The title is no misnomer. The truths are the old truths, and the author, in restating them, diminishes neither their substance nor their

force, while he presents them to the mind of the every-day reader with remarkable clearness and comprehensiveness.

THE CENTURY MAGAZINE. (New York: Century Publishing Company) The February number of the "Century" contains a paper by Ralph Waldo Emerson on "The Superlative," and a new poem by Mr. Longfellow, with articles by several other contributors of scarcely less note. The magazine appears in a new outer cover, from which the name "Scribner" has entirely disappeared. The publishers announce an addition of 13,000 copies to the circulation since the recent change.

IMMERSION. By Rev. W. A. McKay, B.A., Woodstock, Ont.—The full title of this book is "Immersion Proved to be Not a Scriptural Mode of Baptism, but a Romish Invention, and Immersionists shown to be Disregarding Divine Authority in Refusing Baptism to the Infant Children of Believers." It has been already noticed in these columns, and we have now only to state that it is meeting with a very large demand; and that a third edition, enlarged and carefully revised, has just been issued. Orders may be addressed to the author.

THE MALE VOICE CHOIR. (Boston: Oliver Ditson & Co.)—This is a collection of original and selected Gospel songs, with all the parts arranged so as to suit the voices of men. In the ordinary arrangement men cannot reach the higher notes of the air with any pleasing effect. It is better, then, that they restrict themselves to the bass and tenor when singing along with ladies; but if a company of men should wish to sing alone, this book furnishes them with every facility for doing so, as in it the highest parts are never beyond the reach of an ordinary male voice.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: C. E. M. Publishing Co.)—This magazine, excellent as it was, has been greatly improved by having the Hamilton "School Magazine" incorporated with it. The latter, the oldest educational periodical in Ontario, was noted for excellence in practical school work, and the addition of its conductors to the staff of the "Educational Monthly" results in a stride of progress that would probably never be compassed by either publication standing alone. The columns of the January number give evidence that strength is not the only advantage resulting from a well-assorted union.

THE SCRIPTURAL DOCTRINE OF BAPTISM. By the Rev. Robert Jardine, B.D., D.Sc. (Brockville: Publisher by the Author.)—In this neat pamphlet of thirty-three pages we have the substance of a lecture delivered in the First Presbyterian Church, Brockville, to the united congregations of that church and St. John's. In dealing with the two disputed questions the subjects and the mode of baptism—the author evinces great ability, and an admirable spirit of kindness towards opponents. The publication is well fitted to further its avowed object—not controversy or aggression, but the instruction of Presbyterians, especially those of immature age, in the principles of their faith, as far as regards baptism.

ROSE-BELFORD'S CANADIAN MONTHLY. (Toronto: Rose-Belford Publishing Co.)—Regarded as a magazine for family reading, the "Canadian Monthly" is making marked improvement. In this aspect the February number is the best that we have seen. "The Major's Big-Talk Stories," in the Young People's department; two contributed stories, short and lively; "A Day with the Children," "Stray Thoughts at Random Strung," and "Illustrations of Canadian Life," will be sure to attract the attention of those who read for entertainment; and such papers as those on "Modern Life and Nervous Force," "Canadian Independence," and "The Future of Canada," will be read with interest if not with avidity.

BOYHOOD HOURS; Comprising a Collection of Simple Poems, Songs and Odes. By A. M. Taylor. (Toronto: Hunter, Rose & Co.)—If the title, "Boyhood Hours," and the modest plea put forth in the preface in behalf of "the immature efforts of a puerile pen," be accepted in good faith, it must be admitted that this book deserves some praise. It contains many crudities in conception, and a variety of blemishes in execution, but it also contains fragmentary passages here and there that give out the sparkle and ring of genuine poetry. The power evinced by these passages the author has not succeeded in bringing into

anything like uniform action. It is there nevertheless, and future efforts may make its presence still more manifest. The sentiment in all the pieces that we have examined is wholesome, though it is sometimes obscured by inflated verbiage. Judging by this first attempt, it is quite possible that in years to come the author may be heard of as a poet.

THE RELATIONS BETWEEN THE SOUL AND THE BODY. By a Canadian Clergyman. (Toronto: Printed by C. Blackett Robinson.)—To the task of investigating the relation of the soul and body in the light of physiology, metaphysics, and divine revelation, and exposing the fallacies of Materialism, the author of this pamphlet, Rev. Alexander Nicol, of Ayton, brings very marked powers of perception and analysis, with a fair share of the kind of ability required for logical construction and unambiguous expression. His conclusions are eminently reasonable. His theory, in the main, is undoubtedly that held by most Christians who are conversant with the ascertained facts of modern science, and the details of his system will probably meet with general acceptance, tentatively and subject to correction by future discoveries. We welcome the work, and commend it to the attention of our readers as a valuable and timely contribution to a very important department of knowledge.

CYCLOPEDIA OF PRACTICAL QUOTATIONS. (New York: I. K. Funk & Co., Toronto: W. Briggs.)—This book will be of much use to writers, saving them much time and labour. It contains eight hundred and ninety-nine large octavo pages, six hundred and forty-nine of which are in double columns, the remaining pages consisting of three narrower, but very compact columns. There are four hundred and eighty-eight pages of quotations, in verse and prose, from English writers, of all periods, classified and arranged in alphabetical order, to which are added thirteen pages of unclassified quotations, arranged under the names of their authors, also in alphabetical order. There are seventy-three pages of quotations from the classical Latin authors, and there are forty-five pages devoted to proverbs and mottoes in various languages, ancient and modern, Latin law terms and phrases in common use, and ecclesiastical terms and definitions. The names of authors quoted, and the dates of their birth and death, occupy fifteen pages, there are seven pages of topical indices of English and Latin subjects, two hundred and eighteen pages of a concordance to English quotations, and twenty-five pages of a concordance to English translations of the Latin. Mr. W. Briggs, of this city, is sole agent for the sale of Messrs Funk & Co.'s publications in the Dominion of Canada.

PICTURESQUE CANADA. Edited by Principal Grant, Queen's University. (Toronto: Art Publishing Company.) The first five parts of this beautiful work are now in the hands of subscribers. It fully merits the high praise universally bestowed upon it by the press. The illustrations have been executed in a manner hitherto unapproached in this country, and seldom equalled, scarcely ever surpassed, anywhere else. In almost every instance scenic effect combines with historic interest to render the subject attractive, few even of nature's subtler charms have eluded the eye of the artist; and it would be difficult to overestimate the talent, skill and care exercised in the workmanship whereof the exquisite impressions now before us are the result. Under the editorship of Principal Grant the literary excellence of the publication is assured. In carrying out the design to portray "our country as it was, and as it is," brilliant descriptive passages are interwoven with the historical thread, or warp, of the work, and so skilfully is this done that the inevitable discursiveness is rather pleasing than otherwise. For example, after describing the sufferings of Jacques Cartier and his men, in their first experience of a Canadian winter, the author rushes incontinently into a defence of the climate of Canada as it now is, with all the appliances of our modern civilization specially arranged to meet its exigencies, and take advantage of its benefits. The digression is long, but no one grumbles, and it is only when the reader finds himself gently switched into the historical track again that he becomes dimly conscious of having left it. It is quite reasonable to expect that many of those who entertain an aversion to what they regard as "dry studies," will be beguiled into acquiring a tolerably accurate knowledge of their country and its history by the combined artistic and literary attractions of "Picturesque Canada."

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
OFFICE—NO. 5 JORDAN ST., TORONTO.

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 1882,

Specially prepared for Presbyterian schools.

60 cents per 100 copies. Mailed free on receipt of price.

C. BLACKETT ROBINSON,
Publisher.

5 Jordan street, Toronto.



TORONTO, FRIDAY, MARCH 3, 1882.

By referring to our advertising columns it will be observed that the firm of Alexander & Stark, so long and favourably known to the public as stockbrokers, etc., in this city, has been changed to that of John Stark & Co. The members of the new firm are Messrs. John Stark, George T. Alexander and Frederick J. Stark.

We understand that the meeting of Toronto Presbytery on Tuesday next will be an important one. Among other things, the call from Cobourg to Rev. R. P. McKay, of Scarborough, is to be taken up and disposed of. Commissioners to the General Assembly are to be appointed in the afternoon, and report of a committee on the State of Religion will probably be read in the evening, and a conference held in connection therewith.

REFERRING to the late meeting of the Synod of the Church of Scotland in Canada, and the measures that are being taken by that militant body to secure the Temporalities Fund, our neighbour, the "Baptist," says:

"On the other hand, the 'Old Kirk' party in the United Church are invoking legislation in their interest. If they should be unable to retain possession of the Fund, it is thought that some of them, attracted by the 'loaves and fishes,' will go back to their old ecclesiastical connection."

Thought by whom, please? Those who think so may be as far astray in their thoughts as the "Baptist" is when it says that 100 delegates were present from the different "congregations and churches" in the Dominion! Does our neighbour know that there are not a dozen such congregations in existence? Mr. Macdonnell, in a letter to the press the other day, asked for a list of these churches, with the number of members and adherents in each, but the statistics were not forthcoming. One might as well look for the grave of Moses.

THE correspondent of an exchange, in alluding to a St. Louis minister and his congregation, says:

"It is always interesting and animating to hear the notices given out in his church. There is some service for every evening in the week, and often two or three meetings during the day. He usually begins the year with a three months' protracted meeting."

And this is just the weak point in much of our Church life. People who go to "some service every evening and two or three meetings during the day" are almost certain to be as lean in the soul as Pharaoh's lean kine were in body after they had devoured the fat kine. In such a life there is no time for solid reading, and meditation, or household duty, or the enjoyment of family life. A woman who goes to "some service every week and two or three meetings during the day," must neglect her family if she has one. A man that pursues such a course must be placed in a very exceptional position if he does not neglect some duty by so doing. Probably a minister in St. Louis can keep up his study and attend two or three meetings per day. We all know what happens ministers in Canada who try to get on in that way.

THE American Presbyterian Church is not ready for a liturgy. In the January number of the "Pres-

byterian Review," Dr. Hopkins, of Auburn, had a leading article on the subject. In common with a good many others, we watched with some interest how it would take. In a very short time all the Presbyterian weeklies had articles on the subject, or rather, on Dr. Hopkins' article. These able and popular journals reflect public opinion far more accurately than an Auburn College professor is likely to do. Though they represent various opinions on the liturgy question, it is easy to learn from the whole discussion that the Church is not ready for a liturgy. Still, we venture to predict that this question will come before the Church Courts, in the American Church and our own, in the not very distant future. Those who do not wish to have a liturgy, or an agitation on a liturgy, can keep the agitation back by giving more attention to praise, prayer and Scripture-reading in public service. Just as good singing keeps down the organ question, so a well-conducted service other than the sermon will keep down the liturgy question. Beyond all doubt, the weak point in Presbyterian worship is the idea that the sermon is everything, and praise, Scripture and prayer merely "INTRODUCTORY."

IN his admirable address at the funeral of Dr. Ryerson, Dr. Potts said:

"The doctor belonged to a class of men rapidly passing away. Most of his companions passed on before him. But few linger behind. Grand men they were in Church and State. Canada owes them a debt of gratitude that she can hardly ever pay. Let us revere the memory of those gone to their rest and reward, and let us treat with loving reverence the few pioneers who still linger to bless the land for which they have done so much."

These are noble words. Would that congregations in all religious bodies had more of this "loving reverence." The treatment too often given to ministers in advancing years is not only unchristian, but simply disgraceful. Let the minister dare to differ with a section of his congregation about the employment of an evangelist, the introduction of a hymn-book or organ, the formation of a union with some other Church, or any other question, and they turn him and his family out on the road with as little feeling as they would turn out a tramp. This, too, is often done by an unscrupulous minority. The really Christian people stand quietly by and say nothing until the dastardly work is done. When the minister is turned out, then they speak, but it is too late. A farmer turning out an old horse to die in his barn-yard does so with more feeling than some kinds of professing Christians turn out their minister. There is this difference, however. The good people always turn out the old minister for "the glory of God and the good of the cause."

THE GOAL REACHED.

THE Rev. George C. Miln, at one time a Congregationalist Minister in Brooklyn, N.Y., but more recently a Unitarian pastor in Chicago, has been going on from one stage to another in his journey toward "a religion of scientific exactness." According to last accounts he has reached the goal, which must evidently be a very advanced one, for its attainment has led even the "liberal Unitarians of Chicago to declare that they cannot stomach such proceedings, and that therefore Mr. Miln must resign. In his pursuit after truth Mr. M. has gone great lengths. He has, it seems, found out that the Bible is not inspired; that there is no God, no heaven, no hell, and no individual immortality. No doubt he is fully convinced that he is an honest truth-seeker, and that he ought, as such, to be allowed to retain his position and enunciate anything and everything that he believes to be true. This is the favourite doctrine with many in the present day, and with Mr. Miln among the rest. But though Unitarians in general pride themselves on their "breadth" and "liberality," and though they are very ready to denounce the "narrowness" of supposedly creed-bound bigots, and to speak of these compassionately as the enemies of free inquiry, etc., yet there is, it seems, a point beyond which even they cannot go. And as far as those liberal friends of progress in Chicago are concerned, Mr. Miln has reached that point in his search for truth; so that he must prosecute his further inquiries *outside* of the Unitarian Church, whose pulpit he has for some time occupied. They don't give reasons. They have not prosecuted their late pastor for heresy. But they frankly ask him to go away, and intimate at the same time that he knows the reason for this just as well as

they do. Mr. Miln, it seems, had ceased to pray. Instead of the usual formula in public worship, "Let us pray," he said "Let us hold communion together." Of course, when there is no God to address, prayer becomes a manifest impertinence. And so in the illiterate and preposterous jargon of the day, this poor lad is reported to have said, "We would take counsel, at this time, of our holiest impulses and of our serene philosophy. We would give free rein to all that is best within us." The enterprising ubiquitous interviewer who has given a new terror to life, and has added an additional attraction to the grave, as his place where this troubler ceases to trouble, and his victim is at rest, has of course been upon the trail of this new apostle of sweetness and light, and has been assured by him, who ought to know best, that his "evolution of thought during the last five years, and especially during the last twelve months, has been rapid," so that his belief is "now pure naturalism—that is, that men should only accept such evidence as is given them by their senses." It is, of course, to be believed that Mr. M. was conscientious in all this, though why he should wish to "commune with his tenderest and purest thoughts" is not very evident, since his senses could give him no evidence worth a straw that he had any thoughts at all, whether tender or the reverse. How could his senses tell him what was "best" in him, or how he was to give that "free rein"? Consciousness might tell him something about intellect and spiritual aspirations, but certainly not the senses. All this, however, is a matter of very small consequence, for when most of those "advanced thinkers" who are haunted with the strange delusion that they know a thing or two out of the common course, start on an effort either of definition or declamation, they speedily sink into such childish, unintelligible jargon that it makes no appreciable difference whether they speak of the "pleroma of the Universe," the "differentiation of the thinking faculty," or the "mediatization of the incognoscible, all-pervading entity which is at once indefinite and indefinable."

It is very likely that Mr. Miln will pose now as a martyr, and some of the Chicago papers, we observe, are already tuning their trumpets to make proclamation of this sad and humiliating fact. The manner in which the Chicago "Times," for instance, wrestles with the subject is perhaps as grotesquely odd as can well be imagined. We wish we had room to give a specimen, but unfortunately we have not. There is something intensely amusing, were it not that the general result is rather depressing than otherwise, in the serene, confused, sesquipedalian imbecility that passes so often in these days for philosophic profundity and marvellous insight. We can scarcely say that we hope Mr. Miln will continue in the happy state of mind in which it seems he has been since he cast aside his old beliefs, and could frankly and fearlessly say that there is no God; for surely a man's happiness must rest on a very slim foundation when he has parted company at once with his God and his own soul. One thinks, on such occasions, when presumptuous sciolists solemnly utter their flippant and yet supposedly philosophical conclusions in reference to the mysteries of existence, and the impossibility of a personal God, of the grandly solemn and argumentatively unanswerable words of John Foster:—"But indeed it is heroism no longer if he *knows* that there is no God. The wonder then turns on the great process by which a man could grow to the immense intelligence which can know that there is no God. What ages and what lights are requisite for THIS attainment! This intelligence involves the very attributes of Divinity while a God is denied; for unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot *know* but there may be in some place manifestations of a Deity by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know *may* be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is *may* be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he *wants may* be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause *may* be a God. If he does not know everything that has been done in the immeasurable ages that are past, some things *may* have been done by a God. Thus, unless he knows all things—that is, precludes all other Divine existence by being Deity him-

self—he cannot *know* that the Being whose existence he rejects does not exist. But he must *know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly. And yet a man of ordinary age and intelligence may present himself to you with the avowal of being thus distinguished from the crowd; and if he would describe the manner in which he has attained this eminence, you would feel a melancholy interest in contemplating that process of which the result is so prodigious. Yes, and when the claims are so enormous and the actual faculty and attainment so distressingly small as in very many cases they are, the comparison, no doubt, may continue, but the contempt comes to be by far the principal factor in the complex feeling that is awakened by the sight of one whose presumption is so magnificent, and whose actual performance in the world either of thought or argument is so painfully and so suggestively insignificant.

REV. DR. RYERSON.

AS already announced in these columns, the Rev. Dr. Ryerson died at his own house in this city on the morning of Sabbath the 19th February, and was buried on the Wednesday following amid the tears of many, and with the respect as well as regret of all. The Local Legislature adjourned to attend the funeral, while very many of all classes joined to pay the last tribute of respect to one who was in many respects a very remarkable man. Of course the claims put forward on his behalf by a good many of his more enthusiastic admirers are absurdly exaggerated. He was not a man of genius, but his abilities were great and his administrative faculty was especially remarkable. He may be said to have made our Ontario Educational system, and in that he has his chief and most enduring monument. He was a vigorous writer, and excelled particularly on controversial and political matters. In his younger years he was inclined occasionally to be vehement even to coarseness in his expressions, and denunciatory even to the point of being vituperative. Indeed, even after he was considerably advanced in life, he had a copious vocabulary of very condemnatory adjectives, and could handle his opponents, whether political or religious, without gloves, and in a very trenchant style. He was a devotedly loyal Canadian, an enthusiastic Methodist, an enlightened friend and promoter of education, and, before all and above all, a humble follower of the Lord Jesus Christ. He has been gathered to his fathers like a shock of grain fully ripe, and leaves a name and a history which his countrymen of coming generations will always think of with respect, and mention with honour and affection.

THE SUPPRESSION OF VICE.

MR ANTHONY COMSTOCK is well known as the secretary and soul of the New York Society for the Suppression of Vice. He has devoted the last ten years of his life to this work, and in every twelve months achieving greater success in his chosen walk. According to the Tenth Report of the Society, 1881 has been by far the most successful year since the Society was started. During that time it has managed to break up many lottery and gambling dens, and has secured the conviction and punishment of a large number of those who for years have been becoming rich by the most nefarious proceedings. The gambler and lottery dealer are not altogether put down in New York, but they have been forced to skulk, instead of pursuing their work ostentatiously and in the sight of all.

The most formidable evil which the Society has to contend with is the pernicious literature so widely circulated among the young, and the frightfully disgusting and immoral details which are frequently given in the name of news, by many newspapers whose conductors ought to know better, and act differently. The dime novel and the blood-and-thunder illustrated papers for the young especially are doing an awful work of moral ruin among far more than may be generally suspected. We are sorry to think that the injury thus inflicted is not by any means confined to the other side. Somehow or other these publications are smuggled into Canada in great, and we fear increasing numbers, and are bought up largely by many from whom better things might have been expected. We more than fear also that regular syste-

matic gambling is being largely carried on in every city and town of the Dominion, to the ruin of many, and to the injury of all so engaged. The people of Toronto are at present very righteously indignant at the manner in which houses of bad fame, in the common sense of that phrase, are allowed to flourish unmolested. But it is to be feared they are not sufficiently alive to the extent and intensity of the kindred evil of gambling. We suspect there are comparatively few saloons and taverns where this is not carried on to a greater or less extent. But indeed the young do not need to go to taverns to gratify their love for hazard and high stakes, when at every turn there is gambling in stocks and lots carried on with ostentatious frankness, as if the whole proceeding were as innocent and honourable as taking one's food.

It would be difficult to say how many young men and old have been tempted into the ways of dishonour and dishonesty by dabbling in margins, and thus hastening to be rich, while the fever in land speculation is so notorious and so general that comparatively few have been able to resist its influence, and successfully to withstand its fascinating delusiveness.

In all that speculation there is no increase of wealth. It is simply and only and ostentatiously a mere shuffling of the cards, and those who are holding the stakes, or engaging in the pastime, have little reason to cry out against the three-card-monte men, or the unprincipled manipulators of the three thimbles and the pea.

THE LATE DR. BLACK, OF KILDONAN.

The Rev. John Black, D.D., who died at the manse, Kildonan, Manitoba, on the 11th of February, was the pioneer Presbyterian minister of the North-West. He was born in Dumfries, Scotland, in 1818. While he was very young the family emigrated to the United States, whence he and his brother James, now minister of Caledonia, removed to Canada. They both studied for the ministry at Knox College, Toronto. Of the two brothers, John, the subject of this sketch, was the elder. For a short time after leaving college he was employed in mission work in the Province of Quebec, and it was while he was so engaged that the call from Assiniboia reached him. This call he accepted, and setting out without delay on what was then a tedious journey, reached the old Red River Settlement on the 19th of September, 1851, in a birch bark canoe.

For forty years the isolated settlers had been sending applications to Scotland for a Presbyterian minister, but without success. They temporarily availed themselves of the ministrations of the Church of England, but never relaxed their efforts to obtain a minister of their own. It was not, however, until their case was given into the hands of the Canadian Church, and the energy of Dr. Burns was brought to bear upon it, that their long-cherished desire was accomplished.

From a very full obituary notice in the Winnipeg "Times," evidently written by one who was well acquainted with Dr. Black and his work, we extract the following paragraph:

"The new pastor proved no trifle. He was ready and willing to do his share, and more than his share, of the work that had to be done. Soon after entering on his duties, it is said of him: 'Our indefatigable and gifted minister, Rev. Mr. Black, in addition to his usual clerical duties at both stations, teaches a French and Latin class.' That was the characteristic of the man throughout his whole career—readiness to do work wherever it was required, in his parish or out of it; unhesitating compliance with whatever he believed to be the dictates of duty, however much that compliance might lead him to put forth efforts which, had he consulted his ease, he might have avoided. For the greater part of the eleven years immediately following his arrival he had, unaided in the ministry, to attend to the spiritual needs of four congregations—at Kildonan, Little Britain (St. Andrew's), Headingley and Fort Garry. As frequently as possible he visited the outlying districts, holding services at Poplar Point, High Buff, and, we believe, at the Portage. There was evidently much to be accomplished, and his course shows his determination that what could be done should be done. His general practice at this period was to hold divine service at Kildonan at ten o'clock a.m., drive to Little Britain and hold a second service in the afternoon, or else at the close of the Kildonan service proceed to the old court-house, Fort Garry, worship there with the nucleus of the present city congregations, and returning to Kildonan, hold a second service with his own flock the same evening. This was occupation enough for any one man for one day, and as the discourses delivered on these occasions were no crude productions, we may be sure that they necessitated a good deal of study. As a rule, we are informed, his sermons were distinguished by clearness, and a wide grasp of thought and closeness of reasoning. Those who have heard the pastor of Kildonan in his happiest efforts in the pul-

pit, have spoken very highly of his ability. In addition to these Sabbath ministrations, the other duties he discharged were many and various. He took a deep interest in the progress of the Sunday school held in the old church, and attended its sessions personally; week-day services, visitations, meetings, consultations, and a host of other duties, made heavy drafts on the pastor's powers, mentally and physically."

Regarding the illness which resulted in Dr. Black's death, we have kept our readers from time to time informed, and the following, from the Manitoba "Free Press," is all we can now make room for:

"No specific disease is assigned as the cause of his decease, but it is said that his whole physical system had given way as the result of the severe strain of many years of incessant labour. His health failed about a year ago to such an extent that he was compelled to rest temporarily; and, having in April last obtained from the Presbytery leave of absence for some months, he spent the greater part of the summer visiting friends in Ontario and in the State of New York, where also he remained for some time at the sea coast. When he set out to return, he thought himself materially improved, but on the journey he caught a severe cold, which for a long time counteracted the good effects of his rest and travelling, and from which, perhaps, he never entirely recovered. He preached for only a few Sundays after his return, and then it became evident that a still longer period of relief from pastoral duties was absolutely necessary; accordingly, at the last meeting of the Presbytery of Manitoba, at his request the Presbytery made provision for the supply of his pulpit. Since that time he continued gradually to sink, until the last great change came."

The funeral took place on the 15th ult. The Rev. Professor Hart conducted the service, in which the Rev. Messrs. Matheson, Pitblado and Thompson also took part.

LETTER FROM REV. G. L. MCKAY, D.D.

REV. PROF. McLAREN.—MY DEAR BROTHER,—After twenty-seven days on the ocean s.s. "Belligic" we arrived at Hong-kong, where I met my old friend, Captain Abbott, who informed me that his ship was bound for Tamsui, Formosa, by way of Fuchow. Saturday, 17th ult., we boarded her, and Sabbath morning cleared the port and steamed up the Formosan channel against a terrific N. E. gale. Saturday, 24th ult., we passed Tamsui, but could not enter. Sunday we lay outside the bar, tossed on the rolling waves, looking at Tamsui with longing hearts. Monday, 19th, at 9 a. m., we were anchored in the Tamsui river, and in a few moments were welcomed by A. H. A., my first convert in Northern Formosa, who was the very first to greet us. We scarcely spoke a word to him until my dear colleague, Mr. Junor, stepped on board to help us ashore. Ashore! thank God, once more, on beloved Formosa. We found Mrs. Junor and the baby very well, and our own Mary Helen running about. Since arriving, converts have come from all parts of the field to welcome us back. I never expected to get such a warm reception from converts and heathen. I visited several chapels already, and was met by crowds, who expressed great joy at our return. In Bang-kah even the street in front of the chapel was soon packed after my arrival there. When I visit all the chapels I will write at length.

Mr. Junor is not very well, and is going by the steamer to Amoy, etc., and can get materials for "Oxford" college far cheaper than here, so that he will do great good by going. With kindest regards to Mrs. McLaren, etc. G. L. MCKAY.

Tamsui, Formosa, January 2nd, 1882.

ACKNOWLEDGMENT—Dr. Cochrane acknowledges receipt for \$5 for Church Building Fund in the North West, from M. Taylor, Culloden.

THE annual missionary meeting of Charles street Church, Toronto, was held on Wednesday evening, 22nd ult. The attendance was large, and was presided over by the pastor, Rev. J. Hogg. Effective addresses were made by Principal Caven and Professor McLaren, in which the claims of our Home and Foreign Missionary operations were clearly and eloquently set forth. The following amounts were raised during the year: Missionary Society, \$844; Sabbath School, \$150; Mission Band, \$125; Bible Class, \$36—\$1,155 in all. \$1,102 were given to the various Schemes as follows: Home Missions, \$311; Foreign (including Mission Band contribution), \$402; Colleges, \$240; French Evangelization, \$84; Widows' and Orphans' Fund, \$15; Aged and Infirm Ministers' Fund, \$35; Assembly Fund, \$15. The above amount includes the collection taken up on the occasion of Mr. Robertson's address on the North-West, amounting to \$78.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON.

CHAPTER XXVI.—AFTER MANY YEARS.

The busy, monotonous years ran through their course tranquilly, marked only by a change of residence from the narrow little house suited to Felicitia's slender means to a larger, more commodious, and more fashionable dwelling-place in a West End Square. Both Felicitia and Phebe had won their share of public favour and a fair measure of fame; and the new home was chosen partly on account of an artist's studio with a separate entrance, through which Phebe could go in and out, and admit her visitors and sitters, in independence of the rest of the household.

Never once had Felix wavered in his desire to take orders and become a clergyman, from the time his boyish imagination had been fired by the stories of his great-grandfather's perils and labours in the Jura. Felicitia had looked coldly on his resolution, having a quiet contempt for English clergymen, in spite of her friendship for Mr. Pascal, if friendship it could be called. For each year as it passed over Felicitia left her in a separation from her fellow-creatures, always growing more chilly and dreary. It seemed to herself as if her lips were even losing the use of language, and that only with her pen could she find vent in expression. And these written thoughts of hers, printed and published for any eye to read, how unutterably empty of all but bitterness she found them! She almost marvelled at the popularity of her own books. How could it be that the cynical, scornful pictures she drew of human nature and human fellowship could be read so eagerly? She felt ashamed of her children seeing them, lest they should learn to distrust all men's truth and honour, and she would not suffer a word to be said about them in her own family.

But Madame Sefton, in her failing old age, was always ready to sympathize with Felix, and to help to keep him steady to her own simple faith; and Phebe was on the same side. These two women, with their quiet, unquestioning trust in God, and sweet charity toward their fellow-men, did more for Felix than all the opposing influences of college life could undo; and when his grandmother's peaceful and happy death set the last seal on her truthful life, Felix devoted himself with renewed earnestness to the career he had chosen. To enter the lists in the battle against darkness, and ignorance, and sin, wherever these foes were to be met in close quarters, was his ambition; and the enthusiasm with which he followed it made Felicitia smile, yet sigh with unutterable bitterness as she looked into the midnight gloom of her own soul.

It became quite plain to Felicitia as the years passed by that her son was no genius. At present there was a freshness and singleness of purpose about him, which, with the charm of his handsome young face and the genial simplicity of his manners, made him everywhere a favourite, and carried him into circles where a graver man and a deeper thinker could not find entrance; but let twenty years pass by, and Felix, she said to herself, would be nothing but a commonplace country clergyman, looking after his glebe lands and riding lazily about his parish, talking with old women and consulting farmers about his crops and cattle. She felt disappointed in him; and this disappointment removed him far away from her. The enchanted circle of her own isolation was complete.

The subtle influence of Felicitia's dissatisfaction was vaguely felt by Felix. He had done well at Oxford, and had satisfied his friend and tutor, Mr. Pascal; but he knew that his mother wished him to make a great name there, and he had failed to do it. Every day, when he spent a few minutes in Felicitia's library, lined with books which were her only companions, their conversation grew more and more vapid, unless his mother gave utterance to some of her sarcastic sayings, which he only half understood and altogether disliked.

But in Phebe's studio all was different; he was at home there. Though it was separate from the house, it had from the first been the favourite haunt of all the other members of the family. Madame had been wont to bring her knitting and sit beside Phebe's easel, talking of old times, and of the dear son she had lost so sorrowfully. Felix had read his schoolboy stories aloud to her whilst she was painting; and Hilda flitted in and out restlessly, carrying every bit of news she picked up from her girl friends to Phebe. Even Felicitia used to steal in silently in the dusk, when no one else was there, and talk in her low, sad voice as she talked to no one else.

As soon as Felix was old enough, within a few months of Madame's death, he took orders, and accepted a curacy in a poor and densely populated London district. It was not much more than two miles from home, but it was considered advisable that he should take lodgings near his vicar's church, and dwell in the midst of the people with whom he had to do. The separation was not so complete as if he had gone into a country parish, but it brought another blank into the home, which had not yet ceased to miss the tranquil and quiet presence of the old grandmother.

"I shall not have to fight with wolves like Felix Merle, my great-grandfather," said Felix, the evening before he left home, as he and Phebe were sitting over her studio fire. "I think sometimes I ought to go out as a missionary to some wild country. Yet there are dangers to meet here in London, and risks to run; ay! and battles to fight. I shall have a good fist for drunken men beating helpless women in my parish. I couldn't stand by and see a woman ill-used without striking a blow—could I, Phebe?"

"I hope you'll strike as few blows as you can," she answered, smiling.

"How could I help standing up for a woman when I think of my mother, and you, and little Hilda, and her who is gone?" asked Felix.

"Is there nobody else?" inquired Phebe, with a mischievous tone in her pleasant voice.

"When I think of the good women I have known," he answered evasively, "the sweet, true, noble women, I feel my blood boil at the thought of any man ill-using any woman. Phebe, I can just remember my father speaking of it with the utmost contempt and anger, with a fire in his eyes and a sternness in his voice which made me tremble with fear. He was in a righteous passion; it was the other side of his worship of my mother."

"He was always kind and tender toward all women," answered Phebe. "All the Seftons have been like that; they could never be harsh to any woman. But your father almost worshipped the ground your mother trod upon; nothing on earth was good enough for her. Look here, my dear boy, I've been trying to paint a picture for you."

She lifted up a stretcher which had been turned with the canvas to the wall, and placed it on her easel in the full light of a shaded lamp. For a moment she stood between him and it, gazing at it with tears in her blue eyes. Then she fell back to his side to look at it with him, clasping his hand in hers, and holding it in a warm, fond grasp.

It was a portrait of Roland Sefton, painted from her faithful memory, which had been aided by a photograph taken when he was the same age Felix was now. Phebe could only see it dimly through her tears, and for a moment or two both of them were silent.

"My father?" said Felix, his face flushing and his voice faltering; "is it like him, Phebe? Yes, yes! I recollect him now; only he looked happier or merrier than he does there. There is something sad about his face that I do not remember. What a king he was among men! I'm not worthy to be the son of such a man and such a woman."

"No, no; don't say that," she answered eagerly; "you're not as handsome, or as strong, or as clever as he was; but you may be as good a man—yes, a better man."

She spoke with a deep, low sigh that was almost a sob, as the memory of how she had seen him last—crushed under a weight of sin and flying from the penalty of crime—flashed across her brain. She knew now why there had lurked a subtle sadness in the face she had been painting, which she had not been able to banish.

"I think," she said, as if speaking to herself, "that the sense of sin links us to God almost as closely as love does. I never understood Jesus Christ until I knew something of the wickedness of the world, and the frailty of our nature at its best. It is when a good man has to cry, 'Against Thee, Thee only, have I sinned, and done this evil in Thy sight,' that we feel something of the awful sinfulness of sin."

"And have you this sense of sin, Phebe?" asked Felix in a low voice. "I have thought sometimes that you, and my mother, and men like my father and Mr. Pascal, felt but little of the inward strength of sin. Your lives stand out so clear and true. If there is a stain upon them it is so slight, so plainly a defect of the physical nature, that it often seems to me you do not know what evil is."

"We all know it," she answered, "and that shadow of sorrow you see in your father's face must bear witness for him to you that he has passed through the same conflict you may be fighting. The sins of good men are greater than the sins of bad men. One lie from a truthful man is more hurtful than all the lies of a liar. The sins of a man after God's own heart have done more harm than all the crimes of all the Pagan emperors."

"It is true," he said thoughtfully.

"If I told you a falsehood, what would you think of me?"

"I believe it would almost break my heart if you or my mother told me a falsehood," he answered.

"I could not paint this portrait while your grandmother was living," said Phebe after a short silence; "I tried it once or twice, but I could never succeed. See; here is the photograph your father gave me when I was quite a little girl, because I cried so bitterly at his going away for a few months on his wedding trip. There were only two taken, and your mother has the other. They were both very young; he was only your age, and your mother was not twenty. But Lord Riversford was dead, and she was not happy with her cousins; and your grandfather, who was living then, was eager for the match. Everybody said it was a great match for your father."

"They were very happy; they were not too young to be married," answered Felix, with a deep flush on his handsome face. "Why should not people marry young, if they love one another?"

"I would ask Canon Pascal that question if I were you," she said, smiling significantly.

"I have a good mind to ask him to-night," he replied, stooping down to kiss Phebe's cheek; "he is at Westminster, and Alice is there too. Bid me good speed, Phebe."

"God bless you, my Felix," she whispered.

He turned abruptly away, though he lingered for a minute or two longer, gazing at his father's portrait. How like him, and yet how unlike him, he was in Phebe's eyes! Then, with a gentle pressure of her hand, he went away in silence; while she took down the painting, and set it again with its face to the wall, lest Felicitia coming in should catch a sight of it.

CHAPTER XXVII.—CANON PASCAL.

The massive pile of the old Abbey stood darkly against the sky, with not a glimmer of light shining through its many windows; whilst behind it the Houses of Parliament, now in full session, glittered from roof to basement with innumerable lamps. All about them there was the rush and rattle of busy life, but the Abbey seemed enclosed in a magic circle of solitude and stillness. Overhead a countless host of little silvery clouds covered the sky, with fine threads and interspaces of dark blue lying between them. The moon, pale and bright, seemed to be drifting slowly among them, sometimes behind them, and faintly veiled by their light vapour; but more often the little clouds made way for her, and clustered round, in a circle of vaguely

outlined cherub-heads, golden brown in the halo she shed about her. These child-like angel-heads, floating over the greater part of the sky, seemed pressing forward, one behind the other, and hastening into the narrow ring of light, with a gentle eagerness; and fading softly away as the moon passed by.

Felix stood still for a minute or two looking up from the dark and silent front of the Abbey to the silent and silvery clouds above it. Almost every stone of the venerable old walls was familiar and dear to him. For Phebe, when she came from the broad, grand solitude of her native moors, had fixed at once upon the Abbey as the one spot in London where she could find something of the repose she had been accustomed to meet with in the sight of the far-stretching horizon, and the unbroken vault of heaven overarching it. Felicitia, too, had attended the cathedral service every Sunday morning, since she had been wealthy enough to set up a carriage, which was the first luxury she had allowed herself. The music, the chants, the dim light of the coloured windows, the long aisle of lofty arches, and the many persistent and dominant associations taking possession of her memory and imagination, made the Abbey almost as dear to Felicitia as it was through its mysterious and sacred repose to Phebe.

Felix had paced along the streets with rapid and headlong haste, but now he hesitated before turning into Dean's Yard. When he did so, he sauntered round the inclosure two or three times, wondering in what words he could best move the Canon, and framing half a dozen speeches in his mind, which seemed ridiculous to himself when he whispered them half aloud. At last, with a sudden determination to trust to the inspiration of the moment, he turned his steps hurriedly into the dark, low arches of the cloisters.

But he had not many steps to take. The tall, somewhat stooping figure of Canon Pascal, so familiar to him, was leaving through one of the archways, with head upturned to the little field of sky above the quadrangle, where the moon was to be seen with her attendant clouds. Felix could read every line in his strongly-marked features, and the deep furrows which lay between his thick brows. The tinge of gray in his dark hair was visible in the moonlight, or rather the pale gleam caused all his hair to seem silvery. His eyes were glistening with delight, and as he heard steps pausing at his side, he turned, and at the sight of Felix his harsh face melted into almost a womanly smile of greeting.

"Welcome, my son," he said, in a pleasant and deep voice; "you are just in time to share this glorious sight with me. Pity 'tis it vanishes so soon!"

He clasped Felix's hand with a warm, hearty pressure, such as few hands know how to give; though it is one of the most tender and most refined expressions of friendship. Felix grasped his with an unconscious grip which made Canon Pascal wince, though he said nothing. For a few minutes the two men stood gazing upward in reverent silence, each brain busy with its own thoughts.

"You were coming to see me?" said Canon Pascal at last.

"Yes," answered Felix, in a voice faltering with eager emotion.

"On some special errand?" pursued Canon Pascal. "Don't let us lose time in beating about the bush, then. You cannot say anything that will not be interesting to me, Felix; for I always find a lad like you, and at your age, has something in his mind worth listening to. What is it, my son?"

"I don't want to beat about the bush," stammered Felix, "but oh! if you only knew how I love Alice! More than words can tell. You've known me all my life, and Alice has known me. Will you let her be my wife?"

The smile was gone from Canon Pascal's face. A moment ago, and he, gazing up at the moon, had been recalling, with a boyish freshness of heart, the days of his own happy though protracted courtship of the dear wife, who might be gazing at the same scene from her window in his country rectory. His face grew almost harsh with its grave thoughtfulness as his eyes fastened upon the agitated features of the young man beside him. A fire-looking young fellow, he said to himself; with a frank, open nature, and a constitution and disposition unspoiled by the world. He needed nobody to tell him what his old pupil was, for he knew him as well as he knew his own boys, but he had never thought of him as any other than a boy. Alice, too, was a child still. This sudden demand struck him into a mood of silent and serious thought; and he paced to and fro for a while along the corridor, with Felix equally silent and serious at his side.

"You've no idea how much I love her!" Felix at last ventured to say.

"Hush, my boy!" he answered, with a sharp, imperative tone in his voice. "I loved Alice's mother before you were born; and I love her more every day of my life. You children don't know what love means."

Felix answered by a gesture of protest. Not know what love meant, when neither day nor night was the thought of Alice absent from his inmost heart! He had been almost afraid of the vehemence of his own passion, lest it should prove a hindrance to him in God's service. Canon Pascal drew his arm affectionately through his, and turned back to pace the cloister once more.

"I'm trying to think," he said, in a gentler voice, "that Alice is out of the nursery, and you out of the schoolroom. It is difficult, Felix."

"You were present at my ordination last week," exclaimed Felix, in an aggrieved tone; "the Church, and the Bishop, and you did not think me too young to take charge of souls. Surely you cannot urge that I am not old enough to take care of one whom I love better than my own life."

Canon Pascal pressed Felix's arm closer to his side. "Oh, my boy!" he said, "you will discover that it is easier to commit unknown souls to anybody's charge, than to give away one's child, body, soul and spirit. It is a solemn thing we are talking of; more solemn, in some respects, than my girl's death. I would rather follow Alice

to the grave than see her enter into a marriage not made for her in heaven."

"So would I," answered Felix tremulously. "And to make sure that any marriage is made in heaven! mused the Canon, speaking as if to himself, with his head sunk in thought. "There's the grand difficulty! For oh! Felix, my son, it is not love only that is needed, but wisdom; yes! the highest wisdom, that which cometh down from above, and is first pure, and then peaceable. For how could Christ Himself be the husband of the Church, if He was not both the wisdom of God and the love of God? How could God be the heavenly Father of us all, if He was not infinite in wisdom? Know you not what Bacon saith; 'To love and to be wise is not granted unto man?'"

"I dare not say I am wise," answered Felix, "but surely such love as I bear to Alice will bring wisdom." "And does Alice love you?" asked Canon Pascal. "I did not think it right to ask her!" he replied. "Then there's some hope still," said the Canon, more joyously; "the child is scarcely twenty yet. Do not you be in a hurry, my boy. You do not know what woman is yet; how delicately and tenderly organized; how full of seeming contradictions and uncertainties, often with a blessed meaning in them, ah! a heavenly meaning, but hard to be understood and apprehended by the rougher portion of humanity. Study them a little longer, Felix; take another year or two before you fix on your life mistress."

"You forget how many years I have lived under the same roof as Alice," replied Felix eagerly, "and how many women I have lived with; my mother, my grandmother, Phebe, and Hilda. Surely I know more about them than most men." "All good women," he answered, "happy lad! blessed lad, I should rather say. They have been better to thee than angels. Phebe has been more than a guardian angel to thee, though thou knowest not all thou owest to her yet. But a wife, Felix, is different, God knows, from mother, or sister, or friend. God chooses our kinsfolk for us; but man chooses his own wife; having free will in that choice on which hangs his own life, and the lives of others. Yet the wisest of men said, 'Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.' Ay, a good wife is the token of such loving favour as we know not yet in this world."

The Canon's voice had fallen into a low and gentle tone, little louder than a whisper. The dim, obscure light in the cloisters scarcely gave Felix a chance of seeing the expression of his face; but the young man's heart beat high with hope.

"You don't say No to me?" he faltered. "How can I say No or Yes?" asked Canon Pascal, almost with an accent of surprise. "I will talk it over with your mother and Alice's mother; but the Yes or No must come from Alice herself. What am I that I should stand between you two and God, if it is His will to bestow His sweet boon upon you both? Only do not disturb the child, Felix. Leave her fancy-free a little longer."

"And you are willing to take me as your son? You do not count me unworthy?" he exclaimed. "I've boys of my own," he answered, "whose up-growing I've watched from the day of their birth, and who are precious to me as my own soul; and you, Felix, come next to them. You've been like another son to me. But I must save your mother. Who knows what thoughts she may not have for her only son?"

"None, none that can come between Alice and me," cried Felix rapturously. "Father! yes, I shall know again what it is to have a father." A sob rose to his throat as he uttered the word. He seemed to see his own father again, as he remembered him in his childhood, and as Phebe's portrait had recalled him vividly to his mind. If he had only lived till now to witness, and to share in this new happiness! It seemed as if his early death gathered an additional sadness about it, since he had left the world while so much joy and gladness had been unfolded in the future. Even in this first moment of ineffable happiness he promised himself that he would go and visit his father's foreign grave.

(To be continued.)

THE MARKET-PLACE IN JERUSALEM.

In the market-place thronged the peasants, chiefly women. Each sat beside her basket, calling to the passers to buy of her. There were poor fowls tied helplessly by their two feet, huge cauliflowers from the well-watered gardens of Siloam, oranges, lemons, citrons, and dates heaped up together, and here and there, but not often, a bunch of spring flowers. The days were past, with little promise of returning, when St. Jerome wrote of the valleys about Jerusalem as "pleasant and woody spots full of delightful gardens watered from the fountain of Siloam." The gardens of roses of his day are now but heaps of dust, only the memory of them smells sweetly; what has been may yet be again.

Now and again a man with lemonade or simple drinking water cried in a shrill voice, "Come buy of me," while he clinked the brass cups at his side to attract customers. The poor women and little children sat on the bare stones dressed in their tattered and beautiful clothes, their naked arms braced up to the elbow with silver and glass ornaments, chains of silver about their necks, coins of silver and even gold upon their heads. How was it that with all these possessions they were only sellers of eggs and vegetables?

In truth, these peasants carry all they possess upon their poor tired bodies; they have no savings bank where to keep their earnings, they must carry them always with them; so when they have bought three pairs of thick bracelets, rings for each finger, and chains for the neck, they set to work to sew the coins themselves upon their head-dresses, which they never leave off, not even while sleeping.

In one street, oil, olives, and salt fish were set out in blessed dishes upon the board which served as a counter; while rope, nets, candles, and corks were hung from the

roof inside; barrels of sardines stood on either side of the entrance, with fish brought from the sweet, cool waters of the Sea of Galilee, from whose pebbly shores a few poor fishermen still draw their livelihood, while their scattered mud huts occupy the site of the cities of the past.

At another stall tobacco alone was sold. In a third only soap, made into all manner of shapes—soap crosses, soap hearts, soap fishes. A fourth contained fruit and vegetables piled temptingly together. A fifth bread only. In the last sat a barber, waiting for heads to be shaved, his booth hung round with inlaid hand-mirrors and embroidered towels.

Through narrow arches to right and to left were seen the bazaars for cotton and silk clothing, as they stretched in far perspective, away to the meat bazaar, a most unpleasant quarter, which happily could well be avoided.

NO TIME LIKE THE OLD TIME.

[OLIVER WENDELL HOLMES.]

There is no time like the old time,
When you and I were young,
When the buds of April blossomed,
And the birds of Spring-time sung.
The garden's brightest glories
By summer suns are nursed,
But oh, the sweet, sweet violets,
The flowers that opened first!

There is no place like the old place,
Where you and I were born,
Where we lifted first our eyelids,
On the splendours of the morn,
From the milk-white breast that warmed us,
From the clinging arms that bore,
Where the dear eyes glistened o'er us
That will look for us no more!

There is no friend like the old friend
That has shared our morning days,
No greeting like his welcome,
No homage like his praise;
Fame is the scentless sunflower,
With gaudy crown of gold;
But friendship is the breathing rose,
With sweets in every fold.

There is no love like the old love
That we counted in our pride;
Though our leaves are falling, falling,
And we're fading side by side,
There are blossoms all around us,
With the colours of our dawn,
And we live in borrowed sunshine
When the light of day is gone.

There are no times like the old times—
They shall never be forgot!
There is no place like the old place—
Keep green the dear old spot!
There are no friends like our old friends—
May heaven prolong their lives!
There are no loves like our old loves—
God bless our loving wives!

WHAT MAKES A HOUSE BEAUTIFUL.

It is an excellent thing to have a well-kept house, and a beautifully appointed table; but, after all, the best cheer of every home must come from the heart and manner of the home mother. If that is cold, and this ungracious, all the wealth of India cannot make the home pleasant and inviting. Intelligence, too, must lend its charm, if we would have home an Eden. The severe style of house-order neatness seldom leaves much margin for intellectual culture. Even general reading is considered as out of the question for a woman so hurried and so worried with her scrubbing and polishing, and making up garments. A simpler style of living and house furnishing would set many a bonded slave at liberty, and add vastly to the comfort of all the house.

Hospitality rarely prevails in these spotless, line and letter houses. Company disarrange the books, and disorder the house, which had work enough in it before. The mother cannot throw off her household cares, and sit down for a real heart-to-heart converse with the old friend of her childhood. Still less can she enter into the joys and pleasures right and delightful to her own children, because of the extra work of clearing away it will be likely to make.

With all your toils to make a house beautiful, do not neglect the first element of all, to beautify yourself, body and soul. A sweet, loving word, and a warm clasp of the hand, are far more to a guest than the most elaborately embroidered lambrequins at your window, or the most exquisite damask on your table. There are bare cabin homes that have been remembered ever with pleasure, because of the beautiful loving presence there; and stately palaces, which leave the impressions of an iceberg on the mind.

FRENCHMEN are said to be largely giving up the use of brandy.

The only way to approach God is by prayer, and this is so simple a way that no one need say he has not the necessary accomplishments. All may come; God is no respecter of persons, and in this He is gloriously unlike man. All who can think and speak can tell Him of their trials.—*Spurgeon.*

It is not the encountering of difficulties and dangers in obedience to the prompting of the inward spiritual life which constitute tempting of God and Providence, but the acting without faith, proceeding on our own errands with no previous conviction of duty, and no prayer for aid and direction.

BRITISH AND FOREIGN ITEMS.

LADIES in Scotland, during 1881, forwarded £1,200 to the Waldensian Church.

THE London and Brighton Railway now use boxed-up electricity for lighting their trains.

THE Southern (American) Presbyterian Board proposes to establish a new mission in Northern China.

JAMES BARTLEY, ESQ., has left \$27,000 to the various missionary schemes of the Irish Presbyterian Church.

A MERCHANT of San Francisco has presented the Young Men's Christian Association with \$6,000 for evangelistic work.

"VICK'S ILLUSTRATED MONTHLY" says that the common name of a Mexican orchid is *Cozticoatzontecoxochitl*. We doubt if it would be common here.

OF ten children born in Norway, over seven reach their twentieth year; less than seven in England and the United States; in France five, and in Ireland less than five.

THE Boston Society for the Prevention of Cruelty to Children have demanded of the Police Board the repeal of the licenses of nineteen liquor-dealers guilty of selling liquor to children.

J. M. BROWN, of Galveston, has telegraphed to the Mayor of Philadelphia, offering 100 acres of land to each of the fifty Jewish families expected in that city, as fugitives from persecution in Russia.

THE ex-Empress Eugenie is at present living in a small house within the grounds of Osborne, in the Isle of Wight, and is visited daily by Queen Victoria, who has proved a devoted friend to the afflicted lady.

FIREPROOF paper has been successfully made in Germany of ninety-five parts of asbestos and five of wood fibre, which can be raised to white-heat without injury. Fireproof writing and printing inks to use with it are also made.

IT seems probable that the visit of Mr. Moody and Mr. Sankey to Edinburgh will be commemorated by the erection of an evangelistic hall for the city. A suitable site, within a little distance of the house of John Knox, has been secured.

EARLY in March, Queen Victoria will pay an unofficial visit to the Continent. She will journey to Cherbourg in her steam-yacht "Victoria and Albert," but whether her destination will be Italy or the South of France is uncertain.

A REVENUE officer in Alabama has a horse that can scent out a whiskey distillery at a long distance. As soon as he sniffs the odour of one of these law-breaking establishments his owner drops the reins on his neck, and he invariably takes him to the spot.

As any excitement is likely to be prejudicial to his health, General Garibaldi avoided all public demonstration when he went to Naples last month, by landing at the Café of Posillipo. The Villa Roccaromana, recently occupied by the ex-Khedive of Egypt, has been placed at his disposal.

THE San Francisco "Chronicle" states, as the result of investigation, that a well-selected and well-tended vineyard of raisin grapes is good for an annual profit of \$400 or \$500 an acre, and that five acres would be worth more than 160 acres of the best wheat land in the State in five years' cultivation.

WOLVES in Norway are frightened away wherever telegraphic lines are established, as they will never enter a spot enclosed by ropes or posts. Woodpeckers attack the posts, mistaking the humming of the wires for the buzzing of insects; it also attracts bears, who evidently take it for the humming of bees.

THERE is still living a lineal descendant of Martin Luther, in the person of one Herr W. Wolters, of Stuttgart. He was formerly a court actor, and claims descent through Luther's daughter Anna. The male line has long been extinct, the last representative of it having died in 1720. This was Professor Luther, of Leipsic.

A CABLE dispatch of February 16th from Rome says: "The Pope has addressed a very grave letter to the Italian bishops, commanding them, in view of the dangers surrounding the Church, to increase their activity, to encourage Catholic societies among the laity, to develop the Catholic press, and to advocate boldly the temporal independence of the Pope."

MR. RASSAM, who has discovered so many valuable Assyrian relics, last year excavated a vast ruin near Bagdad. After digging into four rooms, a fifth was opened that was paved with asphalt. A coffer was found there in which were two cylinders covered with inscriptions, which he believes to be the most important records of the oldest city in the world.

NEARLY all of the aged members of the peerage of the United Kingdom are Irish. The Earl of Mountcashel, aged 89, who is the oldest peer in existence, is an Irishman; and the oldest marquis, the Marquis of Donegal, aged 84; the oldest judge, Baron Fitzgerald, close on 75; and the oldest bishop, the Bishop of Kilmore, aged 81, are of the same nationality.

MR. ROBERTSON SMITH regularly visits London to attend the meetings of the Old Testament Revision Committee. Many attempts have been made by Presbyterians in London to prevail upon him to occupy one of the metropolitan pulpits, but the ex-professor declines to preach until the stigma that he is unfit to teach the Old Testament is removed by the Assembly.

AFTER a great deal of diplomatic correspondence, the proposed Spanish pilgrimage has been abandoned, according to the wishes of the Pope. Those having it in charge would not yield the control to the Spanish prelates, and it was seen that it would partake of a political character under the conduct of Senor Nocedal. The abandonment of the scheme gives the Spanish ministry great satisfaction.

MINISTERS AND CHURCHES.

A LARGE number of the Presbyterians of Orono visited the house of their pastor, Rev. A. Fraser, on the 16th of January, and presented Mrs. Fraser with a large and handsome cooking stove, and an elegant cruet stand.

A SOCIAL was held by the Holstein congregation on the 10th ult. The chair was occupied by the pastor, Rev. P. Strath, and addresses were given by the Rev. Messrs. Smith, Duncan, Niven, Fraser, and Mr. Murdoch.

AN entertainment held in connection with the Sabbath school of Knox Church, Goderich, on the 2nd ult., was largely attended, the basement of the church being densely packed. The programme consisted chiefly of recitations, singing, etc., by the children. A collection was taken up amounting to \$18 27.

AT the annual meeting of the congregation of Knox Church, Harriston, the reports of the session, managers, and Building Committee showed the congregation to be in a very prosperous state. By a unanimous resolution it was agreed to increase the salary of the pastor, Rev. J. Campbell, B.A., by \$200, making his stipend \$1,000 per annum; also \$100 retrospectively for the past year were added.—COM.

THE anniversary services of Knox Church, Palmerston, were held on the 5th ult. The Rev. Walter Inglis preached morning and evening, and the Rev. J. Broley in the afternoon. On the following Monday evening there was a tea-meeting, at which the Rev. J. M. Aull, pastor of the congregation, occupied the chair, and addresses were given by the Rev. Messrs. Fraser, Inglis, Edmison, Scott, Sabine and Broley. On Tuesday evening an entertainment for the Sabbath school children was held. The total amount raised at all these meetings was \$212.

AT a tea-meeting held in the Presbyterian Church, Hawkesbury, a few weeks ago, addresses were given by the Rev. J. Fairlie, pastor, who presided, and the Rev. Dr. Moore, of Ottawa. The net proceeds, amounting to upwards of \$60, were intended for the improvement of the Sabbath school library and other church purposes. About Christmas-time both branches of this congregation made Mr. and Mrs. Fairlie the recipients of numerous and substantial gifts, including provisions, stable supplies, a valuable sewing machine, and a sum of money.

THE annual meeting of Chalmers Church, Woodstock, was held on Monday evening, 6th ult. According to the financial statement read, the total receipts were \$5 154 39; total expenditure, \$4 965 04; total receipts from ordinary sources for strictly congregational purposes, \$2,250 57; average increase of receipts from ordinary sources for past four years, \$150; assets, \$1,437 87; liabilities, \$1 218 79; Women's Aid Association, total receipts, \$760 17; Sabbath school, total receipts, \$457 79; average annual increase of ordinary revenue for the past four years, \$150.

THE annual congregational meeting of Knox Church, Ingersoll, was held on the 8th ult. Reports were submitted from the session, the Sabbath school, Ladies' Foreign Missionary Association, the Ladies' Aid Association, the Board of Managers, and the Young People's Mutual Improvement Association. The reports showed that every department of the congregational work is in a flourishing condition. A Ladies' Home Mission Association has recently been formed, and it is proposed to keep a student in one of the destitute fields of the North West during the ensuing summer.

THE annual soiree of Russell Presbyterian Church took place on the evening of the 16th ult. The pastor, Rev. A. M. McClelland, M.A., occupied the chair, and addresses were delivered by Rev. Messrs. Rowat of West Winchester, McDiarmid of Gloucester, and others. The proceeds amounted to \$46. This congregation during the present year have more than doubled their contributions to the schemes of the Church. They have also a Ladies' Aid Society, which during the past year has raised more than \$250 towards the building of a new church. These are very good indications of prosperity.

THE financial statement submitted to the annual meeting of the Picton Presbyterian congregation was cheering, notwithstanding the fact that the congregation has suffered much from removals during the last

year or two. It was found that if the arrears of subscriptions were collected, all liabilities would be pretty well provided for, and the meeting adjourned for three weeks to give time for the collection of the arrears. It is stated that the congregation has done remarkably well since the settlement of the Rev. Mr. Coulthard, and has raised a great deal more than ever before for church purposes.

UPWARDS of 100 persons belonging to the Presbyterian congregation of Western Osgoode took possession of the manse occupied by the Rev. Geo. McKay on the evening of Friday, the 10th ult., and after each was refreshed by the bounties provided by the fair sex, in the name of the congregation, their pastor was presented with much of the necessaries and luxuries of life, together with a purse of money, accompanied by an address expressing the regard, esteem and appreciation of his labours among them. These gifts were suitably acknowledged by the pastor, and the address replied to in a becoming manner.—COM.

THE second of a series of parlour socials, under the auspices of the Ladies' Aid Society of the Presbyterian Church, Oshawa, was recently held at the manse. The house was filled, about 150 being present. Although no refreshments are allowed, these are by no means "dry socials," as a partial programme of music, readings and recitations is arranged, the intervals being filled with social conversation and various amusements. A nominal fee is charged, but the primary object is to bring the people together socially, and experience is proving this an easy, agreeable, and effective method of doing it—one which needs only to be tested, to be more widely adopted throughout the churches.—COM.

THE annual tea-meeting of the Presbyterian congregation of Belmore was held on the evening of the 25th ult. The pastor occupied the chair. Instructive and appropriate addresses were given by the Rev. S. Young, of Clifford, and the Rev. T. T. Johnston, of Molesworth, and excellent music by the Presbyterian choir of Gorrie. The church building was declared entirely free of debt. A social was held on the following Friday evening, at which readings, well rendered, by Messrs. McDonald, Irwin, Stewart and Buchanan (teachers), interspersed with sweet music, made the time pass off in a most pleasing and agreeable manner. Proceeds of both meetings, after paying all expenses, amounted to \$100.35.

ANNIVERSARY services were conducted in Knox Church, Bervie, on the 29th of January, by the Rev. J. L. Murray, M.A., who preached able and eloquent discourses morning and evening to large and interested audiences. A tea-meeting was held on the following evening, when able and interesting addresses were delivered by the Rev. J. H. Moorhouse (Episcopal minister), and by the Rev. Mr. Williamson, missionary from northern China. The choir of Knox Church, Kincardine, under the able leadership of Professor Marshall, enlivened the proceedings with excellent music. The proceeds of the Sabbath collections and tea-meeting, amounting to upwards of \$80, were applied towards the Church Building Fund.—COM.

FROM the printed annual report of Knox Church, Owen Sound, it appears that the total receipts for all purposes in 1881 amounted to \$2 318 33. This includes pew rents, collections, contributions to Endowment Fund, and Sabbath school collections. The following sums were devoted to the schemes of the Church: College Fund, \$24 for 1880, and \$20 for 1881; Home Mission Fund, \$20 for 1880, and \$22 for 1881; Widows' Fund, \$2; Aged and Infirmary Ministers' Fund, \$5; French Evangelization, \$6 for 1880, and \$12 for 1881; Widows' and Orphans' Fund (Church of Scotland), \$4; Foreign Mission Fund, \$22; Presbytery and Assembly Funds, \$17 20. The roll of membership shows an increase of 50 names, the number at the close of the year being 285. The Sabbath school report indicates much success.

THE Montreal "Witness" of the 11th ult. contains the following obituary notice of one of the early workers in connection with our Church in that city: "Our obituary column to-day announces the death of Mr. Adam Stevenson, one of our oldest and most respected citizens. He emigrated from Roxburghshire, Scotland, in 1819, and at once engaged in business in this city. He continued in commerce until about 1860, when he retired. He was a prominent member of the Presbyterian Church, having attended the first meeting held to organize the old Cote street Church,

of which he was an elder for some twenty five or thirty years. He was a member of the Committee of the Pointe aux Trembles Institute, in which he took a deep interest. He has enjoyed remarkable health until within the past year, when his health began to fail, and his death occurred yesterday, at the age of eighty-three years."

ON the evening of the 18th January, a social was held in the basement of the church at Cardinal, under the management of the Sabbath school teachers. The Sabbath school scholars and a large company of their parents and friends were present. The teachers gave prizes to such as deserved them for regular attendance during the past year. Mrs. McKibbin gave prizes to Ida Graham, Jennie Paul, Lizzie Wilson, and Wm. and Thomas Stewart for recitation of the whole of the Shorter Catechism. Mrs. McKibbin was herself the examiner, and the order of merit was as the names appear, the last three being equal. The presentation of prizes was brought to a close by a pleasant surprise for Mrs. McKibbin. In the name of a few friends the chairman presented her with a china tea set and a purse of money. Some good music was rendered during the evening by young ladies of the congregation, and by Miss M. E. Bayne, of North Gower. About three weeks before a number of the Mainsville part of the charge, one evening surprised the manse by a friendly assault, aided by a siege-train of loaded baskets. After ten p.m. the cheerful company were called to order by Neil Rouey, Esq., who then in the name of a few friends presented Mrs. McKibbin with a purse. Some time before the ladies of Mainsville had stocked the manse cellar with butter and eggs to the value of at least \$20. This, with the results of the surprise party, would amount to about \$40 in money and in kind from Mainsville.—COM.

FROM a neat pamphlet containing the report of St. Andrew's Church, Toronto, for the year ending 31st December, 1881, we obtain the following figures: Number of families in the congregation, 272; single persons not connected with families, 162; communicants on the roll, 640; net increase in membership, 13; average attendance at Lord's supper, 420; baptisms, 36; ordinary attendance at public worship, 900 to 1,100. The total income from all sources and for all purposes was \$21,331.36. Leaving out revenue from property, there was contributed \$16 923 52, whereof \$14,011 95 was for congregational purposes, and \$2 911 57 for missionary, benevolent and educational objects. The appropriations to the schemes of the Church were as follow: Home Mission, \$700; Foreign Mission, \$300; College Fund, \$200; French Evangelization, \$50; Manitoba College, \$40; Ministers' Widows' and Orphans' Fund, \$60; Aged and Infirmary Ministers' Fund, \$50; Assembly Fund, \$30; Presbytery and Synod Fund, \$23 64. To the Queen's College Scholarship Fund \$100 was given; towards the removal of a debt on the church at Campbelltown, N.B., \$42; for the church at Prince Albert, N.W.T., \$81; and for the personal benefit of one of our missionaries, \$51. The Sabbath school work of the congregation is in a flourishing condition, two mission schools being in active operation in addition to the home school, and a good work is being done by the night school, kept open on two nights of each week, for boys who would otherwise grow up entirely without education. These boys, and others, are also much benefited by the penny savings bank, conducted under the management of the Young Men's Association. It is cheering to find large city congregations thus recognizing the work laid to their hands, realizing their responsibilities in connection with it, and manifesting so much of the enterprise and zeal which their wealth and strength are so well fitted to render effective.

PRESBYTERY OF GUELPH.—The following is the full text of the resolutions adopted by the Presbytery of Guelph, in connection with the resignation of Mr. Torrance, and which, through want of space, we were under the necessity of condensing in a former issue: Moved by Mr. George Smellie, seconded by Mr. W. S. Ball: "Seeing it is evidently Mr. Torrance's fixed determination to retire from the active duties of his charge in connection with the First congregation of Guelph, and that the Session and congregation have acquiesced in that determination, the Presbytery have no alternative left but, however reluctantly, to accept of his resignation." Moved by Dr. Wardrop, seconded by Mr. Mullan: "The Presbytery would at the same time place on record this expression of the deep re-

gret with which they sever the tie between Mr. Torrance and his congregation, and of the regard and esteem in which they have all along held him as a minister warm-hearted, prompt and conscientious in the discharge of pastoral duty, as a brother generous and true in his relations to the members of the Presbytery with which he has been so long connected, and as a helper wise in counsel and efficient in service, in the several positions in connection with the public work of the Church, to which, on account of his special qualifications, he has often been called. The Presbytery furthermore express their satisfaction at the prospect of having Mr. Torrance still among them, their desire that he should retain the Clerkship, and their hope that he will continue to give his valued advice and aid in the operations of the Presbytery, and in the promotion of the various schemes of the Church; and with a view to these things, memorialize the Assembly to authorize the retention of his name on the roll of Presbytery." Moved by Mr. Ball, seconded by Mr. J. C. Smith: "That the Presbytery express their sympathy with the congregation in the circumstances in which they are now placed; pledge themselves to do whatever may be in their power, in the way either of counsel or of aid, to give practical expression to their sympathy; and commend them to the care of Him who knows how to make all things work together for the good of His Church and the accomplishment of His all-wise purpose."

GOSPEL WORK.

THE MOODY AND SANKEY CAMPAIGN.

In Glasgow the work goes on steadily and powerfully, with happy co-operation from a large number of the resident ministers, including representatives from all evangelical denominations. From Edinburgh there continue to appear striking testimonies of the power of the work there. One paper says:

"The great gatherings at the Corn Exchange are being attended with extremely satisfactory results. A class of persons is being reached on whose ears, unhappily, the glad tidings very rarely fall. The thieves, the drunkards, and the fallen of both sexes are being reached, and, more, the Word is being preached with peculiar power. Take one case as an example of many others: The other night, as Mr. Moody was proclaiming deliverance for repentant sinners, one sin-stricken soul was sorely troubled. He had committed almost every offence named in the Decalogue. He had been a drunkard, he had been a blasphemer, he had been a thief; there were few crimes against God and man that he had not committed. There was, however, one enormity, the thought of which rose up and smote him, and before which his other sins, great as they were, seemed to fade into comparative nothingness. His conscience accused him of having but a few hours before been engaged in debauching the minds of the young by selling to them abominable literature. Some of the hateful books he had in his pocket at the very moment Mr. Moody was speaking, and such was the searching character of the preaching, so surely was the man smitten by the sword of the Spirit, that he was busy rending these pamphlets as he listened, and, we are happy to add, believed. His conduct he afterwards confessed, with deep contrition, to one of the Christian workers, a magistrate in the city, and since that night, by the kindness of some friends, he has since been dealing in a far different, a far purer, and a far healthier kind of literature. He now expresses his sense of the happiness he has received as the result of that night's attendance at the Corn Exchange.

"Rev. G. Wilson, of Cramond, related the following remarkable cases that he had met with at the Corn Exchange meetings:—

"I noticed one man, who seemed to be about the worst man in the meeting, but there was something intellectual about him, and as Mr. Sankey was singing 'Take me as I am,' he seemed to collapse. He was a wicked-looking man; but when I asked him to come into a corner with me, he did gladly. I took out my Bible, and we had a long talk together; and he told me the story of himself and wife, and summed it up by, 'I wonder that we have not been stepping into hell every day of our lives.' I said, 'Do you want the Lord to forgive you?' 'Yes,' he said. I then said, 'Kneel down and ask the Lord to have mercy on you.' I have heard many marvellous prayers, but never a more wonderful prayer than that, and I believe that before we separated he saw his true con-

dition in the sight of God. I told him that I did not live in Edinburgh, but that if he would give me his address I would get some one to look after him. He then asked me for my address, saying, 'Mind, there is no humbug about me. I have gone for Christ to-night, and I want Him to keep me.' I gave him text after text. He got very impatient, and at last said, 'I want to get home to tell my wife,' which convinced me of the reality of his determination to live a changed life. He was a man with shrewd Scotch common-sense, taken hold of and dealt with by the Spirit of God.

"Let me mention another case. I came to the Corn Exchange the night of that terrible mist, and, as you may imagine, after walking five miles in it my mind was not much excited. The moment I entered the building I was asked by Mr. Moody to talk to a man whose history was ten times worse than the one already referred to. I do not think that I ever heard such a story of complication, or of such a subtle network of dissipation as the devil had woven round that man. But he was perfectly willing to have the net broken, that he might go free. His cry was, 'Tell me how!' It would be wrong to say that I left him rejoicing. I hope it will be long before he can rejoice in view of his past career."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IX.

Mar. 17, } POWER OVER EVIL SPIRITS. } Mark v. 1-20.
1888. }

GOLDEN TEXT.—"For this purpose the Son of God was manifested, that He might destroy the works of the devil."—1 John 3: 8.

TIME.—The morning following our last lesson—October, A.D. 28.

PLACE.—Eastern shore of the Lake of Galilee, about half way down; if "Gergesene," as in Matthew which is, probably more literally exact.

PARALLEL.—Matt. 8: 28-34; Luke 8: 26-39.

HINTS TO TEACHERS.

Dangers.—The subject of evil spirits is to some perplexing, and, as *Trench* remarks, one on which some scholars may ask questions that will trouble you. Don't try to explain where you don't know. You do know this, and may safely say it, that evil spirits having been permitted to afflict both mind and body, the results were those before us, and not simply insanity or epileptic frenzy, and that this evil power was the means of showing the greater power of Jesus, and an assurance of His ultimate complete triumph over the kingdom of Satan.

Notes and Comments.—Ver. 1. "Gadarenes:" Matthew, Gergesenes. Gadara is south-east of the southern end of the lake; Gergesa, now called Chersa, site fixed by Dr. Thomson, better answers to the narrative. Near the shore a mountain rises above it, and the ruins of ancient tombs are found there, while Capernaum is in full view.

Ver. 2. "Met him—a man:" Matthew says two—no contradiction; this one likely the more prominent and violent. "With:" lit. "in an unclean spirit." The preposition is very forcible.

Ver. 3. "Tombs." caves, natural or cut out of the rocks—used to-day in many parts of the East, and in this very district, as dwellings by the poorer classes.

Ver. 4. Vain attempts had been made to bind him—it was needless, as he was dangerous to passers-by.—Matt. 8: 28.

Ver. 5. "Night and day:" sleepless, and as Luke tells us, naked—a fearful picture of the physical state of one under the influence of demons; a type of the spiritual degradation and misery of those who are Satan's.

Ver. 6. "When he saw:" wonderful influence of Jesus upon the demoniac; "ran and:" against the will of the demon, but the man wanted help, and felt that here it was.

Ver. 7. "What have I to do?"—What have we in common? Why interest thou with us? "Jesus," etc. The demoniac spirits seem everywhere to have known the Saviour; "Torment me not," Matt., "Art thou come hither to torment us before the time?" The language of defiance joined to a sense of weakness. This is demoniacal.

Ver. 8. "He said:" rather "was saying." The language implies but one demon; vs. 9-13 speak of many; obeying the one as a legion its commander.

Ver. 9. "What is thy name?" the man was asked. The demon replied through him, "Legion," used, as with us, for an indefinitely large number, "many." As *Bengel* says, "If so many could meet in a single nest, what myriads must be in the world!"

Ver. 10. "Besought him—not send—out of the country:" explained by Luke's account (8: 31) not to go into the deep—that is, the abyss, their own place; they wanted to remain on the earth.

Ver. 11, 12. "Near to the mountains:" rather "the mountain"—at its base. "Swine:" likely enough the property of Jews who thus violated the Mosaic law. "Besought him"—"If thou cast us out"—Matt. 8: 31. Much as they clung to their habitation in the poor possessed one, they felt that they had to go, and rather than into the abyss, they would go into the swine.

Ver. 13. "Gave them leave:" there is much that is strange and startling in this verse. We cannot understand it fully, but can grasp the idea that the destruction of two thousand swine was a small price for the deliverance of a

man from the power of Satan. Of the action of the demons on the swine we know nothing beyond what is seen in the results.

Ver. 14. The swineherds fled, carrying the story to Gergesa and the adjacent villages, and to the scattered huts of the peasantry. "They went out:" Matthew says, "The whole city."

Ver. 15. Marvellous change, beautiful picture, "Sitting—" Luke 8: 35 says "At the feet of Jesus" clothed and in his right mind." They were "afraid" in v. 4, and are still afraid, but with a different fear.

Ver. 16. The whole story was told, doubters over and over again, by the herdsmen, and carried away to spread like a circling wave through all the region.

Ver. 17. "Pray Him to depart:" they feared this wonder worker—what might He not do? He had spoken peace to the raging storm, He had cast out the demons, but He would not compel those to receive Him who did not so desire.

Ver. 18. "Be with Him:" how natural to wish to be by the side of his deliverer! There was safety from his enemies; yet Jesus, for wise purposes, "suffered him not." He had work for him to do. "Go home to thy father," his gratitude would be shown, and his safety lay in service. Why tell this man to do what He had previously forbidden to another? Plainly, because as he was leaving the country the evil results which arose from the other's disobedience would not follow.

Ver. 20. "Decapolis:" ten cities on that side of the Jordan; this was one.

Topical Analysis.—(1) The man with an unclean spirit, 1-5. (2) The demons, Jesus, and the man, 6-15. (3) What followed the cure, 16-20.

What and How to Teach.—On the first topic you can show the effect of the evil spirit on one man, a misery to himself and a terror to others, homeless, friendless, his hand against every man, dwelling in the tombs, or roving like a beast over the mountains; not to be bound—no, not with chains and fetters; not to be tamed, or brought within the influences of a much-boasted civilization. Draw this picture, then ask your class to multiply it a thousand million-fold, and to imagine a world full of such men. It is horror almost beyond conception, and yet it is just what the world might be, physically as well as morally, were the care and lordship of our Heavenly Father removed from it. Show further how sin, which is none other than a demoniacal possession, brings men down to the level of this poor wretch. There are passions which, indulged in, make those so possessed beasts and devils. It is only the lowest depth this side hell, of which what are called "little sins" are the first downward steps; it is opening the door into which a legion of devils may enter. All sin is self-destructive; it brings suffering, misery and death, while it inflicts also the most terrible injury on others—for this see Rom. 3: 13-18.

On the second topic you can show how here is an illustration of James 2: 19. The demons knew and trembled at Him whose Almighty power could restrain and punish them at His will. Point out how they uttered a truth they did not intend when they said "What have we to do with thee?" Christ and Satan have nothing in common, nor have the children of each. As far as light from darkness, as far as heaven from hell, are the desires, the aspirations, and the prospects of those who are the children of God from those of whom it can be said "Ye are of your father, the devil"—John 8: 44. Note the power and authority of Christ as in lesson 2, chap. 1: 14-28, to which turn. There is no parity with the demon; it is "Come out," and they felt the mandate must be obeyed; they only begged for respite that the final doom might not come upon them "before the time"—Matt. 8: 29. Why they asked to go into the swine, or why Jesus permitted it, you need not discuss, for, like many other things, it cannot be answered satisfactorily. Let the devils go and the swine too; Christ and the healed man are our central figures. Wonderful change! the restless maniac is quietly sitting—he who had torn his clothing to shreds, doubtless, as he wore no clothes—Luke 8: 27, now clothed, and, most wonderful, "in his right mind." Do not forget to show that this is just what Jesus is doing to-day by His Gospel. Many can tell of changes, morally and spiritually, as marvellous as passed over this man. The vilest and most violent transformed into the meek and gentle follower of Jesus.

On the third topic it will be sufficient to note that self-interest sent Jesus away from these people, never, so far as we know, to return—see 1 John 2: 15. His miracle had touched their property; and sooner than run the risk of it happening again, they were willing to lose all the blessings which His presence would bring. And they lost them. No sick healed—no dead raised there. Oh! blinding power of this world. But the man—blessed contrast—he wanted to be with Christ "now and always." He was not permitted, for the Master had work for him to do, and right heartily he did it. "Tell how great things the Lord hath done for thee." And right through all that region of the ten cities he went, telling the story of his deliverance, "and all men did marvel." Happy they who can tell the story of a Saviour's love to them!

Incidental Lessons.—When Christ asks a sacrifice from men, how many would rather send Him away?

That the lust of gain is opposed to the progress of Christ's kingdom.

That it is possible to send Christ away; He will not stay where He is not wanted.

Main Lessons.—There are men to-day under the power of Satan—Rom. 3: 10-15; 2 Thess. 2: 3-12; 2 Tim. 3: 13. Misery, self-torment and destruction is the lot of the slaves of Satan—Isa. 1: 4-6; Rom. 6: 21-23; Gal. 5: 19-21; so did Adam, Cain, Pharaoh, David, Absalom and others find.

Christ, and Christ alone has the power to deliver—Prov. 20: 9; 1 John 1: 7; 3: 5.

When men are found at the feet of Jesus, then only are they in their right mind. So thought Paul—Rom. 4: 7; 1 Tim. 1: 12-16; 1 Cor. 1: 16-24. Those whom Christ has healed should tell what great things the Lord hath done for them—1 Tim. 1: 17; 1 Pet. 2: 9.

OUR YOUNG FOLKS.

THE SQUIRRELS LESSON.

Two little squirrels out in the sun,
One gathered nuts, and the other had none.
"Time enough yet," his constant refrain;
"Summer is still only just on the wane."

Listen, my child, while I tell you his fate:
He roused him at last, but he roused him too late.
Down fell the snow from a pitiless cloud,
And gave little squirrel a spotless white shroud.

Two little boys in a school-room were placed,
One always perfect, the other disgraced;
"Time enough for my learning," he said,
"I will climb by and by from the foot to the head."

Listen, my darling, their locks are turned gray:
One as governor sitteth to-day,
The other, a pauper, looks out at the door
Of the almshouse, and idles his days as of yore.

Two kinds of people we meet every day:
One is at work, the other at play,
Living uncared for, dying unknown,
The busiest hive hath ever a drone.

Tell me, my child, if the squirrels have taught
The lesson I longed to implant in your thought.
Answer me this, and my story is done,
Which of the two would you be, little one?

HOW MARBLES ARE MADE.

Marbles are known from the Latin word *marmor*, by which similar playthings were known to the boys of Rome two thousand years ago. Some marbles are made of potters' clay, and baked in an oven just like earthenware is baked, but most of them are made of a hard kind of stone found in Saxony, Germany. Marbles are manufactured in great number, and sent to all parts of the world, and even to China, for the use of the Chinese children. The stone is broken up with a hammer into little square pieces, which are then ground round in a mill. The mill has a fixed slab of stone, with its surface full of grooves or furrows. Above this a flat block of oak wood, of the same size as the stone, is made to turn rapidly around, and while turning, little streams of water run in the grooves and keep the mill from getting too hot. About one hundred of the square pieces of stone are put into the grooves at once, and in a few minutes are made round and polished by the wooden block.

China and white marble also are used to make the round rollers which have delighted the hearts of boys of all nations for hundreds of years. Marbles thus made are known to the boys as "chinas" or "alleys." Real chinas are made of porcelain clay, and baked like chinaware or other pottery. Some of them have a pearly glaze, and some of them are painted in various colours that will not rub off, because they are baked in, just as the pictures on plates and other tableware.

Glass marbles are known as "agates." They are both made of clear and coloured glass. The former are made by taking up a little melted glass upon the end of an iron rod, and making it round by dropping it into an iron mould, which shapes it, or by whirling it around the head until the glass is made into a little ball. Sometimes the figure of a dog or a squirrel or kitten, or some other object, is placed at the end of the rod, and when it is dipped in the melted glass the glass flows all around it, and when the marble is done the animal can be seen shut up in it. Coloured glass marbles are made by holding a bunch of glass rods in the fire until they melt, then the workman twists them round into a ball or presses them in a

mould, so that when done the marble is marked with bands or ribbons of colour. Roal agates, which are the nicest of all marbles, are made in Germany, out of the stone called agate. The workmen chip the pieces of agate nearly round with hammers, and then grind them round and smooth on grindstones.

TELLING FORTUNES.

I'll tell you two fortunes, my fine little lad,
For you to accept or refuse;
The one of them good, the other one bad;
Now hear them, and say which you choose.

I see by my gifts within reach of my hand,
A fortune right fair to behold;
A house and a hundred good acres of land,
With harvest fields yellow as gold.

I see a great orchard with boughs hanging down
With apples, russet and red;
I see droves of cattle, some white and some brown,
But all of them sleek and well fed.

I see droves of swallows about the barn doors,
See the fanning mill whirling so fast;
I see them threshing wheat on the floor—
And now the bright picture has passed.

And I see rising dimly up in the place
Of the beautiful house and the land,
A man with a fire-red nose on his face,
And a little brown jug in his hand.

Oh! if you behold him, my lad, you would wish
That he were less wretched to see,
For his boot toes they gape like the mouth of a fish,
And his trousers are out at the knee.

In walking he stammers now this way, now that,
And his eyes they stand out like bug's;
And he wears an old coat and a battered-in hat,
And I think that the fault is the jug's.

For the text says the drunkard shall come to be poor,
And that drowsiness clothes men in rage;
And he doesn't look much like a man, I am sure,
Who has honest hard cash in his bag.

Now which will you have? To be thrifty and snug,
And be right side up with your dish;
Or go with your eyes like the eyes of a bug,
And your shoes like the mouth of a fish?

CAPTURING MONKEYS.

Monkeys are frequently captured in nooses and in traps built in the shape of houses. The only entrance is a trap-door in the roof, which communicates with a trigger set upon the ground. Food is spread about inside, the monkeys enter, and skirmishing around, disturbs the trigger and the trap shuts them in. The third method for catching them is a most ludicrous one. An old, hard cocoanut is taken, and a very small hole made in the shell. Furnished with this and a pocketful of boiled rice, the sportsman sallies into the forest and stops beneath a tree tenanted by monkeys. Within full sight of these inquisitive spectators he first eats a little rice and then puts a quantity into the cocoanut with all the ostentation possible. The nut is then laid upon the ground, and the hunter retires to a convenient ambush. The reader may be sure that no sooner is the man out of sight than the monkeys race helter-skelter for the cocoanut. The first arrival peeps into it, and, seeing the plentiful store of rice inside, squeezes his hand in through the tiny hole and clutches a handful. Now, so paramount is greed over every other feeling connected with monkey nature, that nothing will induce the creature to relinquish his hold. With his hand thus clasped he cannot possibly extract it, but the thought that if he lets go one of his brethren will obtain the feast is overpowering. The sportsman soon appears on the scene, the unencumbered monkeys fly in all directions, but the unfortunate brute who still will not let the rice go is thereby handicapped beyond hope with a

cocoanut as large as himself—a state of affairs quite fatal to rapid locomotion, either terrestrial or arboreal. The sequel is that he falls an easy capture to the hunter, a victim to his own greed.

BOB RYAN AND DANDY.

"Never make an enemy, even of a dog," said I to Bobby Ryan, as I caught his raised hand and tried to prevent him from throwing a stick at our neighbour Howard's great Newfoundland. But my words and effort came too late. Over the fence flew the stick, and whack on Dandy's nose it fell. Now Dandy, a great powerful fellow, was very good-natured, but this proved too much for him. He sprang up with an angry growl, bounded over the fence as if he had been light as a bird, caught Bobby Ryan by the arm, and held it tightly enough to let his teeth be felt.

"Dandy! Dandy!" I cried, in momentary alarm, "Let go! Don't bite him!" The dog lifted his dark brown, angry eyes to mine with intelligence, and I understood what he said: "I only want to frighten the young rascal."

And Bobby was frightened. Dandy held him for a little while, growling savagely, though there was a great deal of make-believe in the growl, and then, tossing the arm away, leaped back over the fence and laid down by his kennel.

"You're a very foolish boy, Bobby Ryan," said I, "to pick a quarrel with such a splendid old fellow as that. Suppose you were to fall into the lake some day, and Dandy should happen to be near, and suppose he should happen to remember your bad treatment and refuse to go in after you.?"

"Wouldn't care," replied Bobby; "I can swim."

Now it happened, only a week afterward, that Bobby was on the lake in company with an older boy, and that in some way their boat was upset in deep water, not far from the shore, and it also happened that Mr. Howard and his dog Dandy were near, and saw the two boys struggling in the water.

Quick as thought Dandy sprang into the lake and swam rapidly toward Bobby, but, strange to say, after getting close to the lad, he turned and went toward the larger boy, who was struggling in the water and keeping his head above the water with difficulty. Seizing him, Dandy brought him safely to the shore. He then turned and looked towards Bobby, his young tormentor; he had a good many grudges against him; and for some moments seemed to be hesitating whether to save him or let him drown.

"Quick! Dandy!" cried his master, pointing to poor Bobby, who was trying his best to keep afloat. He was not the brave swimmer he thought himself.

At this the noble dog again bounded into the water and brought Bobby to land. He did not seem to have much heart in the work, however, for he dropped the boy as soon as he reached the shore, and walked away with a stately indifferent air.

But Bobby, grateful for his rescue, and repenting his former unkindness, made up with Dandy on that day, and they were ever afterward fast friends. He came very near losing his life through unkindness to a dog, and the lesson it gave him will not soon be forgotten.—*Children's Hour.*

Words of the Wise.

If ever we would be lovely like Christ, we must be holy like Christ. Holiness is a Christian's comeliness.

KIND interpretations are imitations of the merciful benignity of the Creator finding excuses for His creatures.

ETERNAL, unchangeable truths come to men, not by experience, but only through intuition and revelation.—Fiddon.

KIND looks, kind words, kind acts, and warm hand-shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.—Dr. John Hall.

We seem to live in great peace and serenity of mind, when things are done according to our own will and opinions, but if things happen otherwise, then are we straightway moved and much vexed. Let us therefore humble our souls under the hand of God in all temptations and tribulations, for by them is man proved.—Thomas à Kempis.

CLOUDY days are many; bright days are few. We must catch each ray of sunlight as it comes. The clouds gather, and as they roll they hide the distant shores from our sight. The clouds that hide our future never lift, blessed shadow! Who would wish to see one step along the way? An unseen hand will guide us safely to the other side, if we take firm hold and cast our care on Him. It is better to trust than to see.—Payson.

THAT instrument will make no music that hath but some strings in tune. If, when God strikes on the strings of joy or gladness, we answer pleasantly; but when He touches upon that of sorrow or humiliation, we see it not; we are broken instruments that make no melody unto God. A well-tuned heart must have all its strings, all its affections, ready to answer every touch of God's finger. He will make everything beautiful in its time. Sweet harmony cometh out of some discords.—Owen.

WHAT fruits can the advocates of non-Christian theories and ideas and principles point to with all their cleverness? What holy, loving, peaceful quietness of spirit have they exhibited? What victories have they won over darkness, immorality, superstition, and sin? What successful missions have they carried on? What seas have they crossed? What countries have they civilized or moralized? What neglected home populations have they improved? What self-denying labours have they gone through? What deliverance have they wrought in the earth? You may well ask; you will get no answer. No wonder our Lord said of false prophets, "By their fruits ye shall know them." (Matt. vii. 16, 17.) It is only those who shall say with Peter, "Thou hast the words of eternal life," who make a mark on mankind while they live, and say, "O death where is thy sting?" when they die.—Bishop Kyle.

UNEXPECTED SUCCOUR.

PROVIDENTIAL ESCAPE OF SHIPWRECKED VOYAGERS.

At nine o'clock on the morning of the 30th of last December, the steamer Moravian, of the Allan line, bound for Liverpool via Halifax, while on her way from Portland to the latter place, ran ashore on the south-west point of Mud Island, some fifteen miles from the town of Yarmouth, Nova Scotia. A stiff breeze was blowing at the time, and a heavy surf running, and the situation was one of peril. It was found that the forward compartments had filled with water, and orders were given to lighten cargo, while preparations were made to land the passengers on the Island, with a supply of food and clothing. The landing was safely effected, but the cold was intense, and some of the party were severely frostbitten. On the ship's manifest was a consignment of St. Jacobs Oil, which the Toronto house of A. Ogeler & Co., of Baltimore, Md., had just shipped to Francis Newberry & Sons, London, to fill English orders. The part played in the catastrophe is described in the following article, which we quote from the Yarmouth (Nova Scotia) "Tribune" of January 18th: "The passengers and crew of the wrecked steamer Moravian, during their brief encampment at Mud Island, suffered severely from exposure to the weather, and some of them were severely frostbitten. Fortunately, among the lading of the ship was a package of proprietary medicines; more fortunately still, the bulk of these consisted of St. Jacobs Oil, and by the prompt and liberal use of this invaluable remedy, the parties were speedily relieved, and all unpleasant after consequences averted."

POND'S EXTRACT

THE GREAT

PAIN DESTROYER AND SPECIFIC FOR INFLAMMATORY DISEASES AND HEMORRHAGES.

Rheumatism. No other known preparation has ever performed such wonderful cures of this distressing disease in its various forms. Sufferers who have tried everything else without relief, can rely upon being entirely cured by using Pond's Extract.

Neuralgia. All neuralgic pains of the head, stomach or bowels, are speedily cured by the free use of the Extract. No other medicine will cure as quickly.

Hemorrhages. Whether external or internal, it is always reliable, and is used by Physicians of all schools with a constantly successful result. For bleeding of the lungs it is invaluable.

Diphtheria and Sore Throat. Used as a gargle and also applied externally as directed in the early stages of the disease it will surely control and cure them. Do not delay trying it on appearance of first symptoms of these dangerous diseases.

Catarrh. The Extract is the only specific for this prevalent and distressing complaint; quickly relieves cold in the head, etc.

Sores, Ulcers, Wounds, and Bruises. It is healing, cooling and cleansing. The most obstinate cases are healed and cured with astonishing rapidity.

Burns and Scalds. For allaying the heat and pain it is unrivalled, and should be kept in every family, ready for use in case of accidents.

Inflamed or Sore Eyes. It can be used without the slightest fear of harm, quickly allaying all inflammation and soreness without pain.

Earache, Toothache, and Faceache. It is a panacea, and when used according to directions its effect is simply wonderful.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy, rapidly curing when other medicines have failed.

For Broken Breast, Sore Nipples, Ague in Breast. The Extract is cleanly and efficacious, and mothers who have once used it will never be without it.

Female Complaints. No physician need be called in for the majority of female diseases if the Extract is used. The pamphlet which accompanies each bottle gives full directions how it should be applied. Any one can use it without fear of harm.

CAUTION

POND'S EXTRACT has been imitated. The genuine article has the words "Pond's Extract," blown in the glass, and Company's trade-mark on surrounding wrapper. It is never sold in bulk. None other is genuine. Always insist on having POND'S EXTRACT. Take no other preparation, however much you may be pressed. Prices, 50 cents, \$1.00, and \$1.75.

PREPARED ONLY BY

Pond's Extract Co.,

24 WEST FOURTEENTH STREET,

NEW YORK AND LONDON.

SOLD BY ALL DRUGGISTS.

3,000,000 Acres Choice Lands. In the Great West. For sale by the WINONA & PETER R. H. CO. at \$2 to \$5 per acre on easy terms, at low interest. Local agents and freight fare refunded for cash. A climate unsurpassed for healthiness. The best market facilities. Children and Maps giving full information FREE. Address CHAS. E. SIMMONS, Land Commissioner of Chicago & Northwestern Railway Co., Chicago, Illinois. Mention this paper.

J. YOUNG, THE LEADING UNDERTAKER, 361 YONGE STREET, TELEPHONE COMMUNICATION.

H. STONE SENR, UNDERTAKER, 239 YONGE ST. NO CONNECTION WITH ANY FIRM OF SAME NAME.

RECENT PAMPHLETS

"The Rule of Faith and Private Judgment."

A Lecture delivered at the close of the session of Knox College on 7th April, 1880, by the Rev. Prof. McLaren. 24 pages. Price 10 cents.

"Professor McLaren has done well to accede to the wishes of his friends by giving to the public in a neat and permanent form his exceedingly able lecture. We hope that in this form the lecture will receive, as it certainly deserves, a very wide circulation."—Canada Presbyterian.

"Hindrances and Helps to the Spread of Presbyterianism."

By Rev. D. H. McVicar, B.L.D. Price 10 cents

"It should be read by every Presbyterian in the land."—Bowmanville Statesman.

"Worth a score of practical letters."—Rev. David Wiskart.

"The Inspiration of Scripture."

A lecture by Rev. Prof. McLaren, Price 10 cents. "The more extended circulation which will thus be given to it is not greater than it deserves."—Canada Presbyterian.

"Doctrines of the Plymouth Brethren."

By Rev. Prof. Conkery, M.A., Magee College, London. Price 10 cents.

"A comprehensive and very complete exposition in short space of the errors of Plymouthism."—Canada Presbyterian.

"The Perpetuity of the Reign of Christ."

The last sermon preached by the late Rev. Alex. Topp, D.D. Price 10 cents.

"The Catholicity of the Presbyterian Church."

By Rev. Prof. Campbell, M.A. Price 10 cents.

"Contains passages of great eloquence, and prove its author to be a master in Ecclesiastical History."—Canada Presbyterian.

Mailed to any address post free, on receipt of price.

C. BLACKETT ROBINSON, Jordan Street, Toronto. Publisher.

THE CATHOLICITY OF THE PRESBYTERIAN CHURCH.

By Rev. Professor Campbell, M.A., Presbyterian College, Montreal.

It is well read throughout, contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History. It is in the form of a neat little pamphlet of thirty-two pages, being the first of a series of "Tracts on Presbyterian Topics" which the Publisher intends giving to the world; and we must say that he has made a good beginning.—CANADA PRESBYTERIAN.

Price, 10 cents, or \$5 per dozen. Mailed to any address postage prepaid on receipt of price.

C. BLACKETT ROBINSON, Jordan Street, Toronto. Publisher.

USE A BINDER.

Subscribers wishing to keep their copies of the PRESBYTERIAN in good condition and have them on hand for reference, should use a binder. We can send by mail.

A Strong Plain Binder for 75 Cts., POSTAGE PRE-PAID.

These binders have been made expressly for THE PRESBYTERIAN and are of the best manufacture. The pages are placed in the binder week by week, thus keeping the file complete. Address,

OFFICE OF THE PRESBYTERIAN, Jordan Street, Toronto

PRESBYTERIAN

Normal Class Teacher,

OR A

PREPARATORY COURSE OF STUDY,

Designed to help the present and future Christian worker in the Church to get a larger grasp of the Word of God, and to aid in preparing them for the important office of Sabbath School Teachers.

BY REV. JOHN McEWEN.

Every Sabbath School Teacher, as well as every attending teacher, should have a copy of this work.

Price 3 cents, in cloth, 50 cents. Mailed to any address free of postage.

C. BLACKETT ROBINSON, 5 Jordan St., Toronto.



ONE OF THE OLDEST AND MOST RELIABLE REMEDIES IN THE WORLD FOR THE CURE OF

Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Influenza, Asthma, Whooping Cough, Croup, and

Every affection of the THROAT, LUNGS AND CHEST, including CONSUMPTION.

A WELL-KNOWN PHYSICIAN WRITES:

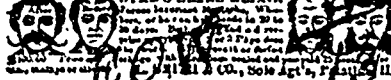
"It does not dry up a cough, and leave the cause behind, as is the case with most preparations, but loosens it, cleanses the lungs and allays irritation, thus removing the cause of complaint."

DO NOT BE DECEIVED by articles bearing similar names. Be sure you get

DR. WISTAR'S BALSAM OF WILD CHERRY,

with the signature of "I. BUTTS" on the wrapper. 50 Cents and \$1.00 a Bottle.

Prepared by SETH W. FOWLE & SONS, Boston, Mass. Sold by druggists and dealers generally.



Employment for Ladies.

The Queen City Superior Company of Cincinnati is a manufacturing and publishing house, and is now seeking competent workers for the manufacture of children's books. The work is light and pleasant, and the wages are liberal. For particulars, apply to the Company, 100 North Main Street, Cincinnati, Ohio.

The Comparative Edition of the REVISED NEW TESTAMENT

BOTH VOLUMES in one book. Full text of King James and Revised versions in parallel columns. Free from errors which render many reprints useless. One book for the home, the library, the school, the laborer, the student, the traveler. Satisfaction. Needed by all Bible readers. Fully printed handsomely bound. Four styles. Prices Low. Address to Sell AGENTS: W. A. STEPHENSON, 100 North Main Street, Philadelphia, Pa.

NEVER WASTE

Your time or money renting a farm when you can BUY on your OWN TIME and TERMS a Fine FARM and HOME. With the BEST MARKET'S always at your door. 300,000 ACRES of the World's Best Farms. Long line, low rate of interest. For particulars, address J. C. McCLINTY & CO., Lancaster, Mich.

ESTERBROOK STEEL PENS



Leading Numbers: 14, 048, 130, 033, 161.

For Sale by all Stationers.

THE ESTERBROOK STEEL PEN CO., Works, Camden, N. J. 26 John Street, New York.

THE SABBATH SCHOOL

Teacher's Companion.

BY REV. JOHN McEWEN.

The Teacher and Senior Scholar's Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July, is now ready.

This book will be found to meet a felt want in the International System of S. S. Lessons. It presents the entire Book of Scripture in a connected and progressive form—making up the dropped links of connection between the lessons. It has a Normal Class Exercise of Bible Investigation, illustrated by the Book of Genesis.

Price 5 cents per copy, or \$1.00 per dozen. Sent to any address, post free, on receipt of price.

C. BLACKETT ROBINSON, 5 JORDAN ST., TORONTO. Publisher.

