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THE PRESBYTERIAN

TORONTO, FRIDAY, JANUARY 13, 1882.

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THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, JANUARY 13th, 1882.

No. 2.

NOTES OF THE WEEK.

THE Ontario branch of the Dominion Prohibitory Alliance will hold its third annual session on Tuesday and Wednesday, 17th and 18th inst. The session will convene at two p.m. on Tuesday, in the Temperance Hall, Temperance street, Toronto, and continue for the afternoon and evening of that day, and the following day until business is finished.

GUITEAU'S theory of inspiration is spreading. A young lady, arrested for stealing numerous articles at Fredonia, N.Y., confesses, but claims that she was inspired to commit the different offences, and that she is not responsible for the crimes, as she was the agent of an irresistible power, and cannot be convicted. She is a strong advocate and believer in Spiritualism.

A MEMORIAL tablet has been placed in the First Presbyterian Church in Augusta, U.S., with this inscription: "In memory of Rev. Robert Irvine, D.D., for over ten years the beloved and faithful pastor of this church. Born in County Down, Ireland, September 15th, 1814; finished his Christian ministry in the service of this people, April 8th, 1881. 'Blessed is the man that trusteth in the Lord.'"

WE have received the first number of a new religious weekly called "The Outlook," published in London, England, in the interest of the English Presbyterian Church. The excellent arrangement of the various departments in this specimen number gives promise that the publication will prove eminently serviceable, not only as a denominational organ, but as a medium of general religious intelligence.

MR. E. KING DODDS, the special platform advocate of the liquor traffic, has given in his resignation. At the recent convention of the Licensed Victuallers in this city, he rose to state that he had decided not to take an active part in future contests between the Licensed Victuallers and the Prohibition party. He had promised to speak in the county of Middlesex if required, and he would keep that promise, but further he would not do.

PEOPLE were just beginning to forget how the Rev. Henry Ward Beecher's name looked in print, but he will not have it so. Another scandal has turned up, and this time Beecher is not the accused, but the accuser. He has been making charges involving the moral character of certain unnamed school commissioners and female teachers of Brooklyn. An investigation is demanded, and Plymouth pews will go up in the market.

THE "Occident," of San Francisco, observes with much truth and force "It is not true that the scientific mind of the age is infidel. A few men of science, like Haeckel, Darwin, Huxley, Tyndal, and Draper, contrive to keep their names and their peculiar theories before the public in such a way that other more eminent but modest men are lost sight of, and the impression is erroneously made that their names stand for science herself."

WHILE Toronto and Montreal have been holding preliminary meetings with the view of establishing coffee taverns, Hamilton has committed an honourable theft—that is to say, she has stolen a march—and already possesses an establishment of that kind in active operation. It was opened on the 3rd inst. with very hopeful indications of success, the tables being fully occupied throughout the day and evening. The house is conducted upon the principles which have been tested with such beneficial results in several English and Scotch cities and towns.

IT is a good indication that there is a general re-entrance in France against the new measure reinstating Sunday military reviews, which have for some time been discontinued. The military press urges its

abolition, insisting that the soldier should have his Sunday, whereas now he is the only one in the nation who is unable to say on a single day in the year, "I am free to-day from morning to evening." The doctrine that every man is entitled to a weekly day of rest is to prevail, and the sooner it is established on the continent the better for Europe, and our own country as well.

THE Chinese Government has, for some reason not stated, recently issued a decree commanding its subjects to abstain from shaving the head for a period of one hundred days. Detected in the act of disobeying this arbitrary and, from a native point of view, peculiarly vexatious regulation, between fifty and sixty persons in the city of Foochow alone were sentenced to receive a castigation with bamboo rods, and to pay each a fine of 3,000 cash (about twenty-five shillings sterling). It is stated by the local journals that before liberation the heads of the offenders were, as a wholesome warning to others, carefully painted and varnished.

ON the morning of the 4th inst., at a special meeting of the lady patrons of the Magdalen Asylum in this city, a deputation was received, consisting of the Rev. J. Burton, Mr. J. Harvie, Mr. G. M. ... and Dr. Rosebrugh. The object of the deputation was to examine into the management of the institution and ascertain what accommodation could be provided for the present inmates of houses of prostitution in the city, in the event of these houses being raided. It was found that about forty could be provided for, in addition to the thirty-eight who are already inmates of the institution. The gentlemen were shown over the establishment, and expressed themselves highly pleased with the arrangements.

PROFESSOR WATTS, of Belfast, has published a reply to Professor Robertson Smith. The book and its author are highly spoken of by the religious press in general on the other side of the Atlantic, and on this side we have the following from the "Christian Union": "It is an able and elaborate book. Dr. Watts is one of the ablest ministers of the Presbyterian Church of Ireland, and in his own sphere of thought and scholarship it would be difficult to name his superior. He is sometimes dry, but never dull or heavy. He may be slightly too liberal in his method of interpretation, but as a theologian and a strong thinker he is an honour to his Church, and Robertson Smith will find it no easy task successfully to grapple with him."

THE "Catholic Presbyterian" says there is a "Presbyterian Alliance" in India, with which thirteen different "bodies" are connected. A letter from Principal Millar, of Madras, informs us that, at its last meeting, the Alliance unanimously resolved "that the training of native Presbyterian missionaries should be carried on in common," and that it was advisable that a common theological seminary, with a staff of at least three ordained professors, under the control of the Council of the Alliance, should be set up at Allahabad, "the most central of Indian cities," the seat of the Alliance, and having near it several great Presbyterian missions, both Scotch and American. The cost, it is calculated, will not be more than sixteen or eighteen hundred dollars a year.

THE Newry (Ireland) "Standard," edited by Dr. Bryson, a prominent Presbyterian divine, in introducing a long extract from the sermon recently published by the Rev. Mr. Little, of Bowmanville, part of which appeared in this paper, says: "We cannot do better than subjoin a few extracts from this most excellent sermon, which is possessed of greater interest from our personal knowledge of the accomplished author, who is also identified by birth with this locality. Would that many of his countrymen in America imitated his example by becoming thorough patriots in the land of their adoption! New countries require the very best men in every department. In this respect the Dominion has secured in the person of Mr.

Little one of those progressive forces which provide for the welfare of the country."

IN the Glasgow Free Presbytery, recently, there was an interesting discussion on a resolution protesting against lectures on merely secular topics on the Lord's Day, and exhorting all Christians to shun such meetings. The resolution was directed against the Sunday Society, which is in favour of the opening of libraries and museums on the Sabbath. Professor Bruce and Professor Lindsay opposed the resolution, on the ground that it made too much of a small matter and could result in no practical good. Professor Lindsay said a good deal had been heard of the ministerial misuse of the Lord's Day by the taking of cabs. He believed there was no minister in Glasgow had done so much preaching as himself and had taken fewer cabs, and he was perfectly prepared to join Mr. Gault, the mover of the resolution, and any number of taking brethren, in some practical abstinence. He was ready not of cabs on the Sabbath, and he would be ready not to use one of these vehicles where the distance was not more than five miles. The result was the adoption of the resolution by a large majority.

IN an archaeological point of view, but little has been obtained by excavations at Babylon. "At present," says M. Raoul-Rochette, the plain where Babylon was is covered over with rubbish, hillocks partly levelled, choked-up aqueducts and canals. These wrecks are mixed up to such a degree that it is often impossible to recognize with any certainty the site or the limits of the most considerable edifices. The abomination of desolation reigns in all its hideousness. Not a dwelling, a patch of cultivated ground, or a tree in leaf is visible. Its abandonment by mankind and by nature is complete. The caverns formed by the falling in of ancient buildings are now the habitations of jackals and snakes. Jeremiah's prophecies have been fulfilled. M. Oppert believes that he identified the remains of the famous inclosing walls (which Greek antiquity included among its wonders) in a series of tumuli, called by the Arabs the Yellow Hills and the Hill of Cats. These immense walls, forming an exact square, were double. The outer wall embraced a territory as large as the Department of the Seine; within the second and smaller enclosure the whole of London would have had elbow room, as attested by Nebuchadnezzar's invaluable inscription, of which M. Oppert has given a translation.

THE following is the latest utterance of the New York "Independent" regarding Mormon development. "The cable tells us that at a meeting of Mormons in London, a week ago, it was stated that fifteen hundred converts had been gathered in England since August, and that they will be brought to this country early in January. Another telegram of last Monday tells us that a couple of Mormon missionaries have been severely mobbed in London. These facts indicate very extensive and successful operations by the Mormon missionaries, and confirm what we have frequently asserted, that the Mormon propaganda is a very formidable system, which no one interested in the suppression of polygamy can afford to ignore. Shipload after shipload of deluded creatures arrive at this port and are forwarded to Salt Lake, and nobody has thought of any means of stopping this polluting stream. Mr. Gladstone, when recently approached on this subject, declared that his Government had no power to prevent the emigration of converts; and our State Department has no plan to prevent the bringing, if not of criminals, of poor, ignorant persons to this country to strengthen a community living in open defiance of the laws of the country. Are we to wait for the dilatory and uncertain action of our Government, and allow the Mormon Scallawags to fortify themselves in their Utah Sodom? Why not take measures to render the preaching of the emissaries of polygamy innocuous? Why not counteract the effects of their teaching by disseminating true information of their designs and the true character of the system which supports them?"

OUR CONTRIBUTORS.

THE PROPOSED SUPPLEMENTING SCHEME.—II.

MR. EDITOR,—In the former communication which I was permitted to address to your readers, most of the points connected with the new Supplementing Scheme prepared by the General Assembly's Committee, and designed to secure a more adequate support of the Ministry, were touched. It is scarcely necessary to justify the provision which it makes for increasing the salary in the case of congregations in Manitoba and the North-West to \$850, in those instances in which the rate of giving is such as would entitle the congregations in Ontario or the provinces to the east to receive a supplement making the salary \$750 and manse. The General Assembly has already recognized the justice of providing a large salary in these territories, in which the expenses of living are undeniably greater. It will be observed that a large minimum contribution to salary is also required of these congregations—one of \$450 and manse—to entitle them to participate in the benefits of the Fund.

It is obvious that a large annual income will be required to carry out this Scheme efficiently and with success. It would, however, be very desirable to know, before adopting the Scheme, what this income would need to be. Unfortunately, it cannot be approximately determined. I have made out a list of the congregations of the Church having settled pastors who were in the receipt of less than \$750 and manse, and have estimated what would have to be paid to each, at their present rate of giving, and according to the provisions of the proposed Scheme. The whole amounts to a little under \$21,000. This does not include, however, any appropriation for those congregations which are not at present meeting the specified conditions of admission to the list, but for some of which, under any Scheme, some provision must be made. Neither does it include any payments on account of weak congregations, vacant at the time for which the calculation is made. On the other hand, a considerable advance in the rate of giving for ministerial support may be confidently anticipated under the Scheme. This, while securing an increase in the salary of the minister, would in many instances reduce the demands on the Fund, and in not a few cancel them completely, for it would not be unreasonable to expect that a considerable number of congregations, giving at present \$650 and \$700 and a manse, would at once raise the salary of their ministers to \$750 and a manse, and so never come to receive anything from the Fund. Taking all considerations into account, one may safely conclude that it will require an income of at least \$21,000, and probably one of \$23,000 or \$24,000, to work the Scheme with efficiency and success. The amount expended for the same purpose last year in the two sections of the Church was nearly \$14,000. The larger sum, I feel satisfied, is quite within the ability of our Church, and may be raised without injury to other Funds, and with ultimate benefit to all of them, if the proper steps are taken, and the Church is led, as the result, to take even a very moderate view of what it owes to the ministers who are labouring in her weaker charges. It is quite evident, however, that it would be a hopeless task to raise the amount required, if the Supplementing Fund were to continue to form simply a part of the Home Mission Fund of the Church, as has hitherto been the case in the western section. Nor will the mere separation of the two Funds secure the desired result, unless there be at the same time an earnest and general effort to give the object that place before the Church's mind and conscience which it undoubtedly deserves.

What the Committee proposes is the institution of a separate Fund for supplementing stipends below \$750 and a manse, and this for the whole Church, without distinction of east and west. To this Fund congregations would be expected to make direct contributions proportionate to its importance, as to the other existing Funds of the Church. At first, and probably for some years, many, especially of the smaller congregations, might prefer to make but one contribution for the two objects: mission work in new and destitute districts, and supplements of stipends. In these cases it is recommended that the treasurer should divide the amounts contributed between the two objects in a proportion to be determined in view

of the estimate submitted to and approved by the General Assembly for the two departments of work. In addition, the object is one which should appeal with special force to the wealthier members of the Church, and from many of these direct contributions might be expected. In particular, should the Church indicate its preference for the Scheme, the Committee is of opinion that steps should be taken at an early day to raise such an amount, say \$10,000, as would enable it to be begun with a good working balance. There should be little difficulty in raising among the more able and liberal members of the Church this amount.

The Scheme, it will be seen, is designed to embrace the whole Church—most of our schemes are still sectional. Probably this cannot be easily avoided in the meantime, but it is matter for regret. It would be, in my opinion, a blessing of no small measure to have the whole Church united in the support and sharing in the benefits of the Supplementing Fund. And there is no insuperable, no even formidable barrier in the way. The circumstances, indeed, of the members of the Church, and the expenses of living, vary much in different localities. But, generally speaking, where the expenses of living are low, the rate of giving will also be low, and *vice versa*; and as the Scheme provides that the supplement should be graduated above \$600 and a manse by the rate of giving—any salary being supplemented beyond that amount only where the rate of giving exceeds \$8.50 per communicant—these inequalities would in most cases right themselves. Again, with the amount of supplement in each case so fully regulated by the provisions of the Scheme, a large Committee, entailing great expense if brought from distant parts, would be required to administer it. It is to be hoped, therefore, in the interest of our consolidation as one Church, even more than in that of this particular Scheme, that if it takes effect at all, it will take effect for all our settled pastorates from the remotest west to the sea.

It may perhaps assist Presbyteries in the discussion of the Scheme if I give some facts shewing what the effect of its application would be according to the returns reported in the last statistical tables presented to the Assembly.

I have already said that there were, according to these returns, 305 ministers in charge for the whole twelve months, who received from their congregations less than \$750 and a manse. I have not included in this estimate the amounts received from the Commutation Fund, as the General Assembly has ruled these out in such calculations. Eighty of the 305 are in the Maritime Provinces, 225 in the Western section. Manses or rented houses are provided in 236 cases. Attention was called in the former letter to the fact that no fewer than 114 of the 305 congregations giving salaries under \$750 and a manse, were contributing, according to last statistical report, either too small sums towards salary, or at so small rates per communicant that they could not be admitted to the list under the provisions of the Scheme. Much the larger number of these congregations, however, are paying, even at their present rate of giving, salaries of \$600, \$650, and \$700. Of those really needing aid, a number could, by a deputation of Presbytery or some other means, be readily brought up to the condition prescribed, and so become sharers in the benefits of the Fund. In the case of a few exceptionally situated, it would be both necessary and equitable to modify these conditions.

Of those qualified to be placed on the list, sixty-nine are contributing at a rate per communicant of from \$4.50 to \$5.50, and would therefore be entitled to be supplemented simply to \$600 and a manse. In point of fact, a considerable number of them are already paying a salary of this amount, and some of them even one larger. Not needing any aid to bring them up to the minimum, and not contributing at the rate which entitles to even the smallest share in the surplus, they could only receive benefit from the Fund by increasing their present rate of giving per communicant, as, were the Scheme in operation, many of them would no doubt do. And just here the advantage of the Scheme may be seen. One of this class of congregations (I take an actual case) has 134 communicants, pays a salary of \$650 and a manse, and thus contributes—making an allowance of \$50 for the manse—at a rate of \$5.22 per communicant. It gets no aid under the Scheme. But let it raise its payment for salary to \$700, or even \$690, and as then contributing at a rate of over \$5.50 per communicant, it would be entitled to a third of a share of the Surplus

Fund, and the whole salary would thus become \$750, or \$740, and a manse.

Further: of these congregations, forty-three are contributing at a rate of from \$5.50 to \$6.50 per communicant, and would thus be entitled to a third of a share in the Surplus Fund, or \$50; twenty-four are contributing at a rate of from \$6.50 to \$7.50, and would therefore be entitled to two-thirds of a share, or \$100; while no fewer than fifty-five (twelve in the Maritime Provinces, and forty-three in Ontario and Quebec) are contributing at and over \$7.50 per communicant, and would be entitled to a full share, or \$150. It says much for the liberality of our people in the support of ordinances, that there are among the weaker charges fifty-five whose members in full are giving at a rate of from \$7.50 and upwards, some of them reaching as high as \$12 and \$13 per communicant. These congregations are distributed over the whole Church. Five of them are found in the comparatively poor Presbytery of Quebec. The number of salaries in this class of congregations, which would be raised to \$750 and a manse under the Scheme, even at the present rate of giving, is sixty-seven. It would only be fair to expect this number to be considerably increased if the Scheme were put in operation, as its effect would be to stimulate to increased liberality. In the interest of an intelligent discussion of the proposed Scheme for the Supplement of Stipend, I have thought it right to present these facts. Some of them are more favourable, some less, to the Scheme. Some may possibly be used as arguments against its adoption. That is of little moment. What is needed is a full and intelligent discussion of the two Schemes now before the Church for securing a more adequate maintenance for the ministry. What one might well dread would be the adoption of either without the best mind of the Church in every part being brought to bear on its consideration. This, however, is not likely to take place. It is right to add, that whatever merits the Scheme the provisions and bearing of which I have sought to explain may have, these are not due to any one member of the Committee, valuable suggestions having been made by several members, some of whom were unable to attend in person, but sent their views in written form.

In bringing this letter to a close, I may be permitted to express the opinion that to whichever of the two Schemes the Presbyteries may give their approval, the attainment of the object contemplated alike in both—a more adequate support for the ministers of our Church—is likely to be a matter of very considerable difficulty. It cannot be secured under any Scheme without a large and general exercise of liberality, rooting in a deep and widespread sense of the importance of the object. In many quarters this feeling has not begun to be entertained, and it is not the easiest thing to awaken it. Many objects appeal more directly and more powerfully to popular sympathy than a movement to secure a moderate increase to the smaller salaries of the Church's ministers. With many it could not compare in urgency with the obligation to send the Gospel to the heathen, or to supply Christian ordinances to the settlers in Muskoka or the North-West. We are warranted, however, in cherishing the hope that there are not a few, both among the ministers and lay members of our Church, to whom the duty of raising the pastors of smaller congregations above harassing cares, and of furnishing them with the means of supporting and educating their families, is not less urgent than either of these Christian obligations. A fair argument, indeed, might be made out for giving it a priority to either. In reality they are not in conflict the one with the other, but mutually helpful. In particular, if, as the result of these discussions, the support of the ministry among us is, by the blessing of God, placed on a better footing, both the Home and Foreign Mission work of the Church will speedily feel the advantage.

Thanking you for the space which you have given me, and apologizing for the length of this communication,
JOHN M. KING.

Toronto, December 26th, 1881.

THE PROTESTANT CHURCH IN FRANCE.—III.

Your readers will have learned from my last letter some of the difficulties with which the Reformed Church of France has to contend, owing to so many of its ministers being unfaithful to the preaching of the Gospel, and who are, therefore, either misleading their flocks, or permitting them to stray in the wilder-

ness of doubt, or starve upon the barren mountains of negation. In concluding, I stated that it was not easy to see any solution to these difficulties, except by the evangelical portion of the Church breaking off their alliance with the State, and taking advantage of their freedom to preach more faithfully the truths for which their forefathers suffered so long and so heroically. I also hinted that symptoms were not wanting to show that the separation between Church and State in France might be effected by the State, if not by the Church, and at a date earlier than many expected. This I now believe to be a mistake, and I shall give in this letter some of the reasons why this separation is by no means likely soon to occur in France either on the part of the Church or of the State. In the first place, the evangelical portion of the Protestant Church, while admitting the soundness of the principle of separation between Church and State, are not agreed as to the *opportune*ness of such an event. In fact, the people are not prepared for such a step on the part of their ministers. Even those who belong to the evangelical section of the Church do not realize in any adequate manner the importance of emancipation from State control. M. Babut admits that the mass of the people don't understand much of the debates of the clergy in their conferences. As long as the traditional forms of worship are pretty closely observed, they take no alarm, and they often hardly perceive the daring character of radical preaching. For the most part they lean to the right or to the left, in conformity with personal or local influences. It is very doubtful, therefore, if they would follow their pastors should they see it their duty to withdraw.

Again, they refer you, when speaking on the subject, to the case of the Free Church, which was organized in 1849, and which formed an independent Synod under the name of the "Union of Evangelical Churches of France." This Church still exists, and although including some of the ablest ministers in France, is still, after the lapse of thirty-two years, in a weak and feeble condition. The people have not rallied to its support as they should have done, and hence the little band of devoted congregations have had to uphold and popularize in France the principle of a Christian Church, independent of State support and free from State control, chiefly by the material aid supplied from abroad. Their financial condition is far from encouraging, and of late years they have met with serious discouragement and loss. Three of their most prominent and talented pastors—M. Bersier, M. Theodore Monod and M. John Bost—resigned their connection with the Free Church and became members of the State Church. During the last year death deprived them of the invaluable services of Dr. Fisch who was long the chief motive power in the Free Church, and at a recent meeting of Synod the congregations shewed a considerable diminution. This experiment then has not had an encouraging influence to induce the rest of the pastors to renounce their alliance with the State, and throw themselves for support upon their congregations.

If, however, the evangelical pastors should feel it their duty to leave the State Church, and their flocks, or a large portion of them, should refuse to accompany them, what would be the result? Just what the radical or rationalist party desire. They would be left in possession of the churches, the revenues, a portion at least of the congregations, the parish schools, and full liberty to teach whatever doctrines they pleased, unrestrained by any influences outside themselves. And their flocks, chilled by the cold atmosphere in which they have been accustomed to live, would be perfectly satisfied to remain in this benumbed condition so long as they were not asked to contribute of their means for the support of ordinances. All warmth, all spiritual life would gradually disappear in such circumstances. Is it any wonder, then, that the evangelical portion of the pastors hesitate before committing themselves to a course which in all probability would be followed by such sad consequences?

But let us go a little further. What if all the sections of the Protestant Church should agree to give up connection with the State, and cast themselves upon the goodwill of the people for maintenance and support? Well, apart from other difficulties, there would still remain the Roman Catholic Church, recognized then as the *only* State Church, and therefore having all the prestige and authority which State patronage and support always confer. Might not the Protestant Church, in such circumstances, in case a reactionary Government were in power, find itself in a position

somewhat similar to that it occupied after the revocation of the Edict of Nantes. It would undoubtedly become the subject of petty annoyances, and even persecution, so far as the spirit of the age would permit. It would certainly, to say the least, be wholly without influence in the country, having no voice in the parish schools, in the hospitals and in the army. While here and there a remnant would doubtless be found faithful to the traditions of the past, it is to be feared that in this easy-going age too many might be induced to lapse into indifference and infidelity, while others, for worldly reasons, would conform to the practices of their Roman Catholic neighbours. If this be so, is there not good reason why those responsible for the well-being of the Church should hesitate before entering on a course likely to lead to such a position of affairs?

If, then, as many pastors seem to think, a crisis of this kind is in the long run inevitable, does it not behove the evangelical portion of the clergy more generally to set about preparing their people for such an event, to leaven their minds with sound principles of independence and *self-reliance*, so that when the separation between Church and State shall arrive, it may prove salutary to all parties? I learn from the reports of several conferences held during recent years, that as a matter of fact this course has already been adopted by a few Synods where the evangelicals are in a majority. It is to be hoped that the example may be more generally followed.

But when the Republic becomes fully established in the country, and sufficiently strong to maintain order at home and resist aggression from abroad, will it not abolish the Concordat, and put every denomination on the same footing, allowing each to work out its own destiny as best it can? A growing party in France advocate this, and one or more Bills will be introduced in the present Parliament to rid the State of all obligations to the Church, by withdrawing its support from all—the Roman Catholics, the Lutherans, the Reformed and the Jewish. Were it not for the mighty power of the Roman Catholic Church, this party would undoubtedly gain their end, and solve the problem which has long been exercising the thoughts of the astutest politicians of Europe. But in the presence of such a consolidated spiritual despotism, opposed to the principles and policy of the Republic, and guided and directed by an able, subtle and ever-watchful foreign Court, ready to take advantage of every error on the part of its adversaries to advance its own interests and substitute a monarchy allied to itself in the room of a Republic, the State dare not surrender its supervision and control of the Church of Rome. For its own safety, it is true, the French Republic has passed measures restricting the teaching powers of the Jesuits and others, and the present Government, according to a statement made a few days ago, by M. Paul Bert, the Minister of Public Worship, while ready to carry out to the letter all the laws of the Concordat, will demand of Parliament power to annul all the acts of legislation by which the weakness of former Governments has permitted the Church to escape from its agreements with the State, and take possession of a large portion of the civil power and revenues of the State—in fact, to return to the prescriptions of the year 1802—to the Concordat and the organic articles inseparable from it. In this way the Government hopes to find the surest guarantees against the encroachments of the Catholic Church. But that it has any intention of giving up its control of the churches, asylums, monasteries and educational institutions to the Romish hierarchy, there is not the remotest prospect or probability.

Having thus sketched, perhaps at too great length, the dark, or at least less favourable side of the Protestant Church of France, I shall now turn to the brighter and more hopeful side, and briefly shew the missionary work it is doing throughout the country, and the measure of success which these evangelistic efforts have attained.

Paris, 6th December, 1881.

T. H.

A TWISTED DOCTRINE.

MR. EDITOR,—Mr. Moffat, in controverting Christadelphian errors and misrepresentations, has, I fear, laid himself open to a *tu quoque*. Is there not a little "twisted doctrine" in the assertion that "believers at death do immediately enter into glory?" I know that the Confession and Catechism say so, but it requires considerable twisting of Scripture, I think,

to make it teach that. If by entering into glory, Mr. Moffat means entering into rest and blessedness, then I am at one with him; but if, as it seems to me, he holds that it is the full blessedness and glory of the believer that is entered into, then I think that both he and the Confession are wrong. That is a view not only wholly unsupported by Scripture, but one opposed to its plainest teaching.

Let us take the "proofs from Scripture," as given in the Shorter Catechism. The first given—Heb. xii. 22 23: "But ye are come unto Mount Zion," etc.—is wholly irrelevant, as it is spoken of believers now in the flesh, and not what shall come to them at death. The next is 2 Cor. v. 1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Now let us go on and see what the apostle means: "For in this we groan, not that we would be unclothed (disembodied), but clothed upon (with the heavenly house), that mortality might be swallowed up of life." Now, when *is* mortality to be swallowed up of life? The apostle himself tells us (1 Cor. xv. 54) that it will be when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality;" "then shall be brought to pass the saying that is written, Death is swallowed up in victory." There *is* a *then*, in this "proof" passage, no reference whatever to the state of the soul between death and resurrection. It is the resurrection house of which the apostle speaks and longs for.

The next passages given are those in which Paul speaks of being "absent from the body and present with the Lord," "which is far better" (2 Cor. v. 8; Phil. i. 23). To have full communion with Christ—which all believers doubtless have after death—though "unclothed," is "far better" than to be in the body; and "absent from the Lord," have only partial communion. But the fullest communion possible to disembodied spirits is not glory—the glory of being "clothed upon with the house which is from heaven."

The last passage given is the Lord's words to the penitent thief: "To-day shalt thou be with Me in Paradise." It is assumed that paradise is heaven, and that our Lord went there at death; but that could not be, for He said to Mary: "I am not yet ascended to My Father;" and further, if for a redeemed spirit to be in paradise is to "enter into glory," then did the thief enter into glory before the Lord died, for He was not glorified until He ascended. "In the New Testament," says Parkhurst, "the word Paradise is applied to the state of faithful souls between death and the resurrection, when, like Adam in Eden, they are admitted to immediate communion with God in Christ, and to a participation of the true tree of life." When Jesus died, His spirit went to the place where are the spirits of the perfected just, and not to heaven. He could not ascend up thither until He had completed the work which His Father gave Him to do. It was not yet completed, for not only had He to die for men, but to "rise again for their justification," and that He "might be declared to be the Son of God with power."

The passage from Ecclesiastes, quoted by Mr. Moffat, is spoken of departed spirits in general, and is not in point. The parable of Lazarus, to which he also refers, proves only that the spirits of just men are in a state of happiness. "Abraham's bosom," says Bishop Ryle, "is probably a proverbial expression, signifying a place of rest and safety, to which all believing Jews were carried after death. Abraham was the father of the faithful, and the head of the whole Jewish family, and to be with him after death implied happiness."

Having shewn that the "proofs from Scripture" fail to teach the doctrine that "believers at death do immediately pass into glory," let me trespass on your space a little further, in order that I may quote a few passages to shew when they do so. In Rom. viii. 8, Paul speaks of "the glory that shall be revealed in us," and says that "the earnest expectation of the creature waiteth for the manifestation of the sons of God," which he tells us takes place "at the redemption of the body." "Henceforth," says he to Timothy, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. And not to me only, but to all them also that love His appearing." "Looking for that blessed hope," he writes to Titus, "and the glorious appearing of the great God and Saviour, Jesus Christ." Why is the appearance of Christ a blessed hope? Because then, and not till then, the believer is to be

made like Him; as John says: "We know not what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is." And as Paul tells the Colossians: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." When He comes He is to "change our body of humiliation, that it may be fashioned like unto His glorious body." No member of Christ's mystical body can be glorified before another, "God having provided some better thing for us, that they without us should not be made perfect." When the body is complete, then shall we be "glorified together with Him."

From these passages it is evident that Paul did not look for glory till the coming of Christ. The teaching of Peter is to the same effect: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ." "Rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye also may be glad with exceeding joy" (1 Peter i. 13; iv. 13).

Such are some of the more positive statements of Scripture on the subject. The passages indirectly bearing upon it, and confirmatory of those given, are numerous to mention.

M. T.

Ains, 26th December, 1881.

MISSIONARY NEWS.—INDIA.

Indore, Oct. 1st, 1881.

MY DEAR MRS. HARVIE,—I was somewhat disappointed when no letter came from you last week, but probably it is on its way, and meantime I must wait patiently for what is always a great pleasure. This is Saturday, and is generally set apart for writing home letters. I have for some time past found that writing by lamplight is trying to my eyes; therefore, I must endeavour to attend to my correspondence by daylight, which will account for its being hurried at times. There is very little that is new to relate. I think I informed you in a previous letter, that owing to the matter being laid before the new agent, Sir S. Griffin, public preaching in the city is now permitted—not willingly, by any means; but sufficient for us that it is so. The Sepoys are not allowed to molest missionaries or catechists. Thank God that at last there is at least a measure of freedom. Festivals in India are ever a great drawback to our work. The first fortnight of September was devoted to giving food and drink to—whom, do you suppose? Why, their forefathers. Poor, deluded people! They do this by making dinners for the Brahmans. For the last ten days the "Desara" has been in progress, to-morrow is the *finale*, and in twenty days after this another will take place. Notwithstanding, we are encouraged by the progress of our work in all directions. Our Girls' School in the city is now a fact, and there is an attendance of from 36 to 40 girls daily. Yesterday there were thirty-two girls present, and it was a pleasant sight to see. Also to hear them sing so sweetly with their teachers gave me great pleasure. I have also charge of the education of the boys in Holkar's Foundlings' Home, which is supported by the Maharaja's Government. I mentioned the probability of such a thing in my last year's report, but scarcely hoped that my desire would be gratified so speedily. We have to deal cautiously, but thus far all has gone well.

Oct. 3rd.—Your letter came in last night, and I was quite interested in the various items of news. Have I told you in any of my letters that about three weeks ago Mr. Wilkie baptized two men? It passed off very quietly—no disturbance took place. The old Parsee from whom we rent our house has just come in; he is general caretaker, and has a perfect mania for gardening. He says his prayers audibly as he goes about the place in the morning, but no one can distinguish a word. The Parsees burn incense in the evening as a part of their worship. They are more advanced in many respects than their neighbours, but in religious matters they are totally indifferent. Mr. Douglas and family have gone to the hills. Mr. D. had a sharp attack of illness, and in fact has been poorly all the rains, so they went away two weeks ago. Several women, formerly inmates of the Orphanage, are living at Ayales, in Mhow; Rebecca and her little girl, Dinah, also Rami and Amcoo. The latter is married. Rebecca and her baby are quite respectable looking, so that there is at least a little good resulting from that scheme of work.

I have been consulting with others in the Mission, in regard to the feasibility of opening a training school for teachers, and the plan meets with general approval. In this way we could develop our own resources, and as the pupil-teachers would be selected from that unfortunate class, the Hindoo widows, or principally so, they would be able to assist themselves and prevent much misery. As yet, however, we have not arranged details. There are several young women now who are ready to enter, and a few we could select from our vernacular schools. The number in any event would be quite limited. Our Sabbath-schools are prospering, and we have an average attendance of thirty in the camp—amongst them several grown men. In the city also the attendance is very fair. There was formerly a small S.S. here, but I do not refer to that. I may be wrong, but I think that these Sabbath-schools are better liked by the people than some other methods of work, and I trust that the Lord may bless them, and make them a means of good. The mornings are cool and pleasant, but in the middle of the day the heat is very great. We had a note from Mr. Wilkie yesterday morning, saying that another young missionary had come to Indore. Mother and baby are doing well. I think I have told you all, and hoping to hear from you soon, I remain, with much love, yours sincerely,

M. MCGREGOR.

ELDERS AND THEIR WORK.

Rev. Dr. Cochrane writes: The "Catholic Presbyterian" of a recent date contains the following from the pen of Mr. G. B. Bruce, one of the most active elders of our sister Church in England. Its reproduction in your columns may lead to the careful consideration of a subject that is forced upon all who are interested in Home Mission work. There are in the Canada Presbyterian Church scores of such men—godly and gifted—who could in destitute fields make up for the lack of a regular ministry:

"Most congregations are engaged in mission work; and in this the Church of to-day is decidedly in advance of what it was half a century ago. In all that concerns such efforts to reach the terribly neglected masses, or rather the masses who terribly neglect themselves in their own highest interests, the elder must find his place and work in some form or other. That all elders should go and preach in our mission-halls I do not believe, for few have the gift of preaching. At the same time, it does seem very probable that the influence of the Presbyterian Church upon the masses has been less than it might have been had it not relied so exclusively upon the regular ministry for the preaching of the Gospel. There are large numbers outside the Church who cannot, in the first instance, be drawn into it through the regular and ordinary means of grace; and it has proved impossible, even if it be desirable, to provide an educated and ordained ministry to conduct the work that is needed in all the mission-halls, and highways, and hedges to which the Church is going, and must continue to go, to proclaim the Gospel to those who heed it not. Even the Episcopal Church is largely availing itself of lay agency for services held elsewhere than in the church. Where other than the regular ministry is needed the most natural substitute is certainly the elder, provided always that he has the gifts required. Religion languishes in many country districts far from a place of worship, because there is no one to gather the scattered few to a simple service on the Sabbath day; and elders in the country should certainly be encouraged to do their best in looking after old as well as young in such circumstances. What most people need is to be preached to 'in their own language,' in plain Saxon, in words of few syllables. This intelligible preaching is certainly one cause of the success of the Methodist local preacher. Whether there are those among the Presbyterian eldership who would be alike successful under the same circumstances I do not know; but there is every reason to believe that some would find that their calling lay in that department of Christian work, and that there, by God's blessing, they might labour to the advancement of His kingdom. There are many other spheres of usefulness that cluster round the mission-hall, where private Christian zeal may find healthful exercise and yield good fruit, and throughout all these the influence of the elder should not be found wanting."

THE Hamilton Presbytery of the Established Church of Scotland have adopted a resolution notifying to ministers within the bounds the deliverance of the General Assembly condemning the practice of using churches for social entertainments and other secular purposes, and enjoining obedience to it.

AN Irish preacher, now resident in the United States, giving his views of the situation in Ireland, recently said: "If half the money which has been sent to Ireland for revolutionary purposes had been used for disseminating the Gospel among the people, Ireland's troubles would be much less than they now are." The rule of Papacy, more than injustice on the part of the British Government, has been and is the cause of Ireland's wretchedness—her curse.

MISSIONARY NOTES.

THE whole Bible has been translated into eight African tongues and portions of it into twenty-four others, making thirty-two in all.

THE great Mohammedan revival, which commenced in 1866, has spread throughout all Moslem countries, and the followers of the prophet are much more zealous and fanatical than formerly.

THE Congregationalists are contemplating the establishment of two schools of a high grade in Spain. One is for the training of young women, the other for educating young men to become evangelists.

A WEALTHY heathen, not a professing Christian, in Burmah, seeing the difference between those towns where missionaries labour and others, offered to support a missionary if he should be sent to Toungoo.

NATIVE Christian women in Calcutta are awake to the benefits of Christian publications, and have made a venture themselves by issuing a small monthly magazine bearing the name "Khristiya Mohati," or "Christian Woman."

A BAND of five missionaries has started from Wuchang, in Central China, for the purpose of opening a mission in the provinces of Kweichau, in the west of China. The station is 1,500 miles from Shanghai, and about 900 miles from Wuchang.

THE Christian missionaries in Western India have asked that a law should be passed to abolish infant marriages. The Government of India has, however, refused to grant the prayer of their petition, and asks the missionaries to wait till the Hindus are sufficiently enlightened on this evil.

AMONG the Khyens of Burmah the women have their faces tattooed. The reason given is, that the women are so beautiful they are frequently stolen to be the wives of Burmans; hence, to save them from this, the practice of tattooing every young girl's face was adopted.

CHRISTIANS of all shades of opinion number between three and four hundred millions, and have about five thousand missionaries in foreign fields; while Mohammedanism, with one hundred and seventy-five millions of adherents, has more than ten thousand missionaries.

THE manager of a large pottery establishment in Yokohama, Japan, recently asked the missionaries to hold a service for his employees every Sabbath. In the afternoon books and papers are read to them. At the side of the large gate of the factory is this sign: "This is a rest-day at this establishment."

AT Jaffa, Palestine, is a medical mission started three years ago by an English lady who was impressed with the need of medical work among the poor in that town. As the work increased she was joined by another lady; and now two other workers have offered themselves, and a large building is to be erected for the reception of the mission.

THE General Assembly of the Presbyterian Church of New South Wales, at its meeting on the 25th of October, 1881, passed a resolution authorizing the Committee on Missions to the Heathen to secure a European missionary to proceed to China and acquire a knowledge of the Canton dialect, in order to labour among the Chinese resident in the colony.

MISS H. CARTER, a teacher among the Chinese in Boston, writes: "It is not unusual to find a man who learns the alphabet and a few words in a single lesson. One pupil, of more than twenty-five years, learned to read so rapidly at his weekly lessons that he could study intelligently the Sabbath school Bible lesson in Isa. lv. at the end of five months."

MISS PROCTOR, of Aintab, writes of Hadjin: "Twenty years ago the missionaries were driven out of the place; now every Sabbath from three hundred to four hundred gather to listen to the preaching of the Word. Five schools are supported mostly by the people, with over four hundred pupils, and three Bible readers giving daily lessons to about ninety women."

FIFTY years ago there were 502 mission stations in foreign lands. There are now 5,765, an increase of eleven-fold. Fifty years ago there were 656 ordained missionaries, native and foreign. There are now 6,696, or an increase of more than ten-fold. Then there were 1,526 other labourers and assistants. Now there are 33,856, an increase of nearly thirty-fold, and forming a total army of over 40,000 labourers engaged in the evangelization of the world.

PASTOR AND PEOPLE.

REMEMBER THE REMEDY.

In the "Memoir of William Marsh" it is related that a few days previous to his ordination he was invited, with several other candidates for the ministry, to meet in the house of Richard Cecil, in order to spend the day in the study of the Scriptures, conversation and prayer. Sixty years afterwards he referred to it with the same freshness of enjoyment and thankfulness as if it had been the day before.

"Mr. Cecil," he said, "was most happy in the art of illustration. Wishing to impress upon our minds the importance of ever making prominent in our preaching Christ and His atonement, he told us an anecdote of his former life. He had been a great sufferer for years, and none of his medical friends had been able to ascertain the cause. At length Mrs. Cecil was told of a physician who was extremely skilful in intricate cases, and whom she entreated him to consult. On entering the physician's room he said, 'Welcome, Mr. Cecil; I know you well by character and as a preacher. We must have some conversation after I have given you my advice.'

"Mr. Cecil then described his sufferings. The physician considered a moment and then said, 'Dear sir, there is only one remedy in such a case as yours; do first try it; it is perfectly simple;' and then he mentioned the medicine.

"Mr. Cecil, fearing to occupy too much of his time, rose to leave, but the physician said, 'No, sir; we must not part so soon, for I have long wished for an opportunity of conversing with you.' So they spent half an hour more, mutually delighted with each other's society.

"On returning home," added Mr. Cecil, "I said to my wife, 'You sent me to a most agreeable man—such a fund of anecdote, such originality of thought, such a command of language.'"

"Well, but what did he prescribe for you?" Mrs. Cecil anxiously inquired.

"There was a pause, and then Mr. Cecil exclaimed, 'I have entirely forgotten the remedy; his charms of manner and conversation put everything else out of my mind.'

"Now, young men," said Mr. Cecil, "it will be very pleasant for you if your congregations go away saying, 'What eloquence! what original thought! and what an agreeable delivery!' Take care they do not forget the remedy, the only remedy—Christ and His righteousness, Christ and His atonement, Christ and His advocacy."

SUNDAY SICKNESS.

This is quite common. It is very prevalent. There is more of sickness on this day than any other day of the week. Persons that have been in comfortable health all the week long, able to prosecute their accustomed business, often find it necessary to lie by on the Sabbath. I was inquiring of a neighbour, a few Sabbath mornings ago, in regard to his health. He had been feeling rather ill during the week, though keeping at work, but devoted the Sunday to taking medicine. It was more convenient for him to do it on the Sabbath than on a week-day. To have done it then would have interfered with his plans and have interrupted his labours.

A country physician once told me that he had many more calls on the Sabbath than on any other day of the week. People that were ailing would manage to drag along till the Sabbath, when they would give up and call upon the doctor. It is quite common for people to find themselves "indisposed" on that day. The indisposition often comes on quite suddenly. They retire on Saturday night in their usual health, but on awaking on Sabbath morning somehow they "don't feel very well," and they think "that they won't go to church to-day." But, fortunately, this kind of indisposition seldom proves fatal or very serious. On Monday morning those that have been afflicted with it generally awake in their usual health, and are as ready for business as ever.

And generally the sick get much more attention on the Sabbath than any other day; and, indeed, than on all the other days of the week. Neighbours on this day are usually kind and attentive. In many instances, sick persons that have received hardly a call all the week long are flooded with them on the Sabbath. They then receive many more than are for

their good. It were a greater kindness were their neighbours to stay at home and let them be quiet. It would show more real benevolence were they not to limit their attentions to the Sabbath, but to spread them over the week, when they would be more serviceable and better appreciated. The sick need a Sabbath day of rest not less than the well, and mercy should be shown them in this regard. Use judgment, in the matter, and don't kill with mistaken kindness.

—*Christian Treasury.*

A FORGIVING SPIRIT.

"Forgive us our debts, as we forgive our debtors," is the petition which we repeat by the divine injunction so often as we say the Lord's Prayer. But forgiveness does not come easily to human nature. Resentment, retaliation, retort, reprisal, revenge are not of nature, but of grace. We have to struggle before God ere we can attain to the seventy times seven of the Master. Let us bid good-by to strife. Let us forget that we have enemies, if any we have, and let us try to feel tenderly and kindly to all. There is a thought which many need to take to heart in this little poem:

MAKING PEACE.

After this feud of yours and mine
The sun will shine;
After we both forget, forget,
The sun will set.

I pray you think how warm and sweet
The heart can beat;
I pray you think how soon the rose
From grave-dust grows.

—*Chris. Intell.*

HE IS ABLE.

Able to deliver us from the burning fiery furnace. Dan. iii. 17.

Able of these stones to raise up children unto Abraham. Matt. iii. 9.

Able to build you up, and to give you an inheritance among all them which are sanctified. Acts xx. 32.

Able to make him stand. Romans xiv. 4.

Able to make all grace toward you, that ye, always having all sufficiency in all things, may abound to every good work. 2 Cor. ix. 8.

Able to do exceeding abundantly above all that we ask or think. Eph. iii. 20.

Able to subdue all things unto Himself. Phil. iii. 21.

Able to keep that which I have committed unto Him. 2 Tim. i. 12.

Able to succour them that are tempted. Heb. ii. 18.

Able to save him from death. Heb. v. 7.

Able to save them to the uttermost that come unto God by Him. Heb. vii. 25.

Able to raise him up even from the dead. Heb. xi. 19.

Able to save. James v. 12.

Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. Jude 24.

Believe ye that I am able to do this?—Jesus.

Dare you limit the Holy One of Israel? Ps. lxxviii. 41.

DISAPPOINTMENT.

If we allow ourselves, we can indulge our thoughts on the small and petty disappointments that beset us day by day until we feel that our whole life is a disappointment, not only to ourselves, but to all around us. It is only he who looks ahead, above the cloud of petty annoyances that surrounds us all, that will find true happiness. We pass from childhood to youth, from youth to middle age, from middle age to old age, and then to death; and as each change is made we feel that we have lost something that is never to be made up to us in the future, however bright a future that should be. No matter how dark the present, how dead our once bright hopes, it is useless to grieve over them—it is also wicked. If we can look ahead and build a new future, set up new objects and bury the old ones deep out of sight, we do indeed belong to the sensible people of the world. What is the use of saying we have nothing to live for, because our highest aims and brightest hopes have been dashed to the ground and trampled on by those whom we hold dearest and best? If we could see the foolishness and absurdity of longing for what we could not attain, of weeping over our fallen hopes and inspirations, we perhaps could forget, with a few less tears and more smiles, what we once hoped for and expected.

We cannot go through life without disappointments; and if we steel ourselves so that they pass off without leaving a deeper wound, we are infinitely superior to those who give way to gloomy and morbid feelings; who doubt the truth of all goodness in this world; who hope for nothing, because they foolishly make themselves believe there is nothing to be hoped for.

In youth we have everything to hope for, and if disappointment after disappointment comes upon us, then in age we have heaven to work for and win. We have read somewhere that God never made a heart without one tender spot, and we know God never gave a life without something to live and hope for.

A WORD ABOUT DIVINE JUSTICE.

How apt we are to associate the justice of God with the punishment of sin merely; as if it was not applicable to the righteous as well as to the wicked. Indeed, our theologies run almost directly into the retributive aspect. Surely this is a mistake. The good man needs justice, and he will get it as well as the bad man. It is the great comfort of the Christian that God is just. We should remember that every mercy is the bloom and fruit of justice. Divine justice is, after all, only another form or expression of Divine love, as the Beatitudes are only another form of the Ten Commandments. Let us remember that justice is as really benedictive as vindictive. Justice is at once the throne of the Infinite King, and the heart of the Infinite Father; it is Sinai with its law and lightning, and Calvary too, with its pardoning blood and love; it is the earthquake, whirlwind and fire, and the "still, small voice," too, which Elijah heard; it is winter with its storm-swept earth, and summer with its genial sunshine and dew, its flowers and harvest; it is hell with its miseries of "darkness and despair," and it is heaven, too, with its bliss "unspeakable and full of glory."

"God's justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away."

—*T. B. R., in New York Christian Intelligencer.*

CLERGYMEN MISREPRESENTED.

Spurgeon thus speaks of the misrepresentations of clergymen: "As surely as any of you speak for the Lord you will be misunderstood. That is not the worst of it. You will be wilfully misrepresented. They will turn your words upside down. As for me, it is utterly impossible for me to say a single sentence which some fool or another cannot twist into mischief; and I give patent and license to everybody to do so that chooses to do it, as far as I am concerned. The thing that was farthest from our mind, and which our soul abhorred, has often been made to be said, when we neither said nor thought anything of the kind."

A "LADIES' Association in Defence of Purity of Worship" has been organized for Scotland. Its object is "to maintain, defend, and promote uniformity of worship in accordance with the standards of the Presbyterian Church; to discountenance, resist, and oppose the introduction into the worship of God of all variations, innovations, changes, and practices inconsistent with the uniformity contemplated by the Standards."

A ROMAN Catholic University in London, England, has failed. A letter from that city says it was "blessed by a cardinal, conducted by a prelate, and professed by some of the cleverest men in London. But it is gone—gone beyond recall. The cardinal and the prelate could not agree, and the prelate has disappeared. There has been a sale in well-known ecclesiastical rooms. Now the door of what was to have rivalled Oxford and Cambridge is shut, and there is nobody who can open it."

THE "Voice" from Italy announces that the sum of £12,000 aimed at as an Endowment Fund for the salaries of ministers in the Waldensian Valleys has been obtained and been forwarded with a letter addressed by the Conveners of the Continental Committee of the General Presbyterian Council to the Waldensian Synod. The same paper, in an account of the meeting of Synod, says: "It was laid down as a condition to the raising of the fund that the Waldenses should contribute according to their ability for the same object, and before the close of the Synod it was announced that the sum total of their subscriptions amounted to 88,706 fra. (£3,551).

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TORONTO, FRIDAY, JANUARY 13, 1882.

WE would direct the attention of all concerned to the Rev. Dr. Reid's communication, in another column, regarding alleged errors in the General Assembly's Minutes. The utmost care ought to be exercised in securing the accuracy of the returns before they are transmitted to Presbytery Clerks.

THE "Herald and Presbyter," Cincinnati, has been asked to give its opinion of the propriety of electing ruling elders as Moderators of Presbytery, Synod and General Assembly. Our contemporary says "no" most emphatically, and gives as its principal reason that though "ministers and elders have equal authority in our Church Courts, they have not equal ability." This proves too much if it proves anything. Have all ministers "equal ability?" There are ministers in the American Church who could no more preside over the great American Assembly, than they could steer a steamship through a cyclone. If want of equal ability disqualifies elders, it disqualifies ministers as well. There are greater and less among ministers as well as among elders.

THE "Christian at Work" thinks it a great pity that a Connecticut church and its pastor should have differed and separated, because they could not agree upon the form of invitation to the communion service. The pastor insisted on saying, "All who sincerely love and serve the Lord Jesus Christ, and trust in Him for salvation, are invited to meet with us at the table of our common Lord." The people thought the invitation should be in this form: "All members of Evangelical churches in good and regular standing, providentially with us, are cordially invited to sit with us at the Lord's table." The people were undoubtedly right. If coming to the Lord's table is to be left entirely to the "individual conscience," there is an end to church order and discipline. Guiteau declares that he is a most exemplary Christian, and he says he committed adultery on principle and "removed" Garfield for patriotic and inspired reasons. It won't do to leave too much to the "individual conscience." Those men who have no conscience will be the first to come forward.

A BAPTIST contemporary says Guiteau was once a somewhat active member of Calvary church (Baptist), New York. While connected with this body he borrowed \$100 from his minister, which he of course forgot to pay. Our contemporary says:

"It is not strange that the creature got into the church, and it is a wonder that, in this day of loose ordaining councils, he did not get into the ministry. Had there been anything in the pulpit to gratify his inordinate vanity, he doubtless would have turned up somewhere along the line of his erratic course as a preacher."

Very likely he would, and had he come over to Canada as an Evangelist, and palmed himself off as one of Moody and Sankey's assistants, he might have got engagements here in Evangelistic work. He did act as usher at the Moody and Sankey meetings at Chicago, and made himself fussy about various religious movements. If Guiteau had gone to a church during a time of high excitement, and told a plausible story about his connection with Moody, thus

influencing the people, it might have cost a minister his position to keep him out. It is high time for all respectable churches to adopt a conservative policy in such matters.

THE Rev. A. B. Simpson began his work among the non-church-going people of New York on Sabbath evening last. A New York journal alludes to the first meeting in this way:

"He began this work yesterday evening with a service at the Academy of Music. He said that he wished to make the Academy a Sunday evening resort for the half a million of this city who have no church to attend. But it was noticeable last night that no poor folks were there, and the audience was composed of people in comfortable circumstances, all of whom seemed able to afford the luxury of a pew."

Quite so. And the same would be true if a meeting gathered in a hall in any city in America. The poor can go to church now if they are so inclined, and if not so inclined they won't go to a hall. Any fairly good preacher, with the aid of advertising and music, could gather a congregation in Shaftesbury Hall in this city. The poor, however, would not go there; for the most part the congregation would be composed of rounders, ecclesiastical dead-beats, people who wish something new, refugees from discipline, general sore-heads and grievance-mongers. People who wish to go to church can find any number of places to hear the Gospel, no matter how poor they are, in any city in America.

CHEAP PREACHING.

REFERRING to a paragraph which lately appeared in these columns, our esteemed neighbour, the "Christian Guardian," says we indulged in a "little fling at Methodism." Not so, neighbour. No "fling" little or big, goes from this "quarter" against Methodism. For Methodism we have the greatest respect and esteem, and for the "Guardian" and its accomplished editor the most kind and neighbourly feelings. Nevertheless, it is, we believe, a fact that when that class of men—found in some of our congregations—who want "cheap preaching" are asked for their pew rent, they too frequently answer by saying that they can get sittings for a less sum in the neighbouring Methodist Church. When they go over to the Methodist Church, of course they do not tell the Methodist officials that they have come in search of cheap preaching, but they do sometimes tell the Presbyterians they have left that they have got it. Perhaps they don't always speak the truth about the matter. We are quite aware that our Methodist friends, as the "Guardian" says, draw heavily on good Methodists for "missionary, educational, and church-building enterprises," but a man in search of cheap preaching has no fear of these or any other enterprises. He can give a cent on all ordinary occasions, and on special occasions he can double his contribution.

As regards the admission of persons leaving our Church without certificates to membership in the Methodist Church, we have nothing more to say after the "Guardian's" explanation. If they are received, not on the ground of their former connection with ours or any other church, but because they have become "convinced of sin, and converted," we are quite satisfied. We are more than satisfied—we are grateful that they have become converted, and specially grateful that their conversion frequently takes place so soon.

We have no idea that any of our readers belong to the class who are in search of cheap preaching; but in the hope that this paragraph may meet the eye of some who do, we quote the manly words in which the "Guardian" gives its estimate of such characters:

"The kind of people that are referred to are not worth making any such effort to secure as attendants; and if the Presbyterian Church has lost any stray sheep, that have gone off in search of cheap pastures, we assure our neighbour we have seen nothing of them in this quarter; and, what is more, we have no special anxiety for the patronage of religious tramps of that class."

Nor have we; and if we find any Methodist tramp hunting around our Presbyterian fields in search of cheap pastures, THE PRESBYTERIAN will head them off.

THE MUSKOKA SUFFERERS.

VERY shortly after the fires in Muskoka and Michigan took place, we adverted to the fact that the greater extent and more widely-spread ruin of those in the latter region had apparently made Canadians think little or nothing of what had been suffered by

their own countrymen in many of the back settlements of our own Province. We at the same time urged that while it was exceedingly desirable to help those who had lost their all in the neighbouring republic, it was but decent and becoming, in the first place, to look at home. We are glad to find that this feeling has become general, from its being discovered that there are only too many in Muskoka and elsewhere throughout Ontario who need very greatly the speedy and liberal assistance of those who have suffered no such losses. It will be simply disgraceful to our civilization and patriotism, to say nothing of our Christianity, if the needs of those poor sufferers be not supplied in a liberal and brotherly fashion. An appeal was, in the course of the summer, made through our columns for assistance to the members of a struggling congregation in the Muskoka region, in order to enable them to pay off a mortgage upon their church property. That appeal was responded to in so prompt and liberal a manner that more than double of what was needed was very soon raised. Will it be different when the object is to save many poor families from actual starvation in the midst of a Canadian winter? We shall not believe this till hard facts make it impossible for us to do anything else. There are committees of reliable persons already formed for the receipt and distribution of the gifts of the benevolent, so that it is not necessary for us to volunteer our help in the matter of collecting. But if any find it more convenient to forward their donations to us, we shall take good care to hand them to the proper parties, and acknowledge the different amounts in our columns. If, by the way, the gentleman who forwarded from the post-office of Hollin \$2 for Emsdale church, and \$3 as a contribution to a Sabbath Defence Fund, will allow us to hand over the latter amount to the Muskoka sufferers, we shall be glad. If not, will he be kind enough to tell us how to dispose of it, as we have not heard of the organization of any Sabbath Defence Association? It is an old and trite remark that "they give twice who give quickly." Will our readers bear this in mind; and as they look round upon their own many and varied comforts, will they do something for those who, last August, lost, in a good many cases, their all, and who, while not unfrequently both fellow-Christians and fellow-Presbyterians, are in every case fellow-countrymen at least, and have, therefore, good reason to expect that at such a time Canadians will very practically shew what they think about "blood being thicker than water?"

IS IT FAIR? IS IT CHRISTIAN?

IN the life of Samuel Budgett, the Bristol "Successful Merchant," there is a sentiment recorded which we have always thought intolerably hard, and anything therefore but of the highest type of either practical benevolence or spiritual Christianity. It is to the effect that, in making a bargain, Mr. Budgett recognized and acted on the principle that he was simply to think for himself, and let the other party to the bargain do the same thing. "If," says Mr. Budgett, "I am convinced that the proposed arrangement is for my advantage, I have no business to consider whether it is also for that of 'the other man.' Let him see to that. I can't do the thinking and planning for both sides." We don't give the very words, but the principle recognized and acted on we have correctly indicated. We know that such a rule of action is generally held to be so sound and so evident as to have passed into the position of a moral axiom, on which any number of professed Christians are acting every day of their lives. And yet, when taken as a universally applicable guide, we can think of few things more utterly unchristian and detestable. The hard, merciless skinflint, and the shrewd, far-seeing, astute man of business, who has a plausible tongue and the power of dexterous management, with many others of every intermediate grade, may all plead in favour of their legalized robbery that they knew the bargain was for their own advantage, and it was not their business to consider whether or not it might be equally good for the other side. "They thought for themselves, and left others to do the same." Indeed! And that, therefore, would fairly permit them to take advantage of the ignorance, or simplicity, or mental weakness, or business inexperience, or of fifty other things which gave them a mighty advantage! Nay, it would justify the man who took advantage of his neighbour's necessity to get possession of his goods at almost no price at all.

It would justify the too common practice of "beating down" prices and wages to starvation rates, from the recognized fact that necessity had no law, and that one thing or another might force a man to part with his property for "an old song." It every day leads persons who would not like to have their Christianity called in question, to offer the most ridiculous prices for goods or services, not because they are all that these are thought to be worth, but because this man or that cannot "well help himself." He is at the mercy of a Christian Shylock, and the pound of flesh is therefore remorselessly exacted. He is a good book-keeper, does his work faithfully and well, but he is married and has little children, cannot afford to be temporarily out of work, and can therefore "stand a good squeeze." No doubt he is not "obliged" to agree to the proposal. Not at all! He has that "glorious freedom of contract" at which there is at present so much drivelling nonsense talked in connection with English and Scotch farmers. Of course he has! He is doing work that is really worth more to his employer. But the latter *knows* that it is for his advantage to get the work done for less, and in making a bargain he only does "his own thinking." The converse of this, in workmen taking advantage of their employer's necessity, is equally evident. It is, in short, a principle which would suit the unscrupulous horse trader immeasurably, and would be marrow to the bones of every shoddy manufacturer and plausible John Cheap. It would excuse (aye, and has often been known to do so) the seducer, who, by plausible words, succeeded in ruining the thoughtless and ignorant girl. It would make trade, in short, a wretched, unprincipled scramble, and the Christianity of those who engaged in it a transparent sham. We have no doubt that Samuel Budgett was better in practice than in theory, but we have as little difficulty in believing that many professing Christians are not; for they are every day so playing upon the ignorance, vanity, inexperience, mental feebleness, or unpropitious circumstances of those with whom they may have to transact business, that they are continually making "capital" bargains, and boasting of the same, though whether these are equally satisfactory to the "other side" is a different question, with which they seem to fancy they have nothing to do! Haven't they? They no doubt keep within the right side of the law. They can't possibly be brought up for fraud. But oh! they are "sharp," "sharp;" so "sharp" that even in the court of earthly honour they would have but a poor chance, and in the court of Christ none at all. There are more ways of fraud than through the light weight and the defective measure; and may not there be, far down in many a pretty completely case-hardened conscience, the persistent still small voice that will not be silenced, but which keeps on in its weary tale of "I have robbed this one and that through my superior knowledge or astuteness, and called it 'business'?" Well for those with whom there is still such a small protesting monitor; for it is to be feared that with only too many within the Church, as well as without it, that monitor protests no more, even though brothers have been swindled and neighbours have been well "done for," as the phrase goes.

BOOKS AND MAGAZINES.

THE PRINCE AND THE PAUPER: A Tale for Young People of all Ages. By Mark Twain. (Montreal: Dawson Brothers.)—The author's name will sell his book, but it will not add much to his fame. One who writes so much can scarcely be expected to make a hit every time. There is a faint touch of humour in the second clause of the title. Will that satisfy the readers of "the great American humorist," or will they accept the mere extravagance of an ill-constructed Arabian Nights' Tale instead? The story is sufficiently wonderful, however; it may serve to while away a winter's evening in a manner not positively injurious; and there are many young readers of various ages who will not trouble themselves very much about the clumsiness of the providential machinery by means of which the author brings his incidents to pass.

PUBLICATIONS OF THE AMERICAN SUNDAY SCHOOL UNION. (Toronto: N. Ure & Co.)—We have on our table at present four of the Sunday School Union's publications. The first is a "Pictorial Commentary

on the Gospel according to Mark" which will be found very useful by Sabbath school teachers and others during the year 1882, as the International Lessons for the year are all on that Gospel. The second is a very readable story, suitable for boys and girls of Sabbath school age; it is called "The Sprag Boy." The third is "Pearls from the East," which is also a very pleasing book for the young, occupied with Scripture subjects and nicely illustrated. The fourth is for the younger children; it is full of fine pictures, and will attract attention, while at the same time it communicates, in a simple manner, a rudimentary knowledge of the truth. Its title is "The Picture World."

THE "GUNHILDA" LETTERS: MARRIAGE WITH A DECEASED WIFE'S SISTER. (Ottawa: "Citizen" Office.)—This pamphlet contains a series of letters first published in the "Ottawa Citizen" during the parliamentary session of 1881. They purport to be the "Letters of a Lady to the Right Rev. the Lord Bishop of Ontario." The writer, in addressing the bishop, speaks of "our Church," and so wishes to be regarded as a member of the Church of England and therefore a believer in Christianity, but at the same time gives expression to views utterly inconsistent with such a profession. The first and last letters of the series contain all that is of any value in deciding the question ostensibly at issue. Our perusal of the pamphlet has certainly been somewhat hurried, but it is scarcely possible that a more deliberate examination would remove the impression that it is really an insidious attack on the Christian religion and the Bible over the shoulders of Bishop Lewis and the marriage law. A good guesser, acquainted with the productions of Canadian *litterateurs*, would probably, after a very few trials, succeed in his efforts to spell out the author's true name. For our part, all we care to say on that point is that such a treacherous attempt to obtain a hearing for obnoxious views is not what was to be expected of a lady, nor yet of a gentleman.

ALLEGED ERRORS IN ASSEMBLY'S MINUTES.

MR. EDITOR,—In your last issue I observed a letter from the Rev. J. Anderson, purporting to correct last minutes of Assembly, in relation to the financial statement of the congregation of Tiverton. In reply, allow me to say that the financial statement in the Assembly's minutes is strictly in accordance with the return of the Tiverton congregation. The treasurer gives the contributions of the congregation to the Schemes of the Church, the Synod, and the Presbytery fund, \$70, and not \$206. A. G. FORBES, Clerk of Pres. of Bruce.

Kinloss, Jan. 2, 1882.

MR. EDITOR,—A letter appears in your last issue, from Mr. Anderson, of Tiverton, headed "Another Error in the Assembly's Minutes," and specifying a mistake in the printed statistics from his congregation. I presume by "another error," he refers to the one mentioned in a former number by Mr. Battisby, of Chatham. Now, in his case there was no error at all, and Mr. Battisby had the best opportunity—viz., by a comparison of the report from his congregation, as printed, with the report to the Committee on Statistics from his Presbytery—of knowing that the one perfectly agreed with the other. Besides, I have the authority of the Presbytery Clerk for saying that the report as sent by him, and printed, is in perfect agreement with the report from the Treasurer of Mr. Battisby's congregation. The error, then, cannot be charged upon the Presbytery Clerk nor the Committee on Statistics.

With regard to Mr. Anderson's communication, allow me to say that there is no deviation from the Presbytery's returns in the printed Minutes. The figures agree in every particular.

Ought not correspondents to be certain of their ground before they rush into print?

ROBERT TORRANCE.

MR. EDITOR,—The statement in Mr. Walker's letter does not rectify the matter complained of, for the following reasons: After that return was sent to the Clerk of Presbytery, we remitted \$137 before the Assembly books were closed for the year. And in the advance sheets of the Assembly's Minutes (which are distributed during the sitting of Assembly), my congregation is credited with giving \$199.80 to the Foreign Missions of the Church. Even these figures are not entirely correct, as the sum remitted was \$207. Why do all moneys received before the Assembly

books are closed for the year not appear in the Assembly Minutes when they are published in complete form? If it be answered that only the statistical statement sent by congregations through Presbyteries are published there, then why is the appeal made year after year for all moneys on hand to be remitted before the books are closed? I make no charge against any one in this matter, but from more than one letter that has appeared, I am not the only one complaining of mistakes in the Minutes. It may be that the complainants are all wrong in the matter, and yet it would not be beyond the reach of human probability that a mistake might be made by those who compile the statistics. You can easily understand why some at least in congregations might be tempted to find fault with such statements, and that those who remit moneys collected for the schemes of the Church feel anxious to set themselves right before their people.

JOHN R. BATTISBY.

Chatham, January 6th, 1882.

MR. EDITOR,—Within the last few weeks THE PRESBYTERIAN has contained more than one letter with reference to errors in the statistical and financial returns as printed in the Minutes of the General Assembly. From the terms employed in these communications, it might be supposed that those who superintend the publication of the Minutes are responsible for these errors. Allow me to say that the Clerks of the Assembly, who superintend the publication of the Minutes, are in no way responsible. These returns are made up in the following manner: In the first place, returns are sent in by the several congregations to the Clerk of Presbytery; the Presbytery Clerk arranges these in tabular form, according to schedule sent to him for his purpose; then these Presbyterial returns are sent to the Committee on Statistics, whose convener, one of the most careful and accurate of men, draws up the report for the Assembly, and sees to the printing of the returns.

In the cases lately mentioned in THE PRESBYTERIAN, there was no error, so far as the Minutes were concerned. The figures were precisely the figures sent in the Presbyterial reports, and I presume were the figures sent from the congregations respectively. If ministers instead of waiting for the printed Minutes in order to detect errors, would see that the returns from their own congregations are correct before they are sent, there could be but few errors in the printed returns.

Notwithstanding the plain directions which are given every year as to sending in the congregational returns to the Presbytery Clerks, a number are sent to this office, after a very late date, thus occasioning loss of time, and giving additional trouble to the Clerks of Presbyteries.

W. REID.

Toronto, 6th January, 1882.

At a meeting of the united congregations of St. Paul's, Franktown, and St. Andrew's, Cayleton Place, held in the latter place on Tuesday, the 20th ult., it was unanimously agreed to give a call to the Rev. Duncan McDonald, Creemore, to be their pastor.

THE Rev. J. G. Macgregor died at Elora on the 2nd ult., in the eighty-third year of his age. Mr. Macgregor was a native of Scotland, having been born at Alva, in Fifeshire, on the 20th September, 1799. He studied at Glasgow and Edinburgh, was licensed to preach in 1824, came to Upper Canada in 1846, and was ordained pastor of Knox Church, Guelph, in 1847. In 1851 he resigned that charge, and laboured for some time in the mission field. The position of teacher of the Elora Grammar School having at that time become vacant, it was offered to Mr. Macgregor, who was an excellent classical scholar. This offer he accepted, entering upon his duties in January, 1853. As a teacher he was highly successful, and retained his position at the head of the Elora school for eighteen years. In 1871 advancing years compelled him to resign. He again, however, engaged in mission work, and was more or less actively employed up to within a few months of his death. His funeral, on the 24th ult., was largely attended by residents of the locality, and by friends from a distance, amongst whom were many of the ministers of Guelph, Feigus, Galt and other places. Services were conducted at the house by the Rev. Mr. Middlemiss, of Elora, and Mr. Smith, of Galt, and prayer was offered at the grave by the Rev. Mr. Torrance, of Guelph. The remains were interred in the Elora cemetery.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HIRSHA STRKTTON.

CHAPTER XIII.—SUSPENSE.

Roland Sefton did not sleep that night. As the time drew near for Felicity to act upon his message to her, he grew more desponding of her response to it; yet he could not give up the feeble hope still flickering in his heart. If she did not come he would be a hopeless outcast indeed; yet if she came, what succour could she bring to him? He had not once cherished the idea that Mr. Clifford would forbear to prosecute him, yet he knew well that if he could be propitiated, the other men and women who had claims upon him would be easily satisfied and appeased. But how many things might have happened during the long six months, which had seemed almost an eternity to him. It was not impossible that Mr. Clifford might be dead. If so, and if a path was thus open to him to re-enter life, how different should his career be in the future! How warily would he walk; with what earnest penitence and thorough uprightness would he order all his ways! He would be what he had only seemed to be hitherto: a man following Christ, as his forefathers had done.

He was staying at a quiet inn in the village, and as soon as daybreak came he started down the road along which Felicity must come, and waited at the entrance of the valley, four miles from the little village. The road was bad, for the heavy rains had washed much of it away, and it had been roughly repaired by fir trees laid along the broken edges; but it was not impassable, and a one-horse carriage could run along it safely. The rain had passed away, and the sun was shining. The high mountains and the great rocks were clear from base to summit. If she came to-day there was a splendid scene prepared for his eyes. Hour after hour passed by, the short autumnal day faded into the dusk, and the dusk slowly deepened into the blackness of night. Still he waited, late on into the night, till the monastery bells chimed for the last time; but there was no sign of her coming.

The next day passed as that had done. Felicity, then, had deserted him! He felt so sure of Phebe that he never doubted that she had not received his message. He had left only one thread of communication between himself and home—a slender thread—and Felicity had broken it. There was now no hope for him, no chance of learning what had befallen all his dear ones, unless he ran the risk of discovery, and ventured back to England.

But for Felicity and his children, he said to himself, it would be better to go back, and pay the utmost penalty he owed to the broken laws of his country. No hardships could be greater than those he had already endured; no separation from companionship could be more complete. The hard labour he would be doomed to perform would be a relief. His conscience might smite him less sharply and less ceaselessly if he was suffering the due punishment for his sin, in the society of his fellow-criminals. Dartmoor Prison would be better for him than his miserable and degrading freedom.

Still, as long as he could elude publicity and preserve his name from notoriety, the burden would not fall upon Felicity and his children. His mother would not shrink from bearing her share of any burden of his. But he must keep out of the dock, lest their father and husband should be branded as a convict.

A dreary round his thoughts ran. But ever in the centre of the circling thoughts lay the conviction that he had lost his wife and children forever. Whether he dragged out a wretched life in concealment, or was discovered, or gave himself up to justice, Felicity was lost to him. There were some women—Phebe Marlowe was one—who could have lived through the shame of his conviction and the dreary term of his imprisonment, praying to God for her husband, and pitying him with a kind of heavenly grace, and at the end of the time met him at the prison door, and gone out with him, tenderly and faithfully, to begin a new life in another country. But Felicity was not one of these women. He could never think of her as pardoning a transgression like his, though committed for her sake. Even now she would not stoop so low as to seek a meeting with one who deserved a penal punishment.

Night had set in, and he was trudging along the road, still heavy with recent rains, though the sky above was hung with glittering stars, and the crystal snow on Titlis shone against the deep blue depths, casting a wan light over the valley. Suddenly upon the stillness there came the sound of several voices, and a shrill yodel, pitched in a key that rang through the village, to call attention to the approaching party. It was in advance of him, nearer to Engelberg; yet though he had been watching the route from Stans all day, and was satisfied that Felicity could not have entered the valley unseen by himself, the hope flashed through him that she was before him, belated by the state of the roads. He hurried on, seeing before him a small group of men carrying lanterns. But in their midst they bore a red litter, made of a gate laid hastily off the hinges. They passed out of sight behind a house as he caught sight of the litter, and for a minute or two he could not follow them, from the mere shock of dread lest the litter held her. Then he hurried on, and reached the hotel door as the procession marched into the hall and laid their burden cautiously down.

"An accident?" said the landlord.

"Yes," answered one of the peasants; "we found him under Pfiffenward. He must have been coming from Engelsee Alp; how much farther the good God alone knows. The paths are slippery this wet weather, and he had no guide, or there was no guide to be seen."

"That must be searched into," said the landlord; "is he dead?"

"No, no," replied two or three together.

"He has spoken twice," continued the peasant who had

answered before, "and groaned much. But none of us knew what he said. He is dying, poor fellow!"

"English?" asked the landlord, looking down on the scared face and eager eyes of the stranger, who lay silent on the litter, glancing round uneasily at the faces about him.

"Some of us would have known French, or German, or Italian," was the reply, "but not one of us knows English."

"Nor I," said the landlord; "and our English speaker went away last week, over the St. Gothard, to Italy for the winter. Send round, Marie," he went on, speaking to his wife, "and find out any one in Engelberg who knows English. See! The poor fellow is trying to say something now."

"I can speak English," said Roland, pushing his way in amid the crowd and kneeling down beside the litter, on which a rough bed of fir pine-branches had been made. The unknown face beneath his eyes was drawn with pain, and the gaze that met his was one of earnest entreaty.

"I am dying," he murmured; "don't let them torture me. Only let me be laid on a bed to die in peace."

"I will take care of you," said Roland in his pleasant and soothing voice, speaking as tenderly as if he had been saying "God bless you!" to Felix in his little cot; "trust yourself to me. They shall do for you only what I think best."

The stranger closed his eyes with an expression of relief, and Roland, taking up one corner of the litter, helped to carry it gently into the nearest bedroom. He was gifted with something of a woman's softness of touch, and with a woman's delicate sympathy with pain; and presently, though not without some moans and cries, the injured man was resting peacefully on a bed; not unconscious, but looking keenly from face to face on the people surrounding him.

"Are you English?" he asked, looking at Roland's blistered face and his worn peasant's dress.

"Yes," he answered.

"Is there any surgeon here?" he inquired.

"No English surgeon," replied Roland. "I do not know if there is one even at Lucerne, and none could come to you for many hours. But there must be some one at the monastery close by, if not in the village."

"No, no!" he interrupted, "I shall not live many hours; but promise me—I am quite helpless as you see—promise me that you will not let any village doctor pull me about."

"They are sometimes very skilful," urged Roland, "and you do not know that you must really die."

"I knew it as I was slipping," he answered: "at the first moment I knew it, though I clutched at the very stones to keep me from falling. Why, I was dead when they found me; only the pain of being pulled about brought me back to life. I'm not afraid to die if they will let me die in peace."

"I will promise not to leave you," replied Roland; "and if you must die, it shall be in peace."

That he must die, and was actually dying, was affirmed by all about him. One of the brothers from the monastery, skilled in surgery, came in unrecognized as a doctor by the stranger, and shook his head hopelessly when he saw him, telling Roland to let him do whatever he pleased so long as he lived, and to learn all he could from him during the hours of the coming night. There was no hope, he said; and if he had not been found by the peasants he would have been dead now. Roland must ask if he was a good Catholic or a heretic. When the monk heard that he was a heretic and needed none of the consolations of the Church, he bade him farewell kindly, and went his way.

Roland Sefton sat beside the dying man all the night, while he lingered from hour to hour; free from pain at times, at others restless and racked with agony. He wandered a little in delirium, and when his brain was clear he had not much to say.

"Have you no message to send to your friends?" inquired Roland, in one of these lucid intervals.

"I have no friends," he answered, "and no money. It makes death easier."

"There must be some one who would care to hear of you," said Roland.

"They'll see it in the papers," he replied. "No, I come from India, and was going to England. I have no near relations, and there is no one to care much. 'Poor Austin,' they'll say; 'he wasn't a bad fellow.' That's all. You've been kinder to me than anybody I know. There's about fifty pounds in my pocket-book. Bury me decently and take the rest."

"He dozed a little, or was unconscious for a few minutes. His sunburnt face, lying on the white pillow, still looked full of health and the promise of life, except when it was contracted with pain. There was no weakness in his voice or dimness in his eye. It seemed impossible to believe that this strong young man was dying."

"I lost my valise when I fell," he said, opening his eyes again and speaking in a tranquil tone; "but there was nothing of value in it. My money and my papers are in my pocket-book. Let me see you take possession of it."

He watched Roland search for the book in the torn coat on the chair beside him, and his eyes followed its transfer to his breast-pocket under his blue blouse.

"You are an English gentleman, though you look a Swiss peasant," he said; "you are poor, perhaps, and my money will be of use to you. It is the only return I can make to you. I should like you to write down that I give it to you, and let me sign the paper."

"Presently," said Roland, "you must not exert yourself. I shall find your name and address here?"

"I have no address; of course I have a name," he answered; "but never mind that now. Tell me, what do you think of Christ? Does He indeed save sinners?"

"Yes," said Roland reluctantly; "He says, 'I came to seek and to save that which was lost.' Those are His own words."

"Kneel down quickly," murmured the dying man. "Say 'Our Father!' so that I can hear every word. My mother used to teach it to me."

"And she is dead?" said Roland.

"Years ago," he gasped.

Roland knelt down. How familiar, with what a touch of bygone days, the attitude came to him; how homely the words sounded! He had uttered them innumerable times; never quite without a feeling of their sacredness and sweetness. But he had not dared to take them into his lips of late. His voice faltered, though he strove to keep it steady and distinct, to reach the dying ears that listened to him. The prayer brought to him the picture of his children kneeling, morning and evening, with the self-same petitions. They had said them only a few hours ago, and would say them again a few hours hence. Even the dying man felt there was something more than mere emotion for him expressed in the tremulous tones of Roland Sefton's voice. He held out his hand to him when he had finished, and grasped his warmly.

"God bless you!" he said. But he was weary, and his strength was failing him. He slumbered again fitfully, and his mind wandered. Now and then during the rest of the night he looked up with a faint smile, and his lips moved inarticulately. He thought he had spoken, but no sound disturbed the unbroken silence.

CHAPTER XIV.—ON THE ALTAR STEPS.

It was as the bells of the Abbey rang for matins that the stranger died. For a few minutes Roland remained beside him, and then he called in the women to attend to the dead, and went out into the fresh morning air. It was the third day that the mountains had been clear from fog and cloud, and they stood out against the sky in perfect whiteness. The snow-line had come lower down upon the slopes, and the beautiful crystals of frost hung on the tapering boughs of the pine-trees in the forests about Engelberg. Here and there a few villagers were going toward the church, and almost unconsciously Roland followed closely in their track.

The short service was over and the congregation was dispersing when he crossed the well-worn door-sill. But a few women, especially the late comers, were still scattered about praying mechanically, with their eyes wandering around them. The high altar was deserted, but candles burning on it made a light in the dim place, and he listlessly sauntered up the centre aisle. A woman was kneeling on the steps leading up to it, and as the echo of his footsteps resounded in the quiet church she rose and looked round. It was Felicity! At that moment he was not thinking of her; yet there was no doubt or surprise in the first moment of recognition. The uncontrollable rapture of seeing her again arrested his steps, and he stood looking at her, with a few paces between them. It was plain that she did not know him.

How could she know him, he thought bitterly, in the rough blue blouse and coarse clothing and heavy hobnail boots of a Swiss peasant? His hair was shaggy and uncut, and the skin of his face was so peeled and blistered and scorched that his disguise was sufficient to conceal him even from his wife. Yet as he stood there with downcast head, as a devout peasant might have done before the altar, he saw Felicity make a slight but imperious sign to him to advance. She did not take a step toward him, but leaning against the altar rails she waited till he was near to her, within hearing. There Roland paused.

"Felicity," he said, not daring to draw closer to her.

"I am here," she answered, not looking toward him; her large, dark, mournful eyes lifted up to the cross above the altar, before which a lamp was burning, whose light was reflected in her unshed tears.

Neither of them spoke again for a while. It seemed as if there could be nothing said, so great was the anguish of them both. The man who had just died had passed away tranquilly, but they were drinking of a cup more bitter than death. Yet the few persons lingering over their morning devotions before the shrines in the side aisles saw nothing but a stranger looking at the painting over the altar, and a peasant kneeling on the lowest step deep in prayer.

"I come from watching a fellow-man die," he said at last; "would to God it had been myself!"

"Yes!" sighed Felicity, "that would have been best for us all."

"You wish me dead!" he exclaimed, in a tone of anguish.

"For the children's sake," she murmured, still looking away from him; "yes! and for the sake of our name, your father's name, and mine. I thought to bring honour to it, and you have brought flagrant dishonour to it."

"That can never be wiped away," he added.

"Never!" she repeated.

As if exhausted by these passionate words, they fell again into silence. The murmur of whispered prayers was about them, and the faint scent of incense floated under the arched roof. A gleam of morning light, growing stronger, though the sun was still far below the eastern mountains, glittered through a painted window, and threw a glow of colour upon them. Roland saw her standing in its many-tinted brightness, but her wan and sorrowful face was not turned to look at him. He had not caught a glance from her yet. How vividly he remembered the first moment his eyes had ever beheld her, standing as she did now on these very altar steps, with uplifted eyes and a sweet seriousness on her young face! It was only a poor village church, but it was the most sacred spot in the whole world to him, for there he had met Felicity and received her image into his inmost heart. His ambition as well as his love had centred in her, the penniless daughter of the late Lord Riversford, an orphan, and dependent upon her father's brother and successor. But to Roland his wife Felicity was immeasurably dearer than the girl Felicity Riversford had been. All the happy days since he had won her, all the satisfied desires, all his successes were centred in her and represented by her. All his crime too.

"I have loved you," he cried, "better than the whole world."

There was no answer by word or look to his passionate words.

"I have loved you," he said, more sadly, "better than God."

"But you have brought me to shame!" she answered. "If I am tracked here—and who can tell that I am not?—and if you are taken and tried and convicted, I shall be the wife of the fraudulent banker and condemned felon, Roland Sefton. And Felix and Hilda will be his children."

"It is true," he groaned, "I could not escape conviction."

He buried his face in his hands, and rested them on the altar-rails. Now his bowed-down head was immediately beneath her eyes, and she looked down upon it with a mournful gaze; it could not have been more mournful if she had been contemplating his dead face lying at rest in his coffin. How was all this shame and misery for him and her to end?

"Felicitia," he said, lifting up his head, and meeting the sorrowful farewell expression in her face, "if I could die it would be best for the children and you."

"Yes," she answered, in the sweet, too dearly loved voice he had listened to in happy days.

"I dare not open that door of escape for myself," he went on, "and God does not send death to me. But I see a way, a possible way. I only see it this moment; but whether it be for good or evil I cannot tell."

"Will it save us?" she asked eagerly.

"All of us," he replied. "This stranger, whose corpse I have just left—nobody knows him, and he has no friends to trouble about him—shall I give to him my name, and bury him as myself? Then I shall be dead to all the world, Felicitia; dead even to you; but you will be saved. I, too, shall be safe in the grave, for death covers all sins. Even old Clifford will be satisfied by my death."

"Could it be done?" she asked breathlessly.

"Yes," he said; "if you consent it shall be done. For my own sake I would rather go back to England and deliver myself up to the law I have broken. But you shall decide, my darling. If I return you will be known as the wife of the convict Sefton. Say, shall I be henceforth dead forever to you and my mother and the children? Shall it be a living death for me, and deliverance and safety and honour for you all? You must choose between my infamy or my death."

"It must be," she answered, slowly yet without hesitation, looking away from him to the cross above the altar, "your death."

A shudder ran through her light frame as she spoke, and thrilled through him as he listened. It seemed to them both as if they stood beside an open grave, on either side one, and parted thus. He stretched out his hand to her, and laid it on her forehead, as if appealing for mercy; but she did not turn to him, or look upon him, or open her white lips to utter another word. Then there came more sobs and noise in the church, footsteps sounded upon the pavement, and an inquisitive face peeped out of the vestry near the altar where they stood. It was no longer prudent to remain as they were, subject to curiosity and scrutiny. Roland rose from his knees, and without glancing again toward her, he spoke in a low voice of unutterable grief and supplication.

"Let me see you and speak to you once more," he said.

"Once more," she repeated.

"This evening," he continued, "at your hotel."

"Yes," she answered. "I am travelling under Phebe Marlowe's name. Ask for Mrs. Marlowe."

She turned away and walked slowly and feebly down the aisle; and he watched her, as he had watched the light tread of the young girl eleven years ago, passing through alternate sunshine and shadow. There was no sunshine now. Was it possible that so long a time had passed since then? Could it be true that for ten years she had been his wife, and that the tie between them was forever dissolved? From this day he was to be dead to her and to all the world. He was about to pass voluntarily into a condition of death amid life, as utterly bereft of all that had once been his as if the grave had closed over him. Roland Sefton was to exist no more.

(To be continued.)

HEALTHFULNESS OF MILK.

If any one wishes to grow fleshy, a pint of milk taken on retiring at night will soon cover the scrawniest bones. Although we see a good many fleshy persons nowadays, there are a great many lean and lank ones, who sigh for the fashionable measure of plumpness, and who would be vastly improved in health and appearance could their figures be rounded with good solid flesh. Nothing is more coveted by a thin woman than a full figure, and nothing will so rise the ire and provoke the scandal of the "clipper-build" as the consciousness of plumpness in a rival. In a case of fever and summer complaints milk is now given with excellent results. The idea that milk is feverish has exploded, and it is now the physician's great reliance in bringing through typhoid patients, or those in too low a state to be nourished by solid food. It is a mistake to scrimp the milk pitcher. Take more milk and buy less meat. Look to your milkman; have large-sized, well-filled milk pitchers on the table each meal, and you will have sound flesh and save doctors' bills.—*Housekeeper.*

A SPIRIT of generosity is always commendable. There is no situation in life in which it will not give dignity and beauty to the character that wears it.

Why is it that young men are not more frequently in the prayer-meetings? Is the reason in the meetings, they being unsuited to persons of that class; or is it in the persons who find nothing pleasant in the weekly worship of God?

THE death is announced of John Ludwig Krapp, the noted African explorer and missionary. He was born in 1810, and was prominent more than forty years ago as one of the band of zealous Protestant clergymen who was instrumental in bringing about an evangelical reformation in the Abyssinian Church.

"I'LL TURN OVER A NEW LEAF."

It is all very well to say that you will "turn over a new leaf." But let me ask, What about the *past black leaves of guilt*? The schoolboy, after spilling the ink on the page of his copy book, turns over a new leaf, resolving that in the future he will be more careful; but "turning over a new leaf" does not remove the blotted one, and soon the teacher's eye detects the blots and punishes him for his carelessness.

It may be, dear reader, at one time you were addicted to drinking or swearing, or other bad habits; but of late you have "turned over a new leaf," and are become what the world calls a "reformed" person. This is right and proper, but don't forget that *future good conduct can never blot out past disobedience.*

SAVING MOTHER.

The farmer sat in his easy chair,
Between the fire and the lamplight's glare;
His face was ruddy and full and fair.
His three small boys in the chimney nook
Conned the lines of a picture book;
His wife, the pride of his home and heart,
Baked the biscuit and made the tart,
Laid the table and steeped the tea,
Deftly, swiftly, silently;
Tired and weary, and worn and faint,
She bore her trials without complaint,
Like many another household saint—
Content, all selfish bliss above
In the patient ministry of love.
At last, between the clouds of smoke
That wreathed his lips, the husband spoke:

"There's taxes to raise, an' interest to pay,
And ef there should come a rainy day,
'Twould be mighty handy, I'm bound to say
'T'have sumthin' put by. For folks must die,
An' there's funeral bills, an' gravestuns to buy—
Enough to swamp a man, purty nigh;
Besides, there's Edward and Dick and Joe
'To be provided for when we go.
So 'f I was you, I'll tell you what I'd do,
I'd be savin' of wood as ever I could—
Extra fire don't do any good—
I'd be savin' of soap an' savin' of oil,
And run up some candles once and a while;
I'd be rather sparin' of coffee an' tea,
For sugar is high,
And all to buy,

And cider is good enough for me.
I'd be kind o' careful about my clo'es,
And look out sharp how the money goes—
Gewgaws is useless, natur' knows;
Extry trimmin'
'S the bane of women.

"I'd sell the best of the cheese and honey,
And eggs is as good, nigh about, 's the money;
And as to the carpet you wanted new—
I guess we can make the old one do;
And as for the washer an' sewing machine
Them smooth-tongued agents so pesky mean,
You'd better get rid of em' slick and clean.
What do they know about woman's work?
Do they calkilate women were born to skirk?"

Dick and Edward and little Joe
Sat in the corner in a row.
They saw the patient mother go
On ceaseless errands to and fro.
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in,
They saw the quiver of her lip and chin—
And then with a warmth he could not smother,
Outspoke the youngest, frailest brother:
"You talk of savin' wood and oil,
An' tea and sugar all the while,
But you never talk of savin' mother!"

PEACH trees were in blossom last week in Florida, and roses in Washington.

THE British Government has opened negotiations with France, Germany and Austria, with the view of establishing an international court to deal with outrages connected with the kidnapping of natives of the South Pacific.

SMALL-POX is epidemic in many parts of the United States, and is spreading to an alarming extent. In New York City the number of cases is steadily increasing, although the Board of Health are taking every precaution to check the progress of the disease. It is very prevalent in the West, and especially in the Territory of Dakota, where it is said to be making great ravages.

DR. COLLENDER, one of the medical experts in the Guiteau trial, being asked what he understood to be the meaning of the phrase "moral monstrosity," which Dr. Spitz had applied to Guiteau, answered that the phrase means "a person of average intellectual ability who gives loose reins to his evil tendencies and commits heinous crimes." "This," says the New York "Independent," "admirably hits the exact truth in Guiteau's case."

THE Harvard "Annex" for women has enjoyed a second successful year. Forty-seven ladies have attended the classes, and have shown themselves eager, devoted, and thoroughly well-conducted students. Sixteen of them were students of last year. The general tendency, it is reported, has been toward the choice of the traditional classical curriculum, and not toward science. All the courses in Greek have been taken. The managers intend to continue their experiment at least two years longer, perhaps four years.

BRITISH AND FOREIGN ITEMS.

ALL the burial places of France have been declared open and free to all religions.

IT is now definitely stated that the correct list of deaths at the Vienna theatre fire is 794.

FOUR men were seen last week making hay on a marsh near Dorchester avenue, Boston.

THREE Mediterranean steamers, with 110 people on board, have been given up as lost.

THE land agitation in Scotland has received a quietus, by the landlords reducing their rents from 20 to 45 per cent.

RAILROAD trains passed through the St. Gothard tunnel last week, being fifty minutes one way and thirty-three the other.

THE sad report is now given in the English papers that Dean Stanley's life was sacrificed to the bad drainage of the Deanery.

PHILADELPHIA threatens to abolish the electric light. Twenty-five buildings were recently set on fire in one day by means of the wires.

A FRENCHMAN named Hollander has been arrested at Berlin on suspicion of being the person who threw the bomb that killed Alexander II.

It is reported that a quantity of firearms have been found in places of concealment in the monasteries of Mount Athos. The Turkish authorities have made several arrests.

MUCH excitement has been caused at Gratz, Austria, by a nun, detained against her will, leaping from a convent wall into a stream, from which, however, she was rescued.

GOVERNOR MURRAY, of Utah, is in Utah Washington, where he is summoned to give his views on the subject of legislation for Utah before the Congressional Committee.

FRANCE and England have notified the Khedive of Egypt that, in the event of peace being disturbed in his domain, they will support his government and protect his authority.

LORD DUFFERIN has been instructed to urge upon the Sultan the necessity of reforms in Armenia. The Porte has accordingly appointed a Commission to consider the subject.

THE Czar intends that his coronation shall be celebrated as a purely Slav festival. He is going to write with his own hand letters of invitation to the princes of Bulgaria, Servia, and Montenegro.

It is understood that Mr. Bradlaugh will appear before the bar of the House of Commons and make claim to have the oath administered to him on the day on which Parliament reassembles.

PASTOR BOST, the philanthropic founder of the celebrated nine Asylums for orphan, epileptics and incurables, at La Force, France, with their 500 beneficiaries, died November 1st, at the age of 65.

THE cause of prohibition is advancing, and Maine gives another form of it. A wealthy farmer there has bequeathed a large sum to two grandchildren, on condition that they wholly abstain from liquor, tobacco, betting, and gambling.

THE glassmakers of Pittsburg claim that blocks of glass can be made and annealed so as to be suitable for buildings in place of stone. In Germany and England glass ties are used on railroads that are as useful as wood, and last 75 per cent. longer.

DR. MEYER, of Vienna, who has recently spent some time in Utah, expresses the opinion that it would take an army of 150,000 men for the United States to put down a rebellion of the Mormons, and that the conflict would probably last several years.

A NUMBER of Mormons, it is said, who claim that Brigham Young introduced the doctrine of polygamy and blood atonement contrary to the original belief, have organized a new church in Salt Lake City. They renounce polygamy, and refuse to pay any more tithes.

THREE thousand arrests have been made in Warsaw, in Russian Poland, in connection with the recent anti-Jewish riots. The damage done to property during the riots there was enormous, a portion of the city being virtually destroyed. The prisoners are mostly young men.

THE Berlin customs officials contrive to double and treble the tax on many kinds of imported provisions by taxing the wrappers and labels as essential parts of the consignment. Thus American corn beef in tins is taxed as "fine iron wares." That just shows the force of a bad example. These German officials must have heard something about the importance attached to Canadian lobster cans in the United States custom-house.

No further tidings have been received from the "Jeanette" explorers, landed in Northern Siberia. Weeks will elapse before the succour sent them will arrive, and another long period before they will be able to complete their journey to the regions of civilization. No news has been heard of boat No. 2, which is missing; but it is still thought that they will ultimately be rescued, if they have not already effected a landing on some remote northern point of land.

ACCORDING to the report of the Commissioner of Education for 1879, in that year there were in the United States 364 colleges and high schools, with 4,241 instructors and 69,011 students, eighty-one scientific schools, with 10,619 pupils; 1,136 academies, with 5,961 instructors and 203,734 students, 207 normal schools, with 40,029 pupils; 195 kindergartens, with 7,554 pupils; forty-nine law schools, with 3,019 students, 111 medical schools, with 13,321 students, fifty-three deaf and dumb asylums, with 6,391 pupils; thirty blind asylums, with 2,213 pupils; sixty-seven reform schools, with 14,216 pupils; 411 orphan asylums, containing 750,000 orphans. The public schools had 272,686 teachers and children, and enrolled 9,414,086. The permanent public school fund in the States and Territories was \$113,000,000, and the annual expenditure in sustaining the schools \$82,767,815.

MINISTERS AND CHURCHES.

A BAZAAR recently held by the ladies of Knox Church, Woodstock, met with great success.

THE ladies of Knox Church, Harriston, held a bazaar on the 23rd and 24th ult., in aid of the building fund of the church, and realized \$237. All the articles were useful, and were sold at very moderate prices.

THE children of the Sabbath school in connection with the Presbyterian congregation at Orono were pleasantly entertained on the evening of the 23rd ult. A tree, with the produce of which all appeared to be much delighted, formed the attraction of the evening.

ON the 29th ult., the young men of Mr. Baillie's Bible class, at Churchill, presented him with a beautiful set of harness, and on the same evening the young ladies presented Mrs. Baillie with a set of dishes. Both presentations were accompanied by addresses.

AT the annual celebration of the Newtonville Sabbath school, on the evening of the 26th ult., the scholars were presented with gifts from a Christmas tree. The pastor, Rev. A. Leslie, M.A., was agreeably surprised by the presentation of an overcoat of racoon skin. Mrs. Leslie also received several presents from the ladies.—COM.

THE children of the Sabbath school in connection with St. Andrew's Church, Stratford, enjoyed a pleasant entertainment on the evening of the 23rd ult. Rev. E. W. Waits, pastor of the congregation, gave an address; readings, recitations and music made up the rest of the programme, and a heavily laden Christmas tree supplied a present to each scholar.

ON Friday morning, the 30th ult., Mr. Joseph Jackson, of Nazareth street, Montreal, waited upon the Rev. J. Nichols, pastor of St. Mark's Church, in that city, and presented him with the sum of \$50. Mr. Jackson's late brother attended St. Mark's Church for some time before his death, and frequently spoke of his pleasure and profit from the services. The gift from the surviving brother is intended as an appreciative acknowledgment to Mr. Nichols.

THE Georgetown and English River Woman's Missionary Society continues to prosper. The membership is now close on sixty. The contributions for the past year amount to \$184, appropriated as follows: Mission work in Indore, \$100; mission work in Labrador, \$10; mission work in Syria, \$10; mission work in Formosa, \$64. In addition to the above, the society raised, by a special effort, \$30 for the family of the late Chief Joseph, of Caughnawaga.—COM.

A MEETING of the congregation of St. Andrew's Church, Winnipeg, was held in the court-house on the evening of the 28th ult., at the close of the usual prayer-meeting, the object being to consider the report of the managing committee upon certain matters connected with the building of the new church. It was decided to adopt the recommendation of the committee, and to advertise for plans and specifications for a church to cost \$35,000, instead of one worth \$25,000, as had previously been agreed upon.

THE annual Sabbath school entertainment of the Wallacetown congregation was held in the church on Tuesday evening, 27th December. Dr. Ruthven occupied the chair. Able and interesting addresses were delivered by the Revs. Principal Austin, of Alma College, St. Thomas; D. McLaws, Esq., the Rev. D. Stewart, pastor of the congregation, and others. The annual report showed that the Sabbath school prospered, financially and otherwise, during the past year. In every respect the entertainment was a success.—COM.

A GOOD collection was made in Spencerville Presbyterian Church on New Year's Day. There was a debt of \$800 on the building, and on December 11th, the pastor, Mr. Dey asked the congregation to lay this amount on the collection plate on January 1st. In the interval the officers of the church laid the matter before the people, and on New Year's Day the collection amounted to \$781. This, with old subscriptions sent in to the treasurer, covered the debt, and left on hand a balance of \$180. Spencerville and Ventnor churches are now both clear of debt. Both were dedicated in 1878, the former costing \$11,000, the latter \$2,500.—COM.

THE Christmas tree on Wednesday, the 28th ult.,

at St. Paul's Church, Bowmanville, was successful in every respect. The lecture room was completely filled, and the decorations were handsome. The tree bloomed and bore fruit to all the children. About forty special prizes were given by the teachers in addition to those upon the tree, and in each case were bestowed for special work. The school is in a prosperous state, and the attendance during the year has been greatly in advance of any previous year. The superintendent of the school, Mr. T. Yellowlees, presided, and as a whole it was the most successful meeting of the kind ever held in St. Paul's Church.

A LARGE number of the members and adherents of Knox Church, Camlachie, met at the manse, Camlachie, on the evening of the 19th ult., and after partaking of an excellent supper provided by themselves, presented their late pastor, Rev. J. M. Goodwillie, with an address and a purse containing \$71 as a parting expression of their appreciation of him as their pastor, and of his labours among them. Mr. Goodwillie replied briefly, thanking all present for their kindness and for the token of which he had just been made the recipient. After several short addresses from others present a very pleasant time was spent in singing, accompanied by instrumental music, when the party dispersed at an early hour, feeling all the happier in being instrumental in making others happy.—COM.

SPECIAL services were held last Sabbath in connection with the re-opening of the East Presbyterian Church, in this city. Rev. Principal McVicar, of Montreal, preached in the morning and evening, and Rev. D. J. Macdonnell in the afternoon. Collections were taken up in aid of the building fund. The improvements made on the church are chiefly in the back part, where a transept has been built, extending backwards a distance of 30 feet. A gallery has been erected in the front end of the church, and there are new vestibule staircases leading to the basement and to the gallery. The new part of the building is finished off, and the ceilings decorated similar to the old part. The school rooms have been enlarged by adding Bible and infant class-rooms. The church will now accommodate about 650 persons, which is about double its former capacity. The cost of remodelling the building, everything included, is estimated at \$5,000.

ON Christmas Eve, at the residence of the Rev. A. T. Colter, Mr. Walter Hunter, superintendent of St. Paul's Presbyterian Church Sabbath school (Thornbury and Clarksburg), was unexpectedly made the recipient of a very handsome gift, in the shape of a tilting silver water pitcher, by the teachers and scholars of said school, accompanied by an address expressing appreciation of Mr. Hunter's long and faithful services. Miss Minnie Johnston, of Thornbury, read the address, and Misses Carrie Cumming and Lilly Rorke made the presentation, after which Mrs. Colter conveyed to the recipient of the gift, and to his partner in life, their absent pastor's warmest congratulations on the occasion. Mr. Hunter, though completely taken by surprise, made a very suitable reply, thanking the donors for such a tangible expression of their esteem for him, and their good wishes expressed in the address for himself and wife.—COM.

ON Monday, the 26th ult., the Presbyterians of Greenbank held their annual Christmas festival. The ladies of the congregation, with their usual skill and liberality, had a bounteous and enjoyable supper provided for their numerous guests. After supper, the pastor having taken the chair, introduced to the audience the Rev. G. M. Milligan, B.A., of Old St. Andrew's Church, Toronto, who delivered his popular lecture—"The Contented Man, Who is He?" The audience were expecting something grand, and their most sanguine anticipations were more than realized. The lecture was fresh, logical, instructive, and exceedingly interesting. It was delivered with energy, and indicated great grasp of thought on the part of the lecturer, who is evidently master of his subject. Excellent music was rendered by the choir of the congregation, under the leadership of Professor Salter. The whole proceedings were in every way a grand success. The proceeds amounted to upwards of \$100.—COM.

THE Presbyterians of Thamesville held their annual festival on the 29th ult., with the most gratifying results. Suitable and stirring addresses were given by

the Church of England and Methodist ministers of the town, and by the Rev. J. Becket, pastor of the congregation. The church choir, assisted by Prof. Koerber and daughter, gave entire satisfaction. On the following evening the children's meeting was held, at which a very profitable and pleasant time was spent by both old and young. Refreshments by the ladies, and recitations and singing by the juveniles, were all of a high order. The height of the evening's enjoyment was reached in the opening of the "Log Cabin," with a song from Mr. N. D. Vahey, and the distribution of presents to the little folks. Evidently the working element of this congregation is being well developed. The Sabbath school has a good staff of zealous and self-denying teachers, and is in a flourishing condition, under the superintendency of Mr. Peter Duffus. Contributions for missions and other Church schemes take a foremost rank. Recently commodious and substantial sheds for horses have also been erected near the church.—COM.

THE annual congregational meeting of Melville Church, Brussels, was held on the 3rd inst., when reports were submitted from the Session, Board of Managers, Missionary Society, Sabbath School, and Ladies' Aid Association, dealing with the work of the past year. The following items are of interest: Number of families in the congregation, ninety; number of members added during the year, twenty-four; number removed during the year, ten; number on the roll at present, 154. Whole amount raised by Church and Sabbath school for ordinary purposes, \$1,802.82; for missions, \$220.25; total amount raised, \$2,023.07. In the above no account is taken of a collection of about \$80, which was taken up at a union meeting of Melville and Knox churches, on the occasion of Rev. Dr. McKay's visit to Brussels, which was devoted to Foreign Missions. In the afternoon of the same day the members of the congregation presented the pastor, Rev. J. Ross, with a handsome revolving book-case and study chair, and a photograph album for Mrs. Ross. These presents were accompanied by an address expressing appreciation of Mr. Ross's labours during the past two years, and assuring him of the respect and esteem of the people under his pastoral charge. Mr. Ross replied in a suitable manner.

THE following item from a correspondent got mislaid, and has been unwittingly held over for some weeks. The dedication of Burns Church, Erin village, took place on Sabbath, December 11th, Rev. R. J. Laidlaw, Hamilton, and Dr. Wardrope, Guelph, conducting the services. Mr. Laidlaw preached morning and evening, taking for his text in the morning the words, "This is the gate of heaven" (Gen. xxviii. 17), and in the evening "Thy word is a lamp unto my feet" (Ps. cxix. 105). Dr. Wardrope, besides offering the dedication prayer in the morning, preached in the afternoon from Isaiah xxxiii. 16, 17. These services were most interesting, instructive and solemn, and were listened to with very marked interest by the congregation, although the house was uncomfortably crowded on each occasion. On the Monday evening following the congregation held a very successful soiree, tea being served in the basement, and able addresses delivered in the main part of the building by Rev. Doctor Wardrope, J. R. Gilchrist, B.A., J. Alexander, M.A., R. J. Laidlaw, and J. B. Mullan. The musical part of the entertainment was conducted in a very satisfactory manner by the choir of the church, Mrs. J. Clark presiding at the organ. The amount realized at these meetings was something over \$240. The building thus set apart to the worship of God is commodious and tasteful. The main part, which is seated for over 400 people, is well lighted, well ventilated, seated on the most approved principle, and heated by hot air, whilst the basement, including the vestry, is commodious and cheerful-looking. The whole cost is between \$4,000 and \$4,500, which sum is fully covered by the subscriptions, etc., and the congregation have the great satisfaction of entering their church without debt.

THE new Presbyterian Church at White Lake was dedicated to the worship of God on the 1st inst. The Rev. D. H. McVicar, LL.D., Moderator of the General Assembly, preached at eleven a.m. and six p.m. to crowded congregations. The Sabbath services were of a very high character. The gospel scheme of salvation was clearly presented in glowing language, which enlightens the mind, stirs the feel-

ings, and warms up the whole soul to the things of eternity. It is needless to say that the services were highly appreciated, and will long be remembered by the congregation. On Monday evening, the 2nd inst., a soiree was held in connection with the opening. Refreshments were served in the basement, after which they ascended to the auditory until every sitting and standing room were filled, also the porch was full to overflow. The pastor, Rev. G. Bremner, in the chair. The meeting was addressed by Rev. Messrs. McLean, McKillop, Campbell, and Dr. McVicar, whose stirring address provided a bell for the new church, as he had not much more than reached home when the money was furnished for one of the best quality. And this was only one of its good effects. The choir of the congregation rendered excellent service, under the leadership of J. D. McNabb. The collection on Sabbath was \$45, and on Monday evening \$120. The church is built of light blue limestone; the corner stones, window arches, etc., are dark freestone, brought from a distance, and present a beautiful contrast with the blue limestone. It is thirty-eight by fifty-two feet, with an excellent basement for Sabbath school work, etc. The seating, which is not quite finished, and all the inside work, is of black oak. It is heated with a furnace, and is every way comfortable. It is all paid for but \$300, which will be ready when it is fully completed.—COM.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Belleville on the 20th and 21st days of December. The following are the chief business items of public interest: Mr. Cumberland was appointed Moderator for the ensuing six months. There was tabled a call from the congregation of St. Andrew's church, Trenton, in favour of Mr. Matthews, late of Lansdowne. The salary promised was \$700. The call was sustained and accepted, and arrangements made to have the induction take place on the 10th of January, at half-past seven p.m. Committees were appointed on the state of religion and Sabbath school work—Mr. Mitchell convener on the former subject and Mr. McCuaigon on the latter. The consideration of the Home Mission report occupied the attention of the court for some time. The motion anent religious service in Queen's College was withdrawn, and notice given of another in different form. The following were appointed to see after the interests of the schemes of the Church in the several congregations within the bounds: Dr. Smith, the Home Mission Fund; Mr. Maclean, the Foreign Mission Fund; Mr. Mitchell, the French Evangelization Fund; Mr. Wilson, the Funds for Ministers' Widows, etc., and Aged, etc., Ministers; and Mr. Gray, the Assembly Fund. Mr. Wishart had been previously charged with the duty of looking after the College Fund. Mr. Wilson gave notice of overture to the General Assembly, asking that Church government be added to the list of subjects for examination of applicants for license. Mr. Cumberland was made convener of a committee to examine the remit on the Sustentation and Supplemental Schemes. The consideration of the remits from Assembly, and some other matters not requiring immediate attention, was deferred to the next meeting.—THOMAS S. CHAMBERS, Pres. Clerk.

PRESBYTERY OF MAITLAND.—This Presbytery met at Lucknow on December 20th. There was a fair attendance of members. The Rev. W. T. Wilkins was appointed Moderator. Mr. Murray presented a minute expressing sympathy with the Rev. Charles Cameron, who at present is laid aside from active duty, which was agreed to. Mr. Sutherland presented a copy of the communion roll of the South Kinloss congregation; on motion, it was carried to receive said roll. The reports of joint committees of South Kinloss and Knox Church, Lucknow, congregations, regarding the settlement of finances and property, were read. It appeared that the committees could not agree. In accordance with a former decision of Presbytery, the matter was referred to the Synod. A memorial from the Belgrave congregation was read, complaining of the action of the Presbytery in its authorizing the opening of a station within its bounds, and asking the Presbytery to relieve it from its responsibility to the Presbytery. It was agreed to hold a special meeting of Presbytery on January 1st to consider the matter. The request from South Kinloss congregation for a moderation in a call was not granted. Mr. Muir reported re-

garding the holding of a conference on Sabbath schools: that part of the evening sederunt of next regular meeting be devoted to this subject, and that Messrs. Sutherland and Hamilton, ministers, introduce the subject, giving addresses on the relation of the Sabbath school to the family and to the church. Mr. Cameron reported regarding the grants to supplemented congregations. Mr. Leask gave in the report on the finances and statistics of the Presbytery. Mr. Dickson, treasurer, reported regarding the Presbytery Fund. It appeared that some congregations had not paid the amount expected for this year. The treasurer was instructed to correspond with said congregations, requesting them to pay before next meeting of Presbytery. The next meeting will be held in Wingham, on March 21st, at one o'clock p. m.—R. LEASK, Pres. Clerk.

PRESBYTERY OF SARNIA.—This Presbytery met in St. Andrew's Church on the afternoon of the 2nd inst., Mr. Duncan, moderator, in the chair. Rev. Mr. Thompson, with his session, were instructed to organize the congregations of Mooretown and Corunna, and preside at the election and ordination of elders there, and, if necessary, moderate in a call. Mr. Thompson, Presbytery representative in the matter of liquidation of debt on Presbytery, gave in a report, shewing that about the sum of \$12 had to be met by this Presbytery, as its share of the old London Presbytery debt. Arrangements were made to pay the same. It was agreed to direct that congregations be required to pay the expenses of officiating ministers at ordinations or inductions, and for this purpose recommend that a collection be taken up at such services. Answers to reasons of protest and appeal by Mr. Goodwillie were read by Mr. Duncan. The document was received, and thanks given to the committee for its preparation. Messrs. Duncan, Cuthbertson, and Thompson, ministers, and Hon. A. Vidal, elder, were requested to draft a deliverance on the Assembly's remit on Sustentation Fund, and report at next quarterly meeting. Sessions within the bounds were enjoined to answer the questions on the State of Religion without delay, and forward the same to Rev. Mr. McRobie, Petrolea, with the view of formulating a report for the Synod of Hamilton and London. Mr. Thompson was appointed interim moderator of Point Edward Kirk Session, by request of Mr. Duncan, resigned. Attention was called to the repeated absence of members every meeting of the Presbytery. The Court resolved, in view of this, to ask hereafter reasons of absence in every case. Next quarterly meeting was appointed to be held in St. Andrew's Church, Sarnia, on the last Tuesday of March (28th), at two o'clock p.m., the first business of the evening being devoted to the election of delegates to the General Assembly. Elders' commissions will be called for at that meeting.—G. CUTHBERTSON, Pres. Clerk.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz.: "Well He May," Montreal, for Home Mission, \$4; also for Foreign Mission, \$4; J. R. West Fullerton, for Foreign Mission, \$10; M. M., Ottawa, thank-offering for Foreign Mission, \$1; Mr. John Gordon, Toronto, for Home Mission, \$500; A Friend, Beauharnois, for Formosa, \$4.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IV.

Jan. 22, 1882. } POWER TO FORGIVE. } Mark ii. 1-12.

Commit to memory verses 8-12.

GOLDEN TEXT.—"I, even I, am He who blot out thy transgressions for Mine own sake, and will not remember thy sins."—Isa. xliii. 25.

CENTRAL TRUTH.—Christ brings forgiveness and salvation to sinners.

HOME READINGS.—M. Mark ii. 1-17.—T. Matt. ix. 1-13.—W. Luke v. 17-32.—Th. Isa. liii. 1-12.—F. Ps. li. 1-19.—S. Rom. vii. 9-25.—Sab. Luke xix. 1-10.

TIME.—May, June, A.D. 28. The paralytic was cured, and Matthew called, soon after our last lesson, on Jesus' return from His first tour of Galilee. Matthew's feast was several weeks later, Autumn A.D. 28. It followed Mark v. 21.

PLACE.—Capernaum and its neighbourhood. Matthew's receipt of custom was near the city, on the Damascus road, along the coast.

PARALLEL PASSAGES.—Matt. ix. 2-13. Luke v. 17-32.

HELPS OVER HARD PLACES.

1. *Entered Capernaum*: on the return from his first tour of Galilee. *In the house*: either His own home (Matt. iv. 13) or that of Peter. 2. *The word*: the word or message from God. 3. *Sick of the palsy*: palsy is short for *paralysis*, a disease of the nerves which destroys the power of motion or of feeling, or both. 4. *They uncovered the roof*: the common houses, such as this probably was, were low, with flat roofs, covered with tiles or earth, and with stairways from the street to the roof. What these four did was not uncommon in the East. *The bed*: a small mattress, or low light frame, with blankets upon it. 5. *Their faith*: the faith of the man and his friends. Jesus saw their hearts, and they proved their faith by overcoming difficulties. *Thy sins be forgiven*: his first need and desire. 7. *Blasphemies*: evil speaking of God and religion; acting as if He could do what God only does. 9. *Easier to say*: not easier to do, but easier to claim that one could do. Jesus proved, by doing a divine work they could see, that he had done the divine work of forgiving sins, which they could not see. 13. *He went forth*: the beginning of the second tour of Galilee. 14. *Levi*: his early name, but he was called Matthew after this. *Alpheus*: a common Jewish name, not the father of James the Younger. *Receipt of custom*: the custom-house, a counter on which Matthew sat, and received the custom-house dues on the merchandise carried along this great thoroughfare from Damascus. 15. *It came to pass*: several weeks after. *At meat in his house*: Luke says that it was a great feast which Matthew made, probably to bring Jesus into contact with his old companions. 16. *Scribes*: chief religious men, who were *Pharisees*, very strict in outward forms. *Saw him*: they were, as is common in the East, looking on at the feast. *Publicans*: the under-taxgatherers; outcasts from best society, despised and hated. *Eateth with publicans*: Jesus went with them, not in their sins, but to help and save them from their sins.

SUBJECT: SIN AND REDEMPTION.

I. THE PARALYTIC—A TYPE OF SINNERS.—Vers. 1-3. The sick man brought to Christ on this occasion was utterly helpless in body; and what was true of him physically is true of the sinner morally; so far as the doing of any good is concerned, the unconverted sinner is paralyzed. It took four of his friends to carry this palsied man to the Physician. Sometimes a believer tries to bring a sinner to Christ, and fails; if he got three other believers to unite their efforts with his, would not the probability of success be greatly increased? "If four men are needed," says the "S. S. Times," "to help one man to the Saviour, let four men take hold and do it. They could not be better occupied—unless, indeed, they were bringing more than one man. The last thing in the world to scrimp on is bringing souls to a hope of salvation. If it should take ten dollars to get one dollar to a missionary, and there were no other way of giving him help, the way to do would be to give the ten dollars without winking. The missionary needs that dollar, and some one ought to see that he gets it. You are less than a fourth of a Christian if you are not willing to be one of four to bring a palsied one to the presence of Jesus."

II. FAITH AND FORGIVENESS.—Vers. 4, 5. The sick man's friends "could not come nigh" to Christ. What then did they do? Did they turn away? Not at all. It is just when to all appearance a good thing cannot be done that faith comes to the rescue and gets it done—if not in one way, then in another. "Jesus saw their faith." He, of course, could see faith in the heart, before it resulted in action, but that is not what is meant here. Any one could see the faith of these men by their works, and this is always the true test. "If there is faith," says the paper already quoted, "it will shew itself. Faith will give a man power to get others to help him in a good work; faith will carry a man to the house-top, if he can work there better than lower down; and if the roof stands in his way, faith will rouse a man to tear the roof off. Jesus saw faith when everybody else could see it; and He doesn't say that He saw it before. Faith is sure to be visible to the naked eye. That which never manifests itself in action is not the faith which Jesus sees with approval. Faith that cannot be seen is dead faith—dead and buried." Instead of "thy sins be forgiven," as in the authorized version, the revised version has "thy sins are forgiven." The actual completion of the act of pardon is thus made plainer to the modern reader, but the former rendering carried the same meaning with equal force to the readers of King James's time. The "Westminster teacher" notes three points here: "(1) Our Lord answered a prayer before it was offered in words. There was no request uttered. He saw their faith. (2) Instead of healing the palsy first, he went back of that and forgave his sins. (3) He assumes divine authority in thus forgiving sin." It also expresses the opinion that the expression "their faith" includes the faith of the paralytic himself along with that of his friends.

III. PARDON FOLLOWED BY HEALING.—Vers. 6-12. The first need of the soul is pardon, but healing is also necessary, and the latter is the evidence of the former. When a person is forgiven, a new life is implanted in him which gradually brings him to spiritual health. The newly justified sinner is not in ordinary cases quite sanctified, but his sanctification has begun. When people see a person "arise and walk" "in newness of life," then they have good reason to believe that his sins have been forgiven.

IV. THE BAD SOUGHT FOR THEIR GOOD.—It is probable that neither Matthew nor his Master found any great pleasure in the company of the "publicans and sinners" who had at one time been the associates of the former. The Saviour here gives the only sufficient reason why He or His people should come in contact with the openly wicked: "They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners, to repentance." He went among them as the great Physician of souls, "not to be like them," says an old writer, "but to make them to be like Him. Why does a doctor go to a sick man? to catch his disease, or to cure him?" If Christ had intended to keep entirely aloof from the sinful, He would not have come to this world.

OUR YOUNG FOLKS.

A PASSING SHOWER.

IT was sunshine over the meadow, and all through the farm-house, sunshine over the old apple orchard, and sunshine all the way down the road, as far as one could see.

Could it be possible there was a cloud in the world that day? You would hardly believe it. Yet there was one rising just at that moment, a big, black, stormy-looking cloud, while the sky was as blue as ever.

Down the garden path, and beyond the summer-house, stood a fine old oak tree, and right under its great branches the dark cloud gathered. Over two round brown faces it spread quickly, till all the sunshine fled away in fright.

Ralph and Jamie loved to play under the old oak. From its thickest bough hung a splendid swing, the gnarled roots made nice seats, and it was always cool and shady there.

"Can't find my knife, what did you do with it?" said one little voice, "Didn't have it at all," said the other little voice.—"I say you did."—"I tell you I didn't!" and the little voices came very sharply now. "You had it last, you naughty boy," said Ralph; and then the cloud on Jamie's face grew darker, and big rain drops fell from the blue eyes, while the angry sobs which followed so astonished the sparrows overhead that they stopped chirping, and hopped down on the low branches to see what was the matter. "Bad boys, go home!" chirped Mrs. Sparrow, and just then came mamma's voice from her window, "Boys, come to me."

Wee Jamie toddled off, and Ralph followed. As they passed the summer-house, there on the grass lay Cherry's doll, Lizette, in white pinafore and scarlet shoes. They peeped in, and there was Cherry herself, fast asleep on the hard bench, with her own chubby arm for a pillow. The ground was strewn with chips, from among which gleamed the lost knife, while a fat fist tightly clasped a stick of wood which she had been trying to whittle "like bruvver."

Ralph and Jamie dearly loved their little sister, and there was the precious knife, and Cherry herself had been cut. So the rain of tears stopped at once, and a bright laugh from Cherry as she woke up scattered the cloudy looks so fast that before you could turn around all was sunshine again.

Then Ralph and Jamie and rosy little Cherry ran to mamma as fast as their little feet would carry them, and told her all about it.

And mamma kissed the three puckered mouths, and said softly, "Little children, love one another."

HOW TO BREAK OFF BAD HABITS.

UNDERSTAND the reason, and all reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, that lead to the temptation. Frequent the places, associate with the persons, indulge in the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice,

a thousand times. That only shows how much need there is for you to strive.

When you have broken your resolution, just think the matter over, and endeavour to understand why it was you failed, so that you may guard against the occurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength for years.

MEDICAL ADVICE.

Take the open air,
The more you take the better;
Follow nature's laws
To the very letter.

Let the physic go
To the Bay of Biscay;
Let alone the gin,
The brandy and the whiskey.

Freely exercise,
Keep your spirits cheerful;
Let no dream of sickness
Make you ever fearful.

Eat the simplest food,
Drink the pure, cold water;
Then you will be well,
Or at least you ought to.

THE OWL AND THE WEASEL.

SOME people would tell you that you ought to destroy stoats and weasels whenever you see them. I myself think you ought not, because, although they do sometimes treat themselves to a young leveret, or even a duckling or a chicken, they should be forgiven for this when we consider the amount of good they do by destroying such grain-eating animals as rats and mice, to say nothing of our garden pests and moles.

Even the owl is a very useful bird of prey, because he works by night when hawks have gone to sleep. Like many human thieves and robbers, mice like to ply their pilfering avocations after nightfall, and they might do so with impunity were it not for those members of the feathered vigilance committee—the owls.

Now, so long as an owl does his duty, I think he has a right to live, and even be protected; but even an owl may forget himself sometimes, and be guilty of indiscretion. When he does so, he has only himself to blame if evil follow.

There was a particular well-to-do and overweeningly ambitious owl lived once in an old castle, not far from the lovely village of Fern-dene.

"Oh!" he said to himself one bright moonlight night, as he sat gazing down on drowsy woodland, and the little village with its twinkling lights, "I should like a repetition of last night's feast—a tasty young weasel. Oh! I would never eat mouse again, if I could always have weasel." And he half closed his old eyes with delight as he spoke.

"And why not?" he continued brightening up, "there were five of them, and I only had one. So here I go."

And away flew the owl out of the topmost window of the tower, and flapping his great lazy wings in the air, made directly over the trees to the spot where the weasel had her nest.

"I shouldn't wonder," said one bat to another, "if our friend Mr. Owl finds more than his match to-night."

Farmer Hodge, plodding wearily homewards through the moonlight, about half an hour after, was startled by a prolonged and mournful shriek that seemed close to his ear, while at the same time he saw something dark rising slowly in the sky. He watched it for many minutes; there was another scream, but a fainter one, high up in the air; then the something grew darker and larger, and presently fell at his feet with a dull thud. What could it be, he wondered, as he stopped to examine it. Why, a great barn owl with a weasel fast on its neck. Were they dead? Yes, both were dead; but then one died bravely doing its duty, and defending its homestead; the other was a victim to unlawful ambition.

RULES FOR HOME JOYS.

SHUT every door after you, and without slamming it.

2. Never shout, jump, or run in the house.
3. Never call to persons upstairs or in the next room; if you wish to speak to them, go quietly where they are.
4. Always speak kindly and politely to the servants, if you would have them to do the same to you.

5. When told to do or not to do a thing, by either parent, never ask why you should or should not do it.

6. Tell of your own faults and misdoings, not of those of your brothers and sisters.

7. Carefully clean the mud or snow off your boots before entering the house.

8. Never sit down at the table or in the parlour with dirty hands or disordered hair.

9. Never interrupt any conversation, but wait patiently for your turn to speak.

10. Never reserve your good manners for company, but be equally polite at home and abroad.

A WORD TO THE BOYS.

ASHAMED of work, boys—good, hard, honest work? Then I am ashamed of you—ashamed that you know so little about great men. Open your old Roman history now and read of Cincinnatus. On the day when they wanted to make him dictator, where did they find him? In the field ploughing. What about Marcus Curius, who drove Pyrrhus out of Italy? Look him up; you will find him busy on his little farm. The great Cato: you have surely heard of him—how he rose to all the honours of the Roman state—yet he was often seen at work in his field with the slaves. Scipio-Africanus, who conquered Hannibal and won Carthage for Rome, was not ashamed to labour on his farm. Lucretia, one of the noblest Roman matrons, might have been seen many a day spinning among her maidens. Better even than the example of noble Romans is the advice of the wise man: "Whatever thy hand findeth to do, do it with thy might." Better than this, even, are the beautiful New Testament words "Not slothful in business, fervent in spirit, serving the Lord."

There' after this you will feel ashamed not to work.

THE wife of the head chief of an Alaska village does the washing of the missionary without charge, saying, "He was teaching them freely, and she would wash for him in like manner."

Words of the Wise.

GREAT thoughts come from the heart.—Vanvenargus.

THERE is no true manliness possible in one relation of life, on the part of him who is not true and manly in every relation of life.

MANY do with their opportunities as children do at the seashore—fill their little hand with sand, and then let the grains fall through their fingers till they are gone.

SAY nothing respecting yourself, either good, bad, or indifferent; nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

CHRIST took your nature, and came into your place, to justify you; He took possession of your heart, to sanctify you; He advocates your cause before God the Father, to comfort you; He reigns on the throne, to command you; He will come again, to judge you.

THE leaders of mankind have had to tread a blackened and scorched path of suffering, and we enter into their labours without their sorrows. White robes of earthly saintship, like those of heaven, are only gained through much tribulation. Everything good costs self-denial.

[Markdale (Ont.) Standard.] FOOLED ONCE MORE.

MR. EDITOR,—The most of people relish a good story, provided it be a truthful one. Tales of adventures, daring, heroism, dangers of the deep, battles, etc., all have their charms. Who amongst us could read the adventures of Robinson Crusoe half way through, and not have a desire to know the end of it? We confess being of this class. Now, the first thing we do when we receive our weekly newspaper is to hurriedly glance through it and pick out what we consider the most important items. These are generally distinguished by their headings; but you don't catch us trusting any longer to these glaring impositions. We could laugh at being fooled once or twice, but to get caught a third time is our reason for remonstrating. Two or three weeks since we got to reading what we thought was a very nice story in one of our Toronto weeklies, and towards the end it informed us about St. Jacobs Oil; we only laughed, and said humbly, "The week following we noticed another heading, "How Mark Twain Entertained a Visitor." Well, thinking we might learn a little etiquette, in case Mark should take a fancy to send us an invitation, we read it, but by St. Patrick, if they didn't finish by making Mark introduce St. Jacobs Oil. Well, confound it, we exclaimed, but they have got another dose of that St. Jacobs Oil on us again, determined not to be caught so simple next time, but why, still admit the corn; along comes our "Toronto Mail" on Thursday, down we sat, and almost the first thing that caught our eye was the adventures of Capt. Paul Boynton; it appeared quite interesting, it told how he had bumped against sharks, etc. At this point we began to feel a little incredulous, because, from our knowledge of these gentry, they would relish the captain alive or dead, all the same. However, determined to learn some more of his exploits, we read a little further, when—O, well, it don't matter what we said, you can't find it in any of the dictionaries. I'm—dashed if the captain wasn't oiling himself all over with St. Jacobs Oil—it may be the more easily to evade the sharks, for we made no further search; our curiosity was satisfied. Now, Mr. Editor, in order to fool us again, it will require to be printed wrong end up. We have made up our mind to look out for anything and everything in the shape of St. or Saint attached to their name.

We are sorry for the readers of any journal to be thus "taken in," so to phrase it, but what can they expect when we editors are caught in the same storm without any protection? Whilst sympathizing with them, we can only admire the ability shewn in any enterprise that can thus compel, as it were, the attention of people. When it is considered that only a short time ago St. Jacobs Oil was scarcely known in Canada, and now has so commended itself to the favour of the people of the Dominion as to become the household remedy for rheumatism, neuralgia, pains, bruise, chilblains, etc., and all because of its surprising efficacy in these ailments, we think it will be regarded by everybody as a matter of congratulation that we possess so easily attainable, such a reliable means for the cure of disease. Such is our view of the matter, although we are "fooled" on an average about five times a week. If St. Jacob can stand it, we've made up our mind to "fight it out on that line, if it takes all winter."

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MEETINGS OF PRESBYTERY.

PETERBORO'. At Cobourg, on the third of January, 1882, at half-past seven p.m. STRATFORD.—In St. Andrew's Church, Stratford, on the third Tuesday of January, 1882, at ten a.m. WINDYBAY.—In St. Paul's Church, Bowmanville, on the third Tuesday of January, 1882, at eleven a.m. LISIUS.—At Lindsay, on the last Tuesday of February, 1882, at eleven a.m. HURON.—In the church at Thames Road, on the third Tuesday of January, 1882, at eleven a.m. GURTON.—In St. Andrew's Church, Ferguson, on the 17th of January, at ten a.m. WINDYBAY.—In St. Paul's Church, Bowmanville, on the third Tuesday of January, at eleven o'clock a.m. HAMILTON.—At Grimsby on January 17th, at ten o'clock a.m. OWEN SOUND.—In Division street Church, Owen Sound, 4th Presbyterian worship on the third Tuesday of January 1882, at half past one p.m. SATURTOWN.—In Knox Church, Mount Forest, on Tuesday, the 14th March, 1882, at eleven a.m. PARIS.—At Innerkip, on January 24th at eleven a.m. KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, March 23rd, 1882, at three p.m. BRUCE.—In Knox Church, Paisley, on the first Tuesday in March, at two p.m. SARINIA.—In St. Andrew's Church, Sarina, on the last Tuesday of March, at two p.m. Elders' commissions will be called for at this meeting. MATTLAND.—At Wingham, on Tuesday, the 21st of March, at one p.m.

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