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THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, JANUARY 10th, 1883.

No. 2.

THE PRESBYTERIAN FOR 1883.

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

The clubbing plan was adopted in deference to a widely expressed wish that THE PRESBYTERIAN should be placed within the reach of our people at \$1 50, in the expectation that the circulation would thus be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied in common with the Methodist, Anglican, and other denominations—to pay \$2 00 for a Church paper.

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

NOTES OF THE WEEK.

THE Chicago "Inter-Ocean" :—"The parent who encourages the boys and girls to look out for themselves, regardless of others, may be a shrewd adviser, as the world understands it, but it does not pay to raise up a nation of selfish people. The lack of reverence for age on the part of young people these days is a growing evil."

CHIEF JUSTICE SHARWOOD, of Pennsylvania, said, in a speech at a Philadelphia banquet, given in honor of his retirement from the bench :—"Indeed, it may be questioned whether great learning is a desirable quality in a judge. He is apt to wish to display it on all occasions by elaborate and tedious opinions, and delivering charges unintelligible to juries."

NOW that Oscar Wilde has sailed for home, the N. Y. "Graphic" asks :—"What has Mr. Wilde taught us? What is there of him outside of his knee-breeches, his sun-flower and his cracked china? To make an open exhibition of the emotions was once a part of his creed, but his cheek grew so rapidly under American observation that that became a constitutional impossibility. What could he have come for except to make money out of American foolishness, as did the woman who has attracted so much theatrical and smaller attention during the past few weeks?"

POPE LEO XIII. is said to have declared recently to M. De Giers, the Russian Minister of Foreign Affairs, that society was menaced by the enormous increase of infidelity, the spread of agnostic literature, and by the unscrupulous attitude of the chiefs of the revolutionary party, who had insinuated themselves into the favour of the people by making mendacious promises. To meet the terrific consequences of this state of affairs, the Pope said, "there is but one means—the counterbalancing influence of real religion and the union of all persons who believe in the divinity of Christ."

SUICIDE, says a telegram from Berlin, is becoming alarmingly frequent in the Prussian army, "especially among the higher ranks." Without mentioning other recent cases, a young cadet of sixteen is said to have shot himself in the Military College at Lichtersfelde, while at a numerously attended ball at the house of a staff officer in Spandau, a lieutenant suddenly drew a pistol and blew out his brains. Again, it is declared that a Prussian officer who recently went to Paris on

a matrimonial errand, ended his life in the same way, and that deaths from duelling in Germany have also been frequent of late.

THE submission of the question to the citizens of Toronto and Guelph whether they should have free libraries has been answered in both cases with a most decided affirmative. This decision shows how deeply the citizens are interested in the progress of enlightenment. The many benefits direct and indirect derivable from the establishment of free public libraries in all centres of population are so apparent that their enumeration is superfluous. The people of the queen and the royal cities are to be congratulated on this exemplary manifestation of public-spirited enterprise. The example they have set will no doubt be soon and extensively followed by other communities, greatly to their advantage.

THE death is announced of Dr. Adolph Sydow, whose name is probably quite unfamiliar to the present generation, but who made himself not a little notorious in 1843. "When the pietistic Frederick William IV. came to the throne," writes the Berlin correspondent of the "Times," "Sydow and the court chaplain Von Gerlach were despatched to England to study and report on the constitution of the Anglican Church; but returning to Berlin with strong anti-episcopal opinions, he forfeited the favour of the king." The truth is that Sydow not only gave his verdict in favour of Presbyterianism as against Episcopacy, but, coming to Scotland, he frankly and strongly took the side of the Free Church as against the Establishment, and on his return to Germany published a historical vindication of its position. He was eighty-two when he died, but up to within six years ago, we are told, "he continued to attract large and cultivated audiences, who admired his many-sided learning and his fearless logic, as they were moved by his ardent eloquence."

REV. DR. BENSON, Bishop of Truro, who has accepted the Archbishopric of Canterbury, and thus becomes Primate of England, is a native of Birmingham, where he commenced his education, going afterwards to Trinity College, Cambridge, of which he successively became Scholar and Fellow. He graduated B. A. in 1852, M. A. in 1855, B. D. in 1862 and D. D. in 1867. He was for some years an Assistant Master at Rugby, and was Head Master of Wellington College from its opening in 1858 down to 1872, when he was appointed a Canon Residentiary and Chancellor of Lincoln Cathedral, having been a Prebendary of that Cathedral for three years previously. He was for several years Examining Chaplain to the Bishop of Lincoln, and in December, 1876, was appointed on Lord Beaconsfield's recommendation, to the newly-founded See of Truro, to which he was consecrated in St. Paul's Cathedral in the following April. Dr. Benson has published several volumes of sermons, and is one of the contributors to the "Speaker's Commentary on the Bible." He married in 1849 the daughter of the Rev. William Sidgwick, of Skipton, Yorkshire.

ANOTHER of those startling tragedies that shock the community has been chronicled in the daily papers. The deed was committed by a hired man, recently from London, England. A youth of eighteen, named Fred. Mann, answering the murderer's description, has been arrested seven miles east of Lachute. The scene of the crime was Little Rideau, some ten or twelve miles from Ottawa. Mr. and Mrs. Cooke were brutally murdered, and their two sons, George and Willie, and daughter Emma, dangerously wounded by their man servant. The murderer first attacked Mr. Cooke at the barn with an axe, killing him there, then Mrs. Cooke in the shed adjoining the house. Entering the house, he attacked George, who was in bed, inflicting upon him probably fatal injuries. Willie, Emma, and Maggie coming to the rescue, the two first were dangerously wounded; the latter, however, succeeded in wrenching the axe from him, and kept him at bay till on the approach of a neighbour he fled. The usually quiet neighbourhood, which at first was fairly stunned by the horribleness of the crime

perpetrated in its midst, was fully aroused, and public commiseration with the relations of the deceased is not stronger than a general determination to drag the assassin to justice.

THE Methodist Union scheme is receiving rather a rude welcome in certain quarters. At a full meeting of the ministers and official laymen of the London District of the Methodist Church of Canada, the following resolution was carried: "That whilst we express our conviction of the desirability of union among all who love the Lord Jesus Christ and especially among the branches of Methodism holding the same doctrines, and also expressing our conviction that the Union Committee which recently met in Toronto very earnestly desired, if possible, the unification of Methodism in this Dominion and carefully endeavoured to prepare a basis upon which such a unification might be accomplished, we cannot refrain from expressing our conviction that the Union Committee has failed in reaching a satisfactory basis. To us it is insufficient in its provisions for the composition of the annual conferences, in the relations of the annual and general presidents, and in the financial arrangements, which seem to us to be imperfectly laid down, involving loss to our superannuated brethren and the widows of deceased ministers, as well as great embarrassment to our missionaries and labourers on dependent circuits, and we, therefore, cannot approve the basis of union as proposed by the committee."

LEON GAMBETTA, who, by his energy and tact, rose into political prominence during the Franco-Prussian war, has suddenly passed away. He was born at Cahors, in the department of the Lot, April 3, 1838, the son of Joseph Nicolas Gambetta and Marie Magdeleine Massabie. His father, who survives him, was a grocer; his grandfather was a native of Celle, near Genoa. His mother, who died July 19, 1882, was the daughter of a druggist at Cahors. His guiding principle in politics may be gathered from a declaration he made during the electoral campaign of 1875: "I deny the absolute in everything," he said, "and belong to a school which believes only in the relative, in analysis, in observation, in the study of facts, in the collation and combination of ideas—a school which takes into account surroundings, races, tendencies, prejudices and antipathies." Valuable as were the services Gambetta rendered his country in times of great excitement and danger, it is lamentable to find that, though he could sway an impulsive people, he failed to rule his own turbulent nature. While he passes away amid a nation's tears, it cannot be overlooked that his untimely death is another added to the many sad illustrations that no life which disregards the laws of personal virtue is exempt from the consequences of such violation.

THE clergymen of the various churches of Winnipeg met for the purpose of forming a Ministerial Association. It was resolved to hold union prayer meetings in the various churches. The question of Sunday funerals was brought up, and it was resolved that the ministers agree to discourage the holding of Sunday funerals, except in cases where it was manifestly necessary. The distance of the cemetery from the city, and the consequent difficulty in the way of ministers following every funeral to the grave, having been discussed, it was resolved, on motion of Rev. Mr. Gordon, that the city clergymen assembled record their desire that the city authorities should provide at Brookside Cemetery a vault, or other appropriate structure, in which during the severe winter weather the remains of the dead may be deposited until the season be suitable for their final interment. It was unanimously resolved that the second Sunday in December in each year should be set apart as the Hospital Sunday, and that collections be then taken up in all the churches for the benefit of the Winnipeg General Hospital. The ministers also agreed to appoint lady visitors, as requested by the hospital board. Matters affecting the Bible Society, the observance of the Sabbath, the prevention of cruelty to animals, were also discussed.—*Winnipeg Free Press.*

OUR CONTRIBUTORS.

A PLEA FOR POPULAR INSTRUCTION IN THE EVIDENCES OF CHRISTIANITY.

A PAPER READ BEFORE THE ENTER WELLINGTON MINISTERIAL ASSOCIATION AND THE WELLINGTON COUNTY S. S. ASSOCIATION, BY THE REV. JAMES MIDDLEMISS, ELORA.

(Continued.)

If the views that have now been presented are, as we all believe, in accordance with Scripture, and borne out in human experience, they fully warrant a certain very definite and decided mode of procedure or style of utterance on our part in relation to the infidelity that is current. In particular, I would say that both in our public teaching and in our private intercourse, as we may be called or have opportunity to refer to the subject under consideration, we should have no hesitation or dubiety in pressing three things: 1. That the root of all infidelity in relation to Christ and His teaching is in the will, and not in the intellect—in the heart and not in the head. If a man lacks learning he is not at any disadvantage, and if he is possessed of learning it gives him no superiority, in so far as the attainment of a full persuasion of the divine authority of Christian doctrine is concerned. In the one case as in the other, the acceptance with full conviction of the claims of Jesus depends on a moral qualification which both are equally bound to possess. "If any man," learned or unlearned, "is willing to do the will of God," he shall surely come to a persuasion of the divine authority of Christ's teaching. It follows from this, that if he does not attain such a persuasion it can only be on account of his being unwilling to do the will of God. He may not allow that he is so. He may think he is not; and we may not be able to convict him of his unwillingness. But such is the judgment of Christ Himself; and that is enough to determine our judgment, and to warrant our pressing the charge on men's consciences. The man may not be immoral in the ordinary sense of the term; but there are other ways besides immorality in which unwillingness to do the will of God operates. And I have no doubt that if such a man were honest with himself in taking note of his own spirit and ways, he would see that the root of his infidelity is his unwillingness to do the will of God. With the judgment of Christ to sustain us, we should have no hesitation in affirming that, notwithstanding the pretensions of fanaticism and hypocrisy, there is a state of mind in which a man can recognize the voice of God when He speaks, and no hesitation in largely discrediting the current talk about honest doubting as being, to a very great extent, the cant of infidelity.

2. We should have no hesitation or dubiety in pressing the criminality of infidelity. If a persuasion of the divine authority of Christian doctrine depended on qualifications which few men can possess, then the great majority of men would be excusable in having no such persuasion. But when it depends on a qualification which all ought to possess; when, that is, the true cause of infidelity is unwillingness to do the will of God, infidelity can be nothing short of criminal. We shall afterwards refer to the perplexity of mind in relation to Christian truth that may be engendered by the utterances of the sceptic or the scoffer; but no sympathy that we may have with such as are perplexed, should lead to hesitation in the maintenance of the position that when the man, who is allowed on all hands to be the moral wonder of human history, puts the full proof of his claim as a divine messenger to the test of such a simple issue, no estimate can be formed of the criminality of the man who declines the issue, and fails to obtain satisfaction, for the sole reason that he is unwilling to do the will of God.

3. We should urge, and that not unfrequently, as required by the circumstances of the present time, the need that there is for advancement in that great attainment which is the privilege of all true Christians—the capacity to recognise the voice of God when He speaks. For the vast majority of believers, this must be their great safety in relation to Christian truth and duty, in these days when every peculiar truth of the Gospel is assailed, and every distinctively Christian duty discredited by plausible reasonings. Our people should be constantly reminded that while the natural man cannot receive or even know the things of the Spirit of God, can neither rightly apprehend nor truly believe them—there is a power of spiritual discernment possessed by believers, in which it is their duty and privilege to grow—a power in the exercise of which

they can discriminate between the voice of God and that of the father of lies.

While impressed in accordance with the views now presented, with a conviction of the supreme value of the internal evidence of Christianity, we are not disposed to overlook the importance of the external evidence. On the contrary, we believe that, while it is of such a nature as to be peculiarly attractive and interesting to some minds, it possesses a force which only strong prejudice can resist, and that it can be presented to any one of fair intelligence in such a way as to exhibit its force and make a powerful impression on his mind. And we cannot but think that while there has always been, and ever will be, a verification in men's experience of the saying of Christ which we have so largely dwelt upon, there has been a serious neglect of the external evidence in connection with popular religious instruction; and that, while comparatively few can make a thorough study of the historical evidence it is possible, and not at all difficult to convey to our people such an apprehension of it as may be of great use to them. We have not merely to consider the personal safety of true believers, as infallibly secured by the word of God and through its instrumentality; we have to consider also their comfort and usefulness, which in these times especially are in danger of being greatly hindered, and are, no doubt, greatly hindered in many instances by the difficulties and perplexities that are occasioned by the constant reiteration of doubts, honest or dishonest. And I am persuaded that many sincere Christians whose safety is assured, might not only have their own perplexities removed, but be very helpful to others if they only had a distinct apprehension of the way in which the facts of the Gospel history are established in common with other historical facts, and that by an amount of proof far exceeding that which can be adduced in favour of the other facts of ancient history. In the belief that our people generally, including at least a considerable proportion of our Sabbath scholars, are perfectly capable of such an apprehension, I would submit as a practical suggestion that their attention should be concentrated upon our Lord's resurrection in connection with the divine authority of His teaching. I make this suggestion because, while His resurrection is of the essence of the Gospel, and at the same time a fact whose acceptance carries with it the acceptance of the whole Christian system, it is a fact on which the light of historical evidence shines much more fully than any other miraculous fact of the Gospel history. Now, surely, it cannot be difficult to make it plain to any one of ordinary intelligence that our confidence in the testimony of a man, of whom we may otherwise know nothing, is inversely as we see that his own interests are promoted or injured by the testimony that he gives; and that, therefore, the testimony of the Apostles and other early martyrs, being not merely disinterested, but given at the expense of every interest of a temporal nature, is the highest kind of testimony possible, and above all suspicion. Nor can it be difficult to make it plain to an ordinary understanding, that these primitive martyrs do not belong to the same class as those who have in all ages evinced their sincerity by suffering for their religious beliefs or opinions, whether right or wrong; but that they suffered as witnesses of a fact respecting which, according to their own showing, they could not have been mistaken; or in other words, it was not as sincerely holding certain religious opinions that they suffered the loss of all things, but as the witnesses of a fact within the compass of their own personal observation. Nor, again, can it be difficult to make it plain to an ordinary understanding, that the universally current assumption of the more modern infidelity that any reported fact of a miraculous nature, such as the resurrection of Christ, is to be at once discredited and set aside, without any consideration either of the proof by which it may be sustained, or of the possible end it may have been designed to subserve, involves nothing less than the assumption of man's competency and capacity to sit in judgment upon God, and to determine the procedure proper for Him in all possible circumstances; whereas, repudiating an assumption so monstrous, the Christian assumption is simply that of our competency to judge of our own human nature, by the knowledge we have of it from actual experience and observation. Nor, once more, can it be difficult to make it plain that it is unreasonable to expect, as the current infidelity insists, that God's revelations of Himself should be accompanied by such an amount of

evidence as would carry conviction to the minds of all men indiscriminately; however they may be affected towards God; and that the most important moral purposes may be designed, as we can clearly see they are actually subserved, by God's giving just so much light as he does give and no more.

These, and the like issues raised by infidelity, while of immense importance, are few and simple—much less numerous and far simpler than is generally supposed; so that we cannot but think that much good might be done, and much evil prevented, by a little systematic instruction bearing upon them. Sooner or later, the objections to Christianity involved in these issues come to be presented to our young people; and the question is, shall they, as they grow up, first hear of these objections from those who first led them astray, or shall their religious instructors anticipate the efforts of the destroyer? Is it not far better that their minds should be preoccupied, by their being made acquainted with the way in which these objections can be met, than that their first knowledge of them should come to them in such a way as to lead them to think that they have been imposed upon with fables? However assured we may be of the safety of the genuine Christian, it can hardly be questioned that the great majority of our young people do not grow up so surrounded by an atmosphere of piety as to make their early conversion likely; and that accordingly the great majority of them do not give a very satisfactory evidence of their possession of genuine piety. At the same time, there are very many of these, unconverted though they are, for whom much has been done in the way of instilling good principles into their minds; and if, with the training of their conscience and their sympathies in connection with Christian truth, there were combined appeals to their understanding in relation to the important issues above referred to, their minds might be so intelligently prepossessed on the side of Christianity, that they would not be injuriously affected by assaults before which many succumb, and would also be helpful in preserving others.

THE WALDENSES AND THEIR VALLEYS.

My last letter gave a general description of the Waldensian valleys, and of the work of evangelization which the Waldenses are carrying on throughout the kingdom of Italy. I shall now supplement what was then said by a somewhat fuller account of the valleys themselves, and of the work, educational and ecclesiastical, which is being done in them. Of the three principal valleys, St. Martin, Angrogna and Luserne, the last named is the most southerly, the most fertile and the most easily visited. Through the

VALLEY OF LUSERNE

which is about twelve miles in length and about two miles in width, flows the Pelice, whose waters irrigate the meadows on its banks, and keep them fresh and green. There is also a good country road as far as Bobbio, where Dr. Revel long laboured as a pastor, before he was called to the professor's chair. Between Bobbio and La Tour is the village of Villarò, which also had its church, its manse, and its school. At the entrance to the valley, where the torrent of Angrogna, rushing down from the valley of the same name, falls into the Pelice, stands the capital of the valleys,

LA TOUR

known here as Torre Pelice. Amongst its buildings are the college, normal school, synod hall, grammar school, museum and Vaudois hall (places of worship in the valleys are called temples) and near by is an orphanage for Vaudois girls. For several of these fine buildings the town is largely indebted to the late Dr. Gilly, of Durham, who was the first in late years to bring the inhabitants of the valleys prominently before the people of England, and for others of them to General Beckwith, one of the best friends the Waldenses ever had. These two names are everywhere met with, and associated with them is the name of Dr. Robert Stewart, of Leghorn, who happily still lives to help the Vaudois by his counsels, and to secure for them material aid from Christian people in all lands. General Beckwith was an English officer who lost a leg at Waterloo, and who, becoming interested in the Vaudois, took up his abode at La Tour about 1830; and here and at Turin he continued to reside until 1872 when he died at the age of seventy-three. He was a man of great energy and enlarged liberality, and devoted himself to the cause of education in the valleys, building comfortable school houses

and providing well-trained teachers. The handsome church in Turin, of which Mr. Melle is pastor, and which cost £10,000 sterling, was the sole gift of General Beckwith. His widow—a native of the valleys—still lives in La Tour, and with her daughter devotes herself to the work her late husband loved so well.

THE SYNOD

or supreme court of the Waldenses meets yearly in the first week in September at La Tour, the form of procedure and constitution being nearer the Presbyterian than any other form of ecclesiastical polity. The Synod comprises all the regular pastors with two deputies from the sixteen parishes, including Turin. The "Table" is the name given to a board or executive commission, made up of two pastors and three laymen, elected by the Synod for the purpose of carrying into effect its decisions. The lowest church court is the "Consistory," and is composed of the pastor, elders, one or more deacons and a legal adviser. The members of the several churches have the right of selecting their own pastors, of whom there are eighteen in the valleys. In addition to these are six *curati*, and several who minister to congregations in Nice, Marseilles, Paris, etc. Of the seven professors in the college five are ministers and two laymen; of the two professors in the normal school one is a minister and one a layman, and a similar arrangement prevails in the grammar school at Pousaret, making the total number of pastors and ministers in the valleys thirty-five.

THE PASTORS' INCOMES

were until recently nominally sixty pounds per annum, supplemented by a manse, garden, and in some cases by meadow pasture for a cow. After deducting eight pounds for taxes exacted by the State, the actual sum received was only fifty-two pounds! Of this pittance only one-tenth was contributed by the parish, the remainder being made up of the proceeds of funds collected two centuries ago in England and Holland. From the days of Cromwell to the present time there has existed a strong bond of sympathy between Britain and the inhabitants of these mountains. The different branches of the Presbyterian churches in Scotland have repeatedly shown their interest by sending gifts of money, and last year the General Presbyterian Council succeeded in raising and remitting to Mr. Malan the banker in Turin the sum of £12,000, the interest of which is to be devoted to increasing the stipends of the parish clergy. A similar effort is being made in England, the Rev. Mr. Worsfold, rector of a parish in Yorkshire, taking an active share in the work. The people of the valleys are really unable suitably to support their pastors. They are a hardy and most industrious race, but summer there is short, and incessant toil is needed to gather in the scanty crops, ere the rains of autumn descend, and the snows of winter cover up the ground. It is interesting, though painful, to see what expedients have to be adopted to rescue little patches of earth from the sides of the hills, whereon to raise a little rye or to cultivate a few stunted vines. Terrace after terrace, many of them not exceeding ten feet in breadth, are built on the slopes of the mountains, and enclosed by walls of stone to prevent the earth from being washed into the meadows. Even where the soil is more fertile the labour needed is toilsome and the results often discouraging. The only means most of the people have of carrying their hay, corn and wood to places of security are large baskets fastened to the backs of men and women by straps around the shoulders and breasts. In the higher valleys most of the patches of vineyards are on rocks covered with earth, carried in the first instance from the plains below, and kept in its place by the constant watchfulness and labour of the vine-dresser. And yet poor as these people undoubtedly are, it is gratifying to learn that they have managed to raise £3,551 to add to the sums received from Scotland and America.

SCHOOLS AND TEACHERS.

Poorly as the pastors are paid, the school teachers are still worse paid, some of them receiving for eight months' work a sum equivalent to only eleven or twelve pounds. In each parish there is at least one good school, but in addition there are many *coles des quartiers* which are taught in the hamlets during the winter months when the country is buried deep in snow, and the people unable to move far from their houses. The number of children attending the day schools, according to the last report I have seen was 4,622, and Sunday schools 2620. (The population is a little over 25,000.) I should particularly ask attention to the

POMARET GRAMMAR SCHOOL

which is situated at the entrance of the valley of St. Martin, the most northerly and highest of all the valleys, some parts of it being covered with snow during six months of the year. The inhabitants are very poor, but are described as a "hardy, God-fearing race," and it is the children of this people who supply the largest number of ministers and evangelists to the Waldensian Church. It is this fact which gives special interest to this school where the young lads commence their first acquaintance with the classics. Boys from all parts of the valley come here, and while pursuing their studies endure privations of the most painful character. The larger part of the youth come from such distances as to compel them to take up their abode in and around Pomaret from October until the end of the following June. Many of these have no other lodging during their stay, than a stable where the proprietor permits them to pass the night. "They bring with them," writes Dr. Stewart, "a certain amount of black rye bread, and if the season has been favourable a sack of potatoes, which is made into a *soup maigre*, in which they dip their hard rye bread. This is not a sufficient nurture for a growing lad at the age when he stands most in need of substantial food, and the effect of this semi-starvation not only tells upon their intellectual energies at the time, but has in many cases produced feeble health and even early death, after the student has finally struggled through all his difficulties and has entered on his work as a minister of the Gospel." Dr. Lantaret, who is the head of the school, and who acts as a father to the pupils, says that many of these lads never tasted butcher-meat during the time they were at school. When this was made known it excited sympathy, and money was supplied from abroad to procure for the most necessitous a substantial meal at least twice a week. The effect of this is said to have been marvellous, not only in improving their physical appearance, but in giving increased vigour to their intellectual faculties. I learn that no fewer than thirteen lads have entered the school this winter, all having passed a creditable examination, but whose families, from the failure of crops, are in such poverty as to be unable to afford the small expense which keeping them at Pomaret entails. Are not there some Canadian parents, who, when they look on the healthy faces of their own dear children, would like to do something for these poor pale-faced, half-starved lads who may yet be spared to become active workers in a noble cause? A small sum would suffice to give at least one substantial meal a week to each of these thirteen boys. At the head of this valley of St. Martin are several interesting historical spots had I space to refer to them. I must, however, at least name the village of

BALSILLE,

where Henri Arnaud, the Huguenot pastor and the 800 Vaudois, the sole survivors of the 3,000 who had been obliged to fly for their lives into Switzerland, first arrived after the "glorious return"—one of the most remarkable journeys, all things considered, ever performed. In another nook of the mountains stands the old Vaudois temple of Prali, to which Arnaud and his men marched the following day to record their feelings of gratitude by singing together the 79th and 129th Psalms.

THE VALLEY OF ANGROGNA

is the central one, and contains many historical localities to which attach memories which will not soon be forgotten. A summer's day will suffice for the tourist to see most of them. After quitting La Tour on his northward ascent, he will first turn aside a few steps to look at the old church of Chabas, which was built before Reformation times, and is one of the oldest, if not the very oldest, in the valleys. Higher up he will arrive at the Manse of Angrogna, where he will receive a hearty welcome from Signor Bonnet, who, if at leisure, may possibly accompany him to other portions of his parish, and relate to him on the way their romantic stories. He will first, however, show him his Angrogna church, which dates from 1555, but which has been many times repaired. It stands in one of the loveliest spots imaginable, and will serve as a specimen of all the temples. The building is of the plainest possible character, both inside and outside. It has an immensely high pulpit, with an equally high gallery opposite to it, where stands the harmonium, or organ, for, staunch Presbyterians as all the valley-men are, they don't object to organs, though few of them are rich enough to possess one. On one side

of the pulpit is a bench for the elders, and on the other one for the deacons, and, as in most continental churches, the men sit on one side of the main aisle, and the women on the other. Higher up the Valley Mr. Bonnet has two other churches, in which he preaches at certain times; one at the hamlet of La Serre, and still further in the heart of the hills, and in an almost inaccessible spot, at

PRA DEL TOR.

This impregnable citadel of the Waldenses lies at the bottom of a valley, surrounded by frightful precipices, a difficult path winding among and around the rocks, being the only outlet by which visitors can enter or depart from it. Here it was that the Vaudois students used to be trained in their theological studies by the "Barbes," who took the Bible (in MSS) as their text-book, all being seated in the open air around a flagstone table which still remains. And here, too, met in the olden time, secure from observation, the pastors and their *anciens* in annual session, with their moderator at their head. It was at this "circle of the meadow" that, in 1561, six resolute Waldenses put to flight the hosts of Count La Trinita. "The assailants," says Monastier, "withdrawing from that narrow and bloody ravine, as a traitor should always withdraw from his own snares, shattered, mangled, defeated and powerless." How heartily must the survivors on that occasion have joined in singing a hymn of triumph, corresponding to those noble verses of Mrs. Hemans, the first of which is:—

"For the strength of the hills we bless Thee,
Our God, our Fathers' God!
Thou hast made Thy children mighty
By the touch of the mountain sod;
Thou hast fixed our isle of refuge
Where the spoiler's foot ne'er trod—
For the strength of the hills we bless Thee,
Our God, our fathers' God!"

Until three years ago, there was no suitable place of worship in this picturesque spot. Now, however, on the brow of a lofty rock overlooking the bed of the Angrogna, stands a church, owing chiefly to the exertions of the Rev. Mr. Worsfold, who collected more than £1,000 for its erection. The materials had all to be carried on the shoulders of the people from the valley below—and in this way they contributed their share of the cost. At the opening of this temple three years ago, as many as 2,000 people assembled, Mr. Bonnet and Mr. Worsfold conducting the services in the open air, with a blue Italian sky above, and the "everlasting hills" around. There are many other spots in this valley to which I would fain introduce the reader, such as the "Temple Cavern," in which the persecuted used to seek refuge "on all fours," after scrambling down the precipice a distance of 100 feet; but space forbids—we must now descend again, and after taking a look at the *casteluzzo* rock which overlooks the Temple Valdese at La Tour, regretfully leave the valleys. From this rock was given the signal in 1665, at four o'clock in the morning, to commence a general massacre, the horrors of which no words can adequately describe. It was on this occasion that Milton wrote that noble sonnet which stirred the hearts of multitudes in all Protestant countries, and brought immediate sympathy and succour to the Vaudois:

"Avenge, O Lord! Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept Thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not—"

In my next letter I shall give some account of the "Libera Chiesa," or her Italian Church, and of their work of evangelization in Italy. T. H.
Dresden, Saxony, 12th December, 1882.

ARE OUR PUBLIC SCHOOLS PROTESTANT?

MR. EDITOR,—I have shown in my former letters that in the Bible read, the commandments taught, and the prayers prescribed for use in our public schools, the teaching is undoubtedly Protestant, and is regarded as such by Roman Catholics. The following educational notes are quite in harmony with all that I have advanced on this subject. "The head master of the high school at Orillia, writing to his board, says:—"Complaints have been made that the school is not opened with prayer. As the school is mixed and of different denominations, I think it better to omit the opening with prayer than to introduce a denominational (Protestant) religious exercise, which might be offensive to some of the pupils or their parents." The Board, in considering the report, passed a resolution

that the prayers be restored."—*Mail*, Nov. 25th, 1882. "The Roman Catholic Bishop of Ottawa has refused the holy sacrament to the parents of children sent to the Provincial Model School at Ottawa, under the supervision of Prof. McCabe, a Roman Catholic."—*Mail*, 20th Dec., 1882. Do not such statements show that I have the right side on this question? The very fact that the state recommends the indiscriminate reading of the Bible in our schools shows that they are anti-papal. Has Rome ever placed the Bible indiscriminately in the hands of her people in any country? Has she encouraged men to take the holy book, and, invoking the aid of the Divine Spirit, to study the sacred pages for themselves, that they may be made wise unto salvation? On the contrary, have not the popes repeatedly declared that Bibles were the pest of Christendom? Has not the Council of Trent forbidden the free reading of the Scriptures by the laity, refusing absolution to any who dare to possess a copy without written permission from the bishop or priest? "Even in recent times fulminations have been sent from the Vatican against Bible Societies, and this hostility is not only directed against translations made by Protestants, but against the unrestricted circulation of any version in the language of the people."—G. P. Fisher, D. D., Prof. Yale College. In consequence of this opposition, the Bible is almost an unknown book to the laity in popish countries. Millions of Roman Catholics live and die and never see a copy of the Bible. And why does Rome teach that the Bible is a dangerous book for the people? Ostensibly because she holds that they are incapable of interpreting it; really because Roman Catholics, if they studied the Scriptures, would know the truth and the truth would make them free. But Rome hates freedom. She has ever been the mortal enemy of liberty. Rome maintains that it is the prerogative of the church, and of the church alone, to teach religion. Hence, the religious instruction given in our schools under the supervision of the state, if Christian at all, must be Protestant. The object of Rome is to have separate schools, under the supervision of the church in every place where such is possible. In places where she cannot effect this, her aim is to render our schools negative in religion, that the youth of the Province may grow up in indifference, so that she may the more easily accomplish her designs in recovering the children of her adversaries. That which is negative usually goes to the wall when confronted with that which is positive. Indeed, in this connection, may not the words of the illustrious statesman, W. E. Gladstone, merit some consideration, "There is an impression which is not worthy to be called a conviction, but which holds the place of one, that the indifference, scepticism and pantheism which for the moment are so fashionable, afford among them an effectual defence against Vaticanism. But one has truly said that the votaries of that system have three elements of real strength, namely, faith, self-sacrifice, and the spirit of continuity. None of the three are to be found in any of the negative systems, and you (Laveleye) have justly and forcibly pointed out that these systems, through the feelings of repugnance and alarm which they excite in many religious minds, are effectual allies of the Romanism of the day. The Romanism of the day in a measure repays its obligation by making its censure of these evils sincere, no doubt, but only light and rare in comparison with the anathemas which it bestows upon liberty, and its guarantees, most of all, when any tendency to claim them is detected within its own precinct." "Alter B." calls my attention to the fact that the law nowhere states that our schools are Protestant. My reply is that this is a Protestant country, and that when the state prescribes Protestant religious instruction for our schools, it is all the evidence required. We need not contend about the name when we are favoured with the reality. In my former letters, as well as in this one, I humbly think that I have clearly proven that our public schools are Protestant. And long may they continue so, as Protestantism brings prosperity, knowledge, liberty, gospel morality and happiness wherever it goes. Let "Alter B." refute the arguments advanced in this and my former letters if he can. Yours truly,
SAMUEL ACHESON.

The Marse, Wick. 27th Dec., 1882.

"ANOTHER year, with all its hopes and fears,
Has sunk into the deep abyss of time;
And on the threshold of the new we stand,
Like travellers to a strange and distant clime."

PASTOR AND PEOPLE.

HOW SHALL THE WORD BE PREACHED WITH POWER?

How shall the Word be preached with power?
Not with elaborate care and toil,
With wastings of the midnight oil,
With graceful gesture studied well,
And full intoned syllable,
With trope and simile, lending force
To subdivisions of discourse,
Or laboured feeling framed to please;
The word of power is not in these.

How shall the Word be preached with power?
Go, preacher, search thy soul, and mark
Each want, each weakness, every dark
And painful dint where life and sin
Have beaten their hard impress in;
Apply the balm, and test the cure,
And heal thyself; and be thou sure
That which helps thee has power again
To help the souls of other men.

How shall the Word be preached with power?
Go ask the suffering and the poor,
Go ask the beggar at thy door,
Go to the sacred page and read
What served the old time want and need!
The clasping hand, the kindling eye,
Virtue given out unconsciously,
The self made selfless hour by hour—
In these is preached the word with power!
—*Congregationalist.*

A LIVING CHURCH.

There is a church in which the members, and especially the communicants, are alive; in which they feel the blessedness and honour of their calling as Christians. It is one in which love reigns, and exercises its benign power; love to God, and love to men, in which mere selfishness is not the highest power, and in which souls are being trained in the service of God here upon earth, for the happier service of Him in the sinless world above. It is alive with a God-given life. Its life is consecrated to the service of our glorious Saviour. Oh what a church ours would be, if this were true of all our congregations! And it might be true of them, it might be true of us; happy were it for us, if such were the case. The only way in which it can become true, is by each one consecrating himself or herself now to Christ. The kingdom must come in the individual heart, and then it will come in the family, and in the church. Such a church would move the whole land toward God. A living church does not show its life only in outside activities, but in in-door holiness of conduct as well. That life is not seen in noisy social meetings, in musical assemblies, in theatricals of any description, in amusements of any kind. These things are not the things in which the spiritual life of the church shows itself. These things are no part of Christian activities in the proper sense. Our gracious and all-glorious Lord and Saviour is very much dishonoured in these days, in many churches of this land. Churches called Christian, but whose doings sometimes seem very unlike what the Christianity of Jesus would sanction. No; not in these modern forms of church activity is the life of the redeemed church shown; but in quite other ways. Only let us not cast stones at our neighbours, since there is much glass about our own house; but rather try and introduce a better state of public feeling on this question of church life. Let us pray for more grace for ourselves and others, that the church, the Bride of Jesus Christ, may keep her garments more unspotted from the world. No; but in quite other things life shows itself; in plain duties; in unromantic discharge of commonest duties. There is no romance about sitting down in private, and reading and praying over the word of God; yet that is an important evidence of life. For there is no life where the Bible is not loved, and honoured and studied. In that precious book without preacher or teacher, many a soul has found its Saviour. In that book every believing soul must find its nourishment. You say the Bible is much studied at the present time. So it is. Yet it is also much neglected. Neglected in our schools, in our closets, in our families, in our churches. Too much so. Our duty, however, is not so much to weep over the sins of the age, as to see that we ourselves are not neglecting the Book of Life. Let us read it more; searching into its treasures; laying hold of its promises; teaching it to our children, teaching them to honour it, and to know some portions of it; and in all this we see the work of a living church.

THE PATH OF SORROW.

We have been accustomed to appreciate and honour and esteem those who have shared in the splendid triumphs of life. That life which shines as a pageant strikes our admiration. But this often misjudges the way of the good. It dishonours the most difficult, the most gracious, and the most benignant path ever trodden—the path of sorrow.

Too often we look upon sorrow as the synonym of evil, disgrace, undesirableness. We forget the Saviour in Gethsemane, with all that sorrowful struggle. Jesus never was so grand as when in the darkness of that night he saw the sins of the world and took them upon himself willingly. He never appeared so wonderful as when he bowed in Gethsemane before the sorrows and woes of all human hearts, and then opened his bosom and took them to himself. We forget Luther in the forests of Germany, and in the trials of his life. We forget Bunyan in Bedford jail. We forget Rogers and Ridley and Latimer and Huss and Wycliffe. We forget Smithfield and Oxford. We forget old Rome and the blood of the saints and of the apostles who died. We forget Polycarp and Paul and Peter and Stephen and hosts of others who, the Apostle says, "were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourging, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented. (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

The gospel was manifest to give peace and joy, but not to all. It is our conviction that many hearts ought to be sorrowful sometimes when they are not so. Eyes ought to be filled with tears which seldom, if ever weep. We would not convert this world into a house of mourning, but would like to see it settled down to sober sense. The great ideas which affect Christian life most were born in times of sorrow. The great hearts which pour out unbounded blessings on the world are those which are moved with compassion for the sorrowful and for the needy. We shut our eyes to misery because the sight would cause us to feel badly. We turn away from the pains and sorrows of men because to look upon them would pain and sadden our hearts. Jesus did not do so. Let us not too hastily follow the gay, or too diligently dry our tears. Surely, there is enough in life about us to stir our hearts to deep sympathy, and move our lives to nobler efforts. However joyous God may have made our lives, let us remember the paths of sorrow to which the feet of others have been appointed, and the service to the world those walking there are rendering.—*Religious Telescope.*

GOD'S HUSBANDRY.

In a recently published volume of sermons, entitled "Farm Sermons," by Rev. C. H. Spurgeon, every branch of husbandry and every phrase of farm-life is made to convey its lesson. "It is fit," says Mr. Spurgeon, in the preface, "that farmers should have sermons gathered out of their own occupation, for it is one which, above all others, abounds in holy teaching; and as it would be ill for dwellers in the Indies to go from home for gold and spices, so it would be unwise to leave the field and the plough in search of instruction." The following is an extract from one of these sermons:

THE FARM LABOURERS.

The church is God's own farm. Paul is a labourer, Apollos is a labourer, Cephas is a labourer; but the farm is not Paul's, not so much as a rood of it, nor does a single parcel of land belong to Apollos, or the smallest allotment to Cephas; for "Ye are Christ's." Our great Master means that every labourer on his farm should receive some benefit from it, for he never muzzles the mouth of the ox that treadeth out the corn. The labourer's daily bread comes out of the soil. The labourers employed by God are all occupied upon needful work. "I have planted, Apollos watered." Who beat the big drum, or blew his own trumpet? Nobody. On God's farm none are kept for ornamental purposes. I have read some sermons which could only have been meant for show, for there was not a grain of Gospel in them. They were ploughs with the share left out, drills with no wheat in the box, clod-crushers made of butter. I do not believe

that our God will ever pay wages to men who only walk about His grounds to show themselves. Orators who display their eloquence in the pulpit are more like gypsies who stray on the farm to pick up chickens than honest labourers who work to bring forth a crop for their Master. Many of the members of our churches live as if their only business on the farm was to pluck blackberries or gather wild flowers. They are great at finding fault with other people's ploughing and mowing, but not a hand's turn will they do themselves. The reward is proportionate, not to the success, but to the labour. Many discouraged workers may be comforted by that expression. You are not to be paid by results, but by endeavours. You may have had a stiff bit of clay to plough, or a dreary plot of land to sow, where stones, and birds, and thorns, and travellers, and a burning sun may all be leagued against the seed; but you are not accountable for these things; your reward shall be according to your work. The labourers are nobodies, but they shall enter into the joy of the Lord.

HAD AN EYE ON HIM.

"That young Brown has become a Christian, has he?" So said one business man to another.

"Yes, I heard so."
 "Well, I'll have my eye on him to see if he holds out. I want a trusty young man in my store. They are hard to find. If this is the real thing with him, he will be just the man I want. I've kept my eye on him ever since I heard of it. I'm watching him closely."

So young Brown went in and out the store, and up and down the street. He mixed with his old associates, and all the time Mr. Todd had an eye on him. He watched how the young man bore the sneer of being "one of the saints;" if he stood up manfully for his new Master, and was not afraid to show his colours. Although Mr. Todd took ride, went to church, or did what he pleased on Sabbath, he was very glad to see that Brown rested on the Lord's day and hallowed it. Though the Wednesday evening bell never drew the merchant to the prayer-meeting, he watched to see if Brown passed by. Sometimes he said: "Where are you going, Brown?" and always received the prompt answer: "To prayer-meeting." Brown's father and his teacher were both questioned as to how the lad was getting on.

For a year or more Todd's eyes were on Brown. When he said to himself: "He'll do. He is a real Christian. I can trust him. I can afford to pay him. He shall have a good place in my store."

Thus, young Christian, others watch to see if you are true; if you will do for places of trust. The world has its cold, calculating eye on you, to see if your religion is real, or if you are just ready to turn back. The Master's loving eye is on you also. He sees not the mis-steps alone, but also the earnest wish to please Him. He, too, has places of trust. The work is pleasant, and the pay good. These places may be for you when, through His strength, you have proved yourself true.

Fix your eye on Him and He will keep you in the way.—*Congregationalist.*

A LESSON FROM THE CATHEDRAL BUILDERS.

Put your godliness into all you do—not only into that which is likely to be "seen of men," but into everything. In the grand old cathedrals which are the admiration of the world, the ornaments of the high up pillared and groined work, that no eye could see critically, are found to be as exquisitely finished and perfected for their purpose as the lowest down. Conscience ruled the noble builders; and this ensured that their work was done both truthfully and lovingly; they wrought for the eye of God. Work cannot be trusted that is not done conscientiously. Mere sentimental religiousness will not serve the turn; much less the affectation of religion.

BE HAPPY NOW.

O, ye tired mothers, and daughters, and occupants of the sitting room generally, listen now and let me tell you a secret,—a secret worth knowing. This taking no comfort as you go along, but forever looking forward to all the enjoyment does not pay. From what I know of it I would as soon chase butterflies for a living, or bottle moonshine for a cloudy night.

The only true way to be happy is to take the drops of happiness as God gives them to us every day of our lives. What is work but something to keep us out of mischief and she who does too much of it, instead of keeping out of mischief is playing the very mischief with herself. How can a woman be at her best to entertain her husband, or to instruct or amuse her family, who makes a perpetual slave of herself, and keeps her poor tired body in a state of drudgery and physical weakness? Better let some things go undone than so completely unfit one's self for all enjoyment at home. The great thing is to learn to make the most of one's self, and to be happy over our work.

THE TRUE CHURCH.

"It's the smallest church in the land,"
 Alone the little white chapel stood
 In the heart of a green and shady wood;
 Birds hovered and sang there all day long,
 And seemed as if, with their happy song,
 They were part of the simple service sweet,
 For the holy and quiet chapel meet.
 For the smallest church in the land.

"It's the largest church in the land!"
 It was built of solid blocks of stone,
 Piled up in the ages that are gone,
 It stood where the tramp of restless feet
 Ceased never from out the noisy street,
 Like a pall hung over the crowded town,
 The great dim shadow fell darkling down
 Of the largest church in the land.

"It's the richest church in the land!"
 Odours of incense make thick the air,
 Priests knelt in embroidered robes at prayer,
 It was splendid with countless gems of gold,
 Whose value and beauty could not be told;
 And dazzling to see in the perfect light
 That shone from a thousand tapers bright
 In the richest church in the land.

"It's the oldest church in the land."
 They say that the conquering Cæsar trod
 Long years before on that sacred sod,
 Its worshippers bent an adoring knee
 While Jesus was walking through Galilee;
 And history stood perplexed and dumb
 Before the landmark of Christendom,
 The oldest church in the land.

And the truest church in the land?
 None mentioned the spot or told me where
 To find the holiest place for prayer.
 But I thought how little are all things worth—
 The grandeur, the splendor, the wealth of earth—
 Compared to the worship of prayerful souls
 Whose loving observance God's eye beholds
 Wherever the church may stand.

THERE is no religion without worship, and there is no worship without the Sabbath.—*Montalembert.*

IN religion as in business many men fail because they give up. They had several graces but lacked the important one of perseverance.

GOD'S laws were never designed to be like cobwebs which catch the little flies, but suffer the large ones to break through.—*Matthew Henry.*

SOME socialists have discovered a short path to celebrity. They set up for free-thinkers, but their only stock in trade is that they are free from thinking.—*Colton.*

GREAT thoughts are always helpful. They give a noble tone to the spirit, exalt the mind, and stimulate to worthy deeds. Those who cultivate such thoughts arrive at best experiences and achieve the happiest lives.

REV. ALEX. H. YOUNG, M.A., formerly of Elgin, has been invited to become the superintendent of the European Protestant Boy's School, at Cuttack, in India. The invitation was sent by telegraph, and the message consisted of one word, "Come." It was handed in at the Cuttack office at 8:10 on the morning of October 23rd, and reached the Mission House, Derby, before seven o'clock the same morning! Rather different from the olden times. Mr. Young sailed for India on the 2nd inst.

AN unusual bequest is soon to be acted on in Scotland. No harm would result if some Canadian millionaire would devote a portion of his fortune to a similar purpose. In 1861 Miss Mary Murray, a native of Dysart, died there, leaving nearly £20,000 for the foundation of an hospital for the training of female children "of poor but respectable parents" as house servants. It was to accumulate for twenty-one years, and now amounts to £36,000. The bequest is to be acted on at once, and a building has been leased at Prestonpans for the hospital.

THE MISSION FIELD.

THERE are 126,000,000 women and girls in India, and at the most liberal estimate, not more than one in twelve hundred has been placed under any kind of Christian instruction.

A HEARTY missionary meeting, baptized with the Holy Ghost, affording opportunity to consecrate money and self at the same time, is better than going forward for prayers.—*Zion's Herald.*

DR. MACLAY, of the Methodist mission in Japan, states that the cholera which ravaged the country during the summer and autumn, by which 20,000 persons died, has almost totally disappeared.

THE native Christians of Madagascar have given a million dollars during the past ten years for the spread of the Gospel—a pretty good showing for a land, where, as late as 1857, 2,000 persons suffered death by persecution for adherence to the Christian faith.

A MISSIONARY steamer, whose hull and machinery weigh only six tons, is now moored in the Thames in London. The name of the vessel is "Peace," and it has been built for the Baptist Missionary Society, who destine it for the service of the mission in the upper reaches of the Congo River. The boat can be taken to pieces readily for transport purposes.

THE various Bible Societies now represented in Japan, make it a rule never to give away the Scriptures. They have sold together 115,000 copies during the past year. It is stated that at Kioto a single copy of St. John's Gospel led sixty families to renounce idolatry; and that mass meetings for prayer have been held in Japan, when in one case more than 3,500 and in another 7,000 persons were present.

IN turning all eyes to Egypt, the Ruler of the world must surely have it as his purpose to stimulate the hearts of Christians, as well as to tax the energies of politicians. Having sent into the country soldiers and cannon, we must surely send missionaries and the Gospel. But what a thought it is that the cost of the soldiers and the cannon for a few months will be manifold in excess of the whole sum contributed during many years for spreading the Gospel throughout the wide world! Is this not one of the landmarks which God gives to show us how far we are in Christian enterprise from any spot where we may with a good conscience "rest and be thankful?"

MAJOR TUCKER and the other Salvationists in India are faring better at Calcutta than they did at Bombay. A densely-crowded meeting has been held in the Calcutta Town Hall, at which Baboo Chunder Sen was one of the speakers, to protest against the action of the Bombay Government. A memorial was sent to Lord Ripon, but he has refused to interfere. It is the prevalent feeling that Sir James Fergusson has made a serious mistake in this matter. The handing over of Major Tucker and his assistants to be tried by a Parsee magistrate has not escaped animadversion. Some ferment has been caused among native Christians, who fear that Mohammedans will have been encouraged by the attitude the Government took in Bombay to interfere in Christian gatherings; but in Ajmere the native Christians have begun to imitate the movements of the Salvation Army.

REV. N. H. SHAW, a Protestant missionary in Rome, writes: "We often have priests at our services. Last Sunday morning two entered and stood several minutes while I was opening our Sunday school. Several have come to converse with me. Generally, however, they come to the meeting in disguise. I had a conversation with one the other evening who has been attending the meetings for some time. He has ceased to perform functions, but still dresses as a priest except when he comes to our meeting. He tells me that he has been an evangelical believer for years, and prays daily that God will open a door whereby he may escape from his present position. His only request to me was, that in case he should fall ill, I would send Sig. Bertola to visit him, and not let him fall into the hands of the priests. He adheres to his dress and his income because he knows no other means of earning his bread, but has an earnest desire to die and be buried as a Protestant believer in Christ. Poor fellow! If we are sorry that he has not the courage to abandon all for Christ, at least we who are in Rome know how to abstain from condemning him, and can sympathize even when we cannot approve or praise." Mr. Shaw adds that there are many such Nicodemuses in Italy.

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TORONTO, WEDNESDAY JANUARY 10, 1883.

DR. COCHRANE requests us to say that the Mothers' and Shorter Catechisms applied for up to date, have all been mailed to their respective destinations, and that he will be glad to forward to any of our missionaries, who have not yet applied, such quantities as they may require.

THE writer of the paper entitled, "A Plea for Popular Instruction in the Evidences of Christianity," requests attention to the omission in last issue, (1) of the word "no," before "good," in the third line from the bottom of the first column; and (2) of the word "if," before "such," in the seventh line from the bottom of the second column.

"THE Waldenses and their Valleys," from the pen of a valued correspondent, appears in this number of THE CANADA PRESBYTERIAN. Should any of our large-hearted and generous readers be impressed by the painfully interesting description of the perseverance and self-sacrifice of the students attending the Pomaret Grammar School be moved—and how can they help being moved—to aid them in their difficulties, contributions for that object will be received at THE PRESBYTERIAN office, and promptly forwarded.

DURING the recent holidays the ministerial brethren have been in labours abundant, and congregations have been more than usually generous in expressions of kindly appreciation of the services of their pastors. This conclusion is forced upon us by the immense budget of interesting items received for "Our Ministers and Churches" column. Our space has been taxed to the utmost, and yet we cannot overtake a tithe of the material kindly placed at our disposal. What appears in this issue is what was first received. In our omissions no disparagement of individuals or congregations is for a moment implied. Though we regret inability to find space for the record of so many indications of congregational progress and kindly feeling, we trust these will continue to grow and extend throughout the Presbyterian Church in Canada in the days to come.

THERE is not much in the cry that the Presbyterian form of worship gives too great a part to the preacher, and too little to the people. In a Presbyterian diet of worship, of an hour and a half in length, if the sermon is half an hour long, the people have a share in every other part for an hour, except the benediction. The singing is theirs, certainly, and if they don't join in the service of song the fault is their own. In reading the Scriptures they go through precisely the same mental exercise as the preacher, that is, if they have their Bibles and wish to read. The fact that the minister vocalizes the thoughts is neither here nor there. Vocalization is not essential to reading. Half the people who read do not vocalize. In prayer the people pray, or should do so. The sermon and the benediction are the only parts of worship in which they

are passive. Now, how much would be gained by responsive readings, or repetition of the Lord's Prayer or Creed? Many people have no particular objections to responsive readings, but it does seem strange to hear people who do not take interest enough in the public reading of the Scriptures to open their Bibles and find the place, talking about the people not having a sufficient part of the service.

THERE has been much earnest discussion lately in the American religious journals about the falling off in church attendance among our neighbours. It is now admitted on all hands that there is a falling off. Many causes are mentioned. Dr. Talmage says the principal cause is pulpit humdrum. The New York "Evangelist," in an able and thoughtful article, attributes the diminished numbers to a diminished sense of duty. Half a century ago people were moved vastly more by a feeling of duty than in these days. The sentiment of obligation ran through all human life, especially Christian life. This feeling carried all respectable and religious classes to church. Now, says the "Evangelist," people are not moved so much by the feeling of obligation as by that of interest and pleasure. They care less for what is right than for what is attractive. The pulpit has to face a new set of difficulties, and on new ground. Many people say in effect: We will not go to church from a sense of duty—we must be drawn, attracted in some way. There are few city or town ministers in this part of Canada who have not been called upon to face this difficulty to a greater or less extent. They may not have been able to define it as well as the "Evangelist" does, not having seen so much of it, but they know there is some serious difficulty. There is no use in standing to one side and denouncing this characteristic of the age. It must be met in some way if we are to hold our own.

THE alleged attempt of a Chicago minister to deliver Talmage's lecture on "Grumbler & Co.," has set all the papers to writing about plagiarism. Apart from the immorality of the transaction, any man that would try to steal that lecture ought to be disciplined for his stupidity. The lecture, as those of our readers who heard it will remember, is largely a bundle of anecdotes, most of them rather good as Talmage tells them. That any sane man could hope to string them together as Talmage did, and deliver them without detection, almost surpasses belief. Happily, there is little plagiarism in Canada. In fact, extensive plagiarism is an impossibility, unless sermons are read. The man who continually asserts that he heard this or that or the other minister preach one of Guthrie's or Spurgeon's sermons word for word, nearly always tells falsehoods. Not one minister in a hundred could do that, even if he were wicked enough to try. A man must have almost a miraculous verbal memory to deliver a whole sermon not his own. If a preacher can make a sermon at all, he can make one of his own with one-tenth the labour that would be needed to commit another man's to memory. If sermons are read, however, there may be labour saved by a plagiarist. All he need do is copy and read. We don't believe there is even much of that done in Canada. As regards the great majority of those who do not read, plagiarism is an impossibility. We venture to say there are not twenty ministers in our Church that could commit two sermons a week from a work, even if they tried, and do their other work.

THE Life of the Hon. George Brown, recently published, furnishes another striking illustration of the unspeakable value of splendid bodily health to a public man. The amount of labour that the deceased statesman could get through in a day is something marvellous. The number of hours that he could labour without rest seem incredulous to a man of ordinary working power. To write until two or three in the morning was to him quite an ordinary matter during the greater part of his life. We used to doubt the stories that politicians tell about the labour he could go through in election campaigns, but his biography shows the half was not told. It also shows that when doing an amount of work that would kill an ordinary man, he was bright, hopeful and cheery as a boy of sixteen. A perusal of this book shows that one of the principal things required by a successful public man, a preacher as well as any other, is a sound body. We do not agree with Dr. Crosby in saying that "for a weak-bodied man to undertake the onerous duties of a

preacher seems like tempting providence." The fact remains, however, that fine physical powers help a minister immensely. With mind and body working well the preacher gains a mastery over his audience that can never be secured by an invalid. A weak voice, a hollow chest, a thick utterance, a feeble general appearance are sad drawbacks to a preacher's power. Do ministers sufficiently realize how much a healthy bodily organism is worth? A Saturday afternoon spent in toning up the physical man, and a long sound, refreshing sleep on Saturday night are among the best preparations for a good day's preaching. Sermons finished at twelve o'clock Saturday night are far more likely to kill the preacher than kill sin.

A COMMITTEE ON CORNERS.

IN times of business prosperity there are many persons controlling money who indulge in reckless speculation. The lessons learned from depression are soon forgotten, and they are eager to make their pile while the opportunity lasts. Safe and legitimate trading are methods much too slow for those that make haste to be rich. Cautious adherence to understood principles governing commerce are considered old fogyish, while daring ventures are to be preferred for their dash and brilliancy. It matters not that they risk their own business existence, still less does it matter that their gain is certain loss to many others. The maxim, "After us the deluge," is good enough for them. Canada, though not a stranger to booms of various kinds, is not so familiar with corners and futures as our neighbours to the south of us are. No cornering of any magnitude in New York or Chicago but has resulted in wide-spread ruin to many people foolish enough to embark in so perilous an enterprise. The mischievous results of stock-gambling have awakened a considerable amount of questioning in the public mind. What practical good may come out of this agitation is, as yet, uncertain. Meanwhile a Senatorial committee has for some time been sitting in New York, eliciting what facts and opinions seem desirable to throw light on this peculiar species of commercial transaction. The chief operators on Wall Street have given their testimony, and in several cases it has thrown light on other things besides the subjects under immediate consideration.

It seems that according to most of the experts examined, stock gambling is not an unmixed evil. This conclusion, however, appears to be arrived at much on the same principle that Burns found it in his heart to say a good word for the Evil One. Being a great railway magnate, Jay Gould said he was familiar with making corners in stocks, and also with dealing in railway stocks. The system of corners does not injure transportation interests, as it makes larger markets. On the whole, he thought, it helps. It gives producers better prices, and men who make corners lose. The consumer may pay more, although the speculators suffer. A corner engineered in Chicago two years ago is reported to have caused the loss of millions. William H. Vanderbilt was a little more explicit in his condemnation of the bulls and bears of Wall Street, though naturally enough he did not look on their operations as wholly evil. Perhaps the most noteworthy testimony was that given by Henry Ward Beecher. It seems his political economy is getting about as badly mixed as his theology. The old-fashioned principle of supply and demand has for him apparently receded into the region of moonshine. In answer to the question, "What ought to regulate the standard price of all commodities—the ordinary laws of supply and demand?" he answered:

"No, sir; I don't think that that regulates it. It is the quality and not the quantity of brain force used in the production. That is the fundamental reason. The products that can be produced with the least thought are the lowest in price; things that require the most thought, or a combination of thought or skill, are of the highest value, and the law of prices is the law of brains."

In reference to combinations he says:

"How bad that is, or how good it is, is another question; but it is only carrying out on a larger scale what is universally allowed on a small scale and in smaller communities, and it is in accordance with the universal law of the survival of the fittest. The weak go under and the strong go forward. It is the law of nature."

There is, no doubt, a modicum of truth in these paradoxes, but what comes of our boasted civilization, not to speak of Christianity? The old saying, scratch a Russian and you will find a Tartar, is translated into scratch an American and you will find a savage beneath. Wherein does the modern struggle for ex-

istence differ from the more primitive methods of savagery except it be in the surroundings and costumes? This, it would appear, after all his fine spun casuistry, Mr. Beecher is fain to confess, for, says he, "If you would ask me about the Gospel doctrine, I should say you are all wrong from top to bottom. No man does to his neighbour as he would have his neighbour do to him." Are we to understand, then, that the Gospel doctrine and gambling in futures are utterly irreconcilable, and that brains ought to win? Now, in these days of multifarious enterprise and division of labour, the profession of burglary and neat-handed fraud generally demand a great amount of forethought, and an intricate calculation of chances. In this region of enterprise brain tells, according to Beecher's law of nature, and yet unfeeling law steps in to punish the dextrous expert, and protect the weak who are liable to suffer at his hands. True, you cannot make a moral burglar by clothing him in motley and subjecting him to the harsher discipline of Auburn or Kingston, nor must his victims, therefore, because they were weak, go to the wall. People generally have a perverse habit of thinking that the members of a guild whose exchange is some low grog-shop, ought to be kept out of harm's way and punished for their crimes, and society will insist on the enforcement of laws enacted to protect the weak from the rapacity of the strong. Why draw the line at the pick-pocket, the forger, and the betrayer of trust? Why should lotteries be put down, and gambling in futures considered reputable? The eager haste to make a big unearned pile in the stock market works far greater evil than the mere loss of man's material wealth. Do not the constantly recurring instances of men in positions of trust yielding to the temptation to appropriate funds to which they have access for speculative purposes, show how disastrous are the consequences? The blighted prospects, the ruined character, and the miserable end of many such unfortunates, ought to have a powerfully deterrent effect on others. But they have not. The evil increases, and surely submerges its victims. In the interest of legitimate business, for social well-being, and in the name of the religion we profess to reverence, some legislative check ought to be put on this system of commercial dishonesty that is fast transforming civilized man into a predatory savage.

THE APOSTLE OF SOCIALISM.

JOHANN MOST, a native of Austria, and a book-binder by trade, has relinquished that honest occupation for the more doubtful one of socialist agitator. Poor Most has had many vicissitudes in his adventurous career. Driven forth by the despotisms of Austria and Germany, he took refuge in what he fondly imagined was free England, but alas even there the air was tainted with pestilential repression. Nay, in sorrow be it spoken the jails of Vienna and Berlin are models of freedom compared with the bastiles of perfidious Albion. In the former the political martyr is treated like a gentleman. He is permitted to wear his own clothes, read and write and smoke his pipe to his heart's content, while in your detestable London Prison he is doomed by despotism to wear a felon's garb, like a pickpocket or a fraudulent bank director. It is true England did incarcerate this bloody minded revolutionist. When Alexander II. was blown to pieces by dynamite bombs in a public street in St. Petersburg, Johann Most gloated over the deed with a ghoulish exultation, and urged the same sending off for Kaiser Wilhelm and his dreaded Chancellor, in his sanguinary sheet the "Freiheit." In the same paper he danced with frenzied delight, metaphorically speaking, over the massacre in Phoenix Park, Dublin. The matter of fact character of English prison-life is not to the taste of an attitudinising anarchist. The liberated Most gazes with hope on the free shores of America. Thither will he go and proclaim his murderous panacea for the people's woes. He lands at New York and forthwith harangues those that can be convened to listen to him. He is no orator. His appearance is against him. His features are said to be about as unsymmetrical as his political system, which is radical enough to be adopted by the worst and wildest inmates of a lunatic asylum. Few American working men seem to care to listen to him, fewer still to be influenced by his wild ravings. He is described as possessing a certain earnestness that secures the listener's attention. His audiences in New York were mainly composed of Germans and others

from the European continent. Among these alone was there any display of enthusiasm, and significantly enough the passages in his speeches which called forth the loudest applause were those most daring and sanguinary in their tone. He reminds one not so much of Marat in the French reign of terror, with his fierce croakings, as of the cold blooded and relentlessly cruel Robespierre who shrank not from the tortures to which he subjected his fellow-men, nor evinced aught of human sympathy with the many victims doomed to the guillotine.

And what is Most's remedy for the people's grievances? Greater freedom, the lightening of the unequal burdens resting on the toiling masses, the extension of popular education, and the bringing in of sweeter manners and purer laws by the dissemination of the Gospel of Jesus Christ? No! these are none of his methods. One thing, he states his doctrines with unmistakable plainness. The governing classes he will not content himself with simply sending about their business, they and the monied men are to be put to death. His mode of cure admits of most ample blood letting. Murder, devastation by dynamite, and plunder are the means by which the Mostean millennium is to be inaugurated. Religion in all its forms is to be suppressed—if it would only stay suppressed—and then the reign of love among an emancipated people will efface all disturbing memories of the past and gild the future with eternal radiance.

And what do these midnight ravings portend? Much might be said of their causes, but at present these shall not concern us. Are not these low moanings, with the occasional wild shrieks of socialism, and the lurid gleams of its sanguinary crimes, but the inarticulate cry of the down-trodden for recognition in the common brotherhood of humanity? Have they no wrongs to be removed? Has the church of these days no Gospel of love and good will for them? It will not do to say that Christianity is powerless to reach them, or that it is unsuited to their need. Their prejudices may be fierce and unreasonable, yet earnest Christian love will find a way of access to the hearts of a frenzied proletariat. The marvellous success of the McAll mission in the Bellville quarter in Paris is a demonstration that Christian love is the best solvent for the hate of socialism.

BOOKS AND MAGAZINES.

THE CENTURY (New York Century Co.) enters on the new year not only with its accustomed excellence, but, if possible, with the promise of still better things for the future. Hawthorne's notes, relating to his posthumous story, "Dr. Grimshaw's Secret," are curious and interesting, revealing much of the mind and method of that charming classicist of American literature. "Hydraulic Mining in California," by Taliesin Evans, will be interesting to general readers, as well as specially valuable to experts in engineering. Frederic W. Myers writes an able paper on "The importance of Dean Stanley's Work." This number of "The Century" contains the usual profusion of finely designed and finished engravings.

THE AMERICAN KINDERGARTEN MAGAZINE. (New York: The American Kindergarten Society.) The Kindergarten system of Herr Froebel is a practical answer to the question, "How can young children be taught in such a way as to secure their interest in the various objects of study, without giving them an aversion to learning in after days?" It has been extensively tried in several countries and with varying success. Miss Emily M. Coe, of New York, has taken up this department with characteristic enthusiasm. She has laboured with success to adapt the method to the conditions and requirements of American primary schools, and no less successfully for those who receive their elementary instruction at home. Parents and educationists generally who desire to become acquainted with this method cannot do better than read the publications issued by the American Kindergarten Society, whose headquarters are at room 70 Bible House, New York.

THE CATHOLIC PRESBYTERIAN for December. London: James Nisbet & Co.; New York: Anson D. F. Randolph & Co.) This number of the "Catholic Presbyterian" is an excellent one, containing a larger number of valuable contributions than usual. The opening article, on a theme pertinent to the present time, is a translation of Dr. E. De Pressensé's able

paper on "The Morality of Interest and the Morality of Obligation." This is followed by "The Coloured Man in South Africa," by Rev. J. McKinnon. The Rev. John Kelly sketches the life of Spangenberg, the Moravian missionary. Professor Comba, of the Waldensian College, Florence, writes a readable paper on "The Bible in Italy from Early Times," which has been translated for the "Catholic Presbyterian." This magazine in addition contains a mass of valuable reading matter, interesting to Presbyterians especially, though it is believed that it would not be injurious to readers of any other denomination.

FROM the Willard Tract Depository S. R. Briggs sends us No. 1, vol. 3, being the January number of "Notes for Bible Study, following the course of the Bible Reading and Prayer Alliance."

THE SIDEREAL MESSENGER for January, published at Northfield, Minnesota, has been received. It is conducted by Mr. Wm. Payne, director of Carleton College Observatory, and contains within small compass a large amount of information which will prove highly valuable to all interested in astronomy.

THE CONSULTING ENGINEER OF CANADA. (Toronto: Thomas Evans.)—This new publication, designed for a special class of readers, has reached its fifth number. Its contents are well adapted to those interested in all kinds of manufacturing, contracting, railroading, mining, marine and scientific engineering work. The illustrative engravings have the merits of clearness and accuracy. This new venture deserves to succeed. Those for whom it is designed will find in it many valuable and serviceable suggestions.

THE American Sunday School Union (Philadelphia) send us ten new volumes of the Robert Raikes Library. This series has not a few substantial merits. People can have full confidence in the suitability of the books, as they are selected for publication by a large committee representing the various evangelical denominations. Several of the volumes are reprints of universal favourites, such as "Pilgrim's Progress," "The Dairyman's Daughter," and other well-known popular works; then the price brings them within the reach of all.

"LAURA CLARENCE," by Rev. D. McNaughton, M.A., recently published, receives a most favourable notice from "The Outlook," of which the following selection is a fair specimen: "This is really a very clever little book, showing much controversial skill on the part of the author, who now, as we understand, makes his first appearance in that character. It is difficult to get a colonial book into notice in the mother country, but certainly the home press seldom sends out a thin volume of 148 pages with more good stuff in it than Mr. McNaughton has given us."

WANTED,—a copy of Acts and Proceedings of General Assembly of Presbyterian Church in Canada, Second Session, 1876. Any one having such copy to spare will confer a favour by sending their address to this office.—W. N. H.

ACKNOWLEDGEMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, etc., viz.: W. F. Metropolitan, for Foreign Mission, \$5; a member of Presbyterian church, Wroxeter, for Foreign Mission, New Hebrides, \$10; C. J. R., Home Mission, \$15; A Friend, for Foreign Mission, \$30; J. R. West, Fullarton, for Foreign Mission, \$30; a member of Knox Church, Galt, for Foreign Mission, China, \$100; Foreign Mission, Trinidad, \$75; also for Foreign Mission, India, \$25—to purchase books in those places for schools.

THE Rev. R. H. Warden, 260 St. James Street, Montreal, desires to acknowledge with thanks the receipt of fifty dollars "for the support and education of a Roman Catholic girl at Pointe-aux-Trembles school—being the dying gift of a young lady who wished to say to French Roman Catholics, in whom she felt a deep and prayerful interest, that she was not going to any dark and gloomy purgatory, but through the merits of her precious Redeemer, to that place which He has prepared for her, He having prepared her for the place 'that where I am there ye may be also.'"

THE ladies of Knox Church, Harriston, held their annual bazaar on the 22nd and 23rd ult., in aid of the church building fund, and realized \$258. The secret of their success at this and previous bazaars being the carrying out of their motto, "A dollar's worth for a dollar."

CHOISE LITERATURE.

THROUGH THE WINTER.

CHAPTER XI.—Continued.

Helen rose from her chair. "Are we to go now?" she asked; "it has been so pleasant here, I had forgotten we were to do anything else."

"Yes, it has been pleasant," Dr. Waldemar repeated in a thoughtful, half-regretful tone; "but I think the little ones, Miss Helen, are quite ready for a change. I believe I shall have to go first, however. Mother, will you come with me? Margaret, when you hear the bell you may bring the others."

And with a laughing good-bye, Dr. Waldemar led his mother and grandmother away.

The rest had only a few moments to wait before the bell summoned them.

Margaret led the way, but as they came to the dining-room door she drew back.

"Ronald and Sibyl are to go in first," she said; "this part of the performance is for their benefit more than ours. Philip and Fred next; now, Helen."

It was a beautiful scene—a peep into fairy land, the children thought—that the opening door revealed to them. The wall of the room was heavily festooned with the light, gray moss of our northern sea-side forests, mingled with bright clusters of wintergreen berries. The fire, shielded by its glass screen, gave out a bright glow, and sent lines across the floor, which was strewn, ankle deep, with flakes of fleecy, snowy cotton. In the middle of the room stood a large, high-backed, old-fashioned sleigh; on the high front seat, with soft fur robes tucked around him, sat a benevolent, genial-faced Santa Claus, with long, hoary locks, full, snowy beard, and white fur coat and cap. Piled on the seats, at the feet of Santa Claus, and behind and before him, hanging over the sides, and dropping from the back of the sleigh, were boxes and baskets, and packages in brown and white paper wrappings, of every size and shape, large and small, narrow and wide, thick and thin, round and square; while overhead, suspended from the back of the sleigh, and raised just above Santa Claus' head, was an immense, prettily painted cornucopia, from which, with generous hand, he drew sugar plums to pelt his observers. Before the sleigh-bells, which every now and then, as if they fully appreciated their part in the Christmas mirth, they shook with merry will.

The children stood with open eyes and mouths for a while, but when the sugar-plums began to fly at them, the spirit of wonder gave place to that of frolic, and while bright heads dodged, willing hands were outstretched, and gay voices shouted and laughed.

Santa Claus' skill in distributing his gifts was something marvellous. The room was quite full, for there were others besides the Humphrey children present. The servants and a number of respectable but poor looking people with their children had followed Margaret and her party; and none seemed to have made a mistake; none were forgotten, or failed to receive one or more of the mysterious-looking parcels. When the wonderful sleigh was almost emptied of its contents, the fun and play were at their height. Sober-browed men, whose brown, rough hands told plainly of the struggle life was to them, stood looking on with smiles kindling in their eyes, and gentle, kind expressions creeping over their stern, grave countenances; while tired, careworn-looking women seemed to drop their burdens and grow glad and young again as they watched their children's joy, and received their own tokens of kind remembrance.

Helen was standing near one of them as Mrs. Waldemar, who was going with pleasant words from one to another, came to speak to her.

"Oh, if you only knew, ma'am," she said with a smile, that trembled with gratitude; "if you only knew what it is to us poor people to be so thought of and remembered. I think the good Christ must have put it into your heart to do this, ma'am. The presents will help us much, but it isn't that: it is the kindness and the memory of it, ma'am, that will make a great many of these wintry days warm; and it will make Christmas seem real. Seems to me it will be easier to believe in Jesus after this."

Helen's eyes filled. She could not listen to Mrs. Waldemar's gentle answer; and as she moved and brushed some one's arm she looked up to find Dr. Waldemar beside her.

The sleigh was empty, Santa Claus had disappeared, and with his usual quiet, pleasant face Dr. Waldemar looked at her. She was ashamed of her tears, and yet they would come, and slowly, one after another, as she tried to conceal them, they gathered and dropped. They were standing near a door.

"Would you like to go into the library?" the doctor asked. And before she could answer Helen found herself seated in one of the easy chairs in that quiet room.

She could not control her tears at first; all the day her heart had been full of sacred memories; of wistful yearnings; of tender, solemn gladness. The poor woman's words had touched some chord, Helen could hardly have told what, and now the tears would come.

She grew calmer presently, and looked up at Dr. Waldemar. He was standing near, gravely studying the library fire, but at the first sound of her voice he turned towards her.

"I am so sorry to do so," she said humbly; "please don't think it is because I have not been happy this evening, or have not appreciated the kindness shown me."

"No," he answered, gently, "I do not think that." Helen did not reply, and there was a brief pause: then Dr. Waldemar spoke again.

"Miss Helen, I wish—if it will not pain you—I wish you would tell me what has grieved you so much this evening."

Helen hesitated. It was a hard thing to do, but her wish to prove that nothing had really occurred to wound her made her try.

"I don't know that I can tell very clearly," she said,

"but I have been thinking of mamma all day. I have missed and wanted her so much; and then this evening something made me feel how little I knew, and I grew so hungry, so impatient to read and study. I believe I was thinking of all that when that poor woman spoke to Mrs. Waldemar; did you hear her?"

The doctor nodded gravely. "And then," Helen went on, "it came to me that I had been very selfish; that I had been thinking only of myself and my own wants; when, if I was only good, only more like Jesus, I would forget myself in remembering others, and trying to help them as Mrs. Waldemar does, and then, you must think me very foolish, but I could not help crying."

"No," Dr. Waldemar answered, gently, "I do not think you foolish, Miss Helen. Shall I tell you what I do think?"

"If you please, she said.

"I think our heavenly Father has reminded you to-night, in His own gentle, beautiful way, that it is not in what we have, or even in what we are, as judged by any of the world's standards, that we can find happiness; but it is in what we do for him and he does for us. Much that it would be very sweet for us to have and hold may have slipped out of our life, or, sadder yet, never entered it. Much that it would be pleasant for us to know, much that seems to us desirable to make us wise, may be withheld; the volumes sealed, the time denied. We may brood over our losses and wants, and wrapped in our sad, selfish regrets, forget that all around us lies a world full of our fellow mortals, who are sorrowing and yearning even as we are. Don't think I am chiding you, Miss Helen," Dr. Waldemar continued, very gently, "with your memories and aspirations. I sympathize more than I can say; but I would not have you lose what seems to me the most beautiful teaching of the Christmas time: that it is not in what we lose or win for ourselves, but it is in what we can do to give to others that life—the true, Christ-like life—consists."

Helen's tears had been falling while he spoke, but she looked up now and said, with a sweet, humble face: "Thank you, Dr. Waldemar; I will not forget."

"We will both remember," he said; "and, Miss Helen, we will bear in mind that in God's school, a loving, faithful scholar will seldom need the same lesson twice. I am afraid I ought not to keep you here longer: shall we join the others now?"

"O Nellie!" cried Sibyl, as Helen entered the dining-room, "I've been looking for you everywhere. Just see my new doll. Dr. Walmer, see my doll; it can open and shut its eyes, and, oh, it can cry! it can cry!"

"I don't believe there ever was a crying baby before that gave so much pleasure," Dr. Waldemar said, as he stooped down and delighted Sibyl with his admiration of her treasure. "What is its name?"

"Why, it's a baby: babies don't have names." "Don't they? You must pardon my ignorance, Miss Sibyl, but I thought they did."

"Oh, no," Sibyl explained, with an air of great wisdom: "when she grows to be a large girl like me, I shall call her Margie; but while she wears this long dress," and Sibyl looked with grave pride on the doll's pretty, embroidered robe, "she'll just be baby—my baby," and clasping the doll yet closer, the little miniature woman skipped away.

"And what are Helen's presents?" Mrs. Leighton's sweet voice asked. "What did you get, my dear?"

Helen started. "They are on the table," she said. "And you haven't looked at them yet?" Mrs. Leighton questioned, with some amusement in her tone.

"No, ma'am; not because I wasn't glad to have them," Helen hastened to explain, "but I was thinking of other things."

"Pleasant things, I hope; but now, my dear, suppose you bring them, and let us all look at them together."

The presents were brought; and the first package opened was found to contain beautifully bound copies of *Undine*, and Wordsworth's poems.

Helen's colour rose as she saw the books. She did not need to be told the giver, and it was with a pretty, grateful look that she turned to Dr. Waldemar.

His smile was very pleasant.

"You will like them, I hope, Miss Helen," he said, lightly. "What is that large, queer-shaped package?"

It was a fine stereoscope with a great number of carefully chosen views.

"That is mamma's gift, Helen," Margaret said, who had just joined them. "Mamma says, when our eyes are near-sighted, it is sometimes a great help to look through glasses, and for that reason she thinks a great deal of the stereoscope, for by its means she says eyes that would otherwise be confined to home views and scenes are given a broad, far-out look over the world and its wonders. Mamma selected the views with great care, Helen; I think you will like them all. That is mine—my present, Helen," she said, as Helen took up quite a large thin package: "only I'll just tell you," in a whisper, "Guy helped me choose it. I can't talk like mamma and him, so I have commissioned my gift to preach for me," and opening the package she revealed to Helen a beautifully painted and illuminated text. Through and around the solemn, peaceful words, "Let not your heart be troubled," wound the delicate sprays and tendrils, and rare, mystic flowers of the passion-vine.

Helen looked without speaking, and Margaret, in no mind to encourage sadness, took up the last package. "This is grandma's," she said. "Grandma felt that she knew you, Helen, I had talked about you so much, and she said she was sure you would let her give you a Christmas present. Like me, you will see grandma believes in preaching to the eyes," and removing the wrappings, Margaret held up a fair, exquisitely chiselled statuette of Hope, resting against a bracket of crimson velvet. It was very beautiful. Helen could find no words to express her pleasure; and, without attempting to speak, she turned to Mrs. Leighton and gently kissed her cheek. She could have said or done nothing to please the old lady more. The kiss was affectionately returned, and from that hour Helen had a place

in Mrs. Leighton's heart, and was numbered among her dearest ones.

Dr. Waldemar had stood by, quietly looking on; now as there was the little stir in the room that always precedes the breaking up of a party, he stepped forward, and in clear pleasant tones, that at once enforced silence and attention said: "My friends, we have spent a happy evening together and I am sure we are all in our hearts wishing each other a merry Christmas; and now, before we part, let us pause a moment to give thanks to Him whose love has made this Christmas eve so holy, and to pray that his presence may abide with us evermore in our homes and lives."

Taking his Testament from his pocket he read the few verses, so wonderful for their calm, simple beauty, in which St. Luke describes the glory of the first Christmas eve. As he closed the book Margaret struck a few notes on the organ, and all joined in singing the sweet old hymn:

"There is no name so sweet on earth,
No name so sweet in heaven,
The name before his wondrous birth
To Christ our Saviour given.

We love to sing around our King,
And hail Him blessed Jesus,
For there's no name we ever heard
That's half so sweet as Jesus."

The sweet notes rose and swelled in the still air; lingered in soft echoes for a while, then died away in the silence; and in the hush that followed, kneeling with the little company, Dr. Waldemar offered a fervent prayer that He whose birth so many ages past had consecrated Bethlehem, might enter anew that night all their hearts; that his presence might evermore abide with them hallowing and glorifying their daily lives; ennobling work, dignifying all labour consecrating all homes, and enabling them all forevermore to sing the angel's song: Glory to God, on earth peace and good-will to men.

And thus softened, and humbled, with more charity in their thoughts of others, more gratitude in their thoughts of God, the little party broke up; and soon the lights of Waldemar cottage were darkened, and its inmates hushed in sleep.

CHAPTER XII.—CHRISTMAS DAY.

"Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er his gracious will,
His all-discerning love, hath sent;
Nor doubt our inmost wants are known
To him who chose us for his own!"

Fair and peaceful was the dawn of the Christmas morning.

"Uprose the sun and uprose Emilie."

And like her, with light hearts and glad anticipations for the day, uprose Mrs. Waldemar's young guests.

Earliest of all, perhaps, was Helen. While yet "the air was tremulous with some last starry touch," and just as the first faint hints of colour began to soften the eastern sky, she had drawn up her shade, and looked, with questioning eyes from her window, to learn the promise of the day.

Very sweet, and pure, and holy, was that early morning outlook to Helen.

Perhaps Helen's best Christmas present came to her from her morning reading of the sea and sky; and calmed and freshened by it, with a bright face and lightened heart, she joined the family in the parlour. Quickly and cheerfully passed the first hours after breakfast. For Ronald and Sibyl it was a source of new pleasure to look at their presents, plentifully seasoned as they were with sugar-plums, and talk over the wonderful occurrences of the past evening; for Philip and Fred Dr. Waldemar found plenty of amusement and occupation; while Mrs. Waldemar and her mother and Margaret took Helen under their own especial care, and gave her, what was better than all their other gifts, the sympathy and interest of cultivated minds, and noble, disciplined hearts.

It was arranged that they should dine late in the day; Mr. Humphrey was to join them then, and when he left his children were to go home with him.

"I think Helen is the loveliest girl to entertain I ever knew," Margaret said to her brother, as she met him alone in the Hall at lunch time: she forgets herself so entirely, and is so ready to be amused, so full of interest in all you show or tell her. If I had spent this morning with some girls, I should be tired enough now to go to sleep; for my brain would feel racked with my efforts to find amusement for them; but instead, with Helen, I feel as if I had been having a good play."

"You do?" Dr. Waldemar answered, lightly. "Well, you must not quarrel with me if I interfere with your play this afternoon. Miss Helen has an engagement with me I want her to fulfil."

"With you! Why, Guy, what are you going to do?" "Nothing very terrible," Dr. Waldemar said with a laugh, as he followed Margaret into the lunch-room.

He made no further allusion to the matter then, and during the lunch his attention was chiefly occupied with the boys and Sibyl; but as they left the table, he turned to Helen.

"Miss Helen, He asked, do you remember our talk in the kitchen last evening?"

Her bright face answered him more enthusiastically than her lips, for they only said, very demurely,

"Yes, sir."

"Then do you think this would be a pleasant time for what you said would be the pleasantest work of the day? My mother and grandmother always rest for a while after lunch; the boys are going to try their new skates, and Margaret—with a laughing glance at his sister, who stood by Helen—"has a famous talent for story-telling, and would like nothing better than to take the little folks into some wonder-land of her own creation; and if you will come with me into the library, Miss Helen, I will try to fulfil the promise I made last night."

Helen's "Thank you" was very quietly but gratefully spoken, as she followed the doctor to the library.

"Don't keep her too long, Guy," cried Margaret; remember how soon the day will be gone. Come back in an hour, won't you?"

"Can't promise, Margie," her brother answered, brightly. "You know in very good company in a library, for instance—one is apt to take no note of time."

Helen had never been in the library before in the daytime, and it looked to her now even pleasanter than in the evening. It was a small room, situated at the end of the house, with east and south windows, both facing the sea; the fire was burning cheerfully on the hearth, and the dark, warm colouring of the room contrasted sharply with the cold, white light without.

Dr. Waldermar drew up a large chair for Helen near one of the windows looking towards the ocean.

"The room is very warm," he said, and when one is not cold, I think there is no seat so pleasant as one in a window, where you can at once enjoy the comfort within and survey the prospect without. Do you like the sea, Miss Helen?"

"Yes," she answered, simply.

"Better than the mountains?"

"I don't know," she answered, truthfully: "I have never been among the mountains, but I hardly think they would ever be to me what the ocean is."

"Why not?" he questioned, standing beside her and looking thoughtfully out of the window.

Helen hesitated. "It seems presumptuous in me to say it," she answered, "when the most I know of the mountains is from pictures, but I have always felt that if I lived among them, if they rose up around my home with sharp, frowning, precipitous sides, as I have seen them in some pictures, they would seem like walls shutting me in, or like some great, relentless, giant power from which I could not escape, and under which I could only feel crushed and helpless. I believe I want an outlet to my vision—a far-off view of some kind to rest me without the toil of climbing mountains."

He smiled. "Does the thought of mountains always make you feel like Rasselas in the Happy Valley?" he asked; "it is very clear, Miss Helen, yours is not an oriental mind. Have you never noticed in your Bible-reading with what pleasure, and even affection, mountains are referred to? Do you find nothing suggestive of rest and protection in this thought of the Psalmist, 'As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even for ever?'"

"Yes," she said, drawing a long breath, "I do love to think of that; it is beautiful. I suppose, after all, it is because I do not know them better that I am conscious of shrinking from them with a feeling of dread."

"It is partly because you do not know them," Dr. Waldermar said, as he walked towards a book-case. "Some day, when you go among them, Miss Helen, you will feel how grand they are in their everlasting strength and stability," and taking a book from the case, Dr. Waldermar came back to a seat near the window.

There followed for Helen an hour or two of great and unbroken enjoyment.

Dr. Waldermar read well—not merely with the trained voice of the elocutionist, but with the appreciation and discrimination of one who thoroughly understood and sympathized with his author. And Helen listened with the rapt interest of one who had entered a new world—a land where gold was to be found for the looking, and the gold of that land was good.

Taken from school when barely sixteen years old, and deprived of all opportunities and advantages for study, Helen's acquaintance with books was very limited, comprising little more than a school-girl's intimacy with her text-books; and in them she had gone just far enough to have a great thirst for knowledge created; just far enough to feel keenly her utter ignorance of much that it was pleasant and desirable to know, when she was obliged to close them, as she now sadly thought, forever.

For more than a year her reading had been confined to her Bible. She had bent over its pages with loving reverence, pondered its teachings, and filled her mind with its beautiful imagery and pure poetry, and like one of old, hid its words in her heart. She was now to prove that the study of the Scriptures was profitable, not only for eternity but also for time.

(To be continued.)

ANCIENT TRICKS OF THE TOILET.

The use of cosmetics in connection with the bath prevailed among the wealthy women of a very remote period. At the magnificent court of Ahasuerus, in the seventh year of his reign, the following elaborate processes of "purification" were prescribed for the maidens destined for the king's harem: being "gathered together unto Shushan the palace, to the custody of Hegai, keeper of the women," they abode in the "women's house," and "so were the days of their purifications accomplished, to wit; six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of women" (Esth. ii. 8, 12). The Song of songs is rich in figurative allusions to these "sweet odours," its last rapturous note echoing from "the mountains of spices;" "myrrh and frankincense, with all powders of the merchant;" "camphire, with spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices;" "my hands dropped myrrh, and my fingers sweet-smelling myrrh;" "his cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet-smelling myrrh;" the "mandrakes" and the "pleasant fruits."

It is most interesting to learn, in connection with another couplet of this exquisite song, "My beloved is unto me as a cluster of camphire in the vineyards of En-gedi," that En-gedi is the one only place in all Palestine where camphor still grows. This plant is better known by its Arabian name *Arma*; it is a tall shrub, whose white and yellow flowers grow in clusters, like our familiar lilac. The Eastern women are still fond of wearing these fragrant blossoms in their hair or their bosoms; but it is as an ancient dye that the plant has come

into special notice. The dried leaves of the henna were crushed and made into paste with water, and applied to the palms of the hands, to the nails of fingers and toes, and to the hair, if the discovery of grey threads should be unwelcome. It was used by the men to dye the hair and beard, and even applied sometimes to colour the mane and tail of a favourite horse. The antiquity of this custom is demonstrated by its frequent mention by writers of a very early period, and even more conclusively by the fact that the nails of some Egyptian mummies (especially those of women) still retain the stain of the dye.

Painting the eyelids and eyebrows with *kohl* was another Eastern fashion (not yet extinct) of equal popularity. The large, languishing black eye, shaded with long dark lashes, has doubtless always been the distinguishing feature of beauty in the dusky daughter of the East; and it is not surprising that they have tenaciously retained a practice supposed to enhance its size and brightness. The black powder called *kohl* was made of several substances: stibium, or antimony, with zinc and oil, or burnt almond-shells, mixed with *liban*, a sort of frankincense, also burnt, another sort was made of powder of lead ore, and was considered not only ornamental, but beneficial, by reason of certain medicinal properties. This *kohl* was kept in boxes or vials of wood, stone, or pottery, having several compartments, and often highly ornamented. It was applied with a small stick of wood, ivory, or silver, which was first wet in rose-water, dipped into the black powder, and drawn carefully along the edges of the eyelids, both upper and under. In the same way the arch of the eyebrow was darkened and elongated. This practice of eye-painting must have been in great popularity as early as the time of Job, for Keren-happuch, the name of the youngest of his three beautiful daughters, signifies "a horn for paint," that is "a bottle for *kohl*." It was esteemed a great mark of beauty that the eyebrows should meet over the nose in the form of a bow, and it was common to imitate nature in this respect by the use of the *kohl*, but this had to be removed in seasons of mourning, and, if the hair actually grew there, it must be plucked out.

In the toilet of that rare Jewish beauty of the apocryphal story, Judith, the widow of Manasses—which was made in the highest interests of religion and patriotism, as expounded in the day of that historical fiction—there is so full a recapitulation of the several customs in connection with the women's dress, that it seems appropriate to introduce the description in closing the subject. The narrative reads thus: "She put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head and put a tire upon it, and put on her garments of gladness. . . . She took sandals upon her feet, and put about her her bracelets and chains and her rings and her ear-rings and all her ornaments, and decked herself bravely" (Jud. x. 3, 4).—From Mrs Palmer's *Home Life in the Bible*.

SNOW FLAKES.

Falling all the night-time,
Falling all the day,
Crystal-winged and voiceless,
On their downward way;

Falling through the darkness,
Falling through the light,
Covering with beauty
Vale and mountain height,—

Never Summer blossoms
Dwelt so fair as these;
Never lay like glory
On the fields and trees.

Rare and airy wreathing,
Defly turned the scroll,
Hung in woodland arches
Crowning meadow knoll.

Freest, chastest fancies,
Votive art, may be,
Winter's sculptors rear to
Summer's memory.

—J. V. Cheney, in the Critic.

OLD CUSTOMS IN TIBET.

The principal food of the country is called jamba. To make it, a quantity of powdered tea is cooked for several hours, after which it is poured into a churn, when salt and butter are added, and the whole is stirred until a complete mixture is effected. The broth is then divided among the hungry ones, each of whom gets his share in a wooden bowl; after which a sack of roasted barley-meal is brought out. Every one takes a handful of meal from the sack, puts it into the tea and mixes the mass into a shapely lump, and swallows his dough with a keen appetite. After the meal is over, the wooden bowls are licked clean with the tongue and worn on the breast next the skin as something precious.

Three ways of burying the dead prevail. The poor sink their dead in one of the mountain streams; those of a better class hang the bodies upon a tree, where they are consumed by birds, and the bones are afterwards thrown into the river; the rich cut the bodies up into small pieces, pound the bones and mix them with jamba, and then carry the remains to the mountains where they are left for the birds. These are old customs and have no connection with religion.—Lieut. G. Kretzer, in *Popular Science Monthly*.

COUNT ENRICO DI CAMPELLO, formerly a Canon of St. Peter's whose secession from the Church of Rome caused a sensation last year, is now holding divine service according to the Liturgy of the Church of England, in the Italian language. This is the third change he has made since his secession. The free prayer of the Waldensians and the Methodists would seem to have been a difficulty which the Count could not get over.

BRITISH AND FOREIGN ITEMS.

LADY OSSINGTON has given a coffee tavern, erected at a cost of over £20,000, to the town of Newark, England.

A LIMITED liability company, with a capital of £1,000,000, is in course of construction to develop Irish manufactures.

MISS REIDY, the Canadian vocalist, has been secured by the Fort street Presbyterian Church choir of Detroit as leading soprano.

"GENERAL" BOUTH says God has so prospered the work of the Salvation Army that their offertories now amount to £120,000 per annum.

THE will of the late E. Peshine Smith, of Rochester, N. Y., formerly Minister to Japan, provides among other things for the erection of a Christian chapel at Tokio, Japan, at a cost of \$5,000.

PRINCIPAL CAIRD and Rev. James Cooper, Aberdeen, conducted special services in Paisley Abbey Church, when £378 were contributed to clear off a debt incurred some years ago by the psalmody committee.

A SPECIAL communion service with "unfermented wine" took place in Edinburgh on a recent Sabbath evening. The ministers taking part were the Rev. G. J. Cate. Forfar; D. Pirret, Glasgow, and William Innes, Skeen.

A SLIGHT sensation was caused at the opening of the Legislature at Nashville (Tenn.) by the following passage in the opening prayer of Rev. Mr. Hoyt: "From repudiation and from all forms of dishonesty, good Lord deliver us."

THE Rev. Mangasar M. Mangasarin, by birth a Turk, has accepted a call to the pulpit of the Spring Garden Street Presbyterian Church, Philadelphia. He has been in America for several years, and is considered an exceptionally eloquent preacher.

It is declared that the largest, most elegant and in every way the finest church building on the continent is the Cathedral of Mexico. It was built of the stones of the Aztec temple that stood upon precisely the same site, and which was destroyed by Cortez.

THERE was a very interesting ceremony at St. James the Less, Barrow-in-Furness, lately, when three memorial windows to Lord Frederick Cavendish were uncovered, one being the gift of the workmen in a steel factory. The preacher was, appropriately enough, Rev. Stephen E. Gladstone, rector of Hawarden.

PROF. BLACKIE of Edinburgh sometimes says some very audacious things. The other day he said the two greatest Scotsmen were John Knox and Robert Burns. Knox was known over all the world for his sermons, and Burns for his songs, and "many Scottish songs have more preaching power in them than some of the ministers."

MRS. MARGARET J. PRESTON, the well-known Southern writer, is a woman of rather less than average size, with light hair and a ruddy complexion that makes her look much younger than her years. Too close application to literary work has nearly destroyed her eyesight. She lives in a cosy, comfortable home in the outskirts of Lexington, Va.

A PAPER has been started at Rouen on the programme of reconciliation of the Roman Catholic Church with Republican institutions. It is called "La Republicain Catholique," and is supported by the Archbishop of Rouen, Monseigneur Bonnechose, brother of M. Bonnechose, a Protestant, and the well-known author of a very good history of France.

SIR HERBERT MACPHERSON, the gallant commander of the Indian contingent, is now in the Highlands. He received a public reception and a sword of honour in Inverness on the 20th. Sir Herbert, who is a native of the parish of Ardersier, Inverness-shire, was presented with the freedom of the burgh of Inverness on his return from the Afghan campaign.

REV. DAVID MACRAE, presiding at a Scottish concert in Dundee on behalf of a widow and her fatherless children, spoke some very seasonable words on the Bacchanalian songs of Burns. "To sing them," he said, was "like laughing at the knife that was dripping with a friend's blood." The day would come—and he hoped before long—when the sin and the loathsomeness of drunkenness would be more felt, and when people would no more applaud a drunken song than they would now laugh at or tolerate an obscene one.

REV. LOWRY E. BERKELEY, ex-moderator of the Irish General Assembly, died at Raphoe manse, aged fifty-nine. He was ordained minister at Faughanvale and afterwards settled in Lurgan. The Assembly appointed him agent for the sustentation fund, and in this capacity he visited the various presbyteries and congregations of the church. Declining health compelled him to resign in 1881. Mr. Berkeley, along with Dr. McCosh, organized the Irish Bible and Colportage Society, and for a number of years acted as secretary.

THE lately-deceased Professor of Astronomy at Cambridge, Dr. Challis, was a humble and devout Christian as well as a distinguished scientific man. In 1861 he published "Creation in Plan and in Progress," an essay written in reply to that of Mr. Goodwin on the Mosaic cosmogony in "Essays and Reviews." His other theological works included a translation, with critical notes, of the Epistle to the Romans. The honorary degree of L.L.D. was conferred upon him in 1871 by the University of Edinburgh. He had attained his seventy-ninth year.

MR. ROSS R. WINANS and family, of Baltimore, have moved into their new mansion, which two hundred men have been engaged in building for a full year past at a cost of nearly half a million dollars. The house is seventy feet square, five stories high, and looks like a French chateau. Mr. Winans pays \$75,000 a year for a vast tract of deer forests, extending from one side of Scotland to the other. Not content with this, he has just leased another estate, and has brought suit against the owners for failing to eject the shepherds and crofters who are on it.

MINISTERS AND CHURCHES.

REV. JAS. M. BOYD, M.A., B.D., Beauharnois, was agreeably surprised on Christmas morning by receiving from his congregation the sum of \$65 as a Christmas gift. Such gifts do not come amiss.

THE Rev. David J. Ross, M.A., Presbyterian minister, Newboro', was lately the recipient of a New Year's gift of the sum of \$26 from the ladies of the Newboro' congregation, accompanied with a short note expressing their respect for himself, their appreciation of his services and wishing him and family a Happy New Year.

ON Christmas day the ladies of the Port Perry and Prince Albert congregation presented their pastor's wife, Mrs. Crozier, with a very nice Christmas gift, being a sum of money amounting to \$50. This, apart from its intrinsic value is very much appreciated as an evidence of the congregation's kindly feelings toward their pastor and his wife.

THE East Gloucester congregation held its annual soiree on the 18th December. The church was packed full of kind friends, who enjoyed the good things provided by the ladies, and the excellent addresses, readings, recitations and music of the evening. Over \$70 were cleared which will fully pay the balance due on the driving sheds recently erected at the church.

THE annual entertainment of the Wallacetown Presbyterian Sabbath school was held in the church on Tuesday evening, December 26th. The pastor of the congregation, the Rev. D. Stewart presided. Excellent addresses were delivered by Rev. Messrs. Urquhart and Fallis, Drs. Cascaden, Ling and Ruthven, and Mr. D. McLaws, of St. Thomas. In every respect the entertainment was a grand success.

ON the evening of Wednesday, December 27th, a very successful tea meeting and entertainment were held in the Presbyterian church at Thornhill, in connection with the opening of a new Sabbath school room. After tea had been served the chair was taken by the pastor, Rev. J. Campbell. Excellent addresses were delivered by Rev. Messrs. Cameron, of Toronto, and Thorn, of Newtonbrook. Miss Thorn, of Newtonbrook and Miss Flora Coulter, of Richmond Hill sang several pieces charmingly, as did also the choir of the church. The proceeds amounted to \$81.

A TEA meeting was held in the Presbyterian church, Mattawa, on the evening of December 27th. Every available seat was occupied. Mr. Colin Rankin presided. The music, under the direction of Mr. Warren, was highly appreciated. Recitations were well rendered by several gentlemen and by Miss McEwen. Appropriate addresses were delivered by the Rev. Mr. Huntington, C. M. minister, and by Rev. D. L. Mackechnie, present minister of the church, and Mr. P. F. Langill former missionary and now student of Queen's College. Proceeds, in aid of the manse building fund, amounted to \$61.

A VERY pleasant entertainment in connection with the Sunday School of the Presbyterian Church, Brucefield, was held on Dec. 22nd, Mr. Graham occupying the chair. A grand musical treat was given by Misses Jamieson, Landsborough, Watson, Mrs. Thompson and class, Messrs. Jamieson and McCuller. The pastor, Rev. T. G. Thompson, delivered a lecture on "Holyrood Palace," which was listened to with intense interest. A vote decided to divide the mission contributions of \$18.00 equally among the Home, French and Foreign Missions, and to give the collection of the evening, \$12 56, to the Sunday school library.

AN exchange states that recently a large representation of the Beverley congregation took possession of the manse. The object of the gathering was explained by Mr. Robert McQueen, who, in a very kind address, presented the pastor, the Rev. David Carruthers with the sum of \$114 to purchase a horse. He then addressed Mrs. Carruthers and, in the name of the ladies, presented her with the sum of \$40 to procure suitable robes for the winter. Such gifts are expressive of the esteem in which Mr. and Mrs. Carruthers are held, and are valuable not merely from a pecuniary point of view, but as indicating the sympathy and love existing between pastor and people.

A VERY enjoyable tea meeting was held on Christmas evening, in connection with the Moorfield Presbyterian church. Appropriate and interesting addresses were delivered by Rev. Messrs. Davidson, Alma; Sifton, Beechy, Harriston; Messrs. R. Hay, Robinson

and Merrifield. "The Burial of Moses" was read with grand effect by Mr. Thomas Patterson. The Lamont family, with Miss Lamont as organist, furnished choice and appropriate musical selections, rendered in a pleasing and effective manner, which greatly added to the interest of the evening's proceedings. Mrs. Robinson also rendered a choice musical selection. Rev. Mr. Edmison occupied the chair.

AN interesting Christmas entertainment consisting of music, recitations, and a Christmas tree, etc., was held in St. Andrew's church, Buxton, on Friday 22nd December. A large and valuable assortment of gifts was hung on the tree, and the programme of the evening, which included an excellent Santa Claus, was of a very pleasing character. Amongst the gifts distributed was a purse of about \$60 which was presented to the worthy pastor, the Rev. John Cairns. Owing to the unfavourable state of the weather the attendance was not so large as had been anticipated. Nevertheless the proceeds from admission fees netted about \$25, which is to be devoted towards the replastering and general renovation of the church.

ROCHESTERVILLE Presbyterian Sabbath school held its annual festival at the close of the year. The attendance of children and parents was the best yet had on such an occasion. After partaking of refreshment provided by the teachers and parents, a pleasant hour was spent in hearing of the prosperity of the school, from Mr. James Campbell the superintendent, in listening to a brief address from the pastor of the congregation, the Rev. Joseph White, from the words, "Come unto Me," and also in hearing recitations and music by the children of the Sabbath school. Mrs. J. J. Little presided at the organ, and greatly aided the little folks in their singing. Divesting a Christmas tree of its cards and candies was a great treat to the children. A pleasant and profitable meeting was brought to a close by the pastor dismissing the meeting by prayer and the benediction.

THE residence of the Rev. J. R. McLeod, Kingsbury, P. Q., has been the scene of two surprise parties within one month. On the 12th ult. it was visited by the friends of Kingsbury and vicinity, and on the 27th the Brampton Gore and Melbourne Ridge portion of his congregation invaded his residence. On both occasions these well-wishers of their minister's comfort, brought varied and valuable gifts by which the garner was filled to overflowing, the cellar supplied with many of the daily necessities and the pantry with a profusion of things more delicate if less necessary. Mrs. McLeod was made the recipient of a sum of money and other useful articles. That is not the first time that Mr. and Mrs. McLeod have received tokens of the esteem in which they are held in the community. On the above named occasions Episcopalians, Methodists add Presbyterians vied with each other in their good work.

THE lecture hall of St. Mark's Church, Montreal, was very well filled on the evening of the 21st ult. by members of the congregation and their friends, on the occasion of a church social. Rev. John Nichols occupied the chair, and among those present were Rev. Messrs. Black and McCaul. Letters of regret at non-attendance were read from Rev. Messrs. J. A. Fleck, Warden, and other gentlemen. A choice musical programme was gone through by the church choir, under the efficient leadership of Mr. Barrie, while songs were also given by the Misses White, Reid, and Holiday, and Mr. Barrie. During the interlude in the programme, the pastor of the church, Rev. John Nichols, was presented with a handsome silk gown, and an address beautifully illuminated, expressive of the congregation's personal regard and admiration of their pastor. The reverend gentleman made a very appropriate and feeling reply, and after some gentlemen present addressed the assembly, refreshments were served and a social hour enjoyed. It was stated during the meeting that twenty-two new communicants had been received into the church since September, and that St. Mark's in every respect is in a most prosperous condition. The meeting dispersed, having spent one of the pleasantest evenings in the annals of the church.

A SHORT time ago, at Rupert, in the Township of Masham, adjoining Wakefield, in the Province of Quebec, and a station of the congregation of Wakefield and Masham, a handsome new church was opened. The opening services were conducted by the pastor, Rev. Mr. Bayne, Rev. William Moore, D.D., of Ottawa, and Rev. Joseph White, of Rochester ville,

former pastor of the congregation. The church was crowded at both services. On the following Monday evening a soiree was held. The church was again crowded, friends having come from Ottawa, Aylmer, Chelsea, and Aylwin, to be present. The pastor occupied the chair. The meeting was addressed by Rev. Messrs. Follock and O'Hara, of the Methodist Church; Dr. Moore, White, and Shearer, of Aylwin. The Misses Bayne, sisters of the pastor, assisted by their brothers, enlivened the proceedings of the evening by discoursing sweet music. The Misses Crawford, of Ottawa, also favoured the audience with an appropriate and well rendered piece of music. The church is a frame, veneered with brick, and will hold over 300 when filled. It has cost \$2,600, and stands on a site donated to the congregation by Mr. James Nesbitt. The building committee are to be commended for their energy and zeal in pushing forward the work, and the congregation for its readiness in contributing the necessary funds to complete the building. At the beginning of the Monday evening meeting \$300 were required to wipe out the entire indebtedness of the building committee; at the close of the meeting it was all provided for and the church virtually entered free of debt. The congregation of Wakefield and Masham now occupy the happy and enviable position of holding a very fine church property, consisting of two handsome brick buildings and a manse, free of debt. Now the people will enjoy the privilege of turning their energies to the advancement of the cause of Christ in our own and other lands in a measure far greater than ever before. Having been so abundantly blessed and prospered themselves, they cannot but desire similar blessings, both temporal and spiritual for others.

PRESBYTERY OF OTTAWA.—This Presbytery met on the 4th inst. to hear the report of the Convener of the Committee on French Evangelization and to grant leave of absence to the Rev. W. D. Armstrong, M.A., of Daly street church, Ottawa, to proceed to Britain, in the interests of French evangelization work. In connection with granting the leave of absence asked, Dr. Moore moved, seconded by Messrs. White and Farries, and it was agreed, "That in view of the engagement entered into by the Rev. W. D. Armstrong, M.A., with the Board of French Evangelization, and his early departure for Britain, the Presbytery of which he has been an esteemed member for nine years, cordially commend him to the Christian sympathy and confidence of the friends of our Mission in Great Britain and Ireland; and pray that his mission may be to the great advantage of the French evangelization work, in the increased interest and liberality of its supporters, and assure him of our good wishes for his own comfort and success in the work to which he has been appointed."—JOSEPH WHITE, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This court met on the 2nd inst. Twelve ministers and seven elders present, and seven ministers absent. Rev. J. W. Bell having previously tendered the resignation of his pastoral charge, the congregation, under citation, appeared by commissioners and submitted extract minutes of the congregation signifying the deepest regret at Mr. Bell's resignation, attesting Mr. Bell's great faithfulness in all ministerial duty, the high esteem of the congregation for him, and their desire to retain him, but at the same time their inability to offer greater inducements than heretofore. Mr. Bell insisting upon his resignation, it was decided that the Presbytery with much regret accept Mr. Bell's resignation, express for him its sympathy and esteem, and the hope and prayer that he may be speedily guided by a wise and gracious Providence into a new sphere of usefulness and comfort. An amendment was lost proposing to refuse meanwhile the resignation and send a deputation. Mr. Fotheringham was appointed to declare the vacancy on the 21st., and Mr. Kay was appointed Moderator *ad interim*. Messrs. A. Stewart and J. McClung were appointed a Sabbath school Committee, and Messrs. Boyd and Kay a Committee on the State of Religion; replies to questions on both subjects to be forwarded to Messrs. Stewart and Boyd respectively during the present month. Rev. E. W. Panton, of Bradford, was inducted into the pastoral charge of St. Andrew's, Stratford, Mr. Fotheringham presiding, Mr. A. Henderson preaching, Mr. Kay addressing the minister, and Mr. McPherson the people. In the evening there was welcome given to Mr. Panton in the form of a public social. Both meetings were of a very interesting and profitable kind. A

public conference on the State of Religion and Sabbath schools was appointed for next meeting in the evening. The next meeting of this Presbytery will be held in Knox Church, Stratford, March 13th, at ten o'clock, a.m.—JOHN FOTHERINGHAM, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Belleville, on the 18th and 19th days of December. Revd. Alexander Young was appointed moderator for the ensuing six months. The stations of Mill Haven and Ernestown were reported as duly organized, with Mr. Kinloch as moderator. Congregations in arrears to the Presbytery Fund for the last two years are to be notified of the amounts due by them respectively. Arrangements are being made for the sale of the property secured at Sharbot Lake for mission purposes, in order that a commodious church may be erected on a more eligible site. From reports made, it appeared that the stations of Carlow and Mayo were anxious to obtain a minister of their own, and that they were willing to pay the sum of \$400 for this purpose. The Presbytery expressed approval of this proposal, and encouraged them to proceed, intending to ask on their behalf a grant of \$200. It was decided to invite Mr. William S. Smith, student of theology, to take charge as ordained missionary of the remaining part of the North Hastings mission field, at a salary of \$700. Dr. Smith brought before the Presbytery the propriety of establishing a church building fund for the purpose of assisting weak congregations in the erection of churches. A committee was appointed to mature a scheme. Arrangements were made to secure compliance on the part of students with the requirements of the assembly before they are admitted to the study of theology, or are eligible for employment in the mission field. Committees were appointed to tabulate the returns on the state of religion and Sabbath school work, Mr. Mitchell convener of the former, and Mr. Gracey of the latter. Mr. Matthews tendered resignation of his charge at Trenton, and it was decided to cite all parties concerned to a meeting of Presbytery, to be held at Trenton, on the 8th day of January next. There was tabled for examination a new constitution for the congregation of Chalmers' church, Kingston. Said constitution was considered and approved. Rev. George Bell, LL.D., Registrar of Queen's University, having been transferred from the Presbytery of Toronto, had his name appended to the roll as a minister without charge. A motion, submitted by Mr. Mitchell, for the re-construction of the standing rule bearing on the appointment of commissioners to the General Assembly, was laid on the table until the next meeting.—THOMAS S. CHAMBERS, *Presbytery Clerk.*

GOSPEL WORK.

SALVATION ARMY.

Let us try to do justice to this guerilla host. The zeal and courage of Pentecostal days are among them, and there is reason to hope that the extravagance of their methods is being moderated under the restraints of faithful friends. God uses strange instruments sometimes to accomplish glorious ends.

PARIS.

DEAR SIR,—I have read with much interest, and I must add sorrow, the notices which have from time to time appeared in the "Christian" respecting the work of the Salvation Army in Paris. The testimony of Dr. Pressensé, quoted from "The Christian World," in your number of the 16th inst., seemed to me a mournful confirmation of much already detailed.

Having occasion to visit Paris a fortnight since, I determined to devote every evening to a close observation of the proceedings of the Salvation Army there. I went there as a stranger to all connected with the work, being personally unknown to Miss Booth and Colonel Clibborn and their helpers.

I sat unobserved, on a back seat, watching intently the whole proceedings, at one of the ordinary meetings at the Quai Valmy Mission-hall—a very commodious room, well arranged and lighted. It was a very wet, cold evening. The hall was about one-third occupied. I should think about 150 persons were present, almost exclusively of the lowest labouring class. The most perfect order and quiet prevailed. Hymns were sung, prayers offered, and short addresses spoken; there was no need of the big drum so often spoken of, for the singing by all present was so hearty that even the harmonium seemed needless. My imperfect knowledge of the language hindered my understanding all

that was said; but I watched closely the faces of the poor people, and I never saw more intensely earnest listeners. One and all seemed to be drinking in the message spoken. They sat for two hours, with no indication of weariness or lessening of interest, and then quietly dispersed.

The following night I went again; it was a holiness-meeting. The evening was very wet and cold. About 250 were present. The meeting was of exactly the same character, as to quiet, order, and absence of any drum, music, or shouting. Intense fervour and earnestness on the part of those who spoke and prayed; rapt attention and devout demeanour on the part of the audience. On Sunday evening, still wet and cold, about 300 were present.

The evening meetings of the following week, of which I attended three at Quai Valmy Hall, where similar to those of the previous week, but on Sunday evening the hall was quiet full. I should suppose 400, or probably more, were present.

Will you allow me to bear my testimony to the character of all these seven meetings. The most perfect order prevailed. The drum may have sounded, but I have no recollection of hearing it. The singing was, to me, peculiarly fervent and plaintive, but what struck me most was the intense earnestness, and rapt attention of the listeners. No talking, no laughing, no yawning, and these meetings lasted two hours; they were not over until between ten and eleven o'clock. I could not but contrast with astonishment the demeanour of these poor Parisians with the listless and often irreverent conduct of the London poor in my own suburban parish when only detained for an hour, but whose attention it used to be so difficult to arouse or sustain. My conviction is, there is a real work going on there. These are faithful, devoted labourers in this wilderness of the worst part of benighted Paris.

I sought an interview with Miss Booth, to hear some of the results of her noble, self-denying efforts; but as I am writing simply to record my own observations, I do not repeat her statements, excepting that I must say I do not wonder at the success the Lord seems so evidently to have bestowed upon her labours.

From a brother clergyman who is ministering usefully among the English in the gay city, I heard of the differences existing between the Salvation Army and the other evangelistic workers labouring so devotedly and nobly among the Parisian poor; but as our conversation was strictly private, I must be silent on that subject. I can only earnestly hope and pray that such true servants of the Lord Jesus Christ, as I believe them all to be, doing so faithfully and devotedly His work in that desert of depraved hearts and blighted, withering lives, may soon be drawn together in closer union by that one Spirit, in the service of that one Lord. I believe and am sure that they have all but one object—the winning of souls for Christ.

I must add that I attended the recently opened hall in the Rue Oberkamp, Boulevard de Belle Ville, on two evenings last week. Here an organized band of true Parisian roughs had determined to stop all evangelistic efforts. These avowed infidels, uttering the most profane remarks came to hinder the work. Yet even under these discouraging circumstances three or four rows of earnest, attentive listeners occupied the seats nearest to the platform. The Salvation Army officers, bravely keeping the doors, were night after night struck down and severely injured, and on Thursday night the unruly rabble outside drew knives, so the Police obtained a mandate for closing the hall. But I am so glad to bear witness to the admirable Christian spirit, as well as true English courage with which this opposition was met. God grant that the work of all my Christian brethren and sisters in Paris may prosper, and that the infidel Parisians may be led to say, "See how these Christians love one another, and love us also."—Yours faithfully,
London, Nov. 29th. AN AGED DISCIPLE.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON III.

Jan. 21, } *THE BELIEVING PEOPLE.* { Acts ii. 37-47.
1883. }

GOLDEN TEXT.—"Then they that gladly received his word were baptized."—Acts 2: 41.

CONNECTED HISTORY.—Peter explained the wonderful gift of tongues; proclaimed Jesus as the promised Messiah of the Old Testament, and 3,000 were added to the disciples.

NOTES.—Peter—*rock.* Peter was a fisherman of Bethsaida on the Sea of Galilee, a disciple of John the Baptist, then of Jesus, and an apostle; his name changed from Simon to Peter; he made the bold confession that Jesus was the Christ (Mark viii. 29); the sad denial (Luke xxii. 54-62); received special charge (John xxi. 15-17); was active in spreading the Gospel and founding the Apostolic Church; finally, tradition says, suffering martyrdom by crucifixion. Peter was a leader or spokesman for a time; then James of Jerusalem; Barnabas, and Paul. Peter's prominence was not official, but personal; with him Christ was the chief corner stone (1 Peter ii. 6). Breaking of bread. This phrase is in ver. 42, and again in ver. 46. In ver. 42 it undoubtedly refers to the celebration of the Lord's Supper. In ver. 46 it seems also to refer to the Lord's Supper, as observed in their daily meetings in private houses, which was not a part of the praising or praying in the temple, but a service at their homes, and that "eat their meat" refers to the common meal. This is the most natural explanation. Some think breaking bread, in ver. 46, means only the ordinary daily meals at their homes, and that the last clause is an added explanation of the spirit in which they ate their daily food.

I. HOW MEN ARE SAVED.—Ver. 37.—Pricked in their heart: stung in their consciences, to think they had so long misunderstood the Scriptures, and had rejected Christ. What shall we do?: not altogether the same question the jailor asked Paul. But they and their nation had so rejected Christ as to crucify Him, and they could not undo the deed. "What could they do?"

Ver. 38.—Repent: this word here, as in the preaching of John the Baptist and Jesus, means to change the mind. It does not mean "to be sorry." Another entirely different word is also rendered "repent," which does mean to be sorry (Matt. 27: 3; 2 Cor. 7: 8). Name of Jesus Christ: they were also to make a public profession, by baptism in the "name" of Christ; confessing and acknowledging the doctrines taught concerning Christ. Probably then, as now, the opposing Jews did not consider anyone entirely "gone away" to Christianity, until he was baptized. The gift: the same gift should be theirs on the same conditions.

Ver. 39.—To your children and to all: the promises were given to your forefathers, but not to them alone; to you as well; and not to you only, but to those who come after you; and not to us only as a nation, but to other nations as well. Call: invite or warn. "Ho! everyone that thirsteth!" Call, and calling, in such passages as 2 Pet. i: 10, is a different word.

Ver. 40.—With many other words: it had become an enquiry-meeting now; questions were asked, and doubts removed. Untoward: backsliding, crooked, perverse. "Come ye out of her"—Rev. 18: 4.

II. HOW MEN SHOULD LIVE.—Ver. 41.—Baptized: the mode is not given us; had it been important it would have been given. John Bunyan (Baptist) says, "I quarrel with no man about water-baptism." Various countries, various seasons, and various peoples, would suggest various ways, so that clean water was always used. I baptized two converts, a married pair, in Eaton River (at their own request), three years ago, and there was neither immersion nor sprinkling. They knelt in the shallow river, and I poured the water upon them from a vessel. Three thousand: a large ingathering.

Ver. 42.—Continued: the new converts continued learning from the disciples, and adhered to their profession. But for the persecution that soon arose, probably many of them would have continued to reside in Jerusalem, and other countries would not so soon have received the Gospel. Breaking of bread: the Lord's supper seems to be meant here, by this phrase.

Ver. 43.—Fear: not terror and apprehension, but holy awe, and a great fear of offending God.

Ver. 44.—Together: they formed a community of their own, and clung together. Things common: a free division of means among them. This did not appear to be permanent, but was probably necessary and useful for the time. The system was not extended elsewhere.

Ver. 46.—In the temple: the Christians worshipped much in the temple, as long as it stood. And in the Synagogues till they were excluded from them. Gladness: who could be happier than the man who has found a Saviour to take away his sins?

Ver. 47.—Favour: popular favour is an engine too little used by Christians. If a man is popular in his community, let him use the influence that comes from it for Christ. Added: [Revised, "added to them"] made additions of converts daily. Should be: this form of speech is still used by some old-fashioned people. I have heard a man say, "He should have said," meaning, "he said." It means here (see also Revised N. T.) such as were saved, or in the process of being saved; and only such should, at any time compose the Church.

PRACTICAL TEACHINGS.

1. A deep sense of sin brings an earnest desire to be saved.
2. Repentance and faith in Christ are necessary to salvation.
3. The promise of salvation is for all who will receive it.
4. Those who accept make careful use of the means of grace.
5. Saints rejoice in God's gracious gifts.
6. The holiness of Christians convinces and wins sinners.

REPENTANCE AND REMISSION IN JESUS.

DR. CHARLES POTERFIELD KRAUTH, Vice-Provost of the University of Pennsylvania, died last week. He was distinguished as a biblical and historical writer.

OUR YOUNG FOLKS.

BABY BOY.

Merely a plaything, just a toy,
Yet half supreme though tiny, small;
We toss and catch him as a ball—
Our darling baby boy.

The cat can rob him of his bread—
O, charming, helpless infancy—
Yet in our little family
He is the chief and head.

A rare buffoon, a wit complete,
He makes us merry all day long
With five short words and one wee song,
So simple, yet how sweet!

An orator of matchless skill;
We note each look, each word, each tear,
And fly with mingled love and fear
To do his sovereign will.

O, should we, in our rapture wild,
Great, gracious, glorious Deity,
Enthroned our boy instead of Thee,
Chastise us, Lord, but sp the child.

THE BAG OF PEARLS.

An Arab once lost his way in a desert. His provisions were soon exhausted. For two days and two nights he had not a morsel to eat. He began to fear that he should die of hunger. He looked eagerly, but in vain, along the level sand for some caravan of travellers from whom he might beg some bread.

At last he came to a place where there was a little water in a well, and around the well's mouth the marks of an encampment. Some people had lately pitched their tents there, and had gathered them up and gone away again. The starving Arab looked around, in the hope of finding some food that the travellers might have left behind. After searching awhile he came upon a little bag, tied at the mouth, and full of something that felt hard and round. He opened the bag with great joy, thinking it contained either dates or nuts, and expecting that with them he should be able to satisfy his hunger. But as soon as he saw what it contained, he threw it on the ground, and cried out in despair, "It is only pearls." He lay down in the desert to die.

Pearls are very precious. If the man had been at home, this bagful of pearls would have made his fortune. He would have received a large sum of money for them, and would have been a rich man. But pearls could not feed him when he was hungry. Although you had your house full of pearls, if you have not bread you will die. The Arab knew the value of the pearls that he found; but he would have given them all that moment for one morsel of bread—would have given them, but could not, for there was no bread within his reach. So although he was very rich, he was left to die of want.

Pearls and gold cannot preserve the life of the body, far less can they satisfy the soul. Bread is more precious to a hungry man than pearls; and the bread of life is more precious still. Christ has said, "I am the bread of life." How foolish it is to spend ourselves in gathering things that cannot feed us if we are hungry, and cannot save us from our sins! "Seek first the kingdom of God, and his righteousness," and keep other things in a lower

place. The chief thing for each of us is to take Christ as the life of our souls, and then we may gladly accept whatever good things in this life God may be pleased to give us. "What shall it profit a man, if he shall gain the whole world and lose his own soul?"

He who is rich when he comes to die, but is still without Christ for his soul, is like the Arab in the desert, with his bagful of pearls, but perishing for want of bread.

WISE AND WITTY SAYINGS OF CHILDREN.

THE GOLDEN CALF.

At a school examination in Scotland a little girl was asked, "Why did the Israelites make a golden calf?" She answered, "Because they hadna as muckle siller (money) as would make a coo" (cow.)

GOING TO BED.

Aunt Esther was trying to persuade little Eddy to retire at sunset, using as an argument that the little chickens went to roost at that time. "Yes," said Eddy; "but then, Aunty, the old hen always goes with them."

A GOOD REASON.

A little boy, running along the street, struck his toe and fell on the ground. "Never mind, my little fellow," said a bystander; "you won't feel the pain to-morrow." Then he blubbered out, "I won't cry to-morrow, either."

WHY HE WAITED.

A Scotch boy had delivered a message to a lady, but did not seem in a hurry to go. Being asked if there was anything else his mother had bidden him say he whimpered out, "She said I was na to seek anything for coming, but if ye gave me anything I was to take it."

"KEEP A STIFF UPPER LIP."

There has something gone wrong,
My brave boy, it appears;
For I see your proud struggle
To keep back the tears.
That is right. When you cannot
Give trouble the slip,
Then bear it, still keeping
"A stiff upper lip."

Though you cannot escape
Disappointment and care,
The next best thing to do
Is to learn how to bear.
If, when for life's prizes
You're running, you trip,
Get up; start again;
"Keep a stiff upper lip."

A PASSPORT.

A foreign exchange with the heading, "The New Testament used as a Passport," tells the following interesting story:

"A German workman and his wife emigrated from Kulm, in Eastern Prussia, to America, leaving behind them three little children—a boy of ten years, and two little girls, aged seven and four respectively. In the course of time they expressed a wish to have their children with them, but they had no funds with which to carry it out. The sea passage being secured, the three little pilgrims were allowed to tramp their way from Kulm to the port of departure, with next to nothing but a little Testament given them by their

aunt, inside the cover of which were written the names of the children, and underneath the words, 'Christ says, "Whatsoever ye do to one of these little ones, ye have done it unto me."' This was most productive of sympathy and direction, by which the children were safely placed on board the vessel which was to transport them to the New World."

A POPULAR CHINESE STORY.

There were two short-sighted men, Ching and Chang, who were always quarreling as to which of them could see best. As they had heard there was to be a tablet erected at the gate of a neighbouring temple, they determined that they would visit it together on a given day, and put their powers of eyesight to the test. But, each desiring to take advantage of the other, Ching went by stealth to the temple, and, looking quite close to the tablet, he saw an inscription, with the words, "To the great man of the past and the future." Chang also went, prying yet closer, and in addition to the inscription, "To the great man of the past and the future," he read, in smaller characters, "This tablet is erected by the family of Ling, in honour of the great man." On the day appointed, standing at a distance from which neither could read, Ching exclaimed:

"The inscription is, 'To the great man of the past and the future.'"

"True," said Chang, "but you have left out a part of the inscription, which I can read, but you cannot, and which is written in small letters: 'Erected by the family of Ling in honour of the great man.'"

"There is no such inscription!" said Ching.

"There is!" said Chang.

So they waxed wroth; and, after abusing one another, they agreed to refer the matter to the high priest of the temple. He heard their story, and quietly said: "Gentlemen, there is no tablet to read; it was taken into the interior of the temple yesterday."

UNWOUND CLOCKS;

In a hotel was a number of clocks, one at least for each room, but as they each told a different story, they were never depended on, and if you did believe them, you were sure to be deceived. The fact was, all these time-pieces were out of order, or had not been wound up. Nothing could be learned from them; they were ornamental apologies for clocks, and nothing more. Even so the example of professing Christians is of small service to the world if the real power and godliness is absent. Religion when it ceases to be useful, and is only set up for decorative purposes, is an utterly vain thing. If we are not wound up by the divine hand we cannot go, and if we are not going we are useless, we contradict each other, and we teach the world nothing worth its knowing. It is a great pity when, for the lack of the inward, the outward becomes a total failure. When force has departed from the main-spring, the face and hands of mere profession are a wretched mockery.

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