



# THE DOMINION

# RESBYTHERIAN

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Letter from Mrs. M. Webster, of Guelph, mother of the late Registrar of the County of Wellington, and wife of the former Registrar of Guelph.  
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MY DEAR MR. SUTHERLAND,—I have had so many people applying to me for particulars of your famous medicine "Rheumatine" that I thought I would write and ask you particulars about it. My son, Robert, in Ceylon, hearing of the wonderful relief it has given my daughter, Ada, wrote asking if you had an agency in the East, or in England? Would you kindly write to me at your leisure, and tell me all about it, so that I may communicate with my son, and give information to people inquiring, for the fact of my daughter's severe illness, and complete cure, has gone far and wide. We followed the directions on the bottles to the letter. By the time she had finished the second bottle, all pains had left her, she slept well, and had a good appetite, and found her strength coming back, but she took the third so as to complete the cure. She has not suffered at all since from rheumatism, although we have had a changeable, trying winter. I am glad we will now be able to get it in our own city, as Mr. Petrie told me he had sent for some.

I remain yours,  
Very truly,  
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Yours truly,  
P. SMITH.

**PETROLIA, Sept. 4, 1882.**  
Notman Pad Co., 55 Front Street East, Toronto:  
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**DELICIOUS MUFFINS.**—Take two cups of flour and work into it thoroughly two teaspoonfuls of baking powder; wet the flour with milk until it is about the consistency of pancake batter; then add three well-beaten eggs the last thing; mix well and drop quickly into muffin rings, well buttered, and bake in a quick, hot oven.

**TO COLOUR BLUE.**—Use five ounces of alum and three ounces of cream of tartar for two pounds of goods. Make the dye with soft water and boil the goods for an hour, then rinse in warm water and make a new dye with the extract of indigo. The colour to be regulated by the strength of this dye and the length of time the goods are boiled in it.

**GREEN PEA SOUP.**—Put a skin of veal to boil in four quarts of water, with two onions, two carrots, pepper and salt. Let it boil for four hours. Then add two quarts of green peas, not too young; let it boil for an hour and a half; then strain it through a hair sieve or soup strainer. Melt three or four ounces of butter and, stir them into the soup; set it over the fire, let it boil fifteen minutes, and serve with fried bread.

**TO DYE SCARLET.**—Make the dye by allowing fourteen drachms of cream of tartar for one pound of goods; when dissolved add an equal quantity of the solution of tin. Boil a few minutes, put in the goods and boil for two hours. Take out, drain and cool them. Empty the kettle and set a new dye with an ounce of powdered cochineal. Boil a few minutes, stir with a clean stick and while stirring pour in by degrees an ounce of solution of tin. Dye quickly. The colour will be a bright scarlet.

**A CHOICE RECIPE FOR COLOURING RED.**  
—Mix two ounces of muriatic acid and one of otter together in a tin vessel, and let them stand three days. Fill a clean copper with pure soft water, and add enough of the first mixture to make it a little sour. When near boiling put in four ounces of alum and an ounce of crude tartar for every pound of goods. Immerse the goods two hours, airing them once during that time. Empty the kettle and set a new dye, allowing three ounces of madder for every pound of goods. Steep well without raising the heat at first. Give the goods a long dip, airing them once or twice. Scour in strong soap suds.

**ANTS IN THE CLOSET.**—The best ant-trap is an ordinary dinner-plate, the interior of which, all below the rim, is smeared with lard. Lay cards or a few sticks from the shelf to the edge of the plate, to afford a bridge upon which the insects can pass up to the inside of the plate and reach the lard, of which they are very fond. Of course this trap will only succeed where the temperature will keep the lard soft and adhesive. From time to time scald out the plates, sprinkle fresh lard, and set them anew. To sprinkle the shelves well with slacked lime will drive away insects. And the free use of borax is good, especially against the encroachment of cockroaches.

**BROILING.**—Broiling for the sick-room, as well as for daily use, says Dr. Kane, is unquestionably the best manner in which to cook meat. By it the meat is thoroughly cooked and the juices remain incorporated with the fleshy fibre. To perform it properly the fire should be very hot, so that the outside of the meat is at once hardened, thus imprisoning the juices within the piece so treated. The gridiron should be turned every few minutes, so as to cook all parts evenly. Broiling meat in the flame of a coal fire gives it an unpleasant odour and taste, due to the gases of the coal, and broiling over a smoky wood fire is also to be deprecated. Hickory wood coal imparts a peculiar and very pleasant odor and taste to the meats broiled over them. Broiled meats should be served while hot.

**MINUTE PUDDING.**—Put a pint of milk properly salted into a clean quart stewpan; have ready a basin of flour; as soon as the milk boils take some flour in the left hand and let it fall lightly into the milk (which must be kept boiling fast the whole time), stir without ceasing, adding flour until it is about the consistency of porridge, then let it boil a few minutes longer, still keeping it stirred. Turn it out on a hot dish, stick pieces of butter all over it, sprinkle sugar, and grate some nutmeg, when the butter and sugar will melt and mingle, and running all over and around it, form a delicious sauce. Do not be too sparing of butter and sugar, and the cook need not be discouraged if she does not succeed in her first attempt, as experience alone can teach her how to sprinkle the flour in properly. If it is not done very lightly, lumps of uncooked flour will be the result. It may be flavoured with vanilla.

# THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, NOVEMBER 1st, 1882.

No. 44.

## NOTES OF THE WEEK.

"My Jewels," was the subject of his latest sermon to children, by the Rev. A. G. Fleming, of Paisley, who is a master in preaching to the young.

MR. THOMAS SPURGEON, son of the great London preacher, has had seventy baptisms in seven months since his settlement at Auckland, New Zealand. He is raising funds to build a Tabernacle.

THE pedestal of Mr. Gladstone's statue at Bow will bear the inscription: "A great leader, whose gigantic intellect seemed beyond comprehension—a man whose marvellous eloquence had astonished the civilized world."

ONE of the most significant movements of the age is that of Christian women of all denominations in behalf of the women of heathendom. This organized movement covers only a few years, but it is one of the most remarkable and touching chapters in the annals of modern missionary work.

A SON of Mr. Dale, Birmingham, Mr. A. W. Dale, M.A., is already the author of a book. Its title is "The Synod of Elvira, and Christian Life in the Fourth Century," and it has been published by Macmillan. It gained the Hulsean prize at Cambridge last year, and is a work of great promise.

It is reported that a Michigan Church, on learning that their pastor had been made a D.D., added \$500 to his salary. The "Presbyterian Journal" says: "If that effect could be expected generally to follow, we would move the bestowment of the degree first of all upon the poorest ministers, and then upon them all."

VICTOR HUGO's latest predictions are that France, Italy, and Spain are destined to be the foremost representatives of civilization; that the Turks will be driven out of Europe; and that the twentieth century will see all Africa civilized by means of the Mediterranean powers, including England, owing to the possession of Gibraltar.

THE English Presbyterian College has opened for the entrance of students, a larger number of whom have sought admission than on any previous occasion. The Rev. Dr. Dykes has received in all the sum of £12,382 for the better endowment of the College. The Inaugural lecture was delivered by Principal Chalmers.

THE Free Church of Scotland has a "Welfare of the Youth of the Church Committee." One feature of its work is to encourage home reading, and study among the young. Prizes are offered for written papers on appointed subjects. Thus, for 1881, we learn that 859 papers were sent in on the "Life of David," 159 on the "Tabernacle in the Wilderness," and 10 on "The Sacrament." Other subjects were "Foreign Missions," "Hugh Miller," etc. The highest prize worth \$25.

THE Livingstone memorial U. P. Church has been opened for Divine service. Dr. Livingstone, as is well known, was reared in the parish of Blantyre. The Rev. Dr. Blaikie relates of old Neil Livingstone, father of the explorer, that he was the founder of a missionary society, and also of a missionary prayer meeting in Blantyre. He bought or borrowed as many missionary books as he could lay his hands on. The heroes of the household were Martyn, Judson, Carey, and Zinzendorf; so that from his earliest years David Livingstone was steeped in the literature of Christian missions.

HENRY VARLEY, the London Evangelist, has been doing some evangelical work in Scotland, in the course of which he has created considerable stir. In Glasgow he gave great offence to play-going people by allusions to Sarah Bernhardt, and it is intimated that the actress's husband may invite him to fight a duel.

In Edinburgh he was assaulted with mud by a woman in an open-air meeting in a neglected part of the city. Considerable comment has been made on the occurrence. It is stated that in utter depravity the bad districts of the modern Athens are almost unapproachable. There is evidently plenty of work for the Salvationists.

THE Rev. C. H. Spurgeon has recently received a letter from the honoured widow of the murdered President of the United States, in which she says: "It is a choice treasure from my store-house of beautiful memories that I sat beside General Garfield in the Metropolitan Tabernacle one bright summer Sunday morning (August 4th, 1867) and listened to your voice. I have this morning re-read from his journal his account of that day. A sentence from it may interest you. After describing very fully his impressions of the great audience, of the preacher, and of the sermon, he closes thus: 'God bless Spurgeon. He is helping to work out the problem of religious and civil freedom for England in a way that he knows not of.'"

DR. J. S. COPER, New Orleans, who has visited Canada lately, pays the following graceful tribute to Principal Dawson: "Dr. Dawson is not only a cultivator of science upon as broad a basis as almost any living man, but he is among the most successful of modern educators. McGill College has grown under his administration to the full proportions of a grand University with its various halls, museums, libraries, and faculties, after the style of Oxford, Cambridge, Harvard, Yale, and Princeton; and Canada, under his promptings, seems to be continuously and increasingly liberal towards it. He is by no means an old man, but already bears many honours and titles—American, Insular, and Continental. As you are aware, he is not a minister, and yet he is consulted by the first theologians of this age. Since the loss of our great leader, Joseph Henry, he may be fairly said to be the head of the orthodox portion of the scientists of this continent as contradistinguished from the evolution and materialistic. His piety is of the loveliest and most exemplary type."

HENRY WARD BEECHER has withdrawn from the membership of the Congregational Association. He wished to relieve his associates from all responsibility concerning speeches and writings which assailed some of the fundamental doctrines of the evangelical faith. This is the natural and almost necessary outcome of his teachings in the years which are past. Of course, the spectacle cannot be witnessed without regret, but much more to be regretted is the conduct of the Association which he has just left, many of whom were quite willing to follow him in his theological aberrations. The New York and Brooklyn Congregational Association solemnly resolved that Mr. Beecher's "full and proffered exposition of doctrinal views which he had made at this meeting indicates the propriety of his continued membership in this or any other Congregational Association." "In other words," says the New York "Times," "it is the judgment of one of the most important Congregational Associations in the country, that a minister can deny the infallibility of the Scriptures, reject the orthodox doctrine of the fall and the atonement, and scoff at the doctrine of eternal punishment, and yet be entitled to membership in any Congregational Association."

DR. BEGG has not succeeded in convincing the Metropolitan Presbytery that instrumental music should not be tolerated, even though he repeated the threadbare assertion that "everything in theology and worship must be found in the Bible, and they must find a Divine prescription for it," and in a vague way threatened that the matter of innovations might require the interference of the civil courts. Only six ministers and eight elders supported him, while twenty ministers and eleven elders supported Principal Rainy in refusing to transmit the overture to the Assembly. Dr. Rainy held that, now the subject has been raised, the Church is bound to consider it

seriously, and give a definite deliverance upon it. He was not prepared to uphold by discipline, if necessary, the prohibition of instrumental music, but was obliged to ask whether the principle in regard to Divine worship laid down in this country did fairly and clearly exclude them from allowing congregations who thought it scriptural and consistent with the carrying out of congregational praise in the best way, to make use of an organ. For many years he had been under the influence of the conviction that they could not clearly exclude instrumental music under the principle laid down in the Confession of Faith.

AMONGST the memorable addresses given during the three days' meetings of the American Board of Foreign Missions at Portland, we find one by Rev. Dr. Stevenson, Montreal. It was listened to with great applause. We can only give part of the conclusion: "In closing I wish merely to emphasize this thought, that the grand cause in which we are engaged is alive to-day. They tell us that the old Gospel is decrepit and dying. They tell us that the name we love is a name which will be erased before long from the literature of mankind. They tell us that the fearful gospel 'I don't know,' is going to take the place of the glorious gospel 'God is love.' They tell us that the best and the highest we can say is, that we came we know not whence, and we go we know not whither, and we were made by we know not whom. No, no, Mr. President. We have heard something before that is brighter and better than that; and if men have that to preach and that only, then we can recall the words of one who said: 'I thank Thee Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' We are contented to be babes and sit at His feet, to drink in His words, to feed upon His Spirit, to be fired by the inspiration of His blessed life, and to bow our heads before the solemn mystery and the glorious revelation of His sacrificial death."

It appears that the Archbishops and Bishops of the Church of England, in their official capacity, are the largest owners of public house property in England, where intoxicating liquors are sold. The rents from these houses furnish large contributions to the revenues of that Church. This fact has been so much pressed upon the attention of the public, that the clergy can no longer keep silent. Instances are pointed out where a house of worship is between two gin palaces, the latter of which are the property of the Establishment. Thus the Anglican Church is the silent partner of the gin-sellers. The people have known it for a long time. The clergy are beginning to open their eyes to the scandal. Canon Wilberforce has written a vigorous letter to the Archbishop of Canterbury on the subject, in which he confesses that a part of his own income is derived from rents of public houses, and declares his resolution to sign no more leases without a clause in them forbidding the liquor traffic. If the example of the Canon is followed over the whole kingdom, it will be a damaging blow to liquor selling. It will take from that business the moral support of the Established Church. Concerning this letter of Canon Wilberforce to the Archbishop, the "Pall Mall Gazette" of London says it illustrates the connection between beer and the Bible in a way that must be very awkward for the Primate. Mr. Wilberforce avers that public houses are, in proportion, more numerous on Church lands than elsewhere. The Bishop of London, riding between his two town houses, would, it is said, pass one hundred taverns which are the property of his Church. One of the largest public houses in London, which sells £10,000 worth of drink every year, is part of the Bishop's endowment. Here and there in London you may see a church flanked on either side by a gin-shop—all three, of course, being Church property. The publican appears to take instinctively to the vacant land in the neighbourhood of a church. Is this sort of thing to go on, asks Mr. Wilberforce, or is the Church to continue pretending to fight against the intemperance which it helps to produce?

## OUR CONTRIBUTORS.

### THE OFFICE OF ELDER—ITS NATURE AND FUNCTIONS.

BY REV. A. WILSON, KINGSTON.

Some of those offices spoken of in the New Testament, and which existed in the early Church, were evidently extraordinary and temporary, and others ordinary and permanent. Those which embraced special and miraculous functions, which have ceased to be enjoyed, were evidently intended only for the establishment of Christianity. These have passed away with the special and extraordinary gifts with which those who filled them were endowed. Those offices, however, which were ordinary, and whose functions may now be enjoyed, were intended to be permanent. The first, the most important, dignified and useful of these is that of the presbyter or minister of the Word and ordinances. "The first act of Christ's ministry," says an able writer, "was to institute the sacred order of the ministry as His representatives, heralds and ambassadors. This, also, was His last action upon earth when in commissioning His Church, He made the preaching of the Gospel its fundamental business, and preachers its essential rulers. When He ascended up on high and gave gifts to men, pastors and teachers—that is, the sacred order of the ministry in its twofold work of oversight or rule and instruction—was the all comprehending, permanent order which He established in His Church. Around this order, to secure to it greatest efficiency, more certain purity and popular adaptation there were gathered from time to time, as occasions opened up the way for their institution, the order of brethren, called also governments and rulers, to represent and act for the people in congregations with the order of the ministers of the Word; and besides them, the order of deacons to act under and co-operate with both in the government and administration of the Church."

Those called by this writer "The Order of Brethren," are spoken of in that Enumeration of office-bearers given in 1 Cor. xii. 28, as "governments" or governors, and in Romans xii. 8, as "He that ruleth," and is that denominated in the Presbyterian Church, in a large and general meaning of the word, elders. They are the representatives of the people, chosen by them to help the presbyters or ministers of the Gospel in watching over the flock of God, and in carrying on the government of the church. They in no sense fill the same office as that filled by the ministers of the Word; nor are they in the proper meaning of the word presbyters or bishops. They are, as has been said, the representatives of the people to take part with presbyters or bishops in the oversight and government of the people. The functions of their office embrace neither preaching the Word, dispensing ordinances, ordaining to office nor pronouncing the benediction. These belong exclusively to the one essential and fundamental office of the Gospel ministry. They are the "helps in government," and are not generally ordained to office by the laying on of hands, nor do they join with ministers in the laying on of hands in the ordination of ministers.

Such Church officers we find in the first Synod held in Jerusalem in the days of the apostles, Acts xv., taking part in the decision come to anent Circumcision, and spoken of in conjunction with the apostles and presbyters. "The apostles and elders or presbytery and brethren send greeting. . . . I recommended good unto us being assembled with one accord." There we have the apostles, the presbyters, and the brethren all spoken of as having come to this decision, and as joining in this written authoritative document called in the fourth verse of the sixteenth chapter, "the decrees." Who could these brethren be other than the representatives of the Christian people, who thus joined with the apostles and presbyters in decreeing what should be done in the particular case submitted to them—the helps in government commonly now called elders?

That the above view of the office now filled in the Presbyterian Church by those denominated, in a large and general sense of the word, elders, is the scriptural and historical one, will still further appear from the following considerations:—

1. The office of the New Testament elder or presbyter embraces all the functions of the Christian ministry, and is the same as that of bishop. In proof

of this examine some of those passages in which elders or presbyters are spoken of. Take Acts xx. 17, 28. In verse 17 they are called elders, and in the 28th overseers or bishops. And what were the duties and functions of their office? They were not only to take heed unto themselves, but to all the flock—"to feed the Church of God." With what were they to feed the flock, but with the green pastures of the Word? Thus they were invested with the function of preaching as well as that of ruling. In Titus i. 5, 9, we read that for this cause he was left in Crete that he might ordain elders or presbyters in every city. In stating their qualifications, Paul says: "A bishop must be blameless as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." Who does not see in this passage, not only that the New Testament elders are the same as the bishops, but also that they possessed the qualifications and functions of the Christian ministry? They are to hold fast the faithful word, or in other words be sound in the faith. And why? That they may be able "both to exhort and convince the gainsayers." In other words, that they may be sound, faithful and efficient preachers of the Word. Again in 1 Peter v. 1, it is written, "The elders" or presbyters "who are among you, I exhort who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, feed the flock of God which is among you taking the oversight thereof." There we again find the two principal functions of the ministry—namely, oversight and instruction. In laying down the qualifications of a bishop in his first letter to Timothy, Paul mentions "apt to teach" as one. But teaching is a function of the presbyter or minister.

These passages appear amply to sustain the position that the office of the New Testament elder embraces the functions of the Christian ministry. They are the presbyters—the ministers of the Gospel, and not what are now denominated elders. There is, however, another passage to which attention is solicited, a passage on which another and different view is based. It is 1 Tim. v. 17. This is the only passage, so far as the writer is aware, on which another and different theory is founded—the theory of two classes of elders, with different functions, filling one and the same office. "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine." Now, if there be a contrast in this passage at all between two classes of elders it is humbly submitted that it is this, namely, between presbyters who rule only, and presbyters who labour in word and doctrine only. But this would deprive the office of the ministry of one of its principal functions, and cannot be the correct view of the passage. Again, the interpretation to which reference is made, and which is held by not a few, makes two classes of office-bearers having different functions fill one and the same office, which is contrary to all right views of an office, and all right practice in relation thereto. An office is nothing without its functions, and if a person properly fills an office of any kind he is invested with all the functions of that office. If it be the office of a presbyter he is invested with all the functions thereof, and one of its chief functions, as has been shown, is to "feed the flock of God," or in other words, preach the Gospel.

Further, the honour here spoken of is evidently material support, and this interpretation which makes two classes of elders fill the same office, would necessitate the adequate maintenance of both—both those who rule only, and those who rule and teach. An interpretation, therefore, which involves these necessary and erroneous consequences, cannot be the correct one and we must seek for another. The word "rule" in the passage means to preside; hence, Dean Alford and others render the verse, "Let the Presbyters who have well presided over their portion of the Church's work be held worthy of double honour, especially those that labour in word and teaching." The same word in 1 Thes. v. 12 is rendered, "Who are over you in the Lord." Justin Martyr uses the word six times for the ministers who presided in public worship, preached, prayed, gave thanks and blessed the people. Other early writers used the word in the same sense. What, therefore, is predicted of elders or presbyters in the first part of the verse, is that they preside and

moderate in all church assemblies. Another word in the passage requires particular attention, namely, "especially." This word at first sight appears to make a distinction between the elders in the passage, and to divide them into two classes. Let it be observed, however, that it is a term which does not divide things that are essentially different, but only marks a difference between things essentially alike. In this instance it points to some specified peculiarity of a portion of the same class, and not to two distinct classes. Besides the word is sometimes used to denote the reason of a thing; thence the learned Joseph Mede renders the passage, "Let presbyters that rule or govern their flock well, be counted worthy of double honour, and that chiefly because or in respect of their labour in word and doctrine." And the learned Dr. John Guys paraphrases the passage thus, "And now I am speaking about the use of the Church's stock, I would recommend the paying a due regard to such elders as by office are employed in the spiritual services of the Church, that they who are prudent and faithful in presiding over them may stand high in their civil respect and esteem, and may have liberal allowances sufficient to make their worldly circumstances easy, respectable, and comfortable, especially those of them that are eminent and remarkably laborious in studying and preaching the Gospel, and spreading, maintaining and defending its pure, unmix'd doctrines." All the Presbyters mentioned in the passage are the ministers of the Word, and when rightly understood affords no support to the theory of two classes of elders with different functions filling one and the same office—an absurdity never met with in civil society.

To this interpretation of the passage, however, it is objected that there was a plurality of elders ordained in every Church, as is stated in Acts xiv.; and in every city, as is said in Titus i. 5; and there could be no room and no necessity for a plurality of ministers in any one Church or even city; hence some must have been only rulers, and others both rulers and teachers. Before this objection can be allowed to have any force, it must be shown that the term Church in the passages to which reference is made, means a single congregation, and is not used to denote all the called of God, or all the congregations in a particular province or city, and that there was only one congregation in each of these cities. Besides, it is evident from early history that different places were missionary centres from which presbyters went forth to the surrounding country to preach the Gospel—head-quarters as we would call them. Ephesus was no doubt a mission centre where there resided a number of missionaries or presbyters, just as many places now are in foreign lands. At Thessalonica there may have been another, to which arrangement Paul, in all likelihood, refers in his first epistle to the Thessalonians i. 8, where he says, "From you sounded out the word of the Lord not only in Macedonia and Achaia but also in every place your faith to God-ward is spread abroad."

2. The view thus given of the office of those commonly called elders is that which obtained in the Westminster Assembly, and which has been generally held in the Presbyterian Church until very recent times. The following is the resolution adopted by that venerable Assembly anent this office: "It is agreeable to and warranted by the Word of God that some others, beside the ministers of the Word, of Church governors, should join with the ministers in the government of the Church." In the form of government adopted by them it is stated, "as there were in the Jewish Church elders of the people joined with the priests and Levites in the government of the Church, so Christ hath instituted government and governors ecclesiastical in the Church, besides the ministers of the Word, with gifts of government, and with commission to execute the same when called thereto, who are to join with the minister in the government of the Church, which officers Reformed Churches commonly call elders."

It appears also from the First Book of Discipline adopted by the Church of Scotland, that they were elected at first annually. "The election of elders and deacons ought to be made every year, once when we judge to be most convenient on the first day of August, lest of long continuance of such officers mean peruse on the liberty of Kirk." Chapter section 3. In this same Book of Discipline drawn up in 1560, and formally recognised by a convention in 1562, it is also stated, "the elders being elected

must be admonished of their office, which is to assist the ministers in all public affairs of the Church—to wit, in determining and judging causes, in giving admonition to the contentious liver, in having respect to the manners and conversation of all men within their charge." In the Second Book of Discipline it is stated, "their principal office is to hold assemblies or sessions with the pastor for the establishing of good order and execution of discipline."

It is evident that, in the early history of the Church of Scotland, their functions were considered to relate distinctively to matters affecting the discipline and government of the Church, and they were regarded only as helps in government to the ministers of the Word and ordinances. With these views agree those of the early Puritans from whom chiefly the Presbyterians of the United States derived their ecclesiastical polity. In Neil's History of the Puritans, vol. 1 page 449, it is written, "They held that by God's ordinance the congregation should choose other officers as assistants to the ministers in the government of the Church, who are jointly with the ministers to be overseers of the manners and conversation of all the flock." The platform of discipline, the earliest directory of American Presbyterians, agreed upon by a Synod in 1649, says, "the ruling elder's office is distinct from the office of pastor and teacher. . . . The ruling elder's work is to join with the pastor and teacher in those acts of spiritual rule, which are distinct from the ministry of the Word and sacraments committed to them." And in the Present Form of Government of the Presbyterian Church in the United States, it is stated in ch. v. "that ruling elders are properly the representatives of the people chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers." "We deny," says Dr. Millar in his work on the Eldership, "the right of an inferior officer to lay on hands in the ordination of a superior, and uniformly act accordingly. The Presbytery lays on hands when all its teaching members do, although those who are rulers only do not." This is a strange statement for one to make who was among the first to advocate the theory of two classes of elders with different functions filling the same office; but it is one in favour of the view taken by the writer.

Two remarks will close this article. 1. Right views of the nature and duties of the office commonly called elder would prevent two evils. They would on the one hand prevent those who fill this office from assuming a position, and an importance which do not rightly belong to them; and on the other they would encourage some who would be useful therein to accept and fill the office. It is to be feared that a false theory of the nature and duties of the office, and one which appears to be prevalent in the Presbyterian Church in Canada, has the effect not of furthering the progress of the Church, but rather of retarding it by preventing not a few worthy persons from accepting this office, who might fill it with efficiency. If it be regarded as the same as that of the presbyters or bishops, though it be viewed as embracing a less number of functions, of course all those passages of the New Testament which treat of the high qualifications and arduous duties of presbyters or bishops will naturally and necessarily be regarded as applicable also to this order of office-bearers. And will this not deter worthy men from accepting the office? Many writers at the present time appear to proceed on the assumption of the oneness of office, and consider those qualifications and duties laid down in relation to presbyters as having equal respect to those commonly called elders. This cannot but operate injuriously. "Misunderstandings," says an able writer, "on the subject, and especially the existence of a vague apprehension that more serious responsibilities, and more onerous duties attach to the office than are in fact imposed, have been practically found to hinder many from accepting the eldership, who are in fact possessed of the very highest qualifications for the work actually required from them."

2. The distinctive name, Presbyterian, is derived, not from a government partly by elders whose office is ruling and not teaching, but it is called the Presbyterian Church because its polity is that in which the highest, the fundamental, and absolutely essential office is that of presbyter, as opposed to prelate on the one hand and to the people on the other. It is the presbyter who gives coherence, resistance, and attraction to the whole body, combining in one organization the laity and the clergy, repelling the arrogance of

prelatic despotism; and attracting and attaching to it the body of the people by associating with it, in equal government, their chosen representatives, both for disciplinary and distributive rule—for the management both of its spiritual and temporal affairs.

#### PRESBYTERY OF MANITOBA AND THEOLOGICAL STUDENTS.

MR. EDITOR,—In your issue of the 4th inst., there is a synopsis of the proceedings of the Presbytery of Manitoba. Among other items of business, appears a report presented by Mr. Pitblado, as Convener of a Committee on Theological Education, which was adopted by the Presbytery. With your permission I would like to draw attention to this report; and, that your readers may be able intelligently to understand the case, allow me to quote two clauses of the report:—

"3. That until their B.A. course has been completed (or in those cases concerning which the committee may decide that a course of study equivalent thereto has been passed) the only subjects of theological course that students may pursue as part of their curriculum shall be Hebrew, such works as may be included in the University course, and New Testament Greek, except that students may be allowed to attend the classes in systematic theology for the purpose of preparing them for their missionary work during the summer months; such attendance however, will not be accounted as any part of their theological course. 4. That on passing their B.A. examination, or what may be deemed equivalent thereto by the committee of theological superintendence, the students shall then enter upon their theological course of study, which shall extend over a course of three years, the theological term in each year beginning on the first Wednesday of November and ending on the third Wednesday of April."

Let me now quote from the Assembly's regulations:—

"Students are recommended to take, if possible, a full course in Arts in some approved College, and obtain the degree before entering on the study of theology."

"Students who are unable to take the full course of graduates are required, after passing a preliminary examination, to complete a three years' curriculum in some approved College, and to pass the examinations connected therewith; but in no case shall an actual attendance on the classes of less than two years be accepted unless by the permission of the General Assembly."

Book of Forms, clauses 137 and 139.

I have put the legislation of the Assembly and that of the Presbytery side by side, for the sake of comparison. The General Assembly recommends students to take a full course in Arts; the Presbytery enjoins them to do so. The Assembly will accept a three years' course in an approved College, and allows Presbyteries to accept a two years' course; the Presbytery requires a four years' course, and will accept nothing less, previous to entering on the study of theology. There is a sort of saving clause, it is true, at the end of the Presbytery's report, but is evidently intended to apply to exceptional cases.

I would like to ask the Presbytery if its action is not *ultra vires*. The General Assembly granted the Presbytery power to provide for the education of any candidates for the ministry residing within its bounds, but it did not give the Presbytery power to change the laws of the Church in this matter. Were any student to appeal from the decision of the Presbytery, I am inclined to think the appeal would be sustained, and the Presbytery instructed to repeal its legislation.

But law aside, is it not a little strange to find such legislation coming from a frontier Presbytery? Manitoba complains of the lack of missionaries to overtake her pressing wants, she claims that her own sons are better adapted for her work than others; and yet she prescribes a longer curriculum, and requires of her students a larger expenditure of means, than any other Presbytery in the Church. Is this wise? Is it consistent with her past action and utterances?

Ontario was once like Manitoba. Was Presbyterianism made a success in Ontario by such regulations as those adopted by the Presbytery of Manitoba? We trow not. Were the Manitoba regulations in force among us in early days, many a useful minister—aye, and able Professor—would be, well, not in the ministry. And I submit that it is a question whether this Presbytery is wise in tying its hands in this way. Such a Presbytery should be the most elastic of all our Presbyteries in procuring men for its work.

One is led to ask, too, what effect such legislation will have on Manitoba College? If students are half as anxious to finish their theological studies as they are said to be, I presume that few will care to study in Manitoba College. Let it be known among men who are somewhat advanced in life that the course in Manitoba College is a year longer than in Knox,

Queen's, or Montreal, and then such men will repair to Ontario to study. And they will be all the more apt to do so when they come to understand that there is no theological department in Manitoba College. This might be a benefit—no doubt would be—to students, but it would not advance mission work in Manitoba. Without intending it, no doubt, the Presbytery, by its action, will seriously impair the usefulness of Manitoba College as an agency to advance mission work. My interest in the success of the work of Christ in the North-West is my apology for writing this letter.

A FRIEND OF MANITOBA.

#### BOOKS AND MAGAZINES.

GAGE'S MONTHLY lies before us, and contains an amount of information that must be very useful to teachers and students.

WE acknowledge receipt of THE JEWISH INTELLIGENCE, in which is a very interesting account of proceedings at the seventy fourth anniversary held at Exeter Hall on the 5th of May last. The Earl of Shaftesbury presided, and earnest and eloquent addresses were delivered by eminent clergymen. Societies are vigorously at work in London, Liverpool, Amsterdam, Vienna, Berlin, Paris, Constantinople and Hamadan. Financially there is a considerable improvement, and on the whole spiritual progress is reported.

THE HOMILETIC MONTHLY for November sustains the reputation it has already gained by the variety of matter contained and the excellent selections made. Such names as C. H. Spurgeon, R. S. Storrs, Joseph Parker, E. W. Hitchcock, J. C. Miller, cannot but arrest attention, whilst "Prayer-meeting Service," "Hints to Young Preachers," and many items of a miscellaneous nature render the magazine one of increasing interest to all devout students of the sacred oracles. The Rev. C. H. Spurgeon says, "It is thoroughly good." Published by Funk & Wagnalls, 10 and 12 Dey street, New York.

WE have received from the same firm a book entitled "Gems of Illustrations," by the late Dr. Guthrie. These selections are made by an American clergyman, and contain the cream of Dr. Guthrie's sermons. The doctor excelled in *painting* as well as in *proving* and *persuading*—three p's which ministers should bear in mind. A convenient index of subjects facilitates reference, and we can cordially recommend the book to all who have ever heard or read of this "Prince of Preachers." Price \$1.50.

THE HEBREW STUDENT for October, edited by Dr. Harper, Chicago, is before us, and to the excellence of the contents we can bear our humble testimony. It begins with some "Hebrew" facts by the editor, followed by an Isagogical Introduction to the Prophecy of Nahum. Then we have the Hebrew Text of this same prophecy; a translation in parallel columns with the authorized version; a Translation of the Septuagint; a Translation of the Targum and a Translation of the Vulgate of this same book. The Hebrew characters are particularly large and very distinct, so that one may almost run and read them. Hundreds of ministers are now availing themselves of this invaluable aid to the better understanding of the original.—Address 84 and 86 Fifth Avenue, Chicago. Price only one dollar per annum.

LITTELL'S LIVING AGE.—This standard weekly magazine reached its two thousandth number with the issue of the week ending Oct. 21st. The contents of the number are: "The Literary Restoration, 1790-1830" (Cornhill Magazine); "The Baroness Helena Von Saarfeld" (Macmillan); "A Venetian Medley" (Fraser); "'Fanaticism' in the East" (Spectator); "Robin," by Mrs. Parr, author of "Dorothy Fox," etc.; "Historical Cookery" (Fraser); "The Welcome of an Inn" (Saturday Review); "Rachel" (Blackwood); "Moonstruck" (Sunday at Home), etc. The issue of Oct. 28 (No. 2001) contains: "Natural Selection and Natural Theology" (Contemporary Review); "George Elton's Children" (Macmillan); "A Visit to Delphi" (Cornhill); "The Curé's Sister" (Argosy); "Lost Love" (Fraser); "Foreign Birds and English Poets" (Contemporary); "Phiz" and "Boz" (Spectator); "No New Thing" (Cornhill), and choice poetry and miscellany. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with "The Living Age" for a year, both postpaid. Littell & Co., Boston, are the publishers.

**PASTOR AND PEOPLE.**

**CONCERNING BAPTISM.—V.**

BY REV. W. A. MCKAY, B.A., WOODSTOCK, AUTHOR OF "IMMERSION A ROMISH INVENTION"

*From the Christian Standard.*

MR. EDITOR,—You never weary of repeating, along with most immersionist writers, the statement that "the foremost scholars of all denominations" admit that immersion is the primitive and scriptural baptism; and that it is only as a *matter of convenience*, these scholars practise sprinkling. On page 117 of your "First Principles," you say: "This (that Christian baptism is immersion in water) is uniformly admitted, even by the stoutest advocates of sprinkling." Again on page 130 you say: "While there is continual doubt and fear on the part of thousands of persons about their sprinkling, *there is no doubt whatever in regard to immersion*" (the italics are yours).

Such statements constitute the stock-in-trade of most immersionist writers; your brother immersionist, the "Canadian Baptist," in its issue of Sept. 28th, advises its readers no longer to "argue" with men like "Dale and McKay," but only to continue making "confident assertions," and all would be well. I purpose in this letter just to inquire for a little how much truth there is in those "confident assertions" with which the readers of Baptist and Campbellite papers are so familiar.

What is the truth of the matter? Here it is, and every intelligent man, whatever his own views on the baptismal controversy may be, knows its correctness. While the Church of Rome for many ages continued dipping her people three times, and naked, into water for baptism, besides many other superstitions, such as "blessing the water," using milk, honey, salt, spittle, etc., which, along with the tribe and naked immersions, were supposed to make up the baptism; and while superstitious Orientals still continue dipping into water along with sprinkling of water upon the person for baptism; yet, since the Reformation unchained the Bible, only a small number of Protestants have adopted the rite of immersion. It is practically discarded by an immense majority of Bible students; and as men learn to take the Bible, and the Bible alone, as their only rule of faith and practice, dipping into water for baptism will be more and more seen to be unscriptural and unseemly.

The editor of the "Standard" says: "The stoutest advocates of sprinkling admit that baptism is immersion; *there is no doubt whatever in regard to immersion.*" Now I beg the reader to observe that the real point in dispute just now is not whether baptism is immersion, but whether or not the editor's confident declaration is true—viz: "the stoutest advocates, etc., all admit it; no one doubts it." A more glaring misstatement, or one more inconsistent with the facts of the case cannot be conceived; and how the learned Christian editor of the "Standard" could send forth such a declaration to the world passes my comprehension. His *standard* of truth must be very peculiar. Gentle reader, look at the above quotation and then look at a few facts of the case. Dr. Owen, universally acknowledged as the greatest theologian of the seventeenth century, and one of the holiest men the world ever saw, declares: "*No one instance can be given in Scripture in which the word we render baptize necessarily signifies either to dip or plunge*" (see Miller on Baptism, p. 66). Dr. Miller himself, whose Biblical scholarship or Christian character will not be denied, strongly endorses the statement of Dr. Owen. Are both these great and good and representative men "no ones" in the estimation of the "Standard" editor?

Dr. C. Hodge, the greatest theologian this continent has ever produced, says: "So far, therefore, as the New Testament is concerned, there is not a single case where baptism necessarily implies immersion" (Lectures, vol. iii. p. 536). But he, too, for the sake of the "much water," must be cast aside as a "no one."

Mr. James W. Dale, who has studied this whole question with a thoroughness never before even attempted, says: "If anything out of mathematics was ever proved, it has been proved that this word (*baptizo*) does not mean *to dip*; that it never did, that it never can so mean, without there be first an utter metamorphosis as to its essential character" ("Christian Baptism," p. 22).

Dr. T. Gallaher, an able and prominent minister in

the United States, says: "God never, in any country or age, commanded any man to put any other man into or under water as a religious rite, ceremony, or sacrament. Since the world began such a command was never given. If it was, will some Baptist please give me the *chapter and verse* where I can find the record?" ("Short Method," p. 41.)

R. Young, LL.D., Edinburgh, is probably one of the best linguists in the world to-day. His "*Greek and Hebrew Analytical Concordance*," a work of nearly 1,200 pages, is the result of forty years of patient research into the original languages, and an enduring monument to his profound and accurate scholarship. Spurgeon says of this "Concordance": "Cruden's is child's play compared with it." Now, what does this peerless Bible scholar say of immersion? In his tract, "*Baptism versus Immersion*," he says: "I really do not know any heresy (which word I use in its proper sense—*i.e.*, 'opinion') in the Christian Church that has less to base itself on than that of *immersion*; yet its advocates are using the most reckless statements, which have gained ground among critics and lexicographers—who generally follow each other like a flock of sheep—*entirely* by the boldness of the assertion."

But why multiply authorities? I am not accustomed to give challenges; but, mark my words: I will undertake to fill two columns of the "Standard," each week for six months, with the names and opinions of men probably as competent judges as the editor of the "Standard," who reject *immersion* as utterly unscriptural. And yet, with an assumed confidence worthy of the "infallible" head of the Church of Rome, the editor of the "Standard" proclaims "no difficulty in defining baptism . . . it means immersion . . . all admit it . . . no one doubts it."

And now, Mr. Editor, in view of the above high authorities *who do not admit* immersion as scriptural baptism, but reject it *in toto*, I call upon you to retract your statement, or else stand convicted of *knowingly* teaching your readers what is contrary to the facts of the case.

[To be continued if the Lord will.]

**CHRISTIANITY AND BUSINESS.**

Diligence in business may be a means of grace. Earnestness in a lawful calling—good men sometimes call it worldliness. It is not that, where man's Christianity is making him earnest. If that go with him into his toil, inspiring him with exalted motive, he cannot fail to be earnest. And instead of his business being a hindrance to his piety, he will find it a help, and as good as prayer. For to work in one's appointed sphere, and with right motive, is to be religious; to do a religious thing, as religious as to pray.

Understand me. I do not disparage devotional duties. They are vital. God help the man who does not take time to enter his closet and shut his door. And if we did not have these rest and worship days we call our Sabbaths, we should be swept utterly away from our moorings, out upon a sea of worldliness. But we are in this world citizens of it, sharers of its duties, compelled to take hold of its daily work. And after all allowances are made for other elements, it is work that rears monuments, that builds nations, that wins battles, that achieves political victories, that carries causes of any kind anywhere.

Genius is a good thing, but industry is a better thing. The plodders in the end are men of achievement. The Church is not a sponge. Christians are not pensioners. Piety is not a sentiment. Life is a battle. Religion is business; and a first rate Christian need not be a fifth-rate man of business.

Christianity says: Whatsoever thy hands find to do that is lawful to be done, do it with the whole heart. But do it to the glory of God! Be unworldly at your world's work. Let not the present and the earthly absorb you. Hold all things as not your own. Take them and use them, and be the master of them, not their slave. Christianity prescribes no law for dress, for amount of business, for extent of possessions. It establishes the great principle of unworldliness, enjoins the being unenslaved by earthly things, saying: "Let them that buy be as though they possessed not;" that is, so possessing that the loss of the thing possessed will not be like taking away one's all; but shall leave the soul calm, free, cheerful, master of itself, and content by the grace of God. Buying,

possessing, accumulating—this is not worldliness. But doing this in the love of it, with no love of God paramount—doing it so that thoughts of eternity and of God are an intrusion; doing it so that one's spirit is secularized in the process; this is worldliness. Let a man beware of this. It will eat out his piety as inevitably as he lives and allows it.

Get rich if you will. In doing so you take great risks. But Christianity does not say to any man "You must be worth only so much; extend your business only so far." It says: "Use your riches for the glory of God; let them be set loosely outside of you, while the Christ is inside regnant and worshipped. If they once usurp His place, woe to you! And you can tell whether they have your Lord's place or not. Any man can easily decide whether his business is being done in the name of the Lord Jesus. If it unfit him for devotion, keeps him out of his closet, leaves him no time for prayer, thrusts itself into his hours of worship; if it secularize him, so that his religion becomes intrusive, whenever it peers into the store, the office, the shop, the counting-room, on a week-day, and he show the door to it with a "begone away with you! You belong to Sunday;" if it burden him with cares and anxieties; if it make him hard, grasping, close-fisted, reluctant at outgoes and eager for incomes, quick for further investment in stocks and estates, but slow and doubtful about investments where the Lord is security: then Christianity has little to do with the business, and little to do with him. If he enlarge his business by corrupting his religion, and swell his income by starving his soul, the balance sheet will be woefully against him in the final reckoning.

But a means of grace—a promoter of godliness—is that business done in the name of Jesus, in the spirit of consecration; its gains made useful in a Christ-like way, its ventures all baptized in prayer, its extension sought only as a means to greater good, its whole conduct and character and profit decided by considerations pertaining to the next world, as well as to this. Seest thou a man diligent in such business? He shall stand before the King.—*Herrick Johnson, D.D.*

**TAKE YOUR CHURCH PAPER.**

Some families cannot, as the parents honestly think, afford to take and pay for a religious paper. It may be that there are such families in our own Church. To all such we commend the following from an American exchange: "Let us look at the case. It would cost them little over half a cent each day to have the weekly visits of our Church paper. Is it possible that in a family of from three to seven there could not easily be saved of that which is expended for little or no benefit ten times this daily amount? Again, how many families offer to go to waste those things which would readily bring ten times the cost of the paper? But where is the family which could not earn, with little effort, ten times the cost of the paper, additional to that which they now earn; and this often by simply rendering useful the strength or skill of some of its members who are the worst off for want labour? But if we look at the value of a religious newspaper, the absence of it from a Christian family is the more to be wondered at and deplored. Such a family is informed as to the affairs of the Church in general, and even concerning portions of it quite near them. Some of the most important events in all the Christian world—events that fill all heaven with joy or commiseration—are transpiring, and this Christian family care nothing about it, and, of course, know nothing about it. Revivals occur, not only in places of which the members of the family have had no knowledge, but also in places which they have known well, and they know nothing about it. But some say it is *better* to read the Bible. We would not have a family read the Bible less, but *more*, and it is a fact that those who do not take a religious newspaper do read the Bible *less* than such as take such a paper. This is especially true of the children. The religious paper not only increases the taste of children to read, but it also calls their attention to subjects which lead them to consult the Bible and become regular readers of it. But it may be said by some that few of their children have any taste for reading. Well, has *one* of them a taste for it, and, if so, will it not pay for *his* sake alone to take that which is food to his mind and heart? But why have some no taste for reading? It is because such taste has been uncultivated in consequence of want of a

newspaper in the house, or by the careless example of the parents as to the reading? Is it not time to do all that can be done to remedy this want for reading? It is a taste which grows with daily food. Give yourselves and children current religious reading, which you can find nowhere so well as in your own Church paper."

**THE TIME WHEN WEE JEANIE CAME:  
A SHEPHERD'S WIFE'S EXPERIENCE.**

I aye mind the time; I hadna been sae weel; I was low in spirits, and dreaded her coming much. I had a sair time, but the Lord carried me through, and added anither wee lamb to our flock. But monie a day had I to lie in bed. Often I was low in spirits, but aye somehow I got a lift, and got cheerie again. When they were a' out, I would lie thinking about a' our straits, and things looked black enough, for we had had much trouble.

John's mother lay lang bedfast wi' us, and we wadna have a haapenny frae the parish. No a week for many months that the doctor wasna out seeing her. Then she was scarce taen away, when our wee Johnnie took ill o' fever, and after a month's sair fecht between life and death, was also ca'd away. We were deep in the doctor's debt, and I thought o' a' the time the kind man waited on me. The miller also had an account standing ag'inst us, that we couldna settle last term. Then, to make things waur, the spring had been very brashy and cauld, and monie o' the lambs dead, and those which lived were but stually.

Weel, one afternoon, as I lay thinking about a' the things which seemed sae sair against us, I couldna help greeting, and I was sae weary and sad, that I thought if it wasna for John, and the bairns, and this wee lamme in my bosom, I wad like to dee and be a' rest. As I lay wi' the tears running owre my cheeks, I could hear John away out on the hillside crying to Rover the dog, and it minded me o' the happy time when he cam courting me, when the sound o' his voice made me sae glad; and I thought how wrang it was to wish to leave him, puir man to fecht on alane. Somehow also the distant cry o' the whaup, and purling o' the bit burn at the bottom o' the yard, running doon amang the rocks, cheered me. I thought the bird-cries coming away owre the muir and that purling o' the burn very sweet music. And my mind wandered away to heaven, and I thought o' the saved a' safe there sounding their golden harps. Then the wind cam whushing and whushing round by the house corner, between the house and the auld thorn tree; and the lang branch, that the last storm nearly broke away, cam tapping and tapping at the window beside my bed, and this did me maist guid o' a', for I was minded o' the last sermon I heard our minister preach, on our Lord's words, "Behold, I stand at the door and knock if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And I thought surely the Lord was knockin' at my door, in a' this trouble, and wanting to have a constant place in my heart.

Then I got a wonderfu' outgate, and the Lord Himself cam in, and I found sweet rest in Him. He calmed my sair troubled heart in a way I never felt before. And He brought to my mind the texts my auld grandfather taught me, when I was a bit lassie: "Cast thy burden upon the Lord, and He shall sustain thee." "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper." Weel, I have read in Boston's Life, and in Elizabeth West's, and in those of ither believers in Jesus, o' the happy times they sometimes had, and how they were feasted at the King's table, and saw His kind face, and heard His words of love, but I never could say that I kend anything o' such an experience till then. It was to me a real time o' love. The Lord surely cam very near, and sae lifted up my heart, that I got aboon the thought o' a' my troubles, and I cried out, like David, "I will go in the strength of the Lord God."

My heart was made glad, and it was better to me than a' medicine. I soon got weel, and the doctor wadna hear o' sending in his account for monie a day, but we aye sent him something as we would. The lambs also brought a higher price in the market than we expected. Wee Jeanie also has thriven nicely, and looks up, the wee lamb, in my face and laughs in such a happy way, that she makes me laugh

wi' joy, and aye leads me to think of the Lord's love to me when I sae low and sad.

We may hae much o' life yet before us, and I ken that this life is full o' trials, but I learned a lesson then which I can never forget, which will carry me through a': no to fecht wi' trials in our ain strength; far less to lie down and greet, as if a' hope were gaen, but to carry them a' to Him who will never desert His people in the time o' their need. Yea, the time when Jeanie cam, was a time when I had to sow in tears, but the harvest soon cam, when I reaped wi' joy. Weel may I mind it then, a' through this life, until I get whor poortith and sorrow never come.

**FROM OUT THE SHADOWS.**

Is thy pathway dark and dreary?  
Do earth's tapers dimly shine?  
Thou canst better see the brightness,  
Of the lamp of love divine.

Art thou weary of the journey,  
Ever longing for thy rest?  
Learn to leave thy cares with Jesus,  
Fainting, lean upon His breast.

He will guide thee safely onward,  
And be with thee all the way,  
Though thy footsteps often falter,  
Thou shalt never backward stray.

Does the battle rage too fiercely  
For thy shrinking, daunted heart?  
And thy wounded spirit quiver  
With each unexpected smart?

He will give the longed for victory  
O'er the foes of truth and right;  
Thou shalt be a trusty warrior,  
Yes, a hero in the fight.

Art thou chilled by earth's dark shadows?  
Saddened by a cold world's frown?  
Lift thine eyes to where the storm clouds,  
Rifting, let the sunbeams down.

—Emily A. Sykes, in *Canadian Independent*.

**MISSION NOTES.**

**THE GOOD WORK IN TRINIDAD.**

Under date, March 6th, 1882, the Rev. W. J. Grant, one of our missionaries to the coolies of Trinidad, in a letter to a friend in Montreal, gives the following interesting information relating to the work on the island:—

MY DEAR SIR,—Your favour of Feb. 6th, asking for some account of our mission work amongst the coolies is just to hand, and I reply without delay.

We have 50,000 immigrants on this island from India, engaged principally in the cultivation of the sugar cane. This immigration has been going on for thirty-five years. After the abolition of slavery, planters were compelled to look to the east for labourers. These people come indentured for five years. They get a free passage to the country. If unfit any day during these five years for work, from sickness or sores (ulcers in the feet and legs being a very common trouble) they go to the estate hospital, and whatever the Government doctor may order, either in food or medicine, has to be supplied. He continues there until discharged by the medical visitor. For each task the minimum price is twenty-five cents. An average labourer does his task in about five hours. At the end of five years, when the term of indenture is completed, the immigrant becomes as free as any other man in the colony. Should he remain five years longer, he becomes entitled to a free passage back to India, or, if he prefers, he can get ten acres of Crown lands. Hundreds of families have accepted lands in lieu of a return passage. In the earlier history of immigration very many availed themselves of the return passage; the present tendency is to settle down in the colony. This is largely due to the fact that many immigrants who had spent ten years here and had gone home, reindentured themselves and returned—a fact that speaks well for immigration as here conducted. These people arrive annually. In December and January about 4,000 arrived. I might safely set the Indian population here at 57,000. Some of them came from Madras and speak the Tamil language, but these form a small proportion. The great body of the people come from Central and Western India, speaking chiefly the Hindustani language. It is this language which the missionaries have acquired. In it we preach the Gospel, and in it we have taught a large number to read the Word of God.

The mission belongs to the Presbyterian Church in

the Dominion of Canada, but is more directly under the supervision and direction of the Maritime section of that Church. There are four missionaries, with their families, engaged in this work, and a young woman from home in charge of one of our principal schools. During the past year we had twenty-nine mission schools, attended by 1,189 children. We give much attention to education, as we believe it will do much to give strength and permanence to our work. School supervision is very laborious, as our teachers are imperfectly qualified for the work. Many of our teachers are Indians, taught by ourselves. I have seventeen schools under my care this year, with about 750 pupils on the roll. In my central school, in this town, we have a daily attendance of 100 pupils. Several young people have gone out of it who are now filling places of trust. In this central school, particularly, we have children of Hindustani and Tamil-speaking coolies, and also Chinese. The teacher is a young Chinaman, who had the advantage of attending Galt Institute, Canada, for two years, supported by the congregation of the Rev. J. K. Smith there. In arranging for his stay there, I had the utmost confidence that it would turn out for the interests of the mission, and in this I have not been disappointed.

Out of this school is growing up an English-speaking congregation, consisting of young people representing sections of India from the Punjab to Madras, from Calcutta to Bombay, and Chinese, too—all of whom prefer English. I have also a Sabbath school growing out of this school, which numbers about 120. In addition to the English service and Sabbath school in San Fernando, I have a service in Hindustani for adults. At eight country stations, also, the word of God is preached every Sabbath, principally through native agents in their own tongue.

Here I must bear testimony to the great value of native helpers. They are indispensable. We have at present two young men under training for the ministry. One of these has been my trusted helper for eight years, and he has proved worthy of the confidence reposed in him. Humble, patient, laborious, he perseveres from year to year in the work of the Lord. For him—for all our Christian helpers—entreat the Lord, Christian brother, and ask for them, for us, such a measure of grace as will enable us with power to serve the Lord Christ. In mission work, where there is so much to cool our spiritual ardour and so little to quicken it, we need times of refreshing. Let special prayer ascend that we may realize fully what we all so much need. I want your Church to pray for us—special prayer.

I have stated that about 4,000 coolies arrived this year. They come fresh from India, after a voyage of three months. They come bearing with them their customs, prejudices, religious beliefs. They are genuine Hindoos, only on other soil. And yet other soil is more to a Hindoo than to an Englishman. Caste is the bond of Hindoo faiths. To go out from an Indian home on the high seas is to lose caste in theory. To be huddled together in an immigrant ship for three months, defiles the *twice born*, and to be engaged in the same manual pursuits has a decidedly levelling effect. This is favourable to our work. The Chamār is no longer under the foot of the Brahmin. In our list of converts we have people of every caste, and the list is lengthening. Last week I baptized nine at a distant station, thirteen miles off. In that same neighbourhood I met an intelligent Hindoo, who rests freely, and whom I have known ever since he came to the country, above five years ago. During these years he often heard the way of life, and great was my joy when he assured me he had lost all confidence in his own old belief, and that he had resolved to walk in this new way. As in person, so in intellectual powers he stands above his neighbours. Should these powers be consecrated to God, as we trust and pray they may be, he will be a valuable helper. Almost weekly some one comes out and declares himself on the Lord's side, and they are our joy and crown when they stand fast. Yours faithfully, K. J. GRANT.

To those who have an interest in Christ, and make Him their all, other things are as nothing at all.

THE longer we live in this world, the more we may see of the vanity of it; what at first we are fond of, as a possession, afterward we see cause to be dead to, as a trifle.

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TORONTO, WEDNESDAY, NOVEMBER 1, 1882.

OUR bachelor friends had better be careful about making engagements. The Supreme Court of Pennsylvania has decided that engaged persons hold the relation of husband and wife as regards property. A citizen during his engagement with his second wife, deeded a large amount of property to trustees, to be held in trust for himself and the children of his first wife. Soon after marriage he died. His widow found out that he had placed this property in trust. She entered an action, and the court held that she had a right to her share of the property. It was shown that the deceased had not made the arrangement to deprive his second wife of her portion, but simply to make provision for himself and children in case of failure in business. The court gave wife No. 2 her share, though she was merely engaged at the time the conveyance was made. If the decision of the Pennsylvania court is good law, rich widowers and bachelors had better make short engagements. The "equities" of the engagement give the fair one a right to her say in property transactions between engagement and marriage.

FATHER STAFFORD, of Lindsay, in a letter to the press gives incidentally a stinging rebuke to those Protestants who fight against putting the Bible in our public schools. He says Roman Catholics are not responsible for the fact that no moral and religious instruction is given in the public schools. These schools are controlled by Protestants, and by Protestants exclusively. Father Stafford is right, as he often is. So far as we know not a Catholic voice has been raised against the object sought by the deputation that waited upon the Attorney-General the other day. The first stone was thrown by the Baptist Convention, the next, not very vigorously, by the Toronto "Globe." Any further opposition that may come, will come, we predict, from Protestant sources. If the effort is killed it will be killed by Protestants. If the Bible is kept out of the schools it will be kept out through the lukewarmness or opposition of Protestants. Let us be honest, and do our Catholic fellow-citizens justice for our own sake, if not for theirs. They are not saying a word against putting the Bible in the school, but so-called Protestants are.

THE eighteenth annual Convention of the Sabbath School Association of Canada took place at Brampton on Tuesday, 27th ult. There was a large attendance of delegates, both ladies and gentlemen, from all parts of the Province, and the meetings were full of interest and enthusiasm. The initiatory meeting was held at half-past two o'clock in the Presbyterian Church, Mr. Denial McLean, of Toronto, occupying the chair, in the unavoidable absence of the Hon. S. H. Blake, President. In response to the call of the chair, the representatives of the various counties reported upon the progress of the work in their several districts, the tone of all being cheerful and encouraging. At the session in the evening the church was crowded. The first half hour of the meeting was occupied by a special song service, led by Prof. Sherwin. The President elect gave a short address, Mr. E. D. McLean welcomed the delegates, and Mayor McMurch responded. An address was delivered by the Rev. H. M. Parsons, Knox Church, Toronto, on "The Responsibility of the Church for the Morals of the Community." Then followed Rev. S. Vincent, on "The Minister and the Children."

"WHEN a man ceases to learn, that moment he becomes unfit to teach." So says Dr. Arnold, and daily observation proves the saying true. The lawyer, or doctor, or preacher, or professor, who

ceases to learn something about his specialty soon gets into the background. Does this fact account for the "dead line at fifty" which is said to exist in the ministerial profession? Do some ministers cease to be able to preach with vigour and freshness because they have ceased to learn? Is this the principal reason why in many instances young men are preferred by the people? Is this the reason why some ministers are very acceptable when young, and can scarcely find places in middle life? Have they failed in preaching because they have ceased to learn anything about their profession? The price to be paid for continued usefulness in the ministry just now is continued and increasing skill in presenting the truth. Given a certain amount of truth which almost any educated minister can evolve from his text, the problem is, "How can I present this truth to make it strike and stick?" The minister who wrestles manfully with this problem, and brings material from all sources to solve it, will find no dead line at fifty.

THERE is a little wrinkle about the faith-cure which people of a practical turn of mind cannot straighten out. The Rev. Geo. O. Barnes, the "Mountain Evangelist" and High Priest of the faith-cure, has sore eyes. His sight is so bad that his daughter has to read for him in his public services. Now, it may be very impertinent to ask a "Mountain Evangelist" any question about his methods, but our American cousins are of a rather inquiring turn of mind, to put the matter mildly, and what some of them would like to know is why Mr. Barnes does not cure his own eyes! When his anointing fails with other people, as it often does, he says the failure arises from want of faith. Surely he has faith himself. Evangelists generally have faith in themselves. Until the "Mountain Evangelist" strengthens his own oculars so that he can read, sensible people must be excused for not believing in his alleged faith-cures. The old lady who believes that a certain evangelist, very well known in two or three Canadian congregations, stilled a storm on the Atlantic by waving his hand from the deck of a Cunard steamer, and saying "Peace, be still," may believe such things, but rational people will not. For the most part the other believers here, if any, will be old ladies of the same type in men's clothes.

THERE are about 1,500 students in Toronto every winter. It is said that they spend on an average \$200 each, making a total of \$300,000. This large amount goes each session from the pockets of these young men to the pockets of our business men. As a mere aid to business the presence of so many students in the city is a great thing. Do the citizens of Toronto take as much interest in our student population as they should do? Do the Presbyterians of Toronto take as much interest in the students of Knox College as they might reasonably be expected to take? We have heard of prominent ministers in our Church who never saw the inside of a private house during the seven winters they spent studying for the ministry in Toronto. Probably the fault was partly their own, and we believe such a thing is impossible now unless the student so wills it, but still the question be asked: Are our students treated as kindly in our churches and in our homes as they should be? It is a matter of some consequence that all students should leave Toronto with kindly recollections of their student life. Many of them soon rise to positions of influence. Some become members of Parliament, and members of the Government, some leaders of the bar, some business men and influential ministers of the Gospel. On the low-ground of self-interest it will do the capital no little harm to have numbers of influential men all over the Province, who consider Toronto a most inhospitable place to live in.

## DEPUTATION TO THE PREMIER.

ON Tuesday, the 24th ult., a large and influential deputation waited on the Premier of Ontario, Hon. O. Mowat, on the question of making the reading of the Bible obligatory in the public schools. The Anglican Church was represented by Bishop Hellmuth, Rev. G. B. Kirkpatrick, Rev. J. Middleton, Rev. J. P. Lewis, Rev. W. S. Rainsford, Rev. Canon Belt, Mr. W. Y. Pettit (Nagara), Rev. John Langtry, Rev. Canon Dixon, and Hon. G. W. Allan. The Methodist Church by Rev. Dr. Nelles, Rev. Dr. Sanderson, Rev. W. Williams (President of London Conference), and Dr. Withrow. The Presbyterian Church

by Rev. Dr. Cochrane (Moderator of General Assembly), Rev. Walter Inglis, Ayr (Moderator Synod of Hamilton and London), Rev. John Laing (Dundas), Dr. Macdonald (Hamilton), Revs. John Smith, J. M. Cameron, W. T. McMullen, John Thompson, P. McF. McLeod, G. M. Milligan, Robert Wallace, and Mr. James Brown. The Rev. W. T. McMullen, Chief Justice Spragge, and Rev. W. Williams spoke of the moral element so important in the education of the young. Rev. John Smith and Rev. Dr. Cochrane referred to the unanimity of feeling on this question in Ontario, and the Bishop of Huron. Rev. Dr. Nelles, and Provost Body dwelt on the Catholicity of the movement. The Premier expressed his gratification at the attention of the Government being drawn to this matter by so large a deputation. The resolutions were of great weight as embodying the views of so large a portion of the religious denominations in the Province, and the subject itself was of the utmost importance. He assured the deputation that the resolutions should receive the earnest consideration of a Government extremely anxious to do the right thing in this matter. Rev. Mr. Laing spoke of the obligatory regulations demanded in the resolutions, after which the deputation withdrew, thanking Mr. Mowat for his kind and encouraging reception.

## MR. DARWIN'S RELIGIOUS BELIEFS.

MR. DARWIN always studiously avoided anything like an avowal of his religious belief or unbelief. He has uniformly treated the whole subject of religion as one with which he had nothing to do, and one therefore on which it was best in every way for him to say nothing. So studiously has he observed this rule, that no one could gather from any of his published works whether he believed in Christianity or not. He might or he might not, for aught that the reading public know. It is not saying anything but what has been urged with indefinite frequency, to add that he might have written anything that has appeared under his name, and yet have been a believer in Jesus of Nazareth, or he might have been only a Theist of the vaguest and mistiest order, if even that. This silence might very naturally have justified not uncharitable people in the conclusion that Christ and His claims had met with no friendly response on the part of the great evolutionist. Still there would have been no absolute certainty on the point, had a German student not given to the world a letter which he received from Darwin some three years ago, and which evidently the writer never intended for publication. This letter is to the following effect:—

"SIR.—I am very busy, and am an old man, in delicate health, and have not time to answer your questions fully, even assuming that they are capable of being answered at all. Science and Christ have nothing to do with each other, except in as far as the habit of scientific investigation makes a man cautious about accepting any proofs. As far as I am concerned, I do not believe that any revelation has ever been made. With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities. Wishing you well, I remain your obedient servant."  
"Down, June 5th, 1879."

Whether or not there is a God, this writer will not say, though evidently he feels that the likelihoods are all in favour of the affirmative. Granting that a personal God exist, he will not say that it is impossible He should make a revelation of His will to man, and that in such a manner as to have no doubt about its actually being a revelation. Science, however, he says, teaches a man to be very cautious about receiving such supposed revelations without the clearest and most unquestionable evidence, and as to himself Darwin frankly adds that he did not believe that any such revelation had ever been made. He does not take the agnostic position that he did not know, or that he was not sure either way; but that he did not, after it is to be presumed weighing all the evidence, believe that any such divine revelation had ever been made, or that the claims made by Jesus of Nazareth had any foundation in fact. As to a future life, evidently Darwin has come to no definite conclusions. It might be, or it might not, who could tell? That was all. And not only that. Evidently he was pleased to allow things to remain in this state of vague uncertainty, while he gave all his energies to the observation of natural phenomena, not one of which he could explain or account for in its ultimate mystery, to any greater extent than could the most ignorant "Peter Belk" with his standard "primrose" and all which that implies. The facts he knew and could marshal in wonderful

order and beauty, but the manner—the why or the whereof of the simplest of these—what could he say about it? Absolutely nothing. And in the meantime whether or not he, as an individual, were destined to live for ever, or to go out like the snuff of a candle in the curious incident which men call death, was a matter with which he did not meddle, and in which he evidently thought a wise man could have only a very languid interest. And this, it seems is all the length to which the world by wisdom has yet attained. If so, alas for wisdom! Cowper's lace maker's position was after all infinitely better than that; for, if such wise men are right, she will be on a perfect equality with them at the last, while if she is right, alas for them!

#### COFFEE TAVERNS.

WE have once and again noticed the inception and progress of the coffee tavern movement in Toronto, and have very heartily expressed our gratification at the success which has so far attended it. This success must have been very encouraging to those who have been specially active in the work. Things are not even yet in full working order, but so far there is every intimation that the enterprise will pay a fair percentage on the money invested, and will be a very great boon and blessing to multitudes. We have no doubt the promoters of these taverns aim at eventually making them to the full what is implied in that word in everything but the sale of intoxicating liquors. As yet, so far as we have been able to observe, this has not been attained. We are not sure if it has even to any great extent been attempted. As these houses are, they are simply eating-places where good wholesome food can be secured at a cheap rate, well cooked and becomingly served with the surroundings pleasant and attractive, and the temptation to take "drink," even in the smallest quantities, entirely removed. This is all very well so far as it goes, but it falls very far short of the idea of a tavern, as that word is usually understood, and as the thing is in most cases actually found to be. The "coffee palace" and "coffee tavern" movement in Britain has ever kept in view the reproduction of the tavern, *minus* the "drink." It has aimed at affording to all the opportunity of taking "their ease in their inn," and of enjoying more fully and more profitably the social intercourse, which so many seek in the whiskey taverns, and the relaxation which after a hard day's work they are bound to have somewhere. It is notorious that, while the craving for drink leads many to the tavern, many more are drawn to such places in order to have a good time with their friends—to discuss the topics of the hour—and to enjoy for a short time the warmth and comparative comfort they may not have in what they called their homes or lodging places.

There are multitudes of hard-working men and women who want a little pleasure, a bright half hour now and then in a dreary life. The drinking saloons are the only places where they can find even an approach to what they seek, and it is therefore not wonderful that in so many cases they gravitate in that direction. It is all very well for those who have bright cheerful homes and pleasant society to talk of the folly and sin of going to such places, but what is to be said of those who have nothing but dull cold rooms to go to, or who live in places where they have no congenial society, and where all the surroundings are forbidding and unattractive? It may be a matter for regret that even these should spend their evenings in taverns, and should drink whiskey in payment of the light, warmth and shelter as well as amusement they receive. But if there is nothing else, far less nothing better, what can they do? The question is much more easily asked than answered. To give a practical and effective answer the coffee tavern enterprise was started in England, and with the same object in view, the Coffee House Association has been formed in Toronto. We do not believe that the latter will rest satisfied with anything short of fully coming up to its English model, or even of improving upon it. To merely provide comfortable, convenient eating-houses, we repeat, would fall very far short of what is needed. Rome, however, was not built in a day, and the success which has already attended the movement will no doubt stimulate the managers and other officials to make the coffee tavern in every respect a very formidable and successful rival to the whiskey one.

There is one feature in some of these tavern associations in Britain which is especially noteworthy, and which might be, and we have no doubt will be,

adopted here. We refer to the plan of selling printed tickets of the value of one penny or two cents, for the use of ladies and gentlemen who prefer giving food instead of money to needy persons. A party producing one of these tickets at any of the coffee houses, no matter where it has been issued, is entitled to a half-penny basin of soup or broth, and a halfpenny roll. Two such tickets secure a penny basin and a penny roll, or a cup of coffee and a roll. A very great amount of business is done by these tickets. One gentleman in Dundee, Scotland, mentions that during the months of January, February, and March, 1878, he and his family alone distributed no less than seven thousand and ninety-eight such tickets, with which liberal friends had supplied him. Others, he adds, were doing the same on a far more extensive scale, so that, even in times of destitution, it is thought that Dundee can never be under the necessity of opening soup-kitchens. Many a deserving family in Toronto might in this way be helped far more effectively, and in a manner much more congenial to their feelings, than by the soup-kitchen plan; though, to be sure, but for the whiskey taverns, there would be very little need for either soup-kitchens or for charity lunch-tickets, as well as much else of a like character. If the coffee tavern movement is to be a permanent one, it must rest on a paying basis. As a mere charity it will not succeed, and will not be permanent. And there is no reason why it should not pay and pay well. In Great Britain there are already literally thousands of such houses in successful operation, and some of the companies, after making every allowance for depreciation of property, have been able to declare yearly dividends of from four to ten per cent. on their paid-up capital. We see no reason why even individuals should not start such houses as mere private speculations, or why they should not be fairly successful in such honourable ways of earning a livelihood.

In the meantime we congratulate the Toronto Association on the amount of success which has attended its efforts, while we express a hope that its directors will at no distant day have such arrangements made as that social intercourse with, when wished, quiet games at chequers, chess, etc., may not only be possible, but be a prominent feature in all their establishments, which we trust will, by and by, be found in all parts of the city.

#### GOSPEL WORK.—MESSRS. MOODY AND SANKEY.

##### PLYMOUTH AND DEVONPORT.

The first service conducted by the evangelists was held in the Volunteer Drill Hall, Mill Bay, Plymouth, on Monday evening, September 25th. In shape the building is like a great ship turned keel uppermost, and is capable of seating 3,500 people. Upon the fitting-up and improvement of this place the Committee has expended between four and five hundred pounds. Twenty-three congregations of the leading denominations of the Three Towns are associated in the movement; and "ever since the date was fixed," as one of the local friends remarked, "we have been praying for the success of the work." From September 1st, daily prayer-meetings have been held. Rev. G. F. Head, Vicar of Charles, has had forty members of his congregation doing nothing else but visiting in the "slums" of the town to get the dwellers in darkness to come to the revival meetings. A powerful body of workers from the Three Towns have banded together for the approaching campaign, and on Sunday, September 24th, the vicar of Charles preached a special sermon in reference to the forthcoming mission.

The services, being held both in Plymouth and in Devonport, have entailed much physical labour upon the two evangelists. Owing to the great crowd it is impossible for the published times to be adhered to, the meeting on Thursday night in the Guildhall being well on long before the stated hour. Here Mr. Sankey kept the people spell-bound by his singing until his colleague could arrive from the Drill Hall. In the quadrangle of the municipal buildings there must have been at least two thousand people assembled, for whom there was no room in either meeting.

The work in the Three Towns did not become "rooted and grounded" until Thursday, and then it glowed with fervent heat. Mr. Moody was unusually solemn and powerful. While the people at the Drill Hall were waiting for the evangelist, Rev. G. F. Head spoke a few timely words upon a "Power." Mr.

Sankey, whose resources seem inexhaustible, succeeded in awakening much interest in the Gospel songs by some effective musical drill.

Mr. Moody addressed his hearers upon seeking Christ. When showing the utter unconcern about spiritual things exhibited by many, the speaker mentioned the case of a man who had wandered, in a very indifferent way, into one of the after meetings. "I said to him, 'Are you a Christian?' 'No,' the man replied. 'Would you like to become one?' In the most nonchalant way imaginable he answered, 'Well! I have no objection.'" He closed with a most persuasive appeal to all unsaved to become Christians that very night. Responses to his pleadings came from all over the building, especially on the part of the young men. As the audience rose to sing, a steady stream of seekers after the light passed with bowed heads into the inquiry-room.

On Friday, Lady Hope addressed a large number of women in the Guildhall, a noble building, whose windows are full of pictures from English history, in which Plymouth and her sons have played no mean part. We were specially struck with the motto of the town, inserted in all sorts of ways: "The name of Jehovah is a strong tower." The phrase might well serve as an epitome of all that the evangelists are preaching in this place.

At Devonport the Lord has wonderfully blessed the simple, faithful preaching and singing of His Word. Amongst the many inquirers was an old man of eighty-eight years of age, who then and there received Christ as his Saviour. Several backsliders have returned. One woman had forsaken the "narrow way" for twenty years. Numbers of young people have been under conviction of sin.

Nearly all the military staff in a Government office at Plymouth have become soldiers of the Cross, and also an officer of Her Majesty's Navy.

At the early meeting on Sunday last Mr. Moody gave a rousing address to workers. While the wind whistled through the building, and the booming of the guns reverberated from across Plymouth Sound, the preacher's voice quivered as he urged upon his brethren to bring out their one talent. Passing in quick review the foremost men and women of the Scripture days, the speaker must have infused new courage into those before him to grasp with a firmer grip the sword of the Spirit. At a meeting for those not attending at any place of worship, we saw, as at Newport, many of that class present, mostly men. A number of sailors being present, the hymns were chosen with reference to them. Mr. Moody spoke to his listeners upon "Compassion." In a most powerful and convincing manner he showed how great was the compassion of Christ. The speaker's illustrations drove the truth right home. At the close Mr. Moody held a prayer-meeting for any who would stay. The inquiry-room was soon nearly filled with anxious men. Many were dealt with in the hall itself, while in the inquiry-room, in response to Mr. Moody's request for public confession of faith, a volley of "I will's" was poured forth.

The workers are toiling incessantly, so deeply are they impressed with their responsibility in the sight of God and before their anxious brethren and sisters. Lady Hope and Mr. H. Drummond are pleading each in a way and with a power that wins and holds their large audiences. The members of the choir, both in Devonport and Plymouth, have carried the message to thousands, and have been in many instances blessed themselves.

A CABLE telegram received from Principal Grant states that Prof. D. H. Marshall, of Edinburgh, has been appointed Professor of Physics in Queen's College, Kingston, the position vacated by Professor Williamson. He will deliver his inaugural lecture on November 10th. Mr. G. McGowan, the new Professor of Chemistry in Queen's, has arrived from England.

THE annual meeting of the Missionary Society of the Presbyterian College, Montreal, was held on the evening of Friday, October 20th. The following is the staff of officers elected for the session:—President, W. H. Geddes; 1st Vice-President, D. Currie, B.A.; 2nd Vice-President, R. McNabb, B.A.; Recording Secretary, J. C. Campbell; Corresponding Secretary, W. A. McKenzie, B.A.; Treasurer, A. Lee; Executive Committee, D. G. Cameron, W. K. Shearer, Daniel McKay, B.A., G. Whillans, B.A., J. W. McKenzie, B.A.; News Committee, J. H. MacVicar, M. L. Leitch, J. C. Martin, C. McKercher, N. Waddell, J. McIlraith.

## CHOISE LITERATURE.

## THROUGH THE WINTER.

## CHAPTER III.—Continued.

Late in the afternoon, while she sat alone with her sewing brooding over her perplexities, a lady called—a Mrs. Waldermar—who the summer before had purchased a cottage in Quinsecoco, and liked her life there so well that, instead of returning to the city when the first cold winds blew, she decided to remain for the winter. She had been very kind during Mrs. Humphrey's illness, calling frequently to inquire after her, and sending baskets of flowers and fruit to refresh her. But Helen, though she had seen her often and felt very grateful to her, did not feel that she knew her, and it was with a shy, embarrassed manner that she went forward to meet and welcome her. She did not like to meet strangers; she shrank with a nervous dread from doing so; and did not regard Mrs. Waldermar as a friend and a neighbour, but rather as a strange city lady, between whom and herself there could be nothing in common. She was mistaken, as we so often are, in our first impressions and opinions of people and things. Through all her after years Helen looked back to her first conversation with Mrs. Waldermar as to a golden hour in her life. "She came to me very much as the angel came to Hagar in the wilderness," she said once to a friend. "And she helped me to see that humble though my life might be, it was still one over which God watched, and one for which He would never forget to provide the well in the wilderness, or the sheltering shrub in the desert."

"You look pale, my dear. are you well?" Mrs. Waldermar asked in gentle, motherly tones, as she took the young girl's hand and drew her kindly to a seat by her side. There was something in the lady's tone and manner that reminded Helen of her mother, and her eyes were misty with unshed tears, her voice faltering as she said:

"I am quite well, thank you."

It was all she could say; she found it hard to utter even that little sentence, for the touch of a hand so like her mother's, and yet not hers, had awakened a host of bitter-sweet memories that bowed her head and almost broke her heart.

Yet she shrank sensitively from letting another, and a stranger, see her grief, and struggled bravely for composure.

Mrs. Waldermar saw it all; she had a daughter of her own, and her heart yearned over the motherless girl; tenderly she drew her closer and brushed back her hair, but she did not speak for a few moments; then she said softly:

"As one whom his mother comforteth, so will I comfort you," saith the Lord. My dear Helen, is there no balm for you in that precious promise?"

"Sometimes," Helen answered through her tears.

"But not always—not to-day?" Mrs. Waldermar questioned, in a low, sweet voice.

"I am very weak to-day," Helen said, timidly. "I miss mamma so much, and I make so many mistakes. It is so hard to do right, and often I do not even know what is the right thing for me to do."

"Trust me, Helen, and let me help you if I can; will you, my dear?"

"You have helped me already," Helen answered, gratefully. "I thank you for coming, Mrs. Waldermar."

"I am glad," Mrs. Waldermar said, kindly: "but, my dear, are you alone now? Isn't your aunt with you? I heard she was."

"Aunt Sarah left several days ago; I am housekeeper now, Mrs. Waldermar."

"My poor child, I do not wonder you are tired," Mrs. Waldermar said, compassionately; "but, Helen, I think you have been trying to-day to bear your burdens alone. You will not do that again. I know of but one way in which to live and work in this world, without tiring or growing discouraged: and that is by leaning hard on Him who says, 'My grace is sufficient for thee.' Do you remember this, Helen?"

"When obstacles and trials seem  
Like prison walls to be,  
I do the little I can do,  
And leave the rest to thee."

That is the language of a trusting heart, my dear; of a heart that can work without fainting, and rest in the midst of its hard working."

"That is beautiful," Helen said; "but, Mrs. Waldermar, do you think we always have a right to rest upon the promises? I don't dare to; it sometimes seems like mockery."

"Mockery, perhaps, in those who are not His children, and do not seek to do His will," Mrs. Waldermar answered thoughtfully, "but never in His children. I am a mother, Helen; I know how a parent feels. I know how tender we are, how easy to be pleased, how ready to forgive, when we know how our children love, and want to serve and please us, though in their efforts to do so they make many mistakes, fail utterly sometimes, or even seem to act contrary to our wishes. If we who are human feel so, Helen,

"Shall the tender heart of all  
Be less kind than we?"

My dear," Mrs. Waldermar added, earnestly, "never doubt the promises, nor feel afraid to plead them. 'The Lord knoweth them that are His; and unto them He says: 'My grace is sufficient for thee: for my strength is made perfect in weakness.'"

"Have I touched the source of your troubles, my dear Helen? I feel as if I had been talking in the dark; perhaps I might help you more if I had a little more light."

"Thank you," Helen said; "I do very often feel puzzled and ignorant, but I think I can learn to do things, Mrs. Waldermar, better and easier than I can learn how to take care of people."

"And the people in this case are your father and brothers, are they not?" Mrs. Waldermar questioned, pleasantly.

"Yes, mamma, especially my little brother and sister. I make so many mistakes in taking care of them; I do

not know how to govern them, nor how to teach them." And to illustrate what she meant—drawn on by Mrs. Waldermar's sympathy and interest—Helen related her morning's experience with Sibil.

Mrs. Waldermar listened quietly, but instead of looking shocked, as Helen expected, both eyes and lips were smiling when she finished her story. "It is a serious question," the lady said, brightly; "I am not sure but a course of instruction in Mother Goose would suit your little sister better than anything else; how old is she?"

"Five," Helen answered.

"And your little brother? I forget his name."

"Ronald; he is seven."

"And you are trying to teach them, what?"

"To read, and write, and add a little. I thought I ought; it seemed as if I was neglecting them not to do so," Helen answered, timidly, almost fearing Mrs. Waldermar was laughing at her.

"Yes, I understand; you are quite right; they are old enough to be taught a little. I do not believe in letting children lose all the first years of their life; there is less danger of crowding in their older years when a small beginning is made while they are young. Only, Helen, we must be content with small beginnings and slow, almost imperceptible growth; we must not want to see Jonah's gourd in our nurseries."

"No," Helen answered, smiling now in her turn; "I don't think I do want that, exactly, but I do want to teach them what is right; to fill mamma's place to them so far as I can," she added, softly.

Once again Mrs. Waldermar's hand lingered tenderly on the girl's bright hair.

"I know," she said; "I believe you are doing so, Helen. I am not afraid for the little ones in your care. Your love, and earnest desire to do them good, will overcome the deficiencies arising from inexperience. Only let me tell you this—one of the lessons learned from my own experience in early life, both in my children's nursery and school-room—do not be anxious to see results following your labours. Remember the duty only is yours, the result is God's, and safe with him. Pray constantly, Helen, but never worry. Sibil seems to me like a little girl with a good deal of self-will, and I think there is as much in the training of a child's will as there is in the mode of curbing it. As you grow more accustomed to your cares, you will learn how, often, to yield a point without weakening your authority or influence, and with none but good results to the child. Insist always on obedience, when once the question is raised, but let the occasions for such insistence be rare as possible."

"I must not detain you longer, nor," Mrs. Waldermar added, with a smile, "let you keep me; but before I go tell me when I may hope to have my visit returned. Can't you come very soon and take tea with me? I want to introduce you to my daughter. She has been very sick, and does not go out yet; but she would be very glad to meet and know you: how soon will you come, Helen?"

"I don't know," Helen answered, with a little hesitation; "you are very kind, Mrs. Waldermar. I should dearly love to come, but I cannot leave home. They need me here, especially at tea-time and in the evening."

Mrs. Waldermar looked at the fair, girlish face, growing pale from care and confinement, and her resolution was taken. Just so far as she had power and influence, she would use them in brightening and giving pleasure to that young life. But she only said:

"I know they need you here, Helen; and it is for that very reason, among others, that your friends must insist upon your going out more. We can only give out what we draw in: there must be sunshine in our own hearts, before we can hope to make other hearts bright. It will never do for you to make a nun of yourself, and forget that there is a world outside of your own home. I will not urge you longer now, but I shall see you soon again, and shall hope for an early visit from you." And with a gentle good-bye, Mrs. Waldermar took her leave.

## CHAPTER IV.—A FIRELIGHT TALK.

"Wouldst thou go forth to bless, be sure of thy own ground,  
Fix well thy centre first, then draw the circle round."

—Trench.

"Well, mamma," cried a sweet voice, as in the deepening twilight of the winter afternoon Mrs. Waldermar entered her own parlour. "Well, mamma, I began to think you never were coming home. You don't know how long the time has seemed without you, nor how glad I am to see you again." And the speaker, a pretty, delicate girl, sat up among the pillows of her sofa, and leaned eagerly forward to take her mother's hand and a kiss.

"My darling." And Mrs. Waldermar sat down by her daughter and took her in her arms: even tenderer than usual was her manner, but her words were very few. Perhaps she was thinking of the motherless home she had just left, and of the girl whose heart yearned so passionately for the mother's arms so far beyond her reach—for the mother's kiss that in all this life she would never feel again. Perhaps she was breathing a silent thanksgiving that in her own home the tie was still unbroken, and the treasure of her heart, after a long struggle with disease, had been lovingly spared. But whatever her thoughts she uttered none of them, and only a long-drawn breath of deep content told how glad and welcome was the rest of her own happy fireside. But though silence might suit Mrs. Waldermar's mood very well, it did not suit her daughter's.

"Come, mamma," she said, playfully. "I want to hear all about this long afternoon: where you have been, what you have done, whom you have seen. I know you have been playing the Good Samaritan somewhere—to somebody—and I want to hear the story. Did you go to see that young Miss Humphrey you were asking Mrs. Davies about yesterday?"

"Yes, Margaret."

"And did you see her? Was she at home? Did you like her, mamma? Do you know," the girl went on in a pretty, careless way as she nestled her head closer against her mother, "I can almost guess what your call on

her was like, mamma. I can imagine just how you drew her to you and made her almost believe she had found another mother. What is she like, mamma? when you come close to her, I mean. You know I saw her once at church in the summer and thought her just lovely. But people, when you sit near them and hear them speak, don't always look as they do when you watch them across the aisles of a church. Sometimes they put away their good looks with their Sunday clothes, and in their week-day dress and manners they are not half so winning. I hope Miss Humphrey isn't that kind of a girl, is she, mamma? Won't you tell me about her? You don't know how curious I feel, almost as if, in some way, she belonged to us; funny, isn't it? And I don't even know her name yet: what is it?"

"Helen."

"Helen—I think that is such a beautiful name. I wonder if I will ever know her well enough to call her by it. You like her, mamma?"

"Yes, very much, my daughter."

How lovingly Mrs. Waldermar's voice lingered over that last word, daughter; and how well the girl in her arms seemed to understand her thought, as, in a way that spoke volumes for the close sympathy between mother and child, she whispered,

"Mamma," and laid her arms around her neck. For a moment she was silent; then the gentle voice began again.

"If you like her I know I shall, ever so much. Isn't she coming here soon, mamma? You don't know how I want to know her."

"I want her to come; I want you to know her, Margaret; I shall be glad to have you become warm friends. But Helen has so many in her home depending upon her for comfort, her life is so full of care, that when I asked her to come she could only thank me; she could not say when it would be possible for her to do so; but I mean—" and Mrs. Waldermar's voice, gentle as it was, was also very resolute—

"I mean to have her here very soon. She needs care and sympathy herself. She needs to come in contact with other lives and other interests than those that fill her home. She is worn and subdued now with the sorrow and care that have fallen upon her; she needs wise, true friends, and genial, sunshiny influences to act upon her as a kind of mental tonic, to enliven her spirits, and strengthen the tone of her mind. And, Margaret, your feeling that she belongs to us is not confined to yourself. While I sat with her this afternoon it seemed as if I heard her mother saying, 'Mother, be tender to my motherless girl.' And I resolved, Margie, that we would do all we could—I know you would want to be included, dear—to help and encourage Helen in the difficult way before her."

And Mrs. Waldermar repeated, in a way habitual to her of making home applications of Bible words, and which was the outgrowth of long and loving study of the Scriptures,

"You know the old word, Margaret—'Who knoweth whether thou art come to the kingdom for such a time as this?'"

"Mamma," and Margaret Waldermar raised herself and clasped her mother's face impulsively in her hands. "Mamma, do you know I think you are the truest, noblest woman in this world? I don't believe there will be another like you."

"Not quite so fast, Margie," said a young man, who had entered the room several minutes before without their observing him, and who now came forward and stood before them in the bright firelight. "Not quite so fast. Don't you know I have fully decided that Mrs. Waldermar, junior, shall be just such a woman as our mother? I have firmly resolved never to marry until I find her," he added, lightly, as he stooped down and kissed Mrs. Waldermar's cheek.

"Guyon, what a boy you are!" Mrs. Waldermar said, with a smile, while Margaret laughed gaily.

"You'll never find her, Guy. You might just as well never begin to look. And you are so faithless you won't even take the trouble to look at them."

"Ah!" her brother returned, half lightly, half earnestly; "you don't know how much I look at them, how closely I sometimes study them, nor how convinced I am from my study, that my father found the one woman among a thousand; nor how strong my faith is, that among another thousand there must be another woman waiting for my father's son."

"Well," Margaret said, cheerily, "until my father's son finds her we'll keep him here—mamma and I; won't we, mamma? O Guy," she said, suddenly changing her tone, "you ought to have come in sooner; mamma has been telling me about her: call this afternoon. She has found a new friend for me—Miss Humphrey. Have you ever seen her, Guyon?"

"No; I know her father, though, slightly."

"And don't care to know him any better, you look as if you would like to say."

"Do I? I am sorry," and Guyon Waldermar spoke seriously. "I really know nothing about Mr. Humphrey I should be very sorry to prejudice you against him, either by word or look. I believe his wife has recently died."

"Is Helen a Christian, mamma?"

"I think so, Margaret; an earnest, devoted Christian."

## CHAPTER V.—HEARTILY, NOT WEARILY,

"Daily struggling, though unloved and lonely,  
Every day a rich reward will give;  
Thou wilt find, by hearty striving only,  
And truly loving, thou canst truly live."

Saturday morning dawned clear and bright, and icy-cold, with a wind that seemed to have swept down from the mountain peak—

"From the snow five thousand summers old."

It was a holiday for the boys, but for Helen it was baking and cleaning day, as well as the time in which all the odds and ends of housekeeping, that during the week had somehow been unravelled and left neglected, must be neatly wound up and properly disposed of. It was with a weary

sigh that Helen opened her eyes that morning and thought hastily over the duties of the day before her.

"Oh, dear! it is nothing but 'work, work, work,' from weary morn till night!" she said, despondingly; but the next moment her eyes fell on her little red Bible, and, opening it mechanically, she read—

"And whatsoever ye do, do it heartily as to the Lord, and not unto men."

She read and re-read the verse. "Heartily!" the word was so strong, so inspiring; but what did it really mean? As she pondered, and lightly turned the leaves of her book, another verse of cheer met her eyes, lighting up and bringing out the truth of the first, as the warmth of the fire used to reveal the words written with invisible ink, with which in dark, troublous times men were wont to communicate their secret intentions to others.

"Rejoice in the Lord always; and again I say, rejoice." That was the beautiful secret of working heartily: to rejoice. One passage of Scripture rose up to interpret and emphasize another.

"To rejoice always, to work heartily," Helen said to herself as she left her room—"that is what I have to do to-day."

And with a gladness born of her happy thought, her voice trilled joyously the last lines of Bernard's grand song of the celestial country:

"Exult, O dust and ashes!  
The Lord shall be thy part;  
His only, His forever,  
Thou shalt be, and thou art!"

"Sakes alive, Miss Helen," said Matsie, as Helen opened the kitchen door; "is that you singing so early? Well, nobody can help it; if you will sing before breakfast, course you must cry before night; and I s'pect there'll be enough to make you cry; for we've got a pow'ful sea of work to get through to-day, and everything is all helter-skelter to begin with. The cakes are frozen hard as Pharaoh's heart, 'cause I forgot to put them by the fire, and the bread-sponge ain't riz a bit—it is as heavy as a bag of sand. I don't know what we are going to do, Miss Helen, I declare to goodness I don't."

Helen's glad singing ceased, and a troubled expression crossed her face. For a second she looked as if the tears Matsie predicted would come long before the shadows of night. But the troubled look soon passed—her morning reading had not been in vain; and with a brave heart she set herself to work to remedy the evils her own inexperience and Matsie's carelessness had brought upon her. It would be late in the day before the bread would be light enough to bake, and that was an annoyance, for the work always seemed to drag until the baking was done; but it could not be helped, and Helen tried to gird herself with stronger endurance than usual. She dreaded her father's displeasure over the heavy cakes, and in spite of her efforts the wheels of the day felt already heavily weighted, and it seemed much easier to sigh than to rejoice. Mr. Humphrey came into his breakfast with a colder, sterner face than usual, and a volley of complaints with which to salute his daughter.

"He was half-sick with a cold; his head ached; Ronald and Sibyl with their noise had almost distracted him; it was unaccountable why Helen could not make them obey her, and stay quietly and peacefully in their beds like well-trained, civilized children, instead of laughing, shouting, and racing round the house like two wild animals escaped from Barnum's Menagerie—he was sure she could do so, if there was a particle of government in her nature. The weather was cold enough to make a well man ill—ice and snow everywhere, the glare was so dreadful he didn't know but blindness for a little while would be a relief; and as for his breakfast—poor Mr. Humphrey could neither find appetite to eat it, nor words to express his dissatisfaction with it. The coffee was the thinnest, weakest, poorest stuff he had ever tasted that pretended to be coffee; and as for the cakes—with one mouthful Mr. Humphrey pushed away his plate and uncorked all his vials of wrath upon his daughter's head.

"Other men, situated as he was, had daughters who studied their comfort and sought to please them, and compensate, in some measure, for the great loss they had sustained; but he believed Helen never thought of any one's comfort but her own—he was sure if she did he should have a much more comfortable home than he now had.

"The cooking was simply execrable: the secret was, he supposed, that she left it all to Matsie, and was too dainty to attend to it herself. The cakes were not fit to give to any one, far less to him. He should think, if she had any filial feeling at all, she would see how miserable he was, and be anxious to cook for him the most tempting food in her power; but no, she cared for nobody but herself, and he was sorry for the father, and brothers, and little sister who had to look to her for consideration and sympathy;" and Mr. Humphrey blew his nose fiercely, and settled back in his arm-chair with an expression of martyr-like resignation.

His sudden outbreak had almost deprived Helen of breath. It was not often that Mr. Humphrey allowed himself to give such full vent to his ill-humour. Usually he was cold and reserved; rarely praising his children; and expressing his anger, when they displeased him, in the fewest and sternest words possible. This morning, irritated with the weather—with his cold—and with his poorly prepared breakfast, he had lost control of himself and uttered words that rung in Helen's ears for days to come; fell like a blow on nerves already sensitive and over-taxed, and grieved her more than her father or any earthly friend ever grieved.

"She cared for none but herself; she studied no one's comfort but her own." Often, in the coming weeks, Helen would wake from a troubled sleep, in the dead of the night, with these words on her mind; and in the darkness and silence she would review the past days, trying with painful earnestness to see where she had failed in duty and in love, and thinking with anxious, wearying thought what more she could do to make her home brighter, her dear ones happier. Through days of hard, exhausting labour, she would often be goaded to efforts far beyond her strength, by the recollection of those stinging words and the haunting fear that they might be true. Such were the after results of Mr. Hum-

phrey's bitter speech. But Helen was not naturally meek; she was quick to feel indignant at wrong to others or herself; and when her father stopped speaking, forgetful of everything in her excitement, she exclaimed, with a burst of passionate tears,

"Papa, I think you are very unjust."  
With one step Mr. Humphrey stood by her chair.  
"I will allow no daughter of mine to accuse me of injustice," he said, sternly, laying his hand heavily on her shoulder. "Leave my presence. I do not wish to see you again until you can remember what is due from a daughter to a father. Go."

(To be continued.)

OVER THE WIRES.

I hear a faint, low humming,  
Like the sound of distant choirs;  
'Tis a message gloefully winging  
Over the telegraph wires.  
And what are the glad wires humming,  
As they stretch in the sunlight away?  
'I am coming, coming, coming—  
I am coming home to-day!"

And now I hear a sobbing,  
Like some soul sitting alone,  
With a heart that is wearily throbbing,  
And lips that can only moan.  
Oh! what are the sad wires sighing,  
As they reach through the darkness of night?  
'He is dying, dying, dying—  
Come on the wings of light!"

The titillation of laughter  
Next falls upon my ear,  
And a burst of mad mirth after,  
Like a sound of a distant cheer.  
And what is the gleeful story  
That the round fire spreads afar?  
'Our mine is crowned with glory—  
Hip, hip, hip, hurrah!"

Oh! what are the wires relating,  
Morning, and noon, and night?  
'The market is fluctuating!"  
'Report of the Senate fight!"  
'Cashier S—a defaulter!"  
'Arrest a man named Brown!"  
'Jones died to-day by the halter!"  
'What went suddenly down!"  
'Dead!" "Born!" "Going!" "Coming!"  
'Deluge!" and "Drought!" and "Fires!"  
Singing, and sobbing, and humming,  
Over the telegraph wires.

"AS SAFE AS THE BANK OF ENGLAND."

"As safe as the Bank of England," is an assurance of safety which is never questioned. No one ever lost money in the Bank of England. Its notes are good all over the world. Many strangers go to see it. Only a few persons can go around at once, with a guide. In one room notes that have been paid have the corners torn off and holes punched in them. Over fifty thousand notes, worth a million pounds, are paid every day, and thus cut out. They are kept five years, and if you give the number and date of a note, in less than three minutes it can be found; so that if you paid a note you owed and a man said you did not do so, you could prove that you had paid it. The largest note is one thousand pounds. One hundred and twenty men are in the room where paid notes are clipped, and 1,200 in all the bank. All the notes used are printed in the bank, and the printing machines keep register of every one. Here pensions are paid to crippled soldiers. Here gold and silver plate—private property—is kept. Two things I heard interested me. "Gold is very brittle," said our guide. "If you throw it about upon a counter—that is a number of gold pieces—and then sweep it off the counter, you will find that the fragments count up. We are very careful with them in the weighing room. All the gold sovereigns that you put in your pockets in the morning with other pieces of coin, at night will not be just the same. We know that and weigh every sovereign that has once been out of the house. We have sent boxes of gold coin by express that have come back to us unopened, yet the rubbing of the gold has worn off five pounds' worth." We came away, agreeing that this great bank is one of the world's wonders.

In the way of providing something for a rainy day, Philadelphia manufactured \$100,000 worth of umbrellas last year.

MR. HENRY M. STANLEY, the African explorer, has arrived at Brussels, and has had an audience with the King of Belgium.

ONLY partial success seems to have followed the establishment of Drunkards' Retreats in England. Although the health of all the patients is improved while under the care of the institution, many fall back into drunkenness as soon as they returned to the temptations of ordinary life.

I HAVE heard that in the desert, when the caravans are in want of water, they are accustomed to send on a camel with its rider, some distance in advance; then after a little space, follows another; and then at short intervals, another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud "Come!" the next one hearing the voice, repeats the word "Come!" while the nearest again takes up the cry "Come!" until the whole wilderness echoes with the word "Come!" So in that verse the Spirit and bride say, the first of all, "Come!" then "let him that heareth say, 'Come!' and whosoever is athirst let him come, and take of 'the water of life freely.'" —Spurgeon.

BRITISH AND FOREIGN ITEMS.

MR. GLADSTONE has again declared that he cannot interfere with the operations of the Mormons in England.

IT is said the value of the agricultural products of New Jersey exceeds that of any other State in proportion to area cultivated.

KOSSUTH recently celebrated the eighty-first anniversary of his birth, and thirty-third of his condemnation to death as a traitor.

A NATIVE Hindu has been appointed temporarily to fill the office of Chief-Justice of India by the Viceroy of India, Lord Ripon.

CHARLES DOWNING says it is not safe to give a decided opinion concerning any new strawberry or raspberry short of five years' trial.

IT is shown by statistics just issued that last year there were 17,251 known thieves at large in England, of whom 1,260 were in the city of London.

AN agitation against shrill railway whistling is on foot in England. It is stated, on good authority, that notes of low pitch would be quite as effective as the shrill, ear-piercing shrieks now used.

PROHIBITION is to be strictly enforced in Madagascar. Under a new law, promulgated by the Queen, the manufacture and sale of liquor are forbidden under a penalty of "ten oxen and ten dollars."

NEWS of a very terrible nature has been received at Copenhagen from Iceland. The population, who have already suffered severely from famine, has been decimated by an epidemic of measles.

LAST year the British Conference of the Wesleyan Church declined the offers of some seventy candidates for the ministry. This year sixty three candidates offered and twenty-four of these were declined.

CAPTAIN MAYNE REID, the novelist, is poor and lives on a small farm in England. He has lately been awarded a pension by the British Government in recognition of his services during the Mexican war.

A WEALTHY Armenian of St. Petersburg has set apart \$250,000 to found a college for his countrymen at Erzeroum. Ten years ago he sent seven young Armenians to Germany to be educated, as a preliminary step.

DR. BERNAUDO, so well known in his "Night and Day" care of the destitute boys of London, recently received a gift of \$15,000 from one lady at a time when "funds were running low," and his faith was being sorely tried.

FAIRMOUNT PARK, Philadelphia, which contains 2,740 acres, is the most extensive park in the United States, but not the largest in the world. Deer Park, in the environs of Copenhagen, Denmark, contains about 4,200 acres.

ENGLAND spends annually \$735,000,000 for the luxury of liquor. Ten years ago England scarcely had a bishop who was a total abstainer; now there are ten. Then not a hundred of the clergy were total abstainers; now there are 4,000.

NEARLY all the farmers of Iowa who have been troubled by the cyclones of the past season have provided against future loss of life by digging outside cellars, into which they and their families may retire in future possible similar emergencies.

MR. JOSEPH COOK says in one of his lectures that in a conversation with an eminent German Professor the latter remarked, "Unless you destroy the use of that word 'smart' among your people it will break the neck of your great Republic."

THE Jesuits driven from France have established themselves in considerable numbers in that land of Christian liberty, Turkey—their purpose being to renew the attempt, which so lamentably failed in 1692, to bring the Armenians to the feet of the Pope.

TOBACCO crop reports from the various sections of Virginia and North Carolina represent the quality and colour fully equal to the crop of 1880, if not superior. The crop of Virginia is put at 90 per cent. of an average crop, and that of North Carolina at full average.

THE "New England Farmer" says:—"With great crops in almost every country in Europe the foreign demand for American grain for the next few months will be small. This should insure us cheap flour at any rate, and reduce the expenses of living in a material degree."

A SCOTCH farmer, who has been exploring the Canadian North-West, says the soil is everything that a farmer could wish. The quality of the wheat grown is finer than any that can be raised in Great Britain, and the yield fully as heavy as could be obtained from the best lands.

IT is stated that Mr. Spurgeon, though in better health than last spring, still bears traces of his sufferings. His feet are gouty, his hands are swollen and twisted with rheumatic gout, so that his gesture is no longer free and unconstrained, but his voice still possesses the charm and variety of tone that have so largely augmented his power.

A CURIOUS experiment is about to be tried in Utah—namely, to see if oysters will grow in the waters of the Great Salt Lake. A man who believes that the experiment will succeed has ordered 600 seedling oysters from New York, and they will soon be planted in what seems a suitable place. Opinion is divided as to the success of the attempt, but on the whole it is unfavourable.

"GENERAL" BOOTH, of the Salvation Army, proposes to send a contingent to India, under the command of Judge Tucker, to attack the strongholds of Hindooism. The judge, who has given up his office and a salary of £800 a year to enter the ranks of the Army, hails from India, several of whose languages he can speak, and is about to return thither with five or six comrades. The party intend to dress like the natives, to eschew European customs, and to adapt themselves to the manners of the people.

## MINISTERS AND CHURCHES.

REV. MR. PANTON has been called to the pastorate of the Meaford Presbyterian Church.

REV. J. MOWAT, one of the newly appointed ministers to the North-West, has arrived in the Turtle Mountain district.

IT is said that the Rev. Mr. McKay, of the Presbyterian Church, Orangeville, will shortly resign his charge, and retire from active work.

REV. DR. JENKINS, Rev. Mr. Black, of Montreal; Rev. Mr. Thompson, Ayr; Rev. Dr. Gregg and Mayor McMurrich, who were appointed a committee by the General Assembly to prepare a new edition of the Presbyterian Hymnal for publication, commenced their labours at Knox College on Friday, the 20th ult.

MR. ANGUS SILLARS was ordained by the Presbytery of Kingston on the 17th inst., and was placed in charge as ordained missionary of the congregations of Glenvale, Harrowsmith, and Wilton. This charge has been without a pastor for some time. It is to be hoped that this arrangement will issue in a permanent settlement. The district around Kingston is now almost entirely occupied.

MR. ARGO is supplying the pulpit at Douglas for the present month; Mr. Willert (our summer student) leaving to attend college in New Jersey. The work has prospered this summer. Mr. Willert organized a new congregation during his sojourn here, and the ladies showed their appreciation by privately presenting him with a purse before his departure. We all join in wishing him all success in his new field of study.

THE anniversary festival in the King street Presbyterian Church, London East, on a recent occasion, was a crowning success, and the ladies were complimented on the splendid get-up in the refreshment department. In the intellectual line a treat was afforded upstairs in the body of the church. Rev. Mr. McGillivray, Rev. J. S. Ross, Rev. Mr. Crews, and Professor Elliott, each delivered appropriate and stirring addresses. The choir, under the able management of Mr. Miller, rendered choice selections. The solos and duets were loudly applauded. The Pastor, Rev. J. Knox Wright, occupied the chair. From the speeches made it could be gathered that the church is financially and otherwise in a prosperous condition.

THE ordination and induction of the Rev. D. Bickell into the pastorate of the Presbyterian Church, Molesworth, took place on Tuesday, 17th ult., at one in the afternoon. The Rev. Mr. McKenzie, of South Kinloss preached from 2 Cor. v. 20, after which Mr. Ross, of Brussels, who presided, propounded the usual questions. In the absence of Mr. McNabb, of Lucknow, Mr. McKenzie addressed the minister elect and Mr. McRae, of Cranbrook, the people. At the close of the service the newly inducted pastor was led by Mr. McRae to the door, where he received a most cordial welcome from the congregation present. A very peculiar feature of the meeting was that all the former pastors of Molesworth were present—Mr. Renwick, of Elma Centre, who formed it; Mr. Bell, of Listowell, who succeeded him; and Mr. Johnston, who lately resigned on account of ill health. Another noteworthy fact was that the first Session formed over them still exists without a breach being made in its ranks or an increase to its numbers. The young pastor enters upon his work under very favourable circumstances, and it is hoped will be long spared to reap as well as sow amongst them.

MR. JOHN MUTCH, M.A., of Knox College, has for the last six months ably filled the ministerial vacancy in the Claremont Presbyterian Church. His earnest efforts on behalf of the divine cause, his kindly and pointed appeals to each and all, especially to the young, have drawn large and interested congregations, and his labours in the Sabbath school and Bible class meetings have endeared him to all. On Sabbath evening he preached his farewell sermon, having again to attend college. The subject of his last discourse was the "Parable of the Prodigal Son," the church being crowded by an attentive audience. On the previous evening (Saturday), as a token of their esteem and appreciation of the rev. gentleman's services, the Bible class and congregation presented Mr. Mutch with a valuable gold watch, a handsome photo album, and a pocket book containing some money in gold, the whole value of the presents being \$175. A

suitable address accompanied the presentation, the whole being a complete surprise to Mr. Mutch, whose feelings on the occasion were such as to render his heart-felt reply difficult, if not almost impossible. He will be greatly missed from Claremont.

THE third anniversary of the opening of Knox Church, St. Mary's, was celebrated on the 15th and 16th ult., and there can be no mistake in pronouncing it the most successful of the three. On Sunday, the Rev. Mr. Fletcher, Hamilton, preached to large audiences morning and evening, and on Monday evening a large and happy gathering of people assembled in the basement where tea was provided by the ladies. Afterwards they were entertained in the church, and were highly delighted with Mr. Fletcher's celebrated lecture, "From Cairo to Jerusalem." The choir contributed to the pleasure of the company by some fine selections. The Sunday school also took part in the celebration, and on Tuesday evening, under the superintendence of Mr. John M. Gray, a very agreeable time was spent, with readings and music, which did credit to the performers. Rev. Mr. Wilson gave an address at the close. Altogether, Knox Church has reason to congratulate itself on the progress made during the last two years. The church is not hampered with debt, thanks to the liberality of its wealthier members. The prospect for the future is encouraging to pastor and people, and we join in good wishes for their prosperity.

ON Tuesday evening, 24th ult., a jovial party assembled at the Stone Presbyterian Church in Barton, on the Mountain, with numerous well-filled baskets, and at a seasonable hour proceeded to the residence of Miss Macklem, near by, whom they took by surprise. They were given full possession of the house, and soon the table was loaded with all the good things which the Barton young ladies know so well how to get up. After the edibles had been discussed, Mr. Mulock, the popular teacher of school section No. 6, called Miss Martha Binkley to her feet and read to her an address of welcome on her return home from a visit of several weeks' duration. He also asked her acceptance of a gold chain and locket, the gift of the church and Sabbath school, in recognition of her valued services as organist for the congregation. Miss Bond, one of the leading teachers in the Sabbath school, handed the present to Miss Binkley, who, though somewhat overcome with surprise and nervousness, made a suitable reply. The chain and locket were bought from Messrs. Davis & McCullough, of this city, and are very valuable. In connection with the above it may be stated that the church mentioned is at present in a flourishing condition. Mr. Duncan, a student of Knox College, has been preaching to the congregation during the summer with great acceptance.

UPWARDS of a year ago Rev. D. McGillivray assumed the pastorate of St. James' Presbyterian Church, London, and since that time the congregation have become augmented to an extent exceeding the anticipations of even the most sanguine, the number of adherents and communicants receiving constant and satisfactory accessions. Having now assumed a not unimportant position among the religious edifices of the city, the congregation of St. James' have determined to keep pace with the progressive spirit of the age, and extensive improvements are now in contemplation. It is proposed to effect a considerable alteration in the cosy little edifice, and in furtherance of that object a meeting of the congregation was held on Monday evening, at which it was resolved to institute steps for the accomplishment of the projected improvements, which appear to be much needed. The intention is to have the present rather antiquated seats replaced with others of a more modern and comfortable design. The pews are to be cushioned throughout, the walls recoated, the ceilings frescoed, and the interior thoroughly renovated, while the exterior of the building will be elegantly beautified. The proposed changes will entail an expenditure of about \$1,000, which sum it is intended to raise by subscription, and from the liberal manner in which the friends of St. James' are contributing it is almost certain that but little difficulty will be experienced in obtaining the requisite amount.

PRESBYTERY OF HAMILTON.—This Presbytery met in Knox Church, Port Dover, on the 5th of October, Rev. James Black, Moderator, *pro tem*. It was agreed to ask the General Assembly's Home Mission

Committee for a grant of \$100 per annum, as supplement to Blackheath and associated stations. A call from Jarvis and Walpole to Rev. Alex. Grant was produced, signed by 172 members and 83 adherents; together with a promise of \$950 salary and manse. Representatives were heard from the respective congregations. Mr. Grant was heard on his own behalf. He intimated his desire to remain in his present charge. It was accordingly decided to refuse the translation. In reference to the resignation of Rev. J. Pullar, of Lynedoch, and Silverhill, the congregations were cited to appear for their interests at next regular meeting. At 2 o'clock the Presbytery met for the purpose of inducting the Rev. J. Thynne. Mr. Grant presided, Mr. Edmunds preached an appropriate sermon from 1. Tim. iv. 16. The Moderator related the previous steps, put the prescribed questions, offered up prayer, and solemnly inducted Mr. Thynne into the pastoral charge of the congregation. Mr. Lyle addressed the pastor, and Mr. Croll the people, on their respective duties. The settlement is a harmonious and happy one, and augurs well for the future spiritual interests of the congregation. The Presbytery adjourned to meet in the Central Church, Hamilton, on the third Tuesday of November, at 10 o'clock a.m. Closed with the benediction.—R. M. CROLL, *Clerk, pro tem*.

PRESBYTERY OF WHITBY.—This Presbytery met at Oshawa on the 17th October, Mr. Crozier in the chair. Mr. Abraham read an elaborate report on the statistics of the Presbytery for the year 1881-2, which was received and adopted, and ordered to be printed and circulated among our congregations. It was agreed that each congregation hold a missionary meeting some time during the winter—the session to make the necessary arrangements—and report at the January meeting of Presbytery. Mr. Mutch, student, now entering on his last year in theology, was reported to have done good work in Claremont during the summer, and was recommended to the Senate of Knox College. Mr. Little directed the attention of the Presbytery to the finding of the Assembly anent the expenses incurred in defence of the Temporalities Fund, and moved, that sympathizing with the brethren who have incurred this liability, we recommend the members of our Church, who are able, to contribute to the fund for the extinction of the obligation in question. The Presbytery unanimously agreed to this motion. The Presbytery entered in the consideration of the difficulties of St. Andrews' Church, Darlington. Mr. Drummond read the report of the commission appointed to deal with them; this report was received and adopted; and the Presbytery thereafter agreed that, in view of the difficulties connected with the congregation, and in hopes of bringing them to a satisfactory conclusion, a presbyterial visitation be held in their church, Bowmanville, on the 21st November, at 10 o'clock a.m., and that Mr. Cameron exchange with Mr. Spenser on the preceding Sabbath, and intimate the same to the congregation. Leave was granted to the congregation of Oshawa to sell their manse. The evening meeting was devoted to a conference on the "State of Religion," when several members of the Presbytery took part in it, and greatly interested the congregation that was present. The Presbytery adjourned to meet for visitation in St. Andrew's Church, Bowmanville, on Tuesday, the 21st November, at 10 o'clock a.m., and also to meet for ordinary business on the third Tuesday of January next at 10:30 o'clock a.m.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—This Presbytery met on Tuesday forenoon, 17th inst., according to adjournment, in Chalmers' Church. Mr. Torrance reported that the Committee on the Superintendence of Students had not had the opportunity of meeting with the young men whose names were introduced at last meeting as looking forward to the work of the ministry. The clerk was authorized to get a sufficient number of copies of the report of the Committee on Statistics printed to supply a copy to each family connected with congregations in the bounds. Mr. Ball reported his action in moderating in a call at Nassagaweya and Campbellville, which had come out unanimously in favour of Mr. Neil, a licentiate of the Church. Mr. Neil was present, and the call having been placed in his hands, signified after some time allowed him for consideration his acceptance of the same. Mr. Ball's resignation of the pastoral charge of Knox Church, Guelph, was taken up. Mr. Ball was heard, and in a clear and able manner stated his reasons for the course he had taken, and pressed his resignation.

Commissioners were heard from the session and congregation, each of whom spoke in high terms of the esteem in which Mr. Ball was held, of his ability and usefulness as a pastor, of the prosperity of the congregation since he came to it, and of the good influence exercised by himself and Mrs. Ball over the young. After full and careful deliberation the Presbytery came to the resolution that they were under the necessity to accede to Mr. Ball's own earnest request although they did so with great regret; but nevertheless delayed final action till next ordinary meeting. The Presbytery next proceeded to consider the resignation by Mr. Bryant of his pastoral oversight of the congregations of Glenallan and Hollin. Mr. Bryant and commissioners were heard. After reasoning, in the course of which testimony was borne to the zeal and efficiency of Mr. Bryant by the members of the court, and some went so far as to propose that he be continued in his present charge, it was agreed that, without expressing any opinion as to his reasons, but at the same time expressing regret at parting with their brother, they accept his resignation. Mr. Fisher was appointed to preach the pulpit vacant on the 29th inst., and Mr. Middlemiss, Moderator of Session, during the vacancy. A petition was presented from the congregation of Hespeler asking that the portion of Mr. Haugh's services now given to Preston should be transferred to Hespeler so that they might have evening service, and promising \$200 in addition to the salary they already pay. The Presbytery then adjourned.

**PRESBYTERY OF BARRIE.**—This Presbytery met at Barrie on Tuesday, the 26th September. Present, nineteen ministers and twelve elders. The Rev. Mr. McPherson, of Dunkeld, a member of the Colonial Committee of the Free Church of Scotland, was present and invited to sit with the Presbytery, as was also Rev. Mr. Crombie, formerly of the China Inland Mission. Mr. McPherson presented a commission authorizing him to present the fraternal greetings of his Committee, and to gather during his visit to this country such information as might be serviceable to it. The clerk was directed to notify treasurers of the rule in the Book of Forms to provide for payment of expenses of ministers and elders in attendance upon the Church Courts. A report was presented from Bracebridge that steps were being taken for the erection of a manse. The Presbytery cordially agreed to authorize Rev. A. Findlay to solicit aid from friends of the Church, and to adopt measures for securing contributions from the congregations of the bounds. The affairs of the Tecumseth and Adjala congregations were considered. The supply of the pulpit was left with the Session, and the Moderator empowered to moderate in a call when desired. There were numerous reports read in connection with the Home Mission work of the Presbytery, showing the condition of the vacant congregations and mission stations, the work done by missionaries during summer, and various appointments fulfilled by members of Presbytery in the mission fields. The Rev. Mr. McPherson expressed his interest in the Presbytery's work, and on withdrawing received its thanks and good wishes conveyed by the Moderator. Petitions were received from the Mining stations for the ordination of Mr. John Geddes, who as a licentiate has been labouring among them for the past nine months. It was agreed to grant the petitions, and to meet at Mining on Wednesday, 11th October, for the trials and examination of Mr. Geddes, and for his ordination, should the trial be sustained. Mr. Leiper was appointed to preside, Mr. Craw to preach, and Messrs. Rodgers and Gray to address the newly ordained missionary and the congregation respectively. The grants to be asked from the Home Mission Committee were agreed on. It was resolved to divide the supervision of the Muskoka and Parry Sound Mission districts between two ordained missionaries, to be procured for Maganetawan and Huntsville groups, and to ask \$200 for each of the missionaries for this labour; also to invite Rev. E. W. Panton to take charge of Huntsville, and Rev. J. Jameson, who has laboured for two summers with acceptance in Maganetawan to remain there. It was agreed to obtain ordained missionaries for Waubashene and Parry Sound, and to accept the services of Rev. Messrs. Crombie and Stevenson, with the sanction of the Home Mission Committee. On report of a Committee of Missions among lumbermen it was resolved to continue the work begun last winter. The clerk was directed to certify to their respective colleges sixteen students

who were engaged in mission work during summer. Mr. George Wood, of Mecunoma, was received as a student with a view to the ministry of the Church. Three months' leave from his pulpit was given to the clerk, and arrangements made for doing his Presbytery work in his absence.—R. MOODIE, Pres. Clerk.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLVI.

Nov. 12, } JESUS BEFORE PILATE. { Mark 15: 1-15.  
1882. }

**GOLDEN TEXT.**—"He is despised and rejected of men."—Isa. 53: 3.

**TIME.**—Early morning of the day of crucifixion.  
**PLACE.**—Jerusalem; in the judgment hall of Pontius Pilate, Roman Governor of Judea.

**PARALLELS.**—Matt. 27: 1, 2, 11-26; Luke 23: 1-25; John 18: 28-40; 19: 1.

**Notes and Comments.**—Ver. 1. "In the morning:" the midnight meeting, as we noted, was irregular. Luke records this meeting more fully. The council passed sentence of death on Jesus, but was powerless to execute it, being subject to the Romans, who reserved to themselves the right to inflict the death penalty; otherwise, Jesus would have suffered the Jewish form of death—stoning; but He was to be crucified as predicted—Ch. 10: 33, 34. "Pilate," the procurator; the sixth in that office, his duties were, principally, to collect the revenues, and, in certain cases, to administer justice; he was a cold, cruel man, see Luke 13: 1; after repeated complaints by the Jews to Rome, he was deposed, banished, and is said to have committed suicide; his part in the death of Christ is mentioned by the historian Tacitus.

Ver. 2. "Asked Him:" there was a private examination, the members of the Sanhedrim would not, as we learn from John, enter the judgment hall, "that they might not be defiled, but might eat the passover." REV. and they were intent on murder, the hypocritical formalists. "The king of the Jews," the first accusation; that of blasphemy followed. The Jews wanted to prove Jesus a political criminal. "Thou sayest:" i.e., "yes"—a strong affirmation. It is evident that Pilate did not think there was any danger to the Roman power in the spiritual kingdom which Christ claimed, or he would not have been ready to say, "I find in Him no fault."

Ver. 3. This saying of Pilate only the more deeply stirred the malignity of Christ's enemies, and they heaped accusation upon accusation to force, if possible, a condemnation. The last clause in this verse is omitted by REV.; but Jesus was evidently silent, as the next verse shows.

Ver. 4. "Answerest Thou nothing?" Pilate could not understand how one charged with crimes, the punishment of which was death—sedition and treason (see Luke 13: 1-5)—could remain silent. "Witness against Thee:" REV., "accuse Thee of."

Ver. 5. Still no answer; the patient silence of Jesus is not the least wonderful part of His suffering. "Marvelled:" he was convinced that Jesus was innocent, and he understood the action of the Jews (ver. 10). The silence of our Lord continued until just before the final decision—John 19: 10, 11. Christ is now sent to Herod, examined, mocked, and sent back to Pilate—Luke 23: 6-11.

Ver. 6. "At that feast—released—one prisoner:" no notice of this custom is found outside the Evangelists, but the custom of releasing prisoners at seasons of rejoicing is a very ancient one, and is continued in many countries to this day. Probably it had been granted here from the desire of the Romans to conciliate a vanquished, turbulent people.

Vers. 7, 8. "Barabbas:" lit. "father's son," a common Hebrew name, perhaps, as Bengel says, "longed for, loved, spoiled by his father." "Insurrection—murder:" these were the crimes of Barabbas—Matt. 26: 16; Luke 23: 25. It appears that the first suggestion of releasing a prisoner came from Pilate—John 18: 19, he proposed to release Jesus. "Desire him to do:" it is evident, we think, that here came from the mob the first cry for Barabbas—Luke 23: 18, as a political prisoner they would be favourable to him, however black his crimes.

Vers. 8, 9. The character of Pilate is apparent in this scene—cold, sceptical, cruel, knowing the right thing to do, and yet willing to do the wrong, as he had no particular feelings in the matter, and it was an easy way of gratifying the Jews; not weak in the way of carrying out his purpose when he had formed one, but weak in making expediency the rule of his actions; crooked and cunning as men of expediency are; blundering as they are sometimes sure to do, he placed Jesus, uncondemned, guiltless, as he knew full well, on a level with a murderer, and so gave the mob, incited thereto by the priests, an opportunity of demanding Barabbas, and sending Jesus to death; he had conscience enough to make him unwilling to commit injustice, but not courage or principle enough to face danger or odium for the sake of justice.

Ver. 10. "Knew that for envy:" Pilate was shrewd enough to see that; doubtless he had heard of Jesus and of his popularity, and fully understood that the chief priests and scribes would be glad to get a man so dangerous to their influence among the people out of the way.

Ver. 11. Here probably Pilate received the message from his wife—Matt. 27: 19, while waiting for the decision of the people; in the meantime the chief priests had stirred them up to demand Barabbas, appealing to their prejudices and passions as Jews.

Ver. 12. "What will ye:" Pilate was annoyed at being overreached in his proposal to liberate Jesus, and there is a contemptuous tone in his question, possibly he thought that the popularity of Jesus would cause the crowd to ask for

His release also, which, in the circumstances, Pilate would likely have granted, in addition to that of Barabbas.

Vers. 13, 14. If so, he was soon undeceived, for the cry was instead, "Crucify Him:" the release that should have been for Jesus, they demanded for Barabbas, while the punishment the murderer had incurred they would mete out to the innocent one. "What evil" three times Pilate put this question, showing clearly his conviction of the innocence of the accused, but that, and the proposal to scourge Jesus and let Him go, showed also the absence of moral courage in the judge. The only answer is a more violent shout, "Crucify Him:" the mob had become violent, and Pilate feared a tumult, he, therefore, now takes water, washes his hands—Matt. 27: 24, to show by that symbolical action that his judgment acquitted Jesus, and that the responsibility of the deed rested upon the Jews, expressive enough to them, but a miserable subterfuge so far as he personally was concerned—Gal. 6: 5.

Ver. 15. "Pilate willing:" REV., "wishing:" his principal desire now was to appease the tumult, that could only be done by giving up Jesus to be crucified, and so he did it. "Scourged Him:" scourging was usually inflicted before crucifixion. Roman scourging was a fearful punishment. It was retributive justice that the fall of Pilate was due to the accusations of these very men.

#### HINTS TO TEACHERS.

**Prefatory.**—The teacher should get into his mind the order of events, as covered by this lesson; it will pay to do so.

**Topical Analysis.**—(1) The examination before Pilate (vers. 1-5). (2) The offer of release (6-10). (3) The cry for Barabbas (vers. 11-14). (4) Delivered up (ver. 15).

On the first topic little need be said, the same thoughts are here which appeared in the last lesson—the bitter hatred of the chief priests, and the silence of Jesus—but there is one thought that may be dwelt upon—the *kingship of Christ*. He declared that He was a king; bring out the character of His rule, the spirituality of His kingdom; who are His subjects; the reward of the loyal and the fate of the disobedient, and leave it with your scholars to see if they are of the kingdom—that kingdom which is righteousness, peace and joy in the Holy Ghost.

On the second topic we see how a heathen ruler bore testimony to the righteousness of Jesus, so Herod, so Judas, so Pilate's wife; while His own countrymen, the officers of religion, accused Him falsely and sought His death, Pilate declares that He is innocent, and endeavours to release Him. Spotless, holy, undefiled, the Lamb of God was led to a cruel death.

On the third topic we can show how the choice of Barabbas by the mob, incited thereto by the chief priests, proved the hollowiness and insincerity of their accusation against Jesus. They had accused the Saviour of treason, and yet they chose before Him one who had been taken in insurrection—a red-handed murderer. To the crowd Barabbas was a patriot, but the real patriot, He who alone could have saved His country from the horrors that came upon it, was He for whose blood they were clamouring. So to-day, men mistake appearances for reality, reject the true and choose the counterfeit; are taken up with what are called "liberal" views of religion, when they are really the things that are opposed to and would destroy religion altogether. Point out, further, that there is a rejection of Christ and a choice of Barabbas to-day, a deliberate refusing the good and seeking the evil; Barabbas represents the world, its guilt and crimes; and those who love the world better than Christ, refuse to receive Him for the Lord of their hearts, are acting again the part of those murderous Jews. Christ or Barabbas. Which?

On the fourth topic, the action of Pilate is the point noticed. Convinced of the innocence of Jesus, having declared that conviction again and again, he yet, "to content the people," delivered up Jesus to their hatred and cruelty, an act as base as it was cowardly. He had not hesitated on other occasions to enforce his wishes at the point of the sword, but now, when only the life of one whom even He felt was honourable and excellent, was at stake, he delivered him up to please the people, another instance of how one sin prepares the way and leads on to another. Cruel and tyrannical in his government, oppressive almost beyond endurance, he just threw the life of Jesus to the multitude as a sop to propitiate them; we wonder not that the early Christians had legends of the restless, remorseful life that followed, to be closed by a suicidal death, and that to this day there is a terror associated with a spot named after him—a spot from which the timid and superstitious turn away with trembling. Pilate had a grand opportunity of shewing himself a fearless, upright judge; he failed, miserably, and his failure carried him down to depths of darkness forever. There is a lesson we may teach here, it is that we may sometimes be placed in positions of responsibility we cannot escape, let us fulfil those responsibilities righteously, in the fear of the Lord; and, further, that we must never seek to propitiate wicked people into friendship for us by joining with them, or allowing their wickedness.

**Incidental Lessons.**—On the first topic—That the bound Jesus is to free the world from bondage.

That the voice of the once silent Jesus shall be heard in the judgment of all.

On the third topic—That those who make expediency the rule of life will be sure to fall into sin.

That the natural man will ever choose the false instead of the true.

That the voice of the people is not always the voice of God.

That it is possible still to join in the cry, "Crucify Him."

On the fourth topic—That he who can prevent sin and does not, shares the condemnation.

The importance of decision of character.

That even an unprejudiced heathen could declare the righteousness of Jesus.

That no good is ever gained by a crafty course.

**Main Lesson.**—That the choice to-day is still Christ or Barabbas, and on that choice the great future depends—Matt. 6: 24; 12: 30; Mark 8: 38; Luke 7: 23; 1 Tim. 1: 8.

## OUR YOUNG FOLKS.

### SOMETHING TO DO.

Think of something kind to do,  
Never mind if it is small;  
Little things are lost to view,  
But God sees and blesses all.

Violets are wee, modest flowers,  
Hiding in their beds of green;  
But their perfume fills the bowers,  
Though they scarcely can be seen.

Pretty bluebells of the grove  
Are than peonies more sweet;  
Much their graceful bloom we love  
As they blossom round our feet.

So do little acts we find,  
Which at first we cannot see,  
Leave the fragrance pure behind  
Of abiding charity.

### THOU SHALT NOT STEAL.

"Lena, it's gingerbread!" exclaimed Charlie, dropping the reins on the backs of his two stage-coach horses, which he had been driving furiously around the nursery. It is well they were only big rocking-chairs, or I don't know what Mr. Henry Bergh would have said, for he had been whipping them so furiously that the blows had almost deafened Lena once or twice. "Don't you smell the spice and hot molasses?" he continued. "Mamma's baking! I forgot all about it, when she said she would have to be in the kitchen a good while this morning. Let's go down and help."

"Yes, let's," said Lena rapturously. Down the stairs they rushed, but too late to find mother there. She was in the parlour, entertaining a lady who seemed determined—they thought after awhile—to spend the morning. But they were in time to bother Freda, the cook, to their heart's content. They would not let her wash the cake bowl till they had polished it with their spoons, as they had a very foolish fancy that the unbaked cake was particularly delightful; and then they insisted on rolling out the rest of the ginger-snaps for her—and a tedious, troublesome work they made of that. Freda had not been in the family long, and could not speak their language well; so she was able to say little to stop the naughty children. They were not content with cutting the snaps out with the ordinary cutter, but they used pepper-box tops and several other little articles of that description, and finished off by making a very large man and a woman out of the dough. (I am glad you and I did not have to be the cannibals to eat them, Little Heads.)

But this grew tiresome at last; and still the company stayed. What should they do next? They felt a little hungry; so they thought they would go to the pantry and get some crackers, which their mother often gave them between meals. The gingerbread, not nearly cold yet, stood on a board on the shelf. How good it looked, and how delicious its odour!

"Suppose we try just a little *weeny* crumb," whispered Lena; "mamma won't mind." So they took the crumb, and then another, and still another. They did not dare to take a large piece, but when they stopped eating and ran off, half frightened, into the nursery,

the cake looked as if a mouse had been at work. So their mother thought when, the visitor having left, she went to the pantry to put the ginger-bread into the tin box where she usually kept her cake. She concluded to set a trap immediately, in order to get rid of the troublesome little creatures.

Late in the afternoon there came another set of callers. It seemed to be reception day, and mother was in the parlour another hour or two. After a good play out-doors—though not as pleasant as if their consciences had been perfectly clear—the children grew hungry again. They thought they would go for more crackers; but when they got by the pantry door they made up their minds to attack the other side of the ginger-bread loaf. The lamps were not lighted in the hall, and the shelves were very dark. They could not see the cake, so they felt for it. Lena's finger was caught in the dreadful trap; and her little screams, naughty as she was, were pitiful to hear. However, mamma set the prisoner free in a moment; and though there was an ugly little wound, the pain did not last more than an hour or two. Charlie suffered quite as much as Lena did, from sympathy; but I think neither felt the hurt, as much as they did the shame and the sin of what they had done. Mother said only a few quiet words to them about it at the time. She thought they were punished enough, and felt it was better to let them first think over the matter for awhile. But the next day, when the Sunday twilight came on, she had a long, earnest talk with them about the Eighth Commandment. I do not think Charlie and Lena will ever steal again, not only on account of the swift punishment that followed, but because their mother made very clear to them the fact that even such a little sin as they had committed grieves the dear Saviour, who died on the cross for us.

### "JESUS ONLY."

Mat. xvii. 8.—"Jesus only."

"Jesus only!" In the shadow  
Of the cloud so chill and dim,  
We are clinging, loving, trusting,  
He with us, and we with Him;  
All unseen, though ever nigh,  
"Jesus only"—all our cry.

"Jesus only!" In the glory,  
When the shadows all are flown,  
Seeing Him in all His beauty,  
Satisfied with Him alone;  
May we join His ransomed throng,  
"Jesus only"—all our song!

### SPENDING MONEY.

Lawrence and Fred are cousins. Their fathers are neither rich nor poor, and the boys are growing up under good influences, in good schools, with good parents and friends to help them along, and at least a head belief in a good Heavenly Father who loves them and is seeking to lead them in the right and true way.

But one of these boys has already started on a course that, we fear, will lead him into trouble. Let us see if we can find the point where the two paths separate.

These boys have each a weekly allowance of spending money, with which they are to

do exactly as they please. It is not much, to be sure, but it is their own, and is paid to them regularly at the beginning of each month.

Lawrence knows from month to month what he wants to buy with his money. Sometimes, in order to make his purchase, he has to save for two or three months, and this he does, without any difficulty.

When he buys (it is always with his mother's approval), it is sure to be something of real use. Sometimes, not always, it is a book. He has some good games, two or three pretty pictures for his room, a scroll saw, and quite a number of tools, to say nothing of pencils, drawing paper and paints, for Lawrence has an eye for colour and form. He has gathered these things gradually, and during the four years that he has had "an income," he has made but two or three unwise purchases. His money is not all spent upon himself, either, but a good many thoughtful gifts have been made from his store, to which he is constantly adding by his own labour.

Fred, on the other hand, is almost always out of money, and often gets into debt. He says that money will not stay in his pocket! That is true, because he will not let it. He spends it for root-beer, nuts, and candies, picture papers of a doubtful sort, marbles, and such like, and he is always wishing that he could have more money, so as to buy tools and books as Cousin Lawrence does. But he wouldn't buy them if he had, for he has learned to use his money in gratifying his whims, and it is very easy to see that he is already in the power of a habit that will grow upon him.

Look out, boys and girls, for your pennies and dimes. As you spend money now, you will be very likely to do when you are older. Think of the future when you buy! Look ahead, and ask, "Will this do me, or others, any good?"

### SURE SIGNS.

Solomon said, many centuries ago, "Even a child is known by his doings, whether his work be pure and whether it be right."

When I see a boy slow to go to school, and glad of every excuse to neglect his books, I think it a sign that he will be a dunce.

When I see a boy in haste to spend his every penny as soon as he gets it, I think it is a sign that he will be a spendthrift.

When I see boys and girls often quarrelling, I think it a sign that they will be violent and hateful men and women.

When I see a child obedient to his parents, I think it is a sign of great future blessings from Almighty God.

KING JAMES I. was given to swearing and using improper language, for which he had been seriously reprov'd by the pious and fearless John Welsh, a Scotch minister. The king could not but esteem him, and feared him not a little, although he disliked him. When Welsh was present he tried to govern his tongue in some degree, and if an oath escaped him when he thought Welsh might be within hearing, he would say to his attendants, "Is Welsh there? Do you think he heard me?" Do we remember that there is One who always hears every word we say?—*Ezek.* xxxv. 12, 13.

Words of the Wise.

IF God move us not we cannot move.  
 IT is the nature of error to run crooked.  
 SALVATION, though dear to Christ, is free to us.  
 BETTER to lose our comforts than to lose our safety.  
 TRUE Christians commonly die very much as they live.  
 GRACE cannot be clearly and fully known without grace.  
 A DESIRE to love Christ more is a proof of love to Him.  
 WE may easily do too much for the world, but not for God.  
 WHEN we have reached the haven we have done sailing.  
 SHALLOW brooks make more babbling than deep waters.  
 THOSE who are only almost Christians will be only almost saved.  
 THOUGH the way to the heaven be rough, it should not be tedious.  
 CHRISTIANS must grow in knowledge in order to grow in grace.  
 FALSE principles are as inconsistent with one another as with truth.  
 THE Gospel never fails to enlarge the hearts of those who embrace it.  
 GOD not only does for His people what is reasonable, but what is suitable.  
 IT is far more important that men should be holy than that they should exist.  
 THE departure of Christ from His people to the Father was a departure for them.  
 HE who prepares a kingdom for His people prepares His people for a kingdom.  
 GOD never brings a Christian so low but that he has more cause for joy than sorrow.  
 GOOD men are much more troubled with their own hearts than bad men are with theirs.  
 THE things of God which we handle are divine, but our mode of handling them is human.  
 To deny the fundamental principles of the Gospel is inseparably connected with eternal destruction.  
 THE servants of the world and of the devil are earnest and diligent; much more should Christians be.  
 NEVER did one obtain rest with God whose desire was not set upon Him above all things else in the world.  
 WHEN Christ comes with regenerating grace He finds no one sitting still—all are posting on to eternal ruin.  
 If men exist it is far more important that they should be holy than that they should be happy, either in this life or in the life to come.  
 GOD gives to every Christian evidence enough that he is born of the Spirit if he would only seriously and impartially attend to it.  
 MANY Christians might be much more useful than they are if they would rather aim to edify than to gratify those with whom they converse.  
 My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pleasure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the spirit of God makes it a fire, flaming out all meanings and glorious truths.—*Horace Bushnell.*

THE Gospel of Christ belongs to our age as perfectly as to the time of the apostles. It suits every condition of the heart of every man now as then. But the preacher and teacher must know the Gospel and preach its parts as suited to the various conditions he handles. The condition of men and of their hearts as far as possible should be known so as to preach the right portions of the Gospel at the right times. It is easy to mistake here.

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LINDSAY.—At Uxbridge, on the last Tuesday of November, at ten a.m.
SARNIA.—In Sarnia, on the third Tuesday of December, at three p.m.
HURON.—At Clinton, on Tuesday, Nov. 14th, at ten o'clock a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, 18th December, at half past seven p.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, Nov. 21st, at half past one p.m.
BRUCE.—At Chesley, on Tuesday, December 19th, at 9 p.m.
GUELPH.—In Chalmers Church, Guelph, on the third Tuesday of November, at ten o'clock a.m.
BARRIE.—At Barrie, on Tuesday, 28th November, at eleven o'clock a.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 13th of January next, at eleven o'clock a.m.
TORONTO.—On the first Tuesday of November, at eleven a.m.
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