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THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, DECEMBER 31st, 1880.

No. 61.

NOTES OF THE WEEK.

THE Republican Government of France has decided to send the Crown jewels to the market. It expects to net £200,000 by the sale.

FOR thirty years missionaries have been labouring in the province of Foch-kien, China. In the first eleven years not one soul was brought to Christ. The Church Missionary Society said: "There are no results, we must give up the mission." But the missionary, Mr. Wolfe, insisted in going on, and when he left there in 1879 there were 3,000 native Christians.

A CORRESPONDENT writing from Emerson under date the 16th inst., tells of the remarkable work of God's Spirit now going on in connection with the labours of the Rev. Mr. Hammond. In all the places where he has been, we are assured the Presbyterian ministers have been his most effective co-labourers. In the old Scotch settlement of Kildonan, the Rev. Dr. Mack has been particularly active in the work. In Winnipeg Mr. Robertson has also been indefatigable, and Mr. Scott, late of Emerson, and others not specified, have laboured in season and out of season. The good effected, we are assured, has been very marked, and it is to be hoped will be found to be permanent. Many of our readers, we are sure, will rejoice to hear such good news from the North West, and will pray that the blessing may come in ever-increasing measure upon that land of mighty possibilities.

THE Sultan of Zanzibar, on receiving news of the murder of Messrs. Carter and Cadenhead, of the Belgian expedition, and supposing that the act was committed under Mirambo's orders, has despatched a force to the interior to attack that chief. But the inquiries of both Dr. Southon of Urambo, and Dr. Baxter of Mpwapwa, resulted in the conclusion that Mirambo was not guilty of the deaths of these gentlemen; wherefore the Church Missionary Society has made representations to Lord Granville of the facts, and urged that Mirambo be not attacked until he is proved by investigation to be guilty. Thus the missionaries of the Church and London societies become interceders for Mirambo, and it may be regarded as certain that that chief will not forget this friendly act. The conversion of this ruler or his protection of missions would be an immense gain for the lake missions.

BASUTOLAND, the natives of which have been for some months past in a state of insurrection in consequence of the ill-advised policy of the authorities of Cape Colony in withdrawing the arms which they had previously granted them, is a territory north of the Orange river, of about 7,000 square miles, and containing a population of some 120,000 souls. Mountains, from 7,000 to 9,000 feet high, bound the region on the south and east, while what are called the plains are table lands, 5,000 feet above the level of the sea. It is a very fertile region, producing large quantities of cereals, and including some excellent pastures, well adapted for general stock-raising. Minerals, especially coal, copper and iron, are said to abound. Once before, in 1852, British soldiers had an opportunity of testing the courage and strategy of the Basuto tribes. Sir George Cathcart then found them to be formidable enemies. They have been several times at war with their neighbours of the Orange Free State, and in 1865, while one of these contests was in progress, they made a raid into Natal and carried off a good deal of stock and other property, for which, however, they were subsequently compelled to make compensation. In 1868 they were taken under British protection, and in 1871 they were annexed to the Cape Colony. From that time until the beginning of the present trouble they have been generally industrious and well-behaved—the fact that they were allowed to have arms, even when the Zulu war was going on, being evidence in their favour—and the missionaries have found Basutoland a more successful field of labour than any of the other native territories.

At the annual meeting of the New York Sanitary Reform Society, which proposes to begin with the tenement house and its inmates rather than with the prison and its comfortable boarders—the following sad and startling statement was made by a gentleman who is President of Mr. Bergh's Society for the Prevention of Cruelty to Children: "For months previous to the entrance of the tenement-house child into the world, its mother is over-worked, is compelled to live on bad food, has little clothing and that of the poorest quality, and has no medical attention in many cases. To all of this misery, dissipation and drink deepen the horror of the situation. There is no clothing made ready, no preparation for the child whatever, ordinarily, and the child is ushered into the world ill fitted, physically or mentally, for the struggle for existence in which it must engage soon. Liqueur is often given almost from birth; both to stupefy and as nutriment. But the child's most miserable experience comes when it attains two or three years of age; then it is sent out into the streets to solicit alms; often it is hired out for begging purposes. As it grows older, it is led into all kinds of viciousness. Often it is employed in juvenile parts in some low variety theatre, and after spending a whole evening in an over-heated room is sent out into the sleet and snow with scarcely enough to cover it." It may be said that we have scarcely any such tenement houses in Toronto or in any other part of Canada. Those who have visited the slums of our cities, small though they be, know whether we have or not. This at any rate is unquestionable, that the history given in the above extract of these poor New York tenement waifs is to the letter applicable to too many in every city in Canada. Poor little wretches, they have scarcely a chance. Perhaps the only part not applicable to our Canadian waifs is that which speaks of them being employed at "variety theatres." That, too, however, will come—is coming fast.

HENRY BERGH, the well-known friend of the suffering children and lower animals in New York, is both as hard and as level headed as he is soft-hearted. He knows how to distinguish between creatures endowed with reason and moral responsibility and those who by them are abused and oppressed in their helplessness. His is practical and heroic work, and not such as a mere talker or sentimentalist will care to meddle with. Some of the sentimental class in that city lately got up a meeting for the purpose of securing libraries and schools for the incarcerated classes, whom they delicately described as "disordered in their consciences." Mr. Bergh was in the audience, and was asked to speak. He did so, in the following strain, much to the horror of the weak dreamers who had got up the meeting in order to fuss about their favourite pets: "No man should commit crime. If a man cannot exist among us without committing murder, kill him; 'get him out of the way as soon as possible.' What did we recently see in the Tombs? A man who was imprisoned for a most atrocious murder, whose heart was as black as his skin, was fairly besieged by beautiful women who begged the favour of his autograph, fed him on luxuries, made his cell a bower of flowers and fruit, and did all in their power to make him imagine that he was a saint and a hero. Why, kind-hearted, honest poor men were starving while this vile miscreant was being pampered in luxury. Criminals are so much better lodged and fed in the Tombs and on the Island than thousands of poor working people that they commit the minor crimes in order to be sent to these comfortable public hotels." This is sensible and much needed talk. Perhaps Mr. Bergh went too far when he proposed to revive the bastinado for certain offences, yet even that suggestion could stand discussion. It ought to be well understood that punishment is punishment, and all the sympathy should not be thrown away on the bullet-headed ruffians who are greatly "disordered in their consciences." It came to pass in the case we speak of that Mr. Bergh's talk, clear and somewhat cold as it was, made the whole thing utterly collapse. The audience would not wait even for the "collection."

OUR CONTRIBUTORS.

INTEMPERANCE THE GREATEST EVIL OF THE AGE.

A SERMON BY REV. R. WALLACE OF WEST CHURCH, ON DEC. 18TH, 1880, AS APPOINTED BY THE TORONTO MINISTERIAL ASSOCIATION.

Luke xix. 41.

Why did Jesus weep on this occasion? Because He saw the people of Jerusalem—his avowed enemies—bent on their own destruction. Though He knew that his own agonies were just at hand, his loving heart was overwhelmed with the thought of the awful miseries that the people of that devoted city were bringing on themselves by their rejection of their Messiah. . . . His tears bespoke his deep pity for a lost and guilty world, his tender love and compassion for all sinners, and his earnest desire for their salvation. His tears teach us that we should feel a deep concern about the salvation of the unconverted—about all those who are in any way destroying themselves.

To care nothing whether our neighbours are going to heaven or hell, is no doubt the way of the world. But a man of this type is very unlike David, who said, "Rivers of waters run down mine eyes because men keep not Thy law." He is very unlike Paul, who said, "I have great heaviness and continual sorrow of heart for my brethren," that is, for the unbelieving Jews. Above all, he is very unlike Christ, who felt so tenderly and mourned so deeply about those going to destruction.

The tears of Jesus assure us of his sympathy when we lay bare the evils of society in our day. They warrant us to expect his blessing when we attempt to arrest these evils, for He loved mankind as a man, and his country as a patriot. From heaven He still watches the fight with the powers of darkness, and regards with applauding eye, all, even the humblest, as well as the highest labourer, who, sighing and crying for the "abominations done in the land," strive to leave their country, or the place of their abode, better than they found it.

Many think that this great evil should not be taken up in the pulpit. Not so thought Guthrie and Arnot, and men of kindred spirit, who most resembled Christ in love for mankind, and earnest labours for their good and for the glory of God. Is it not a great moral evil, destroying hundreds of thousands for time and eternity? Shall the ministers of Christ, whom He has placed on the walls of Zion, to warn men of danger, be silent on this subject? If so, the very stones would cry out, the Holy Spirit would be withdrawn from their preaching, and the divine blessing be withheld from their labours, and the Church of God become like ancient Israel when the Lord had forsaken her. Let any one read Ezekiel xxxiii., and mark the awful warnings given to the watchmen who do not faithfully warn the people of danger, and then say, if he can, that ministers should not take up the subject from the pulpit.

The pulpit is God's chief ordinance to combat Satan in our world. And shall we leave his greatest stronghold in Christendom untouched, and merely speak on some pleasing theme that will offend no one, and interfere with the selfish interests of no one of our hearers? God forbid. Then were the pulpit indeed shorn of its power to bless and save mankind. Then ministers would have to account for the blood of souls lost through their unfaithfulness. Nay, rather will we follow in the footsteps of prophets and apostles, and faithfully pour out the chambers of imagery where so many worship the gods that they have chosen to their own confusion. The apostles laid down rules for the every-day business of life, and taught all classes their several duties. They lifted up their voice and their pen against the common vices of ordinary life, and with all earnestness sought to snatch precious souls out of the fire, and save them from impending destruction. Neither Christ nor his apostles sacrificed God's truth nor the interests of immortal souls, by winking at the world's maxims, nor by conforming to the world's ways, through fear that they might offend their hearers by interfering with their carnal gratifications and their

unlawful profits. Nay, they mingled with them that they might teach them the way of life, and turn them from their evil ways. Let the ministers of Christ deal as faithfully with worldlings and erring Christians as Christ did with Simon and other Pharisees; and then there cannot be too much mingling with them. But if they cannot do this then they should not be ashamed to be, like ancient Israel, a "people dwelling alone," and they should remember that New Testament believers are required to "be a peculiar people, zealous of good works."

Professing Christians who try to prevent Christ's servants from discussing this theme assume a heavy responsibility before God, similar to that which the ancient Jews assumed when they opposed God's prophets, and thus brought on themselves and their children the wrath of God which culminated in the destruction of Jerusalem and the dispersion of the nation over the whole earth. We would affectionately say to all such, beware lest you fight against God, and bring on yourselves and your children the displeasure of that holy Being who will not permit his authority and his efforts to save men to be trampled on with impunity.

1. Mark the extent of this vice. The "Church of England Chronicle" stated a few months ago that 60,000 drunkards die yearly in Britain. This we believe according to others is below the mark, and the best authorities hold that a greater number perish annually in the United States of America—say 150,000 drunkards—dying yearly in the two most Christian countries in the world. Then if we add 100,000 for all the rest of the world, we have 250,000 destroyed yearly by this traffic. And this awful destruction goes on steadily year by year out of an army of 800,000 to 1,000,000 drunkards. It thus causes far more misery than war, famine and slavery combined. Each of these has had many mitigating circumstances which this evil has not. The relatives of those who fall in war have the sympathy and support of the nation. The victims of slavery war: not alienated from each other, the men did not embitter the lives of their wives and children, but they became more endeared to each other. None of these victims left a heritage of evil habits—disgrace and woe to their children. And the immediate victims of these evils were not thereby condemned to eternal death. But not only are these 250,000 yearly destroyed for time, but alas! for eternity as well, for God declares, "No drunkard shall inherit the kingdom of heaven." This, then, is evidently the greatest evil of modern times, and it is the duty of the ministers of Christ to form and lead public opinion on this subject, and of all Christians to co-operate with them in earnest, united and unceasing endeavours to remove this great evil from Christian society.

All this evil is caused by the liquor traffic. This traffic thus yearly fills 250,000 homes with shame and sorrow; loads the public with the burden of pauperism, crowds prisons with felons, detracts from the productive industry of the country, ruins fortunes, and disappoints hopes. It breeds disease and wretchedness, and hands them down to future generations, and thus vastly increases the sum of human misery; and in the case of its victims it destroys both body and soul forever. This evil army is continually enlisting fresh recruits from among unwary youths in all our families, often bringing disgrace and sorrow on the leading families of the land, yea, corrupting with its vile appetite otherwise pure women, and changing them into besotted creatures that cause loathing and disgust. It destroys many in the learned professions—doctors and lawyers—and thus disappoints the expectations of their friends as well as their own hopes of success. And, alas! it does not spare even the sacred profession of the Christian ministry. It fired the brain and maddened the mind of the assassin who not long since violently took the life of one of the ablest statesmen of our Dominion, and one of the most honoured citizens of Toronto—the Hon. George Brown.

What is very sad is, that by far the greatest amount of drunkenness is found among the northern, the most Christian nations, which is a great hindrance to the success of the Gospel at home, and to their efforts to send the Gospel abroad. Dr. Guthrie tells that a statesman of the continent of Europe declared that were it not for their drunkenness, the Anglo-Saxon race, by their energy and aggressive character, would rule the world. Let any one who wishes to form an impressive idea of the nature and extent of this traffic, take his stand at the door of the leading saaloons or gin-palaces in London, England, and observe the vast numbers that enter in a single evening, and that shew

by their bloodshot eyes and look of misery that they are fast going down the road to eternal woe. Let him follow them to their homes, and mark their conduct and habits, the quarrelling, crime and misery that flow from this monster vice of the age, and will he not be ready to exclaim, How long, O Lord, gracious and loving, wilt Thou not arise and stay this fearful traffic, and save these precious souls from going down to death and woe?

All our cities, towns, and villages have a large number of "low grogeries" called "saaloons," one of Satan's tricks to deceive. The term saaloon was applied originally to something grand and attractive. So in order to appear respectable, and to attract the unwary, this high-sounding term has been applied to these dangerous traps for the people which are unwisely permitted by the legislature of our country. There may be lower dens of iniquity, but, at least, they are not *licensed* or sanctioned by public authority. Hotels, or places of public entertainment, we must have, and we have nothing to say against them so long as they confine themselves to their proper purpose. But what shall we say of over five hundred places in Toronto where there is nothing but the liquor, sold by the glass, and where many are taught to drink, and become the slaves of this debasing appetite, and are thus ensnared to their destruction and to the untold misery of all connected with them. What are they but places for making drunkards, and bringing on society all the evils we have described?

It is long since that self-denying and devoted servant of Christ, John Wesley, warned those engaged in that traffic that the money made by it is the *price of blood—the blood of souls*—and that, unless they repent, it will sink them to destruction.

I am not the enemy of these men by speaking thus plainly. I am not the enemy of any man—I wish well to all, and would gladly, if I could, increase the *prosperity* and happiness of all the people of Toronto, of Canada, and of the world. I am only following in the footsteps of the blessed Saviour who faithfully warned men of the necessary result of their evil ways, and then wept when they would not harken to Him.

2. Then think of the expense of this traffic. Mr. Wm. Hoyle, M.P. for Dewsbury, England, addressing the electors last spring, said that the question of temperance was one of vital importance. He stated that during the last seven years the large total had been spent of £987,000,000 or £200,000,000 more than the national debt of Great Britain. And this was not all, for it cost about £100,000,000 more to pay for the mischief it caused. That gave a cost of £241,000,000, or about \$1,200,000,000 yearly for their drink bill! He says that if they deducted £41,000,000 for revenue, it still left £200,000,000 as the cost to the nation every year, or £8,000,000 more than the foreign trade of England—and that when the expenditure for bread is only about £75,000,000, and the great charitable and missionary institutions of the country only receive about £2,000,000. About one-seventh of the grain of Great Britain is wasted on this traffic, when thousands of the people are on the verge of starvation and living in abject poverty.

There are about 300,000 places where liquor is sold in Great Britain, and these are doing more to hinder God's cause than the 35,000 ministers of religion can do to advance it. As the result mainly of intemperance they have 3,000,000 persons applying yearly for parish relief in that very wealthy country, 85,000 lunatics in their asylums; 60,000 convicted of crime, at least 250,000 vagrants roaming about the country, and about 120,000 brought annually to a premature grave.

The Hon. Wm. E. Dodge, United States Senator and Presbyterian elder, stated at the Council last July held at Philadelphia, that there are 175,000 places where intoxicating liquors are sold in the United States, involving a direct outlay and waste of not less than \$700,000,000, and an indirect loss to the country by crime and pauperism of \$700,000,000 more, and that this results in the destruction of 100,000 lives yearly. It is said that not less than ten millions of barrels of beer were drunk in the United States last year. Mr. Dodge shewed that in Maine before prohibition there was one drunkard for every fifty-five of the population, and one million gallons of spirits were distilled annually, while the liquor bill amounted to \$10,000,000. Since prohibition there is not a distillery or brewery in the State, the recent sale of liquor amounting to the merest fraction of the former quantity sold, whereas the death rate has been reduced from fifty-five to one in three hundred of her population.

Mr. Dodge stated that in Vineland, New Jersey, where there is a prohibitory law, not a criminal case has occurred in twelve months; while the great prosperity of Johnsbury (Vermont), and of Canterbury and other places in England and Ireland, as the result of prohibition, has been remarked by every visitor and traveller.

It has been generally held by judges, magistrates, sheriffs, chaplains of prisons, and others in positions enabling them to judge, that three-fourths to four-fifths of the crime and misery existing in Great Britain and the United States are the result of the liquor traffic, with all the enormous burdens this inflicts on society. That is, the governments of these two Christian countries sanction the destruction of 150,000 lives yearly, and the waste of two thousand six hundred millions of dollars for the sake of about three hundred and fifty millions of dollars of revenue, while impoverishing or hindering the prosperity of the country, at least, six times as much thereby.

The same proportion holds good for Canada. Mr. George W. Ross, M.P. for Middlesex, Ont., shewed some time ago that the liquor traffic costs us in this fair Dominion \$40,000,000 yearly, or ten dollars per head for every man, woman and child, and about as much indirectly. We may reckon 8,000 victims of this traffic in Canada, and all this sanctioned by law for the sake of about \$5,000,000 revenue.

3. Is this traffic, that causes so much evil and misery, necessary for health or strength? No, longevity is promoted by total abstinence from all intoxicants. The English life assurance companies have taken great care in collecting statistics of life, health and disease; they find that more than three drinkers die for one abstainer (357 to 110). Two thousand of the most eminent physicians of Europe and America, from court physicians to country practitioners, signed the following certificate: "That a very large proportion of human misery, including poverty, disease and crime, is induced by the use of alcoholic or fermented beverages. That the most perfect health is compatible with total abstinence from all such beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, etc. That total or universal abstinence from alcoholic beverages of all sorts, would greatly contribute to the *health*, the prosperity, the morality, and the happiness of the human family." A similar statement was signed by Dr. Campbell, Dean of Faculty, McGill College, Montreal, and by ninety-six of the ablest physicians of that city. The most eminent physicians of the age declare that alcohol is not *food* in any sense, but a poison or medical drug; that it seriously injures the brain, liver and stomach, that it passes off by the excretory organs without being assimilated; and that while it acts as a whip or excitant, it weakens and deranges the powers and shortens life. Such were the views of the late eminent Dr. Miller of Edinburgh, Dr. F. R. Lees, Dr. Carpenter (in his "Physiology of Temperance") and Dr. D. B. Richardson, now one of the most eminent physicians of England. Sir Benjamin Brodie, Sir James Clarke and others declare that man in ordinary health, like other animals, requires no such stimulants as wine, beer or spirits, and "cannot be benefited by any quantity of them, large or small, nor will their use during life increase the aggregate amount of his labour. In whatever quantity they are employed they will *rather tend to diminish it*." Liebig, the prince of physiologists and chemists, says, that "he who uses intoxicants, draws, so to speak, a bill on his health, which must always be renewed, because for want of means he cannot take it up. He consumes his capital instead of his interest, and the result is the inevitable bankruptcy of the body." The leading chemists tell us that alcohol causes diseases of the vital organs, debilitates the vigour of the physical system, while it weakens the mind and promotes in both premature decay. Sir Astley Cooper says, "We have all been in error in recommending wine as a tonic. *Ardent spirits and poison are convertible terms*." The stimulus given is not strength, it is always exceeded by the subsequent depression. In the presence of the highest medical authorities of the world, what then is the value of the opinions of some that liquors are food and that such stimulants are necessary?

Some tell us that "the normal condition of man is not total abstinence but temperance." Now, we ask, what is temperance but the moderate use of that which is beneficial and entire abstinence from that which is injurious? It is surely evident from what we have set forth that the use of alcoholic liquors is both un-

necessary and injurious, and that the normal or natural condition of man is to abstain from all such liquors; that total abstinence from alcoholic liquors is not exceptional, but the designed and best condition of man. I might rest the case on the testimony of these eminent physicians and physiologists; and this will become more evident when we treat of the wines of Scripture; besides experience proves that the average life of the abstainer is healthier and longer than that of those who may be ranked as moderate drinkers. There are also many facts which shew that total abstinence is better adapted to all climates. Dr. Rae, the eminent Arctic traveller, says that spirits were of no use in the frozen regions of the north, save for burning. He found that they would render the men less able to endure severe cold. So it is in the south—soldiers and others in India who use alcoholic liquors are more liable to fevers, liver and other dangerous diseases. Rev. Hope M. Waddell, missionary, rode seventy miles in a day, on horseback, in Jamaica, without injury; whereas a drinker of intoxicants would have been laid up by riding twenty miles in the sun. The water drinkers of many lands, as the Caffres of South Africa, are said to be equal in strength to two English beer drinkers. The porters of Constantinople carry burdens that would oppress two Britons. The New Zealanders, with their extraordinary strength and stature, the Circassians with their primitive longevity and personal beauty, the ancient Grecian, Roman, and Saracen armies, proverbially invincible, were all water drinkers.

What is the meaning of all this but God's own testimony in favour of the observance of his own laws which He has enstamped on our nature, by which He shews that the natural and proper condition of man is total abstinence from alcoholic liquors, and also shews his displeasure at the use of intoxicants as a violation of his laws.

4. This traffic is the greatest hindrance to the conversion of the world and the glory of God. Think of Christian Britain spending \$1,200,000,000 on this great vice, while her people only give about \$6,000,000 to the Bible and missionary societies for the conversion of the world to Christ. And the United States spending \$1,400,000,000 on this traffic directly and indirectly, while they give less than \$4,000,000 for the conversion of the world. Dr. Guthrie shews by carefully collected statistics, that one-half of the Sabbath school children of Britain are lost to God, to happiness, and heaven, through the influence of the demon of intemperance. I have heard the same opinion confirmed by the Secretary of the London Sunday School Union.

The intemperate habits of so-called Christian soldiers, sailors, and traders in heathen lands, are found to be the greatest hindrance to the conversion of the heathen. No wonder that they sometimes remind the missionaries that they have more need to convert their own people than to seek to make Christians of those not so much given to that abominable vice as their own Christian countrymen are. Surely then the blood of souls is upon this traffic, for it not only destroys one million souls every four years in Christendom, but if it was done away we might obtain abundance of means for the conversion of the world, and the Church of God would no longer have this fearful evil hindering all her efforts for this end.

Probably \$3,000,000,000 are spent directly or indirectly on this traffic in Christendom, while not the hundredth part of the funds that are needed can be obtained in order to obey the command of the Redeemer, to give the Gospel to every creature. Surely then no Christian should have anything to do with such a traffic, for the curse of a holy God rests upon it, since He loves human souls and abhors everything that sends them down to death, and money made by it cannot prosper. Let every one engaged in the traffic make haste to get rid of it, for I solemnly warn you that no Christian can innocently engage in it in our day when so much light shines upon the subject. God deals with communities and individuals according to their advantages and opportunities for knowing his will. This principle is clearly set forth by Paul. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." This principle of progress in moral responsibility and moral practice is set forth by our Lord in the matter of divorce, and the principle evidently applies to every moral question. On this principle we hold that God requires more of Christians in our day, on this ques-

tion of total abstinence and of the liquor traffic, than He did of our fathers. The subject has been thoroughly examined in the light of the teaching of Scripture, and the increasing evils which the liquor traffic is inflicting on society. It is evident, therefore, that in view of the greater light we enjoy, our responsibility is greater, and we cannot expect God's blessing, but rather his displeasure, if we engage in a traffic that is sending thousands of our fellow men yearly to perdition. Nay, unless we do what we can to banish this fearful evil from society, is it possible for us to avoid "the appearance of evil," to "be not conformed to the world," while we continue to countenance the drinking usages that cause most of the vice and crime and misery of our day? We would affectionately warn all those engaged in the traffic not to deceive themselves by the arguments of the world as to the profit and loss in this matter. Profits in the estimation of men are often the greatest loss in the estimation of God. "What is a man profited if he gain the whole world and lose his own soul?" The liquor traffic is upheld by Mammon the same foul fiend that upheld and defended slavery so long in Britain and the United States. Many who would scorn to deal in African slaves do not hesitate to deal largely in the bodies and souls of their white brethren and sisters, and yet dare to call themselves Christians.

5. When the friends and supporters of the liquor traffic are driven from every other quarter, they take refuge behind the wines of Scripture, and argue that the Word of God approves of the use of intoxicating wine except when it was used to the degree of intoxication. We affirm that the use of intoxicating wine is never spoken of with approval in the Word of God. God may have tolerated the use of such among his people for a time, just as He tolerated polygamy, divorce and slavery, but He never approved of it. On the contrary He held forth the example of warning against it, as in the case of the fall of Noah through it, the destruction of the sons of Aaron because of it; the requirement that priests should not drink wine "when they came before Him, and also by putting special honour on the Nazarites—total abstainers—who were thus typical of the Christian Church when all believers are required to be a royal priesthood, abstaining from everything that can defile them, or unfit them for the service of God. When we read, "Can there be evil in a city and the Lord hath not done it?" and in another place, "He is of purer eyes than to behold evil," we conclude that the term evil in these places applies to different things. So it is in the opposite statements of the Word of God respecting wine. There are eleven terms in the Hebrew and two in Greek of the New Testament, which are translated "wine" in our English version. It must be evident that all these terms are not used to designate wine of the same nature. In quite a number of cases the term refers either to the grape itself used as food—*tiros*—or to the fresh pressed juice of the grape, which was un-intoxicating and very refreshing—as when we are told that "wine cheereth God and man," and "wine maketh glad the heart of man" (Ps. civ. 14, 15). This must have been a natural product of the earth, the same as grass and grain, for it is associated with them. Alcohol is produced by decomposition of sugar in the process of fermentation. The ancients made intoxicating wine or strong drink from millet, dates, palm juice, as well as from drugged grape juice. But this intoxicating wine is always forbidden in the Word of God. Thus the wise man says, "Look not upon the wine when it is turbid, when it giveth its bubble in the cup, when it moveth itself upward," shewing that it is fermenting (cf. Prov. xx. 1; Is. v. 12-13; Ps. lx. 3; lxxv. 8; Hab. ii. 15; Rom. xiii. 12; Rev. xiv. 10). Numb. xxviii. 7 may be supposed to favour the use of such wine. "In the holy place thou shalt cause the strong drink to be poured out unto the Lord for a drink offering." But the Jews were forbidden to use leaven, and everything fermented, at their sacred feasts, therefore it is not leavened nor fermented, but unfermented wine that is referred to. Dr. Kuto, one of the most learned Oriental scholars, says this wine was a sweet juice derived from the palm tree, or any sweet fruit other than the grape. This is confirmed by Dr. Isaacs, a learned Rabbi, who says that the Jews employed in their sacred feasts the fruit of the vine, that is fresh grapes, or unfermented grape juice. Hence our Lord says, "I will not henceforth drink this fruit of the vine till I drink it new with you in My Father's kingdom." This language refers to the new sweet un-intoxi-

cating wine, just pressed from the grape. The rich clusters of grapes are divinely provided as a part of man's food, and are full of luscious juice that forms when expressed a cool, refreshing drink. The term *tiros* refers either to fresh grapes or raisins, or fresh pressed juice, but never to wine after it has become fermented, or is intoxicating. In the opinion of some of the best Oriental scholars it is applied to grapes in that beautiful passage—Zech. ix. 17: "Corn shall make the young men cheerful, and new wine [or grapes] the maids" (cf. Deut. xi. 14; xii. 17). This refers to happy social intercourse, in which bread and grapes form the staple viands. Professor Porter, a learned missionary for years at Damascus, states that it is still common in that land to eat bread and grapes together as their ordinary food. Another term also rendered wine—"shemaram"—denotes boiled syrup, or sweet unfermented wine, such as the Greeks and Romans commonly used, according to Plutarch and Pliny. This was not liable to ferment. Some tell us that this is not wine; such an assumption is just saying that the Holy Spirit does not know what to call things, and that we are wiser than God, and know better than He what things should be called. He does call it wine or fruit of the vine, and we should beware how we find fault with Him. This new wine was perfectly innocent as an enjoyment, and incapable of producing intoxication. Its frequent connection with bread shews that it was not intended as a stimulant, but as a part of their ordinary food, and was greatly used as such (Deut. xxxii. 14; Judg. ix. 27). Captain Charles Stewart, who was long in the East, says that the unfermented juice of the grape, and palm wine, are delightful beverages in India, Persia, Palestine, and other adjacent countries at the present day. How was this un-intoxicating wine preserved? Pliny, Plutarch, and others, tell us that it was common among the ancients to boil wine to a syrup about one-third of the quantity, to prevent fermentation, and this they kept in stone jars and diluted with water when they needed it. This is confirmed by Jahn, Capt. Treat, and Rev. Henry Holmes, missionary at Constantinople. Jahn says this boiled wine is preserved in firkins for any length of time. Captain Treat says it is a common practice in Italy to boil down the fresh grape juice and bottle it or put in casks, and bury it in the earth or keep it in water. Holmes says, "there is a drink not intoxicating, and which, in the manner of making and preserving it, seems to correspond with the receipts and descriptions of certain drinks, included by some of the ancients under the appellation of wine." Smith's Bible Dictionary says: "Sometimes it (wine) was preserved in its unfermented state, and drunk as milk." The Imperial Dictionary says that *tiros*, which occurs thirty-eight times, and which generally denotes grapes (as in Isaiah lxxv. 8), and is often associated with corn and oil, is universally spoken of as a blessing, without any reference to the possible abuse of it, of which abuse much is said in connection with *yayin* (wine), the only exception being Hos. iv. 11. "Whoredom and wine [*yayin*], and new wine [*tiros*] take away the heart." But in this whoredom seems to be connected with the abuse of *yayin*, and *yayin* with the abuse of *tiros*, to avoid which even the habitual use might be abandoned (cf. Ez. k. xvi. 49, and Terence: "Sane cerere et libero, frigit Venus"), and instead of this boiled down syrup not being wine, Dr. R. Lees, the greatest authority on wine, shews in K. to's Cyclopaedia that the term syrup is derived from an Oriental term for wine. He says that *yayin*, the generic term for wine in Prov. ix. 2, 5, refers to a boiled wine or syrup, the thickness of which rendered it necessary to mingle water with it previously to drinking. He adds that the Mishna states that boiling improves it, and that wisdom is aptly represented as mingling her wine because such was esteemed the richest and best wine. Dr. Lees shews that the term *sobhe* is applied only to boiled wine (Is. i. 22, Hos. iv. 18; Nabum i. 10); and that the increase of the strength of wine by stimulating or stupefying ingredients called down severe reprobation (Prov. xxiii. 30, Is. i. 22, v. 11, 22). He states that the choice wine of Hebron was thus boiled to a syrup, until it appeared like honey, and is thus extensively used among the modern Turks about Aleppo, even as it was at the marts of Tyre (Ezek. xxvii. 18). *Eshisha* denotes boiled or cooked wine, grape or raisin cake, according to the best authorities, Pocock, Gesenius, etc., though rendered in 2 Sam. vi. 19; 1 Chron. i. 63, etc., "a slugon of wine."

Olearius (1637) says the Persians make a syrup of

sweet wine which they boil down to one sixth, or even reduce to a paste, for the convenience of travellers, who cut it with a knife and dissolve it in water. Anthon, Potter, and Smith, in their dictionaries, all agree with this, and also Dr Dawson, of Montreal, and other competent scholars. But we are told that certain German scholars do not mention this, or speak of all wines as intoxicating. If a murder were committed, and one or two competent witnesses swore positively that they saw it, the negative evidence of a hundred friends of the murderer would not rebut the evidence; so the negative evidence, or even positive statement to the contrary, cannot set aside the evidence of the several competent witnesses we have adduced; besides, the same line of argument would set aside the claims of Christianity itself. We receive it on the evidence of twelve competent witnesses. Here we have several competent witnesses as to a positive matter of fact which came within their own knowledge, and no amount of assertion can set it aside; but more than this, the Rabbins tell us that either fresh juice of the grape or boiled grape syrup diluted with water, when needed, and therefore unfermented wine, was only used in ancient times by the Jews at the passover—and even at the present day. This juice, unadulterated grape juice, and that only, was used at the Lord's supper by our Lord and his apostles, for it was the wine used by the Jews at the Passover. Cave in his "Primitive Christianity," says that the early Christians diluted wine with water just as the Jews had ever done. The Jews of Prussia, when they cannot get this unfermented wine, dilute raisins or dried grapes in water, and express the juice out of them, and thus they use at the passover. And should not Christians use an unfermented wine still at the Lord's supper, more especially as reformed drunkards are in danger of falling again, by taking fermented wine at the holy ordinance? The wine made by our Lord at Cana was doubtless of the same character, for several Greek and Latin writers speak of the unfermented juice of the grape as "good wine," and as better for health, and more commendable, than fermented or drugged wine. Guests might drink freely of this pure wine, and it would not injure, but refresh and cheer them. This pure good wine was sometimes followed by mixed or intoxicating wine at feasts, as we learn from the statement of the governor of the feast at Cana. But our Lord did not approve of this, for He only made the pure good wine. To suppose that our Lord would make intoxicating wine is insulting to reason and Christianity, especially as the very term employed was applied to a pure unfermented beverage. To say that the holy Being who declared that the drunkard shall not inherit the kingdom of heaven, would yet make that which leads to drunkenness, seems to me little short of blasphemy. No doubt it was the same pure wine that was recommended by Paul to Timothy. This is the more evident, as Pliny, the distinguished naturalist, tells us about this time that intoxicating wine caused headache, dropsy, stomach complaints, whereas he says that pure, unfermented wines were salubrious and medicinal, and especially recommended for "diseased stomachs." The case besides was medicinal, and can be no rule to persons in health; besides, it shews that so sensitive was Timothy to the evils arising from the use of intoxicating wines that it required apostolic authority to lead him to use even pure wine medicinally, but not as an ordinary beverage, Timothy, therefore, was a total abstainer. Now, in view of all this, we hold that there is no evidence that our Lord ever used intoxicating wine. He certainly did not at the passover or Cana. The charge that he was a winebibber was that of the same enemies who declared that He had a devil, and is equally untrue. The evidence is all in favour of the conclusion that He only used unfermented wine, and that He does not approve of the use of any other.

6. But besides, the fermented wines of Syria had not more than ten per cent of alcohol, whereas brandy and rum have over fifty three, whiskey over fifty four, pure port wine twenty two, per cent. The common wine of Syria was scarcely intoxicating unless used in large quantities, and when desired for excitement was drugged, which is always forbidden. The Hebrews and most of the Eastern nomad tribes were a temperate people, and it was only in periods of lapses into general idolatry that drunkenness was at all common among them. Heathen idolaters were much addicted to intoxication and revelry, in connection with religious ceremonies. Hence the frequent reference

in the prophets to the association of drunkenness with music, dancing, and impurity (Is. v. 11, 12, etc.) By their captivity the Jews were cured of idolatry, and to a great extent of intemperance, so that when Christ was on earth it was not a prevalent evil among them. In the case of many of the heathen converts it was a besetting sin, hence the frequent warnings against this source of danger. Thus Paul says, "Many walk of whom I have often told you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and who glory in their shame." Jude calls such persons "spots in your feasts of charity." And believers are enjoined to separate from them, and to abhor their practices as crucifying the Lord afresh (Rom. xii. 12; 1 Cor. vi. 9, 10, 19, 20; Gal. v. 21; 1 Pet. iv. 3-4; 2 Pet. ii. 20, 22; 2 Thes. iii. 6, 14, 15).

There was not one-tenth the drunkenness among the Jews in those days that there is among us. The pious Jews drank only unfermented wines, and few but openly wicked persons ever got drunk, and that generally on drugged wine, always forbidden, and the use of them associated with idolatry and adultery (1 Cor. vi. 9-10). Even granting then, which we do not, that our Lord used the fermented wine of Syria, we hold that if He were now on earth He would enjoin on his people entire abstinence from all intoxicant, since drunkenness has become the great vice of the age, and destroys more souls than aught else besides.

7. The whole spirit of the New Testament requires total abstinence on the part of Christians from that which is associated with so much sin and suffering. We are commanded to "abstain from every appearance of evil," to "be not conformed to the world," to keep ourselves pure, to remember that we are "temples of the Holy Ghost," to "do all to the glory of God." Now we cannot conform to these requirements while we use that which leads so many to their destruction. Alcohol is no more a good creature of God than *miasma*, which also arises from decaying vegetable matter, or than putrid meat. The good creatures of God are changed before we get alcohol. Above all, the law of love and Christian expediency or Christian duty set forth by Paul in Rom. xiv. and 1 Cor. viii. 4, 13, requires all Christians to abstain from intoxicants for their own sake, for Christ's sake, and for the sake of their example to others. If by our moderate drinking we encourage others, who cannot command themselves, to indulge to excess, we violate the law of the kingdom. Destroy not him with thy meat (and therefore wine) for whom Christ died (cf. Heb. ii. 14). The law of love requires us to do to others as we would that they should in like circumstances do to us. Therefore we should not put temptation before a weak brother, nor use that which is unnecessary for us, and which is likely to ensnare and destroy him. In the spirit of Him who "pleased not Himself," nor sought his own safety, ease or comfort, we should do what we can to rescue others from this evil.

We rejoice in the success of the temperance reformation: that about 15,000 of the Christian ministers of Britain are total abstainers, 8,000 of these of the Church of England, and an increasing number of her people; that over four millions of the people of the United States are total abstainers, and the great majority of the clergy—a wonderful change since the early part of this century. And we believe that the time is not far distant when the enlightened conscience of the Christian community will no longer tolerate the public and national sin of violating God's higher law by sanctioning and legalizing this *great evil* (Psalm xciv. 20).

Government, being the ordinance of God for the good of the people, has no right to enact laws for the protection of evil (1 Tim. i. 9). Society should not license or regulate evil, but should prohibit it. And just as slavery has been overthrown under the frown of a holy God, so, ere long, this far greater evil will by the power of the God of love be banished from Christian lands, and alcohol be confined, like every other poison, to the druggist's shop.

POSTURE IN PUBLIC WORSHIP.

BY REV. JOHN DUNBAR, DUNBAR, ONT.

While our Church is laudably labouring to secure a commendable uniformity in the sanctuary service of sacred song in all its congregations, it ought not less energetically to endeavour after a much-needed uniformity in regard to posture in public worship as well. In our day and in our Church, as is well known, very

many innovations have been made on the time-honoured customs of our forefathers, and the sacred associations of by-gone days. In a great and growing number of congregations, the precentor's occupation is now well nigh gone, and a *dead* instrument, instead, is made to lead the public praises of the *living* God. Also while in the olden time congregations invariably sat in singing and stood in prayer, now, and especially, among the more advanced, these postures are entirely reversed, and standing in singing and sitting in prayer, if not the most scriptural, are, at least, the most fashionable postures of the present day. Thus, with oneness of doctrine and sameness of designation, I know of no other Church that presents in song and in ceremonial such a practical diversity amid professional unity.

Though possessing a strong tinge of romance for whatever is antique, and a species even of veneration for the sanctuary ceremonial of ancestral piety, yet I am not unwilling to admit that standing in singing is the more excellent way, as being at once more suitable for the service, and most in accord with the word of God. Instead, however, of crowding your space with a formidable array of proof texts for my position, which anyone can find, I would simply say that the first place in the Bible (according to my concordance), where singing is mentioned, standing is *implied*, and in the last place it is there mentioned, standing is *expressed*, and I would only add that neither my past reading nor my present recollection suggests to me anything to condemn, but much to commend, the growing practice and more graceful posture of standing in the sanctuary service of sacred song. In short, were standing more frequent sleeping would be less so. As to posture in prayer, the two most frequent, though not the most fashionable modes, are standing and kneeling, but both are rapidly, yet I more than question, rightly, giving place to sitting. Each has Scripture sanction and so has prostration, a mode for which very few contend, and still fewer adopt, while it is well known that Scripture lays down no positive law on the subject, but allows a full freedom as well to the posture as to the place of prayer, yet it is as well known that our Lord employed all these modes, for we read that he sat in prayer, stood in prayer, knelt in prayer, and fell on his face in prayer.

In regard to sitting in prayer, the only instances I can gather are very few indeed. On the two memorable occasions when our Lord miraculously fed the famishing multitudes that followed Him, we learn that He commanded the mall to *sit* down, and while in this position He lifted up His eyes to heaven and blessed the bounty He had so freely provided them. Again, on the night in which He was betrayed we read that Jesus *sat* down with the twelve, and in this position He took the bread and blessed it, for there is no intimation given that either He or they changed their position during their sacramental solemnities. And again, in one of His last loving repasts with His disciples we learn that as He *sat* at meat with them He took bread and blessed it. This seems to have been the uniform custom of Jesus, for it was by this that His disciples recognized Him. All this goes to shew that *sitting* is the proper posture while a blessing is being asked on the bounties of God's providence about to be partaken.

As regards kneeling in prayer, Scripture tells us that Daniel *kneeled* upon his knees and prayed, Jesus in the garden *kneeled* down and prayed, Stephen in praying for his murderers *kneeled* down, Peter *kneeled* down and prayed in connection with the raising of Dorcas, and Paul *kneeled* down and prayed in parting with the elders of Ephesus. It will be seen at once that all these instances of kneeling in prayer, and others which might be presented, have reference only to private or social devotion.

Regarding standing in prayer, we learn that Abraham in pleading for Sodom *stood* up before the Lord, Hannah *rose* up and prayed unto the Lord, Jesus *stood* as He prayed by the grave of Lazarus, and in guiding His disciples he said, "When ye *stand* praying," etc. In the temple too, both the Pharisee and the Publican *stood* and prayed; at the dedication of the first temple Solomon *stood* and spread forth his hands towards heaven, and while he blessed the congregation of Israel all the congregation *stood*. Again, at a public fast in connection with the second temple the Levites called upon the congregation to *stand* up and bless the Lord, while they themselves *stood* up and cried with a loud voice unto the Lord their God, and Israel *stood* and confessed their sins. And when we

look from the worshippers in the Church below to the worshippers in the Church above, lo! they "stood before the throne."

From these scriptures, then, the evidence is clear and conclusive that posture in prayer varies according to circumstances. When individuals or families are about to partake of their customary meals, the better and more becoming, because the Bible way, is to *sit* and devoutly bow the head while God's blessing is being asked on the bounties He has provided, and I have hitherto failed to find any other way, either prescribed or practised, in the Word of God. From the same source it is no less evident that when the Christian enters into his closet, or the Christian household surrounds the family altar, they are there reverently to *kneel* and *bow* down, and with longing desire and loving heart seek from the Father of mercies the supply of all that is wanting and the removal of all that is wrong. In the same way it is seen that *standing* is the posture in public worship commended, if not commanded, in the Word of God. While this has been for ages the uniform practice in our Church, and in this way God has been honoured and man has been blessed, yet in our day a growing few in the Church, weary of use and wont, are beginning to question if this be the proper mode, and recommend and practise sitting instead. To such, permit me in all simplicity to say, that I have yet to learn that such a posture in public prayer is even once mentioned, far less sanctioned, by the Word of God. Many, on the other hand out of our Church, hold alike in heart and habit that instead of either of these modes, kneeling is not only the better but the *only* becoming posture in public prayer, and while not a few of such arrogate to themselves a superior sanctity because they follow this mode, it might puzzle them to shew where Scripture either gives sanction or support, to such a mode, for I am yet unaware of a *single instance* in the Word of God where a congregation in the Church below, or the congregation in the Church above, is found as a congregation kneeling in prayer to God. Since the Lord looketh not on the outward appearance, let none mistake a supple knee for a sanctified heart, or expect that He will accept the homage of the one for the adoration of the other. Above all then, let it be the aim and endeavour of everyone, by creed and by conduct, to claim kindred with those "which worship God in the spirit and have no confidence in the flesh." Thus, then, to *sit* and seek God's blessing at the customary meal, to *kneel* and seek God's blessing in the closet or at the family altar, and to *stand* and sing the praise and seek the blessing of God "in the great congregation," appear to be the postures presented and practised in Scripture, alike in the public and private worship of God.

A GENERAL SUSTENTATION FUND.

REMARKS ON MR. McLEOD'S LETTER.

Mr. McLeod does not attempt to assail the main positions of my letter. In reply to his objection, that a supplementing fund would not evoke the liberality necessary to make it a success, I shewed that under such a scheme the United Presbyterian Church had raised the stipends of her ministers to a higher level than that of the Free Church; that while both aimed at £200 as a minimum, the Free Church had only reached it in one year (1878), and then only by special donations at the time of the Assembly, while the United Presbyterian Church has maintained it ever since 1876; that the number of congregations entitled to the higher allowance was much larger in the latter than in the former; that the standard of giving among aid-receiving congregations was much higher, and that thus under it the principle of self-support had been more largely developed in her than in her larger sister; and that at the same time she was doing more for Foreign Missions than any of the Churches in Scotland—all this, though her members were of a poorer class. I may add, that looking at the whole contributions of the two Churches, we find that in the Free Church the amount contributed for Sustentation Fund and ministers' supplements together, is at the rate of about 14s. per member. In the United Presbyterian Church the amount contributed for ministers' stipends and augmentation is at the rate of 16s. 2d.

All this I may now regard as unassailable. But Mr. McLeod raises some small objections to the United Presbyterian scheme. He says that up till 1874 that Church had only one fund, and he professes

to describe how they then established a second fund called the Surplus Fund, and how since that they have had two committees, the Augmentation and the Surplus, both of which have issued loud appeals, etc. Now, all this is simply the baseless fabric of a vision. *They have not two such funds, nor two such committees.* The Surplus Fund is simply that part of the Augmentation Fund which remains over, after supplementing congregations paying stipends less than £160 up to that amount. It is administered by the same committee, and is divided among all congregations paying less than £200, according to the liberality manifested as indicated by the rate of giving per member. This is the same plan that has been in operation in the Free Church since 1867, and I may say was adopted from them. I may remark, in passing, that a measure, which in the experience of both these Churches has been found to work so well, might be worthy the consideration of our committee. But the point at present is that upon the pure imagination of "two sets of machinery," Mr. McLeod grounds a whole argument against the suitability of the plan to our condition. So far from the United Presbyterian Church having two committees, one committee not only manages this, but also the Home Evangelization Fund.

His second objection is, that the United Presbyterian scheme depends on the liberal gifts of the wealthy. I have already answered this by shewing that it does not depend upon these nearly to the extent that the Free Church Sustentation does. I just add one or two facts. Four congregations of the Free Church give £10,100 to the Sustentation Fund; the four congregations of the United Presbyterian Church, giving the largest amount to the Augmentation Fund, only give £3,200, including donations of the kind referred to. Further, the Free Church Sustentation Fund received last year, in donations and legacies, £9755, and in the year previous, £13,552. The amount received for the United Presbyterian Augmentation Fund from these sources last year was only £1,200.

The third objection is, that the United Presbyterian Church, as a whole, has not taken much interest in the measure, and that many congregations do not contribute to it at all. This would certainly be a strange phenomenon, that a poor Church should take little interest in such a measure, and yet be able by it to raise the stipends of its ministers to a higher level than that of the Free Church. But on this he is as ill informed as on the other points. A glance at their treasurer's lists shews that among congregational contributions blanks in the column for Augmentation Fund are extremely rare; that there is no fund, unless it be the Foreign Mission Fund, which is more generally supported; and further, that the liberality is fairly diffused over the whole Church.

The other matters in Mr. McLeod's letter have been already considered, except that at the close he informs us that the Committee have agreed to propose that congregations, instead of forwarding the amount to be contributed by them to the Central Fund, may pay it direct to their minister. This I deem sensible, but it is relinquishing the essential feature of a sustentation fund, and bringing it so nearly to the plan of a supplementing scheme that it would require a man with a scale capable of marking very minute distances, to describe the difference. When this is generally adopted, as we may be certain it would be in a short time by the bulk of our congregations, we would have simply a supplementing scheme under the name of sustentation. If this is what is desired, I for one am not disposed to dispute about a name.

GEO. PATTERSON.

BIOGRAPHICAL NOTICE OF THE LATE W. T. ROOT.

It is our sad duty to note the death of one of our most energetic and useful elders, W. T. Root, of Erskine Church, Ingersoll. Unexpectedly to all his friends, the Master called him thence on the 15th of November last. He was in his place at both diets of worship the previous Sabbath. It may be of interest to his numerous friends in the Canadian Church to have presented the following items of Mr. Root's life.

He was born in the year of our Lord 1817, at Romulus, N.Y. He was one of a large family of sons, all of whom were the subjects of believing, parental prayer, and careful home instruction in all the distinctive features of the Presbyterian Church and the

common salvation. At the age of twenty one he made a public profession of faith in the Lord Jesus, during a time of religious awakening in Weedsford, N.Y. These circumstances gave tone and character to his views and aspirations as to a living Church, and her duty to wait on the Lord for the outpouring of His Holy Spirit. In 1845 he became one of the original members of the Second Presbyterian Church, Syracuse, and continued an active member for four years, and removed to the city of Auburn, where he manifested the same interest in the cause of Christ for ten years, in a consistent and useful life. In 1859 he united with the Presbyterian Church in Geneva, N.Y., from which he was transferred to Erskine Church, Ingersoll, into whose welfare he threw all his energies. In 1876 he was by the unanimous vote of the membership of this congregation called to the eldership, and, notwithstanding the unanimity of the call, he hesitated to accept—not from want of interest in this work, but from a deep sense of the responsibilities of the office, but after much private conference and prayerful consideration he accepted the call, and was ordained to the work of the eldership on May 28th, 1876.

The subject of this notice was a man, physically well developed, and firmly knit together, and in his bearing was conspicuous among his fellow-men. He had a vigorous and well-furnished mind; he was in the deepest sympathy with everything that tended to elevate humanity, honour God's laws, and promote the interests of the Christian Church. The temperance cause and Sabbath observance had his heartiest support. His faithful discharge of the duties of his office, and in his own district, was appreciated by all, young and old. He had the fullest confidence of his brethren in the session, and was for three successive years representative elder to the Presbytery of Paris and the Synod of Hamilton and London. He received the appointment of representative of the Paris Presbytery to the last three meetings of the General Assembly at Hamilton, Ottawa and Montreal. The influence he exerted at home in church work was felt and recognized in these higher and wider spheres of ecclesiastical duties; whether in the routine work of committees, or the more difficult part of debate on the floor of the Church courts, or the still more delicate work of preparing new measures of progress and interest, he was equally at home, and equally secured the approbation of his brethren, even when there were differences of judgment as to the methods of reaching the same ends. A senior member of the Presbytery of Paris, writing to the pastor of Erskine Church in connection with Mr. Root's death, says: "He was, beyond all comparison, the noblest elder we had in the Presbytery, and indeed he had few equals in the whole Church. The more I knew him the more I loved him; fearless and sincere in all his activities, with indomitable perseverance and large ideas of church life. We will all miss him; to you, as a pastor, the loss is, humanly speaking, irreparable. May God raise up someone to help us in his stead and give the sorrowing needful strength." J. MCE.

THAT was a good prayer of the old deacon:—"Lord make us willing to run on little errands for Thee."

AT a recent meeting of the Board of Directors of the Presbyterian Theological Seminary of the Northwest, at Chicago, Ill., the Hon. Cyrus H. McCormick paid over as a new and unconditional gift the sum of \$75,000, making, with previous gifts, a total sum of more than \$200,000, presented by him to that institution. Mr. McCormick also pledges himself to give \$5,000 for every like sum presented by any person after a fund of \$50,000 has been raised from other sources.

OKRIKA is a town of 10,000 inhabitants, forty miles from Bonny, in the Igbo country, at the mouths of the Niger. A mission agent never visited it until recently. Bishop Crowther, of the Church Missionary Society, hearing that the people there had built a church and were holding Christian worship, sent Archdeacon Crowther to inquire and report the facts. The Archdeacon found the church as represented, and that Christian worship was held in it every Sunday, a schoolboy from Brass Mission reading the service and a congregation of *five hundred persons* in attendance. The people desired a regular teacher and offered to contribute to his support. In this remarkable manner is the Niger district being Christianized.

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C. BLACKETT ROBINSON, Proprietor
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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, DECEMBER 31, 1880.

EIGHTEEN HUNDRED AND EIGHTY.

It does not lie in our way to give a *resumé* of the general occurrences of the year, or to attempt anything like a forecast of the future. That will be done by many of our contemporaries in every variety of way, and with exceedingly different degrees both of ability and length. Yet we may be pardoned if, for a moment or two, we turn back to notice some few things which in after years may be looked upon as making 1880 remarkable. We need scarcely say that there has been more than the usual amount of wars and rumours of wars during the year that is now closing. The "sick man" has continued very sick, and has given any amount of anxiety and trouble. "Glorious victories" have been duly gained in the East, and have been duly glorified, while South Africa has had its usual modicum of trouble, rising as the year draws to an end to something more than use and wont in the way of border raids and race contentions. Ireland has been, and is, a seething caldron which has once and again threatened to boil over into something very like rebellion, if not revolution. Britain, too, has not been without her troubles, both political and ecclesiastical, and 1881 begins with things in the old world greatly out of joint, but at the same time with indications that there will come, at no distant day, out of this turmoil, benefits which will more than compensate for all the present anxiety and confusion.

In France the prominent occurrence has been the expulsion of the Jesuits, and some of the other unauthorized religious fraternities. This, it will be noticed, whether prudent or the reverse, has not been done at the instigation of French Protestants, nor indeed have these in any way indicated their approbation of the proceeding. As usual the Jesuits had been busy plotting for the overthrow of the Republic, and had been teaching in their schools extreme legitimist and anti-constitutional ideas. Whether it might not have been better to have let them go on and have counter-worked them with better schools and free discussion, we shall not say. This is, at any rate, manifest from the whole proceeding, that the power of the Roman Catholic Church in France is very much a thing of the past, for scarcely a dog moved its tongue when the Fathers were sent upon their travels, and even very ultra-Catholic countries had no great desire to receive those whom France had cast out as troublers of the people, and as plotters against the common weal.

The Ritualistic struggle in England has culminated in some of the more pronounced of that class being sent to prison for not obeying the law of the land and of the Church by law established as that law has been expounded by those legally appointed for that very purpose. That there should be in a Church established by civil authority and supported by public funds, ample standing room for every phase of religious opinion from the baldest atheism to the most abject idolatry, may be logically consistent, but before the earnestly religious of every class will submit to the formal and practical declaration thus made that all religions are equally true, that is, that they are all equally false, and all equally useful, they will insist upon universal disestablishment and disendowment, and upon all who believe in certain religious opinions alone supporting these as best they may.

Perhaps the most interesting event of the year as far as Presbyterians were concerned, was the meeting of the Pan-Presbyterian Council in Philadelphia, though the discussions over the Robertson Smith case in Scotland have been far more exciting, and are likely to issue in far more important and widely reaching consequences.

With our own Canadian Church, there has nothing occurred during the year of a very startling nature. Quiet, earnest work has been done. The good seed of the Word has been diligently sown. The various missionary schemes have been vigorously prosecuted and an encouraging measure of success has been graciously vouchsafed. The great Home Mission work has been pushed forward with much energy, and has been supported with a commendable amount of liberality. Along the whole extent of our newer territories this work has been proceeding, and in many of the older districts weak congregations have been assisted to maintain ordinances, though not, we regret to add, to such an extent as could be desired. The work in Manitoba is now assuming very large proportions, and if the Presbyterians of Canada are true to themselves and to the cause with which they are identified, our Church in the future will be among the most powerful and numerous in all that great north land, if not absolutely first, both in spiritual activity and social power. The visit of Dr. Mackay from Formosa, is to be mentioned as one of the most noteworthy incidents in our ecclesiastical year. He has, indeed, brought good news from a far country, and by so doing has stimulated and blessed very many. In many a single congregation the closing year has been noteworthy for a variety of reasons. Harmonious and very blessed settlements of pastors have taken place with some. Successful church building has led others into a great amount of activity, and has developed and strengthened a spirit of zeal and liberality which has had its beneficial reflex effect upon the whole of the other departments of congregational work. God has graciously visited not a few with a special outpouring of His Spirit, and has thereby made their pastors' hearts both glad and grateful. All the Colleges have had a very large supply of students, and these have done much and effective work in the various mission fields of the Church. To accomplish all that could have been overtaken would have required more money than was forthcoming. Still the degree of liberality attained by some was very stimulating, while as a whole, there was an advance on former years all along the line.

We have the fullest confidence that 1881 will shew a still more marked advance in every kind of Church work, and that those who live to look back on its transactions will have still greater reason to say with adoring gratitude and wonder, "What hath God wrought!"

SATURDAY EVENING TAVERN CLOSING.

ALL our readers are, of course, aware that by the Crooks Act the licensed taverns, and groceries that deal in liquors (so far as that branch of business is concerned), are closed on Saturday evenings at seven o'clock. Not without due consideration was this law passed, and experience has amply justified its wisdom and practical beneficence. The licensed victuallers, however, have been moving for its abolition, and for making closing time on Saturdays the same as on the other days of the week. To counterwork these efforts a large and influential deputation lately waited upon the Hon. Messrs. Mowat and Hardy, and very earnestly asked that no change should be made in the direction indicated. It was very evident that though there was considerable diversity of opinion among the members of this deputation as to how far restrictive legislation could with propriety and safety be carried, yet all were cordially at one in their determination to uphold the Saturday closing enactment complained of. Public opinion they all testified was sufficiently educated to endorse and support this provision; and very evidently from the reply made by Mr. Mowat, ministers have very much the same conviction. It is very evident that restrictive legislation in reference to the liquor traffic can only be successful as it is backed by overwhelming public opinion. Gradually, however, that public opinion is coming more and more round in the right direction, and we doubt not but that at no distant day, another step in advance in the way of restriction may be ventured on with perfect safety and complete success.

HOSPITAL FOR SICK CHILDREN.

THE Hospital for Sick Children at 245 Elizabeth street, is one of the most deserving charities in this city. It provides for the accommodation and proper medical treatment of those who have either no homes, or none in which their necessities can be properly and effectively attended to. Those who can afford to pay, are charged moderate sums for what is done for their little ones in this institution; those who can't are not on that account deprived of all help. So far as the liberality of the charitable permit, the destitute and desolate little ones are carefully nursed, and freely receive all the attention and assistance which medical skill and kindness can give for the alleviation or removal of their afflictions. It is a mighty boon for many a hard working mother to be able, by a small payment out of her earnings, to go on with her usual work, and to feel that her suffering little one is far better cared for than could be possible in her own uncomfortable room, even though she were willing to give up her very means of existence in order to attend to her sick charge. We believe that it is contrary to the principles on which this charity was established to make any public appeal for assistance or to canvass either directly or indirectly for subscriptions. We hope we shall be excused if to some extent we trespass against this regulation. Patients are admitted to the hospital from all parts of Canada, and we are convinced that were its operations more widely known, it would both be more generally taken advantage of and more liberally supported. At this season it would be nice and kindly if some would send in toys, either new or second hand, or picture books, or dresses which other little ones may no longer need, to rejoice the hearts and increase the comforts of the little sufferers at 245 Elizabeth street.

ACKNOWLEDGMENTS.—The Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz.: Friend, McKillop, for Foreign Missions, \$2; Thankoffering for Foreign Missions, \$50.

THERE is still considerable agitation kept up in Scotland over the Robertson Smith case, but since the decision of the Commission, this has been much more on the side of the friends of that gentleman than of his opponents. A public meeting of the office-bearers and adherents of the Free Church who disapproved of the proceedings of the Commission, was some time ago held in Aberdeen, at which very strong language was used, and a resolution adopted protesting against the action of the Commission "as a dangerous departure from the well-defined order of government and discipline in this Church, an infringement of the Christian liberties secured by our ecclesiastical constitution, and a precedent subversive of the rights of office-bearers who may at any time fall under suspicion or be identified with unpopular views." Another meeting of the same kind has also been held in Greenock and similar ones are to be held in all the chief cities and towns of the country, while a movement is on foot in Glasgow to have Professor Smith invited to give a winter course of lectures on "Biblical Criticism."

WE have been asked by an esteemed correspondent to give information on the two following points: (1) "Whether the collections at the meetings held by Dr. Mackay of Formosa, are necessarily devoted to Foreign Missions?" (2) "Whether each congregation either conveys or pays the Doctor's expenses to the next congregation." As far as we can ascertain from those likely to speak with authority, the answer to the first question is that all such collections are devoted exclusively to the funds of the Foreign Mission scheme. If any choose to vote some portion of what they raised to the Formosa College, or to the support of the Formosa Mission there can be no objection, but after all it really comes to the same thing. A specific sum is wanted for the College, and all above that would go to the general fund, and as the expense of all the foreign missions has to be defrayed, the more that is given to one the less would have to be taken from the rest of the funds, and if more than was sufficient were given to one mission the surplus would just be taken to meet the expenses of the rest. The second question is easily answered, Dr. Mackay pays his way, and in due time gives account of his collections and outlay. If individuals are in any case kind enough to convey him on his journey without his being obliged to hire, of course that is just so much saved to the funds, and goes to swell their amount.

REVIVAL IN THE NORTH-WEST.

MR. EDITOR,—I know that many of your readers are greatly interested in the Lord's blessed work in the west as well as in the east. When at Presbytery in Winnipeg last week it was my privilege to attend the evangelistic services, conducted by the Rev. Edward Payson Hammond, of Vernon, Connecticut U.S. It made my heart glad to see the largest buildings in Winnipeg crowded by all sorts of people, anxious to hear the Word of God. From every quarter they came, rich and poor, old and young, moral and immoral, converted and unconverted. Many came in deep anxiety of soul, others came to hear the music of Christian hymns, as sung by a great choir accompanied by stringed instruments and organs. Many that cared nothing for ordinary preaching listened with deep attention to the hymn, "The Judgment day is coming, coming, coming," and others setting forth the grand old doctrines of grace—the story of God's redeeming love. The evangelist was supported by such men as Dr. Black, of Kildonan, for thirty years the pioneer Presbyterian missionary of the Red River valley, Robertson, Prof. Bryce and Prof. Hart, Presbyterian ministers of Winnipeg, Dr. Rice (E.W.M.), Fortin, B.A. (Ep.), Ferguson (M.E.), McDonald (Bap.), Hellwell and Sammons (W.M.), Living (Cong.), and Copeland, Secretary Y.M.C.A. For six weeks there was preaching and singing in churches, the town hall, the drill shed, and on the streets, when the thermometer was between ten and thirty degrees below zero. The awakening has caused great joy in Winnipeg, Kildonan, Emerson, and Portage la Prairie, where the work of grace has spread, and is still spreading. Such union among Christian ministers and love among God's dear people I never saw since I came to Manitoba. Having visited Winnipeg and having seen the Lord's work there, the ministers of Emerson united in requesting Mr. and Mrs. Hammond to spend a few days in Emerson on their way to the east. They have done so, and now praise the Lord for the rich manifestations of His grace and power. As in Winnipeg, Protestants and Roman Catholics, deists and infidels, saloon keepers and whiskey sellers, drunkards and sober men, have been drawn to the sound of the Gospel to feel and declare its saving power. The same doctrines that Whitfield and the Erskines preached, and for which the Scottish martyrs bled, have been sounded forth in Portage la Prairie, Kildonan, Winnipeg, and in this place. There is no mistaking the sound of the trumpet—ruin by the fall and redemption through Christ's atoning blood. The result so far has filled our hearts with joy and gratitude to God. Such numbers seeking and finding salvation we have never seen here before, and this is only the beginning of the Lord's work in our land. Mr. Hammond is now leaving for other fields of Christian labour, and in doing so, carries to the east the affections, sympathies, and prayers, of those toiling and witnessing for the Son of God in the distant prairies of the west. If there is joy among the angels over one sinner that repenteth, what joy should fill the hearts of all the redeemed of the Lord for the many in our land that, within the last two months, have forsaken sin and found God's salvation. The whole field of missionary labour never looked so ripe for the harvest and so hopeful as it does now. Brethren, pray for us.

JOHN SCOTT, Miss.

Emerson, Manitoba, Dec. 17th, 1880.

GIFT TO KNOX COLLEGE.

The library of Knox College has been enriched by the presentation of the splendid fac-simile edition of the Codex Alexandrinus (N.T.), lately published. For this liberality the College is indebted to the chairman of its Board of Management, W. M. Clark, Esq., whose benefactions to the College are so continuous and valuable.

In this great Codex the College acquires a most important addition to its apparatus of textual criticism. The old method of executing fac-similes has been superseded by the application of photography, and there can be no question as to the perfect accuracy, any more than the beauty, of such a counterpart as this. The text is even more distinct in the copy than in the original, which, as many of our readers know, has, for over 250 years, found a resting place in the British Museum, and which, with the Codices Vaticanus and Sinaiticus, must be regarded as of pre-eminent authority in determining the text of the New Testament.

BOOKS AND MAGAZINES.

CHRISTMAS BOOKS. By Charles Dickens. (New York: I. K. Funk & Co.)—This is the first issue in octavo form of the fiction series of Funk's cheap reprints, known as the Standard Series. We have here for fifty cents the whole of Dickens' Christmas books, with illustrations, on good paper, and well printed. It ought to have a very wide circulation.

CHARITY, SWEET CHARITY. By Rose Porter. (New York: Anson D. F. Randolph & Co.; Toronto: Hart & Rawlinson.)—A very interesting story, breathing throughout a gentle, wholesome, Christian spirit, with the usual amount of love-making, a somewhat estranged early married life, but all brought right at last through charity being fully learned and earnestly reduced to practice. The mechanical get up of the volume is all that could be desired.

THE SCHOOL OF THE MASTER. By Julia H. Johnston. (New York: Anson D. F. Randolph & Co.; Toronto: Hart & Rawlinson.) We are not sure that we can very highly commend the verse making of this volume, but the gentle, kindly, devout spirit which breathes throughout the whole is all that could be desired, and will to many be a greater attraction than if the poetry had been better, and the whole tone different and lower. Everywhere can be seen the living faith in a living, loving Saviour, the heartfelt affection and exultant hope, and those who feel themselves attracted by such things more than by mere poetry will not visit "The School of the Master" under the guidance of this writer without receiving some measure of spiritual profiting and encouragement.

STUDIES IN THE MOUNTAIN INSTRUCTION. By George Dana Boardman. (New York: D. Appleton & Co.; Toronto: Hart & Rawlinson.)—This is another added to the already numerable "expositions," "notes," "annotations," and so forth, on the sermon on the mount, and it is a worthy addition. There will be found in Mr. Boardman's "Studies" a freshness, a vigour, and yet a simple directness and genuine practicality which will, if we mistake not, make his latest effort exceedingly acceptable to a large circle of devout and intelligent readers. We by no means pledge ourselves to every one of his expatiations, and doubt not but that if we were very anxious we could find points to which we should be induced decidedly to object, but the general tone and scope of the volume, as a whole, are excellent. The book consists of fourteen chapters, and in these the whole teaching of the sermon on the mount is gone over in a rather summary, but not superficial, manner. It is difficult to give an extract from such a work which would fairly and justly represent what it is. Throughout there is a loving reverence for Christ and an unshakable loyalty to Him "who spake as never man spake." We give the following short passage on the "authoritative character of Christ's teaching," merely as the first that meets the eye. There is nothing in it which has not already been said a thousand times, but yet all Christ's people rejoice to have such sentiments repeated, and only the more thoroughly feel, the more frequently they hear them, how true they are, and how marvellous as true. "How marvellous the dominion of the Galilean Carpenter over the ages! How He sceptres men's intellects, men's affections, men's consciences! At the mention of His name, how many millions bow and confess that He is Lord of lords! The civilized world, in spite of the sneer of the sceptic and the rage of the blasphemer, still persists in reckoning its dates from the year of His birth, heading its documents with the august words, *Anno Domini*. The word Christendom itself—what is it but Christ-dominion? And whence came this Man's authority? Not from wealth; for He had not where to lay His head. Not from social influence; for His own brothers did not believe in Him. His own townsmen rejected Him. His own countrymen crucified Him. Not from scholarship; for He was only a Nazarene mechanic, without academic training. 'How knoweth this Man letters having never learned,' that is, having never been trained as a Rabbi? And yet never man spake like this Man. Whence then comes this Man's authority? From the majesty of personal character, the omnipotence of daily life. Men can fight other things; they can fight wealth, rank, force, brain, but they cannot fight character. And this Man's heavenly teachings were escorted, matched, buttressed, made imperial by His heavenly life. Therefore, never man spake as

this Man—never teacher taught with this Teacher's authority. As Augustine says, 'Whose life is lighting, His words are thunder.'

"And so the word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;
Which he may read that binds the sheaf,
Or builds the house or digs the grave;
And those bold eyes that watch the grave,
In rowing round the coral reef."

A SUMMER IN PEACE COTTAGE. (New York: Anson D. F. Randolph & Co.; Toronto: Hart & Rawlinson.)—This volume contains a series of talks about "Home Life," and will be found by young mothers and housekeepers exceedingly useful and suggestive. It is written in a fine spirit, and its hints are distinguished by great good sense and practical wisdom. It represents two or three young mothers on a summer's visit to Aunt Lucilla, at Peace Cottage, and professes to report their conversations on the whole round of home life, especially in reference to the training of children and the general management of the household. There are twenty-seven chapters in the volume, and we think no mother of ordinary intelligence who really wishes to make the best of her home, and to turn her influence among her children to good account, could read them with any amount of care without being greatly helped in her work. The style is easy and pleasant. There is no stulted preaching indulged in, and no impracticable ideals held up, though some might at first be inclined to protest that there were. That there is need for such a volume is abundantly evident, and if its lessons were attended to and carried out in an intelligent, energetic, prayerful spirit, we are persuaded many homes would be more home-like than they are, and many mothers less worried and mortified with wilful disagreeable children, than at present is the case. We cannot give even an outline of the subjects discussed. There are such points dwelt on as the following: Parentage; Marriage; Married Life, the Training of Parents; Childhood; the Authority of Parents, Methods of Authority; Training; Manners; Habits; Religion at Home; and so forth. It is difficult to give specimen extracts from such a book, for these afford but a poor idea of the whole. We, however, give the following, and refer our readers to the volume itself, from the perusal of which they may be greatly helped and can scarcely be hindered:

"God's plan of committing helpless and needy children to parents to rear for Him has another object as important as the training of the children, and that is the training of the parents themselves through their children. Parents are best trained and developed through their office and work as parents. There is a twofold development going on all the time. The children have a reflex influence on their parents. All the important virtues and graces of character are best brought out through this relation. What so destroys selfishness as the parental relation? The mother's discipline brings out the mother's beauty. The richness of the word, mother, comes only through motherhood. And what school for patience like the mother's? What so brings parents near to God as their children? Life would be altogether another thing without this. All child culture produces a reciprocal parental culture. Parents are just as much trained by their children as children by their parents. This, I believe, was one great object of God in ordering this relation. There is no other such means of grace. The blessing is not by any means all on one side. How many men and women have been saved from selfishness and unloveliness and unbelief by their children—who can tell? Multitudes have turned to Christ because of their children."

We hope many mothers will read and seriously ponder these talks and discussions in "Peace Cottage." If they are so intelligently interested as in some cases to object, or even occasionally condemn, so much the better. They will in this way possibly only derive the more benefit, and sure we are that, if some are inclined to say after they have finished the volume that they have got neither pleasure nor profit from their labour, the fault must have been, to a good extent, their own.

ON Thursday evening, the 9th inst., the members of St. Giles' Church, Grenville, Quebec, accompanied by a number of friends, paid a visit to the Rev. James Fraser, their pastor. After a few hours pleasantly spent, they took their departure for their homes, leaving external evidence of their visit in a larder well stocked for the winter, and in supplies for other wants than those to which the larder ministers; and internal evidence in the feelings of thankfulness which filled the hearts of the inmates of the manse, not for the gifts simply, but for the spirit of friendship and attachment manifested.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. P. KOK.

BOOK FIRST—CHAPTER XI Continued.

Miss Warren sat before her piano quietly for a moment, and her face grew thoughtful and earnest. It was evident that she was not about to perform some music, but that she would unite with her sincere and simple friends, Mr. and Mrs. Yocomb, in giving expression to feelings and truths that were as real to her as to them.

"How perfectly true she is!" I thought, as I noted the sweet, childlike gravity of her face. Then, in a voice that proved to be a sympathetic, pure soprano, well trained, but not at all great, she sang,

"My faith looks up to Thee."

Their faith seemed very real and definite, and I could not help feeling that it would be a cruel and terrible thing if that pronoun "Thee" embodied no living and loving personality. The light in their faces, like that of a planet beaming on me through the open window, appeared but the inevitable reflection of a fuller, richer spiritual light that now shone full up on them.

One hymn followed another, and Reuben, who soon came in, seemed to have several favourites. Little Zillah had early asked for those she liked best, and then her head had dropped down into her mother's lap, and Miss Warren's sweet tones became her lullaby, her innocent, sleeping face making another element in a picture that was outlining itself deeply in my memory.

Adah, having found that she could not secure my attention, had fallen into something like a reverie. Very possibly she was planning out the dress that she meant to "cut out herself," but in their repose her features became very beautiful again.

Her face to me, however, was now no more than a picture on the wall; but the face of the childlike woman that was so wise and gifted, and yet so simple and true, had for me a fascination that excited my wonder. I had seen scores of beautiful women—I lived in a city where they abounded—but I had never seen this type of face before. The truth that I had not was so vivid that it led to the thought that, like the first man, I had seen in the garden the one woman of the world, the mistress of my fate. A second later I was conscious of a sickening fear. To love such a woman, and yet not be able to win her—how could one thereafter go on with life? Beware, Richard Morton! On this quiet June evening, in this home of peace and the peaceful, and with hymns of love and faith breathed sweetly into your ears, you may be in the direst peril of your life. From this quiet hour may come the unrest of a lifetime. Then Hope whispered of better things. I said to myself, "I did not come to this place. I wandered hither, or was led hither; and to every influence of this day I shall yield myself. If some kindly Power has led me to this woman of crystal truth, I shall be the most egregious fool in the universe if I do not watch and wait for further possibilities of good."

How sweet and luminous her face seemed in contrast with the vague darkness without! More sweet and luminous would her faith be in the midst of the contradictions, obscurities, and evils of the world. The home that enshrined such a woman would be a refuge for a man's tempest-tossed soul, as well as a resting-place for his tired body.

"Sing, 'Tell me the Old, Old Story,'" said Mr. Yocomb, in his warm, hearty way.

Was I a profane wretch because the thought would come that if I could draw, in shy, hesitating admission, another story as old as the world, it would be heavenly music?

Could it have been that it was my intent gaze and concentrated thought that made her turn suddenly to me after complying with Mr. Yocomb's request? She coloured slightly as she met my eyes, but said quietly, "Oh, Morton, you have expressed no preference yet."

"I have enjoyed everything you have sung," I replied, and I quietly sustained her momentary and direct gaze.

She seemed satisfied, and smiled as she said, "Thank you, but you shall have your preference also."

"Miss Warren, you have sung some little time, and perhaps your voice is tired. Do you play Chopin's Twelfth Nocturne? That seems to me like a prayer."

"I'm glad you like that," she said, with a pleased, quick glance. "I play it every Sunday night when I am alone."

A few moments later and we were all under the spell of that exquisite melody which can fitly give expression to the deepest and tenderest feelings and most sacred aspirations of the heart.

Did I say all? I was mistaken. Adah's long lashes were drooping, her face was heavy with sleep, and it suggested flesh and blood, and flesh and blood only.

Miss Warren's eyes, in contrast, were moist, her mouth tremulous with feeling, and her face was a beautiful transparency, through which shone those traits which already made her, to me, pre-eminent among women.

I saw Mrs. Yocomb glance from one maiden to the other, then close her eyes, while a strong expression of pain passed over her face. Her lips moved, and she undoubtedly was speaking to One near to her, though so far, seemingly, from most of us.

A little later there occurred one or two exquisite movements in the prayer harmony, and I turned to note their effect on Mrs. Yocomb, and was greatly struck by her appearance. She was looking fixedly in no space, and her face had assumed a rapt, earnest, seeking aspect, as if she were trying to see something half hidden in the far distance. With a few rich chords the melody ceased. Mr. Yocomb glanced at his wife, then instantly folded his hands and assumed an attitude of reverent expectancy. Reuben did likewise. At the cessation of the music Adah opened her eyes, and by an instinct or habit seemed to know what to expect, for her face regained the quiet repose it had worn at the meeting-house in the morning.

Miss Warren turned toward Mrs. Yocomb, and sat with bowed head. For a few moments we remained in perfect silence. There was a faint flash of light, followed after an interval by a low, deep reverberation. The voices in nature seemed heavy and threatening. The sweet, gentle monotone of the woman's voice, as she began to speak, was divine in contrast. Slowly she enunciated the sentences,

"What I do, thou knowest not now; but thou shalt know hereafter."

After a pause she continued: "As the dear young friend was playing, these words were borne in upon my mind. They teach the necessity of faith. Thanks be to the God of heaven and earth, that He who spake these words is so worthy of the faith He requires! The disciple of old could not always understand his Lord; no more can we. We often shrink from that which is given in love, and grasp at that which would destroy. Though but little, weak, erring children, we would impose on the all-wise God our way, instead of meekly accepting His way. Surely, the One who speaks has a right to do what pleases His divine will. He is the sovereign One, the Lord of lords; and though He slay me, yet will I trust in Him."

"But though it is a King that speaks, He does not speak as a king. He is talking to his friends; He is serving them with a humility and meekness that no sinful mortal has surpassed. He is proving, by the plain, simple teaching of actions, that we are not merely His subjects, but His brethren, His sisters; and that with Him we shall form one household of faith, one family in God. He is teaching the sin of arrogance and the folly of pride. He is proving, for all time, that serving—not being served—is God's patent of nobility. We should not despise the lowliest, for none can stoop so far as He stooped."

Every few moments her low, sweet voice had, as an accompaniment, distant peals of thunder, that after every interval rolled nearer and jarred heavier among the mountains. More than once I saw Miss Warren start nervously, and glance apprehensively at the open window where I sat, and through which the lightning gleamed with increasing vividness. Adah maintained the same utterly quiet, impassive face, and it seemed to me that she heard nothing and thought of nothing. Her eyes were open; her mind was asleep. She appeared an exquisite breathing combination of flesh and blood, and nothing more. Reuben looked at his mother with an expression of simple affection; but one felt that he did not realize very deeply what she was saying. But Mr. Yocomb's face glowed with an honest faith and strong approval.

"The Master said," continued Mrs. Yocomb, after one of the little pauses that intervened between her trains of thought, "What I do, thou knowest not now." There He might have stopped. Presuming is the subject that asks his king for the why and wherefore of all that he does. The king is the highest of all; and if he be a king in truth, he sees the farthest of all. It is folly for those beneath the throne to expect to see so far, or to understand why the king, in his far-reaching providence, acts in a way mysterious to them. Our King is kingy, and He sees the end from the beginning. His plans reach through eternities. Why should He ever be asked to explain to such as we? Nevertheless, to the fishermen of Galilee, and to us, He does say, 'Thou shalt know hereafter.'

"The world is full of evil. We meet its sad mysteries on every side, in every form. It often touches us very closely—For a moment some deep emotion choked her utterance. Involuntarily I glanced at Adah. Her eyes were drooping a little heavily again, and her bosom rose and fell in the long, quiet breath of complete repose. Miss Warren was regarding the suffering mother with the face of a pitying angel.

"And its evils are evil," resumed the sad-hearted woman, in a tone that was full of suppressed anguish, "at least, they seem so, and I don't understand them—I can't understand them, nor why they are permitted; but He has promised that good shall come out of the evil, and has said, 'Thou shalt know hereafter.' Oh, blessed hereafter! when all clouds shall have rolled away, and in the brightness of my Lord's presence every mystery that now troubles me shall be made clear. Dear Lord, I await Thine own time. Do what seemeth good in Thine own eyes;" and she meekly folded her hands and bowed her head. For a moment or two there was the same impressive silence that fell upon us before she spoke. Then a louder and nearer peal of thunder awakened Zillah, who raised her head from her mother's lap and looked wonderingly around, as if some one had called her.

Never had I witnessed such a scene before, and I turned toward the darkness that I might hide the evidence of feelings that I could not control.

A second later I sprang to my feet, exclaiming, "Wonderful!"

Miss Warren came toward me with apprehension in her face, but I saw that she noticed my moist eyes.

I hastened from the room, saying, "Come out on the lawn, all of you, for we may now witness a scene that is grand indeed."

CHAPTER XII.—ONE OF NATURE'S TRAGEDIES.

I had been so interested in Mrs. Yocomb's words, their effect on the little group around her, and the whole sacred mystery of the scene, that I had ceased to watch the smoking mountain, with its increasingly lurid apex. In the meantime the fire had fully reached the summit, on which stood a large dry tree, and it had become a skeleton of flame. Through this lurid fire and smoke the full moon was rising, its silver disk discoloured and partially obscured.

This scene alone, as we gathered on the piazza and lawn below it, might well have filled us with awe and wonder; but a more impressive combination was forming. Advancing from the south-west, up the star-lit sky, which the moon was brightening momentarily, was a cloud whose blackness and heaviness the vivid lightning made only the more apparent.

"I am an old man," said Mr. Yocomb, "but never saw anything so grand as this before."

"Mother, mother," said little Zillah, "I'm afraid. Please take me up-stairs and put me to bed." And the mother, to whom the scene in the heavens was a glorious manifestation of the God she loved rather than feared, denied herself of what was almost like a vision, for the sake of the child.

"It's awful," said Adah; "I won't look at it any longer. I don't see why we can't have nice quiet showers that one can go to sleep in;" and she disappeared within the house. Reuben sat down on the piazza, in his quiet, undemonstrative way.

Miss Warren came down and stood close to Mr. Yocomb's side, as if she half-unconsciously sought the good man's protection.

Instant lightnings played from some portion of the cloud, zigzagging in fiery links and forkings, while, at brief intervals, there would be an exceptionally vivid flash, followed more and more closely by heavier and still heavier explosions. But not a leaf stirred around us: the chirp of a cricket was sharply distinct in the stillness. The stars shone serenely over our heads, and the moon, rising to the left out of the line of the smoke and fire, was assuming her silvery brightness, and at the same time rendering the burning mountain more lurid from contrast.

"Herbert, Herbert, now I know how brave you were," I heard Miss Warren exclaim, in a low, awed tone.

I saw by the frequent flashes that she was very pale, and that she was trembling.

"You mean your brother," I said gently.

With her eyes fixed on the threatening and advancing cloud as if fascinated by it, she continued in the same tone, that was full of indescribable dread,

"Yes, yes, I never realized it so fully before, and yet I have lain awake whole nights, going, by an awful necessity, over every scene of that terrible day. He stood in his place in the line of battle on an open plain, and he watched battery after battery come down from the heights above and open fire. He stood there till he was slain, looking steadily at death. This cloud that is coming makes me understand the more awful storm of war that he faced. Oh, I wish this hadn't happened," and there was almost agony in her tone. "I'm not brave as he was, and every nearer peal of thunder shakes my very soul."

Mr. Yocomb put his hand tenderly on her shoulder, as he said,

"My dear, foolish little child—as if thy Father in heaven would hurt thee!"

"Miss Warren," I said earnestly, "I have too little of Mr. and Mrs. Yocomb's faith; but it seems impossible that anything coming from heaven could harm you."

She drew closer to Mr. Yocomb's side, but still looked at the cloud with the same wide-eyed dread, as if spell-bound by it.

"To me," she resumed in her former tone, that only became more hurried and full of fear as the tempest approached, "these awful storms seem no part of heaven. They are wholly of earth, and seem the counterparts of those wild outbreaks of human passion from which I and so many poor women in the past have suffered;" and a low sob shook her frame. "I wish I had more of good Mr. Yocomb's spirit; for this appalling cloud seems to me the very incarnation of evil. Why does God permit such things?"

With a front as calm and serene as that of any ancient prophet could have been, Mr. Yocomb began repeating the sublime words, "The voice of Thy thunder was in the heaven; the lightnings lightened the world."

"Oh, no, no!" cried the trembling girl, "the God I worship is not in the storm nor in the fire, but in the still small voice of love. You may think me very weak to be so moved, but truly I cannot help it. My whole nature shinks from this."

I took her hand as I said warmly, "I do understand you, Miss Warren. Unconsciously you have fully explained your mood and feeling. It's in truth your nature, your sensitive, delicate organism, that sinks from this wild tumult that is coming. In the higher moral tests of courage, when the strongest man might falter and fail, you would be quietly steadfast."

She gave my hand a quick, strong pressure, and then withdrew it as she said, "I hope you are right; you interpret me so generously that I hope I may some day prove you right."

"I need no proof. I saw your very self in the garden."

"How strange—how strange it all is!" she resumed, with a manner that betokened a strong nervous excitability. "Can this be the same world—these the same scenes that were so full of peace and beauty an hour ago? How tremendous is the contrast between the serene, lovely June day and evening just passed and this coming tempest, whose sullen roar I already hear with increasing dread! Mr. Morton, you said in jest that this was a day of fate. Why did you use the expression? It haunts me, oppresses me. Possibly it is. I rarely give way to presentiments, but I dread the coming of this storm inexpressibly. Oh!" and she trembled violently as a heavier peal than we had yet heard filled the wide valley with awful echoes.

"Not even a sparrow shall fall to the ground without your Father. We are safe, my child. God will shield thee more lovingly than I;" and he drew her closer to him.

"I know what you say is true, and yet I cannot control this mortal fear and weakness."

"No, Miss Warren, you cannot," I said; "therefore do not blame yourself. You tremble as these trees and shrubs will be agitated in a few moments, because you cannot help it."

"You are not so moved."

"No, nor will that post be moved," I replied, with a reckless laugh. "I must admit that I am very much excited, however, for the air is full of electricity. I can't help thinking of the little robins in a home open to the sky."

Her only answer was a low sob, but not for a moment did she take her wide, terror-stricken gaze from the cloud whose slow, deliberate advance was more terrible than gusty violence would have been.

The phenomena had now become so awful that we did not speak again for some moments. The great inky mass

was extending toward the east, and approaching the fire burning on the mountain-top, and the moon rising above and to the left of it; and from beneath its black shadow came a heavy, muffled sound that every moment deepened and intensified.

Suddenly, as if shaken by a giant's hands, the tree-tops above us swayed to and fro; then the shrubbery along the paths seemed full of wild terror, and writhed in every direction.

Hitherto the moon had shone on the cloud with as serene a face as that with which Mr. Yocomb had watched its approach, but now a scud of vapour swept like a sudden pallor across her disk, giving one the odd impression that she had just realized her peril, and then an abyss of darkness swallowed her up. For a few moments longer the fire burned on, and then the cloud with its torrents settled down upon it, and the luridly luminous point became opaque.

The night now alternated between a total darkness and a glare in which every leaf and even the colour of the tossing roses were distinct.

After the first swirl of wind passed, there fell upon nature round us a silence that was like breathless expectation, or the cowering from a blow that cannot be averted, and through the stillness the sound of the advancing tempest came with awful distinctness, while far back among the mountains the deep reverberations scarcely ceased a moment.

Broken masses of vapour, the wild skirmish line of the storm, passed over our heads, blotting out the stars. The trees and shrubbery were bending helplessly to the gust, and Miss Warren could scarcely stand before its violence. The great elm swayed its drooping branches over the house as if to protect it. The war and whirl of the tempest was all about us, the coming rain reminded one of the re-ounding footsteps of an innumerable host, and great drops fell here and there like scattering shots.

"Come in, my child," said Mr. Yocomb, "the storm will soon be past, and thee and the robins shall yet have quiet sleep to-night. I've seen many such wild times among the mountains, and nothing worse than clearer skies and better grain followed. You will hear the robins singing—"

A blinding flash of lightning, followed by such a crash as I hope I may never hear again, prevented further reassuring words, and he had to half support her into the house.

I had never been in a battle, but I know that the excitement which mastered me must have been akin to the grand exaltation of conflict, wherein a man thinks and acts by moments as if they were hours and years. Well he may, when any moment may end his life. But the thought of death scarcely entered my mind. I had no presentiment of harm to myself, but feared that the dwelling or out-buildings might be struck.

Almost with the swiftness of lightning came the calculation:

Estimating distance and time, the next discharge of electricity will be directly over the house. "If there's cause, which God forbid, may I have the nerve and power to serve those who have been so kind!"

As I thought, I ran to an open space which commanded a view of the farm-house. Scarcely had I reached it before my eyes were blinded for a second by what seemed a ball of intense burning light shot vertically into the devoted home.

"O God!" I gasped, "it is the day of fate." For a moment I seemed paralyzed, but the igniting roof beside the chimney roused me at once.

"Reuben!" I shouted.

A flash of lightning revealed him still seated quietly on the piazza, as if he had heard nothing. I rushed forward, and shook him by the shoulder.

"Come, be a man; help me. Quick!" and I half dragged him to a neighbouring cherry-tree, against which I had noticed that a ladder rested.

By this time he seemed to recover his senses, and in less than a moment we had the ladder against the house. Within another moment he had brought me a pail of water from the kitchen.

"Have two more pails ready," I cried, mounting the low, sloping roof.

The water I carried, and rain, which now began to fall in torrents, extinguished the external fire, but I justly feared that the wood-work had been ignited within. Hastening back at perilous speed, I said to Reuben, who stood ready, "Take one of the pails and lead the way to the attic and the room up-stairs."

The house was strangely and awfully quiet as we rushed in.

I paused a second at the parlour door. Miss Warren lay motionless upon the floor, and Mr. Yocomb sat quietly in his great arm-chair.

A sickening fear almost overwhelmed me, but I exclaimed loudly, "Mr. Yocomb, rouse yourself; I smell fire; the house is burning!"

He did not move nor answer, and I followed Reuben, who was half way up the stairs. It took but a few seconds to reach the large, old-fashioned garret, which already was filling with smoke.

"Lead the way to the chimney," I shouted to Reuben in my terrible excitement. "Do not waste a drop of water. Let me put it on when I find just where the fire is."

Through the smoke I now saw a lurid point. A stride brought me thither, and I threw part of the water in my pail up against it. The hissing and sputtering proved that we had hit on the right spot, while the torrents falling on the roof so dampened the shingles that further ignition from without was impossible.

"We must go down a moment to breathe," I gasped, for the smoke was choking us.

As we reached the story in which were the sleeping apartments, I cried,

"Great God! Why don't some of the family move or speak?"

Hitherto Reuben had realized only the peril of his home; but now he rushed into his mother's room, calling her in a tone that I shall never forget.

A second later he uttered my name in a strange, awed tone, and I entered hesitatingly. Little Zillah apparently lay sleeping in her crib, and Mrs. Yocomb was kneeling by her bedside.

"Mother!" said Reuben, in a loud whisper.

She did not answer. He knelt beside her, put his arm around her, and said, close to her ear, "Mother! why don't you speak to me?" She made no response, and I saw that she leaned so heavily forward on the bed as to indicate utter unconsciousness.

The boy sprang up, and gazed at me with wild questioning in his eyes.

"Reuben!" I said quickly, "she's only stunned by the lightning. Will you prove yourself a man, and help me in what must be done? Life may depend upon it."

"Yes," eagerly.

"Then help me lift your mother on the bed; strong and gentle, now—that's it."

I put my hand over her heart.

"She is not dead," I exclaimed joyously; "only stunned. Let us go to the attic again, for we must keep shelter this wild night."

We found that the smoke had perceptibly lessened; I dashed the other pail of water on the spot that had been burning, then found that I could place my hand on it. We had been just in time, for there was light wood-work near that communicated with the floor, and the attic was full of dry lumber, and herbs hanging here and there, that would have burned like tinder. Had these been burning we could not have entered the garret, and as it was we breathed with great difficulty. The roof still resounded to the fall of such torrents that I felt that the dwelling was safe, unless it had become ignited in the lower stories, and it was obviously our next duty to see whether this was the case.

"Reuben," I said, "fill the pails once more, while I look through the house and see if there's fire anywhere else. It's clear that all who were in the house were stunned—even you were, slightly, on the piazza—so don't give way to fright on their account. If you do as I bid, you may do much to save their lives; but we must first make sure the house is safe. If it isn't, we must carry them all out at once."

He comprehended me, and went for the water instantly. I again looked into Mrs. Yocomb's room. It was impregnated with a strong sulphurous odour, and I now saw that there was a discoloured line down the wall adjoining the chimney, and that little Zillah's crib stood nearer the scorching line of fire than Mrs. Yocomb had been. But the child looked quiet and peaceful, and I hastened away.

My own room was dark and safe. I opened the door of Miss Warren's room, and a flash of lightning, followed by complete darkness, shewed that nothing was amiss.

I then opened another door, and first thought the apartment on fire, it was so bright; but instantly saw that two lamps were burning, and that Adah lay dressed upon the bed, with her face turned toward them. By this common device she had sought to deaden the vivid lightning. Her face was white as the pillow on which it rested; her eyes were closed, and from her appearance she might have been sleeping or dead. Even though almost overwhelmed with dread, I could not help noting her wonderful beauty. In my abnormal and excited condition of mind, however, it seemed a natural and essential part of the strange, unexpected experiences of the day.

I was now convinced that there was no fire in the second story, and the thought of Miss Warren drew me instantly away. I already had a strange sense of self-reproach that I had not gone to her at once, feeling as if I had discarded the first and most sacred claim. I met Reuben on the stairway, and told him that the second story was safe, and asked him to look through the first story and cellar, and then to go for a physician as fast as the fleetest horse could carry him.

(To be continued.)

THE YOUNG MAN FROM HOME.

Take the case of a young man who has not the advantage of a cheerful home, wisely made the abode of genial and innocent recreations. He is alone; he is far from home; he has few acquaintances; his employer takes but little interest in him; his social feelings pine unsatisfied. His fresh and warm affections, which went forth daily over the inmates of his home, are all awake, clamorous, vehement, and pent up in his heart, and in some direction must and will find a true or false gratification. That gushing and living fountain obstructed, and not permitted to go singing and dancing, clear and pure, over its native channel, will break forth with the torrent's rage, and make for itself a new channel, and rush on, turbid and defiled, over the wild precipices of forbidden indulgence, and at last become dispersed, wasted and absorbed. Accountable for the discharge of certain duties at certain times, he accounts to no one but himself for the use to which he may devote his remaining time. Master of himself, lonely, with opportunities and seductions to every species of sin, in every gradation to suit the neophyte and the initiated, how perilous is his situation! Young man, I tremble for your safety! You may enter the hall of fashionable pleasure, and there acquire tastes which may lead to further sin, by having been cheated into the belief that vice has lost half its evil by losing all its grossness; or, you may sit, night after night, at the fascinating and corrupting exhibitions of the theatre; then you will glide into the gathering places of the dissipated and the licentious. And, far away, your mother's heart shall swell to breaking; and her nightly pillow be wet with tears, and her dreams be terrible with visions of your danger and your guilt, when she shall hear of the life you lead. Nay, it shall not be so. Before you have fully entered upon that career, I see your friends approach you; they present themselves with a cheerful aspect; the law of kindness is upon their lips; they call you brother; they lead you to innocent and pleasant places, they make you feel at home; they lead you to the fountain of knowledge; they go with you to the church of God, and it is because of their prayers in your behalf that your heart is arrested and solemnized by the services and the sermons. Lo! you kneel with them to

the Saviour, and the hand which you lift up in gratitude to God, is yet warm with the fraternal grasp of theirs.

And your mother, far away, she praises God for these young brothers, and prays that all good may come to them, and you she holds in her heart's more close and dear embrace, as she presents you to the Saviour, and invokes all blessings on you, and sinks into sweet and tranquil sleep, because God has restored to her a true, pure and holy son. She shall know no joy dearer or deeper than this side of Heaven!

THE BEAUTIFUL.

Beautiful faces are those that wear—
It matters little if dark or fair,
Whole-souled honesty printed there.

Beautiful eyes are those that shew,
Like crystal panes where heath-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudently guards.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain but few may guess.

Beautiful twilight, at set of sun;
Beautiful goal, with race well won;
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where daisies lie deep,
Over worn-out hands—oh, beautiful sleep!

PAUL TAKING UP COLLECTIONS.

He did not like to have to do the money-gathering in person. So he asked the churches to have their contributions all ready when he should come to them. It is clear that this is the best way still. Money is thus given without any excitement, or over-persuasion, or emulation, or outside pressure. A man greatly gifted in pathetic and persuasive power can move a congregation to give for some small matter, and to give a great deal more than they do to some one of the great objects of our Christian benevolence. Let us not complain that they give so much to the impassioned and skillful appeal, but let us urge all our churches to give by regular system, that the time and labour of secretaries and other workers may be given to higher duties than mere money-gathering. The churches can save money to themselves by being their own collectors. Let every young convert be taught, at the moment of his entering the church, that he is to be a regular giver to all the objects to which the church contributes. One of the best proofs, we think, of steadfast devotion to Christ, is steady devotion to the grace of giving. Will that ideal ever be realized in this world, when every church shall give to every worthy mission, and every member of the church shall give something? Perhaps we may not hope to reach that perfect state, but we ought to work toward it. We hope, above all, that selfish spirit will be banished from all our churches, that spirit which says, "We have enough to attend to in our church." Let us all remember that the greatest thing we have to attend to in any church is to do God's will and remember His poor saints.—*Hartford Religious Herald.*

A MAN in his calling is twice as strong to resist temptation as one out of it. A fish is twice as strong in the water as on the shore; but a four-footed beast is twice as strong on the land as in the water. The reason is because the water is the proper element of the one, and the earth of the other. Thy work is thy element, wherein thou art able to resist temptation.—*Thomas Fuller.*

It is a beautiful story which describes a lady and her little daughter passing out of church when the child bade goodbye to a poorly dressed little girl. "How did you know her?" inquired the mother. "Why, you see, mamma, she came into our Sabbath-school alone and I made a place for her on my seat, and I smiled and she smiled, and then we were acquainted." It was but a smile, but it did a great work. The whole Church needs more of these smiles, both because they are so pleasant in themselves, and because they lead to other things so much more important. It is good to be reverent and serious. Both of these are consistent with cheerfulness and the exhibition of the generous spirit which comes out in the brightness of the countenance. Let us have more smiles from old and young and all.

If it is sense of sin which does not let you be comfortable, turn at once to "Him with whom you have to do." Remember, it is not with Satan that you have to do, nor with your accusing conscience, but with Jesus. He will deal with all the rest; you only have to deal with Him. And He is your great High Priest. He has made full atonement for you, for the very sins that are weighing on you now. The blood of that atonement, His own precious blood, cleanseth us from all sin. Cleanseth whom? People that have not sinned? People that don't want to be cleansed? Thank God for the word, "cleanseth us"—us who have sinned, and who want to be cleansed. And you have to do with Him who shed it for your cleansing, who His own self bare your sins in His body on the tree.

MINISTERS AND CHURCHES.

A LARGE number of the young people of London East Presbyterian Church, went on Wednesday evening (Dec. 22nd), to the home of their pastor, Rev. J. K. Wright, bearing substantial tokens of esteem and good will, in the shape of groceries and provisions of various kinds. An enjoyable evening was spent, at the close of which Mr. Wright thanked the friends in suitable terms for this and the many other kindnesses shewn to Mrs. Wright and himself since their settlement.

THE regular fortnightly meeting of the Young People's Association in connection with the St. James' Square Presbyterian Church, was held in their room, on Monday evening last at eight o'clock. About sixty members were present, and a varied programme consisting of songs by Miss M. McIntosh and Mr. W. Douglass, the study of a portion of Tennyson's "In Memoriam," conducted by Mr. W. Johnston, M.A., and impromptu speeches by several of the members, was very successfully carried out.

AN old-time social "swaree" was held in the Rockwood town hall on Friday evening, the 17th inst., under the auspices of the Presbyterian church of that village. There was a large attendance, comprising a number from Guelph, who accompanied the St. Andrew's Church choir. A capital spread of eatables, prepared by the ladies, was heartily partaken of. Afterwards a programme of music, and addresses by ministers was carried out. During the evening happy and timely addresses were given by Revs. J. B. Mullan, Fergus; J. C. Smith, Guelph; H. H. McPherson, Nassagaweya; D. B. Cameron, Acton; J. W. Freeman, and W. Fitzsimmons, Rockwood. Rev. Mr. Strachan, pastor of the church under whose auspices the soiree was given, occupied the chair. The affair passed off to the full satisfaction of every one concerned.

ON the 17th inst., a most successful soiree was held by the Presbyterian congregation at Baltimore. A very excellent tea was provided by the ladies in the temperance hall; and after this was over, an adjournment was made to the church, where a very instructive and enjoyable programme was provided. The Rev. F. R. Beattie, M.A., pastor of the church, occupied the chair. The Rev. Messrs. Beattie, of Port Hope; Ballantine, of Cobourg; Smith, of Grafton, and Dr. Mackay, missionary to China, addressed the meeting; and the Rev. T. R. Johnston gave a reading. The choir also gave valuable assistance during the evening in rendering a number of selections in a very creditable manner. The meeting was a very enjoyable one, and several remarked that the addresses were better than are often heard on such occasions. On Monday evening following, a social was held, which also passed off very pleasantly. The proceeds of the gatherings were over \$80.

THE social announced to be held in connection with St. Andrew's Church, Pickering, came off on the evening of the 15th inst. Financially, socially, and numerically, it proved a complete success. St. Andrew's Hall, in which it was held, presented a very attractive appearance, its walls being handsomely decorated with evergreens, and adorned with mottoes appropriate to the occasion. Short and spicy addresses were given by Rev. Messrs. Westney (Episcopalian), and Brown (Methodist). A spirited recitation by Mr. Robertson, and a humorous reading by Principal Bryant, of Pickering College, were keenly relished, and added very much to the interest of the entertainment. The refreshments, got up in the most approved style by the ladies, were all that could be desired, both as regards quantity and quality, and were heartily enjoyed, while the meeting was enlivened throughout by choice selections of music by the choir. On the following evening a children's social was held, which was largely attended. The attraction of the evening was the Christmas tree, which, laden with gifts and illuminated by tapers, occupied a conspicuous place on the platform. The distribution of gifts by Santa Claus was the occasion of great delight to the children, as was manifested by the happy faces with which they bore away their much-coveted prizes. The sum of \$50 was realized, part of which is to be devoted to the replenishing of the Sabbath school library.

THE annual congregational social of Chalmers'

Church, Guelph, was held on Monday, the 20th inst., in the basement of the church. There was a large attendance on the occasion, of both old and young. The tables were most bountifully supplied with the best that could be afforded, and the ladies who presided at the tables handed out a most exhilarating and refreshing tea. After all had done the most ample justice to the repast, the Rev. Dr. Wardrope, pastor of the church, took the chair, and began the intellectual part of the entertainment, which was equally interesting and attractive. The Rev. Mr. Mullan, of Fergus, gave a very entertaining sketch of his recent trip to Britain. The Rev. Mr. Dickson gave an earnest address on the duties of Church members. Rev. Mr. Maxwell followed with a humorous address, and Rev. Mr. McGregor also said a few kindly words. The musical portion of the programme was a prominent feature in the evening's entertainment. Mr. Maitland had his choir trained to perfection, and the anthems rendered were worthy of all commendation. The instrumental piece was highly appreciated, and admirably performed. Mr. Maitland himself sang some favourite solos in his own admirable style. Miss Addison's two solos were feelingly rendered and much appreciated, and Miss Mary Grant's performance on the piano was admirably done on short notice. Mr. James Maitland did his best in playing the accompaniments. After the usual votes of thanks, this pleasant reunion was brought to a close with the benediction.

THE annual tea soiree of Knox Church, Guelph, was held on the 21st inst., and a good attendance of the congregation and others was present. The tea was served in the basement, after which the usual adjournment to the body of the church took place. The Rev. Mr. Ball acted as chairman, and after the hymn "Nearer, my God, to Thee" had been sung, and prayer offered, he spoke of the happiness he felt at meeting so many old and new faces, of socials as a financial effort, and of the pleasant gossips that usually took place at the tea-table of those social gatherings. Rev. Duncan McLeod, of Paris, was called upon, and delivered an excellent address as to the practical work of the Church, the sympathy each member should shew, and the blessing that would follow. He was listened to with great earnestness, and his remarks appear to have made a good impression. The Rev. Mr. McLeod, of Toronto, followed with an able address, the substance of which was the stirring up of church members in the work of the Master. The reverend gentleman humorously remarked that while his predecessor had given a very excellent address in the matter of church work accomplished by the brethren, he had forgotten that done by the sisters, and whilst the former had sometimes to be stirred up to action the latter were always at the word of command to do whatever was before them. He highly honoured the women for their zeal in God's cause. The anthem-singing by the choir, under the leadership of Mr. Hugh Walker, was very creditable, the anthem "God is the refuge of the people," being very nicely sung, and, perhaps, the best of the evening. The chairman thanked the ladies, in the name of the congregation, for the trouble they had taken in getting up the soiree, the choir for their music, and also the singers from other choirs who volunteered their excellent services. The proceedings were brought to a close by the company singing the doxology and the benediction being pronounced.

JUST a year ago, the Rev. Charles Brouillette, late of St. Louis de Gonzague, was settled as pastor of the Presbyterian congregation of New Glasgow, Quebec. At the time of his settlement, the new manse, which was scarcely finished, was burdened with a debt of over \$700. An effort was immediately made to clear part of the debt, and the result was that over \$300 was subscribed by the people, most of which is now paid. This fall another effort of a different nature was made towards the same end. The young people of the congregation gathered ground pine and cedar in October to make wreaths to sell for decorative purposes, and for eight weeks afterwards they met twice every week to make these wreaths. The result of their labours has been nearly 4,000 yards of wreaths, valued at about \$200, most all of which are now sold. This is a rather hard way of paying off a church debt, yet infinitely better than allowing the debt to remain, or begging money to pay it. Nothing coming in the way to prevent it, another effort of this kind will clear the Presbyterians of New Glasgow of all debt on their

manse and glebe. Apparently so well pleased were the people at the success which accompanied their endeavours, and at the interest which their pastor manifested in the whole work, that they resolved on shewing their appreciation of his efforts in their behalf in a substantial manner, so that on Friday evening, the 17th inst., the Presbyterians of New Glasgow, along with a good representation of Methodists and Church of England friends, took possession of their pastor's house, and after having partaken of an abundance of refreshments, provided by the ladies of the congregation, presented Mr. Brouillette with a well-filled purse and an abundance of most desirable provisions, as tokens of their appreciation of his interest in their behalf. The presentation was made by Mr. John Murray, ruling elder, in a pointed speech, Mr. Brouillette briefly replying, thanking the donors on behalf of his good lady and his own. After an appropriate speech by the Rev. Mr. Lawrence, Methodist minister of New Glasgow, and prayer by Mr. Murray, the people separated, seemingly delighted with what had been done, though none more so, we dare say, than Mr. and Mrs. Brouillette.

THE annual missionary services were held in the Central Presbyterian Church, Hamilton, on Monday evening, the 20th inst. The attendance was not very large, probably owing to making preparations for the holidays. The chair was occupied by Mr. R. M. Wanzer, who, after the usual devotional exercises in opening, delivered a neat introductory address. Rev. Dr. Cochrane, of Brantford, Convener of the Home Mission Committee, was then introduced by the chairman. Mr. Cochrane delivered a most eloquent address on Home Missions in the North-West and Muskoka territories, giving a great deal of interesting statistical information shewing the great rapidity with which those territories are developing, especially the first named. In 1860 there were but 4,000 people and one Presbyterian minister (at Fort Garry) in the whole of the North-West. Now there were over twenty-one ministers and 100 missions, and in Muskoka there were fifty. He contended that, in order properly to support missionary work, there should be, 1st, systematic giving; 2nd, there should be a giving in accordance with the prosperity with which we have been blessed; and, 3rd, there should be an intelligent and discriminating giving. It was true patriotism and loyalty to give freely and give regularly for the support of Home Missions and the spread of the Gospel. Those people who were now settling those territories were bone of our bone and flesh of our flesh, and we should, therefore, take the greater interest in providing for their spiritual wants. In the matter of giving, the Central Church of Hamilton, had at one time stood first, but now it was behind Toronto and Kingston churches, and as to membership it compared unfavourably with many other churches. Erskine Church, Montreal, had 552 members; St. James', Toronto, 482, and the Central, Hamilton, 758. Last year they had contributed to Home Missions in the following proportions: Toronto, \$1,190; Montreal, \$1,090, and Hamilton, \$745. He trusted that this proportion would be changed. Rev. P. McLeod, of Toronto, followed in a most eloquent and interesting address, urging the examples of India and Formosa as those which could be followed with advantage by all. The doctrine of St. Paul was to get the money first and then go forth and preach the Gospel. Rev. S. Lyle said that Dr. Cochrane had forgotten to give the Central Church credit for some contributions. For instance they had given \$100 to the French Evangelization Society last year, for which they had not received credit. They had last year contributed \$2,740, while Toronto had given but \$2,000. Dr. Cochrane said that they must not feel that he wished to convey the idea that they had not done their duty, but that they might have done a great deal better. Miss Barr and Mr. Payne gave "Love divine," from "The Daughter of Jairus" while the collection was being taken up, which Rev. Mr. Lyle announced was \$530, an advance of \$27 on last year, and which he felt sure would be increased \$100. The doxology and benediction closed the meeting.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Belleville, on the 21st day of December. The attendance of members was small. Rev. R. J. Craig, M.A., was appointed Moderator for six months. Attention was directed to the death of the Rev. Henry Gordon, retired minister at Gananoque, at the advanced age of ninety-five

years, and Messrs. Wilson and Gracey were appointed a committee to draft a suitable obituary minute. A call was presented from Amherst Island in favour of Mr. James Cumberland, probationer. The salary promised was \$600, with manse and an acre of land. The call was sustained, and ordered to be forwarded to Mr. Cumberland. The decision in the case of the Rev. Joshua Fraser was re-opened for consideration at next meeting. An application from the Rev. John L. Stuart, of Trenton, for leave of absence for five months, on the ground of ill-health, was granted, and sympathy expressed with him in his affliction. The committee appointed to visit the congregations of Huntingdon reported that said congregations were willing to contribute \$230 towards Mr. Gray's support. In this way the Home Mission Fund is relieved. It was decided to send a student during the holidays to the terminus of the Kingston and Pembroke Railway, for the purpose of exploring. Steps are being taken to establish, if practicable, an ordained missionary in Carlow, and surrounding townships in North Hastings. The committees to examine the discourses of students, reported that Messrs. Bickell, Miller, Murray, Kellock and W. Smith had complied with the requirement, and the Clerk was instructed to furnish them with certificates. Messrs. Gracey and Matthews with their elders were appointed a committee to tabulate the returns on the state of religion. Intimation was given that the congregation of Roslin had decided to build a new church, and that the amount required for this purpose was subscribed. A committee, of which Mr. Chambers is convener, was appointed to consider the provisions of the sustentation scheme—to report thereon at next meeting. The committee appointed to take charge of the election and ordination of elders at Camden and Newburgh reported that the matter had been duly attended to. A session was constituted with Mr. Cornack as Moderator. The following were appointed to look after the interests of the several schemes in the congregations within the bounds. Namely.—Dr. Smith, the Home Mission Fund; Mr. Maclean, the Foreign Mission Fund; Mr. Young, the fund for French Evangelization; Mr. Wishart, the College Fund, Mr. Wilson, the Ministers', Widows' and Orphans' Fund, etc.; and Mr. Gray, the Assembly Fund. Dr. Smith was empowered to raise within the bounds the sum of thirty-three dollars, to meet a claim for arrears made by Mr. Beattie for services rendered at St. Columba.—THOMAS S. CHAMBERS, Pres. Clerk.

WE notice that a new departure has been made in business schools by the President of the British American Commercial College in this city, in granting gold and silver medals to the students who have attained the highest standard in the different departments of the Institution. These prizes will be awarded in the spring by the President of the Institute of Accountants and Adjusters of Canada. A leading position has always been taken by this school, and it has done much in preparing young men and ladies for business pursuits.

THE WALDENSIAN PASTORS AND PROFESSORS IN THE VALLEYS OF PIEDMONT.

To the Pastors of the Churches represented in the Alliance whose General Council was assembled in Philadelphia in September and October last.

DEAR BRETHREN,—The undersigned were appointed by the General Council to lay before the Churches in America the wants of the pastors and professors of the Waldensian churches, in the Valleys of Piedmont, Northern Italy.

These churches have, through long centuries of persecution and sufferings, held the faith in its purity, and at this day are among the most interesting and deserving of the members of the great family to which we belong. To them the whole Protestant Church owes a debt of gratitude for witnessing before the world a good confession, and maintaining the faith in the midst of general decay and defection.

Since 1847, the Waldensians have become a missionary church, and have planted stations in all parts of Italy and Sicily. But the pastors in their native valleys have been left with very inadequate support.

There are now twenty-two pastors and professors of the Waldensian churches in Piedmont. They are very poor. They receive a stipend of only \$300 each, annually, hardly enough to give them the necessities

of life. The proposition was approved by the late General Council in Philadelphia, to raise a fund to be invested in Great Britain under the charge of a committee, the income of which shall be applied to augment the salaries of these pastors so that they may receive \$500 each, annually.

The churches of Piedmont will aid in this cause, but about \$60,000 will be required for this fund from the Churches of Great Britain and America.

The first General Council at Edinburgh, in 1877, appointed a committee for the purpose of securing the amount required. The Council recently held in Philadelphia, have added to that committee the undersigned, to act in America.

The plan proposed is that one-third of the fund required, namely, the sum of \$20,000, shall be raised by the American Churches, and two-thirds by the Churches of Great Britain and by the Waldensian churches.

The Churches of Scotland have already made large collections for this object.

This fund, if raised, will be a fitting thank offering by the Churches connected with the alliance, for the great blessing of unity and Christian fellowship which have pervaded their Councils.

It will be the first practical result of our co-operation, a noble monument of our catholic spirit, and a harbinger of the great work which the grand Alliance hopes to accomplish in the future.

Your Committee have considered it best to recommend that a contribution for this object be taken in all the Churches connected with the Alliance, on the first Sabbath of January next, and after the reading of the Pastoral Letter addressed by the Alliance to the Churches, or as soon thereafter as possible, and they request the pastors to commend this first effort of the Alliance for practical co-operation to all the churches.

The collection should be forwarded to William E. Dodge, Esq., Treasurer of the Committee, No. 11 Cliff street, New York HENRY DAY, Chairman.

S. Iteusus Prime, Wm. P. Breed, Wm. U. Murkland, John Hall, A. R. Van Nest, G. D. Mathews, W. J. R. Taylor, William E. Dodge, William Neely, Committee.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON II

Jan. 9. } THE SONG OF MARY. { Luke i. 1881 } 46-55.

GOLDEN TEXT.—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."—Luke i. 46, 47.

HOME READINGS.

- M. Luke i. 18-25.....Dumbness of Zacharias.
- Tu. Luke ii. 26-38.....Annunciation to Mary.
- W. Luke i. 39-55.....Mary's Visit to Elisabeth.
- Th. 1 Sam. ii. 1-10.....Song of Hannah.
- F. Ps. ciii 1-22.....Everlasting Mercy.
- S. Isa. lxxv. 1-16.....Blessings on the Godly.
- Sab. Ex. xv. 1-19.....Song of Moses.

HELPS TO STUDY.

Six months after the announcement of the coming of John the Baptist (see Lesson I.) it was revealed to Mary, a Jewish maiden, descended from King David, but in a lowly condition of life, that a son should be born to her, whom she was instructed to name Jesus (Saviour) because He should save His people from their sins.

At the same time Mary was informed that the birth of John the Baptist should precede that of her own son; and she immediately set out upon a journey of about one hundred miles, from her home at Nazareth to some town in the hill country of Judea (perhaps Hebron), to visit her cousin Elisabeth, the mother of John, in order that, in the near prospect of the coming salvation, they might together praise God for His goodness to themselves and to others. Mary's beautiful hymn on this occasion forms the subject of our present lesson. Its divisions are: (1) Praise to God for Personal Mercies, (2) Praise to God for His goodness to His People, (3) Praise to God for Executing Judgment, (4) Praise to God for sending the promised Messiah.

I. PRAISE TO GOD FOR PERSONAL MERCIES.—vers. 46-49. Mary's song has been much admired by the Christian Church in all ages. It is known as the "Magnificat" from the first word of a metrical Latin version of it which has been set to appropriate music.

My soul doth magnify the Lord. The word "magnify" may be taken in its ordinary sense, not to make the object greater, but to make it appear greater than it formerly did. The Lord could not be made greater than He had actually been, but He could be made greater in Mary's estimation and in that of others.

My spirit hath rejoiced. There is no need here for any metaphysical distinction between soul and spirit. The intention evidently is to include the speaker's whole being.

In God my Saviour. Mary spoke under inspiration, and it is scarcely to be supposed that she understood the full meaning of the words she uttered (see chap. ii. 19, 48, 50, 51), but enough of their glorious import had been revealed to her to make her whole spiritual being with ecstasy. Mary here confesses her need of a Saviour, and in so doing, with her own lips contradicts the Romish fiction of her sinlessness. "It is a great thing," says the Westminster Teacher, "when we can say 'My Saviour.' Many people can talk about Christ very beautifully and eloquently. They can linger upon the story of His life, and speak with tender accents of His sufferings and death. They can paint the beauties of His character, and tell of the salvation which He has provided. Yet they cannot say, 'He is my Saviour.' And what good does all this knowledge of Christ do them, if they are not saved by Him? I saw a picture of two little beggar children, standing on the pavement before a beautiful house, looking in at the windows, where they beheld a happy family gathered around the table at their evening meal. They saw the comfort that was inside; they could describe it; but they could not call it their own. And while they looked in upon the happy scene, the storm swept about them, they shivered in their thin rags, and felt the goings of unsatisfied hunger. So it is with those who know of Christ and his salvation but cannot say 'He is my Saviour.' They see the joy of others but around them the storm breaks, they stand shivering in the winter of sorrow, and their hungry hearts find no bread to eat. All our study about Christ will do us no good if we do not take Him as our own Saviour and learn to call Him 'My Jesus.'"

The low estate. "Estate" here means condition. Mary could see no reason in herself or in her surroundings why she should be chosen as the mother of Jesus, or why she should be saved at all. She attributes both to God's sovereign grace.

All generations shall call me blessed. So they have done, and so they do to this day. To call her "blessed," or made happy, is quite right; but to call her "mother of God" and "queen of heaven," as the Roman Catholics do, is idolatry.

II. PRAISE TO GOD FOR HIS GOODNESS TO HIS PEOPLE.—vers. 50. Putting aside all farther personal reference, Mary now praises God for the goodness which He manifests in His general dealings with His people.

His mercy is on them that fear Him. As already indicated, the words are prophetic, and refer first to God's goodness in sending His Son to work out Salvation, and then to the blessed results of His work, flowing down from generation to generation, and spreading throughout the world. Those who "fear" God, in the sense here intended, are, not those who are afraid of Him, but those who fear to offend Him, and who reverence, worship, serve and love Him as their God. It is by God's mercy, in their conversion that they were first enabled to do so, and after their conversion "His mercy is on them" still. Mercy is needed as long as sin remains.

III. PRAISE TO GOD FOR EXECUTING JUDGMENT.—vers. 51-53. God's holiness is manifested in this world by saving sinners from their sins, and also by executing judgment on the wicked. The process of separating good and evil has been going on throughout the ages. Either the individual has evil separated from him, or, if thoroughly wedded to it he is "driven away in his wickedness," and parted forever from all that is good.

He hath scattered the proud. It is easy to find illustrations of this in the history of Israel—the manner in which God dealt with Pharaoh and the Egyptians at the time of the exodus, with Sennacherib and his host, and with other enemies of the chosen people; but, in a special manner, it was by sending His Son to work out a salvation which should be "not of works but of grace" that God "scattered the proud." From no religion of human invention is pride completely shut out as it is from the Gospel scheme of redemption.

He hath put down the mighty from their seats, and exalted them of low degree. The introduction of Christianity, of which there was then an immediate prospect, would effect a complete revolution in the standard of character. That which is great in the eyes of the ungodly becomes despicable in the light of the Gospel; and true worth, divested of meretricious surroundings, is most highly estimated where that light shines clearest. Is this what Mary meant? Perhaps not; perhaps, as already suggested, her words carried meanings which she herself did not perceive. It is possible that to the speaker these words had a very narrow sense, reaching only to the dethronement of Herod and the occupancy of the throne of David by the Messiah, who should reign merely as a temporal prince. This may have been the extent of Mary's view at that time, but the longer "she pondered these things in her heart" the better she understood them.

He hath filled the hungry with good things, and the rich He hath sent empty away. This again is one of the grand peculiarities of evangelical Christianity. The thought is found, either expressed or underlying, all through the Saviour's teaching, and through that of His apostles down to the description of the Laodicean Church given in the Book of Revelation. Do not these three verses (51-53) exhibit some of the prime characteristics of the Gospel dispensation, which distinguish it from every other system mentioned among men?

IV. PRAISE TO GOD FOR SENDING THE PROMISED MESSIAH.—vers. 54, 55. These two verses seem to have special reference to the coming of the Messiah for whom Israel had looked so long.

He hath helped his servant Israel. "Holpen" is old English for helped. There was but one way of helping Israel—"I have laid help upon One that is mighty" (Psalm lxxxix. 19).

In remembrance of His mercy—that is of His promised mercy; of His pledge to Eve that her seed should yet prevail over the serpent; of the hope of a future atonement held out in the sacrifices offered by the saints of the early Church; of the covenant made with the father of the faithful, as He spake to our fathers, to Abraham and his seed forever.

OUR YOUNG FOLKS.

DO SOMETHING.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from you
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

If the world's a "vale of tears,"
Smile till rainbows span it;
Breathe the love that life endears—
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river!

JEANIE'S PRAYER.

LITTLE Jeanie had started out very bravely that morning with her basket of matches. She had tried her best to sell them all, for a kind lady had invited her to take a ride the next day. Her mother said that her shoes were not fit to wear, but if she sold all her matches, the money, added to the scanty store at home, would buy new shoes, and she could enjoy the offered treat. Usually her bright face and neat, ladylike appearance won her many customers, but to-day no one seemed to want her matches. It was nearly night, and she had not earned near enough yet.

Mrs. Carter, her mother, had taught her both by precept and example to ask God to help her in all her needs, believing that He who considereth the fall of a sparrow would regard her cry. So in this sore disappointment she looked about for a quiet place where she could kneel down and tell God all about it. She had wandered into a strange street and close by her was a church. The gate was open and, going in, she found the side door slightly ajar. So she set down her basket and kneeling down told her trouble to her Father in heaven. She got up and turned to take up her basket; but to her amazement the matches were gone, and in their place lay a crisp new two dollar bill! She looked at it, then up at the building. No one was to be seen. It must have come from heaven.

She ran home and told her story saying, "Now, mother, is it really mine?"

"Certainly, my child," was the answer, "you asked God to help you and He did. We will go and buy the shoes."

That night Jeanie kept her new shoes close to her, for fear they would disappear as mysteriously as the money had come. The young minister, who felt drawn towards his quiet church that evening, did not know why he went, until he heard that simple prayer. Then he thanked God who had given him the power to be His instrument in its answer.

WHAT LOU DID.

"WE have queer girls at school," said little Lou.

"Why? Do they wear odd dresses or bonnets, or anything of that sort?" asked Cousin Hal, laughing.

"No," said Lou, eagerly. "But there are so many things they won't believe. For instance, Lucy Smith says there is no use in

being a Christian; those she knows are not a bit better than other people."

"Cannot you show her there is something real in being a Christian?"

"I am only a little girl, Cousin Hal."

"Yes, darling; yet I am sure there must be some way for little girls, even, to show love for Jesus."

Lou began to be very careful of her words and deeds, but she asked particularly that God would fill her heart with love to everybody, even to those who were unkind to her.

One day Lucy Smith came to her at recess and whispered, "Dear Lou, I take back all I said about Christians. You are so kind to that disagreeable Sue Nolan, though she does all she can to vex you, that I really believe Jesus helps you. After all, Lou, I would like to be a Christian."

How glad Lou felt! How thankful to her Heavenly Father, who had thus helped her, a very little girl, to honour Him before the world!

A BIRD'S GRIEF.

DOGS have been known to die of grief at the grave of their master; and it was supposed that such affection was possible only to this faithful companion of man. It would seem, however, that birds are capable of a similar attachment. A little child in Jacksonville, Fla., formed a friendship with a mocking-bird. The bird had built a nest in an orange-grove near the piazza where the child was accustomed to play. The child discovered the nest, and soon began to throw crumbs on the piazza for the bird, which, growing fearless, would come to her feet to pick up the crumbs.

At length the child sickened and died. The bird missed his benefactor, and when the corpse was lying in the coffin, was seen to light on the window-sill of the room, and sing one of his sweetest songs.

Soon after he was found dead on the piazza, whether from grief, or from loss of his accustomed food, no one could say. But he was laid tenderly on the coffin of the child, and they were buried in one grave.

CONQUERING BY LOVE.

TWO Christian missionaries landed on an island in Fiji. They knew well the character of the people, but the people did not know their character. The savages came down naked, clubbed, and scowling, ready to destroy the missionaries. One of the missionaries went up to the chief, and bowing to him, said, "My love to you," turning to the next, he said, "My love to you;" and so on to all. Very soon the clubs were down, and friendly intercourse began, and the missionaries remained, and preached in the island. A few years after, as one of the missionaries was leaving the island, a native followed the boat, and, holding out a pretty little thing he had made, said, "Wait, wait; I want you to take this home to your mother. Great is my love to your mother. This is not much, but I made it with my own hand; carry it home to your mother. Tell her that before you came I was a cannibal, and killed men and ate them, but

now the love of God is burning in my heart; and if your mother had not loved me, and let you come to tell me that Jesus died, I should have been a cannibal to this day. Great is my love to your mother. Take this home to your mother for me."

In this way God is subduing to himself a rebellious world. He is saying by His Son, by His Spirit, through the Church, "My love to you;" and blessed be His name, the clubs of rebellion are going down, and men are being brought into sweet communion with Him. Your business, children, and mine, is to tell men that God loves them, and point them to the Redeemer's cross. You may not be able to go to heathen lands to proclaim God's love to the perishing; but we can all help by our prayers and contributions. Our missionaries in Formosa, Central India, Trinidad, and in the islands of the sea, require our prayers; while our contributions, small though they be, will help to provide them with the necessaries, if not some of the comforts, of life. Throughout the year upon which we have entered let not our Missions ever be forgotten. The smallest offering given in the proper spirit will be owned by God.

"I FEEL BADLY."

A LITTLE boy who had seen but four summers ran to his father a few Sabbaths since, and overcome with grief, and his eyes full of tears, said to him, "Papa, I feel bad."

"And what is the matter, Frankie?" said the father.

I have been a naughty boy. My mamma told me not to play on the holy Sabbath day, for it was displeasing to God. I did play, and I feel bad because I hurt God's feelings."

"But how do you know you have hurt God's feelings?" said the father.

"Because," said the little boy, "my conscience bites my little heart."

FOR MAMMA.

ONE morning little Dora was busy at the ironing table smoothing the towels and stockings.

"Isn't it hard work for the little arms?" I asked.

A look of sunshine came into her face as she glanced towards her mother, who was rocking the baby.

"It isn't hard work when I do it for mamma," she said softly.

How true it is that love makes labour sweet.

"REJOICE not when thine enemy falleth, and let not thine heart be glad when he stumbleth."—*Prov. xxiv. 17.*

A LITTLE blind girl who was dying, as her friends were weeping around her, said, "Christ will open my eyes now, mother, and I shall see Him."

A LITTLE girl three or four years old learned the Bible text, "Love one another." "What does 'Love one another' mean?" asked her eldest sister. "Why, I must love you, and you must love me; and I'm one and you're another," was the answer.

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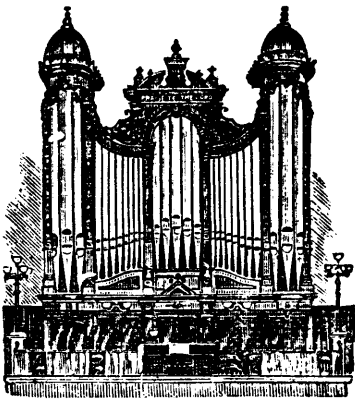
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Builders of the Organs in St. Andrew's and the Erskine Churches, Montreal; St. Andrew's (new and old), Toronto; The "Metropolitan" and St. James Cathedral, Toronto, and all the largest Instruments in the Dominion.



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Churches requiring Organs are respectfully requested to correspond with us. FACTORY AND WAREHOUSES, Corner Ontario and Wellesley Streets TORONTO, ONT.

500,000 ACRES Farm Lands in Manitoba and the North-West for Settlers, on long credit. Several Blocks well suited for Speculators. Lots in the rising towns of Shoal Lake, Selkirk, and Emerson, Cheap. ARCHIBALD YOUNG, Manitoba Land Office, 13 Wellington Street East, Toronto.

YELLOW OIL is unsurpassed for the cure of Burns, Scalds, Bruises, Wounds, Frost Bites and Chilblains. No other medicine required in the household. It is for internal as well as external use. Every bottle is guaranteed to give satisfaction. All medicine dealers sell it.

FINANCIAL ASSOCIATION OF ONTARIO.

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HEAD OFFICE, LONDON, ONT.

HONORARY DIRECTORS:

ANDREW FORRESTER, Esq., Proprietor Mitchell Flax Mills, Mitchell, County of Perth, Ont. E. ROBINSON, Esq., M.P.P., Chatham, Ont. FREDERICK A. ANDREWS, Q.C. (Andrews, Caron, Andrews & Fitzpatrick, Barristers), Quebec. HIBBERT C. BLACK, Esq., Merchant, Pugwash, County of Cumberland, N.S. LIEUT.-COL. JAS. A. SKINNER, M.P., "Dunelm," Woodstock, Ont. RICHARD HUTCHISON, Esq., Merchant, Douglstown, County of Northumberland, N.B. RICHARD TURNER, Esq., of the firm of Whitehead & Turner, Merchants, Quebec. R. RUSSELL LOSCOMBE, Esq., Solicitor for Ontario Bank at Bowmanville, County of Durham, Ont. THE REV. JAMES Y. CAMERON, M.A., Montreal. WILLIAM CAREY, Esq., Director Farmers & Traders' Loan Association, Hamilton, Ont. WILLIAM FORSTER, Esq., one of the Justices of the Peace for the County of Peel, Brampton, Ont.

Issue of \$100,000 Preference Stock, at one per cent. premium.

PROSPECTUS.

The Company is authorized to lend money on the security of Real Estate, the Stocks, Bonds, Debentures, or other securities of Investment and Joint Stock Companies, Municipal Corporations, &c., and may invest in, acquire, hold, sell and convey the same at pleasure. It is expressly stated in the Act that nothing shall be construed to authorize the Company to engage in the business of Banking or Insurance, or to buy, sell or deal in Real Estate, except in so far as may be necessary for the conduct of its business; and any Real Estate which the Company may become possessed of by foreclosure of mortgages must be disposed of within seven years. The capital of the Company admits of being very profitably employed, as may be seen by the Financial Statement. In addition to the revenue derived from the investment of the shareholders' capital, a considerable profit can be made by the issue of debentures bearing a low rate of interest; the difference between the amount paid by the Company for such funds, and the rate at which they are invested, constituting the extra profits earned for the shareholders.

Two-thirds of the capital of the Company consists of PREFERENCE STOCK, and one-third ORDINARY, in shares of \$20 each, the holders of which cannot be called upon for more than the amount remaining unpaid on their respective shares. The holders of Preference have a first claim on the profits to the extent of 8 per cent. per annum, and on the capital to the amount paid up on their shares. Further, they receive a bonus of one per cent. (making a total of nine per cent.) whenever the earnings set aside for distribution amongst the stockholders in any financial year of the Company amount to or exceed ten per cent. on the paid up capital, but do not participate any further, the holders of Ordinary, in compensation for the priority yielded to the Preference in respect of both capital and dividends, being entitled to the residue. Dividends are payable quarterly, in January, April, July and October.

The By-Laws provide that the Board shall consist of five Directors. Any shareholder is eligible for election, but within sixty days after being elected must qualify to the extent of \$5,000 stock, with all calls paid. The division of stock into classes prevails to a large extent in England, where it is much appreciated by investors. It is intended to supply two separate demands, one proceeding from those who desire to have their investments particularly secure, and the other from such as prefer ordinary security in view of larger returns. Moreover, all the benefits, appertaining to undivided stock can be obtained by holding suitable proportions of each class.

The business of the Company being confined to strictly first-class investments, the Preference offers a degree of safety and a reliability in respect of dividends which cannot be surpassed, and it is especially desirable for investors to whom safety is a consideration. A gradual increase in its market value may also be confidently expected to take place as it becomes better known—an important consideration to those who may have occasion to sell their shares at some future time.

The Ordinary Stock is as safe as the majority of investments, and, on an average, is expected to pay handsomely, and to reach a very high price in market value. The Directors, however, look upon it as more suitable for those who are actively engaged in business than any other class of investors.

The Preference or the Ordinary offer very special advantages in the respects set forth, and by selecting either one or the other, according to individual circumstances, the Directors are confident subscribers will derive every satisfaction from their investment.

DIRECTORS' REPORT WITH FINANCIAL STATEMENT, and FORMS OF APPLICATION FOR SHARES, can be had at the Company's office, or by mail, on addressing the Managing Director. Applications for Stock will take precedence in their order of receipt on regular forms.

Amount of Stock previously subscribed, - - - - - \$169,600 Present Issue of Preference Stock, at one per cent. prem. 100,000 \$269,600

TERMS OF SUBSCRIPTION.

The Premium is payable on application, and twenty per cent. of the capital within three months from date of allotment. The balance is intended to be paid at the convenience of subscribers, but the right is reserved, should the Directors deem it expedient, to call it in at a rate not exceeding five per cent. per month. Shareholders are entitled to pay up any portion, or the full amount of their stock, at any time, in advance of calls, with full participation in dividends proportionably to the amount paid in, from the day of such payment.

This advt. will be published in this paper THREE times ONLY, and no other advt. will appear unless with respect to an issue at a higher price. The right is reserved of closing the application list at any time. A considerable portion of the present issue has already been taken up. (In replying name this paper.)



REMOVAL.

W. WHARLIN, Watchmaker and Jeweller.

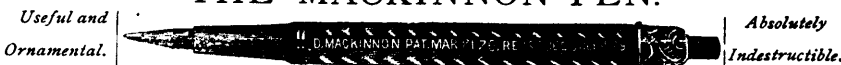
ESTABLISHED 1854.

Begs to announce that he has removed from 23 King Street West, where he has been for the past eleven years, to his new and commodious premises,

MARSHALL'S BUILDINGS, 47 KING ST. WEST,

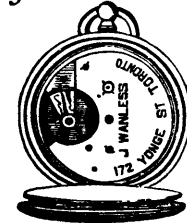
where he hopes to see all his old customers, and trusts by keeping always on hand a large and varied assortment, at moderate prices, to merit a share of public patronage.

THE MACKINNON PEN.



A BEAUTIFUL AND EVERLASTING HOLIDAY PRESENT. Useful and Ornamental. Absolutely Indestructible. Warranted for three years. Will write for a week without replenishing. The Minister's Favourite. Descriptive Pamphlets on application. C. W. YOUNG, General Agent for Canada, Box 550, Stratford, Ont.

J. WANLESS,



IMPORTER OF WATCHES, CLOCKS' AND Fine Jewelry,

HOLIDAY GIFTS.

Inspection cordially invited. A STOCK OF Diamonds and Precious Stones always on hand.

No. 172 YONGE ST., TORONTO.

Manufacturing of Jewelry and repairing of Watches and Clocks on the premises a specialty.

BURDOCK BLOOD BITTERS cures Scrofula and all humours of the Blood, Liver, Kidneys and the Bowels, at the same time, while it allays nervous irritation and tones up the debilitated system. It cures all humours, from a pimple to the worst form of Scrofula. For sale by all dealers. Sample bottle ten cents, regular size \$1.00.



BALDNESS.

Neither gasoline, vasoline, Carboline, or Allen's, Ayer's, or Hall's hair restorers have produced luxuriant hair on bald heads. That great discovery is due to Mr. Wintercorbyn, 144 King St. West, Toronto, as can be testified by hundreds of living witnesses in this city and the Province. He challenges all the so-called restorers to produce a like result.

The Restorative is put up in bottles at \$1 per bottle, or six for \$5. For further information, address CHARLES MAITLAND WINTERCORBYN, 144 King Street West, Toronto.

50 All Gold, Chromo and Lithograph Cards (No 2 alike), with name, 10c. 35 Flirtation Cards, 10c. Game of Authors, 15c. Autograph Album, 20c. All 50c. Clinton Bros., Clintonville, Conn.

BURDOCK BLOOD BITTERS is the only medicine that acts upon the Blood, Liver, Kidneys and the Bowels at the same time, while it allays nervous irritation, and tones up the debilitated system. It cures all humours, from an ordinary pimple to the worst form of Scrofula. For sale by all dealers. Sample bottle ten cents, regular size \$1.00.

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Maine.

AGENTS WANTED EVERYWHERE to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings, with HEEL and TOE complete, in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the Twombly Knitting Machine Co., 409 Washington St., Boston, Mass.

Ayer's Cathartic Pills, For the purposes of a Family Physic, CURING



Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach and Breath, Headache, Erysipelas, Piles, Rheumatism, Eruptions, and Skin Diseases, Biliousness, Liver Complaint, Dropsy, Tetters, Tumors and Salt Rheum, Worms, Goit, Neuralgia, as a Dinner Pill, and Purifying the Blood, are the most congenial purgative yet perfected. Their effects abundantly show how much they excel all other Pills. They are safe and pleasant to take, but powerful to cure. They purge out the foul humors of the blood; they stimulate the sluggish or disordered organs into action; and they impart health and tone to the whole being. They cure not only the every day complaints of every body, but formidable and dangerous diseases. Most skillful physicians, most eminent clergymen, and our best citizens, send certificates of cures performed, and of great benefits derived from these Pills. They are the safest and best physic for children, because mild as well as effectual. Being sugar coated, they are easy to take; and being purely vegetable, they are entirely harmless. Prepared by

DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. Sold by all Druggists and Dealers in Medicine.

YELLOW OIL is the most deservedly popular remedy in the market for Rheumatism, Neuralgia, Sprains, Bruises, Frost Bites, Sore Throat, Lame Back, Contraction of the Muscles, Croup, Quinsey, and every variety of Pain, Lameness or Inflammation. For internal use as well as external use. Yellow Oil will never fail you. Sold by all dealers in medicine.

PUBLISHER'S DEPARTMENT.

ONE dose of Haggard's Pectoral Balsam will relieve a Cough so promptly as to convince the most sceptical of its merits as a Throat and Lung healer; it is the great specific for all Pulmonary complaints tending towards Consumption. The safest, most pleasant, best and cheapest Cure known. For sale by all dealers in medicine.

WICKED FOR CLERGYMEN.—"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."

THE PERUVIAN SYRUP has cured thousands who were suffering from Dyspepsia, Debility, Liver Complaint, Boils, Humours, Female Complaints, etc. Pamphlets free to any address. Seth W. Fowle & Sons, Boston.

No one whose blood is impure can feel well. There is a weary, languid feeling, and often a sense of discouragement and despondency. Persons having this feeling of lassitude and depression, should take Ayer's Sarsaparilla to purify and vitalize the blood.

MEETINGS OF PRESBYTERY.

- QUEBEC.—In Chalmers' Church, Richmond, on the second Tuesday of February, at half-past one p.m.
HURON.—In Clinton, on the third Tuesday of January, at ten a.m.
LONDON.—In Sarina, on the third Tuesday of January, 1881, at seven p.m.
PETERSBORO.—Regular meeting in St. Paul's Church, Petersboro' on the second Tuesday of January, at two p.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 11th January, 1881.
WHITBY.—At Oshawa, on the third Tuesday of January, 1881, at eleven a.m.
LINDSAY.—At Uxbridge, on the last Tuesday of February, at ten a.m.
GUELPH.—In First Presbyterian Church, Guelph, on the third Tuesday of January, 1881, at ten a.m.
HAMILTON.—At Jarvis, on the third Tuesday of January next (the 18th), at ten a.m., the evening to be devoted to a conference on Sabbath schools and their work.
TORONTO.—In the usual place, on the second Tuesday of January, at eleven a.m.
BARRIE.—At Barrie, on Tuesday, 25th January, 1881, at eleven a.m.
PARIS.—In Dumfries street Church, Paris, on the 24th January, 1881, at four p.m. for business, and at half-past seven p.m. to enter into a Conference on State of Religion.
CHATHAM.—In the First Presbyterian Church, Chatham, on the 15th March, 1881, at eleven a.m.
OWEN SOUND.—In St. Paul's Church, Sydenham, on the 18th January, 1881, at half-past one p.m. Presbyterial visitation at three p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, March 15th, 1881, at three o'clock p.m.
GLENGARRY.—In Cornwall, on the 18th January, 1881, at two o'clock p.m.

Births, Marriages, and Deaths.

DIED. At Listowel, at the residence of her mother, very suddenly of typhoid fever, Priscilla, youngest daughter of the Rev. Daniel Anerson, late of Rothsays, aged 16 years and 10 months.

\$66 a week in your own town. Terms and \$5 outfit free. Address H. Hallett & Co., Port and, Maine.

AGENTS WANTED for the Best and Fastest Selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Pub. Co., Phila., Pa.

ORGANS \$30 to \$1,000; 2 to 32 Stops. Pianos, \$125 up. Paper free. Address Daniel F. Beatty, Washington, N.J.

50 CHROMOC. same in new type, roc. by mail. 40 Agts. samples, roc. U. S. CARD Co., Northford, Ct.

WHAT IS DONE IN A "LIVE" SCHOOL.

THE CRAMMING SYSTEM.

Much has been said and written, with apparently but little profit, on the subject of cramming in the school room. We know boys and girls in the higher schools who have to attend from fifteen to twenty different classes in as many different subjects during a single week. And after a year or two they are declared to be proficient in all of these branches. What a sham is this, when it is considered that any three branches are sufficient for a year's study! It is not surprising that young men, as well as young ladies, find when they come to meet "the hard buffetings of this work-a-day world" they are only half educated, that they have but the merest smattering of the subjects which they ought to know thoroughly, and that they have been grievously misled by both teachers and parents who ought to have known

better. The consequence of this is, that they are unable to apply, in a practical way, any knowledge they may have acquired. The great question is:

HOW TO REMEDY THIS EVIL?

Our suggestion is first, to give a thorough drill in those subjects that are termed common and not high sounding. For instance we find students who have been trained in what are considered our best schools, deficient in arithmetic and without any real knowledge of book-keeping. Indeed, commercial arithmetic, as taught in our schools, is found in practice to be different from that used in business houses. The reason of this is, that but few teachers know anything outside of their text books, and are unacquainted with the short methods suggested by long business experience.

IN THE BRITISH AMERICAN BUSINESS COLLEGE

practical book-keeping is almost a hobby. It is the great desideratum. Students are expected to think of it by day and dream of it at night.

In teaching, the text book is used at first, and from this the student begins by copying the simplest transactions into his day book. He then journalizes, posts, makes a trial-balance, statement of loss and gain, etc., and closes the accounts in his ledger. In the theory department, this process is repeated a score of times, each set of books embracing wider and more complex transactions, and including the business of grocer, dry goods commission merchant, shipping merchant, broker, etc., etc. When the course of instruction in this department is completed the student is required

TO PASS A RIGID EXAMINATION.

If found competent, he enters the practical department. The text book is then abandoned. Each student is furnished with capital (College currency) and his first duty is to enter the Board Room, where the transactions recorded in his books originate. As in other public rooms, when from ten to thirty persons are making bargains, it might appear to a stranger disorderly for a school room; but the half hour spent in this way appears of but short duration. And when the purchases and sales are completed the student takes his seat at his desk in another room, where he carefully transcribes from his memorandum book into his day book, cash book, bill book, etc., all his transactions, and is required to fill out all the notes, drafts, receipts, etc., in connection with his business. In a word, this is the finishing department, and it is conducted in a manner as exacting as is the real work which it imitates, in our best mercantile houses and banks. Indeed in one end of the room there

IS A REAL BANK OF ISSUE,

in complete operation. All its departments are conducted by students who are under the supervision of trained teachers.

We are aware that in some quarters a strong prejudice against business schools exists. This is not surprising, because numbers of colleges so-called, are mere shams, unworthy the name they assume. As a consequence some merchants cling to the idea that the only place to learn business is in the counting-room. That is certainly the place to get practical experience, to learn the character of men, their business habits and their motives. But to a large extent it is erroneous to suppose that it is

THE PLACE TO LEARN BUSINESS,

because the circumstances are rarely favourable. An employer has hardly ever time to teach. Besides, he would not permit mistakes to be made in his accounts, or his books to be muddled through the ignorance and stupidity of a mere tyro. Experience of that sort has often proved too expensive to be repeated.

In addition to all this, the weekly course of Law Lectures is a feature of the College. These are of a character to save a business man the expense of consulting a lawyer over a trifling business difficulty. At the same time, it must not be presumed that we pretend to make merchants independent of lawyers under all circumstances.

Another feature of the School is the department of penmanship and business correspondence. Students in the business department are required to write letters daily. As a stimulus to excellence in the departments of book-keeping and penmanship, a gold medal is offered to the student who shall display the best kept set of books after the winter session, and a silver medal for the greatest improvement in penmanship.

The College opens on Monday next, and those who are interested in knowing more about this School should address the Secretary, 112 & 114 King street west, Toronto.

In January, Mr. Warring Kennedy will address the students. He will be followed by other prominent business men.

R. R. R.

Radway's Ready Relief

CURES THE WORST PAINS

In from One to Twenty Minutes.

NOT ONE HOUR

after reading this advertisement need any one suffer with pain. RADWAY'S READY RELIEF is a cure for every pain. It was the first and is

THE ONLY PAIN REMEDY

that instantly stops the most excruciating pains, allays Inflammations, and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

IN FROM ONE TO TWENTY MINUTES,

no matter how violent or excruciating the pain the RHEUMATIC, Bed ridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer,

Radway's Ready Relief

WILL AFFORD INSTANT EASE.

INFLAMMATION OF THE KIDNEYS, INFLAMMATION OF THE BLADDER, INFLAMMATION OF THE BOWELS,

CONGESTION OF THE LUNGS, SORE THROAT, DIFFICULT BREATHING, PALPITATION OF THE HEART, HYSTERIC, CROUP, DIPHTHERIA, CATARRH, INFLUENZA, HEADACHE, TOOTHACHE, NEURALGIA, RHEUMATISM, COLD CHILLS, AGUE CHILLS, CHILBLAINS AND FROST-BITES.

The application of the READY RELIEF to the part or parts where the pain or difficulty exists will afford ease and comfort.

Thirty to sixty drops in a half tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dysentery, Colic, Wind in the Bowels, and all internal pains.

Travellers should always carry a bottle of RADWAY'S READY RELIEF with them. A few drops in water will prevent sickness or pains from change of water. It is better than French Brandy or Bitters as a stimulant.

FEVER AND AGUE

FEVER AND AGUE cured for fifty cents. There is not a remedial agent in this world that will cure Fever and Ague, and all other Malarious, Bilious, Scarlet, Typhoid, Yellow, and other Fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF. Twenty-five cents per bottle.

Dr. Radway's Regulating Pills,

perfectly tasteless, elegantly coated, for the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, bilious fever, inflammation of the bowels, piles, and all derangements of the internal viscera. Warranted to effect a positive cure. PRICE 25 CENTS PER BOX. SOLD BY DRUGGISTS.

DR. RADWAY'S

Sarsaparillian Resolvent,

THE GREAT BLOOD PURIFIER,

FOR THE CURE OF CHRONIC DISEASE, Scrofula or Syphilitic, Hereditary or Contagious,

be it seated in the Lungs or Stomach, Skin or Bones, Flesh or Nerves, Corrupting the Solids and Vitiating the Fluids. Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Syphilitic Complaints, Bleeding of the Lungs, Dyspepsia, Water Brash, Tic Doloreux, White Swellings, Tumors, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Female Complaints, Gout, Dropsy, Rickets, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. PRICE \$1 PER BOTTLE.

HEALTH---BEAUTY.

STRONG, PURE AND RICH BLOOD, INCREASE OF FLESH AND WEIGHT, CLEAR SKIN AND BEAUTIFUL COMPLEXION, SECURED TO ALL THROUGH

Dr. Radway's Sarsaparillian Resolvent

Every drop of the Sarsaparillian Resolvent communicates through the Blood, Sweat, Urine and other fluids and juices of the system, the vigour of life, for it repairs the wastes of the body with new and sound material. Scrofula, Consumption, Glandular Disease, Ulcers in the Throat, Mouth, Tumors, Nodules in the Glands and other parts of the system, Sore Eyes, Strumous discharges from the ears, and the worst forms of Skin Diseases, Eruptions, Fever Sores, Scald Head Ring Worm, Salt Rheum, Erysipelas, Ache, Black Spots, Worms in the Flesh, Cancers in the Womb, and all Weakening and Painful Discharges, Night Sweats, Loss of Sperm, and all wastes of the Life Principle are within the curative range of this wonder of modern chemistry, and a few days' use will prove to any person using it for either of these forms of disease its potent power to cure them. If the patient, daily becoming reduced by the wastes and decomposition that are continually progressing, succeeds in arresting these wastes, and repairs the same with new material made from healthy blood, and this the Sarsaparillian will and does secure, a cure is certain; for when once this remedy commences its work of purification, and succeeds in diminishing the loss of wastes, its repairs will be rapid, and every day the patient will feel himself growing better and stronger, the food digesting better, appetite improving, and flesh and weight increasing.

Sold by druggists. PRICE, ONE DOLLAR.

Dr. Radway & Co., 82 Warren St. N.Y.

AND

439 St. Paul St. Montreal.

OVERCOATS.

Our annual clearing sale of Overcoats has begun, and will continue through December. Great bargains this month.

R. F. HUNTER,

Cor. King and Church Sts., TORONTO.

Readings! Recitations! Elocution!

100 CHOICE SELECTIONS

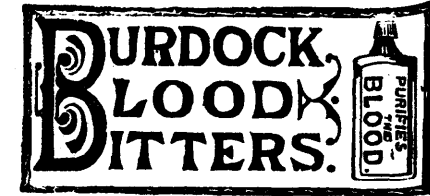
No. 18 NOW READY. P. GARRETT & Co.

708 Chestnut St., Philadelphia.

This number is uniform with the Series, and contains another HUNDRED splendid Declamations and Readings, combining Sentiment, Oratory, Pathos, Humor, Fun, 180 pp. Price, 30 cts., mailed free. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants a Something New to recite, should get the Whole Set. Club rates, and Full List of Contents Free.

AGENTS WANTED for the most Complete COMMENTATOR

On entire Bible, in one volume, ever published. Endorsements by 200 ablest scholars (Send for these). Adapted to all Literary men (embodies latest research); Sunday-school workers, Students, Children; a book for Holidays. Contains rare features, Description of Palestine; History of Apostolic Labors in Asia Minor; Life of St. John; Tables showing time of each patriarch, prophet and king; authorship and dates of books of Bible; how the earth was peopled from Noah's parables and miracles of Old and New Testaments; the twenty-four sermons of Christ in their order; the eighteen miracles of the Apostles. 1020 pages. 475 illustrations. Price, \$3.75. Extra terms. Selling fast. Some agents making \$200 to \$450 per month. A few General Agents wanted. BRADLEY GARRETTSON & CO., Brantford, Ont.

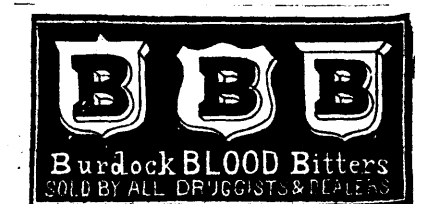


National Bitters, superior to all other purgatives in strength and virtue, in safety and mildness of action.

NEVER WASTE

Your time or money renting a farm when you can BUY on your OWN TIME and TERMS a Fine FARM and HOME With the BEST MARKETS almost at your door. 300,000 ACRES of the World. Easy payments. Long time. Low rate of interest. For terms, address O. M. BARNES, Lansing, Mich.

Advertisement for Hop Bitters with multiple columns of text describing its benefits for various ailments like indigestion, nervousness, and weakness. Includes an image of a bottle labeled 'HOP BITTERS NEVER FAIL'.



Burdock Healing Ointment, should be used in connection with Burdock Blood Bitters for curing ulcers, abscesses, fever, sores, etc.