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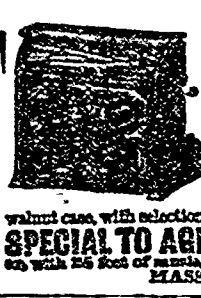
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**THE Yolk** of a hard-boiled egg cut in bits with a sharp knife makes a pleasing addition to the sauce made of butter, flour and water for baked and boiled fish.

**TAKE** a cupful of cream off the pan of milk in the morning, and put it to your bread when you are about moulding it, and it will cause the crust to be very soft and delicate.

**SCOUR** pieces of zinc with kerosene oil and polish off with whiting, or, what is better, give them a coat of paint. They can then be cleaned at any time by simply washing them.

**LEMONS** will keep better and fresher in water than under any other conditions. Put in a crock and covered with water, they can be preserved in water for two or three months.

**BAKED OMELETTE.**—Boil a pint of milk, a teaspoonful of butter and one of salt, and stir in a tablespoonful of flour, rub smooth in cold water, and pour upon it seven or eight well-beaten eggs. Bake in a quick oven.

**OIL-CLOTHS** should be washed well to free them from dirt, and then have two coats of copal varnish given them. If this is done once a year, it would insure the lasting of the cloth as long again as it otherwise would.

**A VERY** good substitute for cream in coffee is the beaten white of an egg. Beat it till it froths, add a small lump of butter and turn the coffee on it gradually, so that it may not curdle. You will find it difficult to distinguish it from fresh cream.

**THREE** applications of vaseline will cure the worst case of chilblains. For ordinary cases one or two applications will be sufficient. Although vaseline is made from petroleum, it is far more rapid in its work of healing than kerosene.

**If** a lamp chimney be cut with a diamond on the convex side, it will never crack with heat, as the incision affords room for the expansion, and the glass, after cooling, returns to its original shape with only a scratch visible where the cut was made.

**THE** secret in having a good roast turkey is to stuff it palatably, to baste it often, and to cook it long enough. A small turkey of seven or eight pounds should be roasted or baked three hours at least. A very large turkey should be cooked an hour longer.

**DELICIOUS BISCUIT.**—Half cup of butter, half cup of lard, two tablespoonfuls white sugar; put into three teacups of new milk and let it scald, and add a cup of yeast or a yeast-cake, sponge over night, and in the morning put in half teaspoonful soda. Mix soft, and let them rise.

**FOR** watering house plants, take carbonate of ammonia four parts; nitrate of potash (salt-petre) two parts; pulverize and mix well. Put one drachm (one-eighth of an ounce) of this powder into a gallon of rain-water. Use this for watering plants. Give them a good sunlight and not too much heat, and plants will keep green and fresh.

**ROYAL MUFFINS.**—One quart flour, two tablespoonfuls of sugar, half tablespoonful of salt, two teaspoonfuls Royal baking powder, one tablespoonful of lard, two eggs, one and a quarter pints of milk. Sift together flour, sugar, salt and powder, rub in the lard cold; add the beaten eggs and milk. Mix to the consistency of a cake batter. Fill cold muffin rings, well greased, two thirds full. Bake in a good hot oven twenty minutes.

**A LADY'S EXPERIENCE.**

Mrs. T. A. Gist, No. 1204 Walnut street, Philadelphia, Pa., writes: "I had inflammatory rheumatism very badly. In one foot and ankle it seemed to have taken hold with the determination to stay some time; and the morning I obtained the St. Jacobs Oil I could not put my foot down to the floor, even for an instant. I used it that evening for the first time, and that afternoon put my foot down for several minutes. On Sunday following I could stand up and walk a few steps. On Tuesday could walk about my room, and went down stairs by holding on to the banisters. Now I can walk quite well, and there is very little pain left. Just think, I use one bottle and a half and I am almost free from pain. It is a wonderful medicine."

# THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, DECEMBER 23rd, 1881.

No. 51.

*THE marked improvement in nearly all branches of business, consequent on the general good harvest and fair prices of all kinds of produce, should make a canvass easy. A push all along the line for renewals and new subscriptions is sure to result in large accessions to our list in every locality.*

## NOTES OF THE WEEK.

MR. MOODY, with his co-labourer, will hold meetings in Edinburgh and Glasgow after a short season of work in Durham.

THE Mayor of Philadelphia, a Presbyterian, has stopped the running of street cars through that city on the Lord's day.

PROFESSOR MILLIGAN, of Aberdeen, will be the Moderator of the Established General Assembly of Scotland next year.

REV. DR. SOMERVILLE, of Glasgow, who for several years has conducted evangelistic services in various parts of the world, intends to visit Germany again, beginning his labours at Frankfurt.

MR. ANDREW CARNEGIE has made an offer to the city of Pittsburg, Pa., of \$350,000 for a free public library, on condition that the city agrees to provide not less than \$15,000 a year for its maintenance.

A NUMBER of gentlemen connected with the Free Church were summoned by circular to meet in Edinburgh to consider Professor Bruce's book, "The Chief End of Revelation." The book was severely condemned.

A MR. J. S. STONE, of Chicago, announces a new work which "contains an explanation of all the incomprehensible passages of the Bible," and the "Sunday School Times" admiringly asks, "What is there that cannot be done in Chicago?"

THE Grand Orange Lodge of Ireland has issued a circular condemning the Land League, and declaring that in the United Kingdom and the colonies there are thousands and thousands of Orangemen who are ready to fight for the constitution.

THE New York "Independent" says: "Guiteau decidedly objects to that part of Mr. Scoville's theory which assumes him to be a fool. He told the court last week that he would rather be 'hung as a man of sense than acquitted as a fool.' He stands a good chance of being hung as a murderer."

THE Methodist "Christian Advocate," mentioning the case of an Irish girl who said that she had joined the Methodist Church on suspicion for six months, says: "We don't know about the propriety of taking people into the Church on suspicion, but we think a considerable number might be let out on that ground."

THE Bible is having free course in Japan. Dr. Gulick, of the American Bible Society, calls attention to the facts that during his agency in Japan of five and a half years, 322,573 volumes of Scriptures were printed at Yokohama, and that the Society's publications now, in the main, pass directly from the agent into native hands, the mass of them being disposed of through Japanese booksellers.

A DESPATCH from Constantinople, dated Dec. 17th, says: "Assym Pasha, Minister of Foreign Affairs, has informed General Wallace, the American Minister, that Ali, who murdered Mr. Parsons, the American missionary, died over a year ago." "It seems altogether probable, says the "New York Observer," "that this statement is of a piece with Turkish promises, made only to deceive. The death of the murderer, if it had occurred, would have been mentioned before this in the correspondence between the two Governments."

THE calamity which has befallen the inhabitants of Vienna (Austria) by the burning of the Ring Theatre in that city appears by the latest accounts to have been much heavier than was at first supposed. The number of lives lost, first reported as 300, then 400, is now stated not to have been under 1,000. In the final disposal of the remains religious distinctions were for once lost sight of. A common grave in consecrated ground received the ashes and indistinguishable remnants of the bodies of hundreds of the victims, and Roman Catholic priests took part in the services along with ministers of other denominations.

ON the 13th inst. the Rev. Dr. Potts, the Rev. Mr. Sullivan, and Mr. Arthur Farley, of this city, had an interview with Sir John Macdonald, at Ottawa, in regard to the Temperance Colonization Society, of which they are members. The object of the Society is to colonize a tract of land in the North-west Territories, furnishing lands to actual settlers at cheap rates, with the provision that such settlement be kept free from all intoxicating liquors. An application has been made to the Dominion Government for a compact, choice tract of land, comprising about 2,000,000 acres, for this purpose. Sir John gave the deputation a cordial reception, and promised to carefully consider their application.

JOHN DUNN is now supporting the demand for a resettlement of the condition of government in Zululand. He has proposed to the Government that the chiefs of the principalities, elected after the deposition of King Cetewayo, should be called upon to select a supreme chief, and the wily man, meanwhile, is canvassing for his own election. The princes, however, evidently favour the selection of their old sovereign, Cetewayo, and another deputation has arrived at Maritzburg, praying for the return of their king. Meanwhile, several unfortunate disturbances have taken place in Zululand. It is said that in a recent fight many women and children were massacred, in spite of the remonstrances of the British Resident.

DR. FRASER, at the last meeting of the Presbytery of London, England, proposed a resolution to the effect that it is desirable to hold occasional meetings of Presbytery for brotherly conference on questions affecting public worship and Church work. He said that the Presbyterian Church in England is trying to get together a Church of all sorts of origins, national and ecclesiastical. The members are falling into new moulds, hence all sorts of anomalies might grow up. He would like to have a full discussion of their views respecting adult baptism, and they should know more about the accesses to and leakages from their churches. The subject of leakage is a very serious matter. He would also like to know something about the posture at the Lord's Supper, for it was said that in some churches the people knelt. The motion was adopted.

THE "Queen's College Journal" says: "Evidently one of the best friends that Queen's has is Mr. Allan Gilmour, of Ottawa. A subscription of \$10,000 from himself and a friend was the signal three years ago for commencing the campaign for the \$150,000 fund; and instead of spreading their subscription over five years, they—like Mr. James Michie, of Toronto, and Mr. George Stephen, of Montreal—sent the whole sum in one cheque. And now learning the state of the library from the Principal, who announced at last convocation that \$2,000 a year for six years were required to put it in a moderately efficient condition, he has promptly forwarded a cheque for \$500. Who comes next? The Principal does not intend to solicit personally for this fund. There should be loyalty and sense sufficient among our graduates and friends to make them step forward and fill the gap. Does not the Chelsea seer declare that the best university is the best collection of books? And is he not right, or nearly so? Any subscriptions that may be sent for this much-needed fund we undertake to hand over to the treasurer of the library, and to acknowledge them in our columns."

THE "New York Observer" is among the best of our exchanges. It is now about entering on its sixtieth year of publication, without any diminution of its wonted vigour or relaxation in its firmness on the side of truth and righteousness. As a vehicle of religious and secular intelligence it is eminently serviceable, and in both departments the views of its contributors, as well as its editorial utterances, are always worthy of attention. The letters of Irenaeus attract much notice. That in last week's issue treats of "The Poor Old Man." From it we take the following sentences as containing a suggestion which may possibly some day be reduced to practice: "In every city and community there are some men whose lot is peculiarly hard—having failed to win more than their daily bread in the long life struggle, they have shared that bread with others. Now they are old and can earn no more, they are ready to perish. And there is not a more pitiful sight in the world. For a poor old woman there is abundant provision made. Every Christian denomination, and many unsectarian associations, have established homes for aged and respectable women, where, without the aid of friends, they may be tenderly cared for in the decline of life. It is natural that women should be more carefully cared for than men. As a general rule, they deserve more than men do. Women are better than men are, take them as a whole. There are more good women than good men in the world. I never preached where there were more men to hear than women, except in the State Prison. There a thousand men were shut up, but the number of women was less than two hundred. Our sympathies are more easily kindled by the sufferings of women than men. I wonder much that women do not found and support Homes for Aged Men. It would be beautiful to see a house filled with the venerable pensioners on female charity—men supported by women. It is not the order of nature, indeed, and yet the spirit of grace might inspire it."

THE Rev. W. J. McKenzie, missionary from Nova Scotia to the New Hebrides, recently visited Montreal on the invitation of the Committee in charge of the Anniversary Missionary Meetings, and by the simple and unostentatious way in which he told the story of his work, made a most favourable impression on the minds of many of those who heard his addresses. On Sabbath, the 27th Nov., he addressed the congregation of Erskine Church. At the close of the service the pastor intimated that Mr. Mackenzie wished, on his return to Efate, to take into his own house and educate as native preachers four or five young men of approved Christian character, and called for five men who would each pledge \$25 annually for four years for that purpose. After the benediction was pronounced, four gentlemen—Messrs. W. Angus, J. Walker, J. Rodger, and Rev. R. H. Warden—responded to this call; within the next two days three more—Messrs. J. R. Loudon, J. Davies, and J. Campbell gave similar pledges, and the Sabbath School another. On Monday, the 28th, the theological students of the Montreal College, after hearing Mr. Mackenzie, presented him with an address and \$45. On Wednesday, at a prayer-meeting in Stanley St. Church, he was presented with \$20 to help in the printing of a Primer for the Christian children of Efate. Mr. John Rankin, a member of St. Paul's, gave \$50 to procure a small printing press, and promised a like amount yearly during his life. Mr. J. W. Patterson, a member of St. Matthew's, handed Mr. Mackenzie \$25 as a personal gift, to be used as he deemed best. Mrs. Warden and Mrs. W. Angus called upon a few friends in the different churches of the city during the week and collected \$200, which they handed to the missionary on the morning of the day on which he left, as a personal gift for the use of himself and family. It is stated that in no case did Mr. Mackenzie solicit a contribution from any one, either in public or in private, and that the gifts received by him were all given as personal contributions, to be used as he deemed best in the furtherance of his work, and not for the general Foreign Mission Fund.

## OUR CONTRIBUTORS.

### THE PROTESTANT CHURCH IN FRANCE.

MR. EDITOR,—I am sure there are many amongst the readers of THE PRESBYTERIAN in Canada who would like to know what is being done by the Protestant Churches of France for the evangelization of the masses of their fellow-countrymen. With your permission, therefore, Mr. Editor, I shall give, in a series of letters, as clear an idea as possible of the actual work which is being effected by the different sections of that Church. Before, however, referring to the missionary operations of the different societies, it may be well to condense in one or two letters the more prominent incidents which have marked the past history of the Reformed Church of France, and which have tended to make it the divided and therefore comparatively weak force which it at present is in this country. Those who desire to study more fully the intensely interesting history of the Church of the Huguenots, can consult the "Histoire des Protestants de France," by M. G. de Felice; the "Histoire des Pasteurs du Désert," by M. N. Peyrat; the "Histoire de la Guerre des Camisards," by Antoine Court; and for recent facts, two admirable papers which appeared in the "Catholic Presbyterian" for October 1879 and April 1880, written by Pastor Babut, of Nismes, and Pastor Wheatcroft, of Orleans.

In 1521, four years after Luther had affixed his celebrated theses to the door of Wittenburg Cathedral, the doctrines of the Reformation began to be taught in France. From that time until the Revocation of the Edict of Nantes, in 1685, the Huguenots represented both a political and a religious party, many of its chiefs being the highest nobles in the land, and some of its adherents were princes of royal blood. The Protestant party being then deprived of the measure of toleration which it had enjoyed from the time of Henry IV. (1598), the wealthy, the noble and the more intelligent left France, and took up their abode in England, Holland, Prussia, etc., leaving only the peasants scattered over the plains of Languedoc, or hidden in the valleys of the Cevennes, or isolated in Poitou and Normandy, as representatives of the faith of Calvin, Coligny, and Conde.

It is easy to understand, therefore, how severe was the trial which the moral strength of this remnant had to endure. The result proved how nobly they did endure. For a hundred years, at least, notwithstanding the horrible treatment which they received, the poor peasants kept the light of the Gospel burning in the midst of thick darkness, faithfully adhering all this time to the form of Church government bequeathed to them by Calvin. In this courage and perseverance they were aided by the untiring efforts of Antoine Court (1696-1760), who revived the Synodical system with the view of forming a bond of connection between the scattered churches, so as to create union and strength. He succeeded in bringing together, in the fastnesses of the Vivarais, delegates from most of the suffering Churches, and forming the first "Synode National du Désert," which met on the 21st August, 1715. Similar meetings took place almost yearly, being held in caverns or in isolated huts amongst the mountains. Provincial Synods consolidated and carried out through France the resolutions adopted by the supreme ecclesiastical body—in all cases insisting on the strict application of the old "Discipline des Eglises Reformées," as well as the teaching of the "Confession de foi de la Rochelle." Right loyally did these peasants adhere to the instructions of their teachers, though imprisonment and even death was the almost invariable result of their fidelity. Retiring to Lausanne in 1729, M. Court established a school for the education of the pastors of the Desert, to replace those of Saumur and Sedan, which had been destroyed. This school continued in operation until the creation by Napoleon of the Faculty of Theology at Montauban in 1808-10.

As the eighteenth century was drawing to a close, a more tolerant spirit began to pervade those in authority in France, and found expression in the edict issued by Louis XVI. in 1787, which at least gave a legal standing to Protestantism, permitting its adherents to live in the country and prosecute their professions and trades, to be married in the presence of the officers of justice, to record births before the judges, and to be buried, even though the ritual of the Roman Catholic Church was not repeated over their graves.

The time of comparative rest from persecution which followed was unfortunately not as favourable to Presbyterianism as the dark days which had preceded. "The spiritual descendants of Calvin," we are told, "felt the blighting influence of the sceptical and sensualistic schools of thought, whose chiefs were Voltaire, Diderot, and the Encyclopedists. As the practice of the Synodal system became more easy, attachment to it gradually weakened." It was owing to this religious laxity, no doubt, that the sons of the Pastors of the Desert so readily accepted that system of laws which, to serve his own purposes, Napoleon issued on the "18<sup>e</sup> Germinal An. X." (7th April, 1802) under the name of the Concordat, and which brought the Church into a condition of bondage to the State, under which, to the present hour, it is suffering evils the magnitude of which can hardly be exaggerated. By this law the Reformed Church of France lost two of its most characteristic features—the local "Kirk Session" and its "National Synod" or General Assembly, "its hand and its head." In the place of these the Concordat substituted "Eglises Consistoriales," formed of groups of six thousand souls each, the lay members of which were elected by a small number of Protestants whose names stood highest on the rating lists. Against the manifest evils of this system the Reformed Church had to contend until 1852, when Napoleon III., in quest of popularity, restored the Kirk Session under the name of "Conseil Presbyteral," and grouped together, according to geographical affinity, a certain number of these under the name of "Consistoires," giving to the Church a degree of cohesion to which it had long been a stranger.

Turning now to the internal history of the Church, whose external condition was so thoroughly disorganized, we find that shortly after the Restoration (1815) two currents became visible which were destined to flow farther and farther apart. Two men, both largely endowed by intellectual gifts, were regarded as the representatives of these diverging tendencies. Samuel Vincent, pastor of a church at Nismes, where he was born in 1787, had adopted the subjective theory of Schleiermacher, which places the "basis of religion in the innate feeling of the human soul." He was the representative of one portion of the Church; while the other followed Daniel Encoute, also a native of Nismes, where he was born in 1762, and the son of a Pastor of the Désert. He was as distinguished for his fervent piety as for his great attainments in science and dogmatic theology. His health compelling him to resign the work of evangelization, he was first made Dean of the Faculty of Science at Montpellier, and afterwards called to a Professor's chair at Montauban; and here, by the affirmative character of his theological teaching and his decided piety, he made a marked impression on a large number of pastors. This religious earnestness was still further deepened when the revival which had passed over Britain and Switzerland at length reached France, originating the religious societies, such as the Bible Society (1819), the Religious Tract Society (1821), and the Missionary Society (1822), which aided so largely in promoting the spirit of unity and self-government among the Churches.

It soon became clear that, in the belief of one party in the Church, Christianity was regarded merely as a well-contrived system of ethics, while in the case of the other party, belief in Christ as the living Saviour was the alone object of faith. This vital difference in the belief of the two parties constituting the Reformed Church of France was strikingly illustrated by the well-known incident which occurred in the church at Lyons. This church had for its pastor the eminently gifted, pious and eloquent Adolphe Monod (1807-56), conscientiously opposed to the practice then prevalent of admitting to the communion all who presented themselves, without restriction or examination. M. Monod preached a sermon against the system which roused the ire of the Moderates, who held that the doctrines advocated by M. Monod tended to curtail their liberties as Protestants. A petition was presented to the Consistory, stating these complaints, and accusing the young pastor of having attacked "the most admirable, the most difficult, the most holy of all religions, that of good works dictated by the conscience, and thus to have wounded the human reason, that emanation from the Deity." The Consistory having strong leanings to latitudinarianism, asked him to resign, and on his refusing to do so dismissed him, the Government confirming the sentence. This event necessarily attracted a large

share of public attention, and helped to bring into prominence the distinctive doctrines of the two opposing parties in the Church.

The subject of separation of Church and State, which had been made familiar in Switzerland by the admirable writings of Vinet, began to attract attention in France after the revolution of 1848. At a meeting of delegates from different Consistories, which took place shortly after at Paris, it was proposed to draw up a Confession of Faith, with the hope of counteracting the rationalistic doctrines taught by so many of the pastors. It was not deemed advisable, however, to carry out this proposal, lest an inopportune agitation should arise in the Church. Two distinguished members of the Synod—M. Frederick Monod and Count de Gasparin—dissatisfied with this decision, withdrew from the State Church and formed the "Eglise Libre," or Free Church, which includes at present between forty and fifty pastors, with a membership of about three thousand, to which may be added eight thousand adherents. Before separating, however, this meeting drew up a scheme for the reorganization of the Church, which bore fruit in 1852, when Louis Napoleon modified the law of 1802, and restored the Kirk Session, Provincial Synod, etc., as stated above. While the first Napoleon, as we saw, restricted the nominating power to the ecclesiastical boards to the highest rated citizens on the roll, his successor erred, on the other hand, by the introduction of all but universal suffrage. Further, instead of making the General Assembly the governing body of the Church, Napoleon III. constituted a "Central Council," composed of men selected by the Government, whose duty it was to advise the Minister of Public Worship on matters connected with the Reformed Church.

It is scarcely necessary to refer further to the evidences of the ever-widening chasm which has so completely dissociated, both as regards dogma and government, the two sections of the Church. Eighteenth century rationalism and the teachings of the Tübingen school have done their work. The only true solution of these ecclesiastical difficulties will be found in the separation between the Church and the State, when, as many members stated at the Synod of 1872, the evangelic portion of the Church, which happily composes the majority, will be free to pursue their legitimate work amongst the unevangelized Protestants of France, and to make aggression upon those multitudes of so-called Romanists who are now so willing to listen to the preaching of the Gospel. But this letter is already too long, so I close for the present.

T. H.

Paris, Nov. 22nd, 1881.

### A TWISTED DOCTRINE.

BY REV. R. C. MOFFAT, WALKERTON.

#### TWISTED PARAPHRASES.

Attending the funeral of a young man recently, the Christadelphian speaker who conducted the services made some rather strange assertions.

Before specially noticing one he made, let me give a brief summary of some of the opinions held by the followers of Dr. Thomas, of England. There is no Holy Spirit to convince, enlighten, renew or comfort; there is no angel, good or bad; there is no sin before God in working on the Sabbath; there is no resurrection for any dear child dying in infancy, and there is no salvation possible unless through this new Church which coolly unchurches all other Churches. Without discussing any of these positions, we come to the assertion made, that "when the Christian dies, body and soul remain insensible in the grave until the resurrection," and that this doctrine is plainly taught in the Presbyterian Paraphrases.

Let us then examine the fourth, keeping the third chapter of Job before us, and we find no insensible soul in either, but a most graphic picture of the silence of the grave, where rest the wicked and the weary, the small and the great. This striking expression gives the key-note to the whole:

"And there, in peace, the ashes mix  
Of those who once were foes."

The mortal ashes of the body must lie sleeping, but the soul of the Christian sleepeth never.

Turn now to the fifteenth, placing beside it the ninth chapter of Ecclesiastes, and we search in vain for an insensible soul. But we do find everlasting silence—yea, a most urgent summons to settle at once

and for ever our earthly weal and our eternal bliss, but not one word about an insensible soul.

And again we try the fifty-first; yet as we read its glowing words, it is not the melancholy dirge of a soul dragged by some remorseless fate into the dark depths of insensibility, but the triumphant outburst of redeemed ones,

"Waiting the hour which sets us free,  
And brings us home to God."

Or turn we yet to the fifty-third, with all its sacred memories, and ask what is death to the Christian? It is not the funeral of a soul to be insensible for unknown ages; no.

"Death is the messenger of peace,  
And calls the soul to heaven."

Such words may be twisted again and again; but twist as man may, no power on earth can extract from those old Presbyterian Paraphrases such a cold heathen dogma.

TWISTED HYMNS.

Perhaps there may be some hymns full of this new light, so let us take this familiar one:

"Asleep in Jesus, Oh for me  
May such a blissful refuge be;  
Securely shall my ashes lie,  
Waiting the summons from on high."

Well, we must try another:

"It is not death to die,  
To leave this weary road,  
And, 'midst the brotherhood on high,  
To be at home with God."

Try we another, sung all over Christendom, "For ever with the Lord," and there you have the sure hope of every Christian deathbed:

"So when my latest breath  
Shall rend the veil in twain,  
By death I shall escape from death,  
And life eternal gain."

A TWISTED CATECHISM.

But turning from all paraphrases and hymns to the grand old Catechism, this is what Presbyterian mothers teach their children: "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory." The Roman Catholic Church may have its purgatory, but even that is full of overwhelming consciousness; hence that word, "immediately into glory," sweeps away at one stroke not only purgatory, but soul insensibility. Sons may grow up and forget or deny their sainted mother's religion, and yet there remains in all its sublimity and beauty the triumphant word, "immediately into glory."

A TWISTED BIBLE.

Let us reverently examine a few passages bearing directly upon the point at issue. Take Ecc. xii. 7: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." This most conclusively settles two things—the body to its grave, the soul to its God. There is not even the shred of a supposition that ages must elapse before the spirit shall return to God. Or take those glorious words of Paul to the Philippians, "Having a desire to depart and to be with Christ."

Can any sane man imagine that his desire was death—that his soul should remain insensible for unknown ages? No; if his words have any meaning it is this—that hour death, that hour with Christ. Or turn we to the words of our Master in that profoundly suggestive parable of Lazarus. The rich man was buried, Lazarus was carried by the angels into Abraham's bosom. The rich man was conscious, so was Lazarus. The rich man was tormented, Lazarus was comforted. But it may be objected, "it is only a parable, and such should never weigh in the balances of analytic criticism." Even if it were only a parable, and all of all the realism of a Holman Hunt, a Doré, or a Milton, yet that Jesus can be supposed capable of teaching a falsehood even in a parable is only blasphemy of the saddest kind. Jesus, the Truth, can never teach lie either by parable or by fact; for whatever may be the great truths taught by that parable, yet the key-note to it is not soul insensibility but soul consciousness.

But let us read afresh Christ's striking answer to the last prayer He heard on earth: "To-day shalt thou be with Me in paradise." He does not say that day, but to-day—this day. The Greek adverb *Seameron* has a granitic individuality of its own decidedly troublesome to Thomasite theories. Men will pray with firm faith, "Give us this day our daily

bread." Bread in the far away future has its own value, but the cry of the starving is, "Give us this day."

The theory of the Christadelphian is this: this man believing in Jesus, and in the kingdom He was soon to set up on earth, sought for a place or an office in it, and Jesus promised that in that day thou shalt be with Me in bliss. Thus by one grand "bonanza" of modern theological discovery not only locating Paradise in Jerusalem, but sealing the fact, there is nought for unknown ages after death but soul insensibility. As we look at that cross, rather ten thousand times the hallowed faith, a sinner crying in agony for mercy, pardon, life, and in the fullness of infinite love immediate salvation, full consciousness and an eternal Friend.

When the late Spencer, of Liverpool, was asked by a young girl as he passed her door, "Mr. Spencer, what is your opinion about sudden death?" although he knew not that within another hour he himself would be in eternity, yet he reverently answered, "Sudden death to the Christian is sudden glory."

If our doctrine is without foundation in the Word of God, then the appearance of Moses and Elias on the Mount of Transfiguration was only an optical delusion—then the dying prayer of Stephen was only a hopeless yearning for an utter impossibility. Then, deny it who may, the testimony of paraphrase, hymn, catechism, and all God's Bible, points with overwhelming proof to the glorious truth, "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory."

NEW HYMN AND TUNE BOOK.

MR. EDITOR,—Allow me to correct a mistake that appeared in my last letter. What I said, or meant to say, was "We cannot at the same time (that is, now, when the Hymn book is only being introduced) have both quantity and quality; and by quality I mean a high sense of adaptation between notes and words." This, let me repeat, along with uniformity of singing among the different churches, and the same church at different times, is a thing well worth waiting for.

The period of waiting may be spent in different ways. I can think of a congregation which has adopted the Hymn Book, setting themselves earnestly to the work of mastering the tunes, and succeeding in a short time far beyond their expectations. I can also think of a minister giving out, once in a while, a hymn to the fixed tune, whether the people know it or not; and before the last verse is ended, finding that the precentor does not need to sing it through as a solo. When people are unsophisticated enough not to fly at a new tune as resentfully as the bull flies at a red rag, it is astonishing how soon they fall in to a new tune, if it is worthy at all of being sung. This experiment, however, is subject to two restrictions. First, that it is never made at the concluding song of praise, which, whether psalm or hymn, ought always to be the song of the whole congregation. Second, that it be repeated on some future day before the tune has had time to be forgotten by the people. After this experiment has been made, I can think of its being seconded in the following way: A father who has bought his children a piano or organ, and spent some money on their musical education, when the instrument is next opened says to his daughter, "Now, Mary, I want you to play that new tune the precentor sung on Sabbath, so that the next time the hymn is given out we'll all be able to join from the very beginning." But it is, alas! too true that, instead of meeting the difficulty in this cheerful and reasonable way, many would go home only to scowl and criticise. (Which book, let me ask, is the more suitable for family use—the cut or the uncut?)

But although a period of waiting has to elapse before new tunes have become familiar, it by no means follows that meanwhile the book as a whole is, even comparatively speaking, useless. The book may be compared to a farm, of which a great portion is uncleared land. To some singers the uncleared portion of the book is greater, to others less; but to all singers the cleared portion may be found to be larger than they supposed. To find out how much of cleared land we have in the Hymn Book, we have only to turn to the index of hymns; and beginning at the letter A, mark all those standard hymns which are about as indissolubly wedded to their own tunes as "God Save the Queen," or "Home, Sweet Home." Of this class, the first we meet is "Abide with me," sung to "Eventide," or Troyte's Metrical Chant; the second,

"All hail the power of Jesus' name," sung universally to either "Miles Lane" or "Coronation;" the third, "All praise to Thee, my God, this night," sung to its own tune, sometimes called "Evening Hymn," but in our book "Canon;" and fourth, "Come, Thou fount of every blessing," sung to "Nettleton." But I leave it to the reader to continue the examination for himself. Possibly he will not continue the examination very far without expressing his surprise that in so many cases a second or even a third tune is added to the one already familiar. The reason of this multiplying of tunes is, that we ought to learn not only the tunes which are familiar to the people to-day, but also those which, on account of higher excellence, are likely to be the tunes of the future.

To the portion of cleared land that is discovered in this way we have to add, first, the *Moody* and *Sarkis* hymns, then nearly all the *children's* hymns, after that many hymns that are set to familiar long, short, common and peculiar metre tunes, such as "Evan," "Soldau," "Old 134th," and "Caledon." When the number of hymns singable in this way, just as they stand, has been ascertained, the only very serious question remaining is not one of the adaptation of tunes to hymns, but hymns to sermons; and this is the question, has the preacher a hymn book left, large enough to enforce every essential aspect of the Gospel message? If he finds it a tedious thing to wait for the learning of tunes to enlarge his list of hymns, there is a method at hand that will yield a very speedy return. Granting for the time that the following singable tunes are somewhat unfamiliar to many, let us see how many hymns they represent: Angels, 3 hymns; Angelus, 3; Aurelia (one of the most singable in the whole book), 4; Austria, 3; Bethany, 3; Cyprus, 3; Ely, 3; Franconia, 4; Melcombe, 3; Morning Light, 3; Rousseau, 3; St. George's, Windsor, 3—in all, twelve tunes to thirty-eight hymns.

But if nothing more can be done in an easy way to clear away the difficulties of the fixed book, something can be done to bring its difficulties down to the level of any other kind of book. A number of tunes remain, in regard to which a cut book would afford no help, or next to none, as very few singers would ever think of singing them to any tune but their original one. Proceeding alphabetically as before, we have first Luther's Reformation Hymn, to the tune "Worms;" then "Art thou weary?" to "Stephanos;" "Children of the Heavenly King," to "Innocents;" "Great God, what do I see and hear?" to "Luther's Hymn;" "Hark the herald angels sing," to "Bethlehem;" "Now thank we all our God," to "Gratitude;" "Lead, Kindly Light," to "Lux benigna;" "O come all ye faithful," to "Adeste fideles," and so on. The reader will find beyond the letter O a large number of the same class.

Having gone through this preliminary study of the book, it will be time enough to say how it compares with an uncut book even in point of present availability. But where such an examination is dispensed with, I do not wonder at the fixed tune system causing a good deal of annoyance and disappointment. But to sum up the whole matter of pros and cons, "of two evils we must choose the least." The first evil is that of singing a tune which nobody knows, or which is closely connected with that, waiting till they know it before singing the hymn; the second, that of singing the same hymn to a tune which everybody knows but nobody enjoys. Or to put it thus: Of two blessings choose the best; the first blessing being the rather commonplace one of having always some kind of a tune to fall back upon; the second blessing being that of a lofty aim, which can only be satisfied with the nearest approach to a perfect adaptation which the genius of man has been able to produce.

Ayr, 12th December, 1881. JOHN THOMSON.

THE Provincial Parliament will meet in this city on Thursday, the 12th day of January, 1882.

THE greatest demonstration ever held in Scotland in connection with the land agitation has taken place at Aberdeen. Two thousand delegates, representing 40,000 farmers, were present. Several Scotch members of Parliament attended. Resolutions were passed, demanding a general reduction of rents, compensation for improvements, the abolition of the laws of hypothec and entail, and other legislation in the interests of tenant farmers. It was urged that the legislative changes required must apply to existing leases. A farmers' alliance for Scotland was formed.

## PASTOR AND PEOPLE.

### THE GREAT NORTH-WEST.

[The following appeared in the "Church of Scotland Home and Foreign Missionary Record" as a communication from an elder of that Church who had just returned from a visit to Manitoba and the North-West Territory. Upon it the "Record" founds an appeal in behalf of Winnipeg College and the Presbyterians of the Canadian North-West.]

A visit to the Colonies is the best way to learn the value of the Colonial scheme. I would recommend the ministers and people who find an occasion to drop out this scheme from the list of their periodical contributions, to take a trip to the distant provinces of Manitoba, in the far West of Canada, and they will find, as I have done, that Colonial Missions are real things, not sheets of figures and statistics, but actual clusters of homes of Scotch men and women who have gone a long, long way from their native land, but whose hearts beat as warmly towards it as ever, and who desire as fondly as ever, nay more, because they need it more, to have one among them who can speak to them the glad news of the Gospel.

Canada, unlike some other of our Colonies, has been, and is being, to a large extent colonized by Scotchmen. Although I had heard this before, I must say I was surprised to see the number of Grants, and Frasers, and Gibsons, and Humes, and Macdonalds, whose names figure on sign-posts and stretch out in prominent advertisements. Here in Manitoba, from which I write this paper, we have the last great settlement which has taken place from our shores. Every steamer that leaves Glasgow or Liverpool for this continent brings with it many who have been drawn into the great tide of emigration from the rural or city parishes of our country. They come out here, they settle, perhaps they never think of returning, but still they and their children talk of home, by which they mean the home they left when they stepped on board the big ship that lay beside the Broomielaw. Their thoughts are often in "the old country," with the fields, and farms, and folks at home; but do the people at home ever think of them? I confess humbly, as a member of the Church of Scotland, that I never realised my duty in its true light till I came here and saw the whole thing for myself.

For two or three years back,

#### A GREAT STREAM OF IMMIGRANTS

has been pouring into this region. This is partly due to the recent discovery of the fertile resources of the land to the west, where immense tracts of country lie ready for the plough, and yield, year after year, rich harvests of wheat and other grain. It is also due to the rapid increase of Winnipeg and other towns, which are quietly springing up in places formerly the haunts of the Red Indian and the buffalo. And further, it is due to the construction of the Canada Pacific Railroad, which is intended to connect the Pacific and Atlantic Oceans, and will bring the rich soil and mineral resources of the North-West Provinces within the reach of Europe. This railway is being pushed on at the rate of a mile and a half a day, and employs a large number of labourers. It follows from these things, that men and women and children are rapidly pouring in and scattering over the extensive country. A large proportion, as I have said, are from Scotland, and all of them need the benefit of religion and the ministrations of the clergy. The burden is

#### TOO GREAT FOR THE PEOPLE OF CANADA

to bear alone. They are trying to meet the necessity, and have strained every effort in their praiseworthy ambition to help the immigrants. The Home Mission Scheme of the Presbyterian Church in Canada has given handsome grants towards this object; and as an example of the liberality of the people, I may mention that the congregation of the Presbyterian Church of Winnipeg have contributed during one year at the rate of £7 a family for religious purposes. They have founded a college for the instruction of the Presbyterian youth of Manitoba, situated in Winnipeg, superintended by two professors, and having six or seven lecturers, of whom four lecture in the department of literature, and two, who are clergymen in the neighbourhood, in that of theology. They have appointed one of their most valued and able ministers to go forth to the missions of the far West, and spend his time in visiting and encouraging them, and they have now

about 120 preaching-stations (not including special missions to the Indians), where earnest men are faithfully trying to bring the truth of the Word to the ears and hearts of distant settlers. But all this is more than a young Church such as the Canadian can bear. It is more than it ought fairly to bear. The immigrants come largely from Scotland, and have claims on Scotland which the mother country should not forget. It is a serious thought that the manner in which this young colony is planted will determine its future. If no attempt is made to engraft upon it the reverence of the Sabbath day, the responsibility of man before God for his discharge of duty, the value of truth and honesty and Christian principle in the dealings of business and daily life—if our latest colony is to be allowed to drift from the

#### GRAND OLD MOORINGS OF A SCRIPTURE EDUCATION,

and a noble faith, fixed in the heart of the Country from which they sprang, and endeared still to her wandering children from old associations, then there may come, and will shortly come, a time when it will be hard to create feelings that have died out, and to make Christians of those who will have lapsed into heathenism.

Now, there are two ways in which these settlers may be assisted by our Church and our country. We may either send them missionaries who will go out from our shores, and, penetrating to the far West, will provide services of religion for them; or we may help the Canadians to raise and send missionaries themselves. Either of these ways will benefit the people; but let me say a word in favour of the latter, as being the cheaper and more efficient. I mentioned already that the Canadian Presbyterian Church had established a college at Winnipeg for the instruction of the Manitoba youth. There are now fifty-six young men attending this college, and of these ten or twelve are studying for the Church. Now, if young missionaries can be got, educated in the district under highly qualified teachers, it is evident that they will have a knowledge of the country and people, and an acquaintance with the duties for which they are being prepared, such as cannot be possessed, at least at first, by agents sent out from Scotland. It is also easily seen that the element of economy is on the side of those who prepare the young missionaries near the scene of their labours. The expense of sending them from even Queen's College is so great as nearly to equal an additional salary. Moreover, Canada is better off in one respect than our country, for she possesses a sufficient supply of young men willing and anxious to enter on this very kind of missionary work, and ready to fit themselves for the duty so soon as the means of education are placed within their reach. I might also add, if further argument were needed, that the wisest course in any case of the kind is to

#### ENCOURAGE LOCAL EFFORT,

by assisting and fostering the growth of native institutions. This is what our Church has already done at Halifax and Queen's College. The grants given to these colleges in the past have left an undying memorial of the affection with which Scotland follows the people who have left her. They have maintained these colleges when they were weak, raised them to a position of independence; and these colleges now no longer require the help of the mother country, but are able to walk alone—a source of blessing to the whole continent.

Before closing, I have one word for the Colonial Committee, and one word for the members of the Church. To the Colonial Committee I would most respectfully and earnestly suggest the importance of their allowing for a time a liberal grant towards the struggling college at Winnipeg. The committee have now nearly freed themselves of their obligation to the eastern colleges, and of some of the charges in the maritime provinces. The present is a good opportunity for devoting the funds thus set at liberty to an object on the same lines as that of their former wise policy. I have conversed with Principal Grant and Professor Hart on this subject. No men in Canada are better acquainted with the wants of settlers in the North-West, and both agree in recommending the course I have ventured to suggest.

May I also be permitted to offer a

#### FRIENDLY ADVICE TO CHURCH MEMBERS

at home? Some of us at least are indisposed to trouble ourselves about the Colonies or to interest

ourselves in Colonial Missions; else why should the funds of the scheme be at a standstill or falling off? I wish they would remember—1. That great numbers of our Scotch people are coming in here and spreading westward every day; 2. That these people long for a continuance of the religious privileges they enjoyed at home, and are in a frame of mind better suited to profit by them; 3. That the Canadian Church, with all the assistance of the Episcopalians and Wesleyans, is unable to bear alone the great and increasing burden which our country is throwing on her; and 4. That with a little help she may maintain an efficient college, situated in the district, attended by willing students, and capable of affording the much-needed supply of missionaries to the ever widening area of this vast mission field.

#### WHAT MUST I GIVE UP?

BY REV. WM. M. TAYLOR, D.D.

Frequently, when a young person is urged to make a public confession of Christ, the question presents itself to his mind "What must I give up if I connect myself with the Church?" He may not suffer it to cross his lips in speech, but still it is there, and it is one of the things which give him pause. Now, before dealing with that question, let us take note of the fact that the Christian's protest against the world is not the result of a compulsion exerted upon him from without, but of a conviction expressing itself from within. The man who bought the field for the treasure which he knew to be in it, went, and for joy of his discovery—not because somebody was forcing him—he sold all he had in order to make it his own. Paul says, "We not conformed to this world, but by ye transformed by the renewing of your mind." The nonconformity to the world is thus the result of the renewal of the mind. The Christian is not stopped in his course by any outward barrier which warns him to go no further, but he keeps back because he has something better to engage his mind, and because he no longer hankers after the world's things. Having Christ in his heart, he finds now no enjoyment in or drawing toward the pleasures that formerly delighted him. Hence that in his conduct which seems to others to be self-denial, is in his own heart felt to be the gratification of the new self which Christ has formed within him.

Still, as the question, "What must I give up?" is often pondered by many perplexed minds, it may be well to see whether we cannot find some principles by which to get at its solution. It is plain that everything sinful must be abandoned. That needs no argument. But when we turn our attention from things positively sinful to the consideration of the Christian's general intercourse with the world, and ask, "What is he, then, to do, or to avoid?" perplexity begins. In general, however, there are two extremes to be guarded against. On the one hand, we must not set ourselves to be the very opposite of the world in everything, for the opposite of wrong is not always right. On the other, we must not try how near we can approach, in everything, to the customs of the world, without committing positive sin. The safe mean is between these two extremes, and the following principles may help us to find where that mean lies.

In the first place, there are many departments of importance in which a Christian may, with perfect propriety, act with a worldly man. Such are the duties which we owe to our country and our kind. I am not to denude myself of my rights, or to shrink from the performance of my duties as a citizen, because I may thereby be brought into fellowship with ungodly men; neither am I to stand aloof from benevolent enterprises because some of those who are actively promoting them are unconverted. There is no compromise in working even with such men in these things, provided while I am with them I act always as a Christian man should act, and seek to do my part of the work for Christ. So again, in business life, a man must come into contact with every variety of human character. If he attempts to have transactions with those only who are Christians indeed, then must he needs go out of the world altogether. What he has to do is to see that he keeps himself unspotted from the world by bringing his Christian principle to bear on his methods of doing business.

All these departments occupy ground that is common both to the world and to the Church. The worldly man can meet the Christian there without being understood as making a Christian profession, and the Christian man can meet the worldly man there with

out being guilty of worldly conformity. But when I am invited to go out of that common ground into the enclosure which is the recognized domain of the world, then I sink my Christian profession; just as the worldly man by coming into the special domain of the Church would be held as professing to give up the world.

"But where," it is asked, "does this common ground end, and the realm of the world begin?" We may be helped to an answer if we look first at the opposite boundary, and ask where the common ground ends and the domain of the Church begins. What is the gate through which everyone passes who enters the Church? Is it not the confession of subjection to Christ? Within that enclosure Christ is recognized as supreme. His word is law. His authority is paramount. His sovereignty is undisputed. The man who enters there pledges himself to honour Christ everywhere; and so long as he is where he can be recognized and understood as being loyal to Christ, everything is well. Now, with that thought in the mind, pass to the other side, and where now do you find the world begin? It commences at the point where another than Christ is recognized and acknowledged as ruler. Call it fashion, pleasure, or whatever else. The moment you pass into a place where, not Jesus, but another, is recognized and reputed as the sovereign, you are guilty of conforming to the world. Wherever the world is acknowledged as ruler, there, even though in the abstract he might think the place indifferent, the Christian should not enter. Gesler's cap, in the abstract, was nothing at all—a mere thing of cloth and feathers—and, in the abstract, it was a small matter to bow to it, but bowing to that cap meant acknowledging allegiance to Austria, and William Tell shewed his patriotism by refusing so to honour it. The question, therefore, is not whether in other circumstances the things done in the world's enclosure might not be done by the Christian without sin, but whether he should do them there, where his doing of them is recognized as homage to the world. Whose flag is over a place of amusement? Whose image and superscription are on a custom or practice?

Christ's? or the world's? these are the testing questions. That which a Christian renounces when he makes confession of Christ is the supremacy of the world, and every time he goes where he is understood as acknowledging that, he is guilty of treason against the royalty of Christ.

THE POWER OF THE CROSS.

Brethren, believe in the power of the Cross for the conversion of those around you. Do not say of any man that he cannot be saved. The blood of Jesus is omnipotent. Do not say of any district that it is too sunken, or of any class of men that they are too far gone. The work of the Cross reclaims the lost. Believe it to be the power of God, and you shall find it so. Believe in Christ crucified and preach boldly in His name, and you shall see great things and gladsome things. Let no man's heart fail him. Christ hath died! Atonement is complete! God is satisfied! Peace is proclaimed! Heaven glitters with proofs of mercy, already bestowed upon ten thousand times ten thousand! Hell is trembling, Heaven adoring, Earth waiting. Advance, ye saints, to certain victory! You shall overcome through the blood of the Lamb.—*Spurgeon.*

HABIT OF UNTRUTH.

Some men seem to have a constitutional inability to tell the simple truth. They may not seem to lie, or to tell an untruth; but they are careless—careless in hearing, careless in understanding, careless in repeating what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no firebrand like your well-meaning busy-body, who is continually in search of scandal, and by sheer habit misquotes everybody's statements.

This carelessness is a sin of no small magnitude. A man's duty to God and his fellows requires him to be careful; for what else were brains and common-sense given him? Of course that other class, the malignant scandal-mongers who take a fiendish pleasure in promoting strife, who deliberately garble men's words and twist their sentiments, is in the minority, and people have a very decided opinion regarding them. Most men misrepresent because they don't seem to

think that care in speaking the truth is a pre-eminent duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect on the individual is to confirm him in a habit of loose, distorted and exaggerated statement, until telling the truth becomes a moral impossibility. No other thing causes so many long-standing friendships to be broken, so many dissensions in the churches, so much bitterness in communities, and so much evil everywhere. It is an abuse that calls for the rebuke of every honourable man—a rebuke that shall be given not only in words whenever occasion demands, but by example. The Persians were said to teach their youth three things—to ride, to draw the bow, and to speak the truth. A little more instruction on this latter would do no harm to our "advanced civilization."—*Examiner and Chronicle.*

ALONE WITH CONSCIENCE.

I sat alone with my conscience,  
In a place where time had ceased;  
And we talked of my former living  
In the land where the years increased.  
And I felt I should have to answer  
The question put to me,  
And to face the answer and question  
Throughout an eternity.

The ghosts of forgotten actions  
Came floating before my sight,  
And things that I thought were dead things  
Were alive with a terrible might;  
And the vision of all my past life  
Was an awful thing to face,  
Alone with my conscience sitting  
In that solemnly silent place.

And I thought of a far-away warning  
Of a sorrow that was to be mine,  
In a land that then was the future,  
But now was the present time;  
And I thought of my former thinking  
Of a judgment day to  
But sitting alone with my conscience  
Seemed judgment enough for me.

And I wondered if there were a future  
To this land beyond the grave;  
But no one gave me an answer,  
And no one came to save.  
Then I felt that the future was present,  
And the present would never go by,  
For it was but the thought of my past life  
Grown into eternity.

Then I woke from my timely dreaming,  
And the vision passed away,  
And I knew the far-away warning  
Was a warning of yesterday;  
And I pray that I may not forget it  
In this land before the grave,  
That I may not cry in the future,  
And no one come to save.

And so I have learned a lesson  
Which I ought to have learned before,  
And which, though I learned in dreaming,  
I hope to forget no more.  
So I sit alone with my conscience,  
In the place where the years increase,  
And I try to remember the future,  
In the land where time will cease;  
And I know of the future judgment,  
How dreadful so'er it be,  
That to sit alone with my conscience  
Will be judgment enough for me.

A MISSIONARY in Japan says: "There is scarcely a form of sin known in Sodom, Greece, Rome, or India, but has been or is practised in Japan, which has the sorest need of moral renovation."

IN the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feeling for any but yourself. Never think of enjoying the satisfaction of seeing others happy, but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy everyone who is better off than yourself; think unkindly towards them and speak lightly of them. Be constantly afraid lest some one should encroach on your rights; be watchful against it, and if anyone come near your things snap at them like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends lest they should not think enough of you; and if at any time they should seem to neglect you, put the worst construction upon their conduct.—*Living Church.*

MISSIONARY NOTES.

TWENTY-SEVEN missionaries to China and Japan recently left San Francisco on one steamer.

DURING the last forty years 120 missionaries have fallen victims to the climate of the west coast of Africa; but the converts to Christianity number over 30,000.

MADAGASCAR is advancing steadily and rapidly. A college has been built at the capital, costing \$20,000, and the Queen and her Prime Minister continue to foster the London Society's Missions.

"So you have given up Mahomedanism and become a Christian! If the English were not here in Lucknow, if we had our own king as before, I would see that your head should be blown from your shoulders," said a young man in a mission school there, recently, to his schoolmate who had just confessed Christ. The words index the general Mahomedan feeling everywhere in the East.

A WRITER in the London "Missionary Herald" says: "I have nowhere in Christian lands found men and women of a higher type than I meet in North China—of a finer spiritual experience, of a higher spiritual tone, or of a nobler spiritual life. I came away with the conviction that there are in the native churches in China, not only the elements of stability, but of that steadfast and irresistible resolution that will carry over the whole empire to the new faith."

THE Universities' Mission to Central Africa, which was first undertaken in 1860 through the influence of Dr. Livingstone, and afterward suspended, has entered upon a very hopeful career. Bishop Steere has now a well-equipped staff of thirty-one European missionaries, of whom seven are ladies. He already understands the language of the tribe among whom he labours. The present work of the mission is three-fold: first, that on the island of Zanzibar, which is of a comprehensive character, including many agencies; secondly, the work of Magila and its surroundings, some forty miles from Pangani, on the mainland to the north of Zanzibar; and, thirdly, the missions on the mainland to the south.

THE late annual examination of Beirut Seminary, Syria, was conducted in writing. It was a singular sight to see a company of Arab girls scattered about a long room, each with her questions, pen, ink and paper, writing out her answers without any aid. In addition to the regular paying department, this school also has a normal class of young women under special training for the teacher's profession. Needy girls can enter this department on scholarships, and receive instruction, while at the same time teaching classes in the primary department. All the boarders attend church twice on Sunday, besides going to the Sabbath-school. Beirut is the centre of influence for all Syria, and is growing in importance. Papal Rome is rearing stately and colossal edifices for female as well as male education, and has thrown down the gauntlet to Protestant missionaries. One Romish seminary for girls in Beirut has cost not less than \$75,000, and another almost an equal sum. God's Word is mighty and must prevail, and the struggle now in Syria is between that Word and the traditions of men, whether Greek, Roman, or Moslem.

DR. MURRAY MITCHELL, who has been visiting the missions in Asia in behalf of the Free Church of Scotland, writes from India: "I have been profoundly interested in watching the doings of the Brahmo Somaj, which is split into three strongly antagonistic sections. I have twice seen Keshub Chunder Sen. On one occasion the conversation occupied two or three hours. He is as eloquent as ever, and apparently as full of hope regarding his own work. But his position is thoroughly illogical, and I believe he must soon advance toward full Christianity, or recede from it. There ought to be much solicitude and prayer in connection with this remarkable man. Crowds still hang on Keshub's lips whenever he comes forth with one of his set orations. Yet in Bengal, and especially in Calcutta, he has certainly lost influence; and this chiefly in consequence of the marriage of his daughter with the Rajah of Cooch-Bihar, in circumstances and with accompaniments entirely irreconcilable (so his opponents assert) with his own strongly avowed principles. I have also met with the most influential man in the Sanharan Somaj. The body at present professes an expansive Theism; but there is, I fear, some danger lest this degenerate into a contracted Deism."



## THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, DECEMBER 23, 1881.

We desire again to remind subscribers in arrears that payment should no longer be delayed. Take a look at the printed notes on this copy of your paper, and if you find the figures do not indicate subscription paid up to 31st December, 1881, remit at once, and commence the New Year with no indebtedness on your Church paper.

WE would direct the special attention of our readers to the letter from Paris on "The Protestant Church in France," which appears in this issue. It is the first of a series which we have no doubt will furnish much information regarding the condition and progress of evangelical religion in that country, whose fair fields, after so many centuries of spiritual barrenness, are now apparently fast whitening to a bountiful harvest.

It is said by those who ought to know that the average pastorate in the Presbyterian Church in the United States is about three years. Recent statistics shew that the average length in the Congregational Church there is about the same. A leading Baptist journal rises to say that "the average pastorate in the Baptist Churches is about three years." Three years is the normal pastorate for a well-regulated Methodist congregation. How much better then are these bodies without an itineracy than the Methodist Church with one? Practically they all have an itineracy, the only difference being that the Presbyterians, Baptists and Congregationalists have all the disadvantages of an itineracy, without any of its advantages. And it has some marked advantages. Better have ministers change every three years in due course, and by the authority of the Church, than at the whim of Tozer or Mrs. Tozer, or their daughter Phoebe.

THE so-called liberal religious journals, and some of the secular papers on the other side, are saying very severe things about the Methodist Church, because that body removed Dr. Thomas. A number of our Canadian journals feel like taking a hand at the same work. Liberal religionists would pursue a course precisely similar in analogous circumstances: so would politicians here or in the States, without a moment's consideration. Dr. Thomas was suspended because he used his position as a Methodist minister to controvert Methodism. Would Unitarians keep a man in one of their pulpits, if he believed in the Divinity of our Lord and preached that doctrine? Would the U. L. Club of Toronto tolerate a Grit there if they knew it, and knew that he was using his position as a member of the Club to break down Conservatism? If there were a similar institution on the other side, would the members allow Tories in its ranks who were doing their best to undermine the Liberal party? Would the Reform party tolerate a Tory editor in the "Globe" speaking Tory principles, and the Tories support a Grit editor in the "Mail" disseminating Grit principles? Neither party would endure such an absurdity an hour. A politician who used any position of trust given by his party, for the injuring of that party, would be hustled out of his position without a moment's ceremony. And yet some of these very

people who defend their own interest so vigorously, raise the howl of persecution the moment a Church declines to allow its pulpits to be used for controverting its own doctrines. Some people reason fairly on any question until a Church is concerned, and then they get very inconsistent and willingly stupid.

## THE STATE OF UNIVERSITY COLLEGE.

THE letter from "An Old Student," which will be found in another column, is quite in accord with what many of the best friends of the Provincial Institution are both thinking and saying. It is in no spirit of hostility that we ourselves write as we have done of University College, or allow such letters as that of our present correspondent a place in our columns. The very reverse. We wish University College all possible success, but that success will never be secured by extenuating evils, and still less by protesting that they have no existence except in the imaginations of the sour or the censorious.

## THE PROGRESS OF TEMPERANCE.

IT seems that the desire for the adoption of the Scott Act is not so strong as it was some short time ago. At least such is the conclusion drawn from some of the late popular votes taken on the subject, noticeably that in Lambton. Even though such were the case—which we are by no means inclined to admit—there would be no cause for the friends of Temperance and Prohibition being discouraged. They must just work all the harder, and with all the more energy. It is better, in fact, that this Act should be lost by a small majority than that it should in such a fashion be carried, for it could never be thoroughly enforced except where it is supported by the overwhelming weight of public opinion. If total abstainers and prohibitionists are really in earnest, they will, in those very localities where they have been defeated at the polls, redouble their efforts in the good work of persuading men and women, and especially young men and young women, to become personal abstainers, and in this way to help forward most effectively the ultimate triumph of the good cause.

## MINISTERS' SONS.

NOT long ago a sharp American writer shewed in the most conclusive manner that the oft-repeated assertion, "Ministers' sons are the worst boys," is an impertinent slander. By statistics that were overwhelmingly conclusive, he proved that the sons of the manse in America occupy more positions of honour and trust, in proportion to their number, than the sons of any other class. Lately a writer in the "Christian Observer" carries the war a little further into Africa, and shews that the ranks of the ministry are largely recruited from the manse, and brave recruits many of them are, as we learn from the following:

See Rev. Charles Chauncy, the second President of Harvard College, he had six sons, all of whom graduated at Harvard and entered the ministry—one of them became pastor of Berry Street Church, London, and had Dr. Watts for an assistant. Dr. Samuel Cooper, the foremost in founding the "American Academy for the Arts and Sciences," was the son of a minister. John Eliot, the "Apostle of the Indians," had four sons to enter the ministry. Rev. Theodore Frelinghuysen, of New Jersey, had five sons, all of whom entered the ministry, and his two daughters married ministers. Samuel J. Mills, the originator of the American Bible Society in 1816, was the son of a minister. Rev. Robert Smith, of Pennsylvania, had three sons to enter the ministry—two of them College presidents: Samuel Stanhope Smith, President of Hampden Sidney College, Virginia, and John Blair Smith, President of Union College, New York. Dr. Samuel Spring had two sons to enter the ministry—one of them the influential Dr. Gardiner Spring, of the Brick Presbyterian Church, New York. Rev. Wm. Tennent, the founder of the "Log College," had four sons to give to God in the work of the ministry. But to come nearer home. See the Alexander family. Dr. Archibald Alexander, of Princeton, gave to the Church three sons to serve God in the ministry; among them Joseph Addison Alexander, who could almost have been "Interpreter-General at the Tower of Babel," and the persuasive orator of New York, James W. Alexander. And now, while the latter is sleeping his last sleep in the warrior's grave, his son, Henry C. Alexander, is preaching and teaching the same glorious gospel from a professor's chair in Union Theological Seminary in Virginia. Jonathan Edwards, of Princeton, that "prodigy of parts," preached when he was dead, through his son, Jonathan Edwards, jr. Dr. Charles Hodge, of Princeton, is almost living a second lifetime through his son, Dr. A. A. Hodge. Dr. John M. Mason, of New York, whose irresistible oratory made the eloquent Robert Hall, of England, weep, saying, "I can never preach again," was the son of a minister.

Right glad are we to be able to say that ministers' sons in Canada are not a whit behind the ministers' sons of the United States in finding their way into and adorning places of honour and trust. In every walk in life in which brains and character tell—at the bar, in business, in politics—they more than hold their own in proportion to their numbers. In every hall of learning in the Dominion where honours were to be won, the sons of the manse have taken their share, and a good deal more. Lately a large proportion of the students entering the Divinity Halls have been ministers' sons. No one asks any special privileges for these young gentlemen, they are perfectly able to take care of themselves. Thoughtless, long-tongued, scandal-loving people, however, should stop saying "ministers' sons are the worst boys." The assertion is an exploded slander.

## TORONTO PRISON-GATE MISSION.

THOUGH the appeal on behalf of the Prison-gate Mission is rather long, we willingly give it a place in our columns, and hope that it will meet with a hearty and liberal response. The work which is being done in connection with "the Haven" is of the most practical and important character. The success which has in this way attended the efforts put forth for the rescue of the fallen and for the protection of the falling has been most encouraging, and all who are really anxious to put a stop at least in some measure to that "social evil" which has of late been so much talked about, could not do better than lend a helping hand to the ladies who have opened a refuge for those who have been too generally treated as if they were beyond the pale at once of pity and help:

TORONTO PRISON-GATE MISSION.—THE HAVEN.—The lady managers of this Charity deem this a fitting opportunity to appeal to their fellow-citizens.

The public mind has lately been aroused by the report of a meeting called to discuss one of the most serious questions of the day—"What can, and ought to be done, to stem the evil which is desolating so many homes," destroying both body and soul, and which fills the Haven with its occupants?

In the course of the discussion it was made to appear that, although this refuge for the fallen has been open for four years, during which period a very large number of the unfortunates referred to have been sheltered, cared for, returned to their friends, and placed in respectable situations; although yearly reports have been submitted to the public, at meetings called especially for the purpose, which were fairly attended, and their proceedings reported in the daily newspapers, there are still people in the city who are quite unaware of its existence.

Appeals for aid have been made to the different churches of the city, but the responses have been very few. The individual donations, however, have been generous, and have enabled the managers to carry on their work without incurring any debt for their current expenses.

The numbers received into the Haven from 27th February, 1878, to the present time, have been 1,116, and from 26th November, 1880, to the 26th November, 1881, 302, including fifty-six infants.

Of these latter, there have been sent to their friends, twenty-one; sent to situations, 119; sent to other charities for a more permanent residence, seventy-nine.

Many of those for whom situations have been provided have retained their positions for years, and have given the greatest satisfaction; and constantly visit the Haven, expressing the deepest gratitude to the Superintendent and lady managers for having rescued them from their lives of shame; and several of them have deposits in the savings banks, the result of their amended lives. The ladies are aware that there are some in our community who express more than doubts as to the reformation of fallen women; these they earnestly invite to visit the Haven, and judge for themselves, more particularly during the religious services, which are regularly held every day of the week, except Fridays and Saturdays, under the direction of several ministers of the gospel and devoted laymen.

The greatest drawback to the work at present is the want of room in the Haven, which is frequently overcrowded, thus rendering a proper classification of the inmates out of the question; and many applications for admissions have to be refused for want of room. Plans have been prepared for enlarging the building, and a small building fund is on hand, but this must be very considerably increased before the managers could venture to commence building.

The present appeal is made in the hope that the public generally will take more interest in the work, which is now acknowledged as particularly called for, and that subscriptions may be taken up and the managers enabled to proceed with the addition to the Haven.

The lady managers cannot close this communication without protesting in the strongest terms against a suggestion thrown out at the meeting referred to, that the evil sought to be ameliorated should be brought under the protection of the law, and licensed; and they earnestly pray that the day may be far distant in Canada when an evil opposed to every principle of Christianity—a most heinous sin in the sight of God, as proclaimed throughout His Holy Word—shall be recognised and protected by law, under the mocking plea that some possible good may come of it.

The public are most cordially invited to visit the Haven, 206 Seaton street. The Superintendent, Mrs. Moore, and

the visiting ladies for the day, will gladly welcome visitors, and afford them every information in their power.

HARRIET E. GAMBLE, L. D. GREENE,  
L. J. HARVIE, S. K. GOODERHAM,  
S. HOWLAND, A. M. KERR,  
ELIZABETH O'BRIEN, M. CHAPMAN,  
M. L. NANTON, J. B. GOWANS,  
A. G. MAYNARD, E. CHAPMAN,  
S. C. HALDEN.

KEZIA MOORE, Superintendent.

The Haven, November 25th, 1881.

N.B.—Subscriptions and donations may be sent to any of the Managers or the Superintendent.

**BOOKS AND MAGAZINES.**

"WALKS ABOUT ZION," by Rev. J. Elliot, of Can-  
nington.—A neatly printed and handsomely bound  
volume; makes a suitable look for presentation at  
this season of the year. Mailed free from this office  
on receipt of price. See advertisement elsewhere.

HARPER'S MAGAZINE. (New York. Harper &  
Brothers.)—Those who, like us, have not as yet found  
time to dip much into next year's literature will find  
an inducement to hurry up in the inviting table of  
contents presented by "Harper" for January, 1882.

THE SOUTHERN PULPIT. (Richmond, Va.)—The  
December number of this publication contains three  
sermons in full and the outlines of four sermons, by  
ministers of various denominations, with the usual  
Suggestions of Texts, Homiletical Illustrations, and  
Book Reviews.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)  
—"Mrs. Barbauld," a very readable piece of literary  
biography from the "Cornhill Magazine," appears in  
last week's "Living Age," along with eight other in-  
teresting articles from "Temple Bar," "Nineteenth  
Century," "Blackwood's Magazine," etc.

THE WESTMINSTER QUESTION BOOK. (Philadel-  
phia: Presbyterian Board of Publication; Toronto:  
James Bain & Son.)—This manual for teachers and  
scholars is well known throughout the Presbyterian  
churches. It is now out for 1882, and contains a little  
library in itself of notes, questions, etc., on the Gospel  
of Mark.

BEAUTIES OF SACRED SONG. (Boston: Oliver  
Ditson & Co.)—This book contains fifty-eight pieces  
of music arranged for the piano and voice. The  
words of hymns translated from the German, French  
or Italian are given in the original as well as in Eng-  
lish. The selection appears to have been made with  
good judgment.

CANADIAN METHODIST MAGAZINE. (Toronto:  
W. Briggs.)—The number for December closes the  
fourteenth volume of this magazine. It is wise of the  
Methodists of Canada to support a literature which  
passes under denominational supervision, and in  
which they can therefore place full confidence as  
being at least morally innocuous.

CASSELL'S FAMILY MAGAZINE. Canadian Edition.  
(Toronto: J. P. Clougher. Price 20 cents per num-  
ber, or \$2 per annum.)—The December number of  
this monthly may be taken as a fair specimen. It  
supplies its readers with abundance of sketches, tales,  
poems, and pictures—all attractive, some amusing, and  
scarcely any without more or less of instructiveness.

VICK'S ILLUSTRATED MONTHLY MAGAZINE. (Ro-  
chester, N.Y.: James Vick.)—A beautiful representa-  
tion of a bunch of the Golden Pocklington grape and  
a bouquet of Gladioli in full flower—both coloured  
from nature—adorn the December number of "Vick's  
Monthly." The number also contains several uncol-  
oured illustrations, and many seasonable hints to  
amateur floriculturists.

CONSIDERATIONS ON THE REVISED EDITION OF  
THE NEW TESTAMENT. By Rev. Canon Norman,  
M.A., D.C.L. (Montreal: Dawson Bros.)—This  
comprehensive review of the revisers' work is by a  
competent critic, and appears to be the result of care-  
ful and impartial examination. A long Appendix fur-  
nishes samples of the more important changes or  
omissions in the revised text.

CANADA SCHOOL JOURNAL. (Toronto: W. J. Gage  
& Co.)—This publication admirably fills its useful  
and important sphere. The teacher who attempts to  
grope his way through a year's work without its aid  
does not give himself fair play. The practically help-  
ful information contained in one number—say that  
for December, which is now before us, and which is a

fair average specimen—would in many cases be found  
sufficiently valuable to make up for the expenditure of  
a year's subscription, which is only one dollar, payable  
in advance.

THE YULE LOG. (Chicago. F. H. Revell.)—  
Among the many Christmas gifts provided this season,  
"The Yule Log" is one of the greatest novelties, the  
exterior of the book being in such a shape as to pre-  
sent a striking representation of a knotted and gnarled  
log of wood festooned with holly leaves and berries.  
It contains a number of Christmas ballads and poems,  
beautifully printed on fine Bristol boards—the whole  
arrangement nicely tied with red ribbon passing  
through some projecting knots on the log, so that it  
may be hung on a wall.

THE PARABLES OF JESUS. By Alfred Nevin, D.D.,  
LL.D. (Philadelphia: Presbyterian Board of Pub-  
lication; Toronto: N. Ure & Co. Price \$1.50.)—  
Even the theological student may read this book with  
pleasure and profit, but its great mission is to the gen-  
eral reader, and in this mission it is likely to be emi-  
nently successful. Opening the volume at random  
here and there, we give a few sentences, regretting that  
we cannot at present afford space for longer extracts.  
Speaking of the stony ground hearers in the parable  
of the sower Dr. Nevin says:

"Experience shows that a sneer from some leading spirit  
in a literary society, or a laugh raised by a gay circle of  
pleasure seekers, or the rude jest of scoffing artisans in a  
workshop, may do as much as the faggot and the stake to  
make a fair but false disciple deny his Lord. Where, how-  
ever, there is true faith, Christ's people need not much dread  
trials. To borrow the figure here, the hotter the sun, if the  
heavens send it showers and the earth give it soil, the plant  
grows the taller and stronger—grace growing in converted  
hearts like corn in strong, deep, rich, well-watered soils.  
The warmer the summer, the richer the harvest."

It is with a feeling of reluctance that we separate  
these short extracts from their context, for much of  
their force is lost by so doing. A few pages farther  
on we find the following regarding the thorny ground  
hearers:

"Men of promise and high aspirations, men of religious  
training and religious profession, become seized with the  
accursed thirst for gold, bartering health, morals, principle,  
social ties, life itself, in this demon-scramble. The cold-  
blooded murders and villain-plunderings of the street and  
the highway, perpetrated by the dregs of society, are not one  
whit more heinous in the sight of God than are the polished  
counterparts of individual baseness, where the betrayal of  
high trust or the delirium of wild speculation has embittered  
the widow's tears, defrauded the orphan of his bread, and  
left happy firesides stripped and desolate. Well did He  
who knew the human heart denounce 'covetousness' as  
'idolatry.' Depend upon it, God will visit our land and our  
time with judgment if this usurping Dagon be not hurled from  
its throne. It is this mammon-spirit which, in the case of all  
ancient nations, formed the first symptom of decadence and  
decapitulation—the first impelling wave which rose to a wild  
deluge of ruin. God keep us from the verge of this engulf-  
ing whirlpool, and tune our lips more and more to the music  
and spirit of the prayer of honest, contented, unostentatious  
frugality. 'Give me neither poverty nor riches; feed me  
with food convenient for me!'"

But let us turn to what Trench calls "the pearl of  
parables," and see if Dr. Nevin has found out who the  
prodigal son's elder brother was. This is what he  
says on the subject:

"For one thing, this elder brother is an exact picture  
of the Jews of our Lord's time, who could not bear the idea  
of their Gentile brother being made partaker of their privileges.  
For another thing, the elder brother is an exact type of the  
Scribes and Pharisees of our Lord's time, for they objected that  
He received sinners and ate with them, and they murmured  
because He opened the door of salvation to publicans and  
harlots. Last, but not least, the elder brother is an exact  
type of a large class in the Church of Christ in the present  
day. There are thousands on every side who dislike a free,  
full, unfettered Gospel to be preached. They are always  
complaining that ministers throw the door too wide open,  
and that the doctrine of grace tends to promote licentious-  
ness. Whenever we come across such persons let us  
remember that their voice is the voice of the 'elder brother.'  
"Let us beware of this spirit infecting our own hearts.  
It arises partly from ignorance. Men begin by not seeing  
their own sinfulness and unworthiness, and then they fancy  
that they are much better than others, and that nobody is  
worthy to be put by their side. It arises partly from lack  
of charity; men are wanting in kind feeling toward others,  
and then they are unable to take pleasure when others are  
saved. Above all, it arises from a thorough misunderstanding  
of the true nature of Gospel forgiveness; the man who  
really feels that we all stand by grace and are all debtors,  
and that the best of us has nothing to boast of, and has  
nothing which he has not received,—such a man will not be  
found talking like the elder brother."

The volume contains 503 octavo pages, making it  
a large book for the price. The publishers have given  
it a very pleasing exterior; but it is not so much on  
that account, as on account of the treasure within,  
that we recommend it as an addition to the library of  
every Christian household.

THE STATE OF UNIVERSITY COLLEGE.

MR. EDITOR,—I am glad to see that you are now  
on the right track in your comments on the recent so-  
called "hazing" case in University College. Speak-  
ing from a fifteen years' intimate acquaintance with  
the institution, I can heartily endorse your proposal  
to do away with the residence attached to it. Those  
who have read even the true account of the late dis-  
turbance can see that though the leaders were not all  
residence men, the little plot could never have been  
carried out had the residence not furnished a basis of  
operations. You made last week what I thought at  
the time, and what subsequent events have shown to  
be, an unfortunate comparison between University  
College and Queen's in the matter of students' be-  
haviour. Since you did so, the Queen's students  
have raised an incipient rebellion against their faculty  
about holidays. The trouble has been allayed, but  
not before the spirit of insubordination showed itself  
in a very unpleasant form. On this I beg leave to  
remark—(1) that with all their faults I have never  
heard of University College students showing any  
tendency to organized rebellion against authority,  
and (2) that if there had been a residence element  
at Queen's, the insubordination of last week would  
have shown itself in a much more difficult shape to  
deal with. As additional and more commodious lec-  
ture-rooms are much needed in University College,  
and as hardly ten per cent. of the students can, under  
any circumstances, be accommodated there, it is  
evident the time has come for abolishing it on other  
grounds than that of morale. AN OLD STUDENT.

KINGSTON—QUEEN'S UNIVERSITY  
SERVICES.

The series of services arranged for last winter in  
Convocation Hall, and carried out with so much  
success, has been continued this session. The clergy-  
men who have already officiated this winter were  
Revs. Principal Grant, Dr. Gregg, Dr. Potts, and H.  
M. Parsons. Last Sabbath the preacher was the Rev.  
J. S. Black, of Erskine Church, Montreal, who  
preached an able and eloquent discourse before a  
very large audience, Convocation Hall being filled in  
every part. Mr. Black preached again in St. An-  
drew's Church before a full house in the evening. On  
the Friday evening preceding he lectured before the  
Students' Missionary Society on "Crotchets and Falla-  
cies," and on all occasions sustained his reputation  
as an able and forcible speaker. There may be a  
lack of "pulpit power" in some pulpits, but if the  
discourses preached by Mr. Black on this occasion  
are to be taken as a sample, I think there is no lack  
of power in Erskine Church pulpit. The sermon in  
the afternoon was founded on the last clause of Mat-  
thew xxviii. 17: "But some doubted;" and the even-  
ing discourse was on John iv. 26: "I that speak to  
thee am He." Mr. Black is the pastor of one of the  
largest and best organized congregations in connec-  
tion with our Church. He is expected to visit Toronto  
in January, when he will preach and deliver his lecture  
on "Crotchets and Fallacies." K.

Kingston, Dec. 19th, 1882.

THE proposal to establish a free public library in  
this city is worthy of support. If the question should  
be submitted to a vote at the approaching elections, it  
is to be hoped that the ratepayers will permit no false  
economy to stand in the way of their securing such an  
advantage for themselves and their children.

THE Ministerial Association of this city, at its  
meeting on the 12th inst., after hearing reports from  
committees that had been appointed to attend to  
matters relating to the desecration of the Sabbath,  
decided to forward a memorial to the directors of the  
Telephone Company, urging the desirability of clos-  
ing their offices altogether on the Lord's Day.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received  
the undermentioned sums for schemes of the Church,  
viz. Thank-offering from a young member of St.  
Matthew's Church, Osnabruck, on recovering from  
sickness, for Home Mission, \$2; Member of the con-  
gregation of Blyth, for Foreign Mission, \$70; also,  
for Foreign Mission, China, \$30—the amount (\$100)  
saved by abstinence from tobacco; Ashburn, from  
parents in happy memory of a son, W. H., for Home  
Mission, \$20; Member of St. Andrew's Church,  
Mount Forest, for Home Mission, \$3; do, for Foreign  
Mission, \$3.

## CHOICE LITERATURE.

## COBWERS AND CABLES.

OF HESDA STRETTON.

## CHAPTER VIII.—THE SENIOR PARTNER.

Long as the daylight lasts in May, it was after nightfall when Felicitia left her study and went down to the drawing-room, more elegantly and expensively furnished for her than the drawing-room at Riversdale had been. Its extravagant display seemed to strike upon her suddenly as she entered it. Phebe was gone home, and Madame had retired to her own room, having given up the expectation of seeing Felicitia that day. Mr. Clifford, the servant told her, was still in the bank, with his lawyer, for whom he had telegraphed to London. Felicitia sent him a message that if he was not too busy she wished to see him for a few minutes.

Mr. Clifford almost immediately appeared, and Felicitia saw him for the first time. She had always heard him called old; but he was a strong, erect, stern-looking man of sixty, with keen, cold eyes that could not be avoided. Felicitia did not seek to avoid them. She looked as steadily at him as he did at her. There were traces of tears on her face, but there was no tremor or weakness about her. They exchanged a few civil words as calmly as if they were ordinary acquaintances.

"Tell me briefly what has happened," she said to him, when he had taken a seat near to her.

"Briefly," he repeated. "Well! I find myself robbed of securities worth nearly £8,000; private securities, bond and scrip, left in custody only, not belonging to the firm. No one but Acton or Roland could have access to them. Acton has eluded me; but if Roland is found he must take the consequences."

"And what are those?" asked Felicitia.

"I shall prosecute him as I would prosecute a common thief or burglar," answered Mr. Clifford. "His crime is more dishonourable and cowardly."

"Is it not cruel to say this to me?" she asked, yet in a tranquil tone which startled him.

"Cruel!" he repeated again; "I have not been in the habit of choosing words. You asked me a question, and I gave you the answer that was in my mind. I never forgive. Those who pass over crimes make themselves partakers in those crimes. Roland has robbed not only me, but half a dozen poor persons, to whom such a loss is ruin. Would it be right to let such a man escape justice?"

"You think he has gone away on purpose?" she said.

"He has absconded," answered Mr. Clifford, "and the matter is already in the hands of the police. A description of him has been telegraphed to every police station in the kingdom. If he is not out of it, he can barely escape now."

Felicitia's pale face could not grow paler, but she shivered perceptibly.

"I am telling you bluntly," he said, "because I believe it is best to know the worst at once. It is terrible to have it falling drop by drop. You have courage and strength; I see it. Take an old man's word for it, it is better to know all in its naked ugliness, than have it brought to light bit by bit. There is not the shadow of a doubt of Roland's crime. You do not believe him innocent yourself?"

"No," she replied in a low, yet steady voice; "no. I must tell the truth. I cannot comfort myself with the belief that he is innocent."

Mr. Clifford's keen eyes were fastened upon Felicitia with admiration. Here was a woman, young and pallid with grief and dread, who neither tried to move him by prayers and floods of tears, nor shrank from acknowledging a truth, however painful. He had never seen her before, though the costly set of jewels she was wearing had been his own gift to her on her wedding. He recognized them with pleasure, and looked more attentively at her beautiful but gloomy face. When he spoke again it was in a manner less harsh and abrupt than it had been before.

"I am not going to ask you any questions about Roland," he said, "you have a right, the best right in the world, to screen him, and aid him in escaping from the just consequences of his folly and crime."

"You might ask me," she interrupted, "and I should tell you the simple truth. I do so now when I say I know nothing about him. He told me he was going to London. But is it not possible that poor Acton alone was guilty?"

Mr. Clifford shook his head in reply. For a few minutes he paced up and down the floor, and then placed himself at the back of Felicitia, with his hand upon her chair, as if to support him. In a glass opposite she could see the reflection of his face, gray and agitated, with closed eyes and quivering lips—a face that looked ten years older than that which she had seen when he entered the room. She felt the chair shaken by his trembling hand.

"I will tell you," he said in a voice which he strove to render steady. "I did not spare my own son when he had defrauded Roland's father. Though Sefton would not prosecute him, I left him to reap the harvest of his deed to the full; and it was worse than the penalty the law would have exacted. He perished, disgraced and forsaken, of starvation in Paris, the city of pleasures and of crimes. They told me that my son was little more than a living skeleton when he was found, so slowly had the end come. If I did not spare him, can I relent toward Roland? The justice I demand is, in comparison, mercy for him."

As he finished speaking he opened his eyes, and saw those of Felicitia fastened on the reflection of his face in the mirror. He turned away, and in a minute or two resumed his seat, and spoke again in his ordinary abrupt tone.

"What will you do?" he asked.

"I cannot tell yet," she answered; "I must wait till suspense is over. If Roland comes back, or is brought back," she faltered, "then I must decide what to do? I shall keep to myself till then. Is there anything I can do?"

"Could you go to your uncle, Lord Riversdale?" suggested Mr. Clifford.

"No, no," she cried; "I will not ask any help from him. He arranged my marriage for me, and he will feel this disgrace keenly. I will keep out of their way; they shall not be compelled to forbid me their society."

"But to-morrow you had better go away for the day," he answered; "there will be people coming and going, who will disturb you. There will be a rigorous search made. There is a detective now with my lawyer, who is looking through the papers in the bank. The police have taken possession of Acton's lodgings."

"I have nowhere to go," she replied, "and I cannot show my face out of doors. Madame and the children shall go to Phebe Marlowe, but I must bear it as well as I can."

"Well," he said after a brief pause, "I will make it as easy as I can for you. You are thinking me a hard man? Yes, I have grown hard. I was soft enough once. But if I forgive any sinner now I should do my boy, who is dead, an awful injustice. I would not pass over his sin, and I dare not pass over any other. I know I shall pursue Roland until his death or mine; my son's fate cries out for it. But I'm not a hard man toward innocent sufferers, like you and his poor mother. Try to think of me as your friend; nay, even Roland's friend, for what would a few years' penal servitude be compared with my boy's death? Shake hands with me before I go."

The small, delicate hand she offered him was icy cold, though her face was still calm and her eyes clear and dry. He was himself more moved and agitated than she appeared to be. The mention of his son always shook him to the very centre of his soul; yet he had not been able to resist uttering the words that had passed his lips during this painful interview with Roland's young wife. Unshed tears were burning under his eyelids. But it had not been for that deathlike hand he might have imagined her almost unmoved.

Felicitia was down stairs before Madame the next morning, and had ordered the carriage to be ready to take her and the children to Upfold Farm directly after breakfast. It was so rare an incident for their mother to be present at the breakfast-table that Felix and Hilda felt as if it were a holiday. Madame was pale and sad, and for the first time Felicitia thought of her as being a sufferer by Roland's crime. Her husband's mother had been little more to her than a superior housekeeper, who had been faithfully attached to her and her children. The homely, gentle, domestic foreigner, from a humble Swiss home, had looked up to her young aristocratic daughter-in-law as a being from a higher sphere. But now the downcast, sorrowful face of the elder woman touched Felicitia's sympathy.

"Mother!" she said, as soon as the children had run away to get ready for their drive. She had never before called Madame "mother," and a startled look, almost of delight, crossed Madame's sad face.

"My daughter!" she cried, running to Felicitia's side, and throwing her arms timidly about her, "he is sure to come back soon—to-day, I think. Oh, yes, he will be here when we return! You do well to stay to meet him; and I should be glad to be here, but for the children. Yes, the little ones must be out of the way. They must not see their father's house searched; they must never know how he is suspect. Acton did say it was all his fault; his fault and—"

But here Madame paused for an instant, for had not Acton said it was Felicitia's fault more than any one's?

"Phebe heard him," she went on hastily; "and if it is not his fault, why did he kill himself? Oh, it is an ill-fortune that my son went to London that day! It would all be right if he were here; but he is sure to come to-day and explain it all, and the bank will be opened again. So be of good comfort, my daughter; for God is present with us, and with my son also."

It was a sorrowful day at the Upfold Farm in spite of the children's unconscious mirthfulness. Old Marlowe locked himself into his workshop, and would see none of them, taking his meals there in sullen anger. Phebe's heart was almost broken with listening to Madame's earnest asseverations of her son's perfect innocence, and her eager hopes to find him when she reached home. It was nearly impossible to her to keep the oppressive secret, which seemed crushing her into deception and misery, and her own muteness appeared to herself more condemnatory than any words could be. But Madame did not notice her silence, and her grief was only natural. Phebe's tears fell like balm on Madame's aching heart. Felicitia had not wept; but this young girl, and her abandonment to passionate bursts of tears, who needed consoling herself, was a consolation to the poor mother. They knelt together in Phebe's little bedroom, while the children were playing on the wide uplands around them, and they prayed silently, if heavy sobs and sighs could be called silence; but they prayed together, and for her son; and Madame returned home comforted and hopeful.

It had been a day of fierce trial to Felicitia. She had not formed any idea of how searching would be the investigation of the places where any of her husband's papers might be found. Her own study was not exempt from the prying eyes of the detectives. This room, sacred to her, which Roland himself never entered without permission, was ransacked, and forever desecrated in her eyes. This official meddling with her books and her papers could never be forgotten. The pleasant place was made an abomination to her.

The bank was reopened the next morning at the accustomed hour, for a very short investigation by Mr. Clifford and the experienced advisers summoned from London to assist him proved that the revenues of the firm were almost as good as ever. The panic had been caused by the vague rumour afloat of some mysterious complicity in crime between the absent partner and the clerk who had committed suicide. It was, therefore, considered necessary for the prosperous re-establishment of the bank to put forth a cautiously worded circular, in which Mr. Clifford's return was made the reason for the absence on a long journey of Roland Sefton, whose disappearance had to be accounted for. By the time he was arrested and brought to trial the confidence of the bank's customers in its stability would in some measure be regained.

There was thus a good deal of conjecture and of contradictory opinion abroad in Riversborough concerning Roland Sefton, which continued to be the town's talk for some weeks. Even Madame began to believe in a half-bewildered manner that her son had gone on a journey of business connected with the bank, though she could not account for his total silence. Sometimes she wondered if he and Felicitia could have had some fatal quarrel, which had driven him away from home in a paroxysm of passionate disappointment and bitterness. Felicitia's coldness and indifference might have done so. With this thought, and the hope of his return some day, she turned for relief to the discharge of her household duties, and to the companionship of the children, who knew nothing except that their father was gone away on a journey, and might come back any day.

Neither Madame nor the children knew that whenever they left the house they were followed by a detective, and every movement was closely watched. But Felicitia was conscious of it by some delicate sensitiveness of her imaginative temperament. She refused to quit the house except in the evening, when she rambled about the garden, and felt the fresh air from the river breathing against her oft-aching temples. Even then she fancied an eye upon her—an unsleeping, unblinking eye; the unwearied vigilance of justice on the watch for a criminal. Night and day she felt herself living under its stony gaze.

It was a positive pain to her when reviews of her book appeared in various papers, and were forwarded to her with congratulatory letters from her publishers. She was living far enough from London to be easily persuaded, without much vanity, that her name was upon everybody's lips there. She read the reviews, but with a sick heart, and the words were forgotten as soon as she put them away; but the Riversborough papers, which had been very guarded in their statements about the death of Acton and the events at the Old Bank, took up the book with what appeared to her fulsome and offensive enthusiasm. It had never occurred to her that local criticism was certain to follow the appearance of a local writer; and she shrank from it with morbid and exaggerated disgust. Even if all had been well, if Roland had been beside her, their notices would have been well-nigh intolerable to her. She could not have endured being stared at and pointed out in the streets of her own little town. But now fame had come to her with broken wings and a cracked trumpet, and she shuddered at the sound of her own name harshly proclaimed through it.

It soon became evident that Roland Sefton had succeeded in getting away out of the country. The police were at fault; and as no one in his own home knew how to communicate with him, no clue had been discovered by close surveillance of their movements. Such vigilance could be kept up only for a few months at longest, and as the summer drew toward the end it ceased.

## CHAPTER IX.—FAST BOUND.

Roland Sefton had met but with few difficulties in getting clear away out of England, and there was little chance of his being identified, from description merely, by any of the foreign police, or by any English detective on the continent who was not as familiar with his personal appearance as the Riversborough force were. In his boyhood he had spent many months, years even, in his mother's native village with her father, M. Roland Merle, the pastor of a parish among the Jura Mountains. It was as easy for him to assume the character of a Swiss mountaineer as to sustain that of a prosperous English banker. The dress, the patois, the habits of the peasant were all familiar to him, and his disguise in them was as complete as disguise ever can be. The keen eye either of love or hate can pierce through all disguises.

Switzerland was all fatherland to him, as much so as his native country, and the county in which Riversborough was situated. There was no ignorance in him of any little town, or the least known of the Alps, which might betray the stranger. He would never need to attract notice by asking a question. He had become a member of an Alpine club as soon as his boyish thews and sinews were strong enough for stiff and perilous climbing. He had crossed the most difficult passes and scaled some of the worst peaks. And there had been within him that passionate love of the country common to the Swiss which an English Alpine climber can never feel. His mother's land had filled him with an ardent flame, smouldering at times amid the absorbing interests of his somewhat prominent place in English life, but every now and then breaking out into an irrepressible longing for the sight of its white mountains and swift, strong streams. It was at once he safest and the most dangerous of refuges. He would be certainly sought for there; but there he could most effectually conceal himself. He flew thither with his burden of sin and shame.

Roland adopted at once the dress of a decent artisan of the Jura—such a man as he had known in his boyhood as a watchmaker of Locle or the Doubs. For a few days he stayed at Geneva, lodging in such a street as a Locle artisan would have chosen, but he could not feel secure there, in spite of his own certainty that his transformation was complete. A restless dread haunted him. He knew well that there are in everyone little personal traits, tricks of gesture, and certain tones of voice, always ready to betray us. It was yet too early in the year for many travellers to be journeying to Switzerland; but already a few straggling pioneers of the summer flight were appearing in the larger towns, and what would be his fate if any one of them recognized him? He quitted Geneva, and wandered away into the mountain villages.

It was May-time, and the snow-line was still lingering low down on the steep slopes, though the flowers were springing into life up to its very margin, seeming to drive it higher and higher every day. The High Alps were still fast locked in midwinter, and with untrodden wastes and plains of snow lying all around them. The deserted mountain farms and great solitary hotels, so thronged last summer, were empty. But in the valleys and the little villages lying on the warm southern slopes, or sheltered by precipitous rocks from the biting winds, there was everywhere a

joyous stir of awakening from the deep sleep of winter. The frozen streams were thawed and ran bubbling and gurgling along their channels, turning water-wheels and filling all the quiet places with their merry noise. The air itself was full of sweet exhilaration. In the forests there was the scent of stirring sap and of the up-springing wild-flowers, and the rosy blossoms of the tender young larch-trees shone like jewels in the bright sunshine. The mountain-peaks overhead, gleaming through the mists and clouds, were of dazzling whiteness, for none of the frozen snow had yet fallen from their sharp, lance-like summits.

Journeying on foot from one village to another, Roland roamed about aimlessly, yet as one haunted, seeking for a safe asylum. He bore his troubled conscience and aching heart from one busy spot to another, home-sick and self-exiled. Oh, what a fool he had been! Life had been full to the brim for him with gladness and prosperity, and in trying to make his cup run over he had dashed it away from his lips forever.

His money was not yet spent, for a very little went a long way among these simple mountain villages, and in his manner of travelling. He had not been forced to try to earn a living, and he felt no anxiety for the future. In his boyhood he had learned wood-carving, both in Switzerland and from old Marlowe, and he had acquired considerable skill in the art. Some of the panels in his home at Riversborough were the workmanship of his own hands. It was a craft to turn to in extremity; but he did not think of it yet.

Labour of any kind would have made the interminable hours pass more quickly. The carving of a piece of wood might have kept him from torturing his own heart perpetually; but he did not turn to this slight solace. There were times when he sat for hours, for a whole age, as it seemed to him, in some lonely spot, hidden behind a great rock or half lost in a forest, thinking. And yet it was not thought, but a vague, mournful longing and remembrance, the past and the absent blended in dim, shadowy reverie, of which nothing was clear but the sharp anguish of having forfeited them. There was a Garden of Eden still upon earth, and he had been dwelling in it. But he had banished himself from it by his own folly and sin, and when he turned his eyes toward it he could see only the "flaming brand, and the gate with dreadful faces thronged and fiery arms." But even Adam had his Eve with him, "to drop some natural tears, and wipe them soon." He was utterly alone.

If his thoughts, so dazed and bewildered usually, became clear for a little while, it was always Felicitia whose image stood out most distinctly before him. He had loved her passionately; surely never had any man loved a woman with the same intensity—so he said to himself. Even now the very crime he had committed seemed as nothing to him, because he had been guilty of it for her. His love for her covered its heinousness from his eyes. His conscience had become the blind and dumb slave of his passion. So blind and dumb had it been that it had scarcely stirred or murmured until his sin was found out, and it was scarcely aroused to life even yet.

In a certain sense he had been religious, having been most sedulously trained in religion from his earliest consciousness. He had accepted the ordinary teachings of our nineteenth-century Christianity. His place in church, beside his mother or his wife, had seldom been empty, and several times in the year he had knelt with them at the Lord's table, and taken the Lord's Supper, feeling himself distinctly a more religious man than usual on such occasions. No man had ever heard him utter a profane word, nor had he transgressed any of the outward rules of a religious life. It is true he had never made a vehement and extraordinary profession of piety, such as some men do; but there was not a person in Riversborough who would not have spoken of him as a good churchman and a Christian. While he had been gradually appropriating Mr. Clifford's money and the hard-earned savings of poorer men confided to him, he had felt no qualm of conscience in giving liberally to many a religious and philanthropic object, contributing such sums as figure well in a subscription list; though it was generally his wife's name that figured there. He had never taken up a subscription list without glancing first for that beloved name, Mrs. Roland Sifton.

In those days he had never doubted that he was a Christian. So far as he knew, so far as words could teach him, he was living a Christian life. Did he not believe in God, the Father Almighty? Yes, as fully as those who lived about him. Had he not followed Christ? As closely as the mass of people who call themselves Christians. Nay, more than most of them. Not as much as his mother perhaps, in her simple, devout faith. But then religion is always a different thing with women than with men, a fairer and more delicate thing, wearing a finer bloom and gloss, which does not wear well in a work-a-day world such as he did battle in. But if he had not lived a Christian life, what man in Riversborough had done so, except a few fanatics?

But his religion had been powerless to keep him from falling into subtle temptations, and into a crime so heinous in the sight of his fellow-men that it was only to be expiated by the loss of character, the loss of liberty, and the loss of every honourable man's esteem. The web had been closely and cunningly woven, and now he was fast bound in it, with no way of escape.

(To be continued.)

A COLONY of Waldensians, who emigrated from Piedmont to Buenos Ayres, where the climate and society did not agree with them, settled five years ago in North-western Arkansas. It numbers nineteen families, with 125 persons, and is Presbyterian in doctrine and form of worship. They are industrious, frugal, and of earnest piety, and are becoming desirable citizens.

A COLPORTAGE law has lately been passed in France, allowing any Frenchman to hawk religious books. The cemeteries have been declared national property, hence away go burial squabbles over Protestant graves; and Protestant soldiers and all Protestant functionaries of the Government as well as other folk are released from bowing to the Host at great national celebrations.

HINTS FOR LADY READERS.

MILK which has become sour may be sweetened or rendered fit for use again by stirring in a little soda.

THE yolk of an egg rubbed thoroughly into the hair, and then washed out with soft water, cleanses the scalp and hair remarkably.

SKIRTS are less scant and clinging than heretofore, and trimmings are beginning to be put on plain, rather than gathered or fluted.

GODEY'S *Lady's Book* says that dresses for this season are likely to be made up a great deal more plainly than they have been for many seasons past.

PRESERVING "skeletons" of leaves, seed-vessels, etc., is a long and tedious process. It is done by macerating them in soft water, and carefully washing away the green matter as it decays.

SPIDERS and their webs form the designs embroidered on the flounces and waistcoats of some Paris gowns. Gold thread is the material usually employed for this work, but sometimes silk is used.

OUR fashion correspondent failed to make mention of it, but buckwheat cakes this season are cut round, of a light brown colour, old gold and amber being the prevailing tints used for trimming.

NOTHING is better for children's morning dress than a sacque princess dress of blue or pink gingham, edged with a gathered flounce, then a ribbon sash round waist, or else a yoke princess dress is pretty.

TRAVELLING costumes are made as plainly as possible, with either a gracefully draped polonaise, and quite short skirt, or else tunic and corsage machine stitched round edges, or trimmed a self-coloured cord.

THE importance of sunshine in rooms devoted to the sick is beyond all calculation. This has been proven in hospitals by experiments again and again. If the bed can be so placed that the patient can see a good reach of blue sky, it will do him or her more good than any drugs. Never enter a sick room in a state of perspiration, as the moment you become cool your pores absorb. Do not approach contagious diseases with an empty stomach, or sit between the sick and the fire, because the heat attracts the vapour. Preventives are better than any pills or powders.

A WRITER in the *Girl's Own Paper* advises "young house-keepers never to be careless in tea making. Warm the teapot and cups, wait till the steam puffs from the spout of the kettle, or lid of the urn, before you pour the boiling water on the tea. Half fill the cups, and then add more water to the teapot before filling them up, unless quite sure that it holds all that will be required without being replenished. Also, never forget the 'cosy' cap, which, should there be none as yet amongst the other appliances of the breakfast table, I advise you to manufacture forthwith for yourselves."

THE *Scientific American* gives an engraving of a very cheap yet strong and comfortable chair which may be made as elegant as the tastes of the maker may dictate. The chair consists merely of a barrel cut off above the second hoop so as to form a complete back with half arms at the side. The barrel thus cut is mounted on two strips of wood, having casters under their ends, and brackets above to form the legs and to add to the appearance of the chair. A head is fitted to the circular portion and the whole is neatly upholstered. Of course it is necessary to select a good barrel bound with iron hoops, and a little care should be taken in the upholstering to disguise the barrel form as much as possible.

THE finest-looking specimens of manhood in every class are to be found among men between the ages of 35 and 50, but how many comely women can be found even among those who have compassed only the smaller number of years mentioned above? The home-work of woman, whether she be wife or servant, needs revision; if only genius can enable a person to be at the same time master and servant, nurse and ruler, then genius in this direction, if there is any, should make itself known for the benefit of those who are fighting magnificently against overwhelming odds. With a slighter physique that is occasionally subject to peculiar duties to which that of man can offer no parallel, woman is expected to daily endure a strain that no man would tolerate for any length of time. Until what is modestly called house-keeping is recognized as the noble science that it really is, and is carefully studied, the slaughter of women by over-work will continue, for at present it requires that every woman shall be a prodigy of sense, industry and endurance.

WOOLLEN dresses are the special feature of autumn and winter seasons. Plain cloths will be used for a variety of serviceable dresses. They have been prepared with extra care, are shrank, and are to be bought in a very long list of colourings, which are not affected by rain, and are cheaper than heretofore. A new style of making cloth dresses comes to us from France. A box-plaited flounce borders the short skirt; the overdress opens up the front and is quite straight, meeting at the back from the neck in triple plaits; this overdress is formed into long sleeves reaching to the flounce, the arm, covered with a tight fitting sleeve, coming through the upper portion; the bodice is full and belted, with ribbon fastened in a large bow at the side or the front. Plain soules, serges, vicunas, cashmeres and merinos are all to be worn, as well as a few rich brocaded woollen and silk cloths, mixed with plain material. Dark blues, military blue, plum, brown, and gray, together with terra cotta, will be the favourite colours. Scotch stuffs, both plaids and checks, are used, especially the large checks, which require skillful matching; but the particular novelty of the manufacturers are the shaded striped tweeds. These sombre stripes are from 1 1/2 inches to 2 inches wide, and are of two colours, such as blue and gold, gold and brown, black and brown, the colours shot together as well as blended in the stripes. These are being made up as polonaises, jackets and overdresses, with plain tweed; and many plain materials have striped borderings. Tinsel is introduced into several winter fabrics, especially into the accompanying trimming; for example, a plain tweed, with a bordering of coarse interplaited silk, shot with gold.

BRITISH AND FOREIGN ITEMS.

EDISON is making arrangements to introduce the electric light into London streets and houses.

IN ten years the Church membership of Madagascar has nearly doubled, increasing from 37,113 to 71,585.

DR. ROBERT McDONALD, North Leith, will be the next Moderator of the Scottish Free Church Assembly.

THE Pope has sat in Council with a select congregation of cardinals for the consideration of the Irish question.

MANUFACTURERS in Florida are making paper from the palmetto, and twenty mills will be erected where these trees are abundant.

IT is estimated that, embracing all denominations, there is about one minister to every six hundred inhabitants in the United States.

ONE of the mummies recently discovered in Egypt is supposed to be that of Pharaoh's daughter who found the infant Moses in the bulrushes.

THE Scotch Free Church missionaries at Livingstonia, Central Africa, have baptized their first convert, and have others under preparation for baptism.

ARRANGEMENTS are making for the visit of Messrs. Moody and Sankey to Paris, where they will labour in connection with the mission of Rev. Mr. McAll.

WESTERN Turkey has again been sorely visited with a plague of locusts. In the district of Konia, the Government collected and destroyed 1,620 tons of young locusts.

IT is a significant fact that during the three years that the Sunday Closing Act has been in operation in Ireland there have been 23,000 fewer arrests for drunkenness on that day.

THE German steamer "Herman," on its last voyage from Baltimore, having run short of coal, burned twenty tons of tobacco for fuel, a use that the most extreme anti-smoker would not disapprove.

A JEWISH colony, according to the London "Review," subject to a prince of Jewish race and religion, and tributary to the Porte, is to be formed in Gilead and Moab, on land already granted.

GERMANY is said to have more special asylums for the afflicted than any other nation. For deaf mutes, the blind, lunatics, epileptics, etc., 176; while France has seventy, England sixty-five, and Russia eighteen.

THE Acting Chief Commissioner of Police of Melbourne has now directed the police not to interfere with the processions of the Salvation Army, but very disorderly scenes were enacted in the streets during the processions.

THE following advertisement appears in the "Church Times": "A young man of varied gifts, weary of Dissent is anxious for holy orders. Any one willing to help financially will please communicate with Anti-Dissent," etc.

IN Palestine of late years the rainfall has increased wonderfully.—In Beirut there are fifty educational institutions.—In Jerusalem twenty years ago there were a few hundred Jews; now 20,000 out of 44,000 inhabitants are Jews.

THE Pullman Palace Car Company is building a village near Chicago for its operatives. The company owns the village, and very wisely it has made part of the law of the place that no liquor store shall ever be opened therein.

THROUGH the intervention of the Evangelical Alliance the Austrian Government has ceased its proceedings for suppressing a Free Church of Bohemian weavers. They have now been able to build their church, and are enjoying religious liberty.

THE statue of Rowland Hill, the inventor of reforms in the postal service of Great Britain, has been placed in Kidderminster. The funds were collected from more than 200,000 subscribers. It is in Sicily marble, and stands on a pedestal of Cornish granite.

THE owner of a little Scotch terrier in Boston was notified last week that it appeared at the Homeopathic Hospital and barked at the door until admitted, when it was found that it had a bad fracture of the leg. The doctor set the bone, the dog quietly submitting.

IN New Zealand, out of a total population of about 410,000 Europeans, about 180,000 are members of the Church of England, 98,000 Presbyterians, and 59,000 Roman Catholics, the rest being divided among the various denominations of Protestants, and about 1,400 Jews.

LAST year's returns show that the number of persons killed throughout India by wild beasts or snakes has gradually increased from 19,273 in 1876 to 21,990 in 1880. The large number of deaths occurred in Bengal, where 10,064 persons died from snake bites and 359 were killed by tigers.

THE Madagascar Government, in its new code of law, prohibits the planting of the poppy for the purpose of raising opium under a penalty of \$100, "and in case of failure pay, the guilty shall for every sixpence unpaid spend a day in long irons or chains." It also prohibits smoking hemp.

RELIGIOUS toleration is moving, though slowly, in Sweden. The Lower House of its Legislature, by a vote of eighty-five to sixty-four, passed the bill repealing the law prohibiting dissenting ministers from preaching, but the Upper House rejected it by a vote of fifty-four to twenty-five.

JOHN DUNN, the white chief of the Zulus, who not long ago denounced missionaries and declared that they should not live on territory under his control, seems to have changed his mind, for he has permitted seven of his daughters to become catechumens of the new Episcopal Bishop Mackenzie, and allowed two of his nieces to be baptised.

IN India the spoken languages are said to be 243; including dialects, there are 540. The Bible is partly translated in 70 or 80. There is a Christian literature in more than half a dozen leading languages. The use of English is rapidly gaining ground. When educational boards meet or correspond, they prefer English.

## MINISTERS AND CHURCHES.

TAYLOR'S Presbyterian Church, Montreal, has applied to Presbytery for moderation in a call.

A BUILDING is nearly finished to serve as church and school on Mistawasis Reserve, N.-W. T.

THE new Presbyterian church at Camden East was opened by Rev. Principal Grant last Sabbath.

REV. W. FARQUHARSON has been appointed missionary to Pilot Mound, about one hundred miles west of Emerson, Manitoba.

THE Rev. E. W. Waits, of St. Andrew's Church, Stratford, has returned from a nine weeks' visit to Great Britain and Ireland.

BURNS CHURCH, Erin, was opened with appropriate services on the 11th inst. A tea meeting held in the basement on the following evening was very successful.

EASTERN exchanges announce that the congregation of Chalmers Church, Halifax, N.S., have agreed to extend a call to the Rev. W. S. Whittier, now at Little Bay, Newfoundland.

A WELL-attended bazaar was held in the school-room of St. James' Square Church, in this city, on the evening of the 15th inst. Mr. Arch. Macdonald occupied the chair. A well-selected programme of readings and vocal and instrumental music was given.

ANNIVERSARY services were held in Knox Church, Elora, on Sabbath, the 11th inst. Rev. D. J. Macdonnell preached to large audiences, morning and evening. A soiree held on the following Monday evening was well attended, and passed off pleasantly.

FROM the financial statement read at the annual missionary meeting of the John street Presbyterian Church, Belleville, by the pastor, Rev. D. Mitchell, it appears that during the past year the congregation has raised \$783 for the missionary and benevolent institutions of the Church.

A SOCIAL was held in connection with the Presbyterian congregation of Oshawa on the evening of the 8th inst. The pastor, Rev. S. H. Eastman, B.A., occupied the chair, and a very pleasing selection of vocal and instrumental music was executed to the evident satisfaction of the large audience.

A NUMBER of the members and adherents of Knox Church, Listowel, assembled on the evening of the 12th inst., and presented Miss Maggie Henderson, on the eve of her marriage and removal to a distance, with a handsome silver pitcher and an address, in recognition of her services in connection with the choir and congregation.

PROFESSOR McLAREN begs to acknowledge, on behalf of the Alumni Association of Knox College, the following sums, which have been sent to him as Treasurer for the Presbytery of Toronto of the Library Fund, viz.: Rev. Dr. Gregg, 1st instalment, \$25; Rev. John Gray, Orillia, 1st instalment, \$30; Rev. J. Abraham, Whitby, \$10.

THE annual social of Erskine Church, in this city, was held on the evening of the 15th inst. Addresses were given by the Rev. Mr. Hunter, of Elm street Methodist Church, and the Rev. P. McF. McLeod, of the Central Presbyterian Church. On the following evening the Sabbath school children were entertained in a somewhat similar manner.

A STATION was organized on Sabbath, Nov. 13th, near the forks of the road 22 miles from Prince Albert, N.W.T., by Rev. J. Sieveright, missionary in charge. The communion was dispensed for the first time in that section of country. Ten members were present; four of them new additions. A church building in course of erection will be completed next spring.

ON the evening of the 9th inst. Mr. W. Rothwell, B.A., Mathematical Master, Brantford Collegiate Institute, was presented by his Sabbath school class at Zion Presbyterian Church, Brantford, with a beautifully framed photographic picture of the class, accompanied by an address expressing their deep sense of loss in parting with a teacher so zealous for the spiritual welfare of his pupils.

THE usual fortnightly meeting of the Knox Church (Toronto) Y.P.C.A. was held in the church on the evening of the 15th inst. The chair was occupied by Mr. James Knowles. Dr. Davidson, editor of the Association Journal, read several contributions, which were of an amusing character. The subject for the evening's debate was, "Does climate affect the char-

acter of a nation?" which was decided in the negative by the meeting after hearing the discussion.

AT the annual tea-meeting of St. Andrew's Church, Caledon, which was held on the evening of the 9th inst., the ladies of the congregation presented the pastor, the Rev. Alex. Tait, with a purse of \$50. On the following Monday evening the Sabbath-school of the same church held its anniversary. The report of the school shewed a large increase in the attendance, owing principally to the fact that the Rev. Mr. Tait preaches a sermon to the scholars on the first Sabbath of each month.—COM.

THE congregation of Erskine Presbyterian Church, Hamilton, held their annual tea meeting on the evening of Thursday, the 15th inst. Interesting addresses were given by Revs. R. J. Laidlaw, S. Lyle, Dr. James and D. H. Fletcher, and by Dr. Macdonald and Mr. Wallace, superintendent of the Sabbath school. Before the close of the proceedings the chairman, Mr. James Reid, read an address from the members and adherents of the congregation to the pastor, Rev. Thos. Scoular, and presented him with a purse of money on their behalf.

THE annual tea meeting in connection with St. Andrew's Church, Glencoe, was held in the Town Hall there on the evening of Friday, the 2nd inst. The hall was densely crowded. A. Stuart, Esq., occupied the chair. After tea had been served, interesting addresses were delivered by Rev. Messrs. Beamer, Wardville; McKinnon, Mosa; and the resident ministers. G. W. Ross, Esq., M.P., gave a very excellent speech. An amusing reading was well rendered by D. Ferguson, Esq. Choice music was given by the choir of the church. Mrs. D. Cameron Mr. and Shanks gave several instrumental and vocal duets in their usual pleasing style. Proceeds amounted to \$170.

VERY successful anniversary services were held in the Seaforth Presbyterian Church on the 11th and 12th inst. The weather was not favourable for such meetings. Not only was there no snow, but the rain poured down sometimes so heavily, that it seemed as if the meetings would be an entire failure. The Rev. Mungo Fraser, of St. Thomas, who is a great favourite with this congregation, preached Sabbath morning and evening to a crowded church. In the evening especially, as the Canada Methodists closed their church, the congregation was so large that benches had to be placed in the aisles to accommodate the people. The annual tea meeting was held on the Monday evening, and though the roads were in a bad state, and it rained all day, still there was a very large attendance of people. The Rev. Peter Scott, of Cromarty; the Rev. J. Turnbull, B.A., of Goderich, and the Rev. M. Fraser, of St. Thomas, were the speakers. The speeches were instructive and exceedingly interesting. This was the most successful anniversary held by the congregation since the opening of the church. The collection on Sabbath was \$95.15, proceeds from tea meeting \$130; total \$225.15.—COM.

AT a congregational meeting of St. Paul's Church, Walkerton, held on the evening of the 12th inst., at which Mr. Christie was appointed chairman, and Mr. Whitlaw secretary, it was moved by Mr. Peter Todd, and seconded by Mr. Austick: "That in view of taking such proceedings as are necessary towards securing a suitable successor to our former respected pastor, Dr. Bell, it is hereby resolved that, in addition to Messrs. Blair and McLennan, the representative elders of the congregation, Mr. John McLay be and is hereby delegated by and on behalf of the members and adherents of this congregation to represent their interests at the meeting of the Presbytery of Bruce, to be held at Paisley on Tuesday, the 13th inst., and that the secretary of this meeting forward to said Presbytery a properly attested copy of this resolution." Mr. McLay was authorized to offer \$700 from St. Paul's, which, with \$300 from Mildmay, would make the stipend \$1,000 per annum, with encouraging prospects of a further increase. Mr. McLay was further instructed to request the Presbytery to appoint Rev. Mr. Moffatt, of St. John's, Walkerton, to act as Moderator of the Session of St. Paul's during its vacancy.—COM.

FOR a considerable time the delicate health of Rev. D. B. Whimster, of English Settlement and Proof Line, rendered him unable to undertake the work in connection with his extensive field of labour. He in consequence resigned his charge at the last meeting

of Presbytery, having deemed such a course to be for the interest of the cause, as well as for his own benefit. Previous to his departure from their midst, the people of both congregations gave expression to their regard and esteem for their pastor by presenting him with a purse aggregating \$217. This was accompanied by an address expressive of their attachment, and bearing testimony to his zealous and faithful labours amongst them. Acting on the suggestion of his medical advisers, he intends refraining from the active work of the ministry for a time, to allow his throat and lungs—which have been in a rather weak condition—to regain their usual vigour. The reverend gentleman has gone to Winnipeg to try the effects of the exhilarating atmosphere of the North-West. Thither he is followed by the prayers of his brethren and the people of his late charge for his speedy restoration, that he may be again enabled to enter the ranks of the labourers in the Lord's vineyard.—COM.

THE anniversary services of Erskine Church, Hamilton, were held on the 11th inst. Rev. Dr. Caven, Principal of Knox College, Toronto, preached in the morning and evening to large congregations. His morning discourse was based on Isaiah liii. 5: "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." The following are a few sentences from the epitome of the sermon given by the Hamilton "Evening Times": "By accepting the idea that makes the death of Christ the death of a martyr, His character is depreciated below that of many of His disciples who met deaths which must have caused more terrible sufferings physically than that of Christ, and met them triumphantly. All sufferings come from sin; they are not calamities which cannot be averted by the Lord. On the ground of this principle there is no difficulty in accounting for suffering among men. But the Sinless One is not only a sufferer, but is marked out in the world's history pre-eminently as the Great Sufferer. It is the innocent suffering for the guilty. Our sins were so reckoned to Him, so that all were laid upon Him. This is the very central point of redemption, yet this doctrine of the substitutionary sufferings of Jesus Christ is discredited to-day by many men of undoubted talent. How, then, is it that God saves us? By setting aside the sanctions of His law? No; the law will never be set aside. God has said 'the wages of sin is death.'" Rev. D. F. Fletcher addressed the young people and Sabbath school children in the afternoon.

ON Sabbath, the 11th inst., the Rev. Robert Campbell, M.A., of St. Gabriel Church, Montreal, reviewed his pastorate of fifteen years over the congregation, taking for his text Jonah ii. 7. After speaking of the range and diversity of work falling to a city minister, and of the solemnity of his position as an ambassador of Christ, he gave statistics from the official records and registers of the congregation, shewing how important a sphere the old church has continued to occupy, although it has been left behind by the population's removal to the suburbs. When the congregation was reorganized, before his induction in 1866, there were only 45 communicants on the roll. Since then 648 new names had been added to it, or, in all, there had been 693 members in full communion with St. Gabriel Church during his pastorate. In that period 337 names had been removed from the roll, a congregation in itself; and thus the old church had proved a training school for other congregations. If all the families that had been connected with the congregation in those fifteen years had remained, there would have been enough to fill the church twice over. The roll at present numbered 356 members. During his pastorate he had married 378 persons, had baptized 466, and had officiated at the burial of 330. The Lord's Supper had been administered 58 times, and he had preached upwards of 1,200 discourses on the Lord's days, besides delivering a large number of addresses on week days. He dwelt on each of these numbers as representing so much joy or sorrow, or labour or thought, and called upon the people to be loyal to old St. Gabriel.

THE second anniversary social commemorating the ordination and induction of the Rev. J. Matheson, was held in Hephzibah Church, Williamston, on the evening of the 18th November. The state of the roads after much rain did not prevent the people from turning out, and by seven o'clock the hall was well filled with a cheerful audience, many of them coming from

a distance. After tea and cake, etc, had been fully discussed and Mr. Elder called to the chair, appropriate addresses were delivered by Revs. P. Watson, A. McGillivray, W. Rilance, and J. S. Bennett. Excellent readings were given by Mr. Scales, President of the High School, Miss Grinley, and Miss McBain. A recitation by Miss McNaughton was well received, and also a dialogue by two little girls—Miss Jessie E. McLennan and Miss Maggie McLennan. The entertainment throughout was enlivened by excellent music from the choir, led by Messrs. McLennan and Lewis. The ladies of Hephzibah added another item to the programme by presenting their pastor with an address, and a purse of \$40, for the purpose of adding to his library. The address was read by Miss Saugster, and the purse presented by Mrs. J. D. McLennan, after which Mr. Matheson made a suitable reply. He also referred to the work of the congregation during the past year, stating that seventy-one new names had been added to the communion roll. They had purchased a piece of land for a burying-ground, and are now supporting a pupil in the Pointe aux Trembles schools. The Ladies' Society had done their part nobly, and the financial standing of the congregation was all that could be desired. After the customary votes of thanks, a very enjoyable evening was brought to a close by the Rev. A. McGillivray pronouncing the benediction.—COM.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The regular monthly meeting of this society was held in the College on the 7th inst. After the meeting was duly constituted with singing, reading of the Scriptures and prayer, reports were read from two of the fields occupied by members of the society during the past summer. In one of these districts there are three stations—viz., Waubaushene, Port Severn, and Sturgeon Bay. The people are engaged in lumbering operations in connection with the Georgian Bay Lumber Company; and the facts that a new church has been built at the first of these places, and that the society's missionary was boarded free of charge, shew that the Company is not negligent of the spiritual interests of its employees. The English Church people have the use of the Union Church at Waubaushene every Sabbath; and the Methodists every two weeks, so that Presbyterian services could only be held every fortnight. The average attendance was ninety, and about fifteen availed themselves of the instruction given in the weekly Bible class. Public worship was conducted at the other two stations every Lord's day, with a congregation of between forty and sixty at each place. Thirty dollars being promised towards paying the railroad expenses of obtaining a fortnightly supply from the College for the winter months, Mr. William Robertson, who was in that field last summer, was appointed to attend to the interest of the people during the present term, and to secure persons to render the requisite gratuitous services. Owing to the ill-health of the Rev. Mr. Gray, of Orillia, who was delegated by the Barrie Presbytery to dispense the sacrament of the Lord's Supper, the Rev. Mr. Brown, of Newmarket, kindly filled the appointment, and held a united communion service at Waubaushene. Fourteen joined the Church by profession of faith, and six by certificate. There are four stations in the Strong field, which embraces the townships of Strong, Jolly and Machar, in Muskoka. The people in this district are engaged in agricultural pursuits, and as the country is just being settled, they have to endure the hardships incident to a new locality. The Rev. Messrs. Leiper of Barrie, Moodie of Stayner, and Findlay of Bracebridge, visited the field and encouraged the missionary in his work. In Strong, as well as at Stony Lake, preparations are being made for constructing churches, and in the former of these places building operations are to commence next spring. There are twenty-six communicants in the former place and eight in the latter, while the attendance at each was between forty and sixty. At Eagle Lake and Gibbons the people are somewhat scattered, but the work is encouraging. Services were held at each of these four stations every two weeks, and at the two latter the congregations averaged from thirty to forty. After these two reports were received, a communication was read from the Rev. A. Dawson, of Gravenhurst, asking that a missionary be sent for the holidays to the lumber camps in the neighbourhood of that town. His letter stated that there are about 500 men engaged in

these camps, and they have no services amongst them at present. He also suggested that the one sent take tracts and papers for distribution. It was decided to send Mr. W. Fleming for the next four weeks. A verse of the Missionary Hymn was then sung, and the meeting closed with the benediction.

J. A. HAMILTON, Recording Secretary.

OBITUARY.

The congregation and neighbourhood of Innerkip have sustained a great loss in the death of Mrs. Gillespie, widow of the late Mr. Joseph Gillespie, Wood Hall, Blandford, on the 4th inst., in her 85th year; as also in the death of Miss Jessie, her eldest daughter, on the 19th ult., in her 63rd year.

The bereaved family, while feeling most keenly the sudden removal from among them of those so much beloved, yet bow in humble submission to the will of Him who has arranged that "all things will work together for good to those that love Him," and will seek to relieve the otherwise gloomy interval till the future reunion by "patient endurance" and a well-grounded hope.

Mrs. Gillespie's maiden name was Margaret Hall. She was a direct descendant of Henry Hall, of Haughhead, who, 200 years ago, stood so prominently among the faithful and "endured hardness" unto death for "Christ's crown and covenant."

The family became connected with the above congregation at the time of its first organization, and Mrs. Gillespie, with her husband and daughter, were among its first members. Since that time she has never ceased to take the deepest interest in its peace and prosperity. Possessed of large means in her own right, she could and she did cheerfully and liberally respond to every call made upon her. Her example and her influence were felt for good throughout the entire neighbourhood. For years her house was the open home of the ministers of our Church. Unlike so many of the present day, she enjoyed the pleasure of being to a great extent her own executrix. Truly a good mother has fallen in Israel. May God raise up many like-minded noble women to take the place of those who are taken from us!—COM.

THE London Congregational Union has issued a pamphlet calling attention to the fact that, while the population of London had increased in ten years by 1,438,982, the Congregationalists have only increased their sittings by 16,385.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON I.

Jan. 1. } THE BEGINNING OF THE GOSPEL. { Mark i. 1882. } 1:13.

Commit to memory verses 9-11.

GOLDEN TEXT.—"Behold, I will send My messenger, and he shall prepare the way before Me."—Mal. iii. 1.

CENTRAL TRUTH.—Repentance of sin and confession prepare the way for Christ.

HOME READINGS.—M. Mark i. 1-13.—T. John i. 1-24.—W. John i. 1-23.—Th. Luke iii. 1-23.—F. Luke iv. 1-13.—S. Matt. iii. 1-17.—Sabb. Matt. v. 1-11.

TIME.—John the Baptist was born about June, B.C. 5, at Hebron. Jesus was born about December, B.C. 5, at Bethlehem. The preaching of John the Baptist was during the summer and autumn of A.D. 26. The baptism of Jesus, by John, about January A.D. 27; and the temptation immediately afterwards.

PLACE.—The preaching of John the Baptist was in the wilderness of Judea, a wild, thinly inhabited region west of the Dead Sea and lower Jordan. The baptism of Jesus was probably at the fords of the Jordan at Bethabara, five miles north east of Jericho. The temptation was in the wilderness, probably near Mount Quarantania, north-east of Jerusalem.

RULERS.—Tiberius Cæsar, emperor of Rome (13th year as sole ruler). Pontius Pilate, governor of Judea (first year). Herod Antipas, governor of Galilee (50th year); Herod Philip, of Perea.

CONTEMPORARY HISTORY.—The Roman empire extended over nearly all the known world. It was a general time of peace. Greece was subject to Rome, but still was the centre of intellect and culture.

PARALLEL ACCOUNTS.—The ministry of John, vs. 1-8, is described in Matt. iii. 1-12. Luke iii. 1-18. The baptism of Jesus, vs. 9-11; in Matt. iii. 13-17. Luke iii. 21-23. The temptation, vs. 12, 13, in Matt. iv. 1-11. Luke iv. 1-13.

INTRODUCTION.—The object of Mark being to relate the official life and ministry of Christ, he begins with the baptism which was His inauguration into the public ministry;

and, as a necessary introduction, he briefly states the career of His forerunner John.

HELPS OVER HARD PLACES.

1. Gospel: Shortened from good and spell = story, news, tidings. It is the best news ever brought to man. 2. In the prophets: v. 2 is from Malachi, 400 years B.C., v. 3 from Isaiah, 700 years B.C. 3. Prepare the way: Eastern princes, when proposing to march with their armies through the countries where there were no roads, sent messengers before them, requiring the people to prepare the way,—make roads, fill up the ravines, cast out the rough stones. So John was to prepare the way for Christ. 4. John: now comes the fulfilment of the prophecy. John was the son of Zacharias and Elizabeth. (See Time.) He was a relative, perhaps second cousin, of Jesus, and was now thirty-one years old. In the wilderness see Place. Preach. proclaim as a herald. Baptism of repentance: that they should repent, and be baptized as a sign and confession of repentance. Repentance, i. e., hating and forsaking sin, was the the preparation for the coming of Christ. For the remission: the sending away, forgiveness. God cannot forgive our sins till we repent of them. 5. All the land: the people from all parts of the land, the great body of the people. 6. Camel's hair: a rough but warm garment made of the coarser hairs of the camel. Girdle of skin: untanned leather, like that worn by the Bedawin of the present day. It was an ornament often of the greatest richness in Oriental costume, and of the finest linen (Jer. xiii. 1. Ezek. xvi. 10) or cotton, or embroidered with silver or gold. Locusts: insects something like our grasshoppers, three or three and a half inches in length. The Arabs dry and eat them with salt. Thomson, Land and Book, states that though tolerated, as an article of food, only by the very poorest people, locusts are still eaten by the Bedawin. Burckhardt mentions having seen locust-shops at Medina and Tayf. Wild honey: i. e., honey made by wild bees. It is still gathered from trees in the wilderness and from rocks in the wadies. 7. Latchet: leather strings or thongs, for fastening the shoes, sandals. Worthy to loose: this was the work of the lowest servants. Christ was as much beyond John as a prince is beyond his lowest menial. 8. Indeed: showing one respect wherein Christ was his superior. 9. In those days: . . . Jesus came: in the autumn, where John had been baptizing six months. Jesus was about thirty years old (Luke iii. 23). From Nazareth: His home for twenty-eight years. It was seventy miles north of Jerusalem. Spirit like a dove: in the form of a dove, representing His gentle, loving, attracting influences. 12. Spirit driveth: impels, constrains by a strong impulse. Wilderness see Place. 13. Satan: means adversary, the chief of the evil powers that lead us to evil. Satan tempted Jesus for forty days. Jesus was tempted like as we are. The angels ministered unto Him: they brought Him food, and gave Him spiritual comfort and companionship.

SUBJECT: PREPARATION FOR THE COMING OF CHRIST.

I. THE COMMAND TO PREPARE.—Vers. 1-3. It is our business to prepare the way for Christ. We cannot save ourselves, but God employs us to remove obstacles. The disciples could not bring Lazarus to life, but they could remove the stone from his grave. It is related of an old Irish woman to whom the Gospel came with power that she went home and broke her liquor jug, telling it that Christ was coming to live there, and that they could not get along well together. The words, "the voice of one crying in the wilderness," seem to suggest that the preacher or teacher should be only a voice, obtruding his own personality as little as possible, and hiding himself behind the Saviour whom he presents.

II. PREPARATION BY REPENTANCE.—Vers. 4-6. Dr. Alexander says of the baptism preached and administered by John that it was a "symbolical or ceremonial washing, such as the Mosaic law prescribed as a sign of moral renovation, and connected with the sacrificial types of expiation to indicate the internal connection of atonement and sanctification . . . a ceremonial washing which involved and denoted a profession of repentance, or a thorough change of mind, both of judgment and of feeling, with respect to sin." The Revised Version has "unto remission" instead of "for the remission." In either case it does not mean that mere repentance can efficiently procure the remission or forgiveness of sins, but that it is an indispensable prerequisite.

III. PREPARATION BY POINTING TO CHRIST.—Vers. 7, 8. John made little of himself and much of Christ. The wild, free prophet of the wilderness would not stoop in slavish submission to any earthly potentate, but to be permitted to perform the most menial office for Christ he regarded as an honour of which he was not worthy. The Saviour's superiority would be shewn by the superior efficacy of His work (verse 8). "John's baptism," says the "Westminster Teacher," "was only external and symbolical. It could not affect the heart or life. Christ's would be real and efficient. It would purify the heart and renew the life."

IV. CHRIST'S PREPARATION FOR HIS WORK.—Vers. 9-13. (1) By His baptism; (2) by His receiving the Holy Spirit; (3) by His being tempted, and gaining the victory. Of the temptation, Mr. H. Clay Trumbull says in the "S. S. Times": "The disciple is not above his Master, nor the servant above his Lord." Every one of us has been, or is, in the wilderness; some for forty days, others, because of their unbelief, for forty years. Every one of us has been tempted of Satan. Was your last temptation so far back that you have forgotten it? Certainly there has been no lack of wild beasts to any of us. There is a private menagerie next door to every soul in training; and sometimes it seems as if all the animals were out at once, coming for you with tearing hunger. Nor have the angels failed of their ministry to us. How their loving help and cheer have sustained and comforted us! He who endured all this Himself is touched with the feeling of those who still endure it. He who won the final victory in this soul struggle with evil is able and willing to give us the victory also. Confidence in this truth is the beginning of the Gospel to every one of us."

## OUR YOUNG FOLKS.

### LOVE ONE ANOTHER.

"Little children, love each other,  
 'Tis the Saviour's blessed rule;  
 Every little one is brother  
 To his playfellows at school.  
 We are children of one Father,  
 That great God who reigns above;  
 Shall we quarrel? No; much rather  
 Would we dwell like Him in love.

He has placed us here together,  
 That we may be good and kind;  
 He is ever watching whether  
 We are one in heart and mind.  
 Who is stronger than the other?  
 Let him be the weak one's friend;  
 Who's more playthings than his brother?  
 He should like to give or lend.

### THE TWO PEACHES.

SOME evenings ago I went to the house where my young friend Lydia lives. She is eight years old. I sat for some time with this little girl and her parents. Her little brother Oliver was in the garden drawing about his cart. The mother brought in some peaches, a few of which were large red-cheeked ones—the rest were small ordinary peaches. The father handed me one of the best, gave one to the mother, and then one to his little daughter. He then took one of the smaller ones and gave it to Lydia, and told her to go and give it to her brother. He was four years old. Lydia went out, and was gone about ten minutes, and then came in.

"Did you give your brother the peach I sent him?" asked the father.

Lydia blushed, turned away, and did not answer.

"Did you give your brother the peach I sent him?" asked the father again, a little more sharply.

"No, father," she said, "I did not give him that."

"What did you do with it?" he asked.

"I ate it," said Lydia.

"What! did you not give your brother any?" asked the father.

"Yes, I did, father," she said; "I gave him mine."

"Why did you not give him the one I told you to give?" asked the father.

"Because, father," said Lydia, "I thought he would like mine better."

"But you ought not to disobey me," said he.

"I did not mean to disobey you, father," and her bosom began to heave.

"But you did, my daughter," said he.

"I thought you would not be angry with me, father," said Lydia, "if I did give brother the biggest peach," and the tears began to fall down her cheek.

"But I wanted you to have the biggest," said the father; "you are older than he is."

"I should like you to give the best things to brother," said the little girl.

"Why?" asked the father.

"Because," answered the generous, unselfish sister, "I love him so. I always feel glad when he gets the best things."

"You are right, my dear child," said the father, as he folded her in his arms; "you are right, and you may be certain your father can never be angry with you for wishing to give up the best of everything to your little brother. He is a dear child, and I am glad you love

him so. Do you think he loves you as well as you do him?"

"Yes, father," said Lydia, "I think he does; for, when I offered him the largest peach, he would not take it, and wanted me to keep it; and it was a good while before I could get him to take it."

Children, this is as it should be, especially in the family; and be assured that they who are the most kind will be the most happy.

### THE ECHO.

A LITTLE boy once went home to his mother and said: "Mother, sister and I went out into the garden, and we were calling about, and there was some boy mocking us."

"How do you mean, Johnny?" said his mother.

"Why," said the child, "I was calling out 'Ho!' and this boy said 'Ho!' So I said to him, 'Who are you?' and he answered, 'Who are you?' I said, 'What is your name?' and he said, 'What is your name?' And I said, 'Why don't you show yourself?' He said, 'Show yourself.' And I jumped over the ditch, and I went into the wood, and I could not find him, and I came back and said, 'If you don't come out I'll strike you.'"

So his mother said, "Ah, Johnny, if you had said, 'I love you,' he would have said, 'I love you.' If you had said, 'Your voice is sweet,' he would have said, 'Your voice is sweet.' Whatever you said to him he would have said back to you." And the mother said: "Now, Johnny, when you grow and get to be a man, whatever you will say to others they will by-and-by say back to you;" and his mother took him to that old text in the Scriptures, "With what measure ye mete, it shall be measured to you again."

### OUTWITTED.

ONE fine summer day a very hungry fox sailed out in search of his dinner. After a while his eye rested on a young rooster, which he thought would make a very good meal; so he lay down under a wall and hid himself in the high grass, intending to wait till the rooster got near enough and then spring on him, and carry him off. Suddenly, however, the rooster saw him and flew in a great fright to the top of the wall.

The fox could not get up there, and he knew it so he came out from his hiding place and addressed the rooster thus:

"Dear me!" he cried, "how handsomely you are dressed! I came to invite your magnificence to a grand christening feast. The duck and the goose have promised to come, and the turkey, though slightly ill, will try to come also. You see that only those of rank are bidden to this feast, and we beg you to adorn it with your splendid talent for music. We are to have the most delicate little cock-chafers served up on toast, a delicious salad of earth-worms—in fact all manner of good things. Will you not return then with me to my house?"

"Oh, oh!" said the rooster, "how kind you are! What fine stories you tell! Still, I think it safest to decline your kind invitation. I am sorry not to go to that splendid feast, but I cannot leave my wife, for she is sitting on seven new eggs. Good-bye! I hope you

will relish those earth-worms. Don't come too near me, or I will crow for the dogs. Good-bye!"

### HOW SLEIGH-BELLS ARE MADE.

HOW many boys and girls know how the jingling sleigh-bells are made? How do you think the little iron ball gets inside of the bell? It is too big to be put in through the holes in the bell, and yet it is inside. How did it get there?

This little iron ball is called "the jinglet." When you shake the sleigh-bell it jingles. When the horse trots the bells jingle, jingle, jingle. In making the bell, this jinglet is put inside a little ball of mud, just the shape of the outside of a bell. Then a mould is made just the shape of the outside of the bell. This mud ball, with the jinglet inside, is placed in the mould of the outside and the melted metal is poured in, which fills up the space between the mud ball and the mould.

When the mould is taken off you see a sleigh-bell, but it would not ring, as it is full of dirt. The hot metal dries the dirt that the ball is made of, so it can all be shaken out. After the dirt is all shaken out of holes in the bell, the little iron jinglet will still be in the bell, and it will ring all right.

It took a great many years to think out how to make a sleigh-bell.

### THE PEA-NUT.

THE pea-nut is the fruit of a plant common in warm countries. It is sometimes called the ground-pea and ground or earth-nut, and in the Southern States the goober or goober-nut. Still another name for it is pindal or pindar, and in western Africa it is called mandubi. The plant is a trailing vine, with small yellow flowers. After the flowers fall the flower stem grows longer, bends downward, and the pod on the end forces itself into the ground, where it ripens.

Pea-nuts are raised in immense quantities on the west coast of Africa, in South America, and in the Southern United States. The vines are dug with pronged hoes or forks, dried for a few days, and then stacked for two weeks to cure. The pods are picked by hand from the vines, cleaned in a fanning mill, and sometimes bleached with sulphur, and packed in bags for market. Pea-nuts are sometimes eaten raw, but usually roasted or baked. In Africa and South America they form one of the chief articles of food. Large quantities of them are made into an oil much like olive oil, and which is used in the same way. It is also used in the manufacture of soap. A bushel of pea-nuts, when pressed cold, will make a gallon of oil. If heat is used, more oil is made, but it is not so good. In Spain pea-nuts are ground and mixed with chocolate. Pea-nut vines make good food for cattle.

The pea-nut gets its name from the shape of its pod, which is like that of the pea.

"KEEP My commandments, and live; and My law as the apple of thine eye."—*Prov. vii. 2.*

A LITTLE boy weeping most piteously was interrupted by some unusual occurrence. He hushed his cries for a moment; the thought was broken. "Ma," said he, "what was I crying about just now?"

Words of the Wise.

A MAN is responsible for all the good he can do.—Finney.

FOR the noblest man that lives there still remains a conflict.—Garfield.

A TALENT is perfected in solitude, a character in the streams of the world.—Goethe.

Is the man lost in the forest its king, because no one is there but himself?—James Freeman Clarke.

WE do not become righteous by doing what is righteous; but having become righteous we do what is righteous.—Luther.

CONQUER thyself. Till thou hast done that, thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.

NO man can make a speech alone. It is the great Human power that strikes upon from a thousand minds that acts upon him and makes the speech.—Garfield.

"WHERE did the revival begin?" "It began, where a revival always begins, in the heart of one person." The great need of the Church lies just here. Let it begin with you, reader.

It is a great thing to be blessed of the Most High, but "the blessing" of him that was ready to perish, of those who in their great extremity are the partakers of our bounty and the sharers of the good things which God hath bestowed upon us, is no light matter.

POVERTY is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintances I never knew a man to be drowned who was worth the saving.—Garfield.

WHEREVER a man would and cannot, there is servitude. He may be unable to control his expenditure, to rouse his indolence, to check his imagination. Well he is not free. He may boast, as the Jews did, that he is Abraham's son, or any other great man's son; that he belongs to a free country; that he never was in bondage to any man;—but free in the freedom of the Son he is not.—Robertson.

THE sorrow and tears of Christ were not for Himself, but for the human race—for us. Our sorrow, on the other hand, must be, first for ourselves—our ungrateful, sinful, and wretched state. When we have come in to peace with God through Christ, we then begin to sympathize with our fellow-men; and our sense of gratitude, our "new-found love," leads us to feel as never before that every man is our brother.

THERE are a few people in nearly every church who must do the most of its management. This is not because they desire to do it or are moved by a wish to have pre-eminence, but because they feel certain things ought to be done, and know that if they do not attend to them they will be neglected. And yet it is not the right way. Every man in the congregation should feel responsible for its business care, and being willing to do his share should have part of it put into his hands. The more one does for the cause—any good cause—the more will he be interested in it.

THE Church is a militant host which has more to do than furnish its armour for grand dress-parades and reviews. It has received marching orders, which have never been recalled, and obedience to which is never to be intermitted. Unlike other armies, the Church militant is to be always in the field—always on the march of conquest. When it stops by the way on some mount of victory and vision, and, in the spirit of the disciples, would stay to build tabernacles, recount triumphs and comfort itself with spiritual delights, it has forgotten its commission and needs to hear again the Divine command "Go." There is no time for the Church to rest, no time for mere enjoyment, until the last man is saved.

THE QUESTION SETTLED.

There's no use in arguing the question of the potency of some substances for especial service in emergencies. They will do all they promise and more, if judiciously used. The following is from Mr. P. Murphy, of No. 1 Fire Station, Ottawa, bears upon the point stated above. Mr. Murphy says: "I had occasion to use St. Jacobs Oil recently, and must say that it is the best Liniment I ever saw used. I caught cold from getting wet at a fire, and it settled in my shoulder and down my back to my hip. I suffered a great deal from the pain. I resolutely refused to try St. Jacobs Oil. I did so, and after the fourth application I was entirely free from pain. I cannot speak too highly of it, and advise others to use it."

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