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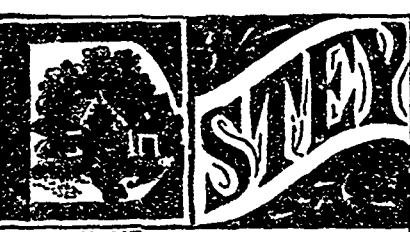
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**OYSTER SOUP.**—In making oyster soup take two quarts of boiling milk, and put one quart of oysters, and add pounded crackers, salt, pepper, and butter. Boil five or ten minutes.

**GLUE** frequently cracks because of the dryness of the air in rooms warmed by stoves. An Australian paper recommends the addition of a little chloride of calcium to glue to prevent this.

**CARPET MOTHS.**—You will not be troubled with carpet moths if you scrub your floors with hot brine before tacking the carpet down, and once a week scrub your carpets with coarse salt.

**CABBAGE WITH CREAM.**—Boil, drain and cut up a moderate-sized cabbage. Put in a saucepan with a couple of tablespoonfuls of butter, a gill of cream, a tablespoonful of flour, salt and pepper. Add the cabbage, boil slowly ten minutes, stirring well.

THE "Journal de Pharmacie" gives the following recipe for a mucilage that will unite wood, or mend porcelain or glass. Eight and a half ounces of a strong solution of gum arabic add thirty grains of a solution of sulphate of alumina dissolved in two-thirds of an ounce of water.

**MUTTON BROTH.**—One pound mutton or lamb cut small, one quart of cold water, one teaspoonful of rice or barley, four tablespoonfuls of milk, salt, pepper, parsley; boil the meat without the salt, closely covered, until very tender; strain it and add the barley or rice; simmer for half an hour, stirring often; add the seasoning and milk, and simmer five minutes more.

**OATMEAL PUDDING.**—Mix two ounces of fine Scotch oatmeal in a quarter of a pint of milk; add to it a pint of boiling milk; sweeten to taste, and stir over the fire ten minutes; then put in two ounces of sifted bread crumbs; stir until the mixture is stiff; then add one ounce of shred suet and one or two well-beaten eggs, and a little flavouring or grated nutmeg; put the pudding in a buttered dish and bake slowly for an hour.

FOR burns and scalds a good application, that can always be obtained, is cook soda. Sprinkle the burnt surface at once with this powder, and cover it with a wet cloth, or immerse the burnt part in alum water, strong brine or soap suds. A good salve for subsequent application is sweet oil and cooking soda, lincseed oil and turpentine. The thing to be done is to protect the burnt surface against the influence of the air. An excellent application to make at once is a tablespoonful of unsalted lard, the white of one egg, and a teaspoonful of cooking soda, well mixed. Burns or scalds upon the face are best treated by applying mucilage or gum arabic. It forms a complete covering, and obviates the use of rags. Repeat the application every ten to fifteen minutes, until a thick artificial skin has been formed. It is so transparent that the condition of the burnt surface can be seen from day to day. It ultimately scales off and leaves a new skin, perfectly smooth and fair.

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## NOTES OF THE WEEK.

EXTENSIVE statistics have been recently gathered in England, showing that in a large number of the cities sixty-two per cent of the population do not attend any place of worship, and that little more than one quarter of the people attend the Established Church.

THE "Sunday School Times" is willing to learn from anybody, the only condition being that the lesson must be a good one. Last week's issue has the following: "The æthetes say something, once in a while, worthy of a place in the memory. For instance, the young Londoner, who is now lecturing Americans on art, says that his friend, the painter Burne Jones, declares: 'The more materialistic science becomes, the more angels I shall paint; that is my protest in favour of the immortality of the soul.' There is sound sense in this. Acts are commonly the best arguments; and so, in its effect on unbelievers, a downright gospel sermon or an effectual fervent prayer may be far more potent than a public argument with a sceptic, or a private discussion with a believer in 'natural law.' If science becomes materialistic—although the wave of materialism is manifestly receding—then let us become spiritual. We cannot all paint angels, but we can shew more of the heavenly spirit in our earthly lives, and, after all, there are few things so hard for a materialist to explain away as a saintly Christian life."

THE report read at the annual meeting of the Hospital for Sick Children, in this city, shewed the institution to be in a prosperous condition. During the year sixty-two little patients had been cared for by the lady managers and furnished with the necessary medical treatment. Of these thirty-eight had left the hospital cured, twelve had been benefited, and two only had died. The outlay required for this work reached the sum of \$3,341.89, but it was all received in answer to prayer. At the last annual meeting a debt of \$541.45 somewhat hampered the committee, but before the anniversary of the first patient's entrance this was wiped out. Other meetings, not relating strictly to hospital work, were well attended and productive of good results. At present there are twelve cots regularly paid for, six being in memory of children who have died, five supported by children and schools, and one by the committee. The work is carried on by one lady superintendent, two nurses, and three servants, who in turn are under instructions from the ladies' committee. No canvassers are employed to solicit donations, but the supplies are never found wanting.

REV. R. CAMPBELL, M. A., writes to the "Montreal Herald" regarding the recently decided Temporalities case as follows: "With the general view of this case which you took in your article of the 26th inst., and with its temper, no fault can be found. But there was a term applied by you, I am sure with no intention to be discourteous, to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, which, fully equipped with its Moderator and Clerk, adjourned from St. Paul's Church, in this city, on the 15th June, 1875, to meet in the Victoria Skating Rink—the 'Secession'—which must have been used in forgetfulness of the facts. You stated the numbers in the vote taken by the Synod in November, 1874. Some of those, however, who opposed the Union up till that time, afterwards supported it, and the final vote, on the 12th June, 1875, were ninety for Union; seven against; no vote, two. Any one acquainted with the Presbyterian government knows that the voice of the majority determines everything under it. But here was an overwhelming majority; and it is subversive of all notions of order to talk, in these circumstances, of ninety seceding from seven. There remained behind in St. Paul's nine individuals—seven ministers and two elders—and they pretended to be the Synod, whereas the

Synod had adjourned, to meet in another place. Besides, it was a fundamental rule that no Synod could be held with fewer than fifteen members. Ecclesiastically, that minority was included in the majority that adjourned, and it was assumed that the dissenting Ministers with their congregations were embraced in the Union. And all of them acted on this assumption, for they held congregational meetings after the Union to vote themselves out of the United Church; for had they not done so, they would be legally in the Presbyterian Church of Canada to-day. From what I have pointed out, your readers will be able to judge who the seceders are."

At a meeting of the Evangelical Alliance in Halifax, at which a large number of the ministers of various denominations and prominent citizens were present, Hon. S. L. Shannon being in the chair, a handsome donation was voted to the Canadian Evangelization Society; and, on motion of Rev. Dr. Burns, the following resolution was passed. "The Evangelical Alliance desires to place on record its high estimate of the devoted labours of Mr. Oscar Owers during his visit to our city. His Bible readings each afternoon have been very stimulating and suggestive. They have been largely attended by ministers and members of all the churches, and have proved seasons of great blessing, quickening the graces of God's people, and inciting them to a higher standard of Christian attainment and renewed consecration. The Gospel meetings on the week evenings and on the Sabbath afternoons, while attended with manifest advantages by the church-going class of our community, have also attracted not a few non church goers. The fruit of the good seed thus abundantly sown has already in part appeared, and if followed up by persistent and prayerful labour amongst ourselves, will doubtless yet more fully appear even many days hence. Mr. Owers has endeared himself much by the kindness and courtesy of his private intercourse, and is followed by the prayers of all who have had the pleasure of his acquaintance, that his labours in other portions of our Dominion may meet with a yet richer harvest. The Alliance at the same time kindly thank the Evangelization Society of Canada, whose accredited agent Mr. Owers is (loaned to them for a season by the English Society), for permitting us to enjoy the first labours in this land of this faithful servant of God, and devoutly pray that the objects and operations of this society may be largely promoted by his visit." Mr. Owers is now at Quebec. After that he goes to Brantford, and subsequently to Kingston, Barrie, Toronto, and other places. The prayers of God's people are asked, that a great blessing may be vouchsafed to the visit of Mr. Owers to this country.

NOTICES of application to the Dominion Parliament have been given as follows: For an Act to amend the statute of the late Province of Canada, 22 Vic., cap. 66, intitled "An Act to incorporate the Board for the management of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland," and amendments thereto; to vest the said Fund and its control and management in the Presbyterian Church in Canada, and make the necessary provisions therefor; to regulate the election and governance of the members of the said Board; to confirm and enact the provisions of the Acts of the Province of Quebec, 38 Vic., cap. 62, intitled "An Act respecting the union of certain Presbyterian Churches therein named," and 38 Vic., cap. 64, intitled "An Act to amend the Act intitled 'An Act to incorporate the Board for the management of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland,'" and of the Act of the Province of Ontario 38 Vic., cap. 75, intitled "An Act respecting the union of certain Presbyterian Churches therein named," excepting in so far as they may be amended by the proposed Act; or to otherwise deal with the above matters. For an Act to amend the statute of the late Province of Canada, 10 and 11 Vic., cap. 103, intitled "An Act to incorporate the Managers of the

Ministers' Widows' and Orphans' Fund of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland;" to vest the Fund and its control and management in the Presbyterian Church in Canada, and make the necessary provisions therefor; to regulate the election and governance of the managers; to confirm and enact the provisions of the Act of the Province of Quebec, 38 Vic., cap. 61, intitled "An Act to amend 'An Act to incorporate the Managers of the Ministers' Widows' and Orphans' Fund of the Presbyterian Church of Canada in connection with the Church of Scotland,'" excepting in so far as they may be amended by the proposed Act; or to otherwise deal with the matters referred to. For an Act to confirm and enact the provisions of an Act passed by the Legislature of the Province of Ontario, 38 Vic., cap. 76, intitled "An Act respecting Queen's College at Kingston," and to enable the College to stand towards the Presbyterian Church in Canada in relations similar to those which it lately held to the Presbyterian Church of Canada in connection with the Church of Scotland; or to otherwise deal with the matters referred to.

HERE is another extract from the Rev. R. Campbell's communications to the Montreal press on matters connected with the recent decision of the Privy Council. "I have seen the expression used that the minority have had 'justice done them' Those who thus spoke must be supposed to have done so in ignorance, else they have queer notions of justice. Look at the facts. The Synod of the Church of Scotland going into union, unwilling to coerce any one, made provision that if a minister chose to decline being a minister of the united Church, he should not forfeit his rights in either the Temporalities or the Widows' Fund; and if congregations chose to take the responsibility of saying that they do not wish to be included in the union, their properties would remain to them. But what attitude do Mr. Dobie and his confederates—now reduced to four in number, in charges within the two Provinces that were recognised before the union—take on this question? Why, they would deprive the 120 odd other persons having claims on the fund in dispute altogether—they would deny them any share in the Widows' Fund—they would take the churches and manse from the 109 congregations throughout the country. A very modest pretension surely! And how any one belonging to other communions can sympathize with rebellion against the constituted authorities of the Presbyterian Church, or call Mr. Dobie's preposterous claim 'justice,' passes comprehension. All along, capital has been sought to be made out of the fact that certain gentlemen of high position in this city have supported the minority in their pretensions. And this act naturally enough tends to mislead those whose angle of vision is filled by the city. They are disposed to attach importance to the cause of the 'dissenting ministers,' seeing that it has such influential backing here. But all men should know that the cause may be said, for the most part, to begin and end in Montreal. The Dominion is, however, an extensive country, and the half million or so of Presbyterians scattered up and down over it are a mighty host, whose wishes and interests are not to be sacrificed to gratify the view and feelings of even the influential representatives of 'dissent' in the city of Montreal. One of the last things done by the Synod, prior to the union, was to give instructions that if further legislation were found to be required, it should be sought by certain representatives in the Synod's name. That mandate is still in force and now it becomes the duty of those representatives to act; and it is to be presumed that as the general public seven years ago left it to the Presbyterian Church to settle its own internal affairs, and gave effect to its wishes as expressed by its accredited officials in the Acts of the several Local Legislatures; so now, if the Federal Parliament is found to be the right fountain of authority in the matters in question, it is reasonable to suppose that the requisite amendments in the Temporalities Act, or other Acts, will be readily obtained from it."

## OUR CONTRIBUTORS.

### RECOLLECTIONS OF STUDENT LIFE IN EDINBURGH.

BY REV. A. D. BAIRD, EDINBURGH, N. B. T.

After the keen attention required to follow the elaborate lectures of Professors Flint and Davidson, it was like a rest to sit and listen to

DR. JOHN KER,

the Professor of Practical Training in the U. P. Hall. His easy conversational style required no effort to take it in, and it was something of which one never got tired. His lectures, simple though they were, had no traces of the commonplace, but abounded in exquisite touches of poetry, and his Nathaniel-like character gave a tone to all the exercises of the class. Two lectures in the week were occupied with homiletical exercises. The hour was spent on, perhaps, half-a-dozen verses from the English Bible, which had been assigned on a preceding day; members of the class were called upon to give their opinions in regard to these texts, as to whether they should be treated topically or textually; what subjects were to be found in them; how these subjects should be divided, and by what considerations proved or enforced. The other days of the week were occupied with courses of lectures, which the doctor varies from year to year. Last winter's course was devoted to considering the relation which the students' previous training has to the work of sermonizing. Taking up in detail the subjects that make up a course of study in Arts and in Divinity, he showed how classics, history, systematic theology, etc., may be helpful in the preparation of sermons; what faculties they develop, and what kind of illustrations may be looked for in each of them—all these departments being copiously illustrated by specimens drawn from the extensive range of reading which our genial professor has been accumulating even since his very early years. This course of lectures occupied the earlier part of the session; later we had a series of lectures on the history of preaching in Germany. Beginning with the precursors of the Reformation, he led us down through the times of Luther, his followers, the Pietists, the Rationalists, and on to the present day, shewing what was the ideal of the preachers of each era, and giving ample illustrations from the works of all the more eminent men.

Altogether, there was no class that I enjoyed more than Dr. Ker's. Whether regard is had to the inspiration received from merely knowing the man, or to the practical value of his lectures, there was no course which surpassed his in helpfulness to the young man who is preparing to make the preaching of sermons his life-work.

These were the classes which I attended regularly, but my curiosity did not allow me to stop with these, and there was not a teacher of theology, and scarcely a professor in the Arts department of the University, whose class I did not visit occasionally. In this way I heard something of that grand old man, Dr. Cairns, of Dr. Raipy, who shines to much better advantage, I think, as a Church leader than as a professor, of Dr. Calderwood, whose sterling character and conscientiousness in the performance of his work made his class in Moral Philosophy something of the moral force that such a class ought to be; of Professor Tait, whose clear illustrations and pleasant manner made even physics palatable; and of John Stuart Blackie, who, under guise of the pleasantest nonsense under the sun, taught—as the students used to say—a little of everything but Greek. There were, of course, besides these, many able and a great many worthy men, but even Edinburgh professorships present a weary rank and file of commonplace occupants. Altogether

#### OUTSIDE OF THE COLLEGES.

however, Edinburgh has a great deal to attract the student. Everyone knows something of its picturesque beauty and the magnificent walks in the neighbourhood. The places of historical interest in and about the city are too well known to require me to dwell upon them. The social advantages are very great. There is so much that is educational and professional in the city that it gives quite a literary aspect to almost every gathering. On account of the largeness of the classes, there are fewer opportunities of meeting the precursors in private than with us in Canada, and besides, nearly all the best professors

—Flint, Davidson, Ker, Cairns—are bachelors, so that it is less in their way to entertain socially. Still, no one who has spent the winter in Edinburgh, and with others whom opportunity has thrown in his way, can fail to look back on the social part of his experience as of the agreeable and inspiring character. One spends so much time in the company of his fellow-students, and interests are so similar, that agreeable acquaintances ripen very rapidly into close friendship.

#### THE SCOTCH STUDENT

is usually a man of reverent nature: of wide yet careful reading, and of logical thought; and, surprising as it may seem to those whose study of national character has been limited to a familiarity with current proverbs, he is often a man of fine fancy and the keenest wit. The long letters from thoughtful, genial young Scotchmen, which have followed me from post-office to post-office during the wanderings of the last six months, and have at last run me down away out here in the wild west, will prove, I hope, but milestones in the course of friendship, which will last as long as life itself.

A great deal is to be learned in studying the Church life and listening to the

#### PREACHERS OF SCOTLAND.

Although I had the pleasure of hearing many of the celebrated ministers in different parts of the country, the two men to whom I listened with the most profit were Dr. Alexander Whyte, of Free St. George's, and Dr. Walter C. Smith, of the Free High Church. Two men they were of radically different styles—one, the preacher of the deepest-going and most heart-searching sermons on Christian experience that ever I heard; the other, practical too, but in the way of persuasive eloquence and a kind of original suggestiveness: the one, with a fervid and overpowering eloquence; the other, charming you into enthusiasm for what is highest and best. But besides these, there were of course numbers of others, whose carefully prepared sermons—more carefully prepared, I think, than average sermons of a corresponding class in Canadian cities—amply repaid my long walks three times a Sunday, sometimes even to the furthest quarters of the city.

One of the richest treats of last winter was the opportunity of attending the course of lectures on Bible Criticism delivered by

#### PROFESSOR ROBERTSON SMITH,

and since published under the title of "The Old Testament in the Jewish Church." The crowd which found its way every Thursday afternoon to the Queen-street Hall gave ample evidence of the interest felt in those questions, which for the past few years have been shaking ecclesiastical Scotland to its very centre. It may not be out of place in this letter, which, at any rate, is much more taken up with men than things, to give a sketch of the youthful Free Church professor whose case has been the subject of so many keen debates among the fathers and brethren of the General Assembly.

He was born in Aberdeenshire in 1847—the son of the Rev. W. P. Smith, D.D., Free Church minister of Keig Tongh, near the beautiful vale of Aiford. The father is very proud of his son, and may be seen in the Assembly Hall, an eager listener to all the debates on the case. The boy occupied an educational holiday during the first dozen years of his life, and it is said he could read Hebrew at the age of six years. His college course was a series of triumphs. He graduated in Edinburgh with the highest honours in Logic, Philosophy and Mathematics, and became at once assistant to Professor Tait in the Natural Philosophy class. Soon after he went to the continent for the purpose of study, and spent several years in Berlin, Bonn and Göttingen, his attention being specially directed to the study of the Semitic languages. Soon after returning to Scotland, and when only twenty-four years of age, he was appointed professor of Old Testament Exegesis in the Free Church College, Aberdeen. His distinguished talents and scholarly research soon brought him into notice, he was chosen a member of the Bible Revision Committee, and became a contributor to the "Encyclopædia Britannica." His articles in the latter work attracted but little notice till an Established Church professor directed attention to their peculiar features, and an investigation took place which lasted five years, and the *quietus* which it received at the last Assembly is likely to be only a temporary one, because instead of

deciding upon the merits of Prof. Smith's views, it merely opened them up for discussion.

In person, Prof. Smith is short and slight. His round, cheerful, thin-bearded face and dark, brilliant eye have at first sight an extremely youthful appearance, but closer acquaintance discloses lines of care with which years of harassing discussion have seamed his face.

The youth and a great deal of the talent of Scotland are on his side, and although he is no longer a professor, the Free Church is still proud of him, and evidently loth to part with him. If she does force him away from her communion, she will lose not only her most distinguished scholar and ablest debater, but one of the most sincere Biblical critics that the century has produced.

#### THE TWO SCHEMES AND MR. KING'S LETTER.

MR. EDITOR,—Permit me a brief reply to the interesting letter of Rev. Mr. King in your last, hoping the discussion may serve a useful purpose. And first, I must point out that Mr. King throughout his letter completely ignores the principle on which the Sustentation Fund rests. Had this been kept in view, it would have resolved the difficulties he felt in the statements of my former letter. He agrees that the "general tendencies of any Scheme should not be overlooked in this discussion." It was to this truth I wished to call attention; and if the Church, with Mr. King, would only accept this truth, the Supplemental Scheme would not find any more supporters here than in other lands. For that Scheme has a powerful tendency to perpetuate views of the Church, and the relation of the ministry to the Church, which are not conducive to the Church's welfare and prosperity. That Scheme has no principle in it of any kind to commend it to the Church. Hence, as I pointed out, that Scheme has been adopted by no Church in the world but one, after deliberate examination. That Scheme is not much admired by the only Church in which it is in operation; and it is worthy of notice that the Supplemental Scheme has not enabled the United Presbyterian Church of Scotland to contend successfully with the spiritual necessities of the poorer districts of the country, nor would it enable ours. And I notice that, amid the noble energy and liberality of that Church, it yet deplores for the past two years a large falling off in its membership and contributions; and in a recent number of its magazine, one reason assigned for this is the pressure of its financial claims. All I say of this is, that it is worthy of notice. It shews the importance of a sound financial system, and it suggests to every unprejudiced mind the question, why should we be in a hurry to adopt a Scheme of this kind, when every Church we know of that is considering this subject rejects it? It is because, therefore, as Mr. King admits, that the "general tendencies of any Scheme should not be overlooked," because I think these tendencies are immensely more important than mere details, that I would urge the Church to pause before adopting a Scheme whose only one commendation, as far as I can see, is that it is in use in the United Presbyterian Church in Scotland—a circumstance largely in its favour, no doubt, but not a circumstance that should influence a Church like ours here to adopt it, since this one circumstance in its favour is counterbalanced by so many historical facts and so much miserable experience in our own Church here that testify with such damaging emphasis against it. And as to the tendency of the one Scheme to foster and the other to kill congregationalism—using that term, as so well defined by Mr. King, as "the disposition manifested by a congregation to exert itself for its own interests to the either partial or total neglect of the general interests of the Church"—I would point out: The underlying principle of the Sustentation Fund, as I understand it, is, that it is the duty of the Church as a whole to provide Gospel ordinances wherever needed throughout the country; that it is the duty of each congregation to contribute of its means for this purpose, to cast its contribution into the general treasury of the Church, and ask the Church to use that gift in giving the Gospel to those who need it, receiving back from the Church what itself requires, the surplus being at the Church's disposal for the support of the Gospel elsewhere. Hence, when a congregation contributes for the Sustentation Fund, it is taught that it is not only paying the hire of its own

pastor—a most bounden duty—but that it is contributing to maintain the Gospel throughout the whole land. In this way its contribution to ministerial support is placed on the same broad scriptural basis as its contribution to the great mission funds of the Church. Out of its liberal acknowledgment of God's goodness, out of its generous gift laid on His altar, the Church at large, or the managers of the congregation, as the case may be, should find abundance to provide for the pastor's support and for further uses, and the people learn, it may be slowly, that they cannot and are not asked to pay for so much Gospel service at so much a day, but that they are asked to pour their gifts into the Lord's treasury, that out of it may be taken to supply them and others with the bread of life. Such a mode of viewing the matter tends to kill congregationalism, narrowness, and mean views of the ministry.

The Supplemental Scheme leaves the present situation in this respect untouched. And if the Church thinks it cannot be lifted higher, let it be so. But in introducing a new Scheme—in entering on the worthy enterprise of securing an adequate supply and support of the means of grace, if some elevating, uniting principle can be supplied with it, would this not commend such a Scheme to the Church? I agree with Mr. King that all pastors are apt to feel the stimulus of a certain measure of dependence, and to need it. But I think our own Church, with its sad and frequent resignations, as well as the American Church, which in some districts scarcely knows what the regular pastorate is, shews the need and value of some arrangement that would prevent this money pressure being carried too far—so far as to lower the pastorate to that of a mere hireling, over whose shoulders the lash of the managers is suspended threateningly. The Supplemental Scheme leaves the pastor in this position, in which he is at present. The congregation is his master—his employer. The Church cannot hold him in his place a moment if some rich contributor withdraws in offence. It is the poorer churches that feel this bondage most. The Sustentation Fund both protects those poorer churches which may need no pecuniary aid, and gives aid to those which need it.

The Supplemental Fund does not enable the Church to stand by the faithful pastor whom it is resolved to starve out—a fate not unknown to many a good man once connected with our Church, and a fate that may yet impend over any faithful minister of a small charge. As to the charity aspect of the Supplemental Fund, briefly, the difference between the two Schemes is very much that between helping a poor neighbour and supporting one's own family. My equal dividend recognises me as on a footing of equality with my largest paid brother—recognises my just claims on the Church—strength as my position with my people. My Supplemental dole comes to me as one of an exceptional class—one of the unhappy poor for whose support an appeal to the charity of the Church is required. I do not compare the Schemes in detail. It is the tendencies of the Schemes that I desire to call attention to. The mere details are of secondary importance. Still, if space could be allowed—as I hope it may yet be—the respective tendencies could be illustrated in detail. Meantime I keep to a more general consideration of them. Then, let it be remembered, Mr. King's Scheme has only been before the Church a few months. If adopted at next Assembly, it must be in absolute blindness by very many, for there is not time to give it due consideration. It is too soon to ask for a decision of so important a matter at next Assembly. Neither of the Schemes can be known sufficiently by that time. Our people ought to be enlightened and consulted on the subject. Mr. King agrees that we ought not to be in a hurry, but if either should be adopted at next Assembly, that will be to settle the question with a haste altogether out of keeping with the importance of the subject. Let us at least have another year, that when a settlement is arrived at, it may be reached by the deliberate, well-informed judgment of the Church. And if we can, let us not only get a Scheme of ingenious financial arrangements, but one that will bring broad and scriptural principles to bear on every congregation and every board of managers throughout the Church, that will not only raise our salaries up to a respectable point, but in doing so bind our congregations more closely together, raise our people's conception of the office of the ministry, and teach them to take an interest in the prosperity of the Church as a whole.

Of course, Mr. King believes the Supplemental Scheme has as great a tendency to bring about these ends as the other Scheme, but for such belief his story presents no adequate grounds. I do not share Mr. King's view that our Church has progressed in liberality as she has in wealth. Too many poor pastors know this is not the case. Our whole modes of raising funds for the work of the Church require consideration as well as this one matter, and if we would only approach the subject in a candid and patient spirit, this discussion now going on in our Courts might be the beginning of a brighter page in our history. If we hurry to an unripe result, we stereotype a pattern of a Church very undivine in many of its aspects.

D. D. McLEOD.

#### ROMISH ORDINATION.

MR. EDITOR,—Before proceeding to consider what light can be cast on this question from history, I may premise that when I was in 1877 appointed on a committee, along with the Professors of Church History in our several colleges, to prepare a report on the subject of Romish Ordination (which report was received by the Assembly of 1878, and is printed in the Appendix of the Minutes for that year), I found that very few sources from which I could get information were within my reach. I therefore opened a correspondence with prominent men in the Churches of America and Great Britain, with which the Church of Canada is in intimate relations. I think only one minister to whom I wrote did not reply, and the information received from some was as full as could be expected. The careful statements in, I may say, every letter, and the frank acknowledgment in several instances that, as such cases had not come before the Churches to which the writers belong, they had not investigated the question, and could not answer, form a most instructive contrast with the strong and confident assertions which have been made once and again in our Assembly in opposition to the views I have sought to bring before the Church. Some theologians in Canada seem to have no doubt whatever that from the beginning of the Protestant Churches converted priests in great numbers had been always received without re-ordination. Besides letters from men in this country, and letters not giving any opinion, I have replies to my inquiry from the following: in the American churches, Drs. Hatfield, Stuart Robinson, Demarest, Chambers, Reid (U. P.), Blackburn, Atwater; in the Scottish Churches, Drs. Begg, Wylie, McGreger, Cairns, Blaikie, W. Becket (U. P.); in the Irish Church, Drs. Killen and Witherow. Of these, six favour admission without re-ordination, six favour re-ordination, and three are doubtful. In these circumstances, nothing remains but to examine such authorities as are within our reach, and the grounds on which the diverse opinions rest, and so decide according to the light we have. Our Church has to act—nay, has acted—in the matter, and to do nothing is to continue to admit Romish priests without re-ordination. I respectfully submit the following digest, subject to correction by any who are acquainted with other facts bearing upon this question. The Reformation in Scotland may be said to date from 1557. In that year—December 3rd—the first covenant was signed by the Lords of the Congregation. Knox returned to Scotland from the continent in 1559. On May 31st of that year the second covenant was signed; and on August 24th, 1560, Papal jurisdiction was abolished by Parliament. On September 2nd, or nine days after, the Lords of Council admitted and appointed the first Protestant ministers, apparently without any notice being taken as to whether they had previously been in Roman Catholic orders or not. These, as given by Hetherington, were Knox at Edinburgh, Goodman at St. Andrews, Heriot at Aberdeen, Row at Perth, Methven at Jedburgh, Chrisuson at Dundee, Ferguson at Dunfermline, Lindsay at Leith. Also they appointed as *Superintendents*—Spotswood for the Lothians, Winram for Fife, Willock for Glasgow, Erskine of Dun for Angus and Mearns, Carswell for Argyll. Of those named above there is no evidence that six had been in Roman Catholic orders, viz. Methven, Ferguson, D. Lindsay, Row, Spotswood, Erskine. Four had been friars, viz. Christon, Willock, Heriot, Winram, to which John Rough's name may be added. Knox was the only one in priest's orders. Harlan was a Protestant deacon, but had no ordination to the ministry.

In 1560—April 20th—the Lords of Council gave in-

struction to the ministers to prepare a Book of Discipline. The Committee who did this work was Winram, Spotswood, Douglas, Row. Exactly one month after, on May 20th, they reported the First Book of Discipline. The First General Assembly was held on December 20th, 1560. It consisted of forty members, only six of whom were ministers, leaving thirty-four lay members. Another Convention seems to have been held in January, 1561, when the First Book of Discipline was considered and approved. On the 17th January the Secret Council "ratified" it, and on May 27th, 1561, the second General Assembly obtained "a specific ratification of certain topics" therein contained from the Privy Council.

It thus appears (1) that no stress was laid upon previous ordination when the first ministers were admitted; (2) that very few of them had been priests; (3) that from the year 1561 the provisions of the the First Book of Discipline came into force. Now, in that book (see "Short Summe") it is provided—"No man shall enter in the ministry without one lawful vocation. The lawful vocation standeth in the election of the people, examination of the ministrie, and admission by them to it." This *sine qua non* of admission to the ministry must have applied to Roman Catholic priests, for it is added "And so for no sort of men shall this rigour of examination be omitted." Laying on of hands was judged "not necessary in the institution of ministrie," and so neither Roman Catholic priest nor layman would have hands laid on them then, but they would *both alike* have received "the lawful vocation" before being admitted to the ministry.

May I not ask those who oppose re-ordination to give us some account of the great number of priests who were received into the Church of Scotland at the Reformation without ordination? who were thus admitted between 1559 and 1561? Let us have their names. From this time till the Second Book of Discipline came into force, no priest, by *virtue of his Roman Catholic* ordination, could be regularly received into the Church of Scotland as a minister of Christ. Were any received irregularly? Let us have the names. The Second Book of Discipline was agreed to in 1578, and was inserted in the registers in 1581. It was reviewed and ratified by the Church in 1638, and continued in force till the Westminster Standards were adopted. Let us now see what the provisions of this book are which regulated the action of the Church from 1581 to 1648—that is, for sixty-seven years.

Chapter III, sec. 7 "Ordinary and outward calling have two parts election and ordination. Election is the choosing out of a person or persons most able, . . . in the judgment of the eldership and consent of the congregation. 11 Ordination is the separation and sanctifying of the person appointed to God and His Church after he is well tried and found qualified. 12. The ceremonies of ordination are fasting, earnest prayer, and imposition of hands of the eldership." In Chap. II, 10—"There are four ordinary functions or offices in the Church of God—the office of the pastor, minister or bishop; the doctor; the presbyter or elder; and the deacon. 12. All the ambitious titles in the kingdom of Antichrist" (the Papacy?), "and in his usurped hierarchy, which are not one of these four sorts, together with the offices depending thereupon, in one word ought to be utterly abolished." Can anyone deny that it applies to the *sacerdos* and pontiff? The Second Book of Discipline, then, does not countenance the idea of a Roman Catholic priest being admitted into the ministry as such, and by virtue of his ordination to the priesthood, but requires the usual election and ordination in his case if he is to be set apart to the office of the ministry.

The so-called Westminster form of Church Government was, on February 10th, 1645, considered by the General Assembly of the Church of Scotland, and an Act was passed in which it is said the Assembly "doth agree to and approve the propositions aforementioned, touching Kirk government and ordination." These have been the standards of the Scottish Church in all its branches, of the English and Irish Presbyterian Churches, and with modifications, as we shall see, implying greater stringency in some respects of the American Presbyterian Churches. What then do we find there bearing on our subject? In the Directory for ordaining ministers, sec. 10, it is said "If a minister be designed to a congregation who hath been formerly ordained according to the form of

ordination which hath been in the Church of England, which we hold for substance to be valid, and not to be disclaimed by any who have received it, there then being a cautious proceeding in the matter of examination, let him be admitted without any new ordination." 11. "And in case any person already ordained minister in Scotland, or in any other Reformed Church, be designed to another congregation in England, he is to bring from that Church to the Presbytery here, within which that congregation is, a sufficient testimonial of his ordination, of his life and conversation while he lived with them, and of the cause of his removal; and to undergo such trial of his fitness and sufficiency, and to have the same course held with him in other particulars as is set down in the rule immediately given, before touching examination and admission." I do not think that any comment is needed to make it evident that the Westminster divines held ordination by the Church of England and other Reformed Churches valid, and only such. Hence it follows that Popish ordination to the priesthood was not valid in their estimation, and a "new ordination" would, in the case of a priest desiring to become a minister, be necessary. One historical fact more. The Act of the Church of Scotland, enacted *ad interim* in 1879, and I suppose now in force, reads, section 2nd: "When a minister or licentiate of another Protestant Church applies for admission," etc. But no provision is made for the reception of any but applicants from Protestant Churches. Surely it is fair to infer that under that Act Roman Catholic priests, as such, cannot be received. If anyone can shew that they can be received in any other way, or have been, it will give us some light.

No correspondent from Scotland or England, in any branch of the Presbyterian Church, can give a case of the reception of a priest. Dr. Begg and another minister refer to the case of Mr. McMannamy, to say that he never was a priest. The Church of Ireland has one case—Rev. W. Crozzy, of Birr—but I must defer the consideration of it till another time. Meanwhile I think I may say that, since 1560 till the present day, the Church of Scotland and all her offshoots required, and still require, the re-ordination of an ex-priest. But I wait for light. JOHN LAING.

MR. EDITOR,—I see that the question of re-ordination, as regards ex-priests, is being discussed anew in your columns. Will you kindly allow me to make the following remarks on that subject?

1. That ordination, though naturally and properly attended by such religious exercises as preaching and laying on of hands, is at the same time neither more nor less than an act of authorization, or an appointment from some competent Court to fill a certain office and discharge certain duties thereto pertaining.

2. That, as a matter of fact, every priest coming to us from the Church of Rome does actually, and in every case, receive the appointment of which I speak, in the sanction of the Assembly and otherwise; and that therefore every such priest should be looked upon as being actually invested with ordination from our Church.

3. That what holds true in this respect of ex-priests, holds true also of ministers coming from any other church; that ministers, for example, from the Methodist and Congregational bodies are dealt with, and enter the ministry of our Church, through an act of authorization from our Church Courts.

4. That, in the very nature of things, the ordination of other Churches, whether Romish or Protestant, ought to, and actually does, count nothing with us; and accordingly men from such quarters are always examined by us, and are either received or rejected by us according as we find them in harmony or otherwise with what we deem to be truth, and proper qualifications of a gospel minister. If reception after that fashion into our ministry is not actual ordination, it is hard to understand what ordination really involves.

5. That the licensing of students, and even the appointment of them to mission fields while yet prosecuting their studies, though not covering, so to speak, the same amount of ground, are so far of the nature of ordination also.

6. That what we call induction, so far as it has anything new in it, is the imparting of new authority—new so far as the new charge is concerned—and is therefore substantially a new act of ordination.

7. That the present ordination of our ministers

should, and does, count nothing, in passing, say into a Methodist Church, and for the good reason that, to a large extent, the system of doctrine to which we pledge loyalty would properly disqualify us for ordination in a Church whose theology is Arminian.

8. While, however, the foregoing positions seem to me correct, I cannot help feeling that there is a serious inconsistency in the practice of our Church, inasmuch as the religious services that are deemed proper when ordaining our own licentiates are dispensed with as unnecessary when we ordain, as we do, ministers coming to us from other Churches. X

#### THE GOSPEL BY MARK.

MR. EDITOR,—In my last note the compositor has made me give a very peculiar rendering of Tennyson. However, the line is so well known that it is not worth while to repeat it.

It is not my intention to give notes on the lessons in detail—that is already well done in your columns—but rather to point out some of the more prominent features of this Gospel, and a few principles which may be of use in the study of it. Teachers may well be inspired by the thought of a year to be spent in the contemplation of the life of Our Saviour, as it is given in a narrative of sixteen short chapters. Indeed it would seem difficult to over-estimate the results which may be expected from such an opportunity faithfully employed. There could be no more healthful or effective antidote to the insipid rationalism which is so prevalent, and so ruinous to weak, nerveless minds—better a thousand-fold than argument, however logical or conclusive.

Among the means of preparation for profitable study and efficient teaching, it may be worth while to mention a knowledge of the geography of the country. Teachers will do well to see that the minds of their scholars are thoroughly furnished in this matter. Such things are sometimes left undone, because they are so simple and so easily done. And in this very thing scholars, and sometimes possibly even teachers, continue to read of journeyings and events with a very confused and jumbled notion of the relative situations of the places named, an occasional ray of light being thrown in upon the chaos by a reference to a map. In such a study as that on which we are now entering, a few minutes of well-directed attention would remove the difficulty once for all. The scholar would be in a position to see what is meant when it is said that Jesus went from Nazareth to Bethabara, to the supposed scene of the temptation, or to Capernaum. The situation of Gadara of demoniac fame, of Bethsaida and Chorazin, could be seen on a map always open for inspection. Such statements as that of John, "He must needs go through Samaria," would be accepted with intelligent assent; Jacob's Well and Sychar would become visible realities; touching thoughts and tender ceremonies called into being by the wondrous story, would cluster around the scene, finding it a place of abode, and rendering it sacred by their presence, instead of being forced to wander like waifs in a trackless wilderness of thought. Through such a knowledge the narrative will grow more luminous, and the study of it more interesting, just in the way in which it is more interesting to see a thing than to hear about it only. One is prepared to follow the Saviour as He goes from place to place. You hear Him speak, because you see Him. In this way material help is given to the true aim of study. The past is transformed, and becomes the present. Jesus is no longer a character of history whom you are reading about, but a Man who walks and speaks before you, the warm currents of your own sympathy more readily flow through the veins of the narrative, and your heart is made more susceptible to the truth.

The simplest way is to have the scholars prepare maps themselves. A piece of cardboard, about the size of the ordinary page of a book, is all that is required. Nothing should be on the map but the outline and the places named. The great difficulty with the printed maps is, there is too much on them. In studying them, the eye becomes confused among the multitude of names printed at every angle, in every colour, and in every size of type. The mind is apt to lose sight of what it is seeking for; a nebulous idea of devouring the whole map at a single meal comes into the mind, and floats about for a few moments, ending, as all such wholesale conceptions usually do, in very little additional available accurate information. Maps of reference must be, as they were, but for laying

the foundations of geographical knowledge. Some such plan as this will be found to amply repay all the trouble.

Another remark is worthy of being made at the beginning of such a course. The study now will need to be of a different character in some respects from that to which we have been accustomed. The wide field and rambling nature of the course in the past gave great freedom in the treatment of the subjects, and left the teacher at liberty to gather round each lesson illustrations brought from every part of nature or the Bible; and no matter if he felt that his resources were pretty thoroughly exhausted, he got relief in a new and perhaps quite a different subject on the following week. All this will be changed; close, critical study, always to be desired, is essential now. Every teacher who wishes to continue, with pleasure and benefit to himself and his scholars, to the end of the year, will need to train himself in *exegetical* study. Nothing but close, patient, sometimes intense thought will keep the mind supplied with fresh truth. One may gather illustrations, indeed, from far and near, but they must be more accurately and specifically appropriations. They must be gathered by a mind nicely discriminative of the distinctive lines and shades of the narrative. Notes will prove less sufficient now than before. The best help will be patient study. It is told of Turner, that prince among the painters of the varying moods of the ocean, that one time he sat for the greater part of a day on the beach in silence, gazing down on the water beneath him. Some one expressed a curious interest to know what could have so attracted him in so uninviting a scene. He replied, "I have learned today how a wave breaks on the shore." The commonplace observer would have seen all that his dull eye and unresponsive soul was capable of comprehending in five minutes, and, impatient, he would have gone in quest of more striking scenery. A storm would have moved his soul and delighted him; but only Turner, who had analyzed the hair-lines on the rippling wavelets which broke on the sands, could *paint* the storm. Teachers, your helps are good; many of them are excellent, invaluable; but, after all, they can only bring you to the shore, and paint in silence to the water. If you become impatient, and lift your eyes asking for more startling scenes, it will be well to take timely warning. If you find yourself incapable of *intensive* study as well as of *extensive* acquirement of knowledge of striking things gathered everywhere, you and your class will be weary enough long before the year is out. G. BRUCE.

THE printed report and statistical table of the Presbyterian Sabbath School Association of Montreal gives evidence of progress during the past year. The number of schools in operation was 17; teachers, 325; scholars on the roll, 3,005; average 2,085; missionary collections, \$2,159.74, being an increase over 1880 of three teachers, ninety-seven scholars on roll, 163 in average attendance, and \$14.69 in missionary collections. Most of the schools increased their missionary collections in a much larger ratio than is indicated by the aggregate increase, which is kept down by an exceptional decrease of \$250, occurring, no doubt for some satisfactory though unexplained reason, in one school, that of St. Paul's. Seven out of the seventeen schools are closed in summer. This fashion appears to be on the increase. Would it not be preferable to change the hour of meeting during the summer from three p.m., or whatever it may be, to nine a.m., or thereabouts, thus utilizing the cool morning hours?

THE annual congregational meeting of St. Andrew's Church, Three Rivers, was held on Monday, January 23rd. The Rev. C. E. Amaron, M.A., pastor, presided, and conducted the devotional exercises. Mr. Geo. Lindsay acted as secretary. Mr. Alexander Houlston, on behalf of the managers, presented a most cheering report. The year 1881 began with a debt on the church and manse exceeding \$3,000, and also a balance of \$48 on the ordinary revenue, against the treasurer. The debt has been completely paid, and the other balance reduced to \$8. The whole sum contributed by the congregation for debt, stipend and incidental expenses, amounts to \$4,431. Notwithstanding this heavy drain on a small congregation of about ninety members, the Schemes of the Church have not been neglected, the additional sum of \$206 having been set aside for this purpose. For all purposes St. Andrew's Church has contributed, during the year 1881, \$4,637. Such results are encouraging, both for pastor and people.—COM.

## PASTOR AND PEOPLE.

### REJOICING WITH GOD.

"Rejoice with Me, for I have found the sheep which was lost."

Goodness is really the strongest power in the world. Think of the generous ambitions of good men. I urge upon you to keep companionship with the good.

To rejoice with a man implies close relationship. You may buy and sell with a man without this companionship. Faithfulness may be only an outside quality, but joy is the closest thing between two hearts. Here is common ground upon which all men, the little and the great, may meet. The Scientist rejoices in some great discovery. We are glad as well as he; glad because he is glad, not because we understand his discovery. So, too, we rejoice with the artist knowing nothing about art, and our joy in his joy is the means of introducing us into places not otherwise reached.

A man's heart is all aflame with the triumph of Christianity. Now, perhaps you are not Christian enough to be very glad, but your soul responds with sympathy to his and enters into his joy. And so you rejoice with him at the triumphs of the cross.

Or, you walk through a great picture gallery with an artist as your companion. How much he brings to your view which otherwise you would not notice or understand! Go back now alone, and its charms, once seen, remain. He did not blind you, he opened your eyes. See the flower; it has a light all its own now. But it would not have had it unless first there had been the sunlight.

A man hears Webster, or Lincoln, or Garfield, and sees how much they love their country, and he comes to love her as he never did before. To share a greater man's joys is grand. Charity may seem a dull, stupid business to you; but bring your life close to one who gives all his time to the poor, see how he delights in charity, and soon you, too, will delight to give. The Shepherd of the lost sheep was Christ Himself. He delighted in His work. God uses man to serve his fellow-man. There is an essential union between God and man. But He is not one who asks man's help because He cannot do the work without. He wishes you to enter into His joy, and He gives you a divine summons to go and rescue a soul. And you go and are successful. Oh, the depth of your joy! Life is fed out of that joyous sunlight; God Himself is the sun; you rejoice with Him over the saved.

God needs human sympathy. This seems untrue; it seems to weaken God in our eyes. Why, God ought to act regardless of what men think of Him. Is this our highest idea? Yes, at first, but, by-and-by we see that the happiness of the greatest man is never completed until lesser men enjoy his pleasures with him. And the same is true of God. The face of Christ grows sad as the disciples forsake Him; it brightens, even on the cross, as the thief repents. His joy is never full till men share it with Him.

We need the help of every motive to keep us faithful to duty—to lead us to perform what seems repugnant tasks of charity, or generosity. How weak we are!—yet if we do duty faithfully, God rejoices. Imagine Him saying to you, "Come, rejoice with Me." God bids us rejoice with Him in the salvation of human souls. And this gives us the deepest and most precious realization of the worth of a soul.

Perhaps you are doing a little for the heathen: so little that, did others do no more, it would take 100,000 years to convert them. But some day you hear of the salvation of a great number. It is good news. And God calls to you, "Come, rejoice with Me." With what new zeal do you determine, now, to live for Him! How precious your brother's soul now seems!

I may appeal to your experience. You are in the midst of some grand work, and you become conscious of help. You feel the love of Him to whom these souls are dear. Then you know what it is to hear God call "Rejoice with Me." Now you long to simply live near to His heart, and to be brought back to the love and life of Christ.—*Abstract of Sermon by Phillips Brooks, D.D.*

### HOME SINS.

Of all the spots on the Christian character the most obvious is temper. Each individual Christian is, we

trust, endeavouring to perform carefully and faithfully his or her work in the world around for the Lord; each and all, we hope, desire to be like Moses, faithful stewards of the home charge, but they fall sooner in the latter than in the former: there are more difficulties in shining for Jesus at home than in the world outside our home.

One great hindrance to a home shining is a home sin. We may call some sins distinctly home sins, because they are never exhibited, perhaps never even guessed at, outside our own circle. And again, I repeat, the most terrible of all home sins is temper. Too often we find Christians all graciousness and sweetness in society, appearing, as Rowland Hill puts it, to be engrafted upon crab-trees in their own houses.

The most visible aspect of this sin—violent outbursts, sullen fits, and angry remonstrances—are so odious in themselves that a Christian possessed of such an evil spirit is generally on his guard, and watches and mourns because of it. But there are various lesser degrees equally dishonouring to the Lord Jesus, which are often permitted, and yet constantly sully the fair page of Christian testimony. The want of gentleness in tone and look, the implied sneer, the discourteous retort, and undue regard to our own dignity when offended, the maintenance of our own opinions simply because they are our own, and in spite of the irritation we know they will cause, the painful allusion or ill-timed jest, are all fruits of the crab-tree.

### THE FRIAR'S CONFESSION.

It was during the gloomy midnight of Popery that, in a convent at Basle, a poor Carthusian friar, named Martin, wrote the following touching confession within his lonely cell:

"O most merciful God! I know that I cannot be saved and satisfy Thy righteousness, otherwise than by the merits, by the innocent passion, and by the death of Thy dearly beloved Son. . . . Holy Jesus, all my salvation is in Thy hands; Thou canst not turn away from me the hands of Thy love, for they have created me and redeemed me. Thou hast written my name with an iron pen, in great mercy, and in an indelible manner, on Thy side, on Thy hands, and on Thy feet. . . . And if I cannot confess these things with my mouth, I confess them, at least, with my pen and with my heart."

Then the good Carthusian friar placed his confession in a wooden box, and inclosed it in a hole in the wall of his cell, where it lay hidden hundreds of years.

The old convent where he wrote his living words had well-nigh crumbled away, and the friar's ashes had mingled with the dust, when, in the month of December, 1772, some workmen, in pulling down an old building that had formed part of the same Carthusian convent, stumbled on the box; and thus was brought to light the sweet confession, which no human eye had seen since it had been placed in that wall by the hand of the good man.

He being dead yet speaketh! Yes, he speaks to you and to me, dear reader. There is a voice uttering the worth of Jesus, sounding from the pious writing found in the crumbling walls of the old convent. Doubtless this "confession" was not written without prayer; it may be that the prayers of the worthy friar are being answered this very day! yes, even in you. Does not his confession to the alone worthiness of Jesus speak to your heart? Where have you found that which will satisfy the righteousness of God? Are these your words, "I know that I cannot be saved otherwise than by the death of Thy dearly beloved Son?" If they are indeed the utterance of your soul, then read, written on those hands, those feet, and that side, with the nails and with the spear, as with an iron pen, your own name. For it is written, "If thou shalt believe in thy heart on the Lord Jesus, and shalt confess with thy mouth that God hath raised Him from the dead, thou shalt be saved."—*The Moravian.*

THE Church Missionary Society will send out eight missionaries to Central Africa, instead of five—three to Uyui, three to the South end of the Victoria Nyanza, and two to Rubaga, Mtesa's capital.

THE latest news from the missionaries of the Church Society in Uganda is that Mtesa is still very unfavourable, but the people are accessible, and the country between the Lake and the Eastern coast is ripe for missionary enterprise.

### MISSION NOTES.

SINCE the rebuke by the English prelates of the arrogance of Ritualistic Bishop Copleston, of Ceylon, matters have taken a very favourable turn for the Church missionaries, and peace reigns:

THE five Christian newspapers of Japan are the *Shichi Ichi Zappo*, or Weekly Messenger, published under the auspices of the American Board, and having a paying subscription list of about 1,000, after five years of existence; the *Dendo Zasshi*, or Missionary Intelligencer, a monthly of the American Episcopalians; the *Kissho Zasshi*, or Universal Magazine, a self-supporting monthly, that is largely sold to persons outside the churches, and discusses Christianity in relation to science, literature, philosophy and art; the *Yorohobahiki Tayori*, or Glad Tidings, a very popular Sabbath-school monthly for children, published in Yokohama by the ladies of the Woman's Missionary Union, the funds being furnished by the Foreign Sabbath-school Association; and the *Siekiyo Shimpo*, or Guide to Holiness, the organ of the Greek Christians.

MR. MILLER, of the Free Church of Scotland, writes from Madras: "One of our students, a Brahman, a well-known and much-liked student here for many years, was baptised a few weeks ago. He has been a teacher for some years in a Mission school in the north, and there the good seed had been well watered and has now borne fruit. One of the most remarkable and encouraging things about it is the way in which the people of the district have taken an occurrence that is so strange to them. It is a district distinguished rather than otherwise for the number and the zeal of its Brahman population. Yet the young man still lives in his own house in the midst of the Brahman quarters, and though hundreds of the caste people have been at the services where he had appeared, their quietness had been most remarkable. There will be family difficulties connected with the case,—in fact they are appearing already; but there is no sign of fanatical excitement. No boys were withdrawn from the school at the time of the baptism, though there is a Government school quite close, and though efforts were not altogether wanting to keep them away; and in a letter received just a day or two ago from the young teacher, he says that the boys are still attending quite regularly. As the missionary who had the privilege of baptising him writes to me that he could not help saying, and most truly, to those who noted with surprise the demeanor of the people, 'It is our high schools that have tamed the mobs and given common sense and even sympathy to the multitude, I hope that much blessing will come in many ways from this.'"

REV. J. BHATTACHARJYA, of the Free Church of Scotland, labours at Mahanad, India. On the 23rd of October he writes: "I had the happiness of admitting a widow of the village into the Church of Christ by the sacred rite of baptism. She offered herself as a candidate a year ago. Finding that her knowledge of Christianity was imperfect, she having learned in her home only a Scripture Catechism in our zenana school, of which she was a pupil, I put her under a course of instruction. I believe she has received the Saviour into her heart, and will endeavour to walk consistently as His disciple. She belongs to that class of Hindus called Acharjyas. At first these were high caste Brahmans, but they were degraded on account of receiving certain gifts which it was not lawful for them to accept. Other caste people were forbidden to take a meal in the house of an Acharjya, or drink water from his hand. To this day no palkibearers can be induced to carry an Acharjya of this village. The Acharjyas subsequently betook themselves to the cultivation of astrology. Soon after the birth of a child in a respectable Hindu family, the Acharjya is in requisition to work out its horoscope—putting down the date, the position of the sun, moon, and particular stars at the moment the child was ushered into the world, and what good or ill-luck will attend it throughout the whole course of its life on earth. The Acharjyas form but a small community, numbering not more than twelve or fifteen thousand in all Bengal. Under the British rule many of them have risen to respectable posts in Government service. I am not aware that any belonging to this community have embraced the Christian religion till now. The name of the new convert is Jagamyah Acharjya, and she is about thirty years old."



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TORONTO, FRIDAY, FEBRUARY 10, 1882.

SEVERAL communications, reports of Presbytery meetings, etc., are unavoidably held over for want of space.

ANOTHER department has been added to the varied table of contents in THE PRESBYTERIAN, which will doubtless prove acceptable to subscribers. The column of GOSPEL WORK will be carefully conducted by an esteemed minister, who is well qualified to make this portion of the paper both interesting and useful to all our readers.

THE annual statement of the Ontario Industrial Loan and Investment Company appears in other columns. It is a very gratifying report, as well as a remarkably successful exhibit, considering it is only the first year of the company's existence. Prudent and judicious management is sure to tell, and the future of this young company promises to be one of steadily increasing prosperity.

OUR readers in this city will be glad to learn that Dr. W. M. Taylor, of New York, is expected in Toronto on the 19th of this month, in connection with the annual missionary services of the St. James' square congregation. Dr. Taylor will preach in the morning and evening of that day, and will, along with Mr. Robertson, the Missionary Superintendent of the North-West, address the meeting on the evening of Monday. It will be remembered that Dr. Taylor preached on the occasion of the opening of St. James' square Church sermons which will not soon be forgotten.

MR. J. L. MORRIS, counsel for the Presbyterian Church in Canada in the Temporalities Fund case, has received a letter from London which confirms the view taken by him on receipt by telegraph of the first intimation of the Privy Council's decision. The letter states that but two points were decided in the case: (1) That the Quebec Act is held to be unconstitutional, with the costs against respondents; (2) that the Privy Council expressly declined to decide whether the present Board is a body properly constituted under the Act of Incorporation. Mr. Morris appears to be satisfied that the Dobie party has gained nothing but the costs, the decision simply restoring the matters in question to the position in which they were on the day of the Union, without giving the anti-Unionist minority any control of the funds or granting their prayer to debar Union members from participation in the same.

A FIERCE light beats on the school question from the gloomy walls of the Kingston Penitentiary. A visitor who sees the seven hundred convicts march past instinctively exclaims, "Oh, what a number of boys and very young men!" Yes, there they are, scores of them, about twenty years of age—many below that age. Did the State do its whole duty to these youths when it taught them the three R's in its schools, but said nothing to them there or anywhere else about the consequences of wrong-doing? Dare any one say that if the schoolmaster had enforced the truth, "Be sure your sin will find you out," as frequently and

as fully as he explained problems in arithmetic and algebra, that all these boys would be wearing a convict's garb? The law practically excludes from our schools the book which says "Thou shalt not kill," and then hangs the man who kills! That may be wise legislation for a Christian country, but no intelligent heathen would say so.

"SHALL the Bible be used in our schools?" is not a clerical question. Some years ago a large number of the best journals in Western Ontario made a rigorous demand that "morality" be taught in our public schools. The causes that led to this demand were painfully suggestive. A large number of crimes had been committed in an incredibly short time by young men. These crimes were mainly breaches of trust, embezzlements, bill tapping, cooking accounts, and other offences which showed that the youthful offenders had not clear ideas on the question of "mine and thine." An alarming crop of these crimes made our brethren of the broadsheet call for moral teaching; and well they might. Of course they did not all use the phrase "Bible in the schools," but that was exactly what they meant. Is there any better code of morals than the Decalogue? Is there any better guide for human life than the Sermon on the Mount? Whatever a good man's theory may be in regard to the Bible in schools, the sight of a lot of youthful criminals on their way to prison is very apt to make him ask if society has done all it should for these lads in handcuffs.

In a letter to the press, Mr. McMullen makes a practical suggestion in regard to the use of the Bible in our public schools. As the law now stands, the Bible is out of the schools, with a "local option" of putting it in. Mr. McMullen says, let the law put the Bible in and the "local option" put it out. The plan is feasible. If not, why not? Why should not the Government of a Christian country say to the people, "We believe the Bible should be read in our public schools, but if the people of any section feel hurt because their children read the Bible every day, these people may put the Bible out of their school." We don't believe there are twenty sections in Ontario that would hold a school meeting and deliberately resolve to shut the Scriptures out of their school. Many who never read the Bible themselves, who never darken a church door, would be glad to have their children instructed in the Scriptures. Let the Legislature enact that on a certain day the Bible shall be used as a text-book in every Public School in Ontario, the sections that don't wish the Bible used being permitted to say "no." We don't believe a dozen would give a unanimous "no."

THE action of the last General Assembly in regard to the use of the Bible in our public schools need have no effect upon that question in Ontario. Our friends in the Maritime Provinces had just closed a lengthened agitation on the subject by a settlement which they thought satisfactory. It would have been ungenerous, perhaps unjust, to them to have reopened the question. At all events, that was the view which the Assembly took of the matter. The people of Ontario have an undoubted right to act for themselves. Let the Synods of Toronto and Kingston, and Hamilton and London, make a decided move at their meetings in April and May. The meetings of the other ecclesiastical Parliaments take place in June, and any action taken by our Church can be followed up by the other leading denominations. It is said by some that the denominations will not agree upon the question. Well, if the spiritual guides of the people cannot agree upon such an important matter, procedure must stop. If ministers, elders, lay delegates, class leaders, and other prominent Christians will not take such united action as will put the Bible in our schools, infidels and agnostics cannot reasonably be expected to do so.

#### THE GREAT NORTH-WEST.

THERE can be no doubt about its being in every way likely that the emigration to the North-West this spring will be far greater than ever it has been before. There are reports from all quarters to the effect that many are making preparations, and are ready to leave as soon as the season opens. Not a few of the congregations in Ontario will in this way,

at any rate for the time, be seriously weakened, both in numbers and resources. This, however, is no reason why continued and increasing efforts should not be made to follow with the Gospel those who are making their home in that wide, fair land of mighty possibilities and unbounded hopes. It will only be for a few years that help will be needed in the older districts, and even in many of the new there is every prospect of a numerous and prosperous Presbyterian population being fully established after a comparatively short period of pioneering work. Already some of the congregations in that region are not only meeting all their own expenses, but are extending a helping hand to their brethren in the newer districts. These in their turn will do the same, and thus the work will go on, and those who help and those who are helped will alike rejoice together. We know that it is somewhat discouraging for congregations not very large, and not very wealthy at any rate, to have some of their best members leaving, and then that it should be expected that those who remain should lend a helping hand in supplying ordinances to those who were doing well enough where they were, but wanted to do better, and therefore put themselves beyond the sound of the church-going bell. But hard and trying as this in some cases may be, it is dutiful all the same, and in the discharge of duty there is always a great reward, and there ought to be an ever-present joy.

The Rev. James Robertson, the Superintendent of Missions in the North West, is at present visiting the Churches in Ontario, in order to deepen the interest in the evangelistic work going forward in that land to which apparently all eyes are turned. He will shew very clearly, we doubt not, the duty of the Church in the circumstances. Presbyterians are notoriously by far the majority in a great number of localities. The opportunity now presented, if allowed to pass unimproved, will never return; and if, on the other hand, those who "remain at home" do anything like their duty, a comparatively short time the Presbyterian congregations in the North West will be the largest and the most liberal to be anywhere found in the Dominion. The blessing will be felt from Newfoundland to Vancouver's Island, and instead of any having to mourn over congregations enfeebled or resources crippled, there will be increased vitality and spiritual joy "all along the line."

It would be noticed in last week's PRESBYTERIAN that some \$24,000 had already been raised as a fund for assisting in the erection of churches and manses throughout the North-West. The aim is to make this fund at least \$100,000. This can be done—we do not say easily, but quite certainly—if all God's people in our Canadian Church "have a mind to the work." It requires but a long, strong and united effort to put this matter successfully through, and we sincerely hope that Mr. Robertson may see it fully accomplished before the time for his return to the scene of his regular labours.

#### THE SOCIAL EVIL.

WE have more than once expressed, in a manner sufficiently frank and full, our views on what has been called the "social evil," as well as on the best and most efficient means for its present abatement and its final and permanent destruction. We have no sympathy with those who speak of this evil as in any sense either necessary or ineradicable, and we are fully persuaded that it would be an intimation of things going increasingly wrong should it ever be legalized, in order, as is alleged, to its being somewhat restricted. It will be a sad day for our country when the confession is put upon the statute book that this form of iniquity must be recognized as something which the law declares to be not wrong in itself, if only it is managed after a certain prescribed fashion. But while we say this, we must at the same time reiterate our conviction that mere legal pains and penalties can go comparatively but a short way in bringing this particular form of iniquity to a genuine and satisfactory end. There are certain sins which are too subtle for earthly law to make great headway against, and this, we believe, is one of them. Far be it from us to say that law should not do its best, or should not be called upon to do its best, for the suppression of such a crying sin and wrong. Society is bound to protect itself, by every instrumentality within its reach, against this and every other form of wrong-doing. But after all has been said in this direction that can be, it remains evident that moral agencies are in this

case the great correctives to which all well-wishers of our country have specially to look. Let the tone of feeling and sentiment in the community be in a good measure raised, and much of what is complained of will disappear as a mere matter of course. Till this is accomplished, mere repressive measures are like kindling fires in order to melt our winter's snows so as to bring on the spring, instead of seeking that the temperature of the atmosphere be raised so many degrees, when the winter's icy fetters will disappear and the time of the singing of birds will come. We are convinced that a great deal of what is not merely tolerated but applauded in good and often so-called Christian society, helps forward and intensifies the evil complained of far more than what is specially aimed at and condemned. We may be called strait-laced and much else for saying so, but we can't help it. Is much of the fashionable dancing, for instance, countenanced and practised often by members of the Church and by those high in the social scale, compatible with Christian decency and feminine propriety? We unhesitatingly say that it is not, and that no man or woman either could, with any sense of fitness, ask God's blessing upon what takes place as a matter of course at a great many of those popular balls both more or less public and private. The dances that staggered even Byron, who was anything but squeamish, were decent and almost unchallenged in the "best circles." There may be nothing absolutely sinful in them, and the old threadbare saw may be quoted, "Evil be to him that evil thinks," as it often has been, but that all this frequently and naturally leads to evil is just as unquestionable as anything well can be. It may be all very well with some who can stand a good deal of that sort of thing, though whether they don't manage to have a large amount of their womanly delicacy rubbed off in the process we shall not say; but very many others can't, as the sad stories of multitudes of the lost sisterhood of our city streets put too much beyond all question. And no wonder. There may be a certain amount of gilding about the whole of these affairs. They may be very different from the doings in "dance houses" properly so called. But, after all, it is substantially the same thing, or inevitably leads in that direction. If many of our young ladies could only hear the conversation of some of their exquisite, æsthetic, altogether "too-too" partners of an evening, wouldn't they be astonished beyond all possible expression? We should just think they would. A very fast and very fashionable authority on these matters in our own city, who is himself anything but squeamish about them, once said in our hearing, "Do you think I would allow wife or sister of mine to be 'pawed' by these young fashionable demi-reps that are in most requisition on our ball-room floors? Not if I know it. Death sooner." And the man was not wrong in his sentiments, however contradictory his own conduct might be. Yet these are the things that are being done continually, and the seducers of the humbler sisterhood are the favoured cavaliers and the flattered dance-partners of those who would allow no man not a husband to take any such liberties with them as in fashionable ball-rooms are matters of course.

What, again, shall we say of much of our fashionable literature, read with avidity in the "best families," by both men and women? A man, nay, even a woman, making any pretensions to literary tastes is thought quite behind the age if forced to confess ignorance of what is only "too delightfully wicked." What about the nude pictures and statues that are so much the rage even in families professing godliness—if their Christianity were called in question? Bewildered idiocy of course sniffs its best, tries to look patiently contemptuous, and says something ridiculously foolish about the "fitness of things" and the march of "culture." All the same, let Mrs. Jamieson scream her best, and foolish nondescripts lisp out absurd than usual. These are all the indications, not of advancement even in genuine taste or in anything which can properly be called "refinement," but they are proofs of decay in morals and degradation in manners as well. They are at best but the glitter on corrupting flesh or fish which tells of the legitimate end being to be looked for only in places that "good society" regards as unmentionable, and in persons

that may be slurred over as "Anonymas," but are naturally gravitating all the while to the condition of what may be specially the "social evil," but not the worst that could very easily be both indicated and named.

#### THE THEATRE IN CHICAGO.

A CONTROVERSY has been going on for some time past in Chicago over the character and morality of the theatre. Dr. Herrick Johnson opened with a sermon in which he brought a terrible indictment against the vapid imbecility as well as the intolerable profanity and filth of the Chicago places of amusement. He was answered after a fashion by friends of the spectacular in that not over-prudish city. This brought the doctor back with redoubled force, and certainly he appears in his terrible reply—very much as he is described—like an elephant crushing the very existence out of the inhabitants of an ant-hill. He had nothing to do but quote from the theatrical critiques in the daily papers to more than establish all his charges against these places of so-called entertainment. It was confessed on all hands by the friendly critics that the exhibitions were, as a rule, revoltingly indecent; that the so-called plays were in the last degree stupid—duller than ditch-water, and filthier than the contents of a cesspool; that the women appeared almost in a state of nudity, and that the interpolated slang from female lips was even more atrociously revolting than what was set down in the printed words of the plays. In short, the Doctor not only answered, but annihilated his opponents, and held up to the gaze of the decent and the pure all over the States a picture of the drama, as it is at present in Chicago, which might perhaps have been equalled but could not possibly have been surpassed in Pompeii, and would only properly and becomingly be at home in Sodom when Sodom was at its worst.

And are things much better anywhere? What about the sensational trash that passes current too generally in Canada, with a Sarah Bernhardt play now and then thrown in to give some small measure of piquancy to the melodramatic idiocy of ordinary times? Whence come our theatrical stars? What kind of schools of virtue are to be found on our theatrical boards? We wish we could give the whole of Dr. Johnson's letter, for it has a far wider application than merely to Chicago. We can, however, only afford room for the close, and we ask the decent, pure-minded people of Canada to ponder well its weighty statements, for, to a far greater extent than is often suspected, what is true of Chicago is true of the whole continent, and that without leaving Canada out of the count. The moral theatre, as it ought to be, where is it? Where has it ever been? It is thus that Dr. Johnson sums up the whole matter:

"What if it be also true that this dark programme of the theatre is padded here and there with the so-called standard drama, to win the countenance and patronage of the most respectable and decent! I do not need to be told that to some extent it wins them. But neither do you need to be told, moral and Christian men and women of Chicago, thus drawn to see an exceptional play of high and chaste form and tone, that you are quoted and paraded as friends and supporters of the establishment—an establishment three-fourths or nine-tenths of whose influence is pernicious and poisonous. Your patronage goes to swell the receipts of, and to give countenance to the house whose common and most characteristic features are an offence to purity, to religion, and to God. Now and then is heard a cry of reform. But a radical, permanent reformation of the theatre is a phantasm—a dream. The ideal stage is out of the question, *i. e.*, with men and women as they are now constituted. The nature of theatrical performances, the essential demands of the stage, the character of the plays, and the constitution of human nature make it impossible that the theatre should exist save under a law of degeneracy. Its trend is downward; its centuries of history tell just this one story.

"The actual stage of this city is a moral abomination. It is trampling on the Sabbath with defiant scoff. It is defiling our youth. It is making crowds familiar with the play of criminal passions. It is exhibiting women with such approaches to nakedness as can have no other design than to breed lust behind the on-looking eyes. It is furnishing candidates for the brothel. It is getting us used to scenes that rival the voluptuous and licentious ages of the past. Go to Naples, and look on the gathered proofs of Pompeii's profligacy and lust, if you would see whether we are swiftly tending. It is a startling question asked by one of the theatrical play-writers of the times: 'To what extent will a continued progress in the same direction take us in the next twenty-five years?' To what extent, indeed! Good citizens, is it not full time we caught the alarm at these assaults on decency with which now the very streets are placarded? Is it not full time for every respectable man and woman to withhold countenance to the unclean thing, and to enter indignant protest against its gross immoralities?"

#### ACKNOWLEDGMENTS.

Mrs. Harvie acknowledges receipt of \$5 from "A Friend" at Aird, through the publisher of this paper, for the Prison Gate Mission.

Mr. J. W. Dill, Bracebridge, acknowledges receipt of \$15, through the publisher of THE PRESBYTERIAN, in aid of the Muskoka sufferers.

Rev. James Sieveright, Prince Albert, N.-W. T., acknowledges with thanks the receipt of \$155, per James Campbell, Esq., for Church Building.

Rev. Dr. Reid has received the sum of \$30 for the sufferers by bush fires in Muskoka, from sundry persons in Ayr, Ont., per Mr. J. P. Ford.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met at Cobourg on the 16th ult. Twelve ministers and six elders were present. It was unanimously agreed that no further steps be taken towards the separation of Norwood and Hastings. It was reported that Mr. Fleming was making satisfactory progress in the study of Greek and Hebrew. From papers laid on the table, it was shewn that the Temperance Hall at Apsley had been secured as a permanent place of worship for the Presbyterian denomination. Upon motion of Mr. Bell, it was resolved that all Session records be produced at next meeting for examination. The Rev. Mr. McKay, of Woodstock, being present, was invited to correspond. A circular was read anent the claims of Manitoba College, and was in the meantime laid on the table. The matter of drawing the attention of the congregations within the bounds to the circular of Dr. Reid regarding the General Assembly Fund, was remitted to Mr. Windell, who has charge of said Fund. The report of the Home Mission Committee was read, and ordered to be engrossed with the minutes of Presbytery. Upon motion of Mr. Bennett, the remit on the Sustentation and Supplemental Schemes was referred to a committee, to consider and to report at next ordinary meeting of Presbytery. An application was made by the members of Oak Hill congregation for reunion with Garden Hill and Knoxville. The Clerk was instructed to take the usual steps in such cases, and to cite all the parties interested to appear at next ordinary meeting of Presbytery. It was agreed to grant to Oak Hill the liberty of supplying their own pulpit until the question of union be finally disposed of. There was laid on the table a call from the congregation of Cobourg, addressed to the Rev. R. P. McKay, of Scarborough, in the Presbytery of Toronto. The call was signed by 205 members and 133 adherents. An accompanying paper guaranteed a stipend of \$1,200 per annum in monthly instalments. There is also a manse. The call was sustained as a regular Gospel call, and ordered to be transmitted to the Presbytery of Toronto. Commissioners were appointed to represent the Presbytery and congregation in prosecution of the call. The next meeting of the Presbytery was appointed to be held in St. Paul's Church, Peterborough, on Tuesday, 21st March, at two o'clock in the afternoon. A letter was read from Mr. Wendell, tendering the resignation of his charge. Commissioners were appointed to visit the congregations, and to cite them to appear for their interests at the meeting in Peterborough. Mr. Cleland reported regarding the state of the Synod and Presbytery Fund. The difficulty between Bethesda and Alnwick, in the matter of the proportion of salary to be paid by each congregation, was remitted to a new committee. The congregation at Campbellford obtained leave to sell a portion of Church property, as applied for.—WILLIAM BENNETT, *Pres. Clerk.*

ANNIVERSARY services were held in Mount Zion Church, Ridgetown, on the 22nd ult. Rev. R. N. Grant, of Ingersoll, preached morning and evening. On the following Monday evening the annual meeting was held, at which addresses were given by Rev. Messrs. Grant and Murray, of London, and Fraser, of St. Thomas. The annual report read by the pastor, Rev. G. G. McRobbie, indicated marked prosperity. The whole amount raised by the congregation from all sources and for all purposes was \$7,440.55. The large expenditure of \$21,000 incurred in building the church has been very nearly met, it being expected that less than \$3,000 will remain unpaid next May.

## CHOICE LITERATURE.

## COBWEBS AND CABLES.

BY HESSA STRETTON.

## CHAPTER XX.—A DUMB MAN'S GRIEF.

The winter fogs which made London so gloomy did not leave the country sky clear and bright. All the land lay under a shroud of mist and vapour; and even on the uplands round old Marlowe's little farmstead the heavens were gray and cold, and the wide prospect shut out by a curtain of dim clouds.

The rude natural tracks leading over the moor to the farm became almost impassable. The thatched roof was sodden with damp, and the deep eaves shed off the water with the sound of a perpetual dropping. Behind the house the dark, storm-beaten, distorted firs, and the solitary yew-tree blown all to one side, grew black with the damp. The isolation of the little dwelling-place was as complete as if a flood had covered the face of the earth, leaving its two inmates the sole survivors of the human race.

Several months had passed since old Marlowe had executed his last piece of finished work. The blow that Roland Sefton's dishonesty had inflicted upon him had paralysed his heart—that most miserable of all kinds of paralysis. He could still go about, handle his tools, set his thin old fingers to work; but as soon as he had put a few marks upon his block of oak his heart died within him, and he threw down his useless tools with a sob as bitter as ever broke from an old man's lips.

There was no relief for him, as for other men, in speech easily, perhaps hastily uttered, in companionship with his fellows. Any solace of this kind was too difficult and too deliberate for him to seek it in writing his lamentations on a slate or spelling them off on his fingers, but his grief and anger struck inward more deeply.

Phebe saw his sorrow, and would have cheered him if she could; but she, too, was sorely stricken, and she was young. She tried to set him an example of diligent work, and placed her easel beside his carving, painting as long as the gray and fleeting daylight permitted. Now and then she attempted to sing some of her old merry songs, knowing that his watchful eyes would see the movement of her lips; but though her lips moved, her face was sad and her heart heavy. Sometimes, too, she forgot all about her, and fell into an absorbed reverie, brooding over the past, until a sob or half-articulate cry from her father aroused her. These outcries of his troubled her more than any other change in him. He had been altogether mute in the former tranquil and placid days, satisfied to talk with her in silent signs; but there was something in his mind to express now which quiet and dumb signs could not convey. At intervals, both by day and night, her affection for him was tortured by these hoarse and stifled cries of grief mingled with rage.

There was a certain sense of the duties of citizenship in old Marlowe's mind which very few women, certainly not a girl as young as Phebe, could have shared. Many years ago the elder Sefton had perceived that the companionless man was groping vaguely after many a dim thought, political and social, which few men of his class would have been troubled with. He had given to him several books, which old Marlowe had pondered over. Now he felt that, quite apart from his own personal ground of resentment, he had done wrong to the laws of his country by aiding an offender of them to escape and elude the just penalty. He felt almost a contempt for Roland Sefton that he had not remained to bear the consequences of his crime.

The news of Roland's death brought something like satisfaction to his mind; there was a chill, dejected sense of justice having been done. He had not prospered in his crime. Though he had eluded man's judgment, yet vengeance had not suffered him to live. There was no relenting toward him, as there was in Mr. Clifford's mind. Something like the old heathen conception of a Divine righteousness in this arbitrary punishment of the evil-doer gave him a transient content. He did not object therefore to Phebe's hasty visit to Mrs. Sefton at the sea-side, in order to break the news to her. The inward satisfaction he felt sustained him, and he even set about a piece of work long since begun—a hawk swooping down upon his prey.

The evening on which Phebe reached home again he was more like his former self. He asked her many questions about the sea, which he had never seen, and told her what he had been doing while she was away. An old, well-thumbed translation of Plato's Dialogues was lying on the carved dresser behind him, in which he had been reading every night, instead of the Bible, he said.

"It was him, Mr. Roland, that gave it to me," he continued; "and listen to what I read last night: 'Those who have committed crimes, great yet not unpardonable, they are plunged into Tartarus, where they go who betray their friends for money, the pains of which they undergo for a year. But at the end of the year they come forth again to a lake, over which the souls of the dead are taken to be judged. And then they lift up their voices, and call upon the souls of them they have wronged to have pity upon them, and to forgive them, and let them come out of their prison. And if they prevail they come forth, and cease from their troubles; but if not, they are carried back again into Tartarus, until they obtain mercy of them whom they have wronged.' But it seems as if they have to wait until then they have wronged are dead themselves."

The brown, crooked fingers ceased spelling out the solemn words, and Phebe lifted up her eyes from them to her father's face. She noticed for the first time how sunken and sallow it was, and how dimly and wearily his eyes looked out from under their shaggy eyebrows. She buried her face in her hands, and broke down into a passion of tears. The vivid picture her father's quotation brought before her mind filled it with horror and grief that passed all words.

The wind was walling round the house with a ceaseless

moan of pain, in which she could almost distinguish the tones of a human voice lamenting its lost and wretched fate. The cry rose and fell, and passed on, and came back again, muttering and calling, but never dying away altogether. It sounded to her like the cry of a belated wanderer calling for help. She rose hastily and opened the cottage door, as if she could hear Roland Sefton's voice through the darkness and the distance. But he was dead, and had been in his grave for many days already. Was she to hear that lost, forlorn cry ringing in her ears forever? Oh, if she could but have known something of him between that night, when he walked beside her through the dark deserted roads, pouring out his whole sorrowful soul to her, and the hour when in the darkness again he had strayed from his path, and been swallowed up of death! Was it true that he had gone down into that great gulf of secrecy and silence, without a word of comfort spoken, or a ray of light shed upon its profound mystery?

The cold wind blew in through the open door, and she shut it again, going back to her low chair on the hearth. Through her blinding tears she saw her father's brown hands stretched out to her, and the withered fingers speaking eagerly.

"I shall be there before long," he said; "he will not have to wait very long for me. And if you bid me, I will forgive him at once. I cannot bear to see your tears. Tell me: must I forgive him? I will do anything, if you will look up at me again and smile."

It was a strange smile that gleamed through Phebe's tears, but she had never heard an appeal like this from her dumb father without responding to it.

"Must I forgive him?" he asked.

"If ye forgive men their trespasses," she answered, "your Heavenly Father will also forgive yours; but if ye forgive not men their trespasses, neither will your Heavenly Father forgive yours." It was our Lord Jesus Christ who said that, not your old Socrates, father.

"It is a hard saying," he replied.

"I don't think so," she said; "it was what Jesus Christ was doing every day He lived."

From that time old Marlowe did not mention Roland Sefton again, or his sin against him.

As the dark stormy days passed on, he sometimes put a touch or two to the outstretched wings of his swooping hawk, but it did not get on fast. With a pathetic clinging to Phebe he seldom let her stay long out of his sight, but followed her about like a child, or sat on the hearth watching her as she went about her house-work. Only by those unconscious sobs and outcries, inaudible to himself, did he betray the grief that was gnawing at his heart. Very often did Phebe put aside her work, and standing before him ask such questions as the following on her swiftly moving fingers:

"Don't you believe in God, our Father in heaven, the Father Almighty, who made us?"

"Yes," he would reply by a nod.

"And in Jesus Christ, His Son, our Lord, who lived and died for us, and rose again?"

"Yes, yes," was the silent, emphatic answer.

"And yet you grieve and fret over the loss of money!" she would say, with a wistful smile on her young face.

"You are a child; you know nothing," he replied.

For without a sigh the old man was going forward conscientiously to meet death. Every morning when the dawn awoke him he felt weaker as he rose from his bed; every day his sight was dimmer and his hand less steady; every night the steep flight of stairs seemed steeper, and he ascended them feebly by his hands as well as feet. He could not bring himself to write upon his slate or to spell out upon his fingers the dread words, "I am dying;" and Phebe was not old or experienced enough to read the signs of an approaching death. That her father should be taken away from her never crossed her thoughts.

It was the vague, mournful prospect of soon leaving her alone in the wide world that made his loss loom more largely and persistently before the dumb old man's mind. Certainly he believed all that Phebe said to him. God loved her, cared for her, ordered her life; yet he, her father, could not reconcile himself to the idea of her being left penniless and friendless in the cold and cruel world. He could have left her more peacefully in God's hands if she had those six hundred pounds of his earnings to inherit.

The sad winter wore slowly away. Now and then the table-land around them put on its white familiar livery of snow, and old Marlowe's dim eyes gazed at it through his lattice window, recollecting the winters of long years ago, when neither snow nor storm came amiss to him. But the slight sprinkling soon melted away, and the dun-coloured fog and cloudy curtain shut them in again, cutting them off from the rest of the world as if their little dwelling was the ark stranded on the hill's summit amid a waste of water.

## CHAPTER XXI.—PLATO AND PAUL.

Phebe's nearest neighbour, except the farm-labourer who did an occasional day's labour for her father, was Mrs. Nixey, the tenant of a farm-house which lay at the head of a valley running up into the range of hills. Mrs. Nixey had given as much supervision to Phebe's motherless childhood as her father had permitted, in his jealous determination to be everything to his little daughter. Of late years, ever since old Marlowe, in the triumph of making an investment, had communicated that important fact to her on his slate, she had indulged in a day-dream of her own, which had filled her head for hours while sitting beside her kitchen fire busily knitting long worsted stockings for her son Simon.

Simon was thirty years of age, and it was high time she found a wife for him. Who could be better than Phebe, who had grown up under her own eyes, a good, strong, industrious girl, with six hundred pounds and Upfold Farm for her fortune? As she brooded over this idea, a second thought grew out of it. How convenient it would be if she herself married the dumb old father, and retired to the little farmstead, changing places with Phebe, her daughter-in-law. She would still be near enough to come down to

her son's house at harvest-time and pig-killing, and when the milk was abundant and cheese and butter to make. And the little house on the hills was built with walls a yard thick, and well lined with good oak wainscoting; she could keep it warm for herself and the old man. The scheme had as much interest and charm for her as if she had been a peeress looking out for an eligible alliance for her son.

But it had always proved difficult to take first steps towards so delicate a negotiation. She was not a ready writer; and even if she had been, Mrs. Nixey felt that would be almost impossible to write her day-dream in bold and plain words upon old Marlowe's slate. If Marlowe was deaf, Phebe was singularly blind and dull. Simon Nixey had played with her when she was a child, but it had been always as a big, grown-up boy, doing man's work; and it was only of late that she had realized that he was almost an old man. For the last year or two he had lingered at the church door to walk home with her and her father, but she had thought little of it. He was their nearest neighbour, and made himself useful in giving her father hints about his little farm, besides sparing his labourer to do them an occasional day's work. It seemed perfectly natural that he should walk home with them across the moors from their distant parish church.

But as soon as the roads were passable, Mrs. Nixey made her way up to the solitary farmstead. The last time she had seen old Marlowe he had been ailing, yet she was quite unprepared for the rapid change that had passed over him. He was cowering in the chimney-corner, his face yellow and shrivelled, and his eyes, once blue as Phebe's own, sunken in their sockets, and glowering dimly at her, with the strange intensity of gaze in the deaf and dumb. There was a little oak table before him, with his copy of Plato's Dialogues and a black leather Bible that had belonged to his forefathers, lying upon it; but both of them were closed, and he looked drowsy and listless.

"Good sakes! Phebe," cried Mrs. Nixey, "whatever ails thy father? He looks more like dust and ashes than a livin' man. Hast thou sent for no physic for him?"

"I didn't know he was ill," answered Phebe. "Father always feels the winter long and trying. He'll be all right when the spring comes."

"I'll ask him what's the matter with him," said Mrs. Nixey, drawing his slate to her, and writing in the bold letters she could form, as if his deafness made it needful to write large.

"What's the matter?" she asked.

"Nothing, save old age," he answered in his small, neat handwriting. There was a gentle smile on his face as he pushed the slate under the eyes of Mrs. Nixey and Phebe. He had sometimes thought he must tell Phebe he would not be long with her, but his hands refused to convey such sad warnings to his young daughter. He had put it off from day to day, though he was not sorry now to give some slight hint of his fears.

"Old! he's no older nor me," said Mrs. Nixey. "A pretty thing 'ud be if folks gave up at sixty or so. There's another ten years' work in you," she wrote on the slate.

"Ten years' work." How earnestly he wished it true! He might still earn a little fortune for Phebe; for he was known all through the country, and beyond, and could get a good price for his carving. He stretched out his hand and took down his unfinished work, looking longingly at it.

Phebe's fingers were moving fast—so fast that he could not follow them. Of late he had been unable to seize the meaning of those swift, glancing finger-tips. He had reached the stage of a man who can no longer catch the lower tones of a familiar voice, and has to guess at the words thus spoken. If he lived long enough to lose his sight he would be cut off from all communion with the outer world, even with his daughter.

"Come close to me, and speak more slowly," he said to her. "I am growing old and dark. Yet I am only sixty, and my father lived to be over seventy. I was over forty when you were born. It was a sunny day, and I kept away from the house, in the shed, till I saw Mrs. Nixey beckoning to me. And when I came into the house she laid you in my arms. God was very good to me that day."

"He is always good," answered Phebe.

"So the parson teaches us," he continued; "but it was very hard for me to lose that money. It struck me a dreadful blow, Phebe. If I'd been twenty years younger I could have borne it; but when a man's turned sixty there's no chance. And he robbed me of more than money; he robbed me of love. I loved him next to you."

She knew that so well that she did not answer him. Her love for Roland Sefton lived still; but it was altogether changed from the bright, girlish admiration and trustful confidence it had once been. His conduct had altered itself to her; it was colder and darker, with deeper and longer shadows in it. And now there was coming the darkest shadow of all.

"Read this," he said, opening the "Phædo," and pointing to some words with his crooked and trembling finger. She stooped her head till her soft cheek rested against his with a caressing and soothing touch.

"I go to die, you to live; but which is best, God can know," she read. Her arms stole round his neck, her cheek was pressed more closely against his. Nixey's hard face softened a little as she looked at him, but she could not help thinking of the new turn affairs were taking. If old Marlowe died, it might be more convenient on the whole, than for her to marry him. How could she live up here, with a cow or two, and a little from the workhouse to be her companion and drudge?

Quite unconscious of Mrs. Nixey's plans, Phebe drew the old black leather Bible toward her, turning the stained and yellow leaves with one hand, for she would not withdraw her arm from her father's neck. She knew exactly where to find the words she wanted; last she came upon them. The gray shaggy locks of the old man and the rippling glossy waves of Phebe's hair mingled as they bent their heads again over the page.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and the living."

"That is better than your old Socrates," said Phebe, with tears in her eyes and a faint smile playing about her lips. "Our Lord has gone on before us, through life and death. There is nothing we can have to bear that He has not borne."

"He never had to leave a young girl like you alone in the world," answered her father.

For a moment Phebe's fingers were still, and old Marlowe looked up at her like one who has gained a miserable victory over a messenger of glad tidings.

"But He had to leave His mother, who was growing old, when the sword had pierced through her very soul," answered Phebe. "That was a hard thing to do."

The old man nodded, and his withered hands folded over each other on the open page before him. Mrs. Nixey, who could understand nothing of their silent speech, was staring at them inquisitively, as if trying to discover what they said by the expression of their faces.

"Ask thy father if he's made his will," she said. "I've heard say as land canno' go to a woman if there's no will; and it 'ud never do for Upfold to go to a far-away stranger. Maybe he reckons on all he has goin' to you quite natural. But there's law agen' it; the agent told me so years ago. I never heard of any relations thy father had, but they'll find what's called an heir-at-law, take my word for it, if he doesn't leave iver a will."

But, instead of answering, Phebe rushed past her up the steep, dark staircase, and Mrs. Nixey heard her sobbing and crying in the little room above. It was quite natural, thought the hard old woman, with a momentary feeling of pity for the lonely girl; but it was necessary to make sure of Upfold Farm, and she drew old Marlowe's slate to her, and wrote on it, very distinctly, "Has thee made thy will?" The dejected, miserable expression came back to his face, as his thoughts were recalled to the loss he had sustained, and he nodded his answer to Mrs. Nixey.

"And left all to Phebe?" she wrote again.

Again he nodded. It was all right so far, and Mrs. Nixey felt glad she had made sure of the ground. The little farm was worth £15 a year, and old Marlowe himself had once told her that his money brought him in £36 yearly, without a stroke of work on his part. How money could be gained in this way, with simply leaving it alone, she could not understand. But here was Phebe Marlowe with £50 a year for her fortune: a chance not to be lost by her son Simon. She hesitated for a few minutes, listening to the soft low sobs overhead, but her sense of judicious forestalling of the future prevailed over her sympathy with the troubled girl.

"Phebe'll be very lonesome," she wrote, and old Marlowe looked sadly into her face with his sunken eyes. There was no need to nod assent to her words.

"I've been like a mother to her," wrote Mrs. Nixey, and she rubbed both the sentences off the slate with her pocket-handkerchief, and sat pondering over the wording of her next communication. It was difficult and embarrassing, this mode of intercourse on a subject which even she felt to be delicate. How much easier it would have been if old Marlowe could hear and speak like other men! He watched her closely as she wrote word after word and rubbed them out again, unable to satisfy herself. At last he stretched out his hand and seized the slate, just as she was again about to rub out the sentence.

"Our Simon 'd marry her to-morrow," was written upon it.

Old Marlowe sat looking at the words without raising his eyes or making any sign. He had never seen the man yet worthy of being the husband of his daughter, and Simon Nixey was not much to his mind. Still, he was a kind-hearted man, and well-to-do for his station; he kept a servant to wait on his mother, and he would do no less for his wife. Phebe would not be left desolate if she could make up her mind to marry him. But with a deep, instinctive jealousy, born of his absolute separation from his kind, he could not bear the thought of sharing her love with any one. She must continue to be all his own for the little time he had to live.

"If Phebe likes to marry him when I'm gone, I've no objection," he wrote, and then, with a feeling of irritation and bitterness, he rubbed out the words with the palm of his hand and turned his back upon Mrs. Nixey.

(To be continued.)

ONTARIO INDUSTRIAL LOAN AND INVESTMENT CO. (LIMITED).

The first regular annual meeting of the shareholders of this company was held in its offices, Victoria Chambers, Victoria street, Toronto, on Wednesday, the 18th January, 1882, at one p.m. The president, David Blain, Esq., occupied the chair. There were present the following gentlemen:—Messrs. E. H. Duggan, Dr. Jas. Langstaff, Jas. Gormley, A. McLean Howard, C. Blackett Robinson, John Harvie, Wm. Anderson, Donald Gibson, R. F. Coady, John G. Robinson, H. A. E. Kent, John Hillock, Silas James, E. W. D. Butler, N. Allan Gamble, Alfred Webb, W. H. Best, Dr. Wilson, S. G. Noblett, James Brandon, A. G. Lightbourne, E. T. Lightbourne, J. J. Cook, Rev. A. Cross, Hugh Blain, T. C. L. Armstrong, Rev. Mr. Reikie, Samuel Whit, R. B. Ellis, Geo. Gamble, and others.

The president read the following report of the directors, which covers the period from the date of the incorporation of the company to the 31st December, 1881:—

REPORT.

The directors beg to submit, for the information of the shareholders, the report of the business of the company for the period ending 31st December, 1881, together with statements of its assets and liabilities, and revenue accounts, duly audited.

The subscribed capital of the company at that date amounted to \$308,900, on which had been paid \$84,735.73. The manner in which the stock has been sought after and taken up of late has been a pleasing indication to your directors of public confidence in the success of the company; and they feel assured that had it been deemed advisable to allot the whole amount of the authorized capital, it would have been readily subscribed.

A reference to the revenue account shows the net profits, after deducting the expenses of management and certain expenditure incident to the establishment of the company, to have been \$14,971.61, out of which a dividend has been declared at the rate of seven per cent. per annum. The directors recommend the placing of \$10,000 to the credit of "Reserve Fund," and the carrying forward of the balance, \$2,391.47, at the credit of the "Revenue Account," making the net profit at the credit of the company, after providing for the dividend, \$12,391.47, or a little over 14½ per cent. of the paid-up capital—a result which your directors consider matter for congratulation.

While the amount of stock paid up at 31st December, 1881, was, as above, \$84,735.73, it is but right to call attention to the fact that the greater portion of that amount was paid in during the last few months of the year, making the average working capital (upon which these profits have been realized) only about \$36,000.

The total assets of the company, as shown, amounted to \$113,047.48, the greater part being invested on the security of real estate, the inspection and valuation of which have received due care, and the special attention of your board.

The company has experienced no difficulty in investing the funds at its disposal both securely and profitably. The mortgages held by the company bear an average interest of 7½ per cent.

Having within the last few days made several very desirable investments, your directors are pleased to state that the outlook for the coming year justifies them in the hope that it will be even more prosperous than the past.

All of which is respectfully submitted.

J. GORMLEY, D. BLAIN,  
Manager. President.

The manager, Mr. James Gormley, then read the following financial statement, which forms part of the report, and in doing so gave a short explanation thereof:—

STATEMENT OF ASSETS AND LIABILITIES.

Assets.	
Mortgages on real estate.....	\$52,478 31
Bills receivable and collaterals.....	1,371 00
Office furniture.....	65 88
Cash on hand.....	38 85
Cash in bank.....	789 91
Real estate.....	\$112,416 00
Less remaining on mortgage.....	55,569 38
Interest accrued but not yet due..	1,003 00
Rents accrued.....	380 00
Sundry accounts.....	73 91
	\$113,047 48
Liabilities.	
Capital stock paid up.....	\$84,735 73
Deposits.....	11,689 58
Accrued interest on mortgages payable.....	1,502 65
Sundry accounts.....	147 91
Dividend No. 1 payable 3rd January, 1882.....	2,580 14
Reserve fund.....	10,000 00
Revenue account carried forward to next year.....	2,391 47
	\$113,047 48

Revenue Account.

(since inception of Company, 15th October, 1880, to date.)

Cost of management.....	\$ 3,875 39
Interest paid bank and depositors.....	673 67
Net profits, \$14,971.61; appropriated and proposed to be appropriated as follows:	
Dividend No. 1, payable 3rd Jan., 1882, at 7 per cent.....	\$ 2,580 14
Carried to credit of reserve fund....	10,000 00
Carried forward at credit of revenue account.....	2,391 47
	\$ 14,971 91

	\$ 19,520 67
Interest on investments.....	\$ 2,629 12
Interest accrued but not yet due.....	1,205 40
Profits on real estate actually realized.....	15,686 15
	\$ 19,520 67

J. GORMLEY,  
Manager.

We hereby certify that the above statements are correct as shown by the books of the Company, and that we have examined the securities appertaining thereto, and find them in good order.

JOHN M. MARTIN, } Auditors.  
JOHN PATON, }

Toronto, 16th January, 1882.

The adoption of the report was moved by the President, who gave a lengthened account of the history of the company, the necessity of the directors altering to some extent the nature of the business contemplated on starting the company, and of the energetic and economical management. Mr. E. H. Duggan seconded the motion, which was carried unanimously, the shareholders expressing themselves well satisfied with the condition and financial standing of the company.

On motion, the alterations recommended in the by-laws were approved.

On motion of Mr. E. H. Duggan, seconded by Mr. Wil-

liam Anderson, Messrs. W. H. Best and A. G. Lightbourne were appointed scrutineers for election of directors for the ensuing year. After the close of the ballot the following gentlemen were declared duly elected:—D. Blain, E. H. Duggan, Jas. Langstaff, M.D., C. Blackett Robinson, A. McLean Howard, Alfred Barker, M.A., James Robinson, Wm. Anderson, R. T. Coady, J. Gormley, John J. Cook, John Harvie, Silas James.

The meeting then adjourned *sine die*.

At a subsequent meeting of the board, Mr. David Blain was elected president; Mr. E. H. Duggan, 1st vice-president; and Jas. Langstaff, M.D., 2nd vice-president for the ensuing year.

BRITISH AND FOREIGN ITEMS.

A PLOT to assassinate the King of Greece has been discovered.

ANTI-POLYGAMY meetings were held in several cities of the Union last week.

FRANCIS MURPHY, the temperance agitator, is now lecturing in Scotland.

SEVEN of every ten men in China are opium-smokers; and women, quite extensively, are addicted to the habit.

THE London papers approve of the verdict in the Giteau case, but add that the trial has disgraced American procedure.

A MINISTER in the United States is preparing a book on "Reasons for Believing the Bible Designed for all Christians, and especially for Young Preachers."

CHOLERA has appeared among an immense number of pilgrims now assembled at Allahabad, in India, and the Government has ordered them to disperse.

MR. GLADSTONE has agreed to hear Scotch deputations in favour of disestablishment of the Church of Scotland, if legislation for this purpose should be brought forward in Parliament.

THE London "Times" opposes the liberation of Mr. Parnell and other Irish members of Parliament now under arrest. A Fenian organization has been discovered at Limerick, through an informer.

AN understanding between Russia and Turkey has been reached by which the Porte is to pay \$2,000,000 annually on account of the war indemnity, the payment to be guaranteed by the tithes of some of the Turkish provinces.

THERE is no diminution in the number of cases of small-pox in New York, but the epidemic is not spreading so rapidly, owing probably to the great precaution taken. The disease has been declared epidemic in the United States by the National Board of Health.

THE Herzegovinian insurgents occupy the mountain passes, and the Austrians admit the situation to be a grave one. The insurgents practise barbarous cruelty toward their prisoners, and, in consequence of this fact becoming known, many Austrian *gens d'arms* are resigning.

THE imperial rescript was discussed in the German Reichstag two weeks ago. The Emperor subsequently thanked Bismarck for his defence of the measure. The Berlin police have confiscated a number of copies of an edition of the London "Punch" containing a cartoon relative to the rescript.

IN Panihatti, Bengal, a woman's clothes ignited as she was lighting a fire. The flames could have been easily extinguished if an alarm had been given. But the rules of caste would have been violated if her shriek had reached the adult male members of the household, and so she stoically burned to death.

THE death is announced of Sir Robert Christison, Bart., at the age of eighty-four. He was twice President of the Royal College of Physicians, Edinburgh; was an important witness in the Palmer poisoning case; was ordinary physician to the Queen in Scotland, and received a baronetcy in 1871. His book on Poisons is regarded as a standard work.

WHAT the directors of the Lancashire and Yorkshire Accident Insurance Company think of total abstinence is seen in their recent announcement that they will this year make an allowance of ten per cent. on the premium beyond the ordinary bonus to such of their policy-holders as can declare that they have abstained from alcoholic liquors during the last twelve months.

THE last hope of the imprisoned Ritualist, the Rev. S. F. Green, for the intervention of the Government, is cut off by the reply of the home secretary to some of Mr. Green's friends. He says that "the powers of the Crown to discharge persons from custody would not be rightly or even constitutionally exercised in the case of a person imprisoned for contempt of court, committed by a persistent disobedience to a competent tribunal."

ON the 26th ult. the French Chamber of Deputies rejected the Government bill for the revision of the constitution by a vote of 305 to 117, and, upon this result being announced, M. Gambetta personally handed to President Grévy his resignation and that of his colleagues. But little surprise has followed this action, though considerable interest is manifested with regard to the new cabinet. The appointment of M. Leon Say as minister of finance is strongly advocated.

THERE has been no little excitement in the English possession of Gibraltar over the appointment of Dr. Gonzalez Canilla as Vicar Apostolic over the fifteen thousand Roman Catholics there. The laymen of Gibraltar possess the right of administering the temporal affairs in connection with the Vicar Apostolic. The present appointee is young, and is not regarded by the laymen as possessing the dignity and rank that should belong to the office. His attempts to take possession have been resisted by force, and he has not been allowed to take possession of the official residence attached to the cathedral.

## MINISTERS AND CHURCHES.

THE manse of Dumfries street Church, Paris, is to be enlarged at an expense of \$1,500.

THE new Presbyterian church, Thames road, Osborne, was opened with appropriate services on the 29th ult.

THE Rev. David James, of Penetanguishene, lately received a handsome set of buffalo robes from the Presbyterians of that place.

THE Presbyterians of Emerson, Manitoba, recently presented the Rev. John Scott with \$100, and Mrs. Scott with a handsome fur jacket.

THE Rev. John Anderson has declined the call to Jarvis. He is at present supplying Leslieville, where he expects to remain for some time.

THE congregations of St. Andrew's Church, Hillsburgh, and Bethel Church, Price's Corners, recently presented their pastor, Rev. W. C. Armstrong, with a valuable horse.

THE Brockville "Recorder" of the 2nd inst. says: "Last night the First Presbyterian Church was crowded in every part, to listen to an eloquent and impressive discourse on the scriptural view of baptism, by the Rev. Dr. Jardine."

THE annual soiree of the Alma Presbyterian Church, held two weeks ago, was largely attended. Revs. Dr. Wardrope and J. C. Smith, of Guelph; Mullan, of Fergus; and Buggin, of Elora, delivered addresses. The proceeds amounted to \$87.

REV. PRINCIPAL GRANT, of Queen's College, Kingston, preached in St. Andrew's Church, Ottawa, last Sabbath, the Governor-General and suite being among the audience. During his visit to the capital, the Principal enjoyed the hospitalities of Rideau Hall.

ON the evening of December 26th, at the close of the prayer meeting, the congregation of the Presbyterian Church, Hampstead, presented their pastor, the Rev. J. McClung, with a new set of silver-mounted harness and other valuable articles. The usual address and reply were given.—COM.

THE annual meeting of Brampton Presbyterian congregation was held on the evening of the 31st ult. in the lecture-room of the church. The report of the Treasurer showed the finances to be in a healthy condition, the amount raised during the past year being considerably in advance of previous years.

ON Monday evening, the 16th ult., a successful social, in connection with Knox Church, Charleston, was given by Miss Selina Dodds and her sister, Mrs. Wm. Ball, at the residence of the latter, Lot 17, Centre Road. Notwithstanding it was only announced the day before, the house was crowded. The proceeds amounted to \$21.

A SABBATH school social was held in the lecture room of St. Andrew's Church, Ottawa, on the evening of the 3rd inst. At least 200 children were present from the three schools connected with the church, viz, the Home or Upper Town school, the Lower Town school, and the Stewarton school. The business of the evening included the disposal of an abundance of very tempting eatables, the execution of a lengthy programme of songs, recitations, dialogues, etc., and the presentation to Mr. Hamilton of a silver inkstand and gold pencil case by the Young Women's Bible class, of which he is the teacher.

THE annual meeting of the Presbyterian congregation at Port Elgin was held on the evening of January 26th, when the reports for the year were presented. The session reported a membership of 153, being an increase of twenty over last year. The amount contributed for congregational purposes was \$1,064.17—a sum sufficient to meet all expenses, including a floating debt of \$300, and leave a balance in the treasury of \$154.7. For Church Building Fund, the sum of \$676.74 was raised, so that the whole indebtedness has been removed, and the church now stands free from debt. There was expended on the manse \$388.95, nearly all of which was contributed by the Ladies' Society. In addition to their contribution to the manse, the ladies offered \$100 to the Church Building Fund, on condition that the whole should be paid off in January, so that the removal of the debt is largely due to them. The whole sum raised by the ladies amounted to \$412.54. The Sabbath school contributions were \$74.31. The total amount contributed during the year is \$2,176, being more than \$500 in excess of last year.

THE annual missionary meeting of the congregation of Central Church, Hamilton, was held on the 18th ult., when the following very encouraging returns of the past year's efforts were presented by the secretary of the Ladies' Mission Committee: The total amount collected was \$2,530.99, of which \$427.67 was raised by the Sabbath school. After deducting the expenses for "Records," etc., there was a net balance of \$2,103.32 for distribution among the various Schemes of the Church, and this was apportioned as follows: Home Missions, \$649; Foreign Missions, \$638.41; College Fund, \$412; French Evangelization (including two scholarships of \$50 each in Pointe aux Trembles school), \$416.66; Manitoba College, \$100; Aged and Infirm Ministers' Fund, \$73.85; Widows' and Orphans' Fund, \$36.50; Knox College Bursary, \$60; Students' Missionary Society, \$17.67. These returns show an increase of \$768 over the year 1880, or nearly fifty per cent., and indicate that the missionary spirit is at least not diminishing in this large congregation. After the reports had been read and adopted, a stirring missionary address was delivered by Rev. J. W. A. Stewart, of the Baptist Church.

THE annual meeting of the congregation of Knox Church, City Hall square, Ottawa, was held in the lecture room of the church on the evening of January 12th, 1882. After refreshments, served by the ladies, the pastor, Rev. F. W. Farries, took the chair, and the meeting was constituted with devotional exercises. Reports from the Session, Temporal Committee, and Sabbath school, were presented. These were all of a favourable character, and shewed the congregation to be in a healthy and vigorous condition. The Session reported that upon the Sabbath service and at the weekly prayer-meeting there had been an ever-increasing attendance during the year. The treasurer, after meeting all current expenses, shewed a balance on hand. During the year an effort was made to pay off \$6,000 of the indebtedness of the congregation, and the effort has been crowned with success. The whole amount has been realized, "for the people had a mind to work." Adding this to the amount raised to meet current expenses, the total contributions of the congregation for all purposes during the year reached the large sum of \$11,611.58, which is an average contribution of \$50.26 per member; and this very high figure has been reached this year by the congregation, though for the past nine years they have been contributing annually at the rate of \$39.88 per member. The effort of the year just closed has placed the congregation in a very favourable position, and filled their future with hope. With very thankful hearts they say, "The Lord hath done great things for us, whereof we are glad."—COM.

THE congregation of St. Andrew's Church, Lachine, held their annual social meeting in the school-room on Tuesday evening, the 31st January. The pastor, Rev. D. Ross, B.D., occupied the chair. The Secretary-Treasurer's report was read, and it presented a highly satisfactory financial statement. It shewed that a considerable sum had been expended during the year in making necessary repairs to the church and manse. The congregation are in that very desirable condition of being entirely free from debt, and they have always distinguished themselves by their very liberal support of the schemes of the Church. Brief and interesting addresses were given by Messrs. Fleck, R. Campbell and Walter Paul, of Montreal. The choir, who received a high compliment from the pastor for the efficient way in which they had conducted the musical part of the religious services during the past year, sang several choice pieces. Refreshments were served during the intermission, and a most delightful entertainment was brought to a close at eleven o'clock. On the following evening the children of the Sabbath school, accompanied by their parents, assembled in the same place, and after partaking of a bountiful tea, a long and interesting programme of recitations and singing was gone through with much credit to the youthful performers. The singing of the children has been greatly improved during the past year, through the untiring efforts of Mr. Robert Kerr. The library has had a large addition of valuable books made to it, and the school is at present in a more flourishing state than it has been for some years past. The pastor gave a short address on "Famous Lamps," and after a bag of candies had been given to each scholar, this successful festival was concluded.—COM.

PRESBYTERY OF GUELPH.—This Presbytery met in St. Andrew's Church, Fergus, on Tuesday, the 17th of January, at ten o'clock a.m., Mr. J. Middlemiss, Moderator. Contributions were received by the clerk, for the treasurer, from congregations indebted to the Presbytery Fund. There was no report from the only aid-receiving congregation in the bounds. A report was submitted from the committee to whom the statistical returns from congregations as they appear in the Appendix to the printed minutes of last General Assembly were referred, and after consideration was handed over to a small committee with instructions to report definitely the cases in which congregations are giving a manifestly inadequate support to the schemes of the Church. A report was submitted from the committee to whom a circular on evangelistic work had been referred, recommending the appointment of a standing committee on that work in the bounds, to whom pastors and sessions might apply when they wished to hold evangelistic services in their congregations. Reports were given in by the ministers present on their preaching missionary sermons and holding missionary meetings, as enjoined by the Presbytery. The clerk was instructed to write to the Convener of the General Assembly's Committee on Foreign Missions, and call attention to the conflict with meetings of this and other Presbyteries of a meeting of that Committee, which had been summoned in Toronto, and which some of the members felt themselves bound to attend, thus depriving the Presbytery of the benefit of their counsel. He was also directed to correspond with the pastor of the Hespeler congregation, in which, from notices publicly appearing, a soiree was to be held on the evening of the same day the Presbytery was to be in session, and ask an explanation. A report was given in from the Committee to whom it had been committed to make inquiry regarding the Church property at Elmira, and make an explanation that might be necessary to those there connected with the congregation. The report was to the effect that all parties were now satisfied with the deed of the property, which they had misunderstood; that any claims against the congregation must be satisfied by it, as the Presbytery has no control of the property; and that the Committee referred to the Presbytery the question of the present standing of the congregation. After very careful deliberation it was agreed that assessors be appointed with the Session to prepare a communion roll giving the names of those on it belonging to the Elmira section of the congregation.—Mr. Burns being present, was invited to sit with the Presbytery. The clerk was authorized to have the congregations of Nassagaweya and Campbellville declared vacant on an early day. Mr. Ball was appointed Moderator of the Session of these congregations, and Mr. J. C. Smith of the Session of Eden Mills congregation. Mr. Torrance tendered his resignation of his pastoral charge, and Mr. Duff was appointed to preach to his people on Sabbath first, and summon them to appear for their interests at an adjourned meeting of this court to be held in St. Andrew's Church, Guelph, on the 31st January, at ten o'clock forenoon. A remit on Sustentation and Supplemental Schemes was referred to a committee to consider and report at next meeting. A circular was read on the want of funds for the ordinary revenue of Manitoba College, and it was agreed to recommend that institution to the liberality of congregations in the bounds. The clerk stated the arrangements made for the supply of vacancies. Mr. Dickson was appointed to attend to the interests of the Widows' and Orphans' Fund in the congregations under his charge. An intimation was received from the Second Church, Douglas, stating that, owing to certain discouraging circumstances, they had agreed to withdraw from the Presbyterian and connect themselves with the Congregational Church. A committee was appointed to confer with the Session and congregation, and advise them as to their best interests in the circumstances. A resolution was read from the congregation of the Central Church, Galt, stating that they had increased the salary of their pastor to fifteen hundred dollars. On motion of Mr. Torrance, seconded by Mr. J. C. Smith, Dr. Cochrane, of Brantford, was nominated as Moderator of General Assembly at its next meeting. It was agreed to proceed to appoint Commissioners to the Assembly as the first business in the afternoon at the next ordinary meeting. The roll having been called and marked, the next meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of March next, at ten o'clock in the forenoon.

GOSPEL WORK.

Amongst the most valuable of Mr. Moody's addresses have been those given in Edinburgh and elsewhere on

"HOW TO CONDUCT THE MASTER'S WORK."

Besides his minute acquaintance with Scripture, his great experience in evangelistic work, joined with a degree of practical shrewdness and common sense which impresses all who come in contact with him, gives these lectures an especial interest and value for Christian workers. No one will be surprised to find that he attaches very great importance to

THE INQUIRY MEETING,

as affording invaluable opportunities for personal dealing, which he unhesitatingly pronounces the most indispensable feature in their work, and that at the time when good is most likely to be done by it—viz., immediately after the Gospel address. As to the method to be followed, he urged the expediency of conversing with inquirers individually, rather than collectively, as the way most likely to gain their confidence and ascertain their difficulties, which were sometimes of a delicate nature. He strongly recommends beginning with

PROFESSED CHRISTIANS,

both in the first and second meetings, devoting special attention to them for some nights, as we need their assistance; and many of them, instead of being in a condition to give it, are most formidable obstacles to its progress. In this half-dead state they can't do much except hinder. They have no joy in the Lord, and their children and neighbours say: "I don't want that kind of religion." God wants them to get assurance (1 John v. 13), and till they get it they have little or no freedom to serve Him. As Jesus said: "Ye shall know the truth, and the truth shall make you free." For such the Gospel of John and his Epistles afford valuable helps (John iii. 16, in connection with the 36th verse; v. 24; vi. 47, 54, etc.). As to the next class—

BACKSLIDERS—

they do not want so much assurance as reviving. "I know a lady who has a homœopathic doctor's book, and whenever she is at all out of sorts she goes right to it. In spiritual things there is a good remedy for all sorts, and for the backsliders as well. Though they have left God, He makes a way for them to return. I have just turned down the leaves of my Bible at the second and third chapters of Jeremiah. I don't think anyone can feel this way with that Bible in his hand. 'Thus saith the Lord, What iniquity have your fathers found in Me that they are gone far from Me, and have walked after vanity and are become vain?' Now, what did Christ ever do against you? Did He ever lie to you? Did He ever abuse you? Did He ever deceive you? Only one man ever said that, and he was out of his head, and anyone would know he was. No man can accuse Christ of any bias or offence. 'What iniquity have you found in Me?' None at all. The trouble has been with ourselves. Then bring up the story of the prodigal for illustration; also the Apostle Peter, how he was drawn to God after grievously backsliding, and how he was even admitted to the blessings of Pentecost. Then say: 'You, too, can be restored if you only believe, and God will yet make you a blessing to believers.'"

SLIGHTLY CONVICTED.

Just bring the law of God to bear on these, and shew them themselves in their own true light. Repeat Romans, third chapter, tenth verse: 'There is none righteous, no, not one;' also the succeeding verses; and then repeat from Isaiah: 'The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness, but wounds, and bruises, and putrefying sores.' And then bring in that verse, 'The heart is deceitful above all things, and desperately wicked.' Don't try to heal the wound before the hurt is felt. You may, perhaps, get but few satisfactory inquirers in this way, but what you do get are worth something. If a man don't see his guilt, he won't be a valuable or true convert. Read him the first chapter of 1st John, tenth verse: 'If we say that we have not sinned, we make Him a liar, and His word is not in us,' and hold him right to it. Don't attempt to give the conclusions of the Gospel until your converts see they have sinned—see it, and feel it. I met a man who

expressed doubts about his being much of a sinner. "Well," says I, "let's find out if you have sinned. Do you swear?" "Well, as a general rule, I only swear when I get mad." "Yes, yes; but what does the Lord say about not holding a man guiltless that swears? Believe me, He will hold you responsible for that; bear that in mind; you must be able to hold your temper, but, if not, beware to take the name of God in vain. Are you not, now, a sinner?" And the man was convinced. Sometimes, too, I've found a merchant this way, and yet one openly confesses to me that he did cheat sometimes. "You lie, then, don't you?" said I. He didn't want to put it quite so plainly, but pretty soon saw it in my light. Oh yes, enforce this truth kindly and firmly, that our natural hearts are as black and deceitful as hell. Man must say from his heart, "I have sinned, and come short of the glory of God."

Those under

DEEP CONVICTIONS

may have at once presented to them the sufficiency and freeness of God's provision for pardon and cleansing for even the greatest of sinners in the blood of Christ, as set forth in such passages as Isaiah i. 18; xliii. 25; xlii. 26; John iii. 16; 1 John i. 7, 8, 9. Press Jesus upon these anxious souls; shew them that an immediate acceptance of Him is their privilege and duty: John i. 11, 12. With such a passage shew them the simplicity of faith, as a "receiving" of God's free gift (Rom. vi. 22), with which He gives "power" and all needed help (Rom. viii. 32); or "trust," which brings "everlasting strength" (Isaiah xxvi. 4). The accompanying influences of the Holy Spirit, which were realised by the inner consciousness, would also enable them to hold fast the assurance of salvation.

SCEPTICS.

Don't spend time meeting and refuting infidel cavils, but if any are earnest inquirers, with real difficulties, for example, about the Divinity of Christ, they should not be treated as hopeless, but, on the contrary, their attention should be directed to those passages in the Old and New Testament which pointed to His equality with the Father; the prophetic announcements which filled in His life; our Lord's distinct declarations respecting His oneness with His Father; and also the clearly expressed testimony of all His apostles concerning Him.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VII.

Feb. 19, } PARABLE OF THE SOWER. { Mark iv. 1-20. 1882. }

GOLDEN TEXT.—"He that hath an ear, let him hear what the Spirit saith unto the Churches."—Rev. 2: 29.

PLACE AND TIME.—By the Sea of Galilee, following close upon the last lesson—same day.

PARALLEL.—Matt. 13: 1-23.

HINTS TO TEACHERS.

Dangers.—There is a rock to the young and inexperienced in vs. 11, 12. Unless you fully understand its meaning do not attempt to explain it, and even then not to the younger scholars; it is one of those truths that can only be brought out by comparing Scripture with Scripture, truth with truth, and even then, if not in wise hands, might make doubts and trouble instead of removing. You have more truth than you will be able to teach in the parable itself. See notes on those verses.

Topical Analysis.—(1) The Parable, vs. 1-9. (2) An explanation asked, 10-13. (3) An explanation given, 14-20.

What and How to Teach.—On the first topic.—This is the first set parable recorded by Mark. The illustration in ch. 2: 19-22, and 3: 22-27, though the word is used with reference to the latter, is scarcely a parable in the sense of this before us. Explain to your class a parable and its use; show how it differs from a fable, in which animals are represented as speaking and acting as men and women; how also it differs from an allegory, which simply dramatises the story, but explains itself. Our Saviour in using parables followed the practice of the Jewish rabbis, which species of teaching the people preferred. Christ's parables, however, stand alone, unapproached in the world's literature—simple, natural, and life-like. Like all the parables of Jesus, there was an element of reality in this that at once struck His hearers. Here—so Stanley tells us—was undulating corn land, descending to water's edge; the trodden pathway with no fence or hedge; hard with constant tramp of passers, man and beast; there—the good rich soil of the plain and the rocky ground of the hill side, cropping up in many places. There—were large bushes of thorn, the "Nabk" springing up in the midst of the waving wheat, and the "birds of the

air" were there in countless number—partridges, pigeons, and aquatic birds—hovering over the rich plain. You should be able to picture these points in the machinery of the parable clearly and vividly, that you may bring out the corresponding truths in the close.

On the second topic, point out the privileges of companionship with Jesus, and how He meets those who would truly inquire of Him. He does not even rebuke, as some have wrongly supposed His utterance here to be, but He meets the weakness of His people and gives them the light they need, and for which they ask. The saying of verse 13 would indicate that this parable was the foundation of all the others respecting the kingdom of God, and that failing to understand that, they would not be able to understand those that followed.

On the third topic keep very close to the interpretation of the Master—in fact, if you attempt to improve you will ruin it. Your business is to apply—point out how it works to-day—your own class will doubtless illustrate how Satan still takes away the word sown in the heart. There are many, alas! too many instances in churches and communities of the upspringing and speedy withering of the seed sown in stony ground, and even children have their thorns which choke the word—thorns which they themselves might sometimes root up, but fail to do so. Dwell especially upon what is good ground, and upon the blessedness, for this life and the life to come, of bringing forth fruit to the glory of God.

Notes and Comments.—Ver. 1. "Began," after the interruption of last verses. "A very great," lit. "greatest" multitude; "the Sea," of Galilee; had to get into a boat to escape from pressure, as on another occasion.

Ver. 2. "Parables," lit. a placing side by side, comparison; so teaching by parables was by comparison.

Ver. 3. "Hearken," a hush to the noise of the multitude, that they might not lose His words; the picture is very graphic.

Ver. 4. "Way side," the hard path passing through the field; "fowls," Old English for "birds," so Rev.

Ver. 5. "Stony," rock slightly covered with soil, so that the roots could not strike down into the earth.

Ver. 6. "Scorched," burnt up; had the roots gone deeper, the moisture would have prevented this.

Ver. 7. "Thorns," which, we are told, grow abundantly in Palestine. "Choked," being of ranker growth took the space and the nourishment from the good plant.

Ver. 8. "Other," the rest of the seed falling where no hard path, rock or thorns, but good ground, "increased," Rev. "growing up and increasing," and for each seed thirty, sixty, or one hundred more.

Ver. 9. A proverbial saying often following an important utterance.

Ver. 10. "Alone," perhaps they pulled out a little further into the lake; "they that were about," some of the after seventy, doubtless; "asked of Him"—see Matt. and Luke more definitely.

Ver. 11. "Unto you," significant to those who sought to know the truth. "Mystery," gospel truths, hidden from those whose minds were darkened. "Without," the careless and unbelievers.

Ver. 12. This verse must be read right through as man's action, not God's. The "not see," "not understand," is wilful—see Isa. 6: 9, 10.

Ver. 13. "Know ye not," this the first, the foundation parable of the kingdom; understood, it was the key to all.

Ver. 14. "The sower," Christ; others sow the same seed and are His servants. Are you sowing it?

Ver. 15. "By the way side," hardened by the tread of the world. By how many means this is brought about! Our churches and schools have, alas! many way side hearers. "Satan," the ever active adversary. "Taketh away," Matt. 13: 19, catcheth.

Ver. 16. "Stony ground," the second danger—emotion only, shallow, superficial. Christ had such hearers; no wonder they are found to-day.

Ver. 17. "No root," no fixed principles, strong convictions. "When affliction," REV. "tribulation," the trying time. "Offended," lit. as in REV. "stumble," it is a hindrance.

Vers. 18, 19. "Thorns," worldly cares, desires, habits, all making a divided heart, and finally the stronger and ranker choke, kill off, the better.

Ver. 20. "Good ground," honest, true, believing hearts; they not only "hear" but "receive," still more, practise. "Bring forth," and their fruit is according to their means and opportunities.

Incidental Lessons.—That the seed for the soul is God's word of truth.

That the seed is always the same, although the soil may differ much.

That we should sow this seed everywhere, and at all times, though much may fail.

That we must commit the seed to the care of Him who gave it, with patient waiting and faith.

That all our scholars may be sowers of this Divine seed.

Main Lesson.—On hearing the Word.—Four kinds of ground, or hearers: (1) Way side—heart's gospel-hardened, bad habits, bad companions, and bad passions, repel the truth and harden. Examples, Pharaoh, Festus—see John 12: 37-40; Heb. 3: 12, 13. (2) Stony ground—emotional, resolutions like the "morning cloud and early dew," as King Saul and King Herod—see Gal. 3: 1, and 5: 7. (3) Thorny ground hearers, choked by the world and its lusts, as Balaam, Judas, Ananias—see Matt. 6: 24; Rom. 12: 2; 1 John 2: 15. (4) Good ground hearers, bringing forth fruit, like Nathaniel and Lydia—see Rom. 1: 8; Col. 1: 3-5; Philemon 4: 5. To one of these classes all your scholars belong—which?

OUT of suffering have emerged the strongest souls, and the most massive characters are seamed with scars; martyrs have put on their coronation robes glittering with fire, and through their tears have the sorrowful first seen the gates of heaven.—Chapin.

## OUR YOUNG FOLKS.

### GRANTED WISHES.

Two little girls let loose from school  
Queried what each would be ;  
One said, "I'd be a queen and rule,"  
And one, "The world I'd see."

The years went on. Again they met  
And queried what had been ;  
"A poor man's wife am I, and yet,"  
Said one, "I am a queen."

"My realm a happy household is,  
My king a husband true ;  
I rule by loving services,  
How has it been with you ?"

She answered, "Still the great world lies  
Beyond me as it laid ;  
O'er love's and duty's boundaries  
My feet have never strayed."

"Faint murmurs of the wide world come  
Unheeded to my ear ;  
My widowed mother's sick bed room  
Sufficeth for my sphere."

They clasped each other's hands, with tears  
Of solemn joy they cried :

"God gave the wish of our young years,  
And we are satisfied."

—*Youth's Companion.*

### HISTORY OF A CHILD.

Many years ago, more than a thousand, indeed, there lived on an island whose name you know as well as your own, King Ethelwolf. This king had several sons ; and the youngest of these, his father's favourite, is the hero of our story.

You think perhaps that because this little boy was a prince, he had everything that he could wish for, and so he had ; but his wishes would not be the same as yours. You must remember that this was long ago, when even kings had not as comfortable homes as your own ; and the toys that you think necessary to your happiness, had never been invented. The little fellow had one amusement, however, that our boys can enjoy. He spent much of his time in hunting, of which he never tired, though when he grew older, his many cares prevented his engaging in it. While the prince had, no doubt, as much enjoyment as you, his father, though very fond of him, could not give his son the advantages that you have ; for schools were rare in those days. You need not be shocked, then, at the ignorance of the prince, when I tell you he was twelve years old before he knew his letters.

But though he knew so little of books, he had learned a great deal by travelling ; for when he was eight years old he made his second visit to Rome with his father, The great city, with its splendid palaces and temples, seemed very grand to the boy, who was used to seeing the rough houses of his island home. It was during this visit that the Pope, who, you know, is at the head of the Roman Catholic Church, anointed the head of the young prince with oil, as a sign that he should some day be king.

Our prince did not always remain ignorant, even of books, as you will see. It was the custom in those days for kings and nobles to have in their courts minstrels or gleemen, who played on their harps and sang ballads. By listening to these songs, which was as great

an amusement as hunting, the young prince had become very fond of poetry, and had learned many of these pretty ballads by heart. So, one day, when his mother called her boys around her and showed them a beautifully illuminated poem in their own language, promising to give it to the one who should first learn to read it, our little hero, though the youngest of the brothers, set himself to work and soon won the prize. Do you not think that his big brothers must have felt quite ashamed ? The prince now became very fond of study ; and not content with reading his own language, he began the study of Latin. He soon became a good scholar, and afterwards did much for the education of the people of the island.

Before the young student was twenty-two years old, his father and all his brothers died ; so, you see, he became king while very young. Do you not think he must have been very glad that he had spent his time well, and so was better able to govern his people ?

The young king had a good deal of trouble at first ; for the Danes, who came in ships from the North, tried to take the island from the people to whom it belonged. For a long time, the king was obliged to hide from his enemies ; and one day he came to a herdsman's cottage. The herdsman's wife had no idea who her guest was ; and as he sat by the fire, she asked him to watch her cakes while she was busy. The king, who did not know much about cooking, let the cakes burn ; and the woman scolded him well for his carelessness.

Finally, this brave king, dressed like a harper, found his way into the camp of his enemies. While playing for the Danish king and his nobles, he heard all their plans. With this knowledge, and by the bravery of himself and his soldiers, he was able to defeat the Northmen.

When the war was over, the king devoted himself to the good of his people. He invited great scholars to the island, established schools, and did everything that was possible to improve his subjects. When you study history, you will learn much more about him than I can tell you in this short story. I scarcely need to give you his name ; for you all know by this time, I am sure, that I have been telling you about Alfred the Great, King of England.

### THE CAMEL.

The expression of his soft, heavy, dreamy eye tells its own tale of meek submission and patient endurance. Ever since travelling began in the deserts, the camel appears to be wholly passive—without doubt or fear, emotions or opinions of any kind—to be in all things a willing slave to destiny. He has none of the dash and brilliancy of the horse ; that looking about with erect neck, fiery eye, cocked ears and inflated nostrils ; that readiness to dash along a race-course, follow the hounds across country, or charge the enemy ; none of that decision of will and self-conscious pride which demand, as a right, to be stroked, patted, pampered, by lords and ladies.

The poor camel bends his neck, and with a

halter round his long nose, and several hundred-weight on his back, paces patiently along from the Nile to the Euphrates. Where on earth, or rather on sea, can we find a ship adapted for such a voyage as his over those boundless oceans of desert sand ? Is the camel thirsty—he has recourse to his gutta percha cistern, which holds as much water as will last a week, or, as some say, ten days even, if necessary. Is he hungry—give him a few handfuls of dried beans ; it is enough ; chopped straw is a luxury. He will gladly crunch with his sharp grinders the prickly thorns and shrubs in his path, to which hard Scotch thistles are as soft down. And when all fails, the poor fellow will absorb his own fat hump. If the landstorm blows with furnace heat, he will close his small nostrils, pack up his ears, and then his long defleshed legs will stride after his swan-like neck through suffocating dust ; and having done his duty, he will mumble his guttural, and leave, perhaps, his bleached skeleton to be a landmark in the waste for the guidance of future travellers.

### NOW I LAY ME DOWN TO SLEEP.

As "now I lay me down to sleep,"  
May angel guards above me keep,  
Through all the silent hours of night,  
Their watch and ward till morning light,  
Dim evening shades around me creep,  
As "now I lay me down to sleep."

"I pray Thee, Lord, my soul to keep,"  
The while I wake or while I sleep ;  
And while I work and while I play,  
Give me Thy grace that day by day,  
Thy love may in my heart grow deep—  
"I pray Thee, Lord, my soul to keep."

"If I should die before I wake ;"  
If I this night the world forsake,  
And leave the friends I hold most dear ;  
Leave all that I so value here,  
And if Thy call my slumbers break—  
"If I should die before I wake,"

"I pray Thee, Lord, my soul to take ;"  
I pray that Thou wouldst for me make  
Close at Thy feet a lowly place,  
Where I may e'er behold Thy face,  
And this I ask for Thy dear sake—  
"I pray, Thee, Lord, my soul to take."

While bending at my mother's knee,  
This little prayer she taught to me—  
"Now (as) I lay me down to sleep,  
I pray Thee, Lord, my soul to keep ;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take."

### THE NEW KEY.

"Aunt," said a little girl, "I believe I have found a new key to unlock people's hearts, and make them so willing."

"What is the key ?" asked her aunt.

"It is only one little word. Guess what !"  
But aunt was no guesser.

"It is *please*," said the child. "If I ask one of the great girls in school, '*Please show me my parsing lesson*,' she says, '*O yes, and helps me*. If I ask Sarah, '*Please do this for me*,' no matter, she will take her hands out of the suds and do it. If I ask uncle, '*Please*,' he says, '*Yes, Puss, if I can*.' And then if I say, '*Please, Aunt*—'"

"What does Aunt do ?" said aunt herself.

"O, you look and smile just like mother, and that is best of all," cried the little girl, throwing her arms round her aunt's neck, with a tear in her eye."

[Toronto (Canada) Globe.]  
A SCENE OF HORROR!

"PETER THE GREAT," THE RUSSIAN BEAR,  
AT THE ZOOLOGICAL GARDENS, DEMOLISHES HIS CAGE AND LETS LOOSE THE ANIMALS.

Such a scene of horror as yesterday took place at the Zoological Garden in this city, it bids fair to say, has never before been equalled on the continent. About half-past six o'clock last evening word was passed in our office that the Zoological Garden was a scene of bloodshed and horror: that "Peter the Great," the Russian Bear, an animal weighing over twelve hundred pounds, and who for the past few days has been almost unmanageable, from severe pains, from which the animal has been suffering, had broken loose from his fastening, and in his rage had wrested the small bars from the den in which the leopards used to be contained, and attacked those animals. In his fierce rage the bear tore the smaller of the leopards limb from limb, and fiercely attacked the two larger ones; the struggle, as described by an eye-witness, was terrible in the extreme. The keeper wisely flew for his life, leaving the infuriated animals to contend for the mastery as best they might; in his haste, however, he overlooked the key of the front door or gateway, which he left standing wide open, thus leaving a free passage-way to the street. The whistling of the locomotives in the immediate vicinity was drowned by the fierce cries and bellowing of the maddened beasts; cries that filled the air for blocks around the "Zoo." No one among the thousands who ranged themselves in a frightened, curious mob in the neighbourhood of the Garden, dared approach nearer than the "Quaker's" or "Walker's" hotels; the roofs and windows of these hostels were crowded with spectators looking on in awe. In the midst of the fiery fray an ear-piercing roar, that chilled the blood in the veins of all who heard it, rent the air and shook the very earth; it was a double roar, that sounded like dreadful thunder. The "Royal Tiger" and the "Nubian Lion" had broken loose and entered the fray, and soon ensued such a scene as never before was witnessed; the animals were all together in a fierce struggling, quivering mass; now the lion upward, and next the shaggy coat of brown appearing, covered with blood. In the midst of this blood-curdling and never-to-be-forgotten scene, the leopards ran wildly up and down through the inner apartment, now eager to break through the crowd, at which they would sometimes stop and gnaw gnashing their teeth until their red and gaping jaws grew redder with bloody foam. At last a roar from the lion told the death of the Russian bear; the monarch of the forest had conquered, and bruin was no more. The roar, however, had the effect of causing terror to strike the leopards, and they at once drove through the entrance and straight for the crowd, who by this time blocked the streets in all directions. The leopards were joined by the lion, who came maddly tearing and stamping, head and mane erect, with jaws distended and eyes darting fire; it was a moment of terror and suspense; a moment of horror, fraught with fear for the stoutest heart. The crowd flew wildly in all directions, completely clearing the streets in the neighbourhood of the "Zoo." We sent a reporter to the Zoological Garden on hearing the news, as we have given it above. Our scribe returned a short time after, and reported the following reasons for the uproar. It will appear from what follows that the 'thing is not so bad as might at first be supposed. Our young man visited Capt. Harry Piper, Alderman and Superintendent of the Zoological Garden, and gleaned from him the following. Mr. Piper said: "Some time ago we purchased from the collection of animals at Central Park, New York, a monstrous Russian bear, which we have named 'Peter the Great,' on account of his tremendous size. Not long after 'Peter' arrived we found that he was suffering from the rheumatism, and in a pretty bad state. Pete was not the only one in the 'Zoo' which had a touch of that delicious torture; the lion likewise had it, and in fact it was just being cured of a bad case of the rheumatism myself, by the use of St. Jacobs Oil, the Great German Remedy. I found St. Jacobs Oil an excellent remedy, for it cured me in a short while, and my case was a very aggravated one. I argued that if it cured me, it must be good for the animals as well. While I was thinking the matter over, a young gentleman connected with the 'Evening News,' a reporter on that paper, named Mr. Going, told me of a cure performed on his ankle, which had been a long time weak and painful, and some men disabled him from making his regular rounds. Mr. Going said St. Jacobs Oil was

the only remedy he ever found that did him good; he had tried twenty different liniments, and they all failed, but as soon as he used St. Jacobs Oil he was completely cured. All these things served to convince me, and I determined to use St. Jacobs Oil on the animals. I did use it, and I cured them with it. While I was giving an account of it to your informant, Captain Millett, who will be in here presently, told him how he too had been cured by St. Jacobs Oil, and the number of wonderful cures all coming together must have been too much for his mental calibre, and 'Guitteaud' him—set him crank." Just at this juncture Captain Millett, at present connected with the Toronto "Zoo," and formerly owner and captain of a vessel built expressly for seal hunting, entered the office. Captain Millett has the honour of being the

CAPTOR OF EVERY SEA LION ON EXHIBITION IN THE WORLD,

and the gentleman who bears that distinguished honour said: I can easily imagine how your informant became excited. You see Mr. Piper's experience with St. Jacobs Oil, and Mr. Going's experience with it, backed up by mine—for I was cured of a bad case of rheumatism, indeed—and all these cures being supplemented with the fact of the animals being cured, was more Oil than he could stand; he got excited, and thus he imagined the horrible story which he told at your office. The fact of the matter is this, that we have all been cured by St. Jacobs Oil down here, animals and all, and that it is a fortunate thing for the people that St. Jacobs Oil could be procured, to cure the bear and the lion, or, in their rage—from the rheumatism—they might have caused just such a scene as that excited personage related; however, it is well as it is. The animals are now all right, and so are myself and Mr. Piper and Mr. Going.



TENDERS.

CANADA PACIFIC RAILWAY.  
Bridge over the Fraser River, British Columbia.

TENDERS addressed to the undersigned will be received on or before the 10th day of FEBRUARY, 1882, for furnishing and erecting a Bridge of Steel or Iron over the Fraser River, on Contract 61, C.P.R.

Specifications and particulars, together with plan of site, may be seen at the office of the Chief Engineer, at Ottawa, on or after the 10th of January inst.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms. An accepted bank cheque for the sum of \$300.00 must accompany the tender, which sum shall be forfeited if the party tendering declines to enter into contract for the work, at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of FIVE PER CENT. on the bulk sum of the contract, of which the sum sent in with the tender will be considered a part.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary.  
Department of Railways and Canals, Ottawa, January 5, 1882.



CANADIAN PACIFIC RAILWAY.  
EMORY'S BAR TO PORT MOODY.

NOTICE TO CONTRACTORS.  
Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 22nd day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the west end of Contract 60, near Emory's Bar, a distance of about 1 1/2 miles.

Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter's office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in.

Mr. Marcus Smith, who is in charge of the office at New Westminster, is instructed to give Contractors all the information in his power. No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tenders for C. P. R."

F. BRAUN, Secretary.  
Dept. of Railways and Canals, Ottawa, Oct. 24th, 1881.

POND'S EXTRACT

THE GREAT

PAIN DESTROYER AND SPECIFIC FOR INFLAMMATORY DISEASES AND HEMORRHAGES.

Rheumatism. No other known preparation has ever performed such wonderful cures of this distressing disease in its various forms. Sufferers who have tried everything else without relief, can rely upon being entirely cured by using Pond's Extract.

Neuralgia. All neuralgic pains of the head, stomach or bowels, are speedily cured by the free use of the Extract. No other medicines will cure as quickly.

Hemorrhages. For stanching bleeding, either external or internal, it is always reliable, and is used by Physicians of all schools with a certainty of success. For bleeding of the lungs it is invaluable.

Diphtheria and Sore Throat. Used as a gargle and also applied externally as directed in the early stages of the diseases it will surely control and cure them. Do not delay trying it on appearance of first symptoms of these dangerous diseases.

Catarrh. The Extract is the only specific for this prevalent and distressing complaint; quickly relieves cold in the head, etc.

Sores, Ulcers, Wounds, and Bruises. It is healing, cooling and cleansing. The most obstinate cases are healed and cured with astonishing rapidity.

Burns and Scalds. For allaying the heat and pain it is unrivalled, and should be kept in every family, ready for use in case of accidents.

Inflamed or Sore Eyes. It can be used without the slightest fear of harm, quickly allaying all inflammation and soreness without pain.

Earache, Toothache, and Faceache. It is a panacea, and when used according to directions its effect is simply wonderful.

Piles, Blind, Bleeding or Itching. It is, by far, the greatest known remedy; rapidly curing when other medicines have failed.

For Broken Breast, Sore Nipples, Ague in Breast. The Extract is cleanly and efficacious, and mothers who have once used it will never be without it.

Female Complaints. No physician need be called in for the majority of female diseases if the Extract is used. The pamphlet which accompanies each bottle gives full directions how it should be applied. Any one can use it without fear of harm.

CAUTION.

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