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THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, DECEMBER 6th, 1882.

No. 49.

THE PRESBYTERIAN FOR 1883.

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

The clubbing plan was adopted in deference to a widely expressed wish that THE PRESBYTERIAN should be placed within the reach of our people at \$1 50, in the expectation that the circulation would thus be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican, and other denominations—to pay \$2.00 for a Church paper.

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

NOTES OF THE WEEK.

DR. HORATIUS BONAR, at the meeting of the Edinburgh Auxiliary of the McAll Mission in France recently, said that eleven years ago they had only 100 followers in Paris; but now they had sixty-eight meeting places, with sittings for nearly 11,000.

THE Rev. Dr. Burns has again enriched the library of the Halifax Theological Hall by placing upon its shelves McClinton and Strong's "Biblical Cyclopædia," ten volumes. Among other works previously contributed by him is the "Encyclopædia Britannica," latest edition. These are works of great and permanent value.

HERE is a suggestive paragraph: "Woman looks abroad over the world, and sees that wherever the Bible with its teachings have gone she has risen from dependence and slavery to be the helpmate and equal of man. To impart this knowledge speedily and effectively demands woman's personal work, for woman can alone effectually reach woman in heathenism. To convert a heathen mother gives us the sure hope that her children will be made sharers in the rich inheritance in that mother's knowledge of the truth, which is the power of God unto salvation unto every one who believes it. If early in the morning it was given woman first to publish the glad tidings of salvation, why may she not at full noon?"

OF the three men who invited Mr. Moody to England eight years ago, two, Rev. William Pennefather and Mr. Bainbridge, of Newcastle, had died before he came; and the third, Mr. Henry Bewley, of Dublin, was taken not long after. The principal mover in urging Messrs. Moody and Sankey now to visit Paris, was the late Mr. Dodds, a worthy compeer of the former three; and it is a little remarkable that he should also have been removed to the home above, just before the arrival of the evangelists. Mr. Moody dwelt upon this fact on a recent Sabbath afternoon, calling to remembrance the self-denying labours of this dear and faithful brother, and making a touching allusion to the widow and five fatherless little ones.

REV. WILLIAM ARTHUR, the distinguished Wesleyan of England, paid a fine compliment to his Presbyterian brethren at the late meeting of Conference when expressing his dissatisfaction with the examinations of Methodist students. He said that there was something worse than theological ignorance, and something greatly to be regretted—namely, a scanty

and imperfect knowledge of Scripture, both in the original and authorized versions. "He did not see," he added, "why there should be a better knowledge of Scripture amongst the Presbyterians than amongst the Methodists; but one brother had said to him, after such an examination as he had referred to, 'If these brethren had only the Presbyterian knowledge of the Bible.'"

THERE are in all seventy of the Egyptian pyramids. Seven are at Gizeh, five at Abusir, eleven at Sakkara, five at Dashur; some are built of stone and others of brick. The principal one is at Gizeh. This pyramid was erected as a mausoleum for Khufu or Cheops, of the fourth Egyptian dynasty, who reigned about 3800 years B.C. It is of stone, transported over a causeway eight miles, from the quarries to the site. The construction of this causeway occupied 100,000 men for ten years. Twenty years more were consumed in the building of the pyramid itself, which is 450 feet in height, 746 feet square at the base, and contains 6,800,000 tons of stone. The four sides exactly face the four cardinal points. The interior contains what is called the King's chamber and the Queen's chamber (in which the bodies of the sovereign and his queen were found) and numerous small chambers.

HUGH MILLER, when working at his trade as a stonemason, used to say that his was a grand calling, because the routine of it gave a first-class workman so much time and force for silent communion with God. It was in such communion that he had laid the foundation of that dignity of character which afterwards made him the companion of philosophers and the instructor of princes. It matters little what may be a man's employment in life. The whole life is ennobled and adorned by it if it is done as in a vision of Christ. "In His name was the watchword of the Waldenses, and their form of salvation when they met and when they parted. It expressed their supreme idea of life, and of all that made it worth living. They said it at their weddings, and repeated it at their funerals. It was their formula in baptism and at the Lord's Supper, and it lifted to the same attitude of dignity their work in the fields and vineyards. When have wise men ever discovered a theory of life more magnificent and inspiring? No being in the universe has a more exalted occasion for self-respect than one who lives in a vision of Christ. The Apostle could find no more honourable words in which to depict the life of Moses than to say of it, 'He endured as seeing Him who is invisible.'"

WHEN Newman Hall, of London, was asked by a young minister as to his method of sermonizing, he turned and put his right hand on a large Bible and the other on a copy of the "Thunderer" (the London "Times"). On surprise being expressed, Newman Hall gave the following explanation: "The world is sorely diseased. We know the remedy. Now, in order that we may apply the remedy with wisdom and skill, we must know, like a wise physician, the prevailing form of the disease, and make a careful diagnosis. I consider the London 'Times' as the best paper in the world to reveal the daily current of human history. It seeks to command, at any price, the ablest talent in all departments, and its aim is to give a true reflex of current life. You know that life is wrong, and going wrong, and, as ministers of Jesus Christ, we should seek to know man and to apply the remedy to his needs. Here, under my one hand, is God's storehouse of corrective truth; here, under my other hand, is the daily revelation of man's needs in all departments of human experience. So, my young brother, you perceive what must necessarily be my method of sermonizing. I acquaint myself as thoroughly as I can with my two text-books, and seek as faithfully as I can to apply the remedy to the disease."

A NEW YORK Scot who has revisited his native land, writes some very racy and interesting letters in the Huron "Expositor." We give an extract from his Letter No. 2: "It is an extraordinary thing what an amount of hard talking and fechtin' our God-fearing

countrymen indulge in over the appointment of a new minister, the erection of a new kirk steeple, or a present to the minister's wife. The election of a new minister is as serious a matter in one of our Scotch minor towns or villages as the settlement of the Egyptian question. I can fancy no more terrible ordeal than preaching on trial before a congregation composed of these hard-headed critics. Woe betide the poor probationer if he fails to hit the mark. Before him sits the theological tailor, the logical shoemaker, the gospel smashing weaver, and those merciless critics, the weemen. If the poor man happens to be passing through the kirk-yard while the kirk is sealing he may hear such observations as these: 'Man, he's a puir stick yon.' 'Aye man, he's no deep.' 'Deep! he's as shallow as the Glenbuckie burn.' 'His doctrine's no soond.' 'Na man; he's far aff.' 'And did you ever see siccina manner in a poopit? Nae unction, nae fervour, and his prayers were ower lang, and no of a sufficient devotional character.' 'Well, mem; ma opinion is that he's a puir creatur; he had better gang and be a schoolmaister; he'll no dae, ava; he's ower young; and so on.'

DR. DONALDSON, on entering upon his duties as Professor of Latin at Aberdeen, wound up a valuable address to the students as follows: "Now surely no one will deny that it is essential that a nation should possess such a band of thinkers and investigators as I have described. They form the very life-blood of a nation. A nation which contributes nothing to the circulation of ideas is tending towards barbarism. A nation which is well provided with such thinkers is in the van of nations. Is it ignoble ambition for a nation to wish to be foremost in the world of thought—foremost in influencing the minds of men? What part, then, can we in Scotland take in this great work? No one can deny that we have contributed our fair share to the circulation of ideas, but there are some who affirm that we do nothing, can do nothing, ought not to attempt to do anything in the department of scholarship. Can they tell us why Scotland should be thus disqualified? Holland rears her own scholars, Belgium rears her own scholars, Switzerland rears her own scholars, the little kingdom of Greece rears her own scholars. Is Scotland inferior to every one of these kingdoms? This is a large and inviting subject, but I think the present time is inappropriate for discussing it. I reserve it for a future occasion. Meantime, it is for you students of this university to reply by deeds to these depreciatory estimates of Scotland and to show that students are not deficient either in natural ability or in resolute industry."

LIVING, as we do, in an age of wonders, it requires something extraordinary to arrest attention and compel a sober consideration of the marvels that are passing unregarded by us. The revolution effected by the invention of the telegraph is a fact admitted and felt by everyone. It is a trite thing to say that it has annihilated time and space, but how little do we realize it as we say it. When Professor Morse brought Washington and Baltimore into instantaneous communication, the world felt the aptness of the acknowledgment, "what hath God wrought!" The miracle, however, has become commonplace, exciting little notice until the occurrence of some such startling event as a few days ago held even telegraph operators spell-bound. A silver spike had been driven into a mahogany tie at Guaymas, on the Gulf of California, completing the line of the Santa Fé Railroad from Kansas city to the Pacific, when the General Manager of the road sent a message to the office in Boston. There was silence all along the line as that message flashed across Sonora in Northern Mexico, through Arizona, New Mexico, Colorado, and Kansas to Kansas city in Missouri, and thence across the broad country to Boston, and in less than five seconds was answered by the President of the road. For five hours from his office on the shore of the Atlantic, he conversed with his associate 3,500 miles away on the distant Pacific, in the hearing of all the operators along the longest line of land communication in the world.

OUR CONTRIBUTORS.

A REFORMATION ANNIVERSARY.

LUTHER AND HIS THESES.

Ever since 1669 the thirty-first day of October has been kept by the Protestant Churches of Saxony as a memorable anniversary. It was on that day in 1517 that Luther attached to the church door in Wittenberg his celebrated theses in opposition to indulgences, and, therefore, it forms an important date in the history of the Reformation. Since 1823, especially, it has been observed with the greatest strictness in every Saxon parish. Every shop must be closed and all work suspended, so that every citizen may attend church to sing Luther's hymns, and to listen to the praises of the great German reformer. On Sunday the people may do pretty much what they please, but any public violation of this sacred day is visited with pains and penalties.

Of course I went to hear what the preachers in the capital had to say on the late occasion. I was the more ready to do so from having, a few months ago, seen most of the places rendered famous by the name of Luther, and was, therefore, interested in all the leading features of his life and work. This induced me also to jot down, in chronological order, some of the more prominent events in Luther's life, for easy reference; and on reviewing my notes, it occurred to me that the readers of THE PRESBYTERIAN might like to refresh their memories regarding these leading incidents, in view of the 400th anniversary of the reformer's birth to be celebrated next year, without the trouble of hunting through volumes of history. I have therefore transcribed my jottings, and now send them, leaving it for you to say if they are worth being transferred to the columns of your journal.

It is said that the first influences and experiences of the infancy and youth of illustrious men explain to a great extent the character of their subsequent life. Certainly these played an important part in the career of Luther, whether as regards the intellectual or religious preparation of the great reformer.

I.—HIS INTELLECTUAL PREPARATION

was marked by four steps—Mansfeld, Magdeburg, Eisenach, and Erfurt.

Mansfeld.—Martin Luther was born at Eisleben in 1483, and here the visitor is still shown the house in which he first saw the light—now a school for poor children. But his parents soon after removed to Mansfeld. His mother was pious, though ignorant; his father—a miner—was a hard worker, but intelligent. Towards their eight children—of whom Martin was the eldest—both parents were loving but strict, according to the light they had. Their severity produced a timidity which Luther was long in overcoming. They valued education, however, and did not shrink from making sacrifices to send Martin, at the age of fourteen, to study Latin at

Magdeburg.—Here Luther wrought very hard, but more than once was compelled, in company with others as poor as himself, to go about singing from door to door, for the purpose of earning the means of supplying his necessities. Going shortly after to

Eisenach, he was reduced to the same straits, and had again to humiliate himself. In consequence he acquired a serious, even a sad expression, unusual at his age. Here, however, an unexpected joy awaited him. A kind lady—Ursula Cotta—adopted Martin as her son; and with her he remained four years, working with much ardour and great success. The house in which he lived here still bears the name of Luther's house. His father now had attained a certain degree of ease, and sent Martin to the university to study law. This was at

Erfurt, where he distinguished himself by his activity, devoting every moment not spent in the lecture room to reading in the library. It was in the library of this university that he found a complete Bible in Latin, the contents of which so captivated him. There had been, it appears, ninety editions of the Bible between 1440 and 1500, and even a German translation; but all studies were then concentrated upon scholastic controversies. At that period only fragments of the Epistles and Gospels were read in churches, the Old Testament never. At the age of twenty-one years (1505) Luther graduated as Master in Arts.

II.—RELIGIOUS PREPARATION.

The impressions of his infancy and the hardships

of his youth had already produced serious thoughts in Luther's mind. He was prepared for his subsequent work, however, by special circumstances when a student, a monk, and a professor. During his

Student life at Erfurt, there was the reading of the Bible, a severe illness, the death by assassination of one of his friends, the falling of a thunderbolt at his side, and the sight of a picture which represented the Church as a ship filled with clergymen speeding on gaily towards heaven, while the sea around was filled with laymen struggling in vain to lay hold of it. All these conspired to induce him to enter the Augustine Monastery (1505) without even consulting his family.

As a Monk he was harshly treated. The most menial duties of the house were imposed upon him. He was obliged to go about the town with a sack upon his back, begging for the monastery. When freed from these degradations, he applied himself with fresh ardour to study, and to monkish devotions, but without finding peace to his mind. Staupitz, the Vicar-General of the Order, encouraged him by his counsels, and by degrees he began to find in the Bible the response which the wants of his conscience and heart so much needed. At length he was appointed to be a

Professor and preacher at Wittenberg. As professor, first of philosophy and then of theology, he took the Bible as the point of his teaching; and so successful were his lessons that the town of Wittenberg named him preacher. At the request of Staupitz, his superior, he accepted the office, and so great became his authority that he was appointed (1510?) a delegate to Rome to transact some business of the Order with the Pope. All readers of his life remember with what joy Luther entered the Holy City, and with what sadness he left it, after seeing the corrupt and scandalous lives of those who then frequented the Papal court. Still he continued to venerate the Pope (Julian II., "violent, ignorant, cruel,") whom he did not consider responsible for the painful scenes he had witnessed. In 1512, on the order of Staupitz, Luther took the degree of Doctor. His teaching as professor and preacher, founded upon Rom. 1. 17: "The just shall live by faith"—a sentence which had made a new man of him—had now a growing success, and one as extensive as it was deserved. [Germany is full of souvenirs of Luther. At Wittenberg you are shown the cell in which he lived, his chair, the table at which he wrote, the cup out of which he drank his beer, etc. His dwelling-house is now a school. The university at which he taught, was united with that of Halle in 1817. An oak, enclosed by a railing, stands outside one of the gates, and marks the spot where he burned the papal bull of excommunication, Dec. 10th, 1530.]

III.—PERSONAL ACTS WHICH DECIDED THE REFORMATION.

Luther's preaching, although novel in its character, did not assume a polemical or offensive tone. Nothing as yet had indicated the coming struggle. This was determined by Tetzel, and each of the five following years formed a step in advance.

1517.—Tetzel, an immoral man who had been condemned at Innsbruck to be thrown into the river in a sack, sold indulgences, and the people bought them. Luther protested against their doing so, and wrote to the neighbouring bishops regarding them. Finally, on 31st October, he affixed to the door of the *Schlosskirche* at Wittenberg his famous 95 theses in opposition to the sale of indulgences. In fifteen days the theses had spread throughout Germany.

1518.—Not wishing to be severe upon the Pope, he wrote him a very submissive letter, but the Pope cited him to appear at Augsburg to explain his conduct to Cajetan, the legate. Contrary to the advice of his friends, who feared treachery, Luther went, and after a week's interviews, the legate demanded retractation, pure and simple. "If I have taught error, prove it; it is better to obey God than man," was the substance of Luther's reply. Feeling his insecurity, he left by night on a horse provided by Staupitz, and by forced marches escaped, to the great disappointment of the legate.

1519.—The Pope, annoyed at the result of this interview, sent another of his councillors, Miltiz, to draw Luther into his net by soft speeches. Succeeding by flattery to excite the reformer's self-esteem, he promised to make as little noise as possible. But a doctor having provoked one of Luther's friends to a dispute at Leipsic, and having attacked himself, he repaired thither, accompanied by 200 students. The

discussion that followed led him to state and to prove that neither the authority of the Pope, nor the doctrines of indulgences, penance, purgatory, etc., had any support from the Bible. From that day Luther regarded the papacy with a different eye, and commenced a series of publications in which the whole reformation was included.

1520.—Being now excommunicated by Dr. Eck, Luther, amidst the applause of the university students, and inhabitants of Wittenberg, burned the bull upon the pupil square, and no longer hesitated to call the Pope the Antichrist.

1521.—The Emperor Charles V., to stop the religious agitation, called Luther to the Diet of Worms, giving him a safe conduct, all being done to get a hold of the great reformer, and to retain him. Here again retractation pure and simple was demanded; and once more his reply was, "Convince me first by clear and peremptory arguments from the Scriptures." It was while on the journey to Worms that he is said to have composed that hymn beginning, "*Eine feste Burg ist unser Gott*," which the French historian Michelet calls the *Marcellaise* of the Reformation.

IV.—A TRUCE.—STRUGGLES AND PROGRESS.

After this meeting at Worms, the rupture with the Church was complete. Luther was put under the ban of the Empire, and would not long have escaped the wiles of his enemies, but for the precaution of the Elector of Saxony, who sent a troop of masked horsemen to seize him while returning from Worms, and to carry him, apparently as a prisoner, to the Wartburg, one of his castles. Here he remained nine months, under the name of "Junker George," giving himself up entirely to study, and commencing his translation of the Bible, which was not completed until 1534. At present, visitors to the castle, of whom there are immense numbers yearly, are shown, in addition to numerous portraits of Luther and his family, the miner's lamp used by his father, the musical instrument used by Luther at Eisenach, an old stove, his bed, and the vertebra of a whale which served him as a foot-stool.

Luther left his retreat unexpectedly and returned to Wittenberg to check the intemperate zeal of some of his friends—Professor Carlstadt, pushing the principles of reform much farther than he, had so excited the students that they went about, breaking into convents, destroying all images found in the churches, overturning the altars, etc. The reformer hastened to repress these excesses which threatened to compromise the cause of the Reformation. About the same time (1524) some hot-headed peasants, in the name of the principles of liberty, proclaimed by Luther, revolted against feudal oppression, which was then intolerable in Germany. Luther used his influence both with the peasants and their masters, to bring about a reconciliation; but this did not take place until a bloody battle had been fought at Frankenhausen.

In 1525 Luther threw off the monk's habit, never to resume it. The same year he married Katarina von Bora, who had formerly been a nun, and who henceforward worthily seconded her husband in all his work.

In 1529 after the Diet of Spire, which confirmed the edict of Worms, a great number of princes and of free cities protested against the orders of the Emperor, and thereafter the Reformers received the name of Protestants.

In 1530, at the Diet of Augsburg, the principles of the Reformers were set forth in a confession which has received the name of the "Confession of Augsburg," which sometimes serves to designate the Lutheran Church.

In 1531 the Protestant States formed a defensive league called the "League of Schmalkalden," the articles of which were drawn up by Luther, Melancthon, and other Reformers, in an old house still indicated by an inscription.

In 1532 was signed the "Peace of Religion," which assured liberty to the Protestants, until the convocation of a general Council (Council of Trent, 1545).

In 1566 Luther died at the age of sixty-two years at Eisleben, where he had been born. His body was taken to Wittenberg, and buried in the church from which his voice is said to have shaken the world. Beside him lie Melancthon (1560), and the Electors Wederich the Wise (1525), and John the Stedfast (1532).

V.—THE REFORMER AND THE MAN.

Luther has justly been called the "father of the Reformation." Humanly speaking, without him the

work of other reformers would not have succeeded. The triumph of his principles was assured by the power of his speech and of his writings, as well as by his heroic actions. What constituted his power was his firm conviction that the principles he defended were true, his trust in God, his talent as a preacher, and his humility. His eloquence was that of the heart, and was at once both practical and popular. His writings formed an epoch in the literary history of Germany, by fixing the popular language which had been previously little written. As Dr. Dollinger says: "He marked, by the indelible zeal of his genius, the language and culture of Germany." True, he was powerfully seconded by such men as Staupitz, who often cheered him in his hours of depression; Melancthon, whose gentleness helped to moderate his vehemence; Bugenhagen, who was his true friend in evil days. What an enlightened and devoted assistance also did he receive from his colleagues and students, and from the Electors of Saxony, whose names deserve the veneration of all Protestants. Without their aid he must have found it difficult to hold in check both Pope and Emperor.

And yet Luther was not without his faults and contradictions, as witness his belief as to the personal presence of the Devil in the Wartburg—his theory of the Communion, his impetuosity, passion, and even violence of character, his intolerance towards Zwingli and the Swiss Reformers—most of which may no doubt be explained by the continual struggle in which he lived, his previous training and his present surroundings.

As a man, he was full of heart, of faith, and of enthusiasm. In his family (he had six children—three sons and three daughters) he was at once affectionate and firm. Amongst his friends he was gay and vivacious, but ever true. After quitting the monastery he regarded joy as a benediction, and one of the privileges of the Christian. He was generous, disinterested and always poor. He delighted, like his Master, in private prayer; and had naturally a robust constitution, which constant work and preoccupation wore out early.

Dresden, Saxony, November 6, 1882.

T. H.

ARE OUR PUBLIC SCHOOLS PROTESTANT?

MR. EDITOR,—Some men have teachable spirits, and readily embrace the truth when presented. Others are dull of apprehension, and require line upon line, and as "B," who writes for the "Globe," appears to be one of the latter class, you will kindly make room in your excellent journal for the following reply to his letter which appeared in the "Globe" of the 16th inst.

(1) I maintain that the English Protestant Bible, commonly known by the name of the Authorized Version, is the acknowledged representative of the original Scriptures in this Province. And when the School Law recommends the daily reading of a portion of Scripture in our Public schools, it is the aforesaid version that is intended. And as a matter of fact teachers have so understood the law, and it is well known that throughout the Province it is the Protestant Bible that is read in the Public schools. Surely it was never intended by the law that any version, however imperfect or corrupt, could be legally read for the instruction of the youth of the Province. Consider for a moment what is involved in the assertion of "B," that the Douay Bible may be read without violating either the letter or the spirit of the law. Every scholar knows that the Douay Bible contains certain books which Protestants do not admit to be inspired, but which the Council of Trent pronounces to be part of Canonical Scripture, and of divine authority, viz.: Tobit, Judith, Ecclesiasticus, additions to Esther, Wisdom, 1 and 2 Maccabees, Baruch, the Song of the Three Children, Susana, and Bel and the Dragon. Now, if according to "B," the law is broad enough to admit the reading of the above-named books for the religious instruction of the young, then it follows that many errors and absurdities may be taught them as the truth of God, e.g.: the fabulous story of Bel and the Dragon, and that of Judith; the statements that Baruch was carried to Babylon (Bar. i. 1, 2) at the same time as when Jeremiah informs us that he was carried to Egypt (Jer. xliii. 6, 7); that Haman was a Macedonian (Esth. vi. 10), and that, according to 1 Macc. vi. 4-16, Antiochus Epiphanes died in Babylon, while according to 2 Macc. ix. 28 he died a strange death among the mountains. In 2 Macc. xii. 44, prayers for the dead are sanctioned.

In Bar. iii. 4 we read of prayers of the dead. Suicide is excused in 2 Macc. xiv. 42, and in Tob. vii. 16-22, magical incantations are approved of. Now, I ask, will any sane man believe that the School Law provides for the teaching of the aforesaid books in the schools? According, however, to "B," such teaching is just as legal as our Lord's Sermon on the Mount. Moreover, as the right of private judgment in religious matters is denied by the Church of Rome, the Douay Bible is furnished with notes intended to be read in connection with its perusal, lest the unlearned should wrest its teachings to their destruction. "B" tells us, however, that the law forbids note or comment by the teacher in the reading of the Scripture lesson. "B" will bear in mind, too, that the Church of Rome teaches that there is no general obligation incumbent on the laity to read the Scriptures in any version, it being considered sufficient that they listen to it from their pastor, and hence they do not encourage the same. So much in proof of the statement that our Public schools are Protestant.

(2) In regard to the Commandments, the Scriptures determine their number, but not in all cases what they are. We do not find them numbered off as first, second, third, etc., in the Hebrew Bible. Consequently different modes of division have been adopted. The Romish Church have adopted one of the methods of arrangement, and the Reformed Protestant Church—agreeing in this respect with Josephus, Philo, Origen, and the Latin Church until the time of Augustine—has adopted another method, which has the sanction of the best modern theologians even of the Lutheran Church. Now, sir, it is well known that the Educational Department has furnished many of our schools on application with printed forms of the Ten Commandments. And I assert without fear of contradiction by any intelligent person, that it is the Reformed Protestant mode of division that is given. Moreover, let any man enter any of our Public schools and hear the Ten Commandments repeated by the pupils, and he will discover that both in the wording and in the method of arrangement they are such as are adopted by the Reformed Protestant Church, and not such as are approved by Roman Catholics. How the Roman Catholic Church teaches the Ten Commandments may be learned from the following quotations from a Christian Catechism written by the famous Biblical scholar, Philip Schaff, D.D.: "The Roman Catholic Church, following Augustine and Jerome in the fifth century, regards the second Commandment only as an explanation of the first, and in her catechisms generally omits it altogether (the italics are mine), but divides the tenth into two, in order thus to restore the number ten." It is still customary in the Roman Church—especially in those countries where it exclusively prevails—to pay divine honours to images of saints and of the Virgin Mary, and to crucifixes, by kissing them, kneeling before them, offering them incense, sacrifices and prayers, and ascribing to them miraculous cures. This superstitious and idolatrous practice, which commenced in the fourth century and became widely prevalent during the middle ages, although not without protest from the friends of a purer and more spiritual worship, was no doubt the chief, if not the only, cause of the omission of the second Commandment which so plainly condemns all idolatrous use of images.

(3) I reiterate the assertion that in the prayers prescribed for use in our Public schools God alone is worshipped, through the one Mediator, Jesus Christ. And I unhesitatingly affirm that in several instances Roman Catholic children have been forbidden to take part in such religious service—in one case known to the writer of these lines—by the priest acting for the parents, and in others by the parents themselves. Now, I again ask, if such prayers are not regarded as savouring of Protestantism, why do such things occur? If my opponent wants further proof of these facts, and will go to the trouble, he can see the parties face to face. It will be remembered, too, that Roman Catholics rightly demanded and obtained Separate schools for their children on the ground (1) That sufficient religious instruction was not given in our Public schools, and (2) That what was given was of a Protestant character. I repeat the question, Does not the priest still urge Roman Catholic parents to support Separate schools for their children for the above reasons? I may add, too, that no such thing as Protestant religious instruction is given anywhere, if that given in our Public schools, in so far as it goes, is not of such a character. I admit with "B" that Roman

Catholics may visit, teach, or be taught in the schools; but that does not change their Protestant character any more than the fact that persons belonging to one branch have visited, taught, and been taught in institutions belonging to a different branch, without changing their denominational character. I venture to say that I have reared a pillar that will stand, notwithstanding all the snowballs "B" or "Alter B" may cast against it. *Veritas vincit.*

SAMUEL ACHESON.

The Manse, Wick, Nov. 23.

A REPLY TO "ALTER B"

MR. EDITOR,—Permit me, in a few words, to show that my critic's reasoning, however plausible, is quite fallacious. (1) It is not by those things in which Lutherans agree with Roman Catholics, but by those things in which they differ from them, that they are distinguished. In like manner the Roman Church agrees with the Reformed Church in many things, but the Roman Catholic Church has one method of wording and dividing the Ten Commandments, and the Reformed Protestant Church has another method. It is the latter that is adopted in our Public schools. (2) The Roman Catholic Church agrees with the Reformed Protestant Church that God should be worshipped, but Roman Catholics say through many mediators, Protestants through one, Jesus Christ. It is the latter method that is adopted in the prayers presented for use in our Public schools. If "Alter B" ever learned any logic it is evident that he has quite forgotten it.

SAMUEL ACHESON.

The Manse, Wick, Nov. 27.

CONCERNING BAPTISM.—IX.

BY REV. W. A. M'KAY, B.A., WOODSTOCK, AUTHOR OF "IMMERSION A ROMISH INVENTION."

From the Christian Standard.

MR. EDITOR,—On page 23 of my book I make a clear distinction between *real*, or spiritual baptism, and *symbol*, or water baptism. Real baptism, I say, "denotes a thorough change of spiritual condition, effected by the Holy Ghost applying the blood of sprinkling to the soul." "And this spiritual baptism of the soul," I continue, "is made manifest, or signified, by an external rite, in which pure water is poured or sprinkled upon the person." A sacrament always consists of two things—(1) An outward, visible sign; and (2) an inward, spiritual grace, thereby signified. In baptism, the outward, visible sign is water applied in the name of the Triune God to the person of the subject baptized. The inward, spiritual grace thereby signified is a changed condition, or spiritual purification of the soul, effected by the immediate personal power of the Holy Ghost. The changed condition of the soul is thorough, complete, entire, for God is its author. And the same God has appointed the sprinkling of pure water (Num. viii. 7; Ezek. xxxvi. 26) to be the *external symbol* of that internal change, or spiritual purification. The following are some of the instances in the New Testament in which the words *baptize* and *baptism* refer to the changed condition of the soul. 1 Cor. xii. 13; Eph. iv. 5; Gal. iii. 27 (last clause); Matt. iii. 11 (last clause); Mark i. 8 (last clause); Luke iii. 16 (last clause); John i. 33 (last clause); Rom. vi. 3-5; Col. ii. 12. And the following are some instances where water was sprinkled or poured upon the person to symbolize (not to effect) the changed, purified condition of the soul: Matt. iii. 11 (first clause); Mark i. 8 (first clause); Luke iii. 16 (first clause); John i. 26; Matt. xxviii. 19; Acts ii. 38; xvi. 15, 33. The reader will please open his Bible and read these passages, and observe how the inspired writers contrasted and made a sharp distinction between *real spiritual baptism* and *symbol water baptism*. The water is the sign of—picture of—the real baptism. There is one baptism (1 Cor. xii. 13), and one sign, or symbol, of baptism, the sprinkling of pure water in the name of the Father, Son, and Holy Ghost. In Rom. ii. 28, the Apostle Paul tells us explicitly that the *outward act of cutting off the flesh was not circumcision*. The *real* circumcision, he tells us, was "of the heart." See Deut. x. 16; xxx. 6; Jer. iv. 4; Acts vii. 51, for some of the passages where the word *circumcision* has reference to a spiritual condition. If, then, the cutting off of the flesh was not circumcision—and Paul says it was not—what was it? Turn to Rom. iv. 11: "And he received the *sign of circumcision*, a seal of the righteousness of the faith which he

had," etc. That is, the external rite was a sign or symbol of the internal, real circumcision of the heart. So, also, we find in the Bible "one baptism," denoting a changed condition of the soul, and one sign or symbol of baptism, the sprinkling of clear water. But just as in many places in the Bible the outward rite or sign is called circumcision, so we find many places where the outward rite or sign is called baptism.

Such, I believe, is the clear teaching of the Word of God, and such is the teaching of page 23 of my book; indeed, in some form or other of every page of that book. But the editor of the "Standard" calls this "McKay's new and marvellous definition." It is neither "new" nor "marvellous" to anyone who has intelligently read the Bible, or who has paid any attention to the discussions of scholars on Bible baptism. It is certainly not "new" nor "marvellous" to the editor of the "Standard," although he thus designates it for the purpose of creating prejudice against it in the minds of a certain class of his readers. The distinction between *real* or *spirit* baptism and *symbol* or *water* baptism has been adopted as the teaching of God's Word by the vast majority of the Protestant world; and it may be found, in some form or other, in their subordinate standards, and in the writings of their representative men. Here, for instance, is what Dr. A. A. Hodge, in his exposition of "The Confession," p. 342, teaches: "Baptism with water symbolizes baptism by the Holy Ghost. But baptism by the Holy Ghost unites us to Christ, and makes us one with Him in His death, in His resurrection, in His new life with God, His righteousness, His inheritance, etc., etc. Spiritual baptism carries all these consequences; and water baptism represents spiritual baptism; therefore, we are baptized into Christ, into His death, into one body—to be buried with Him, to rise with Him, so as to walk with Him in newness of life, to put on Christ (as a garment), to be planted together with Him (as a tree), etc. None of these have anything to do with the mode of baptism, because it is simply absurd to suppose that the same action can at the same time symbolize things so different as burial, putting on clothes, and planting trees. The real order is: washing with water represents washing of the Spirit; washing of the Spirit unites to Christ; union with Christ involves all the consequences above mentioned. Baptism of the Holy Ghost, of which water baptism is an emblem, is *never set forth* in Scripture as an 'immersion,' but always as a 'pouring' and 'sprinkling' (Acts ii. 1-4, 32, 33; x. 44-48; xi. 15, 16)."

Thus writes Dr. A. A. Hodge, and similar testimonies from leading and representative scholars can be multiplied to any extent. The editor of the "Standard" knows this, and yet, presuming on the ignorance of his readers, he characterizes the distinction between real and symbol baptism as "McKay's new and marvellous definition."

But I now want the reader clearly to observe how the editor tries to disprove what he calls my "new and marvellous definition." A careful examination of this point will enable the intelligent reader to discern the fallacy of at least three-fourths of what the editor has thus far written as his review of my book and my communications. The editor takes what I say of *real* or *spiritual* baptism, and applies it to *symbol* or *water* baptism, and then exclaims, "How absurd!" A man's shadow is not the man himself, and because what I say of the *man* (or the substance) is not true of the *shadow* (or symbol), then it is not true at all! So reasons the editor in his own "new and marvellous" way. If the reader wishes to see a sample of this reasoning, he has only to consult the "Standard" of March 25th, or almost any copy of the "Standard" after that date, but particularly in the issue of September 30th. I will only give a single quotation, as showing the editor's peculiar tactics in dealing with my argument, although I might fill pages. In the "Standard" of March 25th, the editor, speaking of my definition of *spiritual* baptism, uses the following words: "But if sprinkling or pouring is a mode of baptism, then it is a mode of accomplishing 'a thorough change of spiritual condition by the Holy Ghost applying the blood of sprinkling to the soul.' This surely proves too much for Mr. McKay." And so the editor reasons that because "sprinkling or pouring" cannot do what I say the *Holy Ghost* does, therefore my definition of real or spiritual baptism is incorrect and absurd! Having set up a man of straw, he finds no difficulty in knocking it down.

Now I wish here to say that in one respect this

method of meeting my argument is extremely satisfactory to me, for it is an involuntary tribute to the strength of my position. It is thus virtually acknowledged that my argument is not vulnerable to criticism, until metamorphosed into something that can be assailed or ridiculed by those who cannot refute the real position. But what a peculiar "Standard" of "Christian" honour and truthfulness the man must have who will condescend to such misrepresentation. How much more worthy of a "dignified Christian standard"-bearer to accept the truth, which he cannot refute at once, even from an opponent. The editor should either gracefully surrender, or at least honestly attempt to show that what I say is not true of *the thing of which I say it; i.e.,—show that what I say of real baptism is not true of real baptism; and that what I say of water baptism is not true of water baptism.* When he does this, he will honestly grapple with my argument, but not till then. He knows very well that he could easily make absurdity of a great part of the Word of God by precisely the same reasoning as he applies to my statements on real and symbol baptism. For instance, he could take any of the above-quoted passages, which speak of that circumcision which is "of the heart," and apply what is said to other cases where the circumcision is "outward" and "of the flesh;" then he could amuse himself by exclaiming, "How absurd!" But more on this point in my next. And yet this is the same editor who complains so loudly that his own writings, and those of A. Campbell, are "misunderstood," or "misapplied," or, as he says in one place, "misrepresented" (?). He is not, however, the first criminal who has attempted to divert attention from his own guilt by shouting, "Stop the thief!"

The editor of the "Standard" must be exceedingly hard up for argument when he seizes on a mere typographical omission of an "s" in Dr. Ditzler's book in order to denounce that scholarly and Christian man as one who cannot write English without "liability to ignorant blundering." In point of ability and mental calibre, Dr. Ditzler has nothing to fear from a comparison with his critic. And such quibbling criticisms only betray the weakness of the cause which the critic advocates, and his barrenness of better material.

[To be continued, if the Lord will.]

PRINCE OF WALES AND LAUSANNE.

MR. EDITOR,—I have been somewhat amazed in reading, in the last number of THE PRESBYTERIAN, your remarks upon the fact that the Prince of Wales has lately sent his two sons to Lausanne to learn French. I could understand that a French paper, out of jealousy, would criticise such a decision; but it is certainly an error for an English Canadian paper to affirm, in a dogmatic way, that to go to Switzerland to learn French is the same thing as going to Cuba to learn good Spanish, or to the Highlands of Scotland to learn good English.

Switzerland is a Confederation of twenty-two cantons; three of them are entirely French, namely, the cantons of Neuchatel, of Geneva and of Vaud, the capital of which is Lausanne. In the last canton the country people have a slightly peculiar accent called "Le Vaudois," but it is rather agreeable than otherwise. With this single exception, I can assure you that the French language is spoken purely in those three cantons. Their school system, both private and public, has the reputation of being the best on the continent. This explains why so many foreigners, even from France itself, send their children there to be educated. The sons of Prince Jérôme Bonaparte received their education in a private school at Vevey, canton of Vaud. Monsieur Guizot, the celebrated minister of Louis XVIII., was educated in Geneva, and so was also the celebrated writer and orator, Monsieur Edmond de Presansé, and hundreds of others. So that the Prince of Wales knows, I suppose, very well what he is doing in sending his two sons to Switzerland.

If the Swiss are as superficial and incorrect in their language as you seem to think them, how do you account for the fact that they have always distinguished themselves as writers, speakers and scientists? Do not J. J. Rousseau and Madame de Staël stand first in French literature for purity, elegance, and correctness of language? Alexander Vinet, the celebrated critic, and perhaps the deepest thinker of this century, was a Swiss. The celebrated historian, Jean de Muller, Dr. Merle d'Aubigné, well known on this

continent as the historian of the Reformation, were Swiss. Prof. Agassiz, also well known in America, was a Swiss; and so is his former associate, Monsieur Arnold Guyot, the distinguished professor of Princeton College. Earnest Naville, of Geneva; Charles Secretan, of Lausanne, rank amongst the most appreciated philosophers. Monsieur F. Godec, of Neuchatel, is considered one of the greatest theologians of our time. The eminent preacher and lecturer of Paris, Monsieur Bersier, is a Swiss. I could add a hundred more names.

It is a mistake to think that it is only in Paris that the French language is spoken in its purity. Those who are called the masters of the French language were not Parisians: Pascal, Cornelle, Racine, Lafontaine, Bossuet, Fenelon, Mirabeau, Guizot, Lamartine, Thiers, etc., were not Parisians. Paris, it is true, is a great centre of French literature; but it is not the only place of learning, neither is it only there that you can hear good French. The French pronunciation, unlike that of English and German, is settled, and those only who speak French without any local accent speak it purely, and every well educated people in what is called "La Suisse romande," or in any other part of France can do that. Let me add, in conclusion, that in Russia, Germany, England, America, in fact wherever the French language is taught, the most appreciated teachers are generally Swiss. As your remarks do them injustice, I felt it my duty to correct your error.

F. B. RICHARD,

From Neuchatel, Switzerland.

[Whilst we give space to the above communication from Mr. Richard, we can assure him that no reflection was intended to be cast on Lausanne as a suitable place for acquiring a knowledge of French. The Prince of Wales may have his own reasons for sending his sons there, although it is natural to suppose that Paris would have been preferred. We disclaim any "dogmatical way" such as Mr. Richard imputes to us. It may benefit Lausanne, however, to have attention turned to it by the Prince of Wales, though with all respect, we are not aware that he is an authority in literary matters. We said nothing, nor even thought anything about "the Swiss as superficial and incorrect in their language." Mr. Richard is in error.—ED. C. P.]

ANONYMOUS COMMUNICATIONS.

MR. EDITOR,—I most heartily endorse your well-timed and vigorous remarks relative to anonymous communications full of slander and invective against ministers of the Gospel. You say truly that clergymen are often pestered with these cowardly missives. I know one who has received dozens of them, in which he is even threatened with murder and arson. It would be very desirable that the progeny of Deotrophis "prating against us with malicious words" should receive the punishment which their infamous doings deserve, but it is neither convenient nor expedient for a Gospel minister to handle such characters. Their cowardly attempts to destroy the good name of a minister—stabbing him in the dark while they keep themselves incognito, should brand them as the willing servants of him whose very name means calumniator—who is pre-eminently "the accuser of the brethren."

Some local papers, I am sorry to say, are not always so considerate as THE PRESBYTERIAN, and often allow their columns to be used by those who seek a cheap revenge upon a minister whose very faithfulness is, in their estimation, his unpardonable sin.

It is also to be regretted that even Christian people lend their ear to those who delight to speak evil of the Lord's servants, and become an illustration of the saying, "The righteous is more excellent than his neighbour, but the way of the wicked seduceth them." Nov. 24th, 1882. S. J.

THE fact that fault-finding is easy should beget watchfulness.

IN the balances of the sanctuary spirit weighs, and an ounce of grace may outweigh pounds of gold.

NO one can measure the possible influence of the apparently small divergence from heretofore accepted truth.

NO man's self is large enough or noble enough to engage his constant solicitude or receive his undivided homage.

IT is the vitiation of politics to ends mainly partisan, personal, selfish, and self-seeking, that makes them grovel.

THE LEIPZIG MISSIONARY SOCIETY.

BY DR. E. GRUNDEMANN, IN N. Y. INDEPENDENT.

The society of which I give an account in the present article has its seat in the city of Leipzig. It has grown out of a union which was founded in Dresden, in 1819, and which stood in connection with the Basel Mission. The broad-hearted evangelical inclination that governed the union in its first period was gradually supplanted by a strong confessional Lutheranism, and it consequently withdrew from Basel, founded a mission school of its own, and expanded into the *Evangelical Lutheran Missionary Society*. This took place in 1836. Twelve years later the institution and the direction of the mission were transferred to Leipzig. The mission found its field of labour in India, south of Madras, where it was permitted to gather up the remnants of the decayed Danish Mission of Halle. This, the first Evangelical mission, had come into life one hundred and seventy-five years before. As long as effective missionaries were sent out from the school of the well-known philanthropist, A. H. Francke, in Halle, it had, under the Danish patronage of the Colony of Tranquebar, laboured with rich blessing far and wide in the land. Numerous Christian congregations had been formed in different parts of the Tamil country, where Rationalism became prevalent at a later period, and at last took the direction of the mission into its hands. It has a touching sound to hear how an old missionary wrote: "If they cannot send us believers as successors, they might as well let us die out." The decline was, however, in a measure delayed through the agency of the Society for Promoting Christian Knowledge, in London, which supported the last believing missionaries. But this society sent no missionaries itself, and most of the Tamil stations that were left finally fell to the Society for the Propagation of the Gospel, which immediately introduced the Anglican High Church forms. Many of the members of the congregations, however, held to their old Lutheran Church forms and would not adopt the new ones. The Christian Tamil people were like a scattered flock, and only about twelve hundred souls could with some trouble be kept together by the Danish preachers in Tranquebar.

The Lutheran Missionary Society now attached itself to this remnant. An agreement was entered into with the Danish officers by which its missionaries should undertake, in connection with the preachers in Tranquebar, the direction of the still remaining Lutheran congregations. When Denmark, a few years afterward, sold this colony to the East India Company, the Society came in as the heir of the old mission, and the revenues, buildings, lands, etc., of the mission were given over to it. Besides these, the Lutheran missionaries acquired the station of Marjaveram, which was given up to them by the Church Missionary Society; and another station at Pudukotta was transferred to them by the American Board. They also established themselves in Madras and collected at various points little groups of persons who themselves or whose fathers had belonged to the old German congregations. Gradually these points of attachment were found all over the Tamil country, and now, after forty years of labour, the remnants thus searched out have been built up into a considerable church. The twelve hundred souls whom the first missionaries received have increased to twelve thousand, who are distributed in 460 places, within the jurisdiction of eighteen mission-stations.

Tranquebar is still the principal station, and the consistory to which all the churches are subordinate has its seat there. The whole Lutheran Tamil Church has thus acquired a well-organized constitution. The central school and the printing-office are also at Tranquebar. An extensive Christian literature in the Tamil language, existing from the earlier times,* and the new translations with which a missionary is particularly charged gives the printing establishment constant employment. We also mention the seminary, in the neighbouring town of Porevar, where catechists, teachers, and Sunday-school helpers are trained. Complete theological instruction is given, and pastors are prepared for ordination in the highest class.

*The Leipzig Mission adheres to Fabricius' old translation of the Bible, and has declined to take part in a new translation which has been begun by the other missionary societies labouring in this field.

Many of these native preachers have approved themselves very conspicuously in their office.

Our space does not permit us to speak here of all the stations which the Mission has established over a large part of the Tamil country. Many of them have arisen at remote points, by means of members of the churches, who, following the roving propensity of the Tamils, go as labourers to other places. The Leipzig missionaries have gone wherever a little group of Tamil Christians could be found together and have founded a station there, even though a station of some other missionary society may have been existing at the same place. This practice, originating in a strong confessional tendency, has naturally provoked an uncharitable rivalry at some points.

There is another feature which has tended to make the Leipzig Mission unpopular with all the other missionary societies labouring in India. It is its attitude with respect to Hindu caste. This mission is the only one which tolerates that custom within certain limits, regarding it as a social institution which cannot be set aside at once by Christianity, but the gradual abolition of which must be expected to result from the Christian renovation of the popular spirit, working from within outward. This view has provoked considerable controversy, which could not be without damage to the mission. It would not, however, be right to put the Leipzig on the same level with the Catholic Mission of Robert de Nobili, with its notorious system of accommodations. With all its confessional exclusiveness, in which it resembles in many respects the Society for the Propagation of the Gospel, although its tendencies are not so Romanizing, it is carrying on an evangelical work. The Word of God is bringing forth beautiful fruits in the congregations, which have been gathered chiefly from the Pariahs. Here are only two examples.

The heathen Indians have no regard for the truth. False testimony in the courts rules to a fearful extent. But these Tamil Christians have learned to give honour to the truth, in spite of all threats and persuasions, and recently nine other persons were won to Christianity by a single case of steadfast testimony against an unrighteous judge. One of the missionaries was asked by the poor townsmen for a favour. He gave them money; they would not take it, but said that they meant that they wanted books of the Holy Scriptures. The way the converted bear the oppressions of their heathen lords for their faith's sake is often touching. The Leipzig Missionary Society was for a long time accustomed to send out only scientifically cultivated theologians as missionaries. Only very recently has another rule been adopted and a special seminary for the training of missionaries has been established in connection with the mission house at Leipzig.

The auxiliary societies in Europe are not merely confined to Saxony; but contributions flow in regularly from the Lutherans in Bavaria, Hanover, and Mecklenburg, even from Sweden and Russia. The total receipts last year amounted to \$56,860.

Finally, we have to remark that, in the endeavour to hold emigrating members of the churches to Lutheran forms, a station was founded a few years ago at Rangoon, in British Burmah, although the rivalry of two denominations (American Baptist and English Episcopal) were already to be lamented there. The consequences of this practice must lead to complete division of forces, for Tamil Christians are also emigrating to Mauritius, Natal, the West Indies, and other places.

That the Leipzig Mission at one time made a transient effort to carry the Gospel to the natives of Australia is hardly worth mentioning. On the other hand, one of the directors of the Society, the late Dr. Granl, deserves to be named as a distinguished writer on missions.

JENNY LIND'S CONSCIENTIOUSNESS.

Once at Stockholm Jenny Lind was requested to sing on the Sabbath, at the King's palace, on the occasion of some great festival. She refused; and the King called personally upon her—in itself a high honour—and as her sovereign commanded her attendance. Her reply was—"There is a higher King, sire, to whom I owe my first allegiance." And she refused to be present.

"DAY UNTO DAY UTTERETH HIS RECH."

The speech that day doth utter, and the night,
Full oft to mortal ears it hath no sound.
Dull are our eyes to read, upon the ground,
What's written there; and stars are hid by light.
So, when the dark doth fall, awhile our sight
Kens the unwonted orbs that circle round,
Then quick in sleep our human sense is bound,—
Speechless for us the starry heavens and bright.
But, when the day doth close, there is one word
That's writ amid the sunset's golden embers,
And one at morn; by them our minds are stirred:
Splendour of Dawn—and evening that remem-
bers—
These are the rhymes of God; thus, line on line,
Our hearts are moved to thoughts that are divine.
—R. W. G., in the *November Century*.

THE STORY OF CHUB.

Everybody about the depot knew Chub, the basket boy, for he was always limping through the rooms crying, "Apples! Peanuts—peanuts—ten cents a quart! Apples—two for a penny! Right this way, Mister, for your fresh baked peanuts and ripe red apples!"

Where Chub came from, or to whom he belonged, was a mystery. He was always at his post from early morning till nine at night. Then he would disappear, but only to return punctually the next day.

He wasn't at all communicative and said but little to any one in the way of conversation. Yet everybody liked him; his pale face and withered limb were sure to appeal to their sympathies. I used to like him myself, and it always pleased me to see him get a good day's custom.

But it's over a year now since Chub sold apples and peanuts at our depot, and I miss him yet. There is a real lonesome place over in the corner; here he used to sit and eat his lunch at loontime. It was his favourite seat, and it never seems filled now.

I often hear our agents and Simons remark when they glance in that direction: "It seems kind o' lonesome not to see Chub around."

I remember as if it were yesterday, the lady coming in leading that little witch with a blue silk bonnet crowning her curls. It was the sweetest baby I ever saw. As she ran about the depot laughing and singing she happened to espy Chub limping his rounds. She ran right up to him, and putting out her tiny hand touched his crutch.

"Oh, oo poor 'ame boy," she cooed, "I'se dot a tiss for oo."

Chub's face fairly glowed with delight as he bent his head to receive the kiss from the rosebud lips. He reached her a handful of peanuts, which she took and placed in her little sack pocket.

"Ise love oo, poor 'ame boy," she said, softly, "tause oo was dood to me."

"Come here, Birdie," called the lady.

"No, mamma, no! Ise doing with poor 'ame boy," she said resolutely, sticking close to Chub.

But the lady came and took her away, and Chub hobbled into the other room.

The lady was busy with her book and didn't notice her child slip out, but I did, and every now and then caught stray glimpses of the little figure as she ran up and down the platform.

By and by we heard a whistle. 'Twas the fast mail going up, but it don't stop. I thought of the baby and so did her mother.

"Birdie," she called, but no Birdie answered. Just then I glanced out, and there stood the little one in the silk bonnet right upon the track.

I fairly stopped breathing from very terror. The mother ran forward shrieking. "Will no one save her? Will no one save her?"

"Yes," shouted a voice. I saw Chub limp wildly out and snatch the little form from its perilous position, and throw it on one side just as the train thundered by.

The baby was saved; but upon the track was a crushed and mangled form. They lifted him sadly, and laying him down upon one of the seats, went for help.

It was too late; for he only opened his eyes once and whispered, "Is she safe?"

They brought her to him, but he did not heed. She stroked the still, white face with her tiny hands, and cooed in sweet baby fashion as she looked around upon the crowd:

"Poor 'ame boy done fast seep! done fast seep!"
—*Detroit Commercial Advertiser*.

READY 1st DECEMBER.

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FOR 1883.

Specially adapted for Presbyterian Sabbath Schools.
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TORONTO, WEDNESDAY, DECEMBER 6 1882.

MR. MCKAY in his able pamphlet on Immersion exposes the misrepresentations of immersionist writers in their dishonest attempts to make Calvin and some of the Westminster divines favour their views. Such misrepresentation, however, is not by any means confined to the views of distinguished men. It extends even to figures. A writer in the "Baptist Review" tries to show that infant baptism is on the decline in the Presbyterian Church of the United States. His method is short and easy—that is to say, *easy* for a man who has so much regard for facts that he uses them economically. Making a comparison between 1870 and 1880, he says the number of baptisms in the Presbyterian Church in 1880 was 12,960. The number was 18,060 last year the number was 19,026. Wonder if that writer ever read about Ananias and Sapphira. The "Review" article has been published in pamphlet form, and will no doubt be quoted by immersionist writers to prove that infant baptism is on the decline in the Presbyterian Church of the United States. It proves something else very conclusively.

THE statistical report of the Stratford Presbytery shows that our friends there have not quite agreed as to the standard of Christian liberality. For example, one congregation paid last year for all purposes at the rate of \$93.75 per family, while another paid \$67.77. The difference between these extremes is extraordinary, even if one did pay a church debt during the year. Another paid as high as \$44 per family, but this one, we are told, has the rent of \$200 acres of land, which leaves the amount really paid per family untold. In a congregation composed of two stations, one pays \$14.95 per family, the other \$8.59! In the membership column for all purposes there is every grade of liberality from \$67.82 down to \$4.04. We never saw such variety in a column before. Fifteen of the eighteen congregations provide manses or rented houses for their ministers. This is well. The report states that Mrs. Gordon, of Harrington, teaches a very large Bible class. We have no doubt that this class is both large and admirably taught, and join the report in hoping that many others may exist by the time the next report is made.

THE endowment of the Presbyterian College, Montreal, and the opening of Morrice Hall show in a most striking way the rapid stride that Presbyterianism is making in Canada. It seems but yesterday that the Montreal College was established, and it will be remembered that any number of good men thought the institution unnecessary. It would be rather interesting to turn up some of the gloomy predictions about failure, and read them alongside of the report of the proceedings the other day when Morrice Hall was handed over to the Church. The men of Montreal are men of faith and works. They believed in this college and they generously supplied the funds to make it a marked success. The Presbyterians of Montreal always were a liberal people, and they know how to do a big thing now better than they ever did. All honour we say to the men of the commercial capital, who have erected and endowed that Presbyterian landmark on McTavish street. A few have given princely sums, and a good many more whose names are not so familiar as the names of the McKays, Redpaths, and Morrises have done very well. We congratulate our Montreal friends in general, and the college authorities in particular, on the splendid position which the college now occupies. If we were quite certain our friends would be able to keep humble we could even wish them a few more endowments.

THE reporters tell us that when Mr. David Morrice handed over Morrice Hall the other day to the Church, his speech consisted of a very few words. We can quite understand that. Mr. Morrice belongs to a new school of oratory which we hope to see mightily increased—the school that speaks by deeds. So far as we can remember, Mr. Morrice never started at a convention. He never bores long-suffering audiences with commonplaces, or makes himself conspicuous on public occasions, but he *did* build a wing to a college. Mr. James McLaren, who put down his \$50,000 for Knox college the other day, is an orator of the same class. We don't remember that he ever "ran" a convention, but his \$50,000 do run up the endowment handsomely. Mr. Edward McKay belongs to the same school of oratory. The Church needs more orators of this same class. Who will make the next speech of the kind on behalf of Knox College? There is a gentleman in the county of Oxford not much given to speech making of the ordinary kind that we would like to see join the new school. Probably he would allow THE PRESBYTERIAN to introduce him. All we ask our friend to say is "HERE ARE \$50,000 FOR KNOX COLLEGE." That is about how Mr. Morrice or Mr. McLaren would put it. Now let us have a few more speeches of this kind.

OUR neighbour, the "Mail," had an article not long ago warning young men against political life, because in politics it is necessary to "treat every loafer as if he were a familiar, and every ruffian as if he were the salt of the earth." In our opinion the advice is unpatriotic, and the reason on which it is based incorrect as a matter of fact. Not only should every young man, but every man in Canada, take an active interest in politics—at least to the extent of understanding political questions and voting at every election. The very best men in the community are just the men that should make their influence felt in politics. This country of ours cost too much money and muscle to hand the government of it over to the "loafers" and "ruffians" of the community. We have little sympathy with those people that are too pious or too refined to vote. That kind of piety may do for a Plymouth Brother, but it is not sturdy enough for a Presbyterian. Religion that won't stand the strain of going behind the curtain and marking a ballot a man is better without. We know some excellent men who can even go on the hustings and make a speech without losing their religion. Nor is it necessary for a public man to be on friendly terms with "loafers" and "ruffians." Taking representatives from both Parliaments and both sides, may we ask the "Mail" if Sir Leonard Tilley and Mr. Blake, Mr. Mowat and Mr. Morris, are on familiar terms with "loafers" and "ruffians?" A pleasing address is no doubt an element of success in public life, and so it is in business or in any profession. Companionship with "loafers" and "ruffians" injures a public man.

THE HOLY CARPET.

IT used to be a matter of just and vehement complaint that British soldiers in India were made to take part in the heathen rites of Jugganath and other Indian idols, and to present arms when the Host was carried past (in Malta. Nay, often to take part in the procession. Under the pressure of public opinion in Britain such tyrannical enforcement of conscience in the name of policy was abolished. Our most recently manufactured hero in Egypt, however, has revived the custom in making his soldiers parade at the religious ceremony of the Prophet's "Holy Carpet." Not so much condemnatory notice has been taken of this as it deserves, still it has been protested against, and that by even some of the chaplains of the army itself. Indeed, the senior chaplains of the Roman Catholic, Anglican, and Presbyterian Churches attached to the army affixed their names to a formal protest addressed to the commander-in-chief, and received a somewhat sniffing supercilious reply from the hero, who evidently wished them to understand that he would suffer no one to meddle with such matters. If he in the might of his power and policy were to think it necessary to require his soldiers to perform the *Kotu* before the Emperor of China or the Grand Lama of Tibet, they would, it seems, have no choice but to do so, and their religious teachers would be very impertinent if they interfered. Now this sort of talk may be all very fine, very high and very

mighty, and no doubt coming from the hero of Tel-el-Kebir (who by the way is rather high salutin' in his sentence making) may be thought by many to be all as it ought to be. But let that gentleman just do his spriting and magnificence gently, for there will be a good many things to be said and done before the old time salutations to Indian heathenism and Maltese idolatry shall be revived in honour of the false prophet in Egypt, and shall be forced to be rendered by British soldiers on pain of their being punished for disobedience of orders, or sneered at as fanatics and fools.

By the way Sir Garnet's reply is described by some as a "gem" in its way. Perhaps it is, but we confess to being unable fully to appreciate either its "neatness" or its contemptuous sarcasm. Here is part of it: "While acknowledg'g their reverences' zeal for the spiritual welfare of Her Majesty's forces, the general commanding reserves to himself the right of arranging such worldly matters as regimental musters in the manner which appears to him best. I see," he adds, and evidently he intends to be exceedingly heart-cutting and caustic, "that an English newspaper says that no Presbyterian chaplains were at the front or even near it during the battle of Tel-el-Kebir. I can only say that I saw them there." Terribly short, sardonic, and significant, of course, but what its bearing upon the question of British troops being paraded to take part in the religious ceremony of the procession of the Holy Carpet, and of the propriety or impropriety of Christian chaplains, protests against such violence to the conscientious religious convictions of some, at any rate, of the soldiers is not so easily perceived. Some phrases look all the grander from their occult references not being fully understood.

WHY DO PEOPLE GO TO CHURCH?

THERE is nothing more frequently heard from a certain class of the community than that Christianity is either already dead or at any rate rapidly dying, and that the pulpit has become so effete and unattractive, that it is quite likely in a short time to disappear altogether. Now where is the evidence for all this? After all has been said, we fail to see anything whatever which seems to have more attractive power than this same despised pulpit. A very "broad," perhaps a very decidedly anti-Christian lecturer comes round, has a full house, and awakens quite an amount of interest. People cry, "Just look at that! What success! Oh, if the pulpit could do as well!" Well, just look at it and think over the whole matter for a minute or two. That lecturer takes good care not to visit the same place above once in twelve months, if so often. Supposing he were to settle down and give any one community a twelvemonth of his attractiveness, unbelief, and agnosticism. What would be the result? We venture upon no extraordinary prophecy when we say that long before the year was over he would be left high and dry to propound his views to empty benches. He could not find any number of hearers to wait week in week out on his ministrations of doubt, difficulty, and denial, and still less would he find any or many willing to pay him for such negative teaching. They would say, "We can do our own doubting very well without your assistance, and have no idea of giving you a fat salary for your services in this respect." But now look at the Christian churches after all the outcry about the weakness of the preachers, and the indifference of the people. Thousands, millions, fill those churches during fifty-two days in the year, and every year as it comes round. Why? They want to hear the Gospel. Who forces them? Nobody. They come of their own proper motion. Are they specially stupid, ignorant and hypocritical who do so? Folly itself if measurably honest would not say so. They are on the contrary among the shrewdest, most clear-headed and energetic people going. They know the value of money, and are not likely to throw it foolishly away. And yet they not only attend religious services, but they build costly churches, and pay often handsome salaries. Not only so. They are found doing what an unbeliever or Agnostic never does or can do—contributing large sums in order to keep up a system of propagandism in other lands and among alien peoples. Why is this? Is it not that cold as religion may be thought to be, and too often is, it is after all the one thing that lives and burns in the hearts of multitudes, and therefore to all carpers and objectors who are so ready with the inquiry, Why don't people go to church? We have a previous inquiry which calls for a satisfactory answer.

"Why are so many or any who actually do?" If once we get the true rationale for so many doing this, we shall have the less difficulty in showing why so many don't. It is all very easy to talk of fanaticism and superstition, etc., but all such mouthing has become somewhat stale, and in the meantime there is the one fact that thousands upon thousands do attend church, and that the benevolent enterprises of the world are all but entirely kept going by those same church goers and their friends. An Agnostic hospital or infidel clothing society would be at once a marvel and an absurdity. Sometimes, no doubt, unbelievers are kind, generous, and benevolent. But if so, they are this in spite of their opinions, not because of them. They have not been able altogether to preserve themselves from being inflamed by the religious and benevolent atmosphere around them. In short, as Disraeli said of Sir Robert Peel, with the necessary limitations, "They have found Christians bathing, and in a few cases have been tempted to run away with their clothes." No doubt very many professed Christians are not so zealous, consistent, and self-denying as they ought to be, but if they were as cold, indifferent, unspiritual, and hypocritical as they are sometimes said to be, the benevolent enterprises of the world would suffer a general and most disastrous collapse. As Dr. Goodwin lately remarked, "Man may glorify the fatherhood of God and the brotherhood of man, but such beliefs will never send missionaries to face the malarial belt of Africa or the cannibals of the South Pacific. Only such tremendous truths as gather round Sinai and Calvary, men's redemption, life and death, heaven and hell, can inspire to such undertakings."

PRIZE ESSAY ON MISSIONS.

THE prize of ONE HUNDRED GUINEAS for the best essay on *The Heathen World* has called forth remarks from some exchanges, but not very alarming or wonder exciting. It is no new thing to be told, "We have enough heathen at home. Let us convert them first before we go to the heathen abroad." "That plea," says Phillips Brooks, "we all know, and I think it sounds more cheap and more shameful every year." What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel how unheroic it is. As to the relative importance of home and foreign mission work, it is sufficient to say: "This ought ye to have done, and not leave the other undone." All the world is the field of the Church, and the Master's imperative, *Go ye*, is still thundering through the ages, rebuking the sloth and weakness of the disciples, and inciting to the most heroic devotion and effort for the salvation of the world. No doubt there are heathen at home, and many of them far more inexcusable than those abroad, but is that a reason for neglecting our duty to those abroad? The fact is the Church has been asleep till now, and has only been "playing at missions," as Dr. Duff said, otherwise the great mass of heathenism would now be enjoying the blessings of Christianity. Think of the money spent on rum, tobacco, and sinful pleasures compared with the paltry sum devoted to missions, and yet the cry is, "Why all this waste? Why not spend the money at home where it is so much needed?" Alas! that men should shut their eyes to the clearest evidence in favour of the claims of the perishing heathen. Yet these same objectors are not the readiest to give for the heathen at home. Ask them for a contribution for such a cause, and they plead their inability to help in the enlightenment of those at their own doors. The plea is idle and selfish, and totally unworthy the progress of this nineteenth century. When at Saratoga last summer a distinguished divine could not help observing the expenditure at one of the hotels, and stated that "the wealth centered in a single hotel there would support all the foreign missionaries on the globe for many a year!" If professing Christians had only given a tenth of this substance during the last fifty years, heathenism abroad would have been but a name. Statistics prove that it is at present a sad and solemn reality. Wanted a hundred more like Duff, Casey, and Livingstone! Wanted volunteers for the Lord's battle in Africa, China, India, Japan, South sea Islands. Young men of Knox College, how many of you are willing to say,

"Here am I, send me?" Young men of Queen's, who among you is willing to consecrate himself to this glorious work? Students of Montreal, may we not look for some help from you? "The night is far spent, the day is at hand?" Let not the Maritime Provinces eclipse Ontario or Quebec in self sacrifice and devotion to the foreign mission field.

Hark! what mean those lamentations
Rolling sadly through the sky?
'Tis the cry of heathen nations,
"Come and help us or we die."

Hear the heathen's sad complaining;
Christians, hear their dying cry,
And the love of Christ constraining,
Join to help them ere they die.

DAVID MORRICE HALL.

The final act in the opening to the public and the students and professors of the Montreal Theological College took place on Tuesday 28th ult., in the David Morrice Hall. It was the formal opening of the new buildings and the handing over by Mr. Morrice to the Board of Management of the college of the deeds conveying to them the princely gift. The building, when complete, will have cost about \$80,000, and is pronounced by those who are competent judges one of the finest establishments in the Dominion. The architect and the various contractors who carried out his designs have rendered their names illustrious by their finished workmanship, whilst the building itself will be a monument for ages of the donor's true devotion to his Church, and the deep interest which he took in the welfare of candidates for the ministry. Those who spent some time in examining the whole structure have pronounced it a magnificent affair. Leaving details for our readers at leisure, we prefer to dwell more at length on the proceedings of the brilliant assemblage on this interesting occasion.

After having spent some time in noting the beauties of the building, the invited guests, college authorities, and students took their places in Convocation Hall. Rev. Dr. MacVicar, Principal of the college, announced the long metre Doxology, and Professor McLaren leading, the grand old melody seemed to be given with heartfelt unanimity. Rev. Professor Campbell read some verses of Scripture, and Rev. Mr. Mackay, of Crescent street Church, offered the opening prayer. The donor of the Hall and building, Mr. David Morrice, then stepped forward and said, "Mr. Warden,—I beg to hand to you, as representing the College Board, the deed of donation of these buildings, to be hereafter used for the purposes designed." Mr. Warden, having accepted them, said, "I thank you, Mr. Morrice, for this gift on behalf and in the name of the Board of Management of the college, representing as it does, I believe, the largest contribution to our Church from any one person." Principal MacVicar then read the dedication hymn, which was composed by himself. It consists of six stanzas, at once simple, beautiful, and suitable. Then followed the dedication prayer by Rev. Dr. Jenkins. As a specimen of pure Anglo-Saxon, combining all that was deemed essential for the occasion, it is worthy of regard, but it is also attractive for its comprehensive grasp and its pithy and pointed utterances. It breathes a truly devotional spirit. Next came addresses from the College Board and the students. These were very chaste, and conveyed a deep sense of gratitude to the generous donor for all that he had done. To these addresses Mr. Morrice replied in appropriate terms. The Principal then gave an interesting account of the past history of the college and its present efficient equipment; the number of ministers labouring in various parts of the field; the increased number of students, and especially the instrument in effecting such results. This was Mr. D. Morrice, who had not merely given in princely style, but had also spent much time and thought, and by wise and inspiring words had encouraged them to surmount difficulties. He certainly has proclaimed himself a distinguished benefactor. "It is meet, therefore," added the Principal, "that I should thus publicly and in behalf of the senate, the Board, the faculty, the graduates, and the students express our heartfelt deepest gratitude to Mr. Morrice; and I join with him Mrs. Morrice and his family, whose hearts are one with his in every good work in which he is engaged." Next came the address of the Rev. Dr. Cochrane, Moderator of the General Assembly, as follows:

"This is a day of great gladness and rejoicing in many hearts. It is so with the Principal and Professors of this

college; with the students now in attendance, and those who for many years past have gone forth from us walls to preach the Gospel of Christ; with the Board of Management, whose anxieties regarding this institution have been so greatly lightened by the princely gift of Mr. Morrice; with the members of the Presbyterian Church in Montreal; with the sister colleges in Toronto, Kingston and Halifax, and may I not add, with the representatives of similar institutions connected with other evangelical denominations in this city and Province. In the visible body of Christ's Church upon earth, it is not true that if one member suffer, all the members suffer with it; if one member be honoured, all the members rejoice with it. In the case of the 117,000 members of the Presbyterian Church in the Dominion of Canada, I desire to express sincere gratitude for this magnificent addition to our College buildings. Mr. Morrice has made the whole Church his debtor. As long as this edifice stands his name will be held in grateful remembrance, while hundreds of students will cherish for him the tenderest affection as a personal friend and princely benefactor of his Church. The gift itself is magnificent—the building beautiful and symmetrical in its architectural proportions—but the spirit that has prompted such a generous deed is still more valuable. We are pleased to receive contributions toward our College funds when asked for; we are better pleased when they are given us unsolicited. We are glad when friends of our Colleges leave behind them large sums of money in token of their attachment to our Church, and to perpetuate their memory. We rejoice yet more when the living are their own executors, and dispense their gifts according to their sense of our need. Mr. Morrice has himself done the latter. He has not waited until old age or death should relax his grasp of riches, but in the prime of life he dedicates his means to the advancement of God's truth and Kingdom on earth. May we not hope that his example will be followed by Christian merchants of every evangelical church? Such gifts have hitherto been exceptional. We have read from time to time of the regal bestowments of such men as Stewart and Lennox, of New York, to Princeton, and look with curious eye upon the complete equipment of such institutions as Yale and Howard and Union Seminary. It has so far been hardly possible for our young country to equal such princely offerings. Our millionaires are but few, and our successful merchants far from numerous. But such names as Hall, and McLaren, and McKay, and Redpath, and Morrice, who have recently endowed our chairs and built our halls, are surely the earnest of a time near at hand when every General Assembly will be called to record such noble and unselfish offerings—when our professors will be set free to prosecute their arduous callings without financial cares, and when abundant accommodation will be provided for the increasing number of student that may be expected in coming years. Those who thus consecrate their means are not only loyal to their Church, but are the truest patriots of our land. The past history of Montreal College is at once interesting and hopeful. Young in years, it is already well equipped. Its students have in mission fields at home and in the Great North-West and in prominent city pulpits amply fulfilled the expectations formed regarding them. The professors are for the most part our own students, trained in the older institution at Toronto, which means soundness in the faith and unyielding devotion to Presbyterian principles. What more need I to say to call forth from this audience the united prayer that God may continue to bless it in coming years, and make it more abundantly useful, in training men of faith for the Gospel ministry? This year has been emphatically the college year of our Church. Since last Assembly two appointments have been made to the teaching staff of this College; two additional professors added to the faculty of Queen's College; an ample endowment begun for Knox College; and now, to-day, we dedicate this noble building to the study and conservation of God's truth and the spread of the grand old doctrines of our common Protestant theology, which are dear to God's children of every communion. What does all this mean? It means that the Presbyterian Church in Canada insists upon an educated ministry, and thus proves herself a not unworthy successor of the Church of John Knox and Reformation times! It means that we are determined to provide for our pulpits trained Canadians, in sympathy with the necessities of our land, without being helplessly dependent upon the charitable offerings of other churches, and now what do we need that this College and our sister colleges may serve the end for which they have been established? We need earnest prayer that Christian parents may devote their sons to the ministry, and that those who go out from our colleges may be men sound in faith, profound in scholarship, able exponents of God's Word, and baptized with Pentecostal fire."

This was followed by congratulatory addresses which the Principal had received from Principals of other colleges, and ministers, and laymen in all parts of the Dominion. Principals Caven, Grant, Henderson, and Wilkes tendered congratulations in behalf of their respective colleges. These addresses were cordially received and applauded. Rev. J. Edgar Hill, the newly-inducted minister of St. Andrew's Church, was requested to close the proceedings with the benediction. In the evening a conversation was held in the new buildings, and amongst those present were represented almost all the beauty and learning of Montreal. On Wednesday evening there was a union of all the churches at the prayer-meeting in the Memorial Hall, and the buildings were thrown open for inspection. It was indeed a red letter day for Montreal Presbyterian College. We join in tendering our heartiest congratulations to the generous donor, the distinguished Principal and able professors, and to those students who have now every inducement to enable them to become successful, able, and honoured ministers of the New Testament.

CHOICE LITERATURE.

THROUGH THE WINTER.

CHAPTER VIII.—THE STORY OF A WEEK.

"Little battles thou hast won,
Little masteries achieved,
Little wants with care relieved,
Little words in love expressed,
Little wrongs at once confessed;
Little favours kindly done,
Little toils thou didst not shun.
Little graces meekly worn,
Little slights with patience borne—
These shall crown thy pillowed head,
Holy light upon thee shed;
These are treasures that shall rise
Far beyond the smiling skies."

The next day was Tuesday. What a cold, dreary day it was, and how cold and dreary the world and life looked to Helen as she dragged wearily through the duties of the morning. Her home seemed so bleak and bare, the labours required of her so distasteful, after her brief glimpse into such a different home and life. It was so beautiful there—

"Just like living in a picture," she said to Philip, when he asked if she had had a pleasant visit; and often during the day she was conscious of a longing desire to escape from the realities that claimed her, and spend all her days in just such a picture. The ease and rest of Margaret's life; the choice works of art and wealth that surrounded her; the love that watched over and shielded her so tenderly from all contact with the rough side of life; how tempting, how precious they all seemed to poor Helen! how hard, and empty, and unprotected her own life by contrast looked! "Oh, dear!" she sighed, despondently, while she ironed away on her father's shirt, "I don't see why we cannot all have beautiful homes and beautiful possessions. I don't understand why it is that some have all the sunshine of life and others all the shadows. Things don't seem to be equally divided here. I wonder if they ever will be!" Poor Helen; she sank very deep in the Slough of Despond that day.

Ronald and Sibyl seemed duller than usual at their lessons, and fuller than ever of mischief when allowed to play. And Matsie, whose thoughts were very apt to make long absences from the kitchen where her body dwelt, was to-day more forgetful than ever.

At last, after she had let the cake burn to a cinder in the oven, the tea-kettle boil dry, and an iron scorch a new tablecloth, Helen's patience gave out.

"Matsie!" she exclaimed, "I do think you are the stupidest girl that ever pretended to have a mind. Why don't you think what you are doing, instead of moving round here like an automaton? I don't know what you use your head for; but it certainly isn't to help you do your work."

"Sakes alive, Miss Helen," Matsie responded, with snapping eyes, "I thought hands were made to work with, not heads. I guess I'd make queer work mixing bread with my head; and it 'pears to me, Miss Helen, I must say, if I'm the stupidest girl in the world, you ain't very far from being the crossiest. I declar' I don't b'lieve going visitin' 'grees with you. I guess you made medicine of sugar-plums, Miss Helen; that's just my opinion."

Poor Helen! her cheeks burned crimson, and her head sank under Matsie's sharp words.

Saucy they certainly were. If there was any one privilege in the world that Matsie prized above all others, and would never submit to have curtailed, it was the privilege of using her tongue, whenever, wherever, and however she pleased. But it was not because her words were saucy, but because they were true, that they stung Helen now.

"Made medicine of sugar-plums." Yes, she certainly had done that, and very bitter, unpalatable medicine, too. Yet in spite of her consciousness that it was so, she seemed impelled to go on tasting and chewing the noxious poison. During the afternoon, while she sat alone mending one of Sibyl's little aprons, her thoughts went back to the conversation in Mrs. Waldemar's library, and to the books that had then appeared to her such forbidden fruit.

"Were they really that? Could she not have taken them?"

She ran over the hours and duties of each day. From six o'clock in the morning to ten o'clock in the evening was a long time; but, long as it was, Helen could find no minutes that were not fully occupied. "It there is nothing else to do, there is always this tiresome, unending sewing," she sighed. "I wonder if it would be very wrong to crowd some of it out, and crowd a book in. The children wear out their clothes very fast; I believe if I didn't mend and make new ones for them all the time, they would be more careful."

"And then, there are the evenings," she went on, moodily. "I don't see, after all, why I should devote them to Philip and Fred. They might play games by themselves, and study their lessons without constantly wanting me to help them. I've a great mind to tell them to-night that I can't be bothered; they must get along by themselves. I am sure, mamma would never wish me to be such a slave, if she knew." "Even Christ pleased not Himself;" how plainly, sweetly, Helen seemed just then to hear her mother read these words. How mean, selfish, contemptible her murmurings sounded beside them!

The hot tears came, and humbled and ashamed, she dropped her head in her hands and prayed to be forgiven, and, in spite of all her rebelling, to be led aright.

Through the rest of the afternoon and evening Helen went about sadly and gently. If her face was a little sadder than usual, and so, as Philip watched it, he thought it was, yet it seemed sweeter as well, and he could not make up his mind to wish it different.

"I declar', Master Philip," Matsie said confidentially, when Philip was locking the kitchen at bedtime, "I declar' I think our Miss Helen is one very queer girl. This morn-

ing you'd have thought she'd change molasses candy into rhubarb; and now, if she'd just look at sour milk, it is my belief she'd turn it sweet. I declar' I don't understand her at all."

Perhaps Helen in her youth and inexperience did not fully understand herself; but one thing, before she slept that night, she settled in her mind firmly and forever.

"This has been a miserable day," she thought seriously, "and I have been very foolish and wicked; but it wasn't because, as Matsie said, my visit didn't agree with me, but because I am not a loving, obedient child to my heavenly Father. If I was wholly reconciled to His will, it wouldn't hurt me so much to know that there are good, and pleasant, and beautiful things in the world that are out of my reach. Always, if God deemed it best, if I may know Him and do His will, I will ask for no other knowledge. What He gives me, I will take with thanksgiving; when He denies, I will resign with thanksgiving. O mamma, you were right when you said, 'Life only was crowned and royal when we, from our deepest hearts, could say and pray, Not my will, but thine be done.'"

"Papa," Helen said next morning, as her father was preparing to go to his office, "Papa will you please give me a little money? Christmas will be here soon, and I want to buy some Christmas presents for the children."

"Christmas presents!—Christmas nonsense," Mr. Humphrey answered, contemptuously. "I don't believe in such things, Helen. It is a great waste of money, and I can tell you money is a very scarce thing. It doesn't drop from the clouds like snow, and it is not to be gathered from the trees like moss. One has to work for money, and what one works for, one ought to keep with care," and Mr. Humphrey buttoned his overcoat across his breast with an air that said that was what he intended to do, and there was an end of the matter.

"I know it, papa," Helen urged, gently, "but I only want a few dollars, and I won't waste them. I do so want to make the children happy on Christmas day," she pleaded. "Mamma always did."

"Well, here, then," said her father, opening his pocket-book; "here are three dollars; make them go as far as you can. Remember, I didn't pick them out of the road like stones, and so don't throw them away for other men to pick up."

"Thank you, papa," Helen answered, gratefully; "I will try to be careful. Can Philip take me to Riverton this afternoon?"

Mr. Humphrey considered for a moment: "Yes," he said then; "only mind that he keeps to the straight road; don't let him get into any more mischief with the horses."

"No, sir; we will be very careful," and with a bright face Helen went back into the sitting-room. The boys were still there reviewing their lessons.

"Philip," she asked, "can you manage to learn your afternoon lessons this morning, so as to lose nothing but the recitations, if you drive me to Riverton, after dinner?"

"Yes," Philip answered, joyfully; "I almost know them now. Where are you going to Riverton for, Nellie? It will be just splendid to go there this afternoon."

"I'm going too, ain't I?" Fred asked, in a very eager voice.

"No," Helen said, gently; "Philip is enough to drive me, and I don't think you ought to leave school, Fred."

"I ought to, just as much as Phil," Fred retorted, wrathfully, the more incensed because he knew his lessons were never as well prepared, nor his standing ever as good as his brother's. "If Phil goes, I'm going, too. I won't be snubbed and put down by—"

What made Fred so suddenly pause in his angry speech? Why was his sentence left unfinished? Why did he turn away and begin to pick up his books for school?

"And He went down with them, and came to Nazareth, and was subject unto them."

Were the words really written on the walls of the room? was the wind really repeating them?

Fred seemed to see and hear them everywhere for a few seconds, while he struggled nobly with his pride and disappointment; then he looked up pleasantly into Helen's distressed face.

"No matter, Nellie," he said, bravely; "I don't mind. The boys are going to have a snow-ball battle after school; I guess that will be as good as Riverton. You'll bring me a sugar-plum, won't you?" he added, as he stopped by his sister to kiss her.

"You deserve more than one," Helen said, as she passed her hand affectionately through his curly brown locks. "Dear Fred," she whispered, "you have made me very happy."

"Don't make a fellow cry," he whispered back. "I forgot all about Him for a minute, Helen; but I remembered, and it is all right now. Come, Phil, are you ready? there goes the first bell." And with a bright good-morning, the two boys ran off.

Two difficulties had been cleared out of Helen's path, but the road to Riverton was not yet free from obstacles.

Ronald and Sibyl had listened, with wide-awake ears, to the conversation between their brothers and sister. It was their turn now, and they were not slow to avail themselves of it.

"What are you going to Riverton for, Nellie?" Ronald asked, feeling his way with the skill of an old diplomatist.

"On business, Ronald."

"Are you going in the sleigh?"

"Yes," Helen answered, as she moved briskly about the room, dusting and arranging furniture.

"Ain't Sibyl and I going, too?"

Helen had already considered that question. If she took the little ones she would be seriously hindered in her shopping. How could she buy a doll for Sibyl, or a book for Ronald, with their curious, prying little eyes watching her every movement?

No. She could not do that, she decided; neither could she leave them in Matsie's protecting care. She had resolved to ask a friendly neighbour, who, living quite by herself, was always ready and glad to do kind thanks for others, to come in and keep house during her absence. And having

so determined she was prepared for Ronald's question, and ready with her answer:

"I think not, Ronald," she said; "I shall be very busy, and it would hinder me if you and Sibyl were with me. Aunt Eliza will stay with you, and you will be good children and make her no trouble, won't you?"

Ronald stood with heaving chest and trembling lips. He was not subdued; he wanted to go dreadfully; but he was not quite ready for open rebellion. Sibyl came to his assistance.

"No," she said, definitely, the large angry tears filling her eyes. "No, we won't be good, Helen; we'll ride down the banisters; we'll play with the fire; we'll be saucy to Aunt 'Liza, and we'll—we'll—wake Nicodemus," she exclaimed, remembering an expression her father had once used when complaining of her noise; "if you don't let us go."

"I cannot let you go; and you must stay home and be good children," Helen repeated, firmly.

"We won't; so there!" Ronald exclaimed, while Sibyl dropped down on her falling resort—the floor—and began to kick and cry vehemently.

Helen stood for a moment looking at the children with a feeling of utter despair. She was half inclined to yield the point and let them go, when Mrs. Waldemar's advice recurred to her: "Insist always upon obedience, when once the question is raised," and in a low, pleasant voice she said:

"Ronald, Sibyl; stop crying and listen to me."

Something in her tone arrested the attention of the children; they ceased their cries and waited for her next words.

"I cannot let you go," she repeated.

"Then we'll cry louder," interrupted Sibyl.

"No, you will not;" Helen said, sternly, "You will be quiet and hear what I have to say; don't you know that it is necessary you should obey me?"

"Yes," Ronald said, "but it is also necessary for us to go to Riverton when you go, Helen."

"No," she said, "if it was necessary, I should let you go; I want you now to be good, unselfish little children, and do as I think best without more crying; will you?"

"Will you bring us something?" Sibyl demanded, resolved, if they could not go, at least to effect a compromise which should be in their favour.

"Yes," trembled on Helen's lips; but "Don't bribe them," seemed to be whispered in her ears.

"No," she said again, gently but decidedly. "I cannot buy anything to give you to-night, Sibyl. You must stay at home because it is best you should, and not because I hire you to do so. I am sure," she said, as she looked in their tearful, pouting faces, "Ronald is too much of a man, and Sibyl too much of a woman to want me to treat them as if they were babies. You know men and women often have to do what they don't like to."

"Do they?" Ronald asked, with sudden interest; "do you ever do what you don't want to, Nellie?"

"Yes," she said with a sigh; "often."

"Do you?" Sibyl questioned. "I thought that was why people growed up, so they could do just as they wanted to. When I'm a growed-up woman, Nellie, can't I do just as I'm a mind to?"

"I'm afraid not, dear," Helen said, half-sadly, as she stooped and kissed the uplifted, earnest little face.

Ronald stood for a moment, apparently in deep thought. "Nellie," he said, solemnly, "if I do what I don't want to—if I stay at home and don't cry any more, will it make me a man—a real growed-up man, with a black beaver hat, any sooner?"

"Not a tall man like papa," Helen answered; "it will take years for you to grow to be a man, Ronald; but it will make you a brave, manly boy—a boy I can love and trust, Ronald, and that will be better than being a grown man."

"Will it?" Ronald asked, doubtfully. "Well," he said, drawing a long breath; "I'll try it, Nellie; I'll try to be a manly boy, and you may go to Riverton, and I won't cry," and Ronald bit his lip, and winked very fast in his efforts to keep his word and prove himself manly.

"But I will," Sibyl said, with a stamp of her tiny foot; "I ain't going to be a man, and I'll cry—I'll cry enough for us both."

"No, you won't," Ronald said, turning to her with a look of grave authority. "No, you won't cry, 'cause I won't let you."

"How are you going to help it?" Sibyl retorted.

Ronald looked at her. "What do grown men do to keep little girls from crying, Helen?" he asked, drawing himself up and looking down with an air of great dignity upon Sibyl. "I tell you what, Sibyl," he continued, as a bright thought struck him; "you be good, and stop crying, and I'll let you have my watch; you may wear it all this afternoon."

Ronald's toy watch was his most treasured possession, and Helen fully appreciated the self-denial that made him, after guarding it jealously for weeks from Sibyl's dangerous fingers, now so generously offer to lend it to her. But she was not satisfied to have it so; she wanted Sibyl to be actuated by a higher motive than that of personal gain; so she said:

"Stop a moment, Ronald; you are very kind, but I don't believe Sibyl wants to be hired to do right. If you are going to be a manly boy, Sibyl wants to be a womanly little girl, don't you, dear?"

"No, I don't," Sibyl said, perversely. "I don't want to be a woman; I want the watch."

"But you don't want to be a selfish little girl? you want to be kind to Ronald, as he is to you?"

Sibyl considered the question. "Does that mean for me to let Ronald keep his watch, and to let you go to Riverton, and for me to stay home, and not cry?" she asked, slowly. Helen nodded.

"Is that the way the angels up in heaven do?"

"Yes, the angels are always unselfish."

"It is very hard to be unselfish," Sibyl said, gravely; "I guess I wouldn't want to be an angel very long; but, Nellie, I'll play at one this afternoon, and I won't cry any more. So now it is all 'cided. Ronald, let's you and I go look at the rabbits."

It was in the brightest part of the afternoon, after an early dinner, when Philip and Helen started for Riverton. How pleasant it was! Perhaps the very difficulties Helen had encountered helped her to enjoy her expedition the more.

It required skillful financing to make her three dollars do all she required, but she succeeded in accomplishing it. A doll's head was purchased for Sibyl. Helen had found a body among some of her old treasures, that would answer for it nicely without disturbing Celeste Angelica Louise.

Pieces of handsome broadcloth were obtained at the tailor's for slippers for her father and two elder brothers. It cost but a trifle to get them stamped, and Helen pleased herself with fancying how pretty they would be when embroidered with soft, rich silks. For Ronald there was a gay picture-book; for Mattie a neck-ribbon. Very simple these gifts were, but the loving thought bestowed upon them made them far more precious than many riches and more costly. It was all done at last. All but the work of making, and that deft fingers would manage to do in odd moments, oftenest, perhaps, after bed-time, when the others were resting in sound sleep. Well, that didn't matter. She would receive no presents herself; the boys had no money; there would be no one to give her anything. Never mind, it would be much pleasanter to give to other than for her to receive.

"I wish I was rich," she said to Philip, as, snugly tucked in, the brother and sister started homeward.

"Do you?" Philip asked. "Why?"

"For a great many reasons. It would be so pleasant to give to others: I'd like to go round the world making people happy."

"I don't believe you need to be rich and go round the world to do that," Philip answered, affectionately. "Nellie, do you remember the hymn mamma used to have us sing sometimes?"

"In the world is darkness,

So we must shine,

You in your small corner.

I in mine."

That is just what I think you do, Helen; you are shining in your corner and the light is making all our hearts happy. You needn't want to go round the world: we couldn't spare you."

"I don't believe I do want to go, Philip, anywhere where I couldn't take you all with me. Look there, how lovely those sunset colours are." And thus, in cheerful, unrestrained intercourse the brother and sister rode home.

(To be continued.)

THE COVENANTER'S PRISON.

It was now that the cup of the suffering Presbyterians was filled to the brim. The Government, eager to improve the advantage they had obtained on the fatal field of Bothwell Bridge, struck more terribly than ever, in the hope of effecting the utter extermination of the Covenanters before they had time to rally. Twelve hundred had surrendered themselves prisoners on the field of the battle. They were stripped almost naked, tied two and two, and driven to Edinburgh, being treated with great inhumanity on the way, and on arriving at their destination, the prisons being full, they were penned like cattle, or rather like wild beasts, in Greyfriars Churchyard. What a different spectacle from that which this famous spot had exhibited forty years before! Their misery was heart-rending. The Government's barbarity towards them would be incredible were it not too surely attested. These 1,200 persons were left without the slightest shelter; they were exposed to all weathers, to the rain, the tempest, the snow; they slept on the bare earth; their guard treated them capriciously and cruelly, robbing them of their little money, and often driving away the citizens who sought to relieve their great sufferings by bringing them food or clothing. Some made their escape; others were released on signing a bond of non-resistance; others were freed when found to be sinking under wounds, or diseases contracted by exposure. At the end of five months—for so long did this miserable crowd remain shut up in the graveyard—the 1,200 were reduced to 250. On the morning of the 15th of November, 1679, these 250 were taken down to Leith, and embarked on board a vessel to be transported to Barbadoes. They were crowded into the hold of the ship, when there was scarce room for 100. Awful were the heat, the thirst, and other horrors of this floating dungeon. Their ship was overtaken by a terrible tempest of the coast of Orkney. It was thrown by the winds upon the rocks, and many of the poor prisoners on board were drowned. Those who escaped the waves were carried to Barbadoes and sold as slaves. A few only survived to return to their native land at the Revolution.—*Dr. Wylie.*

LOVE PASSING KNOWLEDGE.

The Rev. William Arthur, that blessed Wesleyan author and preacher, said in a recent address: "The Apostle, speaking for people just like us—people certainly not worse than we are, and perhaps not much better, but at all events men of flesh and blood, and with just the same temptations, and dangers, and weaknesses as we have, prayed that the Lord would grant them according to his riches in glory. It is not according to their deserts, but according to what he is, according to his riches in glory. 'But ye being strengthened with all might by His Spirit in the inner man, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge.' You say, 'I cannot know what passeth knowledge. That is a paradox.' No, it is not a paradox, and when you say, 'I cannot know what passeth knowledge,' you say what is not correct. You don't know what passeth knowledge! The eye knows the sun, but the sun passes the knowledge of the eye, and the eye, by a fullness of light, can never make a day, but the eye may be so filled with the fullness of the sun that the whole body shall be full of light. And so the sailor knows the sea, but the sea passes his knowledge; and the botanist knows the plants, but the plants pass his know-

ledge; and every baptized child of God, upon whom has come the Spirit of the Saviour, knows the love of Christ, but the love of Christ passeth his knowledge—passes all knowledge. So may we comprehend this love of Christ which passes knowledge, that we may be filled with all the fullness of God—filled out of His fullness, filled by His power, filled so full that God should pronounce us full.

A MISUSED TEXT.

Whenever a man wishes to make a decent apology for the growing secularization of the Lord's Day, he is likely to begin or end by quoting our Lord's words, "The Sabbath was made for man, and not man for the Sabbath." If the quotation is made in the same spirit in which the devil quoted Scripture to Jesus, not from reverence for the Scriptures, nor with any thought as submitting to them as "the testimony of God," but only as a missile convenient to himself and possibly embarrassing to a Christian, it may be no less our duty to rescue it from such misuse.

"The Sabbath was made," instituted, not by man, but "for man." By whom made? Is it not plainly intimated that it is a divine institution? The Sabbath, then differs (by the divine intention) from other days, for man's sake. It is not committed to men, to do with it as they will, but it has certain characteristics, adopting it to man, which belong to it by the authority and sovereign appointment of God. That this is so is manifest by the inference which the Saviour draws for us. "Made for man,—therefore the Son of Man is Lord of the Sabbath." There are those who appear to reason, - it was made for man, and therefore it is lawful on the Sabbath to do our own pleasure. But our Lord says, the simple fact that the Sabbath was made for man makes it plain that it is the Lord's Day.

But there are those who admit that the Sabbath was given by God—to the Jews, and contend that Jesus, Himself a Jew, "of the seed of Abraham," was here reasoning with Jews on grounds common to Him and them, but of no wider application. This cannot be admitted. "The Son of Man"—the Messiah—"is Lord of the Sabbath." The Sabbath is, then, something pertaining to the Kingdom of Christ, to the new as well as to the old dispensation. He, speaking of Himself by the title which expresses His mediatorial character and His headship over the Church, declares the guardianship of the Sabbath to be within the lordship of the Christ. It is a Christian institution, and binding upon Christians.

This text, then, when examined with a very moderate degree of attention, is seen to lend no countenance to the too common notion, that men are at liberty to pervert the day to anything they like. Man is to accept it as the gift of God, for the purpose for which He designated it, to be used according to the will of Him who is "Lord of the Sabbath." So far from abolishing it, He virtually re-enacts it, as no longer a part merely of the law given to Israel by Moses, but an appointment under "the law of Christ." And all who are loyal to the King in Zion, the Son of God and Son of Man, are called upon to revere and protect the sanctity of the day He has blessed and sanctified.

PREACHING.

Preaching is a gift that involves the highest kind and fullest measure of faculty, imagination, intellect, passion, conscience, verbal fluency, and vocal effectiveness. The true preacher is a special creation of God. You can no more make one than you can make a poet. Such a preacher's sermons will be marked by great variety and adaptation. In order to do this, he studies and understands human nature. This was what enabled Jesus to speak the right word on all occasions. He knew what was in man. It is a great evil when ministers fall into ruts, and produce discourses Sunday after Sunday remarkable for nothing but their sameness. Surely there is no excuse for this. Nature is endlessly diversified. The Bible is as much distinguished for variety as nature. The experience of no two men are alike. There is, then, abundance of material for variety in sermons, and the sameness of which we complain is due to laziness or inefficiency. The men who are continually harping upon one string may have a calling, but it is not the Christian ministry. People get tired of sameness, and they are not to be blamed for it. We must teach, persuade, woo, and warn with a loving, manly heart, and men will hear us. Your stereotyped preacher reminds us of the amusing incident of the minister who, when he was asked by a waiter how he wished his meat, replied: "Well done, good and faithful servant." The first two words got him into the groove, and he had to go on to the end.

COMMON QUOTATION ERRORS.

"God tempests the wind to the shorn lamb" was long attributed to the Psalms of David, until oft-repeated corrections have convinced people that the sentiment belongs to Maria in Laurance Sterne's "Sentimental Journey." The epigram, "Spare the rod and spoil the child," is still often quoted as one of the Proverbs of Solomon, and is rarely attributed to its author, Butler (see "Hudibras," Part II., canto 2, line 843). The nearest approach to any such phrase to be found in the Bible is the text, "He that spareth his rod hateth his son."—Prov. xiii : 24. The reference to "pouring oil on troubled waters" is often supposed to be Scriptural, though the Bible does not make any such allusion. "Man wants but little here below," is an expression no older than Goldsmith's "Hermit," though it is generally quoted either as Scripture or from a line of an ancient hymn. "Mansions of the blest" are mentioned in the Revelations not of St. John the Divine, but of the Monk of Evesham (A.D. 1496).

The debt of New York city is now in round numbers nearly \$98,000,000. The police justices receive larger salaries than United States judges; the emoluments of the Sheriff amount to more than the salary of the President; and the County Clerk receives more in a year than all the members of the Cabinet put together.

BRITISH AND FOREIGN ITEMS.

IN Berlin with a population of 1,145,000 the church attendance is less than 35,000.

IN 1873 Brazil had 333,201 slaves. On June 30th, 1882, their number was 147,168.

IN forty years of labour Rev. Dr. Hill trained 10,000 girls in his famous school in Greece.

THERE are more Jews in Chicago than in any other city of equal population in the world.

IN many parts of China and Japan there is but one missionary to four millions of people.

THE Siamese language is so poor that it is found difficult to translate the Scriptures into it.

IN India there are now 26,000 schools, over eighty colleges, and nearly 3,000,000 pupils.

PRINCETON college has 572 students, a larger number than ever before. Amherst, Mass., 852.

TWO evangelists, called the Moody and Sankey of Hawaii, are preaching in the Sandwich Islands.

HUPE is entertained that the revised version of the Old Testament will be ready for issue by the end of next year.

THE new census shows 92,653 Protestant churches in the United States, with 71,662 ministers and 9,003,930 members.

DURING Mr. Francis Murphy's labours in Edinburgh recently, 14,088 persons signed the Blue-Ribbon Temperance pledge.

THE Committee of Education of the Southern Presbyterian Church are giving aid to ninety-seven students for the ministry.

BRITISH Christians contributed last year to the work of foreign missions \$5,467,845, or \$76,905 less than the previous year.

DR. BLYDEN, the President of Liberia College, believes that the instrument for African evangelization must be the African himself.

THE enormous sum of \$202,000,000 is invested in the submarine cables of the world, supposed to aggregate 64,000 miles in length.

MR. GEORGE MULLER has been holding religious meetings in Vienna without any interference from the police. This is exceptional.

THERE are ninety three Presbyterian churches in Philadelphia—and forty-two connected with the United and Reformed, making 135.

THERE will assemble in Calcutta on the 28th December, and continue in session several days, the Second Decennial Missionary Conference of India.

THE new difficulties surrounding the Church, according to the Archbishop of York, are Darwinism, Materialism, and the Democratic spirit of the age.

ON December 13th Mr. Gladstone will have been fifty years in Parliament. What a busy life the British Premier has lived as politician, author, and citizen.

FROM ten to twelve thousand souls were converted in Scotland during Mr. Moody's seven months' labour there—so Rev. G. F. Pentecost is reported to have stated.

MR. J. F. GOUCHER, of Baltimore, has offered to the Methodist Missionary Committee to found fifty schools in India in which the vernacular language shall be taught.

THE Committee of the British House of Commons who have been considering the case of Gray, have affirmed that Judge Lawson acted within his jurisdiction in imprisoning Gray.

REV. MR. MACINTOSH, pastor of the Second Presbyterian Church, Philadelphia, a fortnight ago announced to his people that their beautiful new church, costing over \$250,000 was paid for.

IN carrying out the provisions of the Wayland Liquor Law in Connecticut, intended to stop illegal selling on Sunday by means of private entrances, the agent fastens the doors with a strip of paper stamped with a seal which is broken if the door is opened. And yet liquor dealers are indignant that their business is regarded as dishonourable.

LORD ROSEBERRY is a sort of Admirable Crichton in his way. He is a distinguished orator, and the aristocratic hope of the Liberals in the north. But, above all, he is the Scottish Macenas of literature. His latest act is the purchase of the Burns relique belonging to the select subscription library of Edinburgh. He knows how to woo his countrymen.

REV. JOSEPH COOK recently arrived in San Francisco on the "home stretch" of his lecturing tour around the world. He left for England in September, 1880. After nine months in the United Kingdom he made the circuit of the great German universities, and then visited Italy, Greece, Egypt, and Palestine. Going by way of the Red Sea he reached Bombay in January, 1882. In India and Ceylon he spent eighty-four days, and delivered forty-two lectures. Then he went up the Chinese coast and to Japan, and from Yokohama sailed for South Australia. After visiting the various Australasian colonies he set sail for San Francisco, having delivered more than two hundred and fifty lectures in foreign lands.

HERE is a personal taken from a New York letter in the "Atlanta Constitution." I saw to-day a man in shabby genteel dress—his clothes threadbare and without an overcoat—his face thin and pinched—a look as if he was suffering alike from cold without and hunger within. This man was Mullet, the Government Architect, who planned our post-office and over \$50,000,000 worth of public buildings. With monuments of stone and brick to his genius in New York, Boston, Philadelphia, Chicago, Cincinnati, St. Louis and all the notable cities in the country, he is to-day wandering about the streets of New York looking for work, while his wife, a noble little woman, is keeping a boarding-house to support the family.

MINISTERS AND CHURCHES.

THE ladies of Zion Church, Brantford, hold a bazaar on the 15th and 16th of this month.

REV. L. CAMERON, Thamesford, has been appointed Moderator of the Presbytery of London.

THE new church at Durham is nearing completion. Its opening is being arranged for the last Sabbath of the year.

THE Rev. J. Macintosh, of Philadelphia, has refused the pulpit of one of Montreal's leading Presbyterian Churches.

THE Rev. Mr. McGregor, B.A., preached for the Stratford St. Andrew's Society in Knox Church there last Sabbath.

REV. J. K. HISLOP, of Avonton, who has been confined to his room for nearly two weeks, is recovering, and expects shortly to resume his ministerial avocations.

MR. ARCHIBALD CUTHBERTSON, a student of Knox College, Toronto, delivered an able lecture in Paris last week, his subject being "The Injurious Effect of Stimulants on the Nervous System."

THE congregation of St. James' Presbyterian Church, London, have decided to improve and ornament their church to the extent of \$1,000. Under the pastorate of the Rev. Mr. McGillivray, the congregation of St. James' has made gratifying progress.

THE Ladies' Society of Burns' Church, Martintown, held a very successful social a few weeks ago, when they presented their pastor, the Rev. J. Matheson, with an address and a purse of money amounting to \$42, to buy himself a fur overcoat for the winter. This is not the first token of good will that Mr. Matheson has received from his people.

A SERIES of special evangelistic meetings at North Williamsburg, Ont., conducted by Mr. McIntyre, of Kemptville, assisted by brother ministers of that place and neighbourhood—Lutheran, Methodist and Presbyterian, including Mr. Sutherland, the Presbyterian missionary in the field, were very signally owned of the Lord. Twenty-six persons professed to have found Christ. Scores of church members testified that they were revived, and many more were led to serious concern about their souls. "The Lord reigneth."—COM.

NOTICING a lecture at Brockville, the "Recorder" says: "The Rev. Mr. Burnfield's description of the sea of Galilee and the towns, cities, and villages on its shores during Christ's sojourn on earth, last evening, was extremely interesting. These abodes of life and activity eighteen hundred years ago, have now altogether disappeared. Their fate had been foretold by the Saviour, when He pronounced the doom upon Capernaum and Bethsaida, and also on Chorazin. These places had been lifted up to heaven by the presence of Christ, but because they had despised and rejected Him, they had been cast down to hell. So would it be with all nations, churches, or individuals who neglected to acknowledge God and His Christ."

ONE of those pleasant incidents that add a charm, wherever they occur, to social life, took place on Friday evening, the 10th ult., when a large number of the members and adherents of Knox Church, Charleston, Caledon, surprised Mr. Irwin Dodds at his residence, by making him the recipient of a handsome present. The gift consisted of a beautiful family Bible, a copy of the Presbyterian Hymnal, a handsome stand for the Bible, and a splendid arm-chair—the "Gladstone Rocker." The gift was accompanied with an affectionate address, to which Mr. Dodds made a suitable reply. As Mr. Dodds has been for several years precentor in Knox Church, the members embraced this opportunity of showing their appreciation of his services.

THE Mutual Improvement Association of St. Andrew's Church, Belleville, held its first meeting in the lecture-room Monday night, 20th ult., and reorganized for the winter. There was a very good attendance and a hearty interest was shown in the proceedings. The officers for the year are: Hon. President, Rev. W. M. McLean, M.A.; President, Professor MacGillivray, M.A., of Albert College; 1st Vice-President, Miss C. Urquhart; 2nd Vice-President, Judge Fraleck; Sec.-Treasurer, Mr. Thos. Duncan. The Association will meet weekly during the winter months. Musical and literary committees were appointed, the members of which together with the officers form the Executive

Committee of the Association. The Association opens with every prospect of a successful career.

A NUMBER of the good people of Molesworth assembled themselves at the manse on the evening of the 15th of November, to welcome their young pastor, Rev. Mr. Bickell, and his bride. As they did not arrive at Listowel until about nine p.m., it was nearly eleven when they drove up to their future home. They were taken completely by surprise as the session with their late pastor, Mr. T. T. Johnston, came out to welcome them in. After considerable time had been spent in feasting and pleasant intercourse, Mr. Johnston briefly welcomed the pastor and his bride on behalf of the friends present, and stated that they would find tokens of the people's hearty good will scattered around in pantry and cellar to begin their housekeeping career. Mr. Bickell replied in a few well-chosen words, after which Mr. Johnston led the company in praise and prayer. It was considerably after midnight when the friends separated, but the few hours spent together will be long remembered by those present. Mr. Bickell enters upon his work among a warm-hearted people, and under the influence of the Divine Spirit will be abundantly blessed in his labours.

IT gives us much pleasure to notice the progress that is being made in the Presbytery of Bruce. We refer to the congregation of Hanover and N. Normanby, of which our esteemed brother, the Rev. James T. Paterson is pastor. When Mr. Paterson was settled there in July 1880, there were only thirty members in Hanover, and now there are seventy-six. There was a debt of \$1,100 on the church, now it is reduced to \$600. The attendance has more than quadrupled. The question of instrumental music has been settled, and now there is an organ with excellent music. There is also the best of harmony among the members, and the work of the Lord is prospering. In Normanby a new frame church has been built at a cost of \$1,000, half of which is already paid, and the balance subscribed. Good sheds have been put up, and the property is well fenced. On November 12th, which was communion Sabbath, there were eighty members or more present out of ninety. There were only sixty-seven when the present minister was settled. These facts are most encouraging to both pastor and people to abound yet more and more in the work of the Lord.

IN St. John's Church, Brockville, on Sabbath 26th ult., the pastor, Rev. Dr. Jardine, inaugurated a series of lectures on the "Resurrection," taking his text from the 1st epistle of Paul to the Corinthians, 15th chapter 19th verse, embracing the words, "If in this life only we have hope in Christ we are, of all men, the most miserable." The reverend gentleman opened his remarks by calling attention to two extreme views of the doctrine of the resurrection, one held by the ancient followers of the Christian religion, and the other in vogue at the present day. The first extreme was to the effect that the world was looked upon as naturally evil and unworthy the regard of reasonable or religiously inclined beings, that all matter contained in it was antagonistic to God, and that the one aim of Christian man was faith in eternal existence. This doctrine, he held, was unfortunate in more ways than one, but was particularly so from the fact that it had a tendency to promote hypocrisy. Men who lived in the world, and were constantly brought into contact with worldly aims and aspirations, were very likely to have some regard for the pursuits in which they were engaged, while their doctrine that all the world was antagonistic to God would lead them to make a pretence of what they in reality did not practice nor believe. The second extreme view, was directly the opposite of that just quoted, and was due to the reaction caused by the general diffusion of knowledge. As science advanced and the wonders of nature were applied to the advancement of worldly gain, there was a tendency to look upon the present world as altogether too dear, the higher existence of the future being left as a secondary consideration. He contended that there must be a harmonizing influence between life here and life hereafter. If religion does not fit us for life here, what value has it for fitting us for a higher sphere. The present life is very important as it fitted us for eternal existence in the future. There was discipline in religion, which was of infinite benefit to mankind because it served to exercise a constraining influence in keeping us from giving full license to the sinful inclinations of our nature. If there is no future existence what would be the use of exercising this

restraint. He could see no use for it, and if he believed, as materialistic philosophers professed to do, that when death came all was ended, he could find no foundation for an observance of the grand principles of truth, honesty and integrity in this life.

PRESBYTERY OF BRUCE.—A special meeting of this Presbytery was held at Port Elgin on Nov. 21st. A call from Glamis to Rev. A. F. Mackenzie, of Kilsyth, was sustained and ordered to be transmitted, together with relative papers, to the Presbytery of Owen Sound. The call was unanimous, and the stipend promised is \$600, payable quarterly. Messrs. John A. Morrison and John G. Henderson were ordained as missionaries, and appointed to labour at Sault Ste. Marie and Bruce Mines respectively.—JAMES GOURLAY, *Pres. Clerk*.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division street Church, Owen Sound, on the 21st inst. Minutes of the last regular meeting were read and sustained. Committees were appointed to examine Session Records, and the reports of said committees were adopted. Leave was granted to the Lake Shore congregation to sell their old church in order to have it removed from the ground. A petition from Meaford congregation was presented, requesting leave to moderate in a call to a minister. Mr. Somerville moved, seconded by Mr. Currie, that leave be granted to the Moderator of Meaford and Grierville Sessions to moderate in a call to a minister when their congregations are prepared. Mr. Cameron moved, seconded by Mr. Dewar, that the prayer of the petition be not granted, inasmuch as Greirville is not represented in this petition, but that the congregation be requested to come up together in this petition.—The motion was carried. Mr. Dewar dissented. The Presbytery appointed that the collections for the Presbytery Fund be taken up on the first Sabbath of January in all the congregations, unless provision has been otherwise made before that date. Mr. Morrison asked the Presbytery to relieve him of further service in Sarawak and N. Keppel. Mr. Cameron moved, seconded by Mr. Somerville, that Mr. Morrison's request be granted, and thanks of the Presbytery given him for his willing and efficient service. The motion was agreed to. An application for mission work from Mr. Willard was read. The Presbytery agreed that Mr. Morrison should preach and hold meetings in Sarawak and N. Keppel, and lay Mr. Willard's application before the people, and, if deemed favourable by them, appoint Mr. Willard to that field till April next. A telegram from the Clerk of Bruce Presbytery was read, intimating that a call from Glamis congregation to Mr. A. F. McKenzie, of Kilsyth, had been sustained by that Presbytery. It was agreed that Kilsyth, N. Derby and Cruickshank congregations be cited to appear for their interests at an adjourned meeting to be held on the 12th Dec., at 1:30 p.m. The Presbytery agreed to hold its next regular meeting in Knox Church, Owen Sound, on the third Tuesday of January, at 1:30 p.m. The congregation to be cited to appear for Presbyterial visitation the same day at 7:30 p.m., and the meeting was closed with the benediction.—JOHN SOMERVILLE, M.A., *Clerk*.

OBITUARY.

Edward James Brown died at his residence in Paisley on the 19th of September last, aged forty-nine years. Mr. Brown was born at Newcastle-upon-Tyne, in the county of Northumberland, England, in the year 1833. He was left an orphan at the tender age of three, and was brought up by his aunt who resided at Hazelton Rigg, on the Cheviot Hills in the parish of Aluham. He became a member of the Free Church at Branton in the year 1854 under the pastorate of Rev. James Blythe. In 1855 he emigrated to Canada, and came to the Township of Bruce, where he continued to reside till last April when he removed to Paisley. When the Centre Bruce congregation was formed, he was one of its first members and was ordained as one of its first elders in November 1862. He continued to discharge faithfully the duties of his office till his health failed, when he sold his farm and removed to Paisley. His death leaves a blank in the congregation which it will be hard to fill, as he was foremost in every church work. Though very much afflicted, he bore it all with Christian patience. Three beloved children, two sons and a daughter, were taken from him by death. He leaves a widow and seven children, four sons and three daughters, to mourn his loss.—COM.

BOOKS AND MAGAZINES.

VENOR'S WEATHER ALMANAC for 1883.—This little work is published by Messrs. A. Vogler & Co., of Toronto and Baltimore, who will mail a copy to any address, on receipt of a three-cent postage stamp.

THE Bethlehem cards made up by Messrs. Copp, Clark & Co., wholesale stationers, of this city, are quite a novelty, while very neat and attractive looking. They are manufactured from flowers and grasses imported direct from Bethlehem, Judea.

MESSRS. CLOUGHER BROS., booksellers, of this city, have sent us a package of assorted Christmas and New Year's cards which should prove immensely popular this season. There are in each package about a dozen and a half Canadian scenes by Mr. Bell-Smith, a well known artist. The whole affair is "racy of the soil." Messrs. James Campbell & Son are the publishers.

We have received from Messrs. James Bain & Son, Toronto, the WESTMINSTER QUESTION BOOK FOR 1883, published by the Presbyterian Board of Publication, Philadelphia. We are pleased to find that this ninth volume is quite equal, if not superior, to any preceding volume, and we bespeak for it a liberal patronage. With its Lesson Notes, Questions, Reviews, and Home Readings, our young friends cannot but find the study of Scripture a pleasant and profitable exercise. The catechism has a prominent place.

GAGE'S SCHOOL EXAMINER for October, November, and December is on our table with its usual variety of interesting Examination Papers. It must prove very beneficial to the aspiring students and teachers. With the double number of November and December the separate issue of the "School Examiner and Students' Assistant" discontinues, and at the commencement of 1883 it will be incorporated with the "Canada School Journal." Price one dollar per annum. We wish increased success to the undertaking.

BITS FROM BLENKBONNY, OR BELL O' THE MANSE: A tale of Scottish Village Life between 1841 and 1851, by John Strathern. (Toronto: James Campbell & Son; James Bain & Son.)—This handsome volume of 300 pages contains what is confessedly a work of the imagination, but is at the same time, in a sense, truthful, as representing Scottish life and character with some degree of faithfulness. The book is nicely illustrated with engravings from original sketches, among which is an excellent one of Dunbarton rock and castle.

HOME LIFE IN THE BIBLE.—By H. L. Palmer. (Boston: James R. Osgood & Co.; Toronto: James Bain & Son.)—This handsome volume of over 400 pages, profusely illustrated, and printed on fine, heavy paper, is indeed a "lovely gift book." A nice range of topics is covered by the writer, and much valuable information is given about the home life of God's ancient people. We venture to say that if this book is brought into the home every member of the family—young as well as old—will read it through with unflagging interest.

HAND-BOOK OF THE PRESBYTERIAN CHURCH IN CANADA.—We have much pleasure in noticing the above, under the able editorship of A. F. Kemp, LL.D., F. W. Farries, and J. B. Halkett. To meet a want that is daily felt, it is proposed to publish a pocket volume similar in style and character to the "Canadian Parliamentary Companion," and to contain in a condensed form such information as may be of interest to the office-bearers and members of the Church. The contents will embrace (1) Acts pertaining to the Union, etc.; (2) A careful Digest of the Acts and Judicial Decisions of Assemblies since the Union, etc.; (3) Abstracts of Reports of Standing Committee of last Assembly, etc.; (4) Brief Biographical Notices of Ministers of the Church obtained from themselves in answer to specific queries; (5) An ample statement concerning Missions and Missionaries of the Church; (6) Obituary of Ministers since the Union; (7) History and Present Condition of our Colleges, etc.; (8) Abstract of Statistics, exhibiting the progress of the Church in periods of years; (9) Authorship of the Church, with brief notices of Publications; (10) Other Presbyterian Churches in the Dominion. The volume will be a 12mo., printed on good paper, and bound in cloth, for \$1. It will be issued to subscribers as early as possible before the meeting of the next General Assembly. The editors

solicit the kind co-operation of the ministers of the Church, so that by their aid and encouragement the book may be as complete as possible. It will be their endeavour to make the volume worthy of the Church in whose interest it is prepared.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON L.

HIS RESURRECTION.

Dec. 10, 1882.

{ Mark xvi. 1-8.

GOLDEN TEXT.—"Now is Christ risen from the dead and become the first fruits of them that slept."—1 Cor. 15: 20.

TIME.—The first day of the week, our Sunday; the third day after the Crucifixion.

PLACE.—The garden where Joseph's sepulchre was, near Calvary.

PARALLEL.—Matt. 28: 1-8; Luke 24: 1-11; John 20: 1-21.

Notes and Comments.—Ver. 1. "Sabbath was past:" on which they rested; even their deep affection for the Lord did not induce them to violate the Sabbath. "Had bought:" immediately after the Crucifixion, before the Sabbath began—Luke 23: 56; 24: 1. "Anoint:" this had been hurriedly done with the spices brought by Nicodemus on Friday evening; those, as we learn from John, were myrrh and aloes.

Ver. 2. "Very early:" at the rising of the sun; Matthew, "as it began to dawn;" John, "when it was yet dark." "They came:" the women of verse 1; Luke gives Joanna, the wife of Chusa, and others. "First day of the week:" the Lord's day—Rev. 1: 10.

Ver. 3. "Who shall roll us away the stone:" they were evidently unaware of the seal that had been placed on the sepulchre by the Jewish rulers, and the setting of the watch; it was a natural question, as the weight of the stone would be too much for their united effort to move; God's angel had solved the difficulty for them. *Theophylact*, quoted by *Jacobus*, says, "Not to let the Saviour out, but to let the disciples in."

Ver. 4. "When they looked:" REV. "looking up:" they had been looking down with sorrowful gaze before—a Christian's look should always be upward. "Stone was rolled away:" REV. "back:" more literally exact, as it would likely be back into a niche in the rock; Matthew says that an angel came and rolled it away, and that there was an earthquake. "It was very great:" this may refer to the reason of the talk of verse 3, or it may mean that its size enabled them to see its position even in that early dawn.

Ver. 5. The sepulchre was evidently of considerable size, as the tombs of the rich often were. "Entering;" not at once, there was an interval during which they separated; they received the angelic message—Matt. 28: 5-8; the two Mary's came back with the other women and entered the tomb. "A young man:" Matthew, "the angel:" a man in form, but an angel in nature. "They were affrighted:" naturally enough—it was the dead Lord they expected to see, not a living, shining angel; but joy was added to fear when they left the tomb—Matt. 28: 8. Note—this is the form which, when any form is mentioned, angels are described in the New Testament as assuming; the wings are an artist's fancy.

Ver. 6. "Be not affrighted:" REV. "amazed:" here and in preceding verse, both ideas are conveyed. "Jesus of Nazareth" (or Jesus the Nazarene): "which was crucified:" an allusion to His deep humiliation; of a despised race, and suffering a shameful death. "He is risen:" oh the marvellous import of these three words—victory over death, Christ the first fruits, an assurance of our resurrection, the coming of "the dayspring from on high." "Behold the place:" empty now, the proof of the truth of what I tell you.

Ver. 7. Other details are supplied by the other evangelists; read all the parallels. "Tell His disciples and Peter:" poor Peter, he would especially need this word of comfort, cast down as he would be by the remembrance of his sin; had his name not been especially mentioned he might have thought that he had no part in the glad news, that he was now cast off from the disciples by his fall. "Goeth before you:" as He had said he would—Ch. 14: 28—so Matthew. John gives particulars of what occurred there.

Ver. 8. "Went out quickly—fled:" in a tumult of fear, wonder and excitement, as we may well suppose. "Neither said they anything to any man:" on the way to the disciples to whom the message was to be delivered, or, that they did not immediately, even to them, tell the story—fear had taken such hold of them that they knew not what to do. In this state of indecision the Lord meets them—Matt. 28: 9-10—overcomes their fear ("fear not"), and they then go on with the message, confirmed by the Lord Himself.

HINTS TO TEACHERS.

Prefatory.—Out of the darkness into light; the death sorrow to the resurrection joy; how mighty the change!

"Vain the stone, the watch, the seal,
Christ hath burst the gates of hell."

The importance of the resurrection of Jesus to the Christian faith is so great that you must impress on your scholars the certain truth of the record. Christ *and* rise; the very precautions used by the Jews to prevent His body being stolen, the stone, the seal, the watch, became the assured evidences that He had risen from the dead; unbelief, in all ages, has recognized this as one of the strongest bulwarks of Christianity, and against it all the powers of darkness have fought, but fought in vain.

Topical Analysts.—(1) The visit to the tomb (vers. 1-4). (2) The angelic message (vers. 5-7). (3) The return to the disciples (ver. 8).

On the first topic, let us walk with those loving women on that first Easter morn on their way to the tomb of their dead Friend and Lord. Many and conflicting would be the feelings that tossed their souls; first, and chiefest, doubtless, would be *sorrow*—sorrow of the bitterest, the most intense kind; all the blessed deeds of the dead Saviour's life would be recalled, chiefest to one present, that out of her He had cast seven devils, and yet the ungrateful wickedness of His countrymen had murdered Him, and He slept in the grave; their would be indignation and *anger* against the perpetrators of the crime, for these women were but human, and we can scarcely think that they had as yet learned that spirit of divine forgiveness the Master illustrated when He prayed for those who were slaying Him. There would, possibly, be something akin to *despair*; like the two journeying to Emmaus, these mourners might have felt and said to each other, "we trusted that it had been He which should have redeemed Israel," but now that hope was gone, and the future was a blank. So walking, they come to the tomb; they had noted the spot when their Friend was laid therein; they would perform the last offices of love, and anoint the body before it was too late; but the thought had perplexed them, "Who shall roll us away the stone?" It was a great stone, they could not remove it themselves, but help had come, the hindrance that seemed so mighty had been removed, for an angel had come down from heaven and rolled away the stone, and as they looked up they saw the open door of the sepulchre, and nothing to hinder entering in. So, may we teach our scholars, does God remove all hindrances out of the way of service that springs from love to Jesus, the path may seem blocked up, the difficulties insurmountable, but God speaks, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain"—Zech. 4: 7. Yet further, we may learn and teach that the stone, the hindrance to the resurrection of all who believe in Jesus, shall in like manner be removed; that He is the earnest, the first fruits of them that sleep, and that by Him the grave hath been opened, robbed of its terrors, filled with light and made the pathway to heaven.

On the second topic we may show how one sentence stands out in letters of light—"HE IS RISEN," the one word that would crowd everything else out of the minds of the women, as in fact it appears for a time to have done; if there had been conflicting emotions before, they would increase as *wonder* and *hope*, vague, fearful it might be, but growing and strengthening, were added to the number. They were "affrighted:" the Lord was not in the tomb, but an angel was; take up his words to the women, "be not affrighted," their fear was in their faces and in their every act, but rejoicing and not fear was the appropriate feeling for that glad morning. "He is not here;" "Why seek ye the living among the dead?"—Luke 24: 5. Our thoughts and desires turn to a living Saviour, "that liveth and was dead," and is "alive forever more"—Rev. 2: 18. "He is risen:" point out that this blessed truth of Christ's resurrection is the rock on which we build for eternity; because He lives we shall live also; yea, and all our comfort here is in the assurance that He who once suffered and died, now in His exalted life sympathizes with, and helps His people. "Tell Peter:" the first message one of loving forgiveness; he who had so lately denied his Master, and who was no doubt suffering the bitter sorrows of a reproachful conscience, is to be specially told that his Lord had risen; and so they went forth "quickly;" "they trembled and were amazed," but the night of sorrow had passed, the day star had arisen, and soon they were to rejoice in the sight—Him whom they loved, their Lord and their God.

Supplementary.—In elder classes, or with intelligent children, the teacher may point out the special importance of the fact of Christ's resurrection to the Christian faith; the *prophecies*, the *proofs*, the *incidents*, the *facts*, and the *results* of the resurrection. This will involve labour in Bible study, of course, but you will never regret the labour; show especially how this fact was the great theme of apostolic teaching, how it made those weak men bold as lions, and how in the strength of that belief they went to prison, suffering and death with rejoicing. Seek that your scholars go away with this as the brightest thought of their lives, "Now is Christ risen from the dead."

Incidental Lessons.—On the first topic—That weeping may endure for a night, but joy cometh in the morning.

That there is no "slope" too great for God to roll away from the path of love.

That the sorrow of all who truly seek Christ will be turned into joy.

That we sometimes fear at the way God opens out His best gifts to us.

That we may not find Christ in the way we look for Him, but we shall find Him.

On the second topic—That the resurrection of Jesus is by the wisdom of God placed beyond all doubt.

That as Jesus rose and lives, so shall all who believe on Him.

That the resurrection declares Jesus to be the Son of God—Rom. 1: 4.

That we should give to others the joyful message we have received.

Main Lesson.—The resurrection of Jesus the great central fact of our faith. *Foretold*—Ps. 16: 10, with Acts 13: 34, 35; Isa. 26: 19; Matt. 20: 19; Mark 9: 9; 14: 28; John 2: 19-22. *Beyond doubt*—Matt. 27: 63, 66; Luke 24: 35, 39, 43; John 25: 27; Acts 1: 3. *Attested by angels*—Matt. 28: 5-7; by disciples—Acts 3: 15; by His enemies—Matt. 28: 11-15. *It brings—pardon*—1 Cor. 15: 17; *hope*—1 Pet. 1: 3; *assurance of our own resurrection*—1 Cor. 15: 20.

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THE BEST CHRISTMAS GIFT. IF FATHER is getting Bald and Mother suffers constantly from Headache or Neuralgia, if Sister Toothache, we will guarantee to cure all so afflicted if you will act upon the following advice. On Christmas present them, one and all so suffering, (show partially) with Dr. Scott's beautiful Electric Brushes. They are splendid—pure bristle, elegantly case, and remarkably well adapted for Christmas Presents, nicely fitting Santa Claus' stockings, and so forth. Remember, they are so soft, but gentle use. Thousands of the best families in America and England use them and speak in the highest terms of their beneficial effects. Last year we were so crowded with Christmas orders that we had to disappoint many. Therefore, get now in good time. This season we offer greater inducements, as follows: The price is \$3 each, by mail we will send three Brushes, we will send them prepaid on receipt of \$2.00 for six for \$5. They are also for sale in all drug and fancy stores, but are not sent direct, and sending the amount to us. We pledge ourselves to return the money if not as represented. Ask your druggist or fancy goods dealer to show them to you. THE FALL MALL ELECTRIC ASSOC'N, 842 Broadway, New York.

THE Hair Brush. POSITIVELY CURES Nervous Headache, Bilious Headache, Neuralgia in the temples, Toothache, Dandruff, Falling Hair, Baldness. Not WIRE Brushes.

THE BEST CHRISTMAS GIFT. IF FATHER is getting Bald and Mother suffers constantly from Headache or Neuralgia, if Sister Toothache, we will guarantee to cure all so afflicted if you will act upon the following advice. On Christmas present them, one and all so suffering, (show partially) with Dr. Scott's beautiful Electric Brushes. They are splendid—pure bristle, elegantly case, and remarkably well adapted for Christmas Presents, nicely fitting Santa Claus' stockings, and so forth. Remember, they are so soft, but gentle use. Thousands of the best families in America and England use them and speak in the highest terms of their beneficial effects. Last year we were so crowded with Christmas orders that we had to disappoint many. Therefore, get now in good time. This season we offer greater inducements, as follows: The price is \$3 each, by mail we will send three Brushes, we will send them prepaid on receipt of \$2.00 for six for \$5. They are also for sale in all drug and fancy stores, but are not sent direct, and sending the amount to us. We pledge ourselves to return the money if not as represented. Ask your druggist or fancy goods dealer to show them to you. THE FALL MALL ELECTRIC ASSOC'N, 842 Broadway, New York.

THE Flesh Brush. QUICKLY CURES Rheumatism, Lumbago, Paralysis, Pains, Impure Blood, Liver Complaints & Backache. Not WIRE Brushes.

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"Wells' Health Renewer" restores health and vigour, cures Dyspepsia, General Debility. \$1. THOUSANDS of ladies cherish grateful remembrance of the help derived from the use of Lydia E. Pinkham's Vegetable Compound. LADIES who suffer periodically from pains in the back will find immediate relief in a few doses of DR. VAN BURN'S KIDNEY CURE. It was never known to fail. Try it once. Your druggist keeps it. If you find you are unable to sleep nights and, though physically tired, are wakeful and your business is uppermost in your mind, and you cannot for a while rid yourself of its cares and perplexities, take PHOSPHATINE along with your meals three times a day, and it will produce such a change in your system that you will enjoy refreshing sleep every night. For sale by all druggists; price \$1

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TO KEEP BUTTER as hard as if on ice, take a new flower-pot, wash it clean, wrap in a wet cloth, and set it over the butter. MIX a little carbonate of soda with the water in which flowers are immersed, and it will preserve them for a fortnight. Common saltpetre is also a very good preservative. CORN CHOWDER.—Cut a half pound of salt pork in little half-inch squares; slice two onions very thin as for frying, and boil pork and onions together in two quarts of water for twenty minutes; cut six medium sized potatoes in rather thick slices so they will keep their shape; add them to the soup and boil ten minutes (meanwhile scald one quart of milk); after the potatoes have boiled add one quart can of corn, and lastly the milk, and let all come to a boil; cover the bottom of the soup dish with buttered crackers, and pour the soup over them.

"ROUGH ON RATS." Clears out rats, mice, roaches, flies, ants, bed-bugs, skunks, chipmunks, gophers. 15c. Druggists.

"MANY silly people despise the precious, not understanding it." But no one despises Kidney-Wort after having given it a trial. Those that have used it agree that it is by far the best medicine known. Its action is prompt, thorough and lasting. Don't take pills, and other mercurials that poison the system, but by using Kidney-Wort restore the natural action of all the organs.

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THE quieting, rest-procuring qualities, as well as the far-reaching and powerful curative effects of Ayer's Cherry Pectoral, render it the very best remedy known for lung diseases.

"BUCHU-BABA." Quick, complete cure, of all Inflammation of the Kidney, Bladder and kindred Disorders. \$1. Druggists.

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. It has specific action on the mucous membrane of the organ, enabling it to throw off toxins, and its action, stimulating the healthy action of the bile, and by keeping the bowels in free condition, effecting its regular discharge. Malaria. If you are suffering from are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve & quickly cure. In this season to cleanse the system, every one should take a thorough course of it. (31) SOLD BY DRUGGISTS. Price \$1. KIDNEY-WORT

CONSUMPTION and all the various diseases of the HEAD, THROAT, AND CHEST successfully treated at the Ontario Pulmonary Institute, 135 CHURCH STREET, TORONTO, ONT. M. HILTON WILLIAMS, M.D., M.C.P.S.O., Proprietor. In all cases when possible it is better to visit the Institute personally, but, when impossible to do so, please write for List of Questions and Medical Treatise. Address— ONTARIO PULMONARY INSTITUTE, 135 CHURCH ST., TORONTO, ONT.

THE STORY OF THE BIBLE is a simple, readable, and interesting account of the life of Jesus Christ, in a form that can be read and understood by young and old alike. AUTHORITY'S NEW EDITION. Contains 700 pages, Beautifully Colored Plates, Maps and Steel Engravings. 50c. (100) copies of this Book in various editions, have been sold. Published only by CHARLES FOSTER, 115 St. George St., Pall Mall, London, W.

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DR. CARSON'S PULMONARY COUGH DROPS are the true remedy for all pulmonary complaints, such as COUGHS, COLDS, BRONCHITIS, ASTHMA, CROUP, and all affections of the Chest and Throat. The Doctor prescribed it with unbroken success through his extensive practice of thirty years. It is sure, safe and speedy. Sold in large bottles at 50 cents by all druggists and general dealers.

USE OF FEATHER DUSTERS.—A Paris journal of hygiene warns housekeepers against the use of a feather duster instead of a wet cloth. The duster simply chases the particles from the furniture into the air, where they are inhaled. Dust is formed of innumerable quantities of spores and eggs and germs, as well as of inert matter. A flourish of the duster may set loose an assassinating germ. The dangerous particles attach themselves readily to a dampened cloth. The origin of many diseases is traceable to the mere specks which ought to be removed, and not simply stirred up.

HOW TO MAKE PEPPERMINT DROPS.—Take a convenient quantity of granulated sugar; place it in a pan having a lip from which the contents may be poured or dropped; add a very little water, just enough to make the sugar a stiff paste, two ounces of water to a pound of sugar being about the right proportion; set it over the fire and allow it to nearly boil, keeping it continually stirred; it must not actually come to a full boil, but must be removed from the fire just as the bubbles, denoting the boiling point is reached, begin to rise. Allow the syrup to cool a little, stirring all the time; add strong essence of peppermint to suit the taste, and drop on tins, or sheets of smooth white paper. The dropping is performed by tilting the vessel slightly, so that the contents will slowly run out, and with a small piece of stiff wire the drops may be stroked off on to the tins or paper. They should then be kept in a warm place for a few hours to dry. If desired, a little red colouring may be added just previous to dropping, or a portion may be dropped in a plain, white form, and the remainder coloured.—Fetterer and Baker.

FELONS—BOILS.—"Felons," which are usually termed "whitlows" by physicians, we believe, are a very painful and often a very serious affection of the fingers, generally of the last joints, and often near or involving the nails. As the fingers are much exposed to bruises, felons are quite common among those who constantly use their hands at hard work. If allowed to continue until matter (pus) forms, and the periosteum or bone sheathing is affected, lancing is necessary; but if taken in time, a simple application of copal varnish, covering it with a bandage, is highly recommended. If the varnish becomes dry and unpleasantly hard, a little fresh varnish may be applied from time to time. When a cure is effected, the varnish is easily removed by rubbing into it a little lard and washing with soap and water. Dr. A. B. Isham details in the "Medical News" a number of cases of its application with uniform success, where formation of puss had not previously occurred. In two cases there was apparently a combination of the "run-around" with the felon, and in all of them there was swelling, redness, heat, and great pain. He suggests the use of copal varnish for felons, "run-arounds," boils, and any local acute inflammation of external parts.

Asthma, Bronchitis, Catarrh, and consumption in its early stages are treated at the International Throat and Lung Institute, 173 Church street, Toronto, where the Spirometer is used, an instrument invented by Dr. M. Souville, of Paris, and ex-aide surgeon of the French Army, which conveys the medicines in the form of cold inhalations to the parts diseased. Suitable constitutional treatment is used when required. Consultations and trial of the Spirometer free. Poor people bearing certificates furnished with the instrument free. When not convenient to visit the office, write, enclosing stamp, for pamphlet giving full particulars to International Throat and Lung Institute, 173 Church street, Toronto, or 15 Philips square, Montreal.



Yours for Health Lydia E. Pinkham LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

A Sure Cure for all FEMALE WEAKNESSES, including Leucorrhoea, Irregular and Painful Menstruation, Inflammation and Ulceration of the Womb, Flooding, PROLAPSUS UTERI, &c.

Pleasant to the taste, efficacious and immediate in its effect. It is a great help in pregnancy, and relieves pain during labor and at regular periods. PHYSICIANS USE IT AND PRESCRIBE IT FREELY. FOR ALL WEAKNESSES of the generative organs of either sex it is second to no remedy that has ever been before the public; and for all diseases of the KIDNEYS it is the Greatest Remedy in the World. KIDNEY COMPLAINTS of Either Sex Find Great Relief in Its Use.

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LYDIA E. PINKHAM'S LIVER PILLS cure Constipation, Biliousness and Torpidity of the Liver. 25 cents. Sold by all Druggists.—G.S.

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THE NOTMAN PADS AND PLASTERS ARE THE BEST THE PUREST, AND THE ONLY PADS on the market that are made from THE ORIGINAL FORMULA, and which are guaranteed to do all that we claim for them. Send for descriptive catalogue, free.

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FOR THE LIVER NOBLESSE'S CURES A DYSPEPSIA. Its wonderful affinity to the digestive apparatus of the stomach, its most surprising effect upon a torpid liver, and in cleansing and toning the system, can be tested with a 10 cent sample bottle.

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American Breakfast Cereals. Selected grain, all hulls, cobs and impurities removed. Steam cooked and desiccated. Prepared, as usual, for the table, or in minute quantities for saving time. Saving fuel, saving space, saving health. Easy to digest, being thoroughly cooked. Bona fide of imitations. A. B. C. WHITE OATS. A. B. C. WHITE WHEAT. A. B. C. HARKLY FOOD. A. B. C. MAIZE. Cereal Milk for Infants. Cereal Cream for Dyspeptics. Prices reduced. For sale by all grocers. Ask for A. B. C. only. THE CHEF-PAIN MFG CO. Office, 83 MURRAY ST., New York.

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MASON & HAMLIN ORGANS are certainly best, having been so decreed at every World's Industrial Competition for Sixteen Years; no other American organs having been found equal at any. Also cheap. Style 109; 34 octaves, sufficient compass and power with best quality for popular use and security. No other style at \$20.45, \$26.87, \$33.18, \$41.10, \$50.00 and up. The larger styles are wholly unrivalled by any other organs. Also for easy payments. New Illustrated Catalogue free.

PIANOS This Company has commenced the manufacture of Upright G and Grand Pianos, introducing important improvements, adding to power and beauty of tone and durability. Will not require tuning one-quarter as much as other Pianos. Illustrated Circulars Free. The MASON & HAMLIN Organ and Piano Co., 14 Tremont St., Boston, 46 E. 14th St., New York; 119 Wabash Ave., Chicago.

For "Life and Labor of C. H. Spurgeon" by J. G. Sandham. Evangelist. This new edition compiled, and for the first time printed, for the people, promises to be a most interesting and profitable work. It should not fail to secure the agency, and our very liberal terms assure of success.

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A MARVELLOUS DOLL. SOMETHING NEW. The picture of the wonderful Webber Singing Doll, just out, and the GRETCHEN NOVELTY Doll offered in Catalogue 707. The Doll itself is of the most beautiful quality, and is made of the finest material, and is of the most perfect construction. It is so different in appearance from the best of imported dolls, but within its body, and in its construction, is a most ingenious mechanism, which, when in motion, produces a most beautiful singing effect. The Doll is one of the following: "The Singing Doll," "The Green Doll," "The Red Doll," "The Blue Doll," "The Yellow Doll," "The White Doll," "The Black Doll," "The Brown Doll," "The Grey Doll," "The Purple Doll," "The Pink Doll," "The Orange Doll," "The Silver Doll," "The Gold Doll." The singing attachment is a perfect musical instrument, and will not get out of order, and the doll is sold for the same price that toy dealers ask for the same quality of a doll without the singing attachment, and they are made in the most perfect manner, and are made, but at high prices, and they do not afford the little ones the enjoyment that our wonderful Singing Doll does. We have two sizes. No. 1.—22 inches high, wax head, real hair, blue eyes, and a very beautiful face—a strictly first-class quality French Doll. Price, complete, \$3.75. No. 1A.—Same as No. 1, but eyes close when laid down. 50c. extra. No. 2.—20 inches high, wax head, real hair, and blue eyes. Price, \$3.00. No. 2A.—Same as No. 2, but with closing eyes. 75c. extra. These prices include shipping and packing. Send any address on receipt of price. An embroidered chemise, not shown in engraving, goes with each Doll. These prices are as low as the same quality doll is generally sold at without the Singing Attachment. It is the most beautiful present that can be made to a child, and will afford more amusement than any other toy in the market. THE TRADE SUPPLIER. Address the MASSACHUSETTS DOLL COMPANY, 57 Washington Street, Boston, Mass., U.S.A.

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HAVE WISTAR'S BALSAM OF WILD CHERRY always at hand. It cures Coughs, Colds, Bronchitis, Whooping Cough, Croup, Influenza, Consumption, and all Throat and Lung Complaints. Fifty cents and \$1 a bottle. Sold by dealers generally.

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Forty years' Experience of an Old Nurse. Mrs. Winslow's SOOTHING Syrup is the prescription of one of the best female Physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhoea, brings in the bowels, and will cool. By giving Syrup to the child it rests the mother. Price twenty-five cents a bottle.

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When death was hourly expected all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured the only child of Consumption. His child is now in full enjoyment of the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor will give this Recipe free, only asking two three-cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1031 Race St., Philadelphia, naming this paper.

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At the Presbyterian Manse, Oshawa, on the 18th Nov., the wife of Rev S. H. Eastman, of a son.

MARRIED.

At Archibald, Manitoba, on Nov. 7th, by the Rev. J. A. Townsend, Robert James Took, son of Robert Took, Esq., Platteville, Ont., to Elizabeth Sophia Fraser, daughter of Hugh Fraser, Esq., St. Clairton, N. S.

DR. PIERCE'S "Favourite Preparation" is a most powerful restorative tonic, also combining the most valuable nutritive properties, especially adapted to the wants of debilitated ladies suffering from weak back, inward fever, congestion, inflammation, or ulceration, or from nervousness, or neuragic pains. By druggists.

MEETINGS OF PRESBYTERY.

SARNIA.—In Sarnia, on the third Tuesday of December, at three p.m.

KINGSTON.—In St. Andrew's Church, Belleville, on Monday, 18th December, at half-past seven p.m.

BRUCE.—At Chesley, on Tuesday, December 19th, at two p.m.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 19th December, at eleven o'clock a.m.

PARIS.—In Chalmers Church, Woodstock, on Tuesday, 19th Dec., at half-past one p.m.

TORONTO.—On the 16th of January, at eleven a.m.

STRAITFORD.—In Knox Church, Stratford, January 2nd, at ten a.m.

OTTAWA.—In Bank Street Church, Ottawa, on the second Tuesday, 7th February, at ten a.m.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 9th of January next, at eleven a.m.

PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, 16th January, 1883, at two p.m.

QUEBEC.—At Sherbrooke, on second Tuesday of February, at ten a.m.

SAUGREW.—In Knox Church, Mount Forest, on Tuesday, the 10th December at eleven o'clock a.m.

MAITLAND.—In Wingham, on Tuesday, the 19th December, at one p.m.

OWEN SOUND.—Adjourned meeting in Division Street Church, Owen Sound, Dec. 12th, at half-past one p.m.

OWEN SOUND.—Regular meeting in Knox Church, Owen Sound, on the third Tuesday of January, 1883, at half-past one p.m. Congregation to meet for Presbyterial Visitation at half-past seven p.m.

7 PER CENT. NET

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TEMPERANCE SUNDAY.

DOMINION ALLIANCE FOR THE TOTAL SUPPRESSION OF THE LIQUOR TRAFFIC.

To the Ministers of the Presbyterian Church in Ontario.—The Executive of the Ontario Branch of the Dominion Alliance have set apart Sunday, the 17th day of December, 1882, as "Temperance Sunday," and request the ministers of all denominations in Ontario to address their congregations on that day on some phase of temperance work. As the Alliance has no funds of its own, and depends solely on the contribution of its friends for support, we appeal to the churches for the collection of "Temperance Sunday" to assist in the work. All ministers in sympathy with the principles and aims of the Alliance, are requested to bring this matter before the Official Board. All money should be sent to the Financial Secretary—T. O. M. CASWELL, 64 King Street East, Toronto.

D. B. CHISHOLM, President. WM. GEO. FEE, Secretary.

R. R. R.

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CURES THE WORST PAINS In from One to Twenty Minutes. NOT ONE HOUR

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

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that instantly stops the most excruciating pains, allays inflammations, and cures congestions, whether of the Lungs, Stomach, Bowels, or other internal organs, by one application.

IN FROM ONE TO TWENTY MINUTES,

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

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WILL AFFORD INSTANT EASE.

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

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

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

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

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MALARIA IN ITS VARIOUS FORMS.

FEVER AND AGUE cured for 25 cents. There is not a remedial agent in this world that will cure Fever and Ague, and all other Malarious, Bilious, Scarlet, Typhoid, Yellow, and other Fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF. Twenty-five cents per bottle.

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Sarsaparillian Resolvent,

THE GREAT BLOOD PURIFIER,

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

be it seated in the Lungs or Stomach, Skin or Bones, Flesh or Nerves, Corrupting the Solids and Vitiating the Fluids. Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Syphilitic Complaints, Bleeding of the Lungs, Dyspepsia, Water Braish, Tic Doloroux, White Swellings, Tumors, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Female Complaints, Gout, Dropsy, Rheumatism, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. PRICE \$2 PER BOTTLE.

REGULATING PILLS.

Perfect Purgatives, Soothing Aperients, act without pain, always reliable and natural in their operation. A vegetable substitute for Calomel.

Perfectly tasteless, elegantly coated with sweet gums, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, fever, inflammation of the bowels, piles, and all derangements of the internal viscera. Warranted to effect a perfect cure. Purely vegetable, containing no mercury, minerals, or deleterious drugs.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, upward piles, fullness of the blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight in the stomach, sour eructations, sinking or fluttering at the heart, choking or suffering sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.

A few doses of Radway's Pills will free the system from all the above-named disorders.

PRICE, 25 CENTS PER BOX.

We repeat that the reader must consult our books and papers on the subject of diseases and their cure, among which may be named

- "False and True," "Radway on Irritable Urethra," "Radway on Scrofula," and others relating to different classes of diseases.

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And a week worth thousands will be sent you.

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The anniversary services of the St. James Square Presbyterian Church will be held (D.V.) on

SABBATH NEXT, 10th INSTANT,

with the

Rev. H. Johnston, M.A., B.D.,

of the Metropolitan Church, will preach at eleven o'clock a.m. and the pastor,

REV. JOHN M. KING, D.D.,

at 7 o'clock p.m.

Special collections in aid of the Building Fund.

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THE JUBILEE SINGERS

FROM

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will give one

GRAND MATINEE,

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SATURDAY, DECEMBER 9th,

AT TWO O'CLOCK.

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Reserved seats 25 cents extra.

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FINE OVERCOATINGS AND SUITINGS. FUR BEAVERS, MOSCOW BEAVERS, ELYSIANS, MELTONS, SIBERIAN, TWEED COATS, TWEED SUITINGS, TROUSERINGS.

All latest styles and best makes. Special discount to students.

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The Undersigned will receive Tenders up to noon of

Friday, 15th Dec. Inst.,

FOR THE SUPPLY OF

Butcher's Meat, Butter, Flour, Oatmeal, Cornmeal, Mess Pork, and Cordwood

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