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THE CANADA PRESBYTERIAN.

VOL. 13.

TORONTO, WEDNESDAY, JANUARY 9th, 1884.

No. 2

NOTES OF THE WEEK.

THE Nihilistic terror is again becoming rampant in Russia. Accounts of the assassination of Colonel Sudeikin have been published. It is also asserted that the recent injury, from which the Czar was suffering, was the result of an attempt made on his life by Nihilists, who shot at him on his return from a hunting excursion. The comparative quiet enjoyed of late by Alexander III., has not, apparently, inclined him towards constitutionalism. The Nihilists are getting tired of waiting.

In addition to the Humber catastrophe, another railway disaster has occurred, in the Province of Quebec. The regular passenger train from Montreal to Ottawa was run into by a freight train. The heavy snow storm at the time prevented the train men seeing any distance ahead of them. So far as at present known, no fatal injuries were received, though several persons, among them Dr. Sterry Hunt, were severely hurt. When the collision occurred, a terrible panic among the passengers ensued, which was fortunately quieted by those who retained their presence of mind.

AFFAIRS in Egypt do not present a very promising appearance at the present moment. The Khedive is at his wits' end. He seems powerless to act and is puzzled as to the course he should adopt. There is a popular desire for the return of Ismail Pasha, and Tewfik is disposed to fall in with it. He again talks of resigning. The British Government's policy in the crisis lacks vigour and decision. Meanwhile El Mehdi is advancing on Khartoum and his cause is reported as growing in popularity as he proceeds northward. Energetic and well concerted measures would speedily render the collapse of the False Prophet's movement certain, but in the meantime no one seems disposed to cause him serious inconvenience. Modern France, the bravest nation—in word—through her Consul General in Egypt, declares she is willing and able to undertake her defence.

ANOTHER murder was added last week to the record of Canadian crime. A young man and an accomplice entered a store at Middlemiss in the evening. They overpowered the occupants, father and son, and demanded in orthodox highwayman fashion the money or life of the former. The misguided youth took both. The poor grocer was assisted up stairs to his room where he died soon after. The evidence obtained at the coroner's inquest clearly brings the crime home to one of the young men under arrest. His career has been somewhat varied. For a time he gave promise of being a credit to his family, who were disposed to be rather indulgent to him. He took a deep interest in a revival movement in the neighbourhood where he lived, but he changed for the worse and his descent was rapid. He joined a disreputable troupe of variety actors, and soon his degradation was complete, and now he awaits his trial for a serious crime. The sad event teaches lessons. They can be understood at a glance.

A CONTEMPORARY, very correctly, says.—We regret to observe that there is a strong tendency among the press of the present day to give undue prominence to the details of horrible crimes. Not a day passes but the telegraph brings news of horrors of various kinds, and these are printed with all their sickening details and scattered broadcast to pander to a depraved taste and stir up a desire to emulate those who have become notorious by their foul deeds. There can be no question that familiarity with the details of crime is one of the greatest incentives to commit crime, especially among the young. The mass of the people have no time for reading anything but the newspapers and novels: many read nothing but the papers. Instead, therefore, of pandering to a depraved taste, the press should endeavour to raise the tone of public sentiment, and while giving a true and faithful record of all pass-

ing events, should avoid, as far as possible, dwelling on the details of depravity and crime, which can only have a deleterious effect on the morals of the community.

NORTH of the United States boundary, we are different, in some respects, from our brethren to the southward, and yet there are points of resemblance, as the following from the *Pittsburg United Presbyterian* will show:—A good brother—not a minister—contemplates going to a congregational meeting with these reflections: "I know of no assemblages so dismal, depressing, and irritating, as these congregational meetings. The people snap, scold, and snarl, and one is never sure that his own expressions will be given their best meaning." This is not a description of all such meetings, but it is, unhappily, too true of many of them. It is not that all the people are willing to be ugly and contrary, but that a few captious and cranky ones are permitted to assume a prominence that does not belong to them. They are often deferred to in a way that is a misuse of charity. Their rasping ill-temper ruffles up many who determine they will be amiable, and drives others into a shrinking silence that destroys their influence. It would often be a blessing to churches, and a means of grace to the men themselves if such disturbers were subjected to a rigorous discipline.

IN an interesting article on the condition of the Insane, which appeared in a recent issue of the *Globe*, it is stated that Dr. Clarke agrees with other modern alienists in largely attributing the prevalence of insanity in Canada, as well as the United States, to the high tension under which so many people live. "If you try to get twenty-five horse-power out of a twenty-five horse-power engine," he remarked tersely and emphatically, "the engine is likely to break down. There are at present about 2850 insane patients in the asylums of this Province, and if you add to these the number confined in gaols and those living with their friends, you have not less than about 3,000 as the insane population of the Province, exclusive, of course, of idiots, who are not, properly speaking, insane. This gives us about one insane person for every 640. The proportion in the United States, according to the last census, is about one person for every 522. As to the causes, about sixty-five per cent. are hereditary—the sins of the fathers, visited upon the children—about ten per cent. are due to alcoholic intemperance. Upon this point, I may say that I went carefully into the history of 5600 patients, three years ago, and found that the proportion of insane cases due to intemperance was a fraction over nine per cent. Worry of one kind or other, business troubles, and religious excitement are responsible for about ten per cent., sexual excesses ten per cent., while the remainder are due to a variety of other causes."

It is difficult to obtain anything like reliable information respecting the deliberations of Catholic Church dignitaries. For the most part, the average reader has to depend either on the guesses of enterprising correspondents, or the careful compilation of Romish officials, who desire that only certain facts be known, and with just the medium of light through which they are to be seen. The doors of the Romish Churches stand open to receive casual worshippers all day long, but the representatives of the press do not find the doors of the halls where the dignitaries of Rome deliberate open to them. In connection with the recent meeting of American Bishops in Rome, a special despatch was recently telegraphed to the *New York Herald*, in which it is stated that the programme for the Baltimore Council will probably include:—First, the bishops are to organize their seminaries according to the principles established by the Council of Trent; second, parochial schools are to be established, and in doing so the principals of the Middle Ages are to be borne in mind; third, commissions are to be appointed for the administration of ecclesiastical property; fourth, for the nomination of curates the system ordained in France is to be adopted, with the exception, of course, of the co-operation of the State, which, un-

fortunately, in America, has no relation with the Church; fifth, a system of legislation is to be decided upon for religious marriages. Such are the chief resolutions that have been adopted by common accord. There is every reason to hope that the national council will consecrate these principles by their final and solemn sanction. You thus see that the future of this grand and beautiful Church of America opens with the most brilliant and assuring perspective.

FRAUDS in connection with educational examinations produce painful impressions. Their occurrence in recent years has unfortunately been far from rare. At the same time it has to be remembered that the great majority of those engaged in the teaching profession are of unblemished reputation. There is not the slightest reason why the teachers of Ontario should be viewed with suspicion. The sad exposures made from time to time have led some to the conclusion that, admirable as our educational system is, there are defects connected with it calling for remedy. The system, however, is not alone responsible for these irregularities that occasionally come to the surface with startling effect. The eager struggle in the race of life makes many competitors reckless of moral considerations. This utter disregard of common honesty in compelling success in examinations is one of the saddest things in the history of education in Ontario. The evidence adduced last week at the investigation held in Barrie reveals an unblushing system of fraud of the worst description. The lads who stole and trafficked in examination papers no doubt aspired to professional life. With their present ideas it is only too evident that they could but become legal rogues or disreputable physicians. In public life the chicanery and scheming are utterly out of proportion to the population of the country. We need more, not less, honesty and straightforwardness in our national life. The educational authorities are doing the cause they seek to promote and the moral health of the community a service by thoroughly investigating the frauds that have disgraced recent examinations. This mean and contemptible form of cheating must be stamped out speedily.

WEEKLY HEALTH BULLETIN.—The humidity of the week was above the average, and it is not surprising that respiratory diseases have not only kept their previous position, but especially in the case of Influenza and Pneumonia made a decided advance, the former increasing from 45 to 95 per cent., and the latter from 1.3 to 3 per cent. of the total reported diseases. Regarding Neuralgia and Rheumatism, it is sufficient to say that they have not materially changed in their prevalence. Of Fevers it may be said that Intermittent has not decreased since the previous week, but that it is again exhibiting the same character of persistency during the winter months that it did last year. Typhoid (Enteric) has shown a slight tendency to decrease, but its prevalence in total cases is yet very considerable. Taken as a whole the contagious Zymotics show a relatively less prevalence than last week, but this is in some degree accounted for by the increased number of cases of diseases specially affecting the respiratory organs. Measles and Whooping Cough are both present in considerable amounts, but Scarlatina does not appear amongst the twenty most prevalent diseases. Diphtheria, however, shows in different localities a great prevalence, again illustrating the endemic character of the disease in a very marked manner, and at the same time its contagious character is seen in many instances, of which the following reported by a correspondent in District I., Eastern Ontario, is a good example: "Diphtheria began here about three and a-half weeks ago. No precautions were taken to isolate the first cases. It then spread to another family, one of which died. The remaining five children and the mother have it, these making six of my cases, and I have one in another family. Two of the five are very low, and will not likely recover. I have reason to believe that there are several other families in the town afflicted with it. In the family above mentioned I was called in after the first one died."

OUR CONTRIBUTORS.

NOTES FROM NEWFOUNDLAND—II.

On a bright morning in October last the Allan steamship "Hibernian," Captain Wylie, left the Cunard wharf at Halifax amidst the waving of handkerchiefs, and took gracefully to the smooth waters of the harbour. In a few minutes the citizens were apprised of this fact by the firing of two guns which distinguish this line of boats from those of other lines. The passengers, though few, were of a representative character, from a distinguished prelate of the R. C. Church down to the irrepressible insurance agent, of whom we had three on board, besides lawyers, doctors, students, officers and contractors.

We had the Right Rev. Dr. Macdonald, of Harbour Grace, Newfoundland, who, from his simplicity of manners and genial disposition, was quite a favourite with the passengers. We had a disciple of Esculapius from Yankee land who, from the cut of his features, we would conclude was bent on going through the Newfoundlanders if he could. We had a gentleman of the long robe who stood six feet four inches, and is said to have the highest intellect on the Island. We were hoping that his extreme longitude is not an indication of the length of his legal arguments; but not the least interesting of the little crowd were two student lads going to Edinburgh to prosecute their studies. The boys belonged to Halifax, N. S., and when some one ignorantly referred to them as Americans, they quickly repudiated the soft impeachment and said they were Nova Scotians.

A little episode occurred here which will bear narration. Two insurance agents were talking when a stranger came forward, who, on being introduced, pulled a card out of his pocket on which was the picture of the corpse of a man who had been talked to death by an insurance agent. At this one of the agents grew most indignant and hurling back the intended insult with indignation, stated most emphatically that he never had done such a thing, as he had only been a few years in the business and up till that time had not had a chance.

Nothing else of interest happened until we approached the "Narrows" where the scenery is bold and attractive, and where we took on a pilot who quickly run us into the harbour.

The wharves of St. John's present a lively appearance. They were literally covered with barrels of flour, pork, and produce generally, all admitted at low duties. A large proportion of this produce comes from Canada. The duty on flour, of which about 500,000 barrels are imported annually, is only twenty-five cents per barrel. A large number of horses and carts are employed in transferring the freight to the city. Codfish is one of the staples of the colony's trade which this year has been very prosperous, as was evidenced by the large quantities of fish being handled. On some wharves as many as 200 hands were employed in carrying and packing. It is estimated that this year there will be over a million of quintals handled, the average of which may be taken at \$4 each, and of this quantity one firm alone will handle from two to three hundred quintals. When the fish is brought in by the planters or "out-harbour" men as they are called, it is culled and divided into three quantities, which are shipped to France, Spain, Portugal and the Brazils, where as an article of food it is held in high reputation.

THE SEAL FISHERY

is also a source of immense wealth to the colony, and is being carried on to a large extent. I heard of one cargo this year which consisted of over fourteen thousand seals and the fat of the cargo amounted to over 700 tons, the value of which was over \$90,000. The seals are found on the ice on the Labrador coast, where they are skinned, the fat and skins being secured, the balance of the carcass is left. To give an idea of the extent of the operations in this line I may say that there are from fourteen to eighteen ships dispatched every spring to the seal fishing.

THE NEW DOCK.

The work on this enterprise is being pushed forward rapidly, and will be completed in about two years. The contractors are a New York firm, who, it is said, understand their business thoroughly. The dock will be wooden, and capable of admitting the largest vessel. The contract is over half a million of dollars, and

when finished will be leased for ten years at \$15,000 a year.

THE RAILWAY,

the first in the colony, is making good progress. Fifty miles between St. John's and Harbour Grace are in operation, and is confidently expected that by the first of the New Year the road will be completed to Harbour Grace. There are some 430 men at work which means a good pay roll every week. The superintendent of the road is Mr. H. T. Smith, whose management of the line has, I understand, given general satisfaction to the public, besides being profitable to the stockholders. As a railroad in this region is somewhat of a novelty and as it passes through a territory possessing fine scenery, large numbers of the citizens of St. John's take advantage of it to visit rural districts to which heretofore they had not easy access.

Your correspondent was one of a select party of picnickers who made a little excursion by the morning train. The day passed pleasantly and we enjoyed the trip very much, the scenery round the coast is the finest of its class that could be imagined. On the home journey when nearing the city we discovered that some crank had placed a plank on the rails with the object of wrecking the train. Fortunately the obstruction was noticed in time and the danger avoided. As this was the third accident which the writer escaped he was set down for a kind of Jonah (not political), and a consultation was held to consider the propriety of casting him overboard.

THE NEW ROPE WALK,

the first in Newfoundland, was started this year by one of the most successful and enterprising of St. John's merchants, Mr. Moses Monroe. The factory is situated about two miles out of the city, has a railway station at the works, and employs about 150 men. The quality of the rope is said to be equal to that made at Belfast where the supplies were formerly obtained, and the entire produce of the factory so far has been required for local wants. The business is under the direction of Mr. James Monroe, who has already given evidence of his superior skill in the management of the concern.

Mr. Moses Monroe, the proprietor, is brother of Mr. Monroe, Q.C., of Dublin, who shouldered the Conservative flag in county Monaghan in opposition to the Parnell candidate, and who also spoke on the same platform with Sir S. afford Northcote, on his late tour through the North of Ireland. Mr. Monroe, Q.C., is a distinguished Irish lawyer, and will no doubt at an early day find a seat in the House of Commons.

As a field for sport Newfoundland has few equals. Moose and deer hunting are followed on a large scale. While at Holyrood we met a couple of gentlemen returning from the woods with a fine stag about fourteen years old and weighing about 500 pounds. The first shot penetrated the liver, but the stag ran 300 yards when he was caught by a dog and brought to a stand still. Hares are to be found in great numbers. The abundance and variety of game attract sportsmen from all quarters.

The city of St. John's is set on a hill, and rises in terraces from the waters' edge, presenting a beautiful view from the harbour. Several fine buildings meet the eye, among others a Cathedral now being erected by the Episcopalian, the building has been in progress for three years and will require two years more to complete it. The architect, builder, and masons employed are all Englishmen. There has been no accident as yet at the building. The Bishops and clergy are active and industrious, and belong to what is known as the High Church party. Bishop Jones is in England at present for the benefit of his health, which has been rather precarious of late. There is much sympathy felt for him as well as for his amiable young wife.

PRESBYTERIANISM

is growing slowly but surely. There are only two congregations with mission stations in the colony. The number of Presbyterians is about 1,168. In St. John's there is a large and wealthy congregation under the pastorate of the Rev. L. G. Macneil, who creditably represents the interests of Presbyterianism in this outpost. The congregation held a very successful bazaar last summer to clear off a debt which remained on the church, and which realized over £1,900 sterling. The congregation are at present thinking of enlarging the church edifice, which is insufficient for the increasing attendance. There is no organ in the church but it is in contemplation to improve the

psalmody by the aid of an instrument, a proposal that appears to meet with general favour. As a Church we justly pride ourselves on the ability and power of the pulpit, but to some extent we have overlooked the importance of improving the psalmody, a neglect which heretofore has been the cause of a large number of our young people leaving the Church of their fathers and joining a Church with which in many respects they had no sympathy save in the matter of music alone. If we have the best preaching, and I think this will generally be conceded, I can see no reason why we should not have the best music. The Church has wisely supplied a hymn book, and congregations should see to it, that the music will be in harmony with the other services. The matter of praise is the only one in which Presbyterians can be said to be second to that of any other denomination.

RETURN TRIP.

After spending three weeks pleasantly in St. John's, I took passage by the "Hibernian" on her return from England. Having encountered very severe weather she was four days late in reaching Newfoundland, but arrived safely and sailed the following day after discharging 750 tons of freight. The passage to Halifax was smooth and of the usual monotonous kind, but for one incident. At nine o'clock in the evening of the first day had it not been for Captain Wylie, we would have run into a brigantine from Nova Scotia, and probably cut her in two. Collision, however, was avoided, and after a slight delay both vessels went on their way nothing the worse.

We reached Halifax on Thanksgiving day and were in good time for the services being held in the various churches. I went to Fort Massey Church, where I heard an excellent discourse from the pastor, the Rev. Dr. Burns, in which he eloquently reviewed the events of the year, and minutely pointed out the many causes for thankfulness which existed in this highly favoured land.

There was a large and enthusiastic meeting in the Brunswick Street Methodist Church on the occasion of the Luther celebration. The Church was packed to its utmost capacity, and on the platform were representatives of the Presbyterian, Methodist and Baptist churches. The former were ably represented by the Rev. Drs. McGregor and Burns, and Revs. Messrs. Simpson and McPherson. The addresses were all eloquent and appropriate, and gave no uncertain sound as to the value of the Protestant principles secured to us by the reformation and firmly maintained by succeeding generations.

ANGLICAN MISSION.

The High Church or ritualistic party in Halifax were conducting a mission in three of their churches, two having allowed the Rev. Fathers, as they were styled to speak in their churches. These mission priests, as they like to be called, are apparently very devoted, but their dress and manner and doctrines savour so much of Rome that Evangelical Christians are disgusted. Even the Rev. Dr. Hill, of St. Paul's Church, which is the largest congregation in the body, refused to co-operate or allow them the use of his church. Dr. Hill deserves great credit for his firmness and outspoken defence of Reformation doctrines, especially as the Luther celebration was being held the same week.

At the inauguration of the mission in St. Luke's Church the Bishop with questionable taste referred to the two rectors who refused to join in the mission, or in other words refused to allow Romish doctrines to be preached from their pulpits. The conduct of the Bishop on this occasion gave serious offence to a large number of people who sympathized with the position taken by Dr. Hill and Rev. Mr. Winterbourne in frowning upon the "mission priests."

It is worse than folly for the Rev. Mr. Langtry to make overtures of union to the Methodists or any other Evangelical Church so long as such practices are countenanced or permitted in the Anglican Church. I heard one of the rambling discourses of the "missioners" and must say that, apart from the erroneous views enunciated, Father Maturin's address would not do credit to a first year's student. The *Halifax Chronicle* reports that Mr. Maturin used the following language on the subject of confession and absolution, on which comment is unnecessary:—

Suppose the rector of this church expected a large crowd, and had himself to go away, and he gave the keys to a few persons with instructions to let in whom they pleased and to keep out whom they pleased. Now, suppose a few young men, having heard of the arrangement, were to say, "We

will go direct to the rector and ask him to let us in?" What would he say? Why, he would say, "Having made my arrangements, I cannot interfere. You must go to those who have the keys. If they let you in, you can go in; but if they keep you out, you must remain out."

VACANT CHURCH.

The resignation of the Rev. Mr. Whittier leaves Chalmers Church vacant. This gentleman is going to California and from thence I understand he proposes taking a voyage round the world. This is the congregation to which Rev. Mr. Pitblado ministered before going to Winnipeg. Nova Scotia is boasting of having secured the prize of one hundred guineas for the best essay on missions, the Rev. Dr. Patterson, of New Glasgow, being the author of the prize essay. Through the kindness of a member of our Church the substance of the work is to be delivered to the students of Dalhousie College in the form of lectures before being put into a permanent form.

This letter has exceeded what I at first intended, and now having been some weeks from home I can appreciate the lines which Dickens wrote when he concluded his first visit to America:—

"Oh, home, home, home, home, home, home!"

K.

PASTOR CHINIQUY'S AUTOBIOGRAPHY.

MR. EDITOR,—Through your columns I respectfully address the venerable ministers and all my dear Christian brethren in Canada.

Twenty five years ago, you remember it, I was chosen by our merciful God, to pull down the banners of the Pope and raise those of Christ, among my countrymen here. But I was not left alone to fight. Every one of you, I dare say, came to my help, and the Great Captain of our Salvation blessed our united efforts and sacrifices with the most glorious victory ever gained, on this continent, against the implacable enemy of the Gospel.

Now, though I am at the end of my course, it is the will of God, that I should continue the struggle, even after my death, and that from my tomb I should warn the future generation against the errors of Popery; but, as in the beginning of that hand-to-hand battle against Rome, I did not call you in vain to my help; my hope is that you will again strengthen my too feeble hand, and that you will share my efforts and sacrifices, to-day, in leading our Christian banners to new victories.

When inside the walls of the Modern Babylon, for fifty years, I had opportunity, as very few men ever had, to study the strong and weak points of her formidable citadels. I handled her weapons, and found how they are made only of gilded mud and straw, except when they are fires and racks. By the mercy of God, I have detected her frauds, fathomed her bottomless abysses of ignorance, tyranny, fanaticism, pride, malice and lying wonders. I was an eye-witness of her secret schemes and dark plots against the rights of man and the laws of God: I have tasted of the cup of her enchantments and seen the cancer of her secret, unmentionable corruptions and rank idolatry, as very few men ever did. At the pressing request of many prominent Christians in Europe and America the results of those long and dearly bought experiences have been gathered in a volume, "Fifty years in the Church of Rome," which I offer to the Christian world, before I go to my grave.

My long life has taught me two great truths—First: Without the help of God, man can do nothing good. Under this profound conviction, not a single line of that book has fallen from my pen, without an humble prayer going to the Mercy Seat for light and wisdom.

The second thing my long experience has taught me is that the Christians, being the members of one body whose head is Christ, not one of us can expect any success in anything, except when helped by some, or the whole of the other members.

Hence, dear brethren, I feel no shame in asking you to come to my help, as much as it is in your power in publishing and spreading that book. It is too expensive for my private means, and no printer can be found to publish it at his own risk.

There is no vain boasting in me, when I tell you that, by the mercy of God, it will be one of the most interesting books ever published on Romanism. It will give an inside view of its life, as you never had. Two of the most competent men of England and America, Dr. Badenoch, of London, and Dr. Kemp, ex-principal of the Ladies' College of Ottawa, who

have reviewed the manuscript, say that it is the best book on controversy ever published against Rome.

When the Romanists, helped by the perfidious Puseyites and Ritualists, are flooding the world with their insidious literature, I have thought it was the time to give to the disciples of the Gospel a book which will be an arsenal where the young and the old, the learned and the unlearned will find the best weapons to meet and, with the help of God, defeat the common foe.

When the private means of a brother cannot allow him to subscribe five dollars, let him unite with his neighbours, or persuade the committee of the public parish library to subscribe for one, two or three copies. In that way, the subtle poison which Rome and Ritualism are spreading over our country, will have its antidote everywhere.

Let every pastor for his parish, every father and mother for their children, get that book, and it will be in their parishes and in their Christian homes, as the flaming sword in the hands of the Cherubim, to protect their earthly paradise against the vipers of Romanism and Ritualism.

But let those of my brethren, who, like myself, must say with Peter, "Silver and gold have I none," give me something better than all the gold mines of California and Australia: let them send their fervent prayers to the throne of mercy, to ask the Author of every perfect gift, to give me, His unprofitable servant, more faith, love and wisdom.

Wishing you all a happy New Year.

C. CHINIQUY.

St. Anne, Kankakee Co., Illinois, Dec. 27, 1883.

ARMINIUS ON CALVIN.

MR. EDITOR,—No doubt you have observed that recently the editor of the *Christian Guardian* has been enlarging on the excellencies of Arminius and commending his system of Theology. Perhaps it would interest that gentleman and his readers, as no doubt it will many of the readers of THE PRESBYTERIAN to read the testimony which Arminius bears to the value of the writings of Calvin: "His words are remarkable"—"Next to the reading of Scripture, which I strongly recommend, I advise you to read the commentaries of Calvin on whom I bestow higher eulogie than Helmichius did; for I consider that he is incomparable in interpreting Scripture, and that his commentaries are of more value than all that the library of the fathers transmits to us; so that I concede to him even a spirit of prophecy superior to that of most, yea of all others." Such is the testimony of Arminius to the value of Calvin's writings. Perhaps after reading this our Methodist brethren may be able to think more kindly and speak more respectfully of Calvin, of whose writings they generally know so little and speak with such abhorrence.

D. D. M.

A "HAPPY NEW YEAR."

BY J. B. HALKETT.

Meeting friend or acquaintance, we, by natural impulse, grasp the hand and wish its owner "A Happy New Year," knowing the heart reiterates the gladsome salutation. It could surely not be otherwise, for it seems as if there is a turning over of a new clean page in our brief life history—a leaving behind of the past record, blurred with imperfections, shortcomings which bring home keenly weak human nature. These blots, for the present at least, are buried in the pleasant, cheery compliments of the festive season.

And memory recalls the years wherein we have had great joy; when the kindly wish was more than literally realized. But fondly remembering the gladness, we cannot forget, and do live over again, that lonesome year when this one or that, dearer than all others, was taken up higher. We think of the loved ones who have been by our side, of their assistance by the way, their counsel, their departure. Such thoughts harm us not, nay, rather, it is well to be reminded of those gone a little before that we may the deeper "engrave their virtues on the tablets of enduring memory."

Then, if it is pleasant to have the good wishes of the outside world on the initial day of the year, how much sweeter the more hallowed greeting of father, mother, sister, brother, wife or child, the dear ones who make "Home, Sweet Home."

Is it not now the earthly family-circle forms once again, on every face, from the prattling babe to the grey-haired sire, is seen the sunshine of love?

Surrounded by this halo of true affection, there is enkindled a kindly feeling towards many less fortunate, causing the purse strings of the wealthy to unloose, and those who have not much of this world's goods, to do their very best in contributing to the comfort, the necessities, of their poorer neighbours, demonstrating the fatherhood of God, the brotherhood of man.

Thus feeling, thus acting, our better nature comes to the front, impelling one and all to express, in very deed, the hope that the New Year, on which we have entered will be replete with joy—full of happiness not alone for the few, but what is better, for the many.

MISSION NOTES.

KROMANGA AND ITS MARTYRS.

A few weeks ago a tale was told at a missionary meeting in Montreal, in words simple and unadorned, which no one can hear without emotion. The speaker was the Rev. H. A. Robertson, and his story referred to the island of Eromanga, in the South Pacific. It was there that John Williams, a noted missionary, was clubbed to death so soon as he landed in the year 1839. For eighteen years thereafter no effort was made to introduce Christianity, except by native teachers from other islands of the New Hebrides, and these were in such mortal peril that they had to be withdrawn. At last a young Presbyterian minister, Rev. George N. Gordon, went from Nova Scotia and settled with his brave wife on the island. A finer piece of moral courage is seldom seen, and for four years the good couple did much missionary work of an elementary description; but their usefulness was cut off in a moment by the tomahawk of the savages. Then followed an act of forgiveness and Christian love which seems to us to reach the sublime. The brother of the martyred missionary being a student at Halifax, resolved to continue the work in which he had fallen. James Gordon, so soon as his studies were completed, went to Eromanga, and laboured faithfully among the natives for eight years, when he too had his skull cleft by a tomahawk and fell dead. In the same year (1872), ignorant of James Gordon's death, Mr. Robertson, a third Nova Scotian, landed on the same "habitation of horrid cruelty." The sad news which he received had no power to turn him from his purpose. Calmly he built a hut and began to proclaim the Gospel of divine goodwill. Eleven years have passed, and he has returned to Canada on a visit to report progress, describing himself as the first white missionary who has left Eromanga alive. Such heroic persistence does not fail, and Mr. Robertson's report has ample proof of this. The Mission has now ten churches on the island, one of them at the very spot where Captain Cook was murdered one hundred and twelve years ago, another in memory of the martyrs. The corner-stone of the latter was laid three years ago by the grandson of the very man who killed John Williams. There are also thirty-three Christian schools. In some respects the Eromanga Christians may already teach a lesson to many nearer home—"Church was attended regularly, and there were few instances of one absentee." A story of similar heroism might easily be told regarding the Wesleyan missionaries who landed in Fiji in the year 1835, and persisted, at the constant peril of their lives, in preaching Christ to ferocious cannibals. There, too, the heroism, though undecorated on earth, has been rewarded from heaven.—*Outlook.*

A NUMBER of kind friends from Desboro' on New Year's eve, drove to the Manse, Keady, and presented their minister, the Rev. Hugh Currie, with a beautiful china cup and saucer containing a good sum of money; Mrs. Currie, with a valuable china tea set, and their little girls with suitable gifts, accompanied with a very kind address. The ladies of the party came provided with quantities of good things, and a sumptuous supper was served. A number of the party contributed much to the happiness of the evening, by their excellent playing and singing, and all waited until the New Year had come when they very heartily wished their minister and his family a very happy New Year. The party which was a great surprise at the Manse, left the minister and his family very much cheered by their kindness.

PASTOR AND PEOPLE.

THE FALSE PROPHET.

The active career of Mahomet Achmet, the False Prophet, dates from the summer of 1882, when Egyptian mismanagement in the Soudan was at its worst. Taking advantage of the revolt under Arabi Pasha in northern Egypt, he proclaimed himself the expected Mehdi, or successor of the Prophet. Many believers flocked to his standard, and he soon became as much of a disturbing element in the Soudan as was Arabi in the delta. His first encounter with an Egyptian force showed the fanatical zeal of his following, and the sanguinary character of his crusade. A battalion of troops sent to dislodge him from the island of Abbas in the Nile, some 200 miles south of Khartoum, were massacred to a man. Then followed a retreat southward to the mountains near Fashoda, in southern Kordofan, where his forces were augmented by convicts from the old Egyptian penal colony and the former slave traders of the White Nile. The Khedive's troops, demoralized by their first defeat and their practical isolation, hesitated to renew the campaign, and it was not until May that a force of 800 men were sent against him. The fanatical horde of the Mehdi made a furious attack, and but eighty of the Egyptians escaped to tell the tale. Following up his victory, the Prophet advanced at the head of 7,000 men to the north of El Obeid, the scene of the recent disaster, where in June he routed and almost annihilated an army of 3,500 regulars sent out by Giegler Pasha. He then marched eastward to Senaar, distant about 200 miles, thus gaining command of both the Blue and White Niles, and practically controlling the entire Soudan. This state of things continued until the re-establishment of the Khedive's authority in Egypt permitted a more aggressive campaign. The expedition under Hicks Pasha was then organized, and marching southward along the White Nile, drove the forces of Mehdi steadily before it. At El Obeid a terrible battle took place in which the latter lost 15,000 men, and the Egyptians occupied the town. Repeated defeats loosened the Mehdi's hold upon the natives, and, after an ineffectual attempt to besiege the place, he was forced to retire to Birka, while the expedition shortly after returned to Khartoum. Early last summer, however, Achmet again advanced northward along the White Nile, occupying El Obeid and other points in central and northern Kordofan. A few weeks later Hicks Pasha marched from Khartoum to meet him, and by the last of September had pushed as far south as El Obeid. Near that place he defeated the army of the Mehdi in two engagements, and October 4th was reported to be in possession of the town. Since that date the struggle has centered about the capital of Kordofan, Hicks Pasha maintaining a position near the river up to the time of the recent movement, and the Mehdi rousing the natives in all directions. As the defeat throws the Soudan proper into the hands of the Prophet, the Egyptian forces, numbering some 4,000 men, are to be concentrated at Khartoum, at the junction of the White and Blue Niles. Re-inforcements will also be sent to Suakim, on the Red Sea, to cover the road from that point to Berber, on the Nile, and insure an avenue for the retreat of the troops from Khartoum and Senaar. Should the Mehdi persist in his purpose of marching north, however, the small force that can now be opposed to him will hardly prove much of an obstacle, and in the event of its conquest, the road to lower Egypt will be absolutely open. The natural effect of the disaster, then, will be to compel the reversal of Mr. Gladstone's Egyptian policy, and the retention of a sufficient British force to insure the safety of the country.—*Interior.*

GRIEVING THE SPIRIT.

A voice has come to the earth, all the way from the eternal world warning, and commanding, and entreating us "to grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption." (Eph. iv. 30) To obey is to inherit blessing. Not to obey is to suffer irreparable loss.

There is a sin which grieves the Holy Ghost. I will speak very plainly. It is neglect of Christ Himself by reason of indolence. He was by your side this morning at six, calling you to the Scriptures, and to prayer, and to Himself, and you did not rise till half-

past seven, just in time to feed your body, too late to feed your soul. You saw many faces around the table, and they saw your face, but there was no light in it, none of heaven's joy, none of heaven's love. You had no time to see the face of God. And why do God's people rise so late? One reason is because they sit up so late. If you would rise early you must retire early. Nature makes two hours before midnight the best hours for refreshing, and when you spend those hours in self-indulgence you violate nature's law, you grieve nature's God. If I had the value in gold of what Christians eat and drink and burn between ten and twelve at night, I could sow the earth with Bibles! If I had the time that Christians waste between ten and twelve at night, I could preach the Gospel to every creature! If I had the grace that Christians lose between ten and twelve at night, I could convert the world!

I do not know of anything more likely to grieve the Holy Spirit than this habitual neglect of the Lord Jesus. He is very little sought after at all, and when He is, He is not sought after for His own sake, as the lover seeks after the one he loves. A coldness creeps over the soul when secret communion is uncultivated—a coldness that may terminate in the chill of death. It was not thus that Jesus lived with His Father. "He awakened (me) morning by morning, He wakeneth my ear"—such is the language in Isaiah i. 4. "My voice shalt Thou hear in the morning, O Lord. In the morning will I direct my prayer unto Thee, and will look up." (Psa. v. 3) In the beginning of his ministry we find Him "rising up a great while before day" (Mark i. 35), and at its close, "all the people came early in the morning to Him in the temple." (Luke xxi. 38.) I plead, therefore, for this "Early Communion." It is the sure highway to the enjoyment of the "Real Presence." The last thought at night will be: "A day at court to-morrow with my Lord, my King! Jesus to awake me with the gentle touch of His right hand, and Jesus to be with me all the time." Once aroused after healthy sleep, never sleep again. It is God's call. "Grieve not the Spirit."

A LITTLE WHILE.

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.

REFRAIN—

Love, rest and home,
Sweet home, sweet home!
Lord, tarry not, but come.

Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.

Love, rest and home, etc.

Beyond the rising and the setting,
I shall be soon;
Beyond the calming and the fretting,
Beyond remembrance and forgetting,
I shall be soon.

Love, rest and home, etc.

Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.

Love, rest and home, etc.

Beyond the frost-chain and the fever,
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.

Love, rest and home, etc.

—Horatius Bonar.

A PLEA FOR AGED PASTORS.

The class spoken of is to be pitied. The pulpit demand in our day is largely for young men—for men of good looks, neat dress, melodious voice, pleasing address, glib tongue, wit and eloquence. These are the qualifications and accomplishments mainly looked at, and in requisition. Compared with these the sound knowledge and matured judgment, the ripe experience and tried piety of the aged pass for nothing. Few congregations, when vacant, can be prevailed on to choose for pastor a man who has passed beyond the age of fifty years. This seems to be largely the

dead line. Having passed this period, some pastors are obliged to either retire from the active ministry or else take a lower place—a place not wanted by the younger brethren.

And what becomes of the men so unceremoniously thrust out, on account of years and antiquated style and manners? Some have died of a broken heart. The treatment which they received was more than weakened nature could bear. The grave proved kinder and more merciful to them than the men whom they had loved so tenderly, and for whose salvation they had prayed and laboured so assiduously. Others have been obliged to seek fields elsewhere—inferior fields, requiring long rides, and exposure to heat and cold. They are compelled to perform tasks which sorely tax their strength. Bowed down with the weight of years, afflicted with rheumatic and other pains, they labour on amidst weariness, and aches, and sores, objects of pity and distress. Is it right, is it Christian, thus to deal with the hoary-headed, bowed, and weary servants of the Most High? Can the divine blessing rest upon a people thus forgetful and neglectful of one of its holiest duties? Let common justice, let conscience, let the word of God answer.

Whence, then, are ministers to derive their support when they can no longer support themselves? Are they to starve? If not, who is to feed them? Somebody must do it. Have they a claim on any one for support? If they have, who is it? Who else but those for whose welfare they have laboured and worn out their lives. It is the duty of the congregations whom they have served, to look after their interests and supply their lacks. Congregations are under sacred and solemn obligation, either to pay their pastors a salary large enough to enable them to lay by a portion of it for their wants of old age, or else to pay them a pension after their retirement from office. The Lord has ordained that they who preach the Gospel shall live of the Gospel (1 Cor. 8:14): Remember them which have the rule over you, who have spoken unto you the Word of God. (Heb. 13:7.) You are to remember your pastors in their wants, not only when they speak to you, but also after they have spoken to you—"who have spoken unto you the Word of God." This is the will and command of God.

Let congregations ponder this matter, and view it in the light of God's truth: or weigh it in the balances of right and justice; and they will see this to be their duty.—*The Workman.*

THE OLD WAY AND THE TRUE WAY.

It is frequently asserted that the old reasoning on the evidence of Christianity, or of such a fact as that of the resurrection, will no longer answer in view of modern objections. It might have been done, they say, fifty years ago, but "the higher criticism has given us a new aspect to the matter." Paley and Lardner did very well as against the most shallow infidels of their day, but there has risen a race of unbelieving Anakim far surpassing Hume and Voltaire. The defender of the Scripture needs new armour to meet them. German Rationalism has rendered all the old arguments obsolete. This is repeated continually. By sheer reiteration, often without the attempt to give any evidence, the impression is produced on the minds of the young that there has arisen some new and terrible form of doubt, some most formidable difficulty unknown to other times, and unassailable by any former arguments. It is an undefined spectre. It is everywhere haunting our modern literature, though taking no precise form. It is the shadowy presence of some new enemy, never clearly seen, but who has rendered unavailing, it is said, all former tactics, whether of assaults or defence.

In defending Christianity, if it can be defended, we must make a new start, and proceed upon grounds differing altogether from the old. Now, this is an impudent falsehood. We say it unhesitatingly. There are no such new difficulties as to be entitled to the name. There is no substantial objection to the Gospel, or to the Bible generally that has not been known to scholars and thinking men for more than a thousand years. Some aspects of Bible authorship have been changed, some ecclesiastical writings have been pronounced spurious, though very few that had not always been suspected; some new various readings have been discovered, but in no respects, or in the most unessential respects, have they changed the general aspect even of the critical field, much less that great

argument remaining the same from age to age, because built on the unchanging foundations of our deeply investigated nature. There is, in short, no vital, no essential difficulty, no one going to the root of the great debate, that was not as familiar to the learned men of the seventeenth centuries as to the best scholars now.—*Dr. Taylor Lewis*

STRANGE BIBLE FACTS.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the Crown, for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Palace of Skulls, Madrid. After thirty-three years in the living tomb, death came to his release, and the following remarkable researches taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years.

In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word Reverend but once, and that in the 9th verse of the cxi. Psalm. The 8th verse of the cxvii. Psalm is the middle verse of the Bible. The 9th verse of the viii. chapter of Esther is the longest verse; 35th verse, xi. chapter of St John is the shortest. In the cvii. Psalm four verses are alike, the 8th, 15th, 21st and 31st. Each verse of the cxxxvi. Psalm ends alike. No names or words with more than six syllables are found in the Bible. The xxxvii. chapter of Isaiah and xix. chapter of 2nd Kings are alike. The word Girl occurs but once in the Bible and that in the 3rd verse and iii. chapter of Joel. There are found in both books of the Bible, 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books. The xxvi. chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the xxii. Psalm. The four most inspiring promises are John xiv. chapter and 23rd verse, John vi. chapter and 37th verse, St. Matthew xi. chapter and 28th verse, and xxxvii. Psalm, 4th verse. The 1st verse of the ix. chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boastings of their perfectness should learn the vi. chapter of Matthew. All humanity should learn the vi. chapter of St. Luke, from the 20th verse to its ending.—*Truth*

REST AWHILE.

You are wearing out the vital forces faster than there is any need, and in this way subtracting years from the sum total of your life. This rush and worry, day after day—this restless anxiety for some thing you have not got is like pebble stones in machinery, they grate and grind the life out of you. You have useless burdens; throw them off. You have a great load of useless care; dump it. Pull in the strings; compact your business; take time for thought of better things. Go out into the air and let God's sunshine down upon your busy head. Stop thinking of business and profit; stop grumbling at adverse providences. You will probably never see much better times in this doomed world; and your most opportune season is now; your happiest day is to-day. Calmly do your duty and let God take care of His own world. He is still alive and is the King. Do not imagine that things will go to everlasting smash when you disappear from this mortal stage. Do not fancy that the curse of heaven, in the shape of the vain task of righting up a disjointed earth, is imposed upon you. Cease to fret and fume; cease to jump and worry early and late. The good time is coming, but you can never bring it; God can, and will: take breath, sir; sit down and rest, and take a long breath. Then go calmly to the tasks of life, and do your work well.—*Dr. T. Taylor.*

THEATRE-GOING.

A very serious matter concerns the amusements of professing Christians. I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into the great sewer to improve its aroma. If the Church is to imitate the world in order to raise its tone, things have strangely altered since the day when our Lord said: "Come ye out from among them, and touch not the unclean thing." Is heaven to descend to the infernal land to raise its tone? Such has been the moral condition of

the theatre for many a year that it has become too bad for mending, and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theatre during the performance of a play, but I have seen enough when I have come home from distant journeys at night while riding past the play-houses, to make me pray that our sons and daughters may never go within the doors. It must be a strange school for virtue which attracts the harlot and the debauchee. It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our church members fall into the habit or frequenting the theatre, we shall soon have them going much further in the direction of vice, and they will lose all relish for the ways of God. Theatre going, if it become general among professing Christians, will soon prove the death of piety.—*Rev. C. H. Spurgeon.*

A FEW CHEERING WORDS FOR MOTHER.

Dear good mother has been reading the stories for the children, and now she wants a few cheering words for herself. When evening comes how often we hear the mother say: "Oh, I am so tired, and yet I have accomplished nothing to-day? The children take up all my time; there is always something to be done for them." Tired, faithful mother, instead of accomplishing nothing, you have accomplished a great deal of good work.

There is a record of your day's work kept in the upper courts of the King of all the earth. If you could see it, you would find recorded little acts of love and patience which you never thought worth while to mention, and scarcely remember.

Very near to the Comforter are the tired mothers. He sees all their self-sacrifices, all their patient suffering. When they feel their weakness, He giveth them strength.

Don't be discouraged or disheartened, good mothers; you have the most important office of trust given to mortals. Faithfulness brings its own reward. By and by the little ones will grow up to be men and women. "They will arise up and call you blessed." The fruit of your good teachings and example will be seen in them. The children will never forget their loving, patient mother, and the memories of their home life with you will be the sweetest and dearest of their childhood. Whittier has beautifully described the patient faithful mother in these words:

"The blessing of her quiet life
Fell on us like the dew;
And good thoughts, where her footstep pressed,
Like fairy blossoms grew.

"Sweet promptings run to kindly deeds
Were in her very look;
We read her face as one who reads
A true and holy book.

"And half we deemed she needed not
The changing of her sphere,
To give to heaven a shining one
Who walked an angel here."

THE BEATIFIC VISION.

How should we rejoice in the prospect—the certainty rather—of spending a blissful eternity with those whom we love on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, with every tear wiped from the eyes, standing before the throne of God and the Lamb, in white robes and palms in their hands, crying with a loud voice, Salvation to God that sitteth upon the throne, and to the Lamb for ever and ever! What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat and the labour of the way, and to approach, not to the house, but the throne of God, in company, in order to join the symphony of heavenly voices and lose ourselves amidst the splendours and fruition of the beatific vision.—*Robert Hall.*

SUBMISSION

Remember it is the will of a wise God that we submit ourselves, who has His eternal reasons for the events He prepares for us, who sees the various uses of the situations in which He places us, who does nothing haphazard, and who knows results before He has taken His measures.

We may, indeed, be uneasy about the situation we prepare for ourselves, for we do not know ourselves

well enough to decide what is best suited for us, and in our choice we usually consult the interest of our passions more than that of our soul.

But the Christian, submissive to God's will, is comforted by knowing the wisdom of Him in whom he trusts. "God has His reasons," says he, "for placing me in this situation, and, though they are unknown to me, they are none the less wise and adorable. I must not measure His incomprehensible views by my poor, limited knowledge. I cannot see where the ways by which He is guiding me will lead. But since His hand has traced them, I have but to walk without fear.

He often leads to the promised land by circuitous routes and over deserts, and almost always conceals His way to leave us all the merit of submission and trust.—*Massillon.*

SICK-BED RELIGION.

Said a friend to the celebrated Dr. Samuel Johnson: "One should think that sickness and the views of death would make men more religious."

"Sir," replied Johnson, "They do not know how to go about it. A man who has never had religion before, no more grows religious when he is sick than a man who has never learned figures can count when he has need of calculation."

There is a good deal of truth in this remark. A sick man who has an account of ten dollars to settle with his neighbour, will say: "Please call again; I am unwell to-day and cannot attend to it."

No sensible man will trust his judgment to do business when he is sick if he can possibly avoid it. But the great concerns of eternity, the interests of the soul, the settlement of its accounts with God, and the decisions which involve its eternal destiny, men habitually and deliberately put off, to be attended to when racked with fever and tossed with pain upon a dying bed.

God calls men to serve Him, and to serve Him to-day. "Now is the accepted time." "To-day is the day of salvation." "To-day, if ye will hear His voice, harden not your hearts." "Remember now thy Creator in the days of thy youth."

AN UNEXPECTED CONTRAST.

Prof. C. V. Orelli, of Basle, well known as an able defender of the faith, issued last year what is said to be a very excellent treatise on The Old Testament Prophecy of the Completion of the Kingdom of God. In it he adopts the modern opinion which denies to Zechariah the last six chapters of the book bearing his name, and relegates them to some writer living in the period just preceding the Captivity. On the other hand the old, and as we believe unquestionably correct view that they are post-exilian is defended by no less a person than Wellhausen. He writes to Dr. C. H. H. Wright that he has always held the view of the so-called historico-critical school on this subject to be absurd, and he is amazed at its currency among German scholars. We submit therefore that it will not do to charge the advocates of the traditional view as influenced by dogmatic prejudice. Certainly Wellhausen has no prejudices to bias his mind.—*Christian Intelligencer.*

LET US BE CHARITABLE.

If there is one sin of the tongue which is more hateful than another, it is the sin of uncharitable charitableness. Every statement has its implications. Sometimes the most effectual way of slandering your neighbour is to express a charitable hope that he may not be as bad as some people have reason to think him. There is nothing which hurts reputation like suspicion and there is nothing which more directly suggests suspicion than the apparent reluctance with which one person acknowledges his hope that another person may be an honest man in spite of what he himself might say if he would. "I know that is not true of Mr. Asterisk," said one sharply. "I hope not," blandly responded Mr. Blank. "I will try not to believe it as long as I can help." Some time later, Mr. Asterisk's reputation was abundantly cleared, and that from the very same source where it had been first called in question. "Now you see it has turned out all right," said the one who had expressed his belief in Mr. Asterisk's innocence. "Not whitewashed, I hope!" said Mr. Blank—who was, of course, too charitable to speak uncharitably.—*S. S. Tames.*

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TORONTO, WEDNESDAY, JANUARY 9, 1884.

AT the annual congregational meetings many of which are held in January and February trustees or managers are always chosen. Need we remind our friends that very much depends on the kind of men chosen. The principal requisites are business capacity, energy, tact, and thorough loyalty to the Church and congregations. We assume of course that they are members of the Church and are willing to give the time and labour necessary for the proper discharge of their duty. No man should be appointed an officer who is of doubtful standing in the community. The bad odour that he constantly carries around him does the congregation a vast amount of harm. Cranks should never be appointed. A man with a hobby is not much better. A man who has given trouble in all the other congregations he was connected with should be severely avoided, unless he has been converted in the meantime and has made considerable progress in grace. His old habits are liable to come back upon him. It is often difficult to get ten or twelve fairly good men. One remedy for this difficulty is to cut the number down to five or six. Many of the largest churches (on the other side with an annual revenue of \$20,000 are managed by a board of five trustees. Five good men are worth more than twenty poor ones. The more, the worse, if they are not fairly good.

THE history of the unfortunate young man now awaiting trial for murder in the London gaol furnishes another and loud warning against employing anybody in evangelistic work who may profess to have experienced a change of heart. Two years ago he professed religion at special services in his neighbourhood and immediately began to deal with others. His addresses are said to have been far above the average and he was popular. Soon afterwards he went to Michigan and joined a travelling show managed by a courtesan which became so immoral that it was suppressed by the authorities. He remained for a time in Port Huron mingling, it is said, with the worst company and returned to his native village of Middlemiss to be charged with the crime for which he now awaits trial. Whether guilty of this crime or not his career teaches the old les on that asking "anybody" to take part in even what are called "protracted services" is not a wise thing to do. Converts even if genuine should not be put up to address others until they give reasonable evidence that they are genuine. Because a man is converted is no reason why he should at once begin to preach. In each case we should hope for the best, work for the best, pray for the best, but it is not at all necessary that every convert should be immediately put upon the platform. The more genuine the work the less likely he is to begin to preach at once.

THE reading public are getting tired of the discussion of the University question. No new points have lately been raised and we doubt very much if anything new can now be urged on either side. With the exception of those specially interested very few will wade through many more columns on the question. The discussion on the whole has been carried

on in good spirit, and the literary execution of many of the contributions has been of a high order. Those who remember the controversy of twenty odd years ago have learned nothing new. The old ground that was then so thoroughly gone over in the press and before a committee of Parliament has been gone over again, but no new points have been raised. In fact there are none to raise, and, when the question is stripped of all irrelevant matter, there are not many points in it. Some of the disputants must find themselves in a strange company. Dr. Dewart and Dr. Sutherland on the same ecclesiastical boat and fighting for the same cause as Provost Body of High Church Trinity is a good illustration of the fact that other things besides politics bring men into strange companionship. Some good Methodist souls must think there is something doubtful about that alliance.

THE HUMBER CALAMITY.

THE opening of the New Year has been signalized by a terrible disaster in the neighbourhood of Toronto. In the early darkness of a stormy morning, while a number of men were proceeding by a suburban train to their work near the Humber it collided with a freight train running at a high rate of speed. In a few seconds nearly twenty of the men were ushered into eternity. Others crushed beneath the boiler of the locomotive endured distressing agonies. Several have since died from the injuries they received. Not a solitary passenger in the first car escaped death or permanent injury. These men, most of them young, had been spending their brief holiday, and were on their way to resume their labour on the first working day of the new year. For many of them their life-work had ended.

The sad calamity of the 2nd January has spread darkness and gloom in many a home. In several cases the circumstances were inexpressibly sad. One had been but a short time married, and had arranged to commence farming in the North-West in spring. The wedding of another was fixed for the day on which he died, and the joy was quickly changed to mourning. There were several other cases peculiarly distressing. The tragic event will shade with sadness some hearts while life lasts.

When sudden disasters of this kind occur there is usually an outburst of indignation against those to whom accidents are attributable. In this particular instance there has been no unreasonable ebullition of angry feeling. The conductor of the freight train, now under arrest, has frankly admitted that he is principally to blame for the collision. He left Hamilton having received orders to make for Toronto, keeping out of the way of regular trains. It is open to question if somewhat indefinite directions like these would in all cases prevent danger. In the present instance, however, had the order been faithfully obeyed, the disastrous collision would have been avoided. But by some fatality the responsible official in charge of the east-bound train had forgotten all about the one he was sure to meet, and passed the Mimico siding where he could have awaited its arrival. To this forgetfulness these agonizing deaths, saddened homes and bereaved hearts are due. The engineer of the freight train made his first trip in charge of an engine on that fatal morning, and is so far exonerated from blame. The morning was dark and very stormy, besides the collision occurred near a curve, so that when the flash of the head-light bearing down upon them was seen the time for action consisted of but a few seconds. What brave and clear-headed men could do was done. But for this more lives would have been lost.

It is explained that since the amalgamation of the Grand Trunk and Great Western Railways the system of running trains has not been unified, that in use in the two roads before the amalgamation being still retained. To understand the requirements of each, the conductor said that it required more "head work" than if only one system were followed. It seems obvious that uniformity and simplicity in the system of operating trains is very desirable. It would be advantageous to railway employes and conducive to the safety of all who travel.

A most gratifying circumstance in connection with this lamentable disaster is the spontaneous and general expression of sympathy with the sufferers, and their relatives on whom this cruel affliction has fallen. It would be a stain on our Christian humanity were it otherwise. These aching hearts and blighted lives

are commended to the merciful care and love of Him who is a present help in time of trouble, and to the generous help of all whose hearts beat in sympathy with their fellow-men. "Bear ye one another's burdens, and so fulfil the law of Christ."

REPROVE, REBUKE, EXHORT.

THE central theme of the Gospel ministry is Jesus Christ and Him crucified. It is the grandest and most attractive of all themes. It is not implied, however, that a man who has anything like an adequate conception of the nature and responsibilities of the Christian ministry will permit himself to imagine that he is faithful to the trust committed to him if in his exposition of the truth of God, he confines himself to a limited range of Scripture topics. All Scripture is given by inspiration of God and is profitable. Ministers are ready enough to avoid discussing important and pertinent subjects under cover of the excuse that their one work is preaching the Gospel. Any number of interested hearers are ready to confirm them in the wisdom of confining themselves to a restricted range of subject. Others still are ready to denounce them in language none of the choicest if they have the temerity to attack some prevalent vice. If, following the example of the prophets, of Christ and His apostles, they should denounce wickedness and administer pointed rebukes to open offenders they are at once subjected to indignant remonstrance. They are declared to be guilty of outraging good taste, hurting the feelings of innocent relatives, violating the sanctities of life and so forth. What a rude boor was Master John Knox when he declined to be charmed from his duty by the deft wiles of Scotland's romantic queen! There are truths that require to be told with great plainness of speech to the people of this age, and yet to many such truths would be anything but welcome.

A short time ago a Congregational minister in Connecticut felt it to be his duty to testify against the growing laxity of the marriage relationship. A member of his congregation had been married to four wives, from three of whom he had been divorced. The bond was not in any case cancelled by death. The three deposed wives are still living. In the absence of information it might be inferred that the miserable offender in this case was a wealthy man. A poor man could not have ventured on a course of action that involved so much expense. The much married man is said to be "one of the richest and most respected parishioners." In rebuking this respected sinner the pastor was perhaps not so choice in his selection of fitting terms as he might have been. He aimed at being forcible and effective. Superfine vocabularies are not in all cases so telling as the words shot at a venture. The roused minister called the richest and most respected parishioner a polygamist. Was the like ever heard of? The shot told home; but it rebounded. The irate victim of the pulpit attack hailed the faithful reprovener before the synagogue and Caesar simultaneously. The offence complained of before the church is that the minister, in aiming a sermon at him, had been guilty of improper conduct and was both a liar and a hypocrite. That comes of calling the richest and most respected parishioner a polygamist. The good people in church meeting assembled gave decision that in alluding to the matrimonial relations of the wealthy member their minister was guilty of "improper conduct." They are no doubt satisfied that their judgment is just. They may have gone farther and imagined that it was tempered with mercy, for they could not conscientiously find that he was a liar and a hypocrite. To the praise of the much injured parishioner he has intimated his intention of abandoning his civil suit against his minister for slander. Everybody is happy and forgiving, for of course a minister whose conduct has been adjudged improper must go.

Some time ago, as we read in exchanges the Mayor of Stratford obtained considerable notoriety, not exclusively on account of his immaculate virtues. The ministers of that town are reported as having recently made timely and pointed reference to the truth that moral character was an indispensable requisite for those who aspire to public office. These brethren, Methodist, Presbyterian and others have spoken plainly, directly and earnestly against wickedness in high places, as many Christians ought to speak. They discharged a duty to their fellow-citizens and to the positions they hold. Faithful reproof of evil doing is a necessary part of the Christian minister's duty.

BOOKS AND MAGAZINES.

THE CANADA SCHOOL JOURNAL (Toronto: W. J. Gage & Co.)—The last issue of the *Canada School Journal* contains a well assorted miscellany of articles, original and selected, specially interesting and valuable to the teaching profession.

VICK'S ILLUSTRATED MONTHLY MAGAZINE. (Rochester: James Vick.) The January issue contains a number of short readable articles of general as well as of special interest and use. The diagrams and illustrations have a delicate finish and the full page coloured pictures are singularly beautiful and true to nature.

CASSELL'S FAMILY MAGAZINE. (Toronto: J. P. Clougher.) The last number of this popular magazine is in every respect an excellent one. The reading matter is varied, instructive, and pure in tone. In the best sense of the words it is a family magazine. The illustrations are a little unequal but the front-piece is a beautiful delineation.

A HANDY BOOK OF OLD AND FAMILIAR HYMNS. Compiled by the editor of "The Changed Cross." (New York: Anson D. F. Randolph & Co.)—This little book is all it professes to be: it is a handy volume containing most of the hymns endeared by sacred association and experience to every Christian heart. Its get up is neat and appropriate.

THE MODERN EVANGELIST Being a Memoir of William McGavin. Author of "The Protestant." By the Rev. William Reid, D.D. (Edinburgh: Oliphant, Anderson & Ferrier.)—The subject of this biography took an active and important part in the religious movements of his time. He was a faithful, sincere Christian and a stalwart Protestant. Dr Reid has rendered an important services to the cause of Evangelical truth by the publication of this well-written memoir of a man whose worth and work deserve recognition in this generation.

WITH THE POETS. By Canon Farrar. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This volume, a most admirable one, forms the 104th issue of the popular Standard Library. It has been compiled by Canon Farrar who introduces it, with a most charming preface in which he gives a critical estimate of English poetry. Beginning with Chaucer in the fourteenth century we have characteristic selections from the works of the poets of each succeeding century to the present. This in some respects is one of the most complete and valuable of the many excellent works published in this remarkably cheap series.

GLEANINGS FROM GOD'S ACRE. By John Potter Briscoe, F.R.H.S., Principal Librarian of the Nottingham Free Library; author of "Curiosities of the Belfry," etc. (Edinburgh: Oliphant, Anderson & Ferrier.)—This is "a collection of epitaphs," and Dr. Johnson's inimitable "Essay on Epitaphs," forms the fitting introduction. It does not pretend to be an exhaustive, but rather a representative collection, containing as it does some of the best and quaintest and most ridiculous things in churchyard literature. Of the get up of the little book we can hardly speak too highly.

ELDER LOGAN'S STORY ABOUT THE KIRKS. A Book for the Young. By John Strathesk. (Edinburgh: Oliphant, Anderson & Ferrier.)—This admirable volume by the author of "Bits from Blinkbonny," is composed of a most readable and instructive series of articles that appeared in the *Children's Magazine of the United Presbyterian Church*. He tells in gentle and loving tones, the story of the Church with which he is connected. He traces its rise in the time of the Erskines and its progress down to the present. The story teller is no angry polemic but an intelligent teacher of modern church history to young people. It deserves a place in the Sabbath school library and the Christian home.

THE SANITARIAN. A. N. Bell, M.D., Editor. (New York: 113 Fulton Street.)—Although a matter of the utmost practical importance, it has been a difficult thing to interest people generally in sanitary affairs. The laws of health and the conditions that induce and spread epidemic and other diseases are even yet very imperfectly understood by many. Thanks to the persevering efforts of many earnest men, there is an awakening interest in the subject of making homes healthy, and towns and cities cleanly. The *Sanitarian* is a monthly magazine devoted to the diffusion of correct know-

ledge in all departments of sanitation. Many well-known medical men, and boards of health officials throughout the United States contribute to its pages.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: MacMillan & Co.)—The conductors of this new aspirant for a foremost place in the ranks of illustrated serial literature have keen perception as to what is most reasonable. They seem to divine what intelligent readers are most likely to appreciate. Henry James writes a highly eulogistic short critique on Matthew Arnold, of whom there is a very good full-page portrait. "Dartmoor and Walkham," "The Pianoforte and its Precursors," "Fables from Aesop—the Hares and the Frogs," "Rivers and River Gorges of the Old World and the New," by Archibald Geikie, a graphic paper by Archibald Forbes on "The Emperor and His Marshal," and the continuation of Charlotte M. Yonge's well-written novel "The Armorer's Prentices," make up a splendid opening number for the New Year. The illustrations are both numerous and excellent. One of the merits of *The English Illustrated Magazine* is that it is published at a very moderate price.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—This excellent monthly greets the New Year with a new face, in the shape of a new and highly ornamental cover. The illustrations with which the current number is profusely embellished are very good, and the articles are fresh and interesting. Rev. J. T. Stevenson, D.D., Principal of the Congregational Theological College, Montreal, contributes an able paper on "Alfred Tennyson," which is accompanied by a fine portrait of the poet. "Winter Scenes in Manitoba and Keewatin," by Edmund A. Struthers, is a lively descriptive narrative reprinted from *St. Nicholas*. The first chapter also appears of Lady Brassey's "Around the World in the Yacht *Sunbeam*." There are two timely and temperate articles on the subject of religious union; one, "Christian Unity," by the right Rev. F. B. Fuller, D.D., D.C.L., Bishop of Niagara, the other, "The Basis of Christian Unity," by Rev. John Laing, D.D. The versatile pen of Prof. Goldwin Smith supplies a short, strong poem, "Luther's Work at the Present Day." Among the other contents may be mentioned "The Oil Wells of Canada," by Rev. David Savage; "How Methodism came to Foxes," a story of Newfoundland life, by Rev. Henry Lewis; "Fraternal Greeting on Methodist Union," by Bishop McTear, Methodist Episcopal Church, South, etc., together with the usual magazine notes.

THE ENGLISH POETICAL WORKS OF EVAN MCCOLL. (Toronto: Hunter, Rose & Co.)—It is nearly fifty years since the songs and poems of the Bard of Lochslyne first attracted favourable notice. The mountain minstrel has gone on singing his sweet melodies ever since. The announced edition of his English songs and poems has just appeared. It is introduced by a graceful and appreciative biographical sketch written by Alexander McKenzie, editor of the *Celtic Magazine*. The collection of miscellaneous poems and songs is decidedly good. There is a wealth of poetical imagery, and rich fancies, sometimes quaint, often brilliant, always apposite. The poet's early impressions of nature and life, received amid the beauty, grandeur and sublimity of Argyleshire are indelible. His love for the beautiful has remained with him and lends a charm to much that he has written. Like all true poets Evan McColl is animated by a lofty patriotism, which finds expression in his love for the country of his adoption as well as for the land of his birth and boyhood. There is a great variety of theme and treatment in the volume before us. The effect is occasionally heightened by a playful but kindly satirical vein. There are also a number of lyrics touching in their tenderness and pathos. The book is tasteful in typography and binding. There is no reason why this pleasing volume should not have a large and admiring circle of readers.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham, on the 11th Dec. All the ministers and most of the elders were present. Rev. J. A. G. Calder of the Presbytery of Glengarry was, in the room of Mr. Becket, appointed to prosecute the call from Florence and Dawn to Rev. Dr. Lamont. Mr. Gray reported that a session had been organized in Essex Centre. Mr. Battisby was appointed to take charge of the College Fund within the bounds of the Presbytery, Mr. Gray of Foreign Mission Fund, Mr.

Walker of the Home Mission Fund, Mr. Becket of the Widows' and Aged and Infirm Ministers' Funds, Mr. D. Currie of the French Evangelization Fund, Mr. F. B. Stewart of the Assembly Fund. Mr. Waddell was appointed to prepare the report on Sabbath Schools, Mr. McRobbie, the report on the State of Religion, and Mr. Tallach the report on Temperance. Mr. Gray was appointed to moderate in a call at Amherstburg. A minute was adopted in reference to the resignation of Mr. Cairns, Buxton. Rev. Mr. Ratcliffe, St. Catharines, addressed the Presbytery on the Augmentation of Stipends, and it was moved by Mr. Walker, seconded by Mr. Becket and unanimously carried: "Having heard Rev. Mr. Ratcliffe, appointed by the General Assembly's Home Mission Committee to address this Presbytery on the Augmentation of Stipends, the Presbytery records its satisfaction with the manner in which Mr. Ratcliffe has discharged his duty. It expresses its cordial approval of the scheme proposed, and resolves to take action on the matter at once." On motion of Mr. Gray seconded by Mr. McColl, it was further agreed that Messrs. Walker and Battisby, ministers, and Mr. K. Urquhart, elder, be a committee to consider all details in regard to this scheme, to cause the subject to be brought under the notice of all the congregations within the bounds, and particularly under the notice of those congregations that are giving their minister less than \$750 per annum and a manse, and the Presbytery pledged itself to give the committee all needed support. Commissioners from West Tilbury and Comber were heard, who asked that Rev. Mr. Florence be located there for two years, and that a grant of \$200 per annum be asked for from the Home Mission Committee. Messrs. Gray, Logie and Stewart were appointed to visit their congregations. It was agreed to hold an adjourned meeting of Presbytery on the 28th instant, at Chatham. Mr. Gray was appointed moderator of the session of Maidstone, and instructed to dispense the ordinance of the Lord's Supper there on an early day. Having left the chair Mr. Tallach moved that the Presbytery adopt and transmit the following overture to the General Assembly: "Whereas there are within our bounds no less than six colleges for the education of candidates for the ministry, and supported by the funds of the Church, and whereas, one such institution would be sufficient and two would be abundance, it is hereby overtured by the Presbytery of Chatham, this day assembled in the First Presbyterian Church, Chatham, to the venerable the General Assembly, inducted to meet at Toronto, that in view of the enormous waste of means and money thus entailed upon our Church, the said General Assembly may be pleased to resolve that immediate steps be taken for the suppression either gradual or summary of five or at least four of the said colleges, and towards the consolidation of the funds belonging to and attached to the said colleges, so suppressed, with the funds belonging to and attached to the one or two colleges remaining; and that the said General Assembly be still further pleased, with the funds thus consolidated, and with additional funds to be provided by the Church, to ordain the erection, equipment and endowment of one or at most two institutions for the education of candidates for the ministry; or that the said General Assembly take this whole subject into their serious consideration and devise such measures thereon as may tend to promote the Glory of God and the good of the Church." Mr. Becket seconded the motion. It was moved in amendment to the original motion by Mr. Walker, seconded by Mr. Scott, that the overture be not transmitted. The vote having been taken, the motion was declared carried. It was moved in amendment to the original motion by Mr. Walter, seconded by Mr. Logie, that the overture be transmitted *simpliciter*. The amendment was carried by the casting vote of the moderator *pro tempore*. It was agreed to hold the next regular meeting of the Presbytery in St. Andrew's Church, Chatham, on second Tuesday of March next at eleven a.m.—WILLIAM WALKER, Pres. Clerk.

LAST week the Sunday school teachers of the St. James' Square Presbyterian Church held their annual social. The chair was taken by Mr. Wm. Kerr, superintendent of the school, who submitted his report. There are 347 names on the roll of scholars, with thirty-two teachers and three officers. There are 800 volumes in the library. The pupils had contributed \$300 for missionary purposes during the year.

CHOICE LITERATURE.

ALDERSYDE.

A BORDER STORY OF SEVENTY YEARS AGO BY ANNIE S. SWAN.

BOOK II.—CHAPTER I.—continued.

In a little while she rose, and stirring up the smouldering fire, set on the kettle to make tea for Miss Nesbit, whose fast had not been broken since she partook of Mary Elliot's bridal feast. When it was ready and set out on a little table close up to the hearth, Marget slipped softly up-stairs and tapped at the locked door.

"I hae made a cup o' tea, Miss Nesbit. For guid sake, come doon an' tak a mouthful, or I'll hae ye ill on my hands," she whispered through the keyhole.

"By and by, Marget," Miss Nesbit made answer, and with that Marget was forced to be content.

Nearly another hour slipped away, then the first visitor came up to the door of Windyknowe. It was Mr. Bourhill on his sturdy cob, which was flaked with foam, as if it had ridden many miles that day.

"I'll just leave Chestnut here, Marget; he will stand like a lamb," said Mr. Bourhill. "Can I see Miss Nesbit?"

"Come in, Sir, and I'll speer," said Marget, and ushering him into the dining-room, went up once more to her mistress's door.

"Here's the minister, mem. I hae put him i' the ben end, an' ye maun come doon," she said desperately.

Miss Nesbit opened the door at once, and Marget saw that though her face was haggard and worn, she had shed no tears.

"Eh, mem, this is a waefu' day! I never thoct I wad hae leev'd ta see sic a day for the Nesbits!" she said, and putting out her hand, touched her mistress's slender fingers with great gentleness.

Then Miss Nesbit took the rough red hand in her own, and laid her cheek against it a moment, saying in a dry, weary voice, "Oh! Marget, Marget!"

Then she went away down very quietly to Mr. Bourhill in the dining-room. They shook hands in silence, and Miss Nesbit with difficulty motioned him to a chair.

"Did you wonder why I delayed my coming so long?" he asked, striving to speak calmly.

"No; I hae thoct o' but ae thing the day, Mr. Bourhill, an' it has been over muckle for me," she answered. "I needna ask hae ye heard?"

"Doctor Elliot told me this morning in Aldershope before seven o'clock," returned the minister, "and I set of at once."

Miss Nesbit visibly started.

"Where ta Mr. Bourhill?"

"To follow them, and bring back news good or bad for you."

"Weel?"

"I had no difficulty in learning all I wanted to know. They were married this morning at Gretna about nine o'clock, and immediately afterwards continued their journey to London," said Mr. Bourhill, and turned away towards the window, not caring at that moment to look upon the face of Miss Nesbit.

When he turned to her again, he saw that she was weeping. God alone knew what it was to him to see her thus, and he denied the privilege of trying to comfort her as he longed to do.

"God comfort you," he said using the words which had fallen like balm on her heart that dreary November morning, when her father lay dead in the west bedroom at Aldersyde. Then he went away out of the house.

By and by Marget slipped in, and to her delight was desired to light the dining-room fire, and bring in the tea-tray. "For oor wark an' oor life maun gang on," said Miss Nesbit, "though we hae nae heart ta pit in't."

When Miss Nesbit was sitting at her solitary meal, she was disturbed by a great rattling and rumbling of wheels coming nearer the house, and shortly she beheld the yellow chariot from Yair draw up at the door.

Before she had time to recover from her surprise, Miss Grizzie stalked into the room, having on her usual satin gown and towering head-gear, and positively trembling from head to foot with curiosity and excitement. Miss Nesbit rose up, and certainly the look on her face was hardly one of welcome. Little cared Grizzie Oliphant for that. She had come to hear the details of Tibbie's flight, and had no intention of departing without them.

"So that ghaiket sister o' yours has given ye the slip at last, Janet Nesbit," she exclaimed shrilly. "A bonnie downfa' tae yer pride, this'll be. I heard it this forenoon in Yair, from Doctor Elliot, an, cam awa owie as sure I got a bite o' denner. When did she gang? Whaur is she? An' is she mairret, think ye?"

"Tibbie was mairret ta Louis Reynaud at Gretna this morning, Miss Grizzie," said Miss Nesbit, forcing herself as of yore to answer her kinswoman's questions calmly; "an' she's awa ta Lannon—that's a' there is ta tell."

"A' ye wail tell, ye meau," said Miss Grizzie savagely.

"I'm yer blind relation, an' though I got nae muckle courtesy frae yer mother Isabel Sbepherd o' Staunin-stane in her lifetime, for yer father's sake I hae an interest in ye, an' maun hae the oots an' ins o' this. I heard ye were up at Ravelaw. What passed there, micht I speer?"

"Ye may speer, but that'll be a' the length ye'll get, Miss Grizzie," said Miss Nesbit with reddening cheek and kindling eye. "I kenna what brings ye ta me aye the middle o' my tribulations, ta mak them war taer thole."

"It wad seem that a' yer tribulations canna humble that drawn speerit o' yours, Janet Nesbit," said Grizzie Oliphant roughly. "Weel, I dinna envy ye yer con science, when ye think o' the pair stray'd bairn. Ye had nae richt stravagan' about Scottrigg, an' her at hame herself."

"Oh, Miss Grizzie, whersht!" cried Miss Nesbit, her voice sharp with pain.

To have such a stab given to her was more than she could bear. Delighted was Miss Grizzie to find that she had struck home.

"An' what for should I wheesht?" she queried shrilly. "It's nae mair than a' body'll say, an' nae mair than ye deserve."

Miss Nesbit turned away a moment, and gathered all her much tired patience to enable her to present an outward appearance of calmness at least to her unfeeling kinswoman.

"Tak aff yer bannet, Miss Grizzie," she said at length, "an' bid Tammas tak oot the beast. Marget will mask anither cup o' taer for ye."

"Na, na! Muckle obleeged, I'm sure, Miss Nesbit; but I hae a roof tree o' my ain, thank the Lord, and need ta be behaudent ta naebody, let alone you. I only cam ta express my neeborly sympathy; but happen tae ye what likes, ye'll see my face nae mair this side o' Yair Brig," with which Grizzie Oliphant, having for the second time washed her hands of the Nesbits, took her wrathful departure from Windyknowe. As her coach drove past the kitchen window, Marget very deliberately shook her fist at its irate occupant, which very nearly sent Miss Grizzie into hysterics.

CHAPTER II.

"A dreary home-coming, and a desolate hearth."

When Hugh Nesbit brought his young wife home to Aldersyde one evening early in March, she found spring already there to welcome her. Every tree and hedgerow was delicately, freshly green, birds twittered and sang on every budding bough, the early flowerets nodding their heads cheerily in the gentle air.

She had seen the bloom of many spring times in that lovely spot, and in her childish days had helped Janet Nesbit to find the first violet and primrose, and later the red-rose and purple bramble, in the den of Aldersyde. How little either of them recked in these days of this home-coming.

They drove in a close carriage; but when they neared the house, she pulled down one of the windows, and looked out with dim yearning eyes upon her home.

"We will try to be worthy of Aldersyde, Hugh," she said, turning to her husband, and speaking almost wistfully.

He laughed, and answered back that the first thing was to make it worth possessing, as in its poverty-stricken state it hardly repaid the trouble it was to a man.

He spoke almost rudely, for already Hugh Nesbit was tiring of his six weeks' tride. He was not a man who could love unselfishly. It galled him to see that, though gentleness itself, his wife never assumed the love she did not feel. She showed him plainly, indeed, that she would only give him wifely duty, not wifely love.

A throng of new servants waited in the hall of Aldersyde for their master and mistress. Young Mrs. Nesbit glanced timidly round the faces, which were all strange to her, then passed on with a slight bow. At the door of the dining-room Doctor Elliot met her, and held out his hand in greeting; but Mary looked beyond him, and interrupted his words of welcome by the question:

"Is mother here?"

"No, she has not been so well lately, and was unable to come to Aldersyde to-day. She will expect you to-morrow."

"Is she much worse father?"

"She is very weak," he was obliged to answer, and turned to welcome profusely his son-in-law, the Laird of Aldersyde.

Then one of the servants, an elderly person with a pleasant face and kindly eyes, came forward, curtseying respectfully.

"I am Susan Gordon, the housekeeper, ma'am; may I show you to your rooms? They have been made ready for you."

Mrs. Nesbit made a gentle ascent, and followed her up the familiar staircase to the west bedroom with the two windows, one looking up the Yarrow, and the other on the Loch of the Lowes.

"This is the room where the old Laird died, I believe, Mrs. Nesbit," said the housekeeper. "If you do not like it—"

"Every room in Aldersyde is alike familiar to me, Susan," said her mistress with a faint smile. "This one will do very well. Just leave me for a little I shall ring if I want anything."

"Can I not help you with your dressing ma'am?" asked Susan, drawn to the gentle young creature in a marvellous fashion.

No, thanks; I shall not change my gown to-night. I am much fatigued, and will retire early. Let dinner be taken in at once," returned Mrs. Nesbit, and began to unfasten her bonnet strings.

The servant respectfully withdrew, and her mistress made haste with her dressing, not daring to pause a moment to think. Countless memories thronged about her heart, and countless fears of the future.

The gentlemen were glad of her entrance into the dining-room, for their conversation was constrained. Neither liked the other, though at all times their behaviour was studiously courteous.

Very quietly did Mary take her place, for the first time, at the head of her husband's table, without any show of that glad pride which might have been looked for in the mistress of lovely Aldersyde. While the servant was in the room, they talked chiefly about London and other places they had visited; but to her father's questions Mary returned but indifferent answers, her heart being in her mother's sick-room at Aldershope. But when dessert was placed on the table, the conversation turned immediately upon the secret marriage of Isabel Nesbit.

"How does Janet bear it?" Mary asked.

The doctor shrugged his shoulders.

"Did anybody ever see Janet Nesbit's innermost self? I believe she is a woman devoid of feeling of any kind. I

shall never forget her unnatural indifference at the time of her father's death."

Mary could have smiled. So the world judged or rather misjudged Janet Nesbit. She was a woman known to the few, not to the many.

"I saw Isabel in London," she said by and by.

Hugh Nesbit looked up from the apple he was paring, and looked suspiciously at his wife.

"You did not think it worth your while to mention the fact to me," he said with a slight sneer.

"You guess correctly, Hugh," she answered serenely. "It was in Regent's Park one day, father, while Hugh went to speak to a gentleman, and left me alone a few minutes. I saw her pass in a coach."

"Did she see you?" asked Hugh Nesbit.

"Yes; I spoke to her."

"What did she say?" asked Doctor Elliot in the old commanding way.

"She only gave me a message for her sister, which is not mine to repeat; but she looked well and happy," returned Mary. "Hugh, if you are quite ready, I shall retire, and leave father and you to your wine."

Hugh Nesbit rose and opened the door for his wife. She bowed slightly in acknowledgment, just as she would have done to the merest stranger. Hugh Nesbit bit his lip, and an ugly light crept into his eyes. His father-in-law looked at his scowling face when he resumed his seat, and smiled in a pleasant way, as if he enjoyed it.

"I am afraid you find your wife just a little indifferent, shall I call it, Hugh?" he said, posing a piece of apple neatly on his knife.

When upon the Laird of Aldersyde very deliberately swore at his father-in-law, and bade him mind his own concerns if he desired to keep his seat at the table. Not thinking it desirable to quarrel openly with his daughter's husband, Doctor Elliot took the hint, and discreetly changed the subject. They did not sit very long over their wine, for presently the doctor rose, and said he would bid his daughter good-night and go home, as in all likelihood he would be in request at some sick-bed.

Both went up-stairs to the drawing-room, to find Mary sitting alone in the front window, the long shadows of the twilight falling all about her. She rose and bade her father a brief good-night; then returned to her musing watching of the night creeping over Bourhope. By and by she became aware that she was not alone, and started to see her husband standing close beside her. He was quick to note how her face changed, and how she seemed to shrink involuntarily from him.

"Well, Mary, we are likely to have a lively life if you are always to be as cheerful as you have been to-night," he said grimly.

"I am tired, Hugh," she pleaded, and as she said the words there rushed into her heart a wild yearning to be able in all sincerity to turn to her husband and find her best resting-place on his breast. But love cannot be forced, so she sat perfectly still, trying to conquer the impulse to flee from his presence.

Oh, but theirs was a mockery of marriage, a dreary home-coming, and a desolate, loveless hearth. God pity and help them! I believe both felt it at that moment.

"I think I must go up stairs, Hugh," she faltered, feeling that she could not keep her composure much longer. "To-morrow, perhaps, I shall be better able to look at all you have done to make Aldersyde comfortable for me."

So passed their first evening at home.

Early next forenoon, while the Laird of Aldersyde was riding round his estate, his wife went away alone in the coach to Aldershope. She dismissed it at her father's gate, and without knocking, entered the house, and ran lightly up to her mother's room. To her surprise she found her in bed, apparently asleep. The weeks of Mary's absence had wrought such a woful change in the dear face, that for the moment the daughter, who loved her, was well-nigh overwhelmed. She knelt down by the bed, and hiding her face in the coverlet, gave way to the pent-up grief of her heart. Thus Mrs. Elliot found her on her wakening. For a moment there was nothing said, but the long, close, lingering clasp was cut off.

"I have prayed, Mary, that I might be spared till you come home," said Mrs. Elliot feebly.

"Mother! mother! it is not so near as that?" whispered Mary brokenly.

"You can see for yourself, my darling; and save for leaving you, I am content. Where is your husband?"

"At home," answered Mary with a sudden hardness in her voice.

"Mary!" Feebly the weak hands pressed the firm white fingers of the child she loved. "Are you nearer to your husband in heart than you were on your wedding-day, or have you drifted farther apart?"

"We need not discuss my marriage; whatever it may be, neither of us can remedy it. Let us speak of you. I came to see you, to be with you, to comfort you, as I use to do," said Mary in the same hard dry way, and rising up, laid aside her bonnet and shawl. At that moment a servant entered the room, saying that Miss Nesbit was in the drawing-room.

"She's a faithful friend, Janet Nesbit, Mary," said Mrs. Elliot; "hardly a day has passed without bringing her to see me."

A tear trembled on Mary's eyelid. None knew better than she how faithful a heart beat in Janet Nesbit's bosom.

"I'll go down and speak a moment with her, mother," said she, and went away to the drawing-room, slipping in so softly that Janet was unaware of her presence till she felt a gentle arm steal round her neck and a cheek pressed to hers.

"Mary," she said, the word breaking from her lips almost in a sob; then she clasped her close to her arms and added tremulously, "Welcome home Mary, thrice welcome ta Aldersyde. Ye look weel, my dear; I wad fain believe ye happier than ye thocht ta be."

"Oh, I am quite weel," returned Mary, averting her eyes for a moment. "Janet, his trouble has left its mark on you."

You look twenty years older, and there are grey threads among your hair which I never saw before."

"Ay, the storm will leave its mark even after it be past, Mary," returned Miss Nesbit in a low voice.

"It is past, then?" said Mary inquiringly.

"I have learned the cost my care on God, Mary, an' leave my bairn wi' Him. He can uphau through mony tribulations."

There was a moment's silence. Looking upon the brave, steadfast face of Janet Nesbit, Mary honoured and loved her at that moment above anything on earth.

"I saw her in London, Janet," she said by and by.

A gleam of intense eagerness flashed into Janet's eyes, and Mary answered the mute question at once.

"She bid me tell you, Janet, that she was well and happy, and but for you, did not regret leaving Windy-knowe."

"The man, Mary, was he wi' her?" asked Miss Nesbit after a time.

"Yes, sitting beside her in the coach. I do not like his face, Janet."

"I wish his face be na the best o' him," said Janet shortly.

"She lookit weel an' happy, ye say?"

"Yes, and so gaily attired that I would not have known her but for the bonnie face under the nodding feathers. I have seen none so bonnie as Tibbie in all my travels, Janet."

Miss Nesbit sighed.

"A bonnie face 'll no dae muckle for a bady without the grace o' God. Gaily attired, was she? Has she laid aside her mourning already?"

"Yes."

"Well, truly, a mourning gown would ill befit a new married wife," said Janet with a dry smile. "I judge a body by my ain socbre feelin's, which are saur enough from gay attire. How's Mrs. Elliot the day?"

"Very weak. Ah, Janet, you and me have no had much joyfulness in our lives! We are not likely to forget that man is born to trouble, as the Book says."

A faint smile flitted across the face of Miss Nesbit.

"Ay, but greater will be the reward, Mary. Weel, I'll be awa again' an' no' disturb Mrs. Elliot the day. Tell her I'm awa the Scottirrig for a bit, tae get the coddlin' she's aye tellin' me I need. Oh, Mary! Marjorie Scott's a blythe bairn, perfect sunshine in a house."

"Bring her back with you, and all come up to me at Aldersyde, then," said Mary. "It has sore need of sunshine, though the spring is bonnie all about it. Now run away, and don't stay too long: we in Aldershope cannot spare you, Janet." Then with a warm hand clasp, the friends parted once more.

(To be continued.)

ESCAPES FROM EDINBURGH CASTLE.

"Edinboro' Old Town," by Andrew Lang, is the opening paper in the *January Century*. Pennell's clever sketches supplement finely Mr. Lang's picturesque descriptions. Many romantic stories of the castle are told, among them the following: "If 'sinne' could sink town and tower, Edinburgh would centuries since have been with 'Memphis and Babylon and either Thebes.' In those old times, when a Scotch prince hated a man, he very commonly acted on the maxim, 'If you want a thing well done, do it yourself,' and dirked his foe with his own hand. This was the custom of the Duke of Albany, brother of James III., who slew John of Scougal, and in other ways so conducted himself that, in 1482, he was consigned to prison in the Castle. Thence Albany deemed that he was not likely to come forth alive, especially as his brother Mar had mysteriously vanished—so mysteriously, indeed, that even now the manner of Mar's fate is unknown. Albany's friends sent a small ship to wait in the harbour of Leith, and a hamper of wine easily found admission to Albany's rooms in the Castle. The hamper contained ropes as well as wine, and when Albany had made his keepers drunk with the liquor, had dirked them, and thrown their mail-clad bodies to grill on the fire, he escaped to the ship at Leith by aid of the ropes. But the favourite way of escaping had a bland and child-like simplicity. The captive's wife paid him a visit, the pair exchanged clothes, and the prisoner walked out in the lady's petticoats! This old trick was played in the Castle as often as the 'confidence trick' in the capitals of modern civilization. Apparently it never missed fire, and we may conclude that in every case the turnkeys were bribed. The only prisoner of note who ever failed was the first Marquis of Argyll, in 1601. The Marchioness came to see him in a sedan chair; he assumed her dress and coif, and stepped into the sedan. But presently he lost heart and stepped out again, though what he was afraid of it is difficult to guess. He could only die once, his execution was certain, and he might as well be shot privately, in the attempt to run away, as be decapitated publicly in the town where the great Montrose, his enemy, was done to death. When the Marquis's son, in his turn, was confined in the Castle, his ready brain conceived the novel idea of escaping, not in the dress of a lady, but in that of the lackey of his daughter-in-law. He let the lady's train drop in the mud, whereon, with the wit and coolness of a daughter of the Landays, she switched the dripping silk in his face, crying, 'Thou careless loon.' Then the soldiers laughed, and Argyll, for that time got clean away."

AN ANT'S BRAIN.

Well may Darwin speak of the brain of an ant as one of the most wondrous particles of matter in the world. We are apt to think that it is impossible for so minute a piece of matter to possess the necessary complexity required for the discharge of such elaborate functions. The microscope will no doubt show some details in the ant's brain, but these fall hopelessly short of revealing the refinement which the ant's brain must really have. The microscope is not adequate to show us the textures of matter. It has been one of the great discoveries of modern times to enable us to form some

numerical estimate of the exquisite delicacy of the fabric which we know as inert matter. Water, or air, or iron may be divided and sub-divided, but the process cannot be carried on indefinitely. There is a well-defined limit. We are even able to make some approximation to the number of molecules in a given mass of matter.

Sir. W. Thomson has estimated that the number of atoms in a cubic inch of air is to be expressed by the figure 3, followed by no fewer than twenty ciphers. The brain of the ant doubtless contains more atoms than an equal volume of air; but even if we suppose them to be the same, and if we take the size of an ant's brain to be a little globe one-thousandth of an inch in diameter, we are able to form some estimate of the number of atoms it must contain. The number is to be expressed by writing down 6, and following it by eleven ciphers. We can imagine these atoms grouped in so many various ways that even the complexity of the ant's brain may be intelligible when we have so many units to deal with. An illustration will perhaps make the argument clearer. Take a million and a half of little black marks, put them in a certain order, and we have a wondrous result—Darwin's "Descent of Man." This book merely consists of about 1,500,000 letters, placed one after the other in a certain order. Whatever be the complexity of the ant's brain, it is still hard to believe that it could not be fully described in 400,000 volumes, each as large as Darwin's work. Yet the number of molecules in the ant's brain is at least 400,000 times as great as the number of letters in the memorable volume in question.—*Longman's Magazine*.

BE STRONG, O HEART.

Be strong to bear, O heart of mine,
Faint not when sorrows come;
The summits of the hills of earth
Touch the blue skies of home.
So many burdened ones there are
Close toiling by the side,
Assist, encourage, comfort them,
Thine own deep anguish hide.
What though thy trials may seem great?
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own.
Seek every hungering heart to feed,
Each saddened heart to cheer;
And when stern justice stands aloof,
In mercy draw thou near.
True, loving words and helping hands
Have won more souls for heaven
Than all mere dogmas and mere creeds,
By priest or sages given.

Be strong to hope, O heart of mine,
Look not on life's dark side;
For just beyond these gloomy hours,
Rich, radiant days abide.
Let hope, like summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears.
For every grief a joy will come,
For every toil a rest;
So hope, so love, so patient bear,
God doeth all things best.

THE ORIGIN OF THE POTATO.

The potato, originally a South American plant, was introduced to Virginia by Sir John Harvey in 1629, though it was unknown in some counties of England a hundred and fifty years later. In Pennsylvania, potatoes are mentioned very soon after the advent of the Quakers; they were not among New York products in 1693, but in 1775 we are told of eleven thousand bushels grown on one sixteen-acre patch in this Province. Potatoes were served, perhaps as an exotic rarity, at a Harvard installation dinner in 1707; but the plant was only brought into culture in New England at the arrival of the Presbyterian immigrants from Ireland in 1718. Five bushels were accounted a large crop of potatoes for a Connecticut farmer; for it was held that, if a man ate them every day, he could not live beyond seven years.—*From "Husbandry in Colony Times," in the January Century.*

THE Rev. James Rennie, Glasgow, points out what he regards as the imperfection of the present system of planting and sustaining mission stations. He holds there should be a board with plenty of funds to assist, and with a voice in the selection of the mission ministers.

MR. RICHARD DOYLE, the clever caricaturist who at the time of the Papal aggression severed his connection with *Punch* on account of its antagonism to Roman Catholicism, is dead. He received a pension from the proprietors of *Punch*, given on condition that he should not join the staff of any similar periodical.

THE parish minister of Alloa intimates that he had prepared an article setting forth the sacrifices Dissenters and Churchmen should make for a reconstruction of the three Presbyterian Churches as one Church of Scotland. In deference to the advice of his office-bearers it was not published in their *Parish Magazine*.

THE Chicago Manual Training School is soon to be opened. The object is to give instruction and practice in the use of tools, with such training as may be deemed necessary in mathematics, drawing, and the English branches of a high school course. It owes its foundation to the Chicago Commercial Club, which gave its membership funds \$100,000.

BRITISH AND FOREIGN ITEMS.

A POLICEMAN'S Christian Association has been formed in London.

THE staff of the Baptist mission on the Congo now numbers thirteen.

THE Methodists of South Australia have refused to agree to the suggested scheme of union.

IN the Queen's Bench lately it was held that marriage with a niece of a deceased wife is illegal.

SUNDAY closing in New South Wales has largely diminished the "drunk and disorderly" arrests.

PASTOR H. BOILEAU, of Montbeliard, editor of the *Echo de la Verité*, the Baptist organ in France, is dead.

MISS McLEAN, a deaconess of the Church of England, has been giving Bible readings at St. Andrew's to women only.

THE South Australian Baptist Association have resolved to found an intercolonial newspaper and a college. It now includes 3,183 members.

THE Rev. James White, a venerable Irish minister who is on a visit to his two sons in New South Wales, has been entertained at a public breakfast in Sydney.

IN Chili the Romish priests are daily losing their hold on the people, and several Spanish converts are desiring to devote themselves to the work of the ministry.

W. W. ALLEN, of Waterlooville, Mich., impressed with the perniciousness of tobacco, stopped using it, and burned in the street his large stock of tobacco, cigars, and snuff.

THEY were about to bury a grandchild of Gen. Turner of Memphis, when some one insisted that it should be bathed and slapped on the back. It is now alive and doing well.

MONSIGNOR BATTISTA SAVARESE, of Rome, who was one of the domestic prelates of Pius IX., has abjured the Roman Catholic faith and joined the American Episcopal Church.

DWIGHT M. SABIN, of Minnesota, the new Chairman of the Republican National Committee, is said to have an income of \$100,000 a year, derived mainly from prison contracts.

THE Rev. Dr. Alex. Maclaren, of Manchester, has finally resolved, on account of the state of his health, to decline the invitation to give a course of lectures on Preaching at Yale.

THE *Glasgow Herald*, in cordially supporting the movement for the abolition of Fast-days, is very desirous that a religious thanksgiving service be held throughout Scotland on Christmas.

THE students attending the U. P. hall have each received from a generous friend copies of Westcott's "Commentary on the Epistle of John" and Mair's "Studies in the Christian Evidences."

THE cellars under Philadelphia's new city hall are the largest in America, their area being four and a half acres. The first cellar is thirteen feet deep, and the cellar under that is of like depth.

CARDINAL MANNING has failed in his attempts at Rome to influence the Vatican on its Irish-American policy; the American prelate who was in Rome on the same business refused to tolerate any interference.

THE *Christian Leader* says: A symposium on "Methodist Union in England" is about to be started in the *Primitive Methodist Review*. The example just set by Canada must be followed by-and-by in the country where Methodism was born.

THE four highest points in the Empire State, aside from the mountains, are: Fabius, Onondage county, 2,020 feet above mean tide; East Hill, United States Coast Survey, 2,031; Babcock, Schoharie county, 2,117; and Summit, Schoharie county, 2,428.

THE late Dr. W. Graham, who died in Belfast lately in his seventy-third year, did a great work as a missionary in south Germany where he laboured for thirty-five years. Some of his writings, especially his *Commentary on the Ephesians*, were exceedingly popular.

THE Rev. Dr. Donald Fraser, of Marylebone, is in such feeble health, caused by overwork chiefly outside of his own congregation, that his medical adviser has ordered a prolonged rest. Having been granted four months' leave of absence, he has left for a cruise in the Mediterranean.

AT Wexford, in spite of the savage attempt of the Romanists to stop the meetings of Major Whittle, the mission of the American evangelist and his friends has been crowned with considerable success; at the last two meetings sixty-five persons professed to have received spiritual blessing.

MR. KNOWLES, Tory member for Wiggin, Lancashire, who died on the 3rd, began work in a mine when nine and often attended a night school after fifteen hours' work. When twenty-four he was made manager of collieries at Ince, his native township, and six years later was taken into the firm.

THE Rev. John McTavish, of Inverness, formerly of Woodstock, was enveloped in a cloud of smoke while preaching on a recent Sunday. The congregation hastily retired from the building, and it was found that the stove, which is situated under the pulpit, had communicated the fire to some neighbouring woodwork.

THE *War Cry*, the official gazette of Gen. Booth's Salvation Army, is published in English, French, Swedish, and several other languages. They sent out last year 250,000,000 copies, and \$85,000 worth of musical instruments, uniforms, and badges. The grand army comprises 630 corps, 130 of which are abroad.

THE Rev. E. E. Hale states that public schools in Boston are closed by school committees to give an opportunity for licensing liquor sellers. By law no saloon can be licensed within a given distance of a public school. By the closing of one of the schools for a few days eleven saloons obtained license, and then it was reopened.

MINISTERS AND CHURCHES.

THE Presbyterian congregation, Dresden, had an attractive and successful Sabbath school entertainment during Christmas week.

THE North Admaston Bible class presented their teacher, the Rev. Charles McKillop, B.A., with a kindly address, accompanied with a handsome testimonial in silver plate bearing a suitable inscription. Mr. McKillop made an appropriate reply.

KNOX CHURCH, Stratford, Sunday school held a successful entertainment, at which there was a Christmas tree. The pastor, the Rev. P. Wright, was presented with an address and an easy chair, while Mrs. Wright received a crayon portrait of Mr. Wright.

A LARGE number of the friends of the Rev. Mr. McAlpine, formerly of St. Mary's, invaded Stratford on Christmas day and presented him with a well filled purse, accompanied by a nicely worded address, expressive of the high regard in which was held by his late congregation and the people of St. Mary's.

DR. CAVAN preached in Sarnia on the 30th ult., and with the kind assistance of Rev. Mr. Thompson visited on the three following days a good many of the families of the congregation in the interest of the Endowment Fund of Knox College. The very satisfactory result of \$2,000 was reached, and when the canvass is completed it is confidently expected that several hundreds of dollars will be added to this amount. The congregation has well discharged its duty towards the Endowment Scheme, and has helped the success of the canvass in the places yet to be visited.

A MOST interesting meeting was held recently in St. Andrew's Church, Kingsbury, Quebec. The occasion was a visit from the noble missionary of Eromanga, Rev. H. A. Robertson. The pastor, Rev. J. R. MacLeod, presided and introduced the distinguished visitor. The meeting was large though the night was dark and the roads unfavourable. Episcopalians, Methodists and Roman Catholics were in attendance. For about an hour and a half Mr. Robertson held his audience spell-bound in describing the New Hebrides and their inhabitants, and in giving thrilling accounts of his own labours and sufferings, and the martyrdom of his predecessors. Mr. Robertson's visit will never be forgotten here, and good results are sure to follow.

FREE ST. JOHN'S CHURCH, Walkerton, held their annual soiree on New Year's night. On the platform giving readings and addresses, were Col. Cooper, county treasurer; Mr. Telford, head master public school; Mr. Webster, Mr. Walter, S. McGregor, with the Rev. Messrs. Short, of the Church of England, and the Rev. Mr. Baker, Baptist. The choir gave a large variety of choruses, quartettes, and anthems in really capital style. There was a very much larger attendance than any one had anticipated on such a night. The audience thoroughly enjoyed themselves amid such large measure of the humorous and the intellectual. The soiree was in every respect a decided success. We most cordially wish the Rev. Dr. Moffat and his congregation many such pleasant New Year's gatherings.

A SOCIAL meeting was held at the residence of M. Brennan, Hamilton, by the teachers and pupils of the Bible classes of Knox Church Sabbath school last week. Music was given by Prof. Johnson, Misses McMenemy, Miss McIntyre, Miss Gillespie, Miss Smith and Mr. Foreman. W. H. McLaren gave a reading. Addresses were delivered by Rev. Dr. James, W. Given, Mr. Brennan and others. Miss McMenemy, teacher of the infant class, was presented with an address and handsome set of china on the occasion of her departure to another city. Mr. Riach, teacher of one of the Bible classes, who is leaving the city, was also the recipient of an address and a well-bound copy of Collins' "Commentary on the Old and New Testaments." Miss McMenemy and Mr. Riach thanked their friends in suitable speeches, and after spending a very pleasant evening, the party dispersed.

THE Rev. Principal King, after preaching with the greatest acceptance to his former congregation, has returned to college work in Winnipeg. At the prayer meeting last week Dr. King made a few remarks upon his work in Manitoba. It was his duty to give instruction in the literary subjects taught in University College, Toronto, and also to students in theology. There were three classes, the theological students, the liter-

ary students, and those preparing for the literary course, between fifty and sixty in all. Eight are studying theology, between twenty and thirty are in different parts of the University course, and there are fourteen boys receiving such instruction as would be imparted at the Collegiate Institute. Thirty-two are boarding in the college. In reply to the question asked him by many persons whether he liked it, he said he did not go to like it. He might be anxious as to the grounds which led him to decide to go, but he could say that all he had seen convinced him that he did not exaggerate either the danger in which the college was placed or the possibilities of good connected with it. The country, he said, contained a great many noble men, who were doing their best hopefully amid difficulties. Some difficulties with which they were struggling he hoped would be only temporary, and that they would yet receive the reward which all desired the settlers should have. He referred with pleasure to the fact that among the theological students there were several ministers, and expressed the opinion that the presence of a theological teacher would be the means of leading many excellent men to enter the ministry who would not do so if they had to come to the older Provinces to receive instruction.

ON the 23rd December, a new church was opened at Dominionville, Glengarry. The Rev. Principal McVicar preached with power to a full house morning and evening. The edifice is commodious, elegantly finished and perfect in its adaptation to public speaking; its acoustic properties being especially good. On Christmas eve, the people gathered from the surrounding country to celebrate the dedication of their beautiful church, and express their happiness at its completion. When refreshments were served, the chair was occupied by the Rev. Mr. Fraser, and the platform being filled with a goodly staff of clergymen, addresses useful and entertaining were given. The singing was excellent. It is sufficient to say that the choir was under the leadership of Mr. Charles Sinclair. In the midst of the proceedings, a very graceful compliment was paid to the pastor, the Rev. Mr. Fraser of Indian Lands, by the announcement from Rev. Mr. Cormack that the new church, which he pronounced perfect in its plan and structure, is henceforward to be known as "Fraser Church," a decision received with great applause by the meeting. One of the best characteristics of this fortunate building is its freedom from debt. It is all paid for, and is thus honestly and fairly dedicated to the Lord, as every edifice of its class ought to be. The Rev. Mr. Fraser in the past summer, took a voyage across the Atlantic, and returned from the braes and breezes of his native Scotland with renewed health, and was heartily welcomed back by a most worthy and affectionate people. While his years increase the wisdom of knowledge and the mellowness of a rich experience keep pace, making him a valuable and successful servant in the Church. Long may such men be spared, who with quiet and unobtrusive labour are true builders of the temple in which Jesus shall reign forever.

THE Sabbath school in connection with the Presbyterian congregation, Kilsyth, held their annual festival in the town hall on Christmas night. The hall was crowded to its utmost capacity, several sleigh loads having to go away for want of standing-room. The chief attraction of the evening was the Christmas tree laden with presents for the Sabbath school children and members of the Band of Hope. The children and teachers furnished the whole of the entertainment, which consisted of vocal and instrumental music, recitations and dialogues. After fruit, etc., had been served, the remainder of the evening was occupied in stripping the Christmas tree and distributing the presents to the expectant and happy children. This being the first social gathering held since Mr. Mullan's induction in June last, the young people exhibited their appreciation of him as their pastor and of Mrs. Mullan and family for their sterling qualities as citizens in a substantial manner. On the Christmas tree was an envelope containing an address to Mr. Mullan, and a handsome purse bearing Mrs. Mullan's name. After the tree was stripped of all the presents, Mr. and Mrs. Mullan were requested to come to the front. The chairman then read an address expressing affectionate esteem for Mr. Mullan and family, and intimating that a valuable cow was placed in the minister's stable for their use, and presented a purse containing \$19.50 to Mrs. Mullan. The cow cost \$45. Mr. Mullan responded in suitable and impressive terms, when soon

after one of the most enjoyable and happy social gatherings ever held in connection with the congregation was brought to a close, and all returned to their respective homes fully realizing that "it is more blessed to give than to receive." The financial result of the festival was \$83.76, which after deducting necessary expenses will be devoted to Sabbath school work.

THE PRESBYTERY OF MAITLAND.—This Presbytery met in Ripley on 18th Dec. Rev. A. McNaughton was appointed moderator. A complaint from D. Ferguson and his wife against the session of the Walton congregation for not receiving their certificate, was considered. The Presbytery, after hearing parties, appointed a committee to visit the Walton congregation and endeavour to bring this matter to a friendly issue—Committee, Messrs. Jones, Ross and Brown, ministers, with their Presbytery elders. Mr. Cameron reported regarding the grants to aid-receiving congregations and the supply for vacant congregations. Dr. Cochrane, of Brantford, being present was asked to sit and deliberate with the Presbytery. Dr. Cochrane addressed the court at length in connection with the new scheme for the augmentation of stipends. On motion of Mr. Murray, it was agreed that the Presbytery express its hearty thanks to the Rev. Dr. Cochrane for his able advocacy of the Augmentation Scheme and for his lucid and comprehensive explanation of the details of its working. Further, this Presbytery put forth strenuous efforts to raise the sum of \$1,500 as its share of the funds necessary to carry the scheme to a successful issue. At the evening sederunt instead of the usual conference, Dr. Cochrane addressed the court and the assembled congregation on "Missions." On motion of Mr. Ross it was agreed that a hearty vote of thanks be tendered to Dr. Cochrane for his very able and interesting address on "Missions." Mr. Hamilton's resignation of St. Andrew's congregation, Kincardine, was taken up. Messrs. McPherson and Bond appeared for the congregation and addressed the court. Mr. Hamilton was heard, who adhered to his resignation. On motion of Mr. Sutherland, it was agreed that since Mr. Hamilton still adheres to his resignation of the charge of St. Andrew's congregation, said resignation be accepted. Further, the members of Presbytery, in parting with Mr. Hamilton, would record their appreciation of his talents and faithfulness as a minister of the Lord Jesus Christ, his diligence in Church courts and in the performance of any work required to be done by him within the bounds of the Presbytery. The Presbytery would follow him with their best wishes, commending him to the Great Head of the Church. Mr. McFarlane was appointed to declare the congregation vacant on the first Sabbath of January, and to act as moderator of the session. A committee on the augmentation of stipends was appointed, Messrs. McQuarrie, Murray, Cameron and Ross, ministers. It was agreed to hold a Sabbath School Convention in Wingham, the time and arrangements to be left with the Presbytery's Sabbath school committee. On motion of Mr. Sutherland, it was agreed that if no questions on Temperance are sent by the Assembly's committee to the several sessions before the 25th of January, the sessions be instructed to send a statement on the subject of Temperance to the convenor of the Presbytery's committee.—R. LEASK, *Pres. Clerk.*

THE Presbytery of Paris met at Norwich on the 27th Dec. for the ordination and induction of the Rev. Robert Myers into the pastoral charge of Norwich and Windham. The Rev. Dr. Cochrane presided as moderator and preached the ordination sermon. The charge to the new pastor was given by the Rev. Mr. McMullen, and the address to the people by the Rev. D. D. McLeod, of Paris. In the evening a social welcome was given to Mr. Myers, when a large assemblage met in the lecture room. After tea an adjournment was made to the body of the church, and James Barr, J.P., was called to the chair. Addresses were delivered by Rev. Messrs. Kennedy, McGregor, F. R. Beattie, McMullen and the new pastor. The speeches were thoroughly in keeping with the occasion, and were interspersed with choice selections of music. The prospects for Norwich and Windham are very promising.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church: viz.—A Friend, for Foreign Missions, \$5; A Friend, Little Rideau, for Foreign Mission, \$5; also for Foreign Mission, Indian, \$5; A Friend, Newfoundland, Foreign Mission church-building in Formosa, \$250.

PRESBYTERY OF LONDON.—This Presbytery met in Park Avenue Presbyterian Church on the 11th of Dec., at eleven a.m. The attendance of members was good, there being twenty-two ministers, and fourteen elders present. After reading the minutes of former meetings, Dr. Laing, of Dundas, who was present in the interests of the Scheme for Augmentation of Stipends, addressed the Presbytery. He gave a clear and satisfactory explanation of the scheme in its details. At the close of the address, a vote of thanks was accorded Dr. Laing for his information, and the Presbytery pledged itself to give, as far as possible, practical effect to the recommendations of the Assembly's Committee in this matter. The petition of Williams congregation, already on the table asking admission into the Presbyterian Church in Canada, was considered. Mr. D. Waters and Mr. W. Ross, commissioners from the congregation, and Messrs. W. R. Sutherland and McKinnon the Presbytery's committee in the matter, were heard respectively. On motion duly made and seconded, it was agreed to grant the prayer of the petition. Rev. J. Rennie was then appointed moderator, two of his own elders, together with Mr. Waters to form a provisional session. The call from Parkhill to Mr. Henderson, of Hyde Park, was then considered. Commissioners from the congregations interested were heard, *pro* and *con*, and M. Cuthbertson on behalf of Sarnia Presbytery. At the close of the pleadings, Mr. Henderson was heard for himself, who intimated his declination. The Presbytery decided accordingly. Messrs Murray, L. Cameron and Shorts were appointed a committee to aid by their counsel and judgment, the congregation of Crumlin in selecting a central site for a new church. Leave was granted London East to moderate in a call. A report was read by Mr. Rennie in the matter of Union between Lucan and Granton to the effect that these congregations had agreed to unite, and that Stratford Presbytery likewise approved of the arrangement. The question of the presbyterial connection of the united congregation to be decided by the Synod of Hamilton and London. The report was received and approved. A minute was adopted in reference to the resignation of Rev. W. R. Sutherland, Knox Church, Ekfrid. Messrs. Rennie, Murray and Henderson were appointed a committee to give practical effect to the Scheme on Augmentation within the bounds. The committee were left to exercise their own judgment as regards the best means to be used in bringing the matter before the people. The treasurer gave in the report on finance for the past year. The report showed that the income and expenditure balanced, \$150 of debt having been paid in addition to the current expenses. The report was adopted. Mr. Ball's motions anent the working of the French Evangelization Scheme, and the election of delegates to the General Assembly, were laid over for consideration at next meeting owing to the absence of the mover through indisposition. Messrs. Murray, McKinnon and Douglas were appointed a committee to visit Ekfrid and St. Andrew's Church, Glencoe, with a view to rearrange the field. Messrs. Ballantyne and Henderson were appointed a committee on remits of General Assembly, to report at March meeting. Messrs. Murray and J. Munro reported their success in canvassing for Knox College Endowment Fund, in their respective fields. The Presbytery expressed its gratification at the reports given in by these brethren. The next meeting was appointed for the second Tuesday in March, at eleven a.m. and the Presbytery was closed by the benediction.—GEORGE SUTHERLAND, Pres. Clerk.

OBITUARY.

On Friday morning, the 21st December, there passed to his rest an old and respected resident of Toronto, in the person of Robert Stewart, at the advanced age of eighty-four. Mr. Stewart was born in Ranoeh, Perthshire, Scotland, in March, 1800, and emigrated to this country in August, 1817. After a residence of about a year in Montreal, he came to Toronto, where he resided permanently after the year 1824, having resided temporarily during the interval with his father's family, in the township of Esquesing. Mr. Stewart was a builder by trade, and was identified with many of the old buildings, both public and private, in the city. In 1830 he was instrumental in procuring subscriptions for the erection of St. Andrew's Church, and assisted in the erection of the same. He, along with his brother Alexander, afterwards contracted for the enlargement of the church and erection of the steeple. In 1844, when the disruption took place, Mr. Stewart left St. Andrew's with the rest of the dissenters who formed the nucleus of the present congregation of Knox Church. The new body met for a short time in the Congregational church on Bay Street. At this time, the Rev. Mr. Harris presided over the congregation that met in the little church where Knox Church now stands. This building and plot of ground being offered to the dissenters, a union of the two congregations took place, which forms the present congregation. Mr. Stewart was a member of Knox Church continuously for about forty years, and at the time of his death, was the oldest member of the congregation. During his long membership, he was frequently elected to the office of elder. He declined to act, but held

the office of trustee for eight years. He was characterized for honesty and uprightness of character. Up to within a few weeks of his death, he was constant in his attendance on all the church services. On Wednesday, the 26th December, his remains were interred in the Necropolis, and were followed to their last resting place by many old and sorrowing friends.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON III.

Jan. 20, } THE POWER OF THE TONGUE. { James 1:18.

GOLDEN TEXT "By thy words thou shalt be judged, and by thy words thou shalt be condemned" —Matt 12 : 37.

TIME AND WRITER.—As in last lesson. Notes and Comments.—Ver. 1. "My brethren : the writer is speaking to his fellow believers. "Many masters : " REV. "teachers." At first all were allowed to teach in turn. Inspired as some were, yet their gifts were liable to abuse ; much more would it be with those self-constituted teachers who had no gifts. "Greater condemnation : " REV. "heavier judgment : " the idea is that a stricter account will be required of such. They will be tried by the standard of their professions. Ver. 2. "Many things—offended." or, all—offend—REV. "in many things all rattle." this liability to error is great in all, but especially in those who set up for public teachers, and who have therefore to say much. "Bridle the whole body : " that is if a man is able to restrain, check, control the use of the tongue, he will be able also to control his whole body." As if the apostle had said that it is easier to keep from gluttony and drunkenness than from a misuse of the tongue, and that he who can effectively do this last will be able to do the first also, "a perfect man," in that sense.

Ver. 3. "We put bits : " REV. is better, making the argument continuous—"Now, if we put the horses bridles into their mouths—we turn," etc. The mention of bridling and the position of the tongue where the bridle is placed, introduces this similitude. "Turn whole body : " just as the bridle governs and turns the horse, he who can control his tongue can govern his whole body ; or so the tongue of a persuasive speaker will turn a man, an assembly, and sway the fate of nations—both ideas are true.

Ver. 4. Another illustration, "ships—helm : " the rudder is small compared to the size of the ship ; the winds that beat upon it drive it about, yet, superior in power is the "small helm" (in those days shaped like an oar). "Turned whither the impulse of the steersman willeth." So REV. "listeth : " old English for willeth, or desireth.

Ver. 5. We now get the application—as the bit to the horse, or the rudder to the ship, is the tongue to the body—small but all important ; the tongue may boast of its power, and such it does possess. "How great a matter : " the Greek word means wood, so it is correctly rendered in REV., lit. what an immense fire a spark may kindle ; there are plenty of proofs of this truth to hand.

Ver. 6. "Tongue—a fire : " what does it not sometimes set in a blaze. "Defileth." thus it is a world of iniquity. "Course of nature." or the orb, or wheel of creation. The idea seems to be that the tongue has the power, as we say, to set the world on fire, to bring an universal disorder and violence. "Setteth—set on fire : " from the active to the passive. "Hell" fire is connected with our idea of hell ; the course of an evil tongue begins there, and has the spirit which reigns there. The very word "devil" in the original means traducer or slanderer.

Ver. 7, 8. There is nothing so fierce as fire and what it represents, the tongue, for "every kind of beasts," etc. "By mankind : " hath been brought into tame subjection by the nature of man—even beast nature is subject to human nature. "But the tongue—no man : " not that it cannot be tamed, but that man cannot do it ; beasts cannot tame beasts, but the superior nature of man can, so God, and He alone, can control all the passions of man. "Unruly evil : " incapable of restraint, may, though nature hath placed before it a double barrier, the lips and the teeth, it bursts forth to spread disorder and ruin. "Poison : " worse than the poison of serpents is the poison of an evil tongue, slander and spite.

Ver. 9, 10. "Therewith," twice "blessed." REV. "the Lord and Father : " but while some use the tongue for that purpose, others use it for cursing man, the child and image of God ; or it, as some suppose, the writer is alluding to the unliving Jews who, as we are told, in their religious services solemnly cursed the followers of Jesus, the contrast is still more striking.

Ver. 11, 12. "Ought not to be : " the wrong of this is evident. God and the devil cannot dwell in the same heart. By four impossible things the apostle shows how true blessing and cursing cannot come from the same tongue, that it is unnatural. In God's creation there is harmony ; there are no contradictions in nature such as this. No fig-tree can "bear olive berries," neither "a vine figs." It would be opposed to the whole course of God's law written upon His works "Fountain : " the heart, the opening of the fountain is the mouth ; the image is appropriate to Palestine, where salt and bitter springs are found. A "sweet" spring may be near, but "sweet and bitter" never flow from the same opening. Only grace can change the bitter Marah waters of the heart, so that what it sends forth shall be sweet.

Ver. 13. "Who is a wise man : " all wish to appear so, unhappily all are not so. "Let him show out of a good conversation : " REV. "by his good life." conversation is a scriptural phrase for the whole life and actions (1 Pet. 2 : 12.) "Meekness of wisdom : " true wisdom is meek, it is only ignorance that is conceited and proud. Hamilton

says, "meekness is love at school—at the Saviour's school," a very beautiful thought. Happy the scholar who learns from such a teacher. This very evidently refers to those who undertake the work of public teaching, the idea with which the chapter opens.

Ver. 14. "Fovying strife," these things among professing Christians? Alas! yes, now as then ; there is an emulation that is holy, but it is not a bitter factious jealousy. "Glory not : " it is rather a matter of shame. "Lie not : " to claim to be the servants of Jesus, and especially to assume to be teachers, and yet to show such conduct is to be against the gospel, which is truth and righteousness.

Ver. 15, 16. "Not from above : " in contrast with close of verse, he who acts thus is not inspired by God ; his inspiration is "earthly," not heavenly, "sensual," or animal, not spiritual, for that is from the Holy Spirit (1 Cor. 2 : 14), the middle term between "earthly" and "devilish," there is a wisdom, a knowledge, yea, a belief in God, which devils have. (Ch. 2 : 19.) "Envy and strife," or "jealousy and faction," as REV., the characteristics of the wisdom which is not from above, for it brings forth confusion ; "the experience of men everywhere testifies to the truth that a spirit of envy and strife brings about confusion and "every evil work."

Ver. 17, 18. The apostle now gives the opposite picture, there is a "wisdom" from above, and its fruits are "pure." First and foremost, there is no defilement in that wisdom, it is "first pure" because that is its essence ; then follow its manifestations—"peaceable," opposed to strife and contentions, as ver. 14, "gentle," not harsh in our judgment of others, bearing with their infirmities and forgiving injuries, judging all by the law of love. "Easy," etc., not stiff, stern, obstinate, unyielding, especially with reference to an offence. "mercy—good fruits," feeling for others, full of the fruits of the spirit. (Gal. 5 : 22, 23.) Two of these fruits are mentioned, "without partiality," not esteeming one better than another (ch. 2 : 1) ; or, without doubting, free from every kind of duplicity or uncertainty, "without hypocrisy," no pretence, dissimulation or flattery, continuing the idea of the previous clause. Here are seven qualities of wisdom, seven colours of the Divine rainbow—all blended into the one "Light of the world." "Fruit of righteousness peace." righteousness is peaceful, "peace" is fruitful ; he who sows peace, whose course is peace, shall find an abundant fruit, a harvest of peace.

HINTS TO TEACHERS.

Prefatory.—There is little doubt that the admonitions and scathing rebukes of this lesson were drawn forth by a crying evil in the church ; there was a desire to teach by men who were ignorant of the true principles of Christ's religion. Of the change of heart which brings with it a change of life, they knew nothing, and so, while professing to teach others, they did not illustrate the pure and peaceable influence of the Gospel of Jesus Christ ; they were utterly unqualified in heart and life. Apart from this, however, the lessons are most important and much needed to-day.

Topical Analysis.—(1) The evil of an unbridled tongue, 1-10. (2) The spirit will be manifested by the life, 11-17.

On the first topic we may show how terrible may be, and have been, the utterance of angry, passionate or untruthful words. The history of the world is full of instances of what "words, idle words," have done, families have been estranged, churches broken up, disorder brought into communities, civil and foreign wars provoked by the tongue. Moses, meek man as he was, lost the earthly Canaan through his tongue. Some harsh words cost King Rehoboam the fairest half of his kingdom, and it was the blasphemous utterances of the officers of the King of Assyria that brought down the wind of death, sweeping away his mighty army as so much chaff. It is a fire, fire burns, inflicts pain and suffering, so does evil speaking, the utterance of slander, falsehood and detraction. Fire destroys, and what can cause more moral ruin than the tongue, an invective, an insinuation, a false suggestion respecting another, will destroy his character sometimes irremediably ; let it be whispered that such and such an active Christian worker is not what he should be in his family or his business, and hints that if something were told all his influence for good would be destroyed. Fire spreads. Nothing is so infectious as evil talk, passion invokes passion—slander, too frequently, grows in the mind of the man who hears it, and the next utterance of it is magnified and intensified. Show your scholars that an evil tongue has all the evils without any of the blessings of fire. Very earnestly impress upon them to "cease from anger," to bridle the tongue by God's grace ; not to be easily provoked by the utterances of others, and to turn a deaf ear to all slander and falsehood.

On the second topic, emphasize the illustration of the Apostle, as to the impossibility of evil utterances coming forth from a good heart ; that Christ can be the fountain of life in the soul, and yet all that comes forth in the life be opposed to the sweetness of His gospel. Bring out the fact that the first and constant effort of "the wisdom that is from above," or true religion, is to show in the life all the Christ-like qualities of ver. 17. Dwell on these, and ask your scholars to lay these as a measuring rod against their own lives, so that they may prove themselves to see what manner of spirit they are of, and tell them of the transforming power of the love of Jesus, that took a blaspheming, persecuting Saul, and changed him into an apostle and a martyr for the truth.

Truths and Teachings.—We are responsible for the right use of the tongue.

Be humble, meek, and wait God's leading to go forward. The tongue has power for good or evil. He who gives way to an evil tongue will find his whole life affected by it. The heart cannot be right with God, when the tongue is evil to man. There is wisdom from above ; God's love sown in a pure heart, and the fruit is peace.

Main Lesson.—THERE ARE LAWS FOR THE TONGUE.

- (1). A law of meekness, ver. 13—Matt. 5 : 44 ; 1 Cor. 4 : 12 ; 1 Pet. 2 : 23. (2). A law of purity, ver. 17—Phil. 1 : 27. (3). A law of sincerity, ver. 17—Psalms 34 : 13 ; Eph. 4 : 23 ; Eph. 4 : 29. (4). A law of love, ver. 17—Ecc. 10 : 12, Epn. 4 : 15. (5). A law of spirituality, ver. 15—Psa. 71 : 24 ; 77 : 12 ; 145 : 5 ; Eph. 4 : 29 ; Col. 4 : 6.

OUR YOUNG FOLKS.

NEW YEAR'S WISHES.

What shall I wish thee?
Treasures of earth?
Songs in the springtime,
Pleasure or mirth?
Flowers on thy pathway,
Skies over clear?
Would this ensue thee
A Happy New Year?

What shall I wish thee?
What can be found
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall ensue thee
A Happy New Year?

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright,
Love that is perfect,
Casting out fear—
These shall ensue thee
A Happy New Year.

Peace in the Saviour,
Rest at His foot;
Smile of His countenance
Radiant and sweet;
Joy in His presence,
Christ ever near—
These will ensue thee
A Happy New Year

—Francis Ridley Havergal.

THE CROOKED TREE.

Such a cross old woman as Mrs. Barnes is! I never would send her jelly or anything else again," said Molly Clapp, setting her basket hard down on the table. "She never even said 'Thank you,' but set the cup on the table, child, and don't knock over the bottles. Why don't your mother come herself instead of sending you? I'll be dead one of these days, and then she'll wish she had been a little more neighbourly." I never want to go there again, and shouldn't think you would."

"Molly! Molly; come quick and see Mr. Daws straighten the old cherry tree!" called Tom through the window, and old Mrs. Barnes was forgotten as Molly flew out over the green to the next yard.

Her mother watched with a good deal of interest the efforts of two stout men as, with stout ropes, they strove to pull the crooked tree this way and that, but it was of no use.

"It's as crooked as the letter S and has been for twenty years. You're just twenty years too late, Mr. Daws," said Joe as he dropped the rope and wiped the sweat from his face.

"Are you sure you haven't begun twenty years too late on tobacco and rum, Joe?" asked Mr. Daws.

"That's a true word, master, and it's as hard to break off with them as to make this old tree straight. But I signed the pledge last night, and with God's help, I mean to keep it."

"With God's help you may hope to keep it, Joe," responded the master. "Our religion gives every man a chance to reform. No one need despair so long as we have such promises of grace to help."

"That's my comfort, sir," said the man, humbly. "but I shall tell the boys to try and not grow crooked at the beginning."

"Mother," said Molly as she stood by the window again at her mother's side, "I know

now what is the matter with old Mrs. Barnes. She needn't try to be pleasant and kind now, for she's like the old tree: its twenty years too late."

"It's never too late, with God's help, to try to do better, but my little girl must begin now to keep back harsh words, and unkind thoughts; then she will never have to say, as Joe said about the tree, 'It is twenty years too late.'"—*Child's World*.

SHE LOVED HER NEIGHBOUR.

An example in the city of Philadelphia, showing how the "royal law" can be practised by the poor as well as the rich, is reported in one of the religious journals:

A poor woman, who was only a huckster in one of the markets, became a living commentary on the great precept of loving kindness.

"I don't know anything about the Christianity of the big churches," said a black porter on the wharf; "but I do know Ann B—, and I believe in the God that makes her what she is."

A specimen of her spirit, and the way it always made for her, is furnished in an incident of one of her street-car rides, when she was feeling sad to think how little good she could do with only ten cents in her pocket.

"I just prayed to God," said she, "to give me a chance, and in a minute I noticed the woman beside me was crying.

"She was a weak little body, and was trying to carry two children. I took one of them, and we fell to talking, and I found that her husband was a mason. He had gone to work on a hotel in Atlantic City, and she had just heard that he had fallen and broken his leg. She had not a penny to take her to him, and she was going to walk.

"I thought, 'Now my chance has come.' So I took a long breath and spoke out loud:

"Ladies and gentlemen, will you listen to this woman's story?" So I told it as she told me, and a gentleman passed around his hat, and the people in the car gave her enough to send her to her husband, and to keep her for a month."

A wealthy lady who was in the car, struck by Ann's simple earnestness, made her her almoner, and for years the good woman went up and down among the poor of Philadelphia, bringing comfort to both body and soul.

FUN THAT MAY KILL.

We want all the boys who are in the habit of smoking cigarettes or who are beginning to learn how to smoke them, to pay attention while we tell them of a sad event that recently took place in one of our Eastern cities.

Among a number of bright boys who had set out to become business men, was a lad fifteen years of age, employed in a lawyer's office. During his leisure hours and on Sabbaths he was in the habit of smoking cigarettes, the smoke of which he inhaled. From this he passed to chewing tobacco, and it is said that when he was not smoking he had tobacco in his mouth, and occasionally combined the two. His parents endeavoured to

break him of the habit, but all they could say and do had no effect. His health soon began to fail rapidly, and his family, who were not aware that tobacco would have such injurious effects, fancied that his weakness was caused by the close confinement which he had to undergo at his place of business.

He became so ill that he could not sleep at night and his appetite began to fail. His countenance was very sallow, and he had severe headaches. Finally his mother took him to see a physician, who, on examining him, thought he was suffering from want of the right kind of food, and prescribed tonics and things that are nourishing and strengthening.

But instead of improving in health the poor lad constantly grew worse, and was soon confined to his bed. The doctor then learned that the boy was addicted to tobacco in every form, and he came to the conclusion that his patient was suffering from nicotine poisoning. Nothing that could be done had any effect in restoring the suffering boy. He lingered for about a week, when congestion of the lungs set in and the heart began to fail in its functions. This was the beginning of the end. Within twenty-four hours he was dead, killed by the foolish habit he had formed of smoking cigarettes and chewing tobacco.

Such a story as this ought to be all the warning a boy could ever want against cigarette smoking.

SOLDIER AND THISTLE.

Little Minnie, in her eagerness after flowers, had wounded her hand on the sharp, prickly thistle. This made her cry with pain at first, and pout with vexation afterwards.

"I do wish there was no such a thing as a thistle in the world," she said pettishly.

"And yet the Scottish nation think so much of it that they engraved it on the national arms," said her mother.

"It is the last flower that I should pick out," said Minnie. "I am sure they might have found a great many nice ones, even among the weeds."

"But if the thistle did them some good service once," said her mother, "they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make a night attack on a sleeping garrison. So they crept along barefooted, as still as possible, until they were almost on the spot. Just at that moment a barefoot soldier stepped on a great thistle, and the hurt made him utter a sharp cry of pain. The sound awoke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss. So, you see, the thistle saved Scotland, and ever since it has been placed on their seal as their national flower."

"Well, I never suspected that so small a thing could save a nation," said Minnie thoughtfully.

SUFFER not your thoughts to dwell on an injury, or provoking words spoken to you. Learn the art of neglecting them at the time. Let them grow less and less every moment until they die out of your mind.

COMPETITION No. 3.

GOLD WATCHES, SILVER WATCHES, JEWELRY, ETC., GIVEN FREE TO SENDERS OF FIRST CORRECT ANSWERS TO CERTAIN BIBLE QUESTIONS.

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Third Prize.—Gentlemen's Solid Coin Silver Hunting Case Watch, retailed about \$18.

Fourth Prize.—Gentlemen's Solid Coin Silver Hunting Case Watch, retailed about \$16.

Fifth Prize.—Gentlemen's Solid Coin Silver Hunting Case Watch, retailed about \$14.

Sixth Prize.—Gentlemen's Nickel Silver Hunting Case Watch, retailed about \$10.

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Remember these prizes are only given you in order to get you to take an interest in the Ladies' Journal, and also to get you to study the Bible. You will get extra good value for your half dollar investment even if you don't secure one of these valuable prizes. The following are the questions, and they are really not so very difficult if you know anything at all about the Bible:—

No. 1.—How many letters are there in the Bible?

No. 2.—How many words?

No. 3.—What verse in the Bible contains all the letters of the alphabet, counting I and J as one?

The Old and New Testament are included in the term Bible, but not the Apocrypha.

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EDITOR LADIES' JOURNAL, Toronto, Canada.

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MEETINGS OF PRESBYTERY.

- WHITBY.—In the Presbyterian church, Oshawa, on the third Tuesday of January, at eleven a.m.
PETERBOROUGH.—In Mill Street Church, Post Hope, on the third Tuesday of January, at ten a.m.
MONTREAL.—In David Morrice Hall, Presbyterian College, Montreal, on the second Tuesday of January, at ten a.m.
HURON.—On third Tuesday of January, at Brucefield Union Church, at half-past ten a.m.
OTTAWA.—In Knox Church, Ottawa, on the first Tuesday of February, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on the third Tuesday of January, at ten a.m.
QUERBEK.—In Sherbrooke, on the third Tuesday of March, at ten a.m.
HARRIE.—At Harrie, on the last Tuesday of January, at eleven a.m.
LANARK AND RENFREW.—In Arnprior, on the last Tuesday of February.
TORONTO.—On the third Tuesday of January, at eleven a.m.
PARIS.—Adjourned meeting in Chalmers' Church, Woodstock, on first Thursday of January, at one p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, 17th March, 1884, at three p.m.
SAUKEN.—In Knox Church, Haniston, on the third Tuesday of March, at 2 p.m.
BRUCE.—In Free St. John's Church, Walkerton, on the second Tuesday of March, at 2 p.m.
STRATFORD.—In Knox Church, Stratford, on the third Tuesday of January.
MAITLAND.—In St. Andrew's Church, Lucknow, on the third Tuesday of March, at half-past one p.m.
HAMILTON.—Special meeting at Jarvis, on Thursday, January 10th, at two o'clock p.m.
HAMILTON.—Stated meeting on Tuesday, 15th January when Conference on the State of Religion and Sabbath Schools will be held and applications for augmentations of stipends will be considered.
PARIS.—Adjourned special meeting in Chalmers' Church Woodstock, Thursday, 24th Jan., at one p.m.
LONDON.—On 11th March, at eleven a.m.
DUNELM.—In Division Street Church Osen Sound, March 15th, at half-past one p.m.
LINDSAY.—At Uxbridge, on the last Tuesday of February, at ten a.m.

Births, Marriages, and Deaths

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MARRIED.

On the evening of the 2nd January, by Rev. J. M. Cameron, Rev. R. B. Smith to Mary A. fifth daughter of the late Donald McQuarrie, for a long time elder of the Presbyterian Church of Caledonia of this city.

At the residence of the bride's father, on Jan. 1st, by Rev. John James, D.D., Rev. John Mutch, M.A. of Toronto, to Annie E., daughter of James McMenem, Esq., of Hamilton.

At the residence of the bride's father, on the 2nd inst., by the Rev. A. Rowat, Mr. Nathan Waddell, student of the Presbyterian College, Montreal, to Mary Jane, second daughter of James Fraur, Esq., of Marwood.

DIED.

At Cornwall, on 31st Dec, ult., Eliza A. Hutchinson, the beloved wife of Rev. James Hastie, pastor of Knox Church, aged 36 years; also, on the 27th ult., her infant daughter, aged one day.

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