

great part of the instruction is given by the matron and one of her helpers. M. Forneron, the school-master, directs the studies of the more advanced. Professor E. Malan gives all the children catechetical instructions on Sabbath evenings all the year, and on Thursday afternoon, from November till Easter. The moral and religious instruction of the children is the principal aim of the matron, who seeks to cast down and build up in their hearts as she sees to be needful.

The discipline, which is of a motherly and quiet kind, seems to be exercised without much difficulty. This, however, is not always the case. Difficulties are sometimes owing less to the children than to their relatives. The latter, sometimes, in their visits, seem to take a hand to throw down in a moment what has taken a long time and much work to build up. We need not go to Torre Pellice for such persons. They can be found in Ontario.

Besides attending to their clothing and the garden, and keeping the house from the basement to the attic in the greatest tidiness, the young girls do work to order, or for sale. Latterly, less is being done in lace, straw work and the like, as these things are unprofitable both to the establishment and the orphans.

The inspector of the Orphanage gives the highest praise to those who, under his care, have the management of the establishment. He specially mentions the matron, Mlle. Sircoulon. Besides her unwearied effort on behalf of her present large family of fifty children, she still concerns herself largely about those who are now scattered over the world. With the latter she keeps up an active correspondence, continuing to direct, counsel and encourage them. For example, she was in communication with all who had left the Orphanage during twelve years, except one who was lost to sight in Marseilles, which may be called a whirlpool. They all, more or less, did honour to it by their conduct.

Several of the orphans who have been a good while at service, or are married, account it a duty, and it is to them also a pleasure, to contribute to the festivals of their successors in the house. Several of them send their little savings to the matron, who deposits them and takes care of them. It is still more pleasing to be able to state that the names of a good number of them appear on subscription lists for charitable purposes, or for Italian evangelization. One whose wages were 30 francs, about \$6 a month, with which she helped her poor and sickly father, once sent 30 francs, about \$10, to the matron for a particular work of benevolence, besides her other gifts. She was the one who, some time after, had saved the most.

In the evening of the 25th of last November, I arrived at Torre Pellice. After supper I called on the Rev. Mr. Pons, expecting to have an hour or two's chat with him. I found him making ready to go to a public meeting, in the college, about the Orphanage. I very gladly accompanied him to it. During the course of it, the brother from a far distant country, a *pastore* from Canada, was called on to say a few words. I had the pleasure of having an opportunity of telling a Waldensian audience in what high esteem the Presbyterian Church in Canada held theirs as a witness for Christ, and the deep interest which she took in her welfare. At the close, I was warmly welcomed by the professors who were present.

The following afternoon, Professor Malan took me to the Orphanage. We went all through it, accompanied by Mlle. Sircoulon, the matron. Scarcely a speck of what is called "matter out of place" was to be seen there. The health and comfort of the children were carefully attended to. The last room we visited was one in which they were all at work, sewing or knitting. It was pleasant to see them so neatly dressed, and looking so healthy and cheerful. They sang a few hymns, some in Italian, others in French, their fingers all the while busy. Afterward, at the request of Professor Malan, their far-travelled visitor gave them an address. My visit to the Orphanage was one of the sources of the pleasure which I had during my very short stay in the Waldensian Valleys. I may, before closing, state that quite near the Orphanage is a Baptist Church. The population of Torre Pellice is very small; yet there are in it about a dozen of religious denominations. I think that it is over the dozen rather than under it. There are places of worship for all. This, certainly, is sectarianism "run to seed."

T. F.
Elder's Mills, Ont.

A FINE FIELD OF USEFULNESS.

The following letter, addressed to Principal Caven, may receive the attention of some one especially fitted for this very promising field therein mentioned.

DEAR DR. CAVEN,—Do you know of any graduate of Knox or Toronto University who could be persuaded, by any inducement whatever, to come to India? If you do, will you kindly put him in communication with our Foreign Secretary, Dr. N. G. Clark, 1 Somerset Street, Boston? Our Board have just sanctioned a college here in connection with my school. The school has grown to about 250 pupils, all learning English, and will grow to 300, we expect, before Christmas. This taxes my strength, though I have a good native staff of assistants. For the college we want two new men. They need not be graduates in Theology, though, if one of them were, I should hand over the college to him, as the school satisfies my ambition and fills both of my hands besides. The subjects to be taught at first are Algebra (Todhunter), from Quadratics to the end; Euclid V. to XII., Balfour Stewart's Physics, Greek History and Logic, and the Bible of course and chiefly. In addition to these subjects there remain English, Sanskrit and Persian, but these would naturally fall to me and my native assistants. In the near future we might add another class to get up to B.A., in four or five years, as we are able to do the work.

With two good men we might get a class of from eighty to 100 the first year! A native college began last year—1885—with eighty students, and had 130 this year in the same class. Besides that, Government are withdrawing from one of their colleges, so that the field outside of Bombay is left to us and the native college.

There is therefore a magnificent opportunity to preach Jesus to the educated young men of this country, and room for any ordinary man's ambition too. No such opportunity has ever been known in the history of our mission before, and we have been established in Western India since 1813.

The college is to be opened on Jan. 1, 1887, so that the men must be off by November 1.

I shall be under a thousand obligations if you can put our claim strongly enough before some one to induce him to come.

Our board will be glad to send a young graduate out for a term of years, or make a conditional arrangement with him. Appointment would not necessitate his being cut off from the Canadian Church. Our allowances are liberal, and we have comfortable homes with expenses out and home paid by the Board.

A few years' experience in India would aid any man to preach the Gospel at home. It is here we can best learn what we are without Christianity, and what Christianity has done for us.

JAMES SMITH.
Ahmednagar, India, Aug. 1, 1886.

THE BRITISH HOME SECRETARY.

MR. EDITOR, Your correspondent, "K," in THE CANADA PRESBYTERIAN of the 22nd inst., says, "The appointment of Mr. Matthews to a position in the Government is only a just recognition of his transcendent abilities, and as a leader of a strong party of English Catholics, who refused the dictation of Irish priests, and who have always been loyal to the throne of England, and who, in the late struggle for union, stood to their colours with a firmness which won for them the admiration of every loyalist in the Empire, and who contributed not a little to the signal victory of Lord Salisbury." Admitting that Mr. Matthews' ability is respectable, if not "transcendent," and admitting that the English Catholics regard him as one of their representatives, I am still at a loss to know whether, in the estimation of admirers like "K," he is honest in his present opposition to Irish Home Rule, or was honest a few years ago when he ran as an extreme Home Rule candidate for an Irish constituency. Keen observers and ultra loyalists, like Goldwin Smith, undoubtedly have little faith in Lord Randolph Churchill, who brought Mr. Matthews into the Government and got him a seat in Birmingham with the assistance of Joseph Chamberlain. They fear that Lord Randolph will yet in the matter of Home Rule try over again the old Disraelian trick of "stealing the Whigs' clothes," and, if he makes up his mind to try it, how much opposition will he get from his *protege*, Mr. Matthews? And, if this takes place,

what kind of language will Ulster Orangemen apply to him? Surely a man who has within so short a period of time figured in the two *roles* of Home Ruler and anti-Home Ruler, and who, after being co-respondent in a divorce suit, distinguished himself by his trenchant denunciation of Sir Charles Dilke, may safely be left to establish a political and moral reputation before we are asked either to admire his ability or prefer him to Irish Catholics of the stamp of Justin McCarthy and Thomas Sexton, and to Irish Protestants of the stamp of Charles Stewart Parnell and the late Dr. Butt.

ONLOOKER.
Toronto, Sept. 22.

A TIMELY HINT.

MR. EDITOR,—Pastors, in visiting the families of their congregations, sometimes feel that the true and profitable end of visitation is not attained, and that they are hindered in their work by the well meant but overdone preparations made for their reception. People wish to show such honour as they can to their minister, to be kind, and to appear well on the occasion which they regard as an honour and a pleasure. What varieties of food are often prepared, and how urgently is the good man besought to partake of them all! And even if the call occur midway between ordinary meal-times, he is sometimes pressed then to sit and eat, though his announcements of the previous Sabbath require him not to delay for that purpose. As it was with Martha toward the Lord, so with some of His people now toward His servants. "She was cumbered about much serving," and even ventured to chide the Lord because her sister was hearing Him instead of helping her. Her anxiety to have plenty for His use, and everything superlatively right and orderly, filled her mind and kept her from hearing all the words by which Mary profited. "Mary chose the good part, as she sat at the Lord's feet and heard His words." Mary rightly judged that though the Lord would appreciate loving and sufficient service, He would not desire that service which worried the mind and distracted it from Himself. She had done her part of the preparation, such as was necessary and sufficient, and then sat at his feet, knowing that it was more fitting for her to *receive* than to *give* to Him. How encouraging and joyful in the work of visitation would pastors be were their kind friends more like Mary, ready to enter into spiritual conversation and to receive of the good words which the Master might speak to them through His servants.

PASTOR

THE FOURTH QUESTION IN THE SHORTER CATECHISM.

The following story regarding it is a well known one. The Westminster Assembly in the course of its labours in drawing up the Shorter Catechism had come to the question: "What is God?" Several answers had been submitted, but none had been considered sufficient. At length, it was agreed to ask teaching on this important question, of Him to whom it relates. George Gillespie, one of the Scottish commissioners, and the youngest member, was called on to lead. After he had done so the Assembly unanimously agreed that the opening part of his prayer could not be surpassed as an answer to the question under discussion, and, accordingly, they adopted it.

This is a very pretty story, but it is not true. In the *Catholic Presbyterian* for August, 1879 (p. 160), a correspondent asks: "Who is the author of an 18mo. catechism of some 240 pp entitled, 'A Short Treatise containing the Principal Grounds of the Christian Religion, by way of Question and Answer?' The thirteenth edition appeared in London, 'Printed for John Wright at the King's Head in the Old Bailey, 1647.'" The following answer is given: "This *thirteenth* edition appeared one year before the Westminster Catechism was issued, and to it the compilers of our Catechism are manifestly indebted for not a few of their striking sentences. The grand answer to the fourth question—What is God?—is found there almost verbatim."

Of course then the answer in the fourth question in the Shorter Catechism could not possibly have the origin which the story above related gives it. T. F.

Elder's Mills, Ont.

It takes a great deal of grace to be able to bear praise. Censure seldom does us much hurt.