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IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.
ITS PURPOSE IS SOLELY FOR THE EFFICIENT HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.
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To fill glass fruit jars wet a towel in cold water and fold several thicknesses; place the glass jar on it and fill with boiling fruit. No breakage.

BRASS work can be polished by rubbing the metal with finely powdered tripoli mixed with linseed oil and applied with a rubber made from a piece of an old hat or felt; or a mixture of glycerine, stearine, naphthaline, or creosote mixed with dilute sulphuric acid, can be used.

—LYDIA E. PINKHAM'S Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. Her remedies are not only put up in liquid form but in pills and lozenges in which form they are securely sent through the mails.

WHEN a felon first begins, a sure remedy is to apply a piece of soft kid over the part affected, in which is cut or punched a hole as large as a split marrowfat pea. On the part left bare apply a fly blister, double strength, until it draws a heavy blister, blister as large as the hole, when the felon is cured.

MINERAL wool is used for a packing to deaden the sound between floors in buildings, and being incombustible, it is now pretty generally used between floors and ceilings in new houses. Mineral wool is obtained from the slag from blast furnaces, and is produced by throwing a jet of steam against the stream of slag as it flows from the furnace.

POTATO FRITTERS:—Three large potatoes and three eggs, two tablespoonsful of cream; boil the potatoes and beat them until they are light; beat the eggs very light, and mix them with the potatoes, add salt to your taste, beat the cream in last, mould the potatoes into round balls, sift flour over them, and fry until brown in hot lard; drain them on a napkin before serving.

THE SECRET OUT.—The secret of success of Burdock Blood Bitters is that it acts upon the bowels, the liver, the kidneys, the skin and the blood; removing obstructions and imparting health and vigour.

APPLE PUDDING:—A new way to make an apple pudding is to make a batter of flour, sweet milk, and one egg, with baking powder in proper proportion. Pare and core six tart apples, stew them in a very little water until they are quite soft; then beat the apples into the batter. This is to be baked in a buttered earthen pie plate; it should be a deep plate. This is to be eaten with cream and sugar, or if cream is an impossibility, use butter instead.

If you have a Cough, do not neglect it; buy at once a bottle of Allen's Lung Balsam.

CHICKEN PIE:—A Southern friend contributes the following recipe for chicken pie: Boil a chicken until it is tender, then take a deep earthen dish and put into it a layer of chicken, well-seasoned with butter, pepper, and salt, then put a layer of cold boiled rice on this, and so on until you have exhausted your resources, taking care to have a layer of rice on the top. Put this into the oven and let it remain there until it is very hot and then serve.

BOTH the Mason and Hamlin organs and pianos excel chiefly in that which is the chief excellence in any musical instrument, quality of tone. Other things, though important, are much less so than this. An instrument with unmusical tones cannot be a good musical instrument. Yet all are not good judges of such a matter. An inferior quality of tone will often please the uncultivated ear best, at first; though time and use will reveal the superiority of really good tone. Hence in selecting an organ it is safer to choose one from a maker whose reputation is thoroughly established, and whose productions are acknowledged to have superlative excellence, especially in this chief thing.—Boston Journal.

AN APPETIZING SAUCE:—Appetizing sauce to be eaten with beefsteak is made of four tablespoonfuls of butter, one of vinegar, or of lemon juice, half a teaspoonful of salt, quarter of a teaspoonful of pepper, and a teaspoonful of parsley, or a tablespoonful of tomato catsup. The butter must not be melted, but should be beaten to a cream; this is to be poured over or spread upon the steak, and a hot plate should be laid over it when it is being carried to the table.

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if your are simply ailing, or if you feel weak and dispirited,
'without clearly knowing why, Hop Bitters will surely cure you."

If you are a minister, and have overtaxed yourself with your pastoral duties, or a mother, worn out with care and work, or a man of business or labour, weakened by the strain of your every day duties, or a man of letters toiling over your midnight work, Hop Bitters will most surely strengthen you.

If you are suffering from over-eating or drinking, any indiscretion or dissipation, or are young and growing too fast, as is often the case,

"Or if you are in the workshop or the farm, at the desk, anywhere, and feel that your system needs cleansing, toning, or stimulating, without intoxicating, if you are old, blood thin and impure, pulse feeble, nerves unsteady, faculties waning, Hop Bitters is what you need to give you new life, health, and vigour."

If you are costive, or dyspeptic or suffering from any other of the numerous diseases of the stomach or bowels, it is your

own fault if you remain ill. If you are wasting away with any form of Kidney disease, stop tempting death this moment, and turn for a cure to Hop Bitters.

If you are sick with that terrible sickness, Nervousness, you will find a "Balm in Gilead" in Hop Bitters.

If you are a frequenter, or a resident of, —a miasmatic district, barricade your system against the scourge of all countries

—Malaria, Epidemic, Bilious and Intermittent Fevers by the use of Hop Bitters.

If you have rough, pimply, or sallow skin, bad breath, Hop Bitters will give you fair skin, rich blood, the sweetest breath and health. \$500 will be paid for a case they will not cure or help.

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"Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend. How?" inquired the first lady.

"By using Hop Bitters that makes pure, rich blood and blooming health. It did it for me as you observe."

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THE CANADA PRESBYTERIAN.

VOL. 13.

TORONTO, WEDNESDAY, DECEMBER 17th, 1884.

No. 51.

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Notes of the Week.

THE Washington Monument, the corner-stone of which was laid July 4th, 1848, and on which work was resumed in 1880, was completed on Saturday, Dec. 6th, by the setting in place of the marble capstone, weighing three tons with its pyramidal apex of aluminum. The structure is the tallest in the world, being 600 feet in height. As soon as the capstone was set, the American flag was unfurled overhead, and a salute of twenty-one guns was fired from the White House grounds. A more elaborate celebration of the event will take place on Washington's Birthday.

IT is stated that one of the objects aimed at in the recent Plenary Council at Baltimore is the establishment of a great American Roman Catholic College. No sooner is the announcement made than a magnificent donation for the furtherance of this object is acknowledged. A Miss Caldwell, of St. Louis, heads the list with a contribution of \$300,000. In addition to this it is stated that wealthy adherents of the Church of Rome have assured the promoters of the college that the sum required, \$3,000,000, will be forthcoming. It will be seen that one wealthy lady alone has contributed \$100,000 more than the sum required for the endowment of Knox College. The prospects are, however, that the effort made by the friends of the institution will soon be crowned with entire success.

ON his return from the Plenary Council at Baltimore Archbishop Lynch received a public welcome. A procession formed and escorted him to his palace. He was accompanied by several dignitaries of the Roman Catholic Church, who took part in the celebration of the twenty-fifth anniversary of Archbishop Lynch's elevation to the episcopate. Archbishop Ryan, of Philadelphia, after the celebration of a pontifical high mass, preached a sermon, in which he paid a high tribute to the Archbishop of Toronto, magnifying the human priesthood, and concluding, if the report be correctly given, by a sad misappropriation of sacred Scripture in applying to his fellow-archbishop the words that are applicable to the one Mediator between God and man, the Man Christ Jesus, to whom only they belong.

A DESIRE has been expressed for a new Commercial Reciprocity Treaty between Canada and the United States. The most striking form at present enjoyed is reciprocity in criminals. Dishonest rascality in the States makes for the boundary line with all the haste and cunning that inspired the fugitive slave of former days. The Canadian defaulter hastens to swell the exodus over which the politicians wrangle. A confidential clerk who abused his trust and embezzled largely is now in the South with the officers of the law at his heels. A notorious New York receiver of stolen goods, who carried on her nefarious trade for twenty years under the eyes of the police, was at last brought to justice, but forfeiting her bail has sought refuge in Canada. On his return from England the Premier in an interview expressed himself favourable to a more efficient and stringent method of dealing with fugitive criminals.

DR. JOSEPH PARKER, London, has decided never to speak at any public meeting where the chairman is a brewer. The London *Christian Chronicle* says:

He feels that the time has come when brewers must be looked upon in their commercial capacity as men of ill repute. He carefully distinguishes, however, between the man and the brewer. The man himself may have many characteristics and excellencies, which ought to be recognized, but the fact that he is a brewer, and therefore at the very root of a traffic which is causing more misery in the country than any other trade, ought to be considered reason for declining his patronage of every institution of a religious and benevolent kind. Think of a brewer being worth upwards of half a million of money, and being petted and cheered because he has given £50 to the fund of some ragged school! It is worse than ironical, it is positively iniquitous. Considering that it is not many years since the Buxtons and others could be foremost in philanthropic societies and yet be brewers, this is a great move forward for Great Britain.

RECENT exchanges state that the Scottish Churches have selected their Moderators for 1885. The Moderators elect in both the Church of Scotland and the Free Church are well known in the world of letters. Dr. Mitchell, Professor of Ecclesiastical History in the University of St. Andrew's, who is to preside over the General Assembly of the Church of Scotland, is author of a notable volume on "The Westminster Assembly," a work of great research, which throws much light on the memorable gathering of which it treats. Principal David Brown, of Aberdeen, who has been selected as Moderator of the Free Church, is author of several valuable commentaries, and was a member of the company of revisers of the Authorized Version of the New Testament. Both divines were members of the recent Pan-Presbyterian Council, and took a prominent part in its proceedings. In Scotland the selection of moderator is a prerogative belonging to previous occupants of the chair, who meet annually for that purpose, though in the United Presbyterian Church the Moderator is appointed by direct vote of the Synod.

FACILITY in obtaining divorce is one of the worst and most dangerous foes of home life. The home is the corner-stone of social existence. A nationality that does not venerate and protect the family carries in it the elements of its own dissolution. The ease with which divorce is obtained in several of the neighbouring States has led many earnest minds to contend for a reform in this important matter. At the recent Plenary Council the permanence of the marriage tie was strongly insisted upon. According to the official report lately printed, Massachusetts in an estimated population of 1,985,335, recorded during the year 1883, 23.82 births, 9.16 marriages, and 19.01 deaths to each 1,000 persons. The number of marriages has increased from 12,515 in 1864 to 18,194 in 1883, the number of divorces from 270 to 655. The proportion of illegitimate to legitimate births has doubled in twenty years. It is stated that in Chicago the divorces granted by the courts average fifty a week. It is also stated that numbers from Canada go to Chicago to obtain a severance of the marriage tie, which they can easily secure by a six months' residence in that city.

PRACTICAL experience is sometimes a great enlightener of conscience. The incidence of taxation is very unequal. Why, on principles of fairness and justice, has not yet been demonstrated. In rural districts exempted property is not felt to be a heavy burden, and some are disposed to argue that the removal of exemptions would be unfair to country residents, because they would have their share of the equalized impost to pay. Why should they not? It is also sometimes argued because a city has been selected as the seat of Government the possession of Government buildings and the residence of exempted officials are more than sufficient to compensate for the unequal taxation that must result. It may be a question of advantage or disadvantage, but it is much more a question of right and wrong. Our Saviour paid His tribute, why His Church should not pay hers

is hard to be understood. A society has been formed in Toronto to work for the abolition of tax exemption. The City Council has agreed to submit the question to the ratepayers; the Ottawa City Council is also moving in the matter. It may be that the movement will not be immediately successful, eventually it will; right and time are on its side.

THE Plenary Council at Baltimore was immediately followed by an immense assemblage in the same city to celebrate the centenary of Episcopal Methodism on this continent. A large number of delegates from all parts, including several representative men from Canada, met in Mount Vernon Church. At the opening services the Scriptures were read from a Bible once in the possession of John Wesley, and a centenary hymn, composed for the occasion, was sung by the vast audience. Bishop Foster preached the opening sermon. So far as a brief written report can indicate, it was an able effort. Many important present-day topics were touched upon. The outlook, to his view, wears a sombre aspect, though Dr. Foster has an unwavering faith in the Church's future. He is reported as saying that "it was important that Calvinism went down. All its great truth could not float its error." Intelligent exponents of the Scriptural system of doctrine known as Calvinistic do not seek to float error. Their desire is to spread the truth. Calvinism is in no sense responsible for the distortions and caricatures so often held up to the ridicule of admiring Arminians. Calvinism is not reckoned among the things going down just at present.

THE Scott Act has gained another victory and sustained another defeat at the polls. Last week voting took place in Brant County and in the city of Brantford. In the county it was carried by a very decisive majority, every township casting a large vote in its favour. The town of Paris was the only constituency that gave a majority against the Act. Brantford also polled a majority adverse to its adoption. It was not large, being only 164. The result may be disappointing, but it is in no way surprising. In towns and cities those interested in the liquor traffic have their headquarters, and they are more able to bring influence to bear on a certain class of voters who lack force to withstand pressure. The triumphant majority in the county is an offset to the failure in Brantford. A sensation has been caused in Fergus by the stand taken by the Rev. Mr. Smellie, who is represented as having come out against the Scott Act. One thing is certain that this venerable pastor who has been nearly fifty years in the ministry, if mistaken, is perfectly sincere in his convictions, and holding them, is fully entitled to their public expression if he deems it necessary. There is, however, every prospect that the Act will be sustained in Wellington County.

DURING the autumn an English yacht was wrecked. The crew escaping in a boat, beat about in great extremity and suffering until relieved by a passing vessel. They were without provisions, and death from starvation stared them in the face. One of the number, a boy, was put to death and his body yielded sustenance to the survivors till they were rescued. They have been tried for the murder of the lad, condemned and sentenced to death. The circumstances are such that the strong appeals for mercy addressed to the executive will certainly be listened to, and the death penalty commuted. Such a termination of the sad tragedy would be universally regarded as satisfactory. The decision of the court was, in the circumstances, both right and proper. Morbid sentiment is so prone to obliterate moral distinctions that it too often sheds maudlin tears at the wrong place. When cannibalism and murder begin to find apologists it is about time to ask: Whither are we drifting? The charity that overlooks the sacredness of human life is spurious on the face of it. The verdict of the jury called the deed done by the men in their extremity by its right name. Now if clemency is extended to them, it is not liable to be misunderstood, and its exercise in their case will meet with universal approval.

Our Contributors.

THE ASSEMBLY'S REMIT ON MARRIAGE AFFINITY.

BY PROFESSOR MACKNIGHT, D.D., HALIFAX.

The question remitted for the consideration of Presbyteries is in substance whether it is wrong for a widower to marry a sister of his deceased wife. More formally, it is whether the position laid down in the Westminster Confession, "that a man may not marry any of his wife's kindred nearer in blood than he may of his own," is to be maintained and enforced. More precisely still: no question is raised respecting a wife's mother or daughter; but the reporting committee think so far as collateral kindred are concerned this position is not sufficiently sustained by the authority of Scripture. And they accordingly recommend that church discipline be not exercised in regard to marriage with a wife's sister, wife's aunt and wife's niece.

The expression used in the Report, that the proposition is not sufficiently sustained, may seem rather ambiguous. The evidence may be insufficient to prove the truth of the proposition, or to prove it so clearly as to justify its insertion in the Confession, and its enforcement as a rule of discipline; or to sustain the rule in all its breadth:—The unproved part being that which relates to the collateral kindred. Practically their meaning is clear enough, viz.: that the rule is not so sustained by the authority of Scripture as to require or justify the exercise of discipline in the cases mentioned. Presbyteries are asked to report to next Assembly whether they agree to this opinion or not.

The subject is not a new one, and is not specially attractive, but it is important for the interests of truth and purity that the Returns of Presbyteries be based on an intelligent and candid examination of the question. As a contribution for this end the following points will be submitted:

1. The principle that as regards marriage the kindred of a deceased wife are as closely related to a man as his own, is nowhere taught in Scripture. There is no law or formula, in the Old Testament or New, in the least resembling it. As a formula, therefore, it has no authority. It is a generalization, framed from details found chiefly in the eighteenth chapter of Leviticus. It is not the only generalization that has been framed from the same materials. And on a general view of the subject there is scarcely ground enough to give it even plausibility. Connections by blood and marriage, singly or combined, are of four kinds. A man might propose to marry A. his own kinswoman; B. his wife's kinswoman; C. his own kinsman's widow; or D. his wife's kinsman's widow. Processes of analogical reasoning from one of these classes of relation to another can be dealt with afterwards; but in the outset we must recognize the existence of these four classes of relationships. Are they all placed on the same footing, as regards the prohibition of marriage? Under A., besides the direct line of descent, we have in the collateral line, first degree, sister, and second degree, aunt. Under C., besides the direct line, we have in the collateral line, first degree, brother, and second degree, uncle. Under B., besides the direct line, we have in the collateral line only first degree, sister, and that not of a deceased but of a living wife. Under D. we have nothing. Without entering on any debatable question of interpretation as regards the details, it is evident at a glance that the four classes of relationships are not treated alike. A. and C. harmonize; but the range of prohibition under B. is very much contracted, and under D. there is no prohibition at all. Yet here we have the maxim that A. and B. are alike!

11. As to direct proof, there is none. To wife's aunt and niece there is no allusion. The only passage referring to wife's sister is Lev. xviii. 18, where it is forbidden to marry a wife's sister in the wife's lifetime, as Jacob did. This law is for the most part rendered superfluous by the suppression of polygamy. The only case to which it can now be applied is where a wife is divorced, but still living. The reason assigned for the prohibition is twofold—(1) generally the vexation of being rivalled or rather superseded, in her husband's affections, by a younger sister. There is not too much genuine love in the world. To the ordinary discomfort (for the wife) of polygamy it was a very serious aggravation that the bond of natural affection should be broken, and sweet sisterly

love turned into bitterness. (2) Specially the shock to her sense of decency. It was revolting to that modesty in relation to one another, in which children of the same family are reared, that two sisters should be brought together sexually through alternate intercourse with the same husband. Then, to guard against evasion of this difficulty by divorcing the elder sister, it is added, *in her life*, or as long as she lives. The prohibition ends there—as do the reasons assigned for it. If it is unlawful to marry the sister of a deceased wife, the law must be sought elsewhere.

111. The proof mainly relied on is *indirect*—an argument from analogy. A man stands related to his brother's wife in the same way as a woman to her sister's husband. If the relation is too close to admit of marriage in the one case, it must be so also in the other. This argument will be found, on close examination to proceed on three assumptions, viz.: 1. That in the estimation of the ancient Hebrews a brother's wife and a wife's sister are equally near relations. 2. That the Mosaic law prohibited marriage of a deceased brother's wife. 3. That the reasons for enacting this law, with its inferential extension, to the wife's sister, are so far unchanged that it ought to be enforced in Christian communities and by the Christian church. All these three positions are open to attack.

1. Are a brother's wife and a wife's sister equally near relations, or rather, are they so accounted by the ancient Hebrews? The answer depends on what we mean by near, in relation to a law of incest. The relations between two brothers are the same as that between two sisters. And the other link is that of marriage in both cases. But the person who proposes to enter into a sacred marriage is a man in the one case, and a woman in the other. Were the powers and privileges in regard to marriage of a Hebrew woman the same as those of a man? The possession of a wife did not debar the husband from taking another. The wife who took another husband would have been put to death as an adulteress. And the husband could terminate the conjugal relation by putting away his wife; but the wife had no power to put away her husband. She was his property rather than his equal. She had her recognized rights, but they were far from being identical with his. It is conceivable, then, that a widow might be forbidden to console herself for the loss of her husband by taking his brother in his place, and yet a widower left free to enter into an analogous relation if he chose. Had it been so, it would only have been another instance of the inequality of the sexes under an oriental form of civilization.

But it will be insisted that the present question is one not of power or privilege, but as to the comparative nearness of two relations. Let us look, then, more closely at this point. The nearness which throws up a barrier in the way of marriage is of two kinds: one physical or physiological, the other social or moral. The physical element is consanguinity. The social element is the intimacy subsisting between persons brought up in the same household. On this second ground of prohibition hear Dr. Charles Hodge, "When persons are so nearly related to each other as to justify their living together as one family, they should be sacred one to the other. If this were not the case, evil could hardly fail to occur, when young people grow up in the familiarity of domestic life. The slightest inspection of the details of the law as laid down in the eighteenth chapter of Leviticus, shows that this principle underlies many of its specifications." A curious illustration of the close connection between kinship and co-residence in the same family is afforded by the use of the adjective *near* in Lev. xxi. 2, 3. A priest is not to defile himself for the dead, except for his kin that is *near* to him. There kindred of the first degree are specified, and the list ends with his maiden sister, who is *near* to him, who has never been married. The nearness is that of kin in the one sense; of uninterrupted co-residence in the other. If his sister had been married she was no longer a member of the same household; and the effect of her transfer to another family was such that she was no longer ranked with his *near* of kin. If she died, he could not so much as come into the tent, to have a farewell look at her corpse. With this distinction between near and remote, in the case of a priest's sister before our minds, we shall be prepared to give an intelligent answer to the question whether in the apprehension of an ancient Hebrew a brother's wife and a wife's sister were equally near. A man and his brother's wife belonged to the same family.

A wife's sister, as a rule, had to be sought in a different family. For the Hebrews were still nomads when the law was given, and cohered in patriarchal groups, as nomads usually do. When a young man took a wife he brought her to his father's camp; she and her children were an accession to the strength of the group. And the settlement in Canaan disturbed this organization of society as little as possible. For each father's house had its own entailed estate, and there was little in the way of trade or manufactures to induce a man to forsake his birthplace. It is quite obvious then, that in the sense in which a priest's maiden sister was nearer to him than a married sister, a man's brother's wife was nearer to him than his wife's sister. And the question of co-residence in the same family touches so vitally the very *raison d'être* of a law of incest that it would be nothing wonderful if marriage were forbidden in the case of the nearer relation and permitted in the case of the more remote.

2. Did the Mosaic law prohibit the marriage of a deceased brother's wife? It is commonly supposed that this is the meaning of Lev. xviii. 16. I believe the supposition is incorrect. The general drift of the chapter is to prohibit sexual intercourse with persons to whom one can easily have familiar access as members of the same family. A living brother's wife comes under this category. It is objected that a special prohibition was unnecessary, as all such offences are covered by the seventh commandment. It is the violation of the husband's conjugal rights, however, that is principally contemplated in the prohibition of adultery. Should the husband be *willing* to share these rights, say with a favourite brother, an oriental would ask, what then? There are oriental communities existing at the present day in which the normal constitution of the domestic circle is for all the brothers of a family to have one wife in common. And there are reasons for believing that polyandry existed among the Aramean race in very early times. The levirate law has the air of what ethnologists would call a *survival* from it. A more literal survival we find still subsisting in the time of the later prophets, when a man and his father kept the same concubine. Practices of this kind may have been common among surrounding tribes, both in the wilderness and in Canaan. Their explicit prohibition, therefore, was not at all superfluous. Further, a man who coveted his brother's wife might contrive to have her divorced, and thus evade the seventh commandment.

There are definite reasons for holding that *deceased* brother's wife is not referred to in the verse. (1) The reasons assigned for the prohibition implies that the brother is alive. "It is thy brother's nakedness!" The indecency is like that of Ham in exposing his father's nakedness. The brother's ownership of his wife's person ended with his death—or at all events, in case of posthumous offspring, nine months thereafter. If it were not so, it would be unlawful for the widow to marry any man. (2) In certain circumstances, defined in Deut. xxv. 5, it was a positive duty to marry a brother's widow. The levirate law is commonly spoken of as an exception to the general law of incest; but it is not presented in that light in any passage of Scripture. It is not alluded to in Lev. xviii. 16; and the law of incest is not alluded to in Deut. xxv. 5. The Book of Deuteronomy was written forty years after the preceding books. In its main scope it is not a correcting or defining appendix to them, but a popular outline of the legislation they contain. It is obviously meant to be intelligible by readers who may never have seen the other books; as on the other hand Leviticus was meant to be intelligible without the aid of a book written forty years after. In short the first and the second laws stand related to each other, mainly, as code and abstract. If the marriage of a brother's widow was in some cases incestuous and in others not merely permissible but obligatory, the conditions on which the difference between incest and duty depended should have been specified both in the fuller legislation of Leviticus and in the summary of Deuteronomy. But it never occurs to the writer in Leviticus that there is an important exception to this law, nor to the writer in Deuteronomy that the levirate custom infringed on a general law of incest. The solution of this mystery is simply that the two things are not related to each other as rule and exception. The one does not trench on the other at all. The law in Leviticus has nothing to do with marrying a widow, childless or otherwise. The sanction in Deuteronomy of an ancient custom, defines the conditions

under which a widow had a right to the hand of her husband's brother. Apart from these conditions the matter was free. She had no positive claim.

3. Is the Mosaic legislation on this subject binding on the Christian Church? It will be objected that this question is not raised by the Assembly's remit. I reply that ordinary language represents things concretely, and not with the precision of a mathematical formula. The Committee find that the Mosaic law of incest is of permanent obligation. To that, as a general statement, I raise no objection. But what was that law in this particular section relating to a brother's widow? According to the ordinary interpretation the man was forbidden to marry her if she had children, but enjoined to do it under special penalties, if she had none. Does the Committee, or anybody else, affirm that that is law for the Christian Church? If it is, what right have we to repeal a part of it, and to add a new prohibition? The command to marry the childless widow was part of the law, and we now repeal it, without any authority from the New Testament. The prohibition so far as it is extended to the childless widow, was never any part of the Mosaic law, and we add it ultra vires, whereas, if the obligation to marry must be relaxed, we might at least leave the matter free.

The reason assigned for the levirate law is that the name of the deceased brother might be preserved, (Deut. xxv. 6.) That reason is intrinsically as good to-day as it ever was. It is still natural for a man to wish to perpetuate his name. And special means are sometimes used for this purpose— as connecting a name with the enjoyment of a property. The only objection to retaining the levirate law is that it is out of harmony with the Christian type of civilization. Marriage is with us a matter of mutual choice, not a thing imposed by external authority. But if such a consideration justifies us in ignoring the levirate law, might we not also reconsider the grounds for prohibition in the case of the widow with children? She comes under taboo in Leviticus because she is within the same family as her husband's brother. With us it is otherwise. When a man marries he leaves his father's house and sets up house for himself. His brother has no more access to his wife than any other intimate acquaintance. There are no exceptional facilities for improper intercourse, and thus there is no practical necessity for interposing a life-long bar of severance between them.

And if the ground for prohibition in regard to a brother's widow has ceased to exist, the merely inferential extension of the law to the analogous relation of deceased wife's sister must fall along with it.

Before leaving this argument from analogy I may remark that if it is worth anything it must work both ways. What is law for a man is law for a woman in the corresponding relation. That is the principle. Carry it through. If sisters dwell together, one being married, and the married sister die and leave no children, it is the duty of the other to marry the widower and raise up seed to her sister.

iv. It was suggested at the outset that the expression "not sufficiently sustained" might be understood as meaning that the proposition, even if true, is not proved with such clearness and cogency as to justify the Church in exacting a profession of it from its officers, or compelling obedience to it by the compulsors of ecclesiastical discipline. This position is an intelligible one and easily defensible. A document used as a test, whether for fellowship or for office, should consist of propositions that are clearly taught in Scripture, and that enter somewhat vitally into the plan of salvation. Neither of these conditions is fulfilled with respect to the prohibition of marriage with a deceased wife's sister. Then as to discipline, its power lies mainly in its appeal to conscience. If you cannot convince a man that he has done wrong, the thunders of excommunication will not bring him to repentance. We can conceive of nothing so calculated to weaken the power of discipline as its exercise in cases where it is exceedingly doubtful whether the culprit is not in the right and the Church court in the wrong. So that here again we require a clearness and cogency that are not forthcoming. There are many Christian duties that cannot be enforced by discipline. It is the duty of a Christian to marry only in the Lord. "Be not unequally yoked together with unbelievers" is far clearer than the argumentation about wife's sister, and the danger to the Christian life from disregarding it, far more serious; yet who would think of enforcing it by excommunication?

To return once more to the Mosaic law. It provided a gradation of penalties for incest, from death downwards. For taking a wife to her sister in her lifetime there was no penalty at all!

BIG WAVES AND LITTLE MEN.

BY KNOXONIAN.

The Scott Act wave struck the town of Whiskeyville. There were a few good temperance men in Whiskeyville. Some of them had fought against the liquor traffic for many years. They were earnest, consistent temperance men when prohibition was not as popular as it is now. Some of them spent time and money and lost business in trying to keep the liquor traffic within bounds. They were often called very ugly names and treated with contempt; but they worked on because they thought they were right. Little Mr. Emptyhead lived in Whiskeyville. He was not a temperance man. In fact he was not a man of any kind. He had no convictions on any question. He was too small to have strong convictions. He never spent an hour in working for God or humanity. He never gave a dollar for any good purpose. He never thought a good thing or said a good thing or did a good thing. One morning Emptyhead saw the Scott Act wave coming. He ran to meet it, and greatly aided by his own lightness, he mounted the wave at a single bound. He got on that wave on exactly the same principle that a blown bladder goes up. As he straddled the crest he looked down contemptuously at the veteran temperance men who had been working for twenty or thirty years and asked them why they were so slow. He denounced everybody who would not support the Act and consigned them to the bad place. Emptyhead rode that wave as long as it lasted but when it passed over he came down to his natural level. When last heard from he was anxiously waiting for another wave of some kind. You never see the little man until he straddles a wave. A wave of religious interest struck the village of Steady-go. There were several churches and some good men in Steady-go. Not being quite satisfied with the amount of religious life in the village, some of the people of Steady-go arranged for special union services. Among those who were much delighted to hear of this movement was Mr. Talkative Featherhead Rounder. Rounder did not belong to any particular denomination. He said they were all good. He never took a seat in any church. He was conscientiously opposed to pew rents and the envelope system and every other system that made it necessary for a man to pay money. No missionary collector ever got anything from him. When the collector called he always said he belonged to some other denomination. Rounder never went to an ordinary payer meeting unless he felt sure the minister would ask him to take part. He would not teach in a Sabbath school but he was often known to drop in with the expectation that the Superintendent would ask him to address the school. The best people in Steady-go had no confidence in Mr. Talkative Featherhead Rounder. When the union services began Rounder was on hand of course. He did not enjoy it at first. The meetings were not large and there was no excitement. By-and-bye the interest increased, large numbers attended, and there was considerable excitement. Rounder watched the gathering wave and when it got high he straddled it at a single bound. Perched on the crest of that wave, like a small statue on a high pedestal, Rounder soon became very insolent and abusive. He denounced all the ministers for miles around that did not take part in the meetings. He abused some of the oldest and best Christians in the village because they did not attend every night. He said that ministers were sending souls to hell and that the churches were responsible for all the sin. For two or three weeks Rounder rode that wave in triumph. During the day he picked up all the scraps of gossip he could gather about the meetings and in the evening denounced the parties. He was a great man while the wave lasted. After a time the meetings stopped. The people who had any religion went back to their own churches. The people who had none went nowhere as usual. Rounder has never been at a prayer meeting since the wave passed over. He is waiting for another wave.

A few days ago a minister called at Rounder's house to visit the family. When the good man and Mrs. Rounder knelt for prayer the children did not kneel. During prayer two of them got up a fight. It would seem as though Mr. Talkative Featherhead Rounder

does not have worship in his family. He does not attach much importance to family religion. Religion on a big wave is the kind he likes.

The election in the County of Burke was very close. Burke was always a close constituency and had returned members belonging to both parties. At this particular election the contest was very keen. Both parties were straining every nerve and the result was very doubtful. A very high and rather angry political wave was rolling over the constituency. Little Mr. Windbag got right up on the wave and made a blustering speech about the throne and the constitution and several other things and closed with an allusion to "my friend, Sir John." Then he wrote a letter to Sir John and told him that he would carry the county for the Conservative party, provided he got an office. Little Mr. Fussy also climbed up the Grit side of the wave and from the crest made a speech about freedom, and liberty and patriotism and purity and other good things. He said he was ready to die for his country, etc. Then he wrote a letter to Mr. Blake and said he had made the constituency safe for the Liberal party. Nobody in the County of Burke knew Windbag or Fussy until they got on the political wave. The wave passed over and no one knows them now. Moral: Permanent places of honour and trust in the Church and the world can be won only by a life of earnest, conscientious, persevering effort. The kind of prominence a man gets by straddling a wave is not worth a straw. The wave breaks and the little man is buried in the spray.

KINGSTON.

(FROM OUR OWN CORRESPONDENT.)

That Bishop Cleary's sermons in reply to what Principal Grant said in a sermon preached in the Convocation Hall, of Queen's College, made a sensation here, as a newspaper correspondent telegraphed to Toronto they did, was as true as many items sent by newspaper correspondents are. If there was a sensation, a great many in Kingston knew nothing of it beyond what a few of them read in a Toronto newspaper. More than that, if there was a sensation, the people of Kingston, at least as many of them as are known to the present writer, cannot tell what caused it, what Bishop Cleary meant to refute, what even he tried to refute, the people in Kingston have yet to learn. There is a well known story respecting a definition of metaphysics, and it is entirely to the point. It is something like the following: "When the man that's speakin' daes na understand what he's talkin' aboot, and when the man that's spoken tae daes na understand anything—that's metaphysics." And yet it may be that there are some people that think sound and fury mean something. There are even so-called Protestants, men that assume in some vague way that they think for themselves, and they are saying that the Bishop did some great thing when he preached two long sermons, far too long to please some of his hearers, long-suffering as they are, in refutation of the heresy contained in the statement: "All power is of God, all agency is of man!" So much for the intelligence to be met with occasionally among men who talk of the privileges of being Protestants! It is to be hoped that there are few of that class, though there are some.

There was a letter in your last issue, signed Wm. Houston, respecting the conduct of the French Evangelization Scheme of our Church. It was one of the strangest letters that I have seen for many a day coming from such a source. There are many that used to have some respect for that gentleman's judgment as well as for his scholarship. I am afraid they will be forced, however reluctantly, to change that opinion, when he advises the Church to cease its mission to the French of this Dominion. Certainly, a Daniel has come to judgment, and it is for the General Assembly to be silent and attend to what is said. What a wonderful breadth of view he takes of things, charitable, too, beyond ordinary, when he sees no difference between sending missionaries to French Roman Catholics and sending missionaries to Methodists, Baptists, Episcopalians and Congregationalists. We all have been accustomed to think of the difference between Roman Catholics and Evangelical Protestants as not at all the same as that which is between any two of the Protestant denominations. The one difference is that of kind, the other that of degree. In spite of great minds to the contrary, I think we shall probably think in that way still for some time longer. The Reformation of the sixteenth century may in

some minds be becoming a sort of tradition, a something that belonged to an age that was not nearly so developed as this age, but it is still too strong a tradition to allow us to say that we are not to send missionaries to Roman Catholics. But Mr. William Houston reminds us of the inconsistency of receiving priests without re-ordaining them, and at the same time sending missionaries to those from whom the priests come. Perhaps there is some inconsistency here, may it not be further back than the point touched upon?

A little more breadth and a little more logical consistency, and we might reach a point where we would refuse to receive these priests when they wish to come to us; we would insist on their staying in the so-called sister Church where they are. Because we refuse to re-ordain, does that mean that we condone the errors of Romanism? And above all are we to condone those errors at the time that persecution is raging in Montreal? Keeping negative errors out of view for the moment, will any one be good enough to point out where in the system of theology in the Church of Rome there is place for pointing the sinner to the Lamb of God that taketh away the sin of the world? And then as regards the policy of the proposal made, which is of much less importance than the principle already touched upon, supposing the French Evangelization Scheme was dropped, does any one who knows anything about church finance believe that what is spe. that scheme could be diverted into the Home Mission Fund? We do not believe that five per cent. of it would be so diverted. We doubt if one per cent. would.

THE WYCLIFF QUINCENTENARY.

The Rev. Alexander Mitchell, D.D., Convener of Committee of the General Presbyterian Council on the *Desiderata* of the History of the Reformed Church, sends the following. The General Assembly of the Church of Scotland, on 2nd June last, expressed its approval of the movement to celebrate the Quincentenary of the death of Wycliff, and recommend to ministers to make mention of his labours on the last Sunday of December or some other suitable time. Similar recommendations have been given by the Supreme Courts of the other Presbyterian Churches in Britain, and the General Council of the Presbyterian Alliance at its recent meeting in Belfast recommended the ministers of the allied churches to embrace the opportunity this celebration will afford, not only to direct attention to the work of the great "Reformer before the Reformation" to whom the Anglo-Saxon and Bohemian races owe so much, but also to furnish what help they can to the completion of the fund now being raised under the patronage of the Lord Mayor of London and of the Wycliff Society to defray the expense of transcribing from the manuscripts and preparing for the press his still unpublished Latin writings. These include his largest systematic treatise on Theology, and the publication of them would supply one of the greatest *desiderata* in the preliminary history of the Reformation, and form the noblest monument that can now be reared to the memory of Wycliff. A few shillings from each of the congregations in the allied churches would furnish a welcome contribution to this object, and it is to be hoped there are not a few who would willingly give more to aid in rolling away the reproach which has so long lain on English-speaking people for their sad indifference to the claims of Wycliff. His name is not yet such a household word even in Britain and America as that of Luther, perhaps never will be so. We have comparatively few details of his life and labours, few anecdotes regarding him on which we can rely. But the most recent investigators have generally confirmed the old traditions about him, and those who have made a study of the history of his times and of the far-reaching influence of his writings warrant us to speak of him as having largely contributed, not only to mould the Reformation which ultimately came in his native land, but also through his Bohemian disciples to influence that of the continental nations. He was unquestionably one of the wisest, bravest, and best of Britain's sons, one of her truest patriots and most earnest and accomplished Christian teachers. In perilous times he did not hesitate to stand forth as the advocate of her freedom from foreign and domestic ecclesiastical tyranny, as the defender of the right of her laity to read in their own tongue the inspired Word of God, and as the fearless preacher of the

great truths that Word sets forth. Had his countrymen only listened to his teaching and improved that "day of merciful visitation" the glory of reforming the neighbouring nations might, as Milton says, have been wholly theirs. Made by sad experience to feel that the time was not yet fully come, he spent his last years in providing for his countrymen a translation of that Holy Book which in due season was to prove the starting point in the nation's development and the foundation of its future greatness. His translation was to many of the meek and quiet in the land as "a light shining in a dark place" to guide their steps and cheer their spirits and the fiery trials through which they had to pass. Nor were all the devices of the adversary to avail to extinguish that light, till the day should dawn and his quickening thought should "burst into voice as if touching a thousand souls at once." In a copy of a Hussite missal or hymnal "richly illuminated by loving hands, Wycliff is pictured at the top lighting a spark, Hus below him blowing it into a flame, Luther, still lower, waving on high the lighted torch. It is a true picture of that succession in which one after another they followed in brightening lustre this morning star of the Reformation till the sky glowed through all its arch with a radiance of the upspringing light." Surely, then, Wycliff and his work deserve to be gratefully and lovingly commemorated by all the friends of Protestant truth, freedom and purity.

ALEX. F. MITCHELL.

THE WINTER WAIL OF OUR MISSION FIELDS.

One of the questions our Church will be compelled to deal with soon is that of winter supply for the mission fields.

The difficulty is yearly assuming a graver aspect. Yet, so far we have merely "looked the problem squarely in the face and passed on."

If our Church cannot provide a remedy for this need she must stand aside and let some other branch of the Church of Christ cast its welcome shadow over our people. The fault does not lie with our polity, but with our machinery.

This question of winter supply does not bear so heavily on Presbyteries lying within fifty miles of the college centres. They can be reached on Saturday afternoon. But the question is a vital one with our outlying Presbyteries, such as Bruce, Owen Sound, Barrie, Lanark and Renfrew, and Ottawa. The present system is shamefully bad, not creditable to us as a Church. We work at a painful disadvantage, and if we are to do efficient, aggressive work a change must be made.

Some time ago Barrie Presbytery sent up an overture to the General Assembly to make the college term extend from November till May. This very reasonable request was sent down to a Committee, which sat on it and addled it. Outlying Presbyteries are still compelled to see students floundering through the mud to reach their destination in April—a month practically useless for entering on mission work. Still worse, they see them leave the field in the end of September, and October, the best month in the year for missionary work, is lost.

That overture should be revived, and, if need be, sent down to Presbyteries rather than to College Boards, to see whether the Church is in sympathy with it or not.

If that overture were a law of the Church it would be a partial remedy for the present distress. But it does not go far enough? As a Church we are absolutely dependent on the labours of our students in the mission field. With their help we advance rapidly during the summer, but decline almost as rapidly during the winter. Our method of working recalls the old problem in arithmetic: "A sloth attempts to climb a pole forty feet high. He goes up six feet by day, but slips back five by night, how long will it take him to reach the top?" Our mission problem is after the same style. A mission field receives service for six months in summer, but freezes up in winter, how long will it take to become a self-sustaining congregation.

What are the facts? One hundred and fifty students return to college in October. From twenty to thirty men during the winter try to carry on the work they lay down. As we have said, the fields near the college centres can be supplied, but the extensive mission districts are left nearly destitute for months.

An attempt was made last year to press elders into

the service. The most sanguine now cannot hope for a remedy from that source. An occasional service may be given by the minister nearest to the field. This keeps the cause from utterly dying out, but that is almost all it does.

The Church has not yet made this one of the primary questions. Yet all must admit that our growth as a Church is dependent on the efficiency with which the work is done in the new fields. We have never fairly grappled with the question. But every year it becomes more clear to those in the midst of the work, that as a Church we must either do it more efficiently or step aside and let those who can do it. In my next letter I shall deal with the remedy.

Owen Sound, Dec., 1884.

J. SOMERVILLE.

THE NORTH WEST.

FORT McLEOD.

Fort McLeod, situated about one hundred miles south of Calgary, is the capital of the Ranching District. It forms one of the most important stations of the Mounted Police, owing to its proximity to the International boundary line, and the number of Indians found in that part of our North-West. It has a population of 400 souls, a very large proportion of whom are adults. The country is admirably adapted for the rearing of stock. The grass is abundant and nutritious; water is pure and plentiful, the winter is short and the snow fall light, and deep ravines afford excellent shelter for stock in stormy weather.

PINCHER CREEK.

Thirty-five miles to the west of Fort McLeod is Pincher Creek, a small hamlet of fifty souls. The village is rendered more attractive and important by the substantial and comfortable residences of several of the ranchers, built within a radius of a mile or a mile and a half. There is a considerable Canadian settlement in the district, with the prospect of growth. The principal industry is the rearing of cattle, although a good deal of land is being cultivated. In the village is a hall for gatherings of all kinds, whether of a civic, social, or religious character. The Episcopalians have erected a church about a mile and a half out of the village.

LETHBRIDGE.

Thirty miles to the east of Fort McLeod, on the Belly River, is Lethbridge, better known as the Galt Mines. Mining has been carried on here quite extensively, a superior quality of coal having been discovered. The company built steamers and barges to convey the coal to Medicine Hat by the South Saskatchewan. (Medicine Hat is the town on the C. P. R. where the Saskatchewan is crossed.) Owing, however, to the shallowness of the water at certain seasons, it was found that the Saskatchewan could not be relied on as a link in the chain of connection between the mine and the consumer. It was, therefore, resolved to build a railway between Medicine Hat and Lethbridge. Work has been already begun, and the road is to be finished by the first of August. There will, of course, be a large population engaged in mining and road building next summer and the prospects are that a town of considerable size will spring up at Lethbridge. Quite a number are employed at the mines now.

These three points constitute one of the new fields selected for occupation by the Presbytery of Manitoba this year. Mr. W. P. Mackenzie, a student of Knox College, was sent there and he has charge of the whole field. The most favourable accounts have been received of his work; and the Rev. D. M. Gordon, who visited the district, speaks in the highest terms of Mr Mackenzie's acceptability and success. There was need that the field should be occupied in the interests of religion, the Church and the spiritual welfare of men. Many of the people belong to our Church, and we should encourage those who are endeavouring to lead a religious life, and try to fish out of the deep sea of sin and degradation those who have sunk and are lost in sin.

The people of Fort McLeod are taking steps to build a church, and they soon expect to have a commodious place of worship in the town. As soon as the requisite material can be hauled to Lethbridge by rail, a church will be erected there; nor will Pincher Creek be much behind.

It is of the utmost importance that settlements of this kind should be occupied. The temperature of a country is not that of a few centres, but that of the whole. The religious warmth is not that of a few favoured towns and cities but of the whole country.

Should Fort McLeod be godless and careless, it will not be so alone, it will influence the temperature of other districts. To give the gospel to this country may require means from the rank and file of the Church, and hard work and self denial on the part of missionaries. But to give the gospel to the people is an important part of our mission. Are we equal to the work? Men full of faith and of the Holy Ghost are needed for the field; has the Church grace to furnish them? We want volunteers not conscripts. Hitherto we have not got anything like the number required. Thanks be to God for men like Baird, MacWilliam, Sinclair, J. W. Cameron, W. P. Mackenzie, A. Robertson, and a number of others. But they are too few for the field. The occupation of the new districts means increasing life for the old—it means security for spiritual life in districts long occupied. Other fields again. J. R.

SHALL WOMEN BE EXCLUDED FROM OUR COLLEGES AND UNIVERSITIES?

MR. EDITOR.—This question is very ably and fully discussed in a paper presented to the Board of Trustees of Western Reserve University, by the Rev Carroll Cutler, D.D., President:

It appears that at a meeting of the Faculty, when Dr. Cutler was not present, a vote was unanimously passed, "That the Trustees be informed that the Faculty are of the opinion that, after the autumn examination of 1886, young women should be admitted to co-education in this College." Several meetings of a committee, appointed by the Board to consider the question, were held; and after a long and thorough discussion of the entire subject, it was resolved by a decisive majority that the suggestion of the Faculty be not adopted. Dr Cutler then read a very able and exhaustive address to the Board of Trustees, in which he demonstrated, 1st. That, since the admission of women to the University in 1873, a larger proportion of the students graduated, instead of leaving the College before graduation.

2nd. That, in later years especially, the average standing of the lady students had been higher than that of the men. Women hold their own in examinations better than men.

3rd. Absence on account of ill-health or for other reasons, was more frequent among the men than among the women.

4th. The moral effect of the presence of women in college classes is good and only good.

Dr. Cutler, in his address, gives valuable statistics of the European colleges, of which the following may be mentioned: Women were admitted to university privileges in Denmark in 1875, in Norway in 1882, in Sweden in 1870, in Italy in 1876, in Spain in 1881.

In Switzerland, Holland and Belgium, all the colleges are open to women. The Rector of the University of Leige, in Belgium, in 1882, reported to the government, "That there had been complete unanimity in the verdict, that their admission has occasioned no inconvenience whatever, and several have declared that it has had a favourable influence, thus confirming the facts observed in England and America."

Germany, Russia, Austria, Hungary, Turkey and Greece, are the only nations in Europe in which women are excluded from the use of the higher institutions of learning. W. H.

Toronto, Dec., 1884.

MORE LABOURERS WANTED.

MR. EDITOR.—You kindly published an appeal for more labourers for our North-West Mission Field this autumn. In response to that appeal three labourers came to us when we needed thirty. Several of our own missionaries, who needed a rest of six months, refused to leave their fields unsupplied, and are staying on. We have availed ourselves of the services of several men here who heartily offered to assist us in tiding over our difficulties in the matter of supply. In consequence of this aid, more points are occupied this winter than in any previous year. Fort MacLeod, Medicine Hat, Battleford, Qu'Appelle, Indian Head, Whitewood, Elkhorn, Virden, Oak Lake, Chater, and Yorkton, are provided with missionaries this winter. Last winter they were vacant. Carberry and Burnside had supply from Manitoba College last winter, this year they have regularly inducted pastors. Supply has also been provided for Nelson, Lintrathen;

Swan Lake, and Deloraine. The resignation of the Rev. J. C. Tibb left Rat Portage on our hands. His place will likely be supplied by Rev. M. Mackenzie till the congregation have made up their minds as to whom they shall call. When I say that no field occupied last winter is without supply, and that these additional fields are provided with missionaries, it will be seen that matters are much better now than at one time we had such grave reasons to fear. For this, God's name be praised. Additional missionaries are available for two fields, of which Auburn, not supplied last winter, will be one.

But much territory remains yet unoccupied. Directed by their worthy Principal, the students of Manitoba College are doing a great deal of mission work in fields accessible to them. Manitoba College has always been a missionary centre. The Church does not realize the good it has done in this service in the past. But the most necessitous districts are too remote from Winnipeg to be supplied by the College, even if the number of students was adequate, which is not the case. In the Rock Lake Presbytery are three organized fields without any supply, and two others getting occasional service. In the Winnipeg Presbytery are two fields wholly neglected, and six others getting such supply as can be given from Winnipeg. The Brandon Presbytery has five organized fields vacant, and several large and important districts utterly destitute. In these unorganized districts there is a population of at least a thousand Presbyterian families, to whom no one now breaks the Bread of Life.

I am anxious that the eye of the Church should scan the whole Mission Field under our care, and that our Church (so deeply interested in our North-West) should be fully informed as to the extent to which her work is being overtaken or neglected.

Since I began to write the above, a letter has been received from a district neglected by us, pleading that something should be done to minister to their spiritual wants. "We send you," they say, "our subscription list; do not leave us in the cold as in the past. Send us a missionary at least next spring."

Another writes. "I may say the prospect of our Church in this part of our Mission Field (Fort William) is favourable. We have a nice comfortable church here, which is more used by other denominations than by our own. It makes me feel sad to see the congregation so much disorganized—the sheep of our fold getting careless and much scattered, and no shepherd to look after them. Send us a missionary," he urges, "at least within a month from date." I may add that with this letter a subscription list pledging \$450 per annum, was sent. More anon.

Winnipeg, Nov., 1884. JAMES ROBERTSON.

MIDLAND, ONTARIO.

The wave in favour of the suppression of the drink traffic is rising higher and higher, and spreading more widely every day. County after county is falling into line. To those who have still the battle to fight it is inspiring to learn that since the Scott Act so called was declared by the Privy Council to be constitutional, there has not one defeat been experienced where its adoption was put before the electors. Among those who are taking steps to submit the question to the people are the friends of temperance in the County of Frontenac and the City of Kingston. A conference was held some time ago of representatives from all parts of the county, together with well-known workers in the city, and arrangements were made to prepare for the campaign. The work will be entered upon forthwith. That several months' hard work will be required to secure a victory the most sanguine acknowledge. It remains to be seen whether those who have the case in hand have the grit in them to do the work. To put down the traffic in the city would be a great boon. There is not the drinking in the city and the surrounding counties there once was, but there is still far too much for the good of the people. There is much to be thankful for that among the better classes the drinking customs are dying out, but there are many to whom it would be a Godsend were all temptation taken out of the way. Whether the dealers in strong drink will make a vigorous fight against the adoption of the Act is not yet known. After the frequent defeats they have met with elsewhere it might be expected that the dealers would cease to oppose the will of the people. Not yet, however, will they admit defeat, at least it is not likely that they

will. Some evils die hard; they are very shortsighted who suppose that the worst of the conflict is past. Let no friend of temperance suppose that such is the case.

On the afternoon of the day on which the University was opened for the session there was held in the Senate Room a meeting of the Assembly's Committee on Bursaries and scholarships. The Committee begins the work of the year under some discouragement. Formerly there was in nearly every case a balance in hand to start with; this year there is a debt of some \$85. Nevertheless the Committee set manfully to work to take measures to carry out the work assigned it by the General Assembly. A circular is just printed and is to be sent to the friends of Queen's immediately, probably it will be in the hands of some before these words will be read in the columns of THE PRESBYTERIAN. The following extract from the circular shows the condition of the students that receive aid: "In the first place those only who are studying with a view to the ministry of the Presbyterian Church are aided, and in the second place they are generally of two classes, either sons of ministers, or those who are weighted with the burden of supporting a wife and family while prosecuting their studies. In the most favourable of circumstances seldom have ministers much to spare for the education of their sons, and in many cases where aid is given the parents are retired ministers whose chief support is the pittance which the Committee of the Aged and Infirm Ministers' Fund can afford to give." The circular further speaks of the generous aid that is given to students who study in Theological Halls in the United States, not by way of condemning our friends on the other side of the line, but that their action may provoke us to good works.

Books and Magazines.

OUT OF THE DEPIHS. The CXXX. Psalm in Vocal Score composed by Edward I. Darling. (Boston: Oliver Ditson & Co.)—A composition of varied excellence.

THE SANITARIAN. (New York: 113 Fulton street.)—Every subject pertaining to Sanitary Science is thoroughly and ably discussed by some of the best known Sanitarians in the United States.

ELECTRA. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Ky: Courier-Journal Building.)—*Electra* is a literary magazine admirably adapted for family reading. Its contents are interesting and varied. Its tone pure and healthy. It is conducted with ability and refined taste.

THE AMERICAN ANTIQUARIAN. Edited by Rev. Stephen D. Peet. (Chicago: F. H. Revell.) This magazine devoted to a learned specialty has come to be a recognized authority in Antiquarian matters. Among the contents of the last number the following subjects are discussed. "The Races of the Pacific Ocean," by Prof. J. Avery; "Central America at the Time of the Conquest," by L. P. Gratacap; "Life Among the Mandans," from the Narrative of Henry, by Edward D. Neill; "The Lenni Lenape Indians in Pennsylvania," by E. A. Barber; "Dokibath, or the God of the Puget Sound Indians," by M. Eells; "The Religion of the Emblematic Mound Builders," by S. D. Peet, and Anthropology in the British and American Associations. The present number completes the sixth Volume.

JOHN WYCLIFF, PATRIOT AND REFORMER: A Biography. By John Laird Wilson. (New York: Funk & Wagnalls, Toronto: William Briggs.)—A popular life of the great reformer, to whom the world is so largely indebted, issued in the Standard Library series in commemoration of the 500th anniversary of his death, December 31st, 1884. The book has three conditions of success: issued at the right time, on the right subject, and by the right author. Wycliffe's life was one fit to be held up by the side of Martin Luther's, both for his heroic devotion to the truth, and for the far-reaching results of his heroism upon the generations that followed. His work in forwarding the Reformation was of hardly less importance than Luther's and for all time to come the English-speaking world are his debtors for unchaining the Bible and making accessible to the people its glorious truths. The biography shows on every page conscientious research and literary skill of a high order.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

OLD SCOTCH WORTHIES

I. JOHN WELCH THE MAN OF PRAYER.

BY REV. JAMES A. R. DICKSON, B.D.

Among the many great men of the Scotch Church John Welch, of Ayr, stands pre-eminent, both on account of his spirit and his work. He was a nobleman by birth, a nobleman in soul, a nobleman in service. His father was the Laird of Collieston in Nithsdale. He was born in 1570. In his early boyish days he was self-willed and unmanageable. He left school and joined himself to a band of thieves on the English border, and abode with them till his fine clothes were reduced to rags and he himself to repentance. Then he turned his face homeward, but having grievously offended his father, and nearly broken his heart, he did not dare to come into his presence, hence he sought the intervention of his aunt in Dumfries, a Mrs. Agnes Forsyth, who was fortunate in securing a favourable opportunity to effect a reconciliation, which was done, not without difficulty. Many a day has dawned dimly that has brightened into sweet, clear light e'er noon, so was it with John Welch. He repented sincerely of his early indiscretion, and besought his father to send him to college. His father's entire reconciliation was shown by his yielding to his request, which meant much, as it involved him in a large outlay for his education and maintenance while pursuing his studies. We have no information touching his college course, only this faintest of all glimmering lights, "he became a diligent student, of great expectation, showing himself a sincere convert; and so he proceeded to the ministry." His first charge was Selkirk. And his life was so exemplary that few were pleased with him, indeed we are told that he "was always attended by the Prophet's shadow, the hatred of the wicked." Here his prayerfulness became manifest. He was wont to lay his Scotch plaid above his bed-clothes when he retired, so that it might be ready to wrap about him when he prayed during the night, which he did often, for from the beginning of his ministry to his death, he reckoned the day ill-spent if he stayed not seven or eight hours in prayer. As a man of prayer, he was full of activity. He preached once every day, and spent his whole time in spiritual exercises. His ministry here was not without fruit. But he was driven from Selkirk by a man named Scott, who maliciously killed two good horses that he kept for his own use. When he was preparing to leave, he could find no one to remove his furniture except a man named Ewart, who said of him, "He was a type of Christ," by which he meant that he imitated Christ. He had at least won his heart. He was called to Kirkcudbright, where he was used to the conversion of many. Before long he was invited to Ayr in 1590, which then was a town so wicked and so set against godliness that no one would let him a house to dwell in, so that he had to abide for a time with John Stuart, an eminent Christian merchant there who assisted him much in his work. The town was divided into factions, which led to fighting in the streets, resulting in blood, and his first work was that of peace-maker. He would rush among the combatants and separate them, his head protected by a helmet, but no weapon in his hand. His custom on such occasions was, when he had ended the fray and reconciled those who had been engaged in it, to spread a table in the street and gather the brawlers about it, and beginning with prayer make them profess themselves friends, and then eat and drink together, concluding with a psalm. Here was the fatherly love of the prayerful spirit, and it was of such weight with the riotous people that they gradually came to imitate him in his peaceable, holy life. Here he preached every day, and prayed one-third of the time. Sometimes, before he preached, he would send for his elders and tell them he was afraid to go to the pulpit because he found himself sore deserted, he, therefore, desired one or more of them to pray, and then he would venture to preach. He would often retire to the church, which stood at some distance from the town, and spend the whole night in prayer. He married Elizabeth Knox, the daughter of John Knox, the Reformer. She was a worthy wife of a worthy man, a woman who had much of her father's spirit in her. He was accustomed to rise often, during the night to pray, and was wont to say that he wondered how a Christian could lie in bed all night and not rise to pray. One night he rose and went into the next room, where he stayed so long at secret prayer that his wife, fearing he might catch cold, was constrained to rise and follow him, and as she listened she heard him speak as by interrupted sentences. "Lord, wilt Thou grant me Scotland?" And after a pause, "Enough, Lord, enough." She asked him afterwards what he meant by saying, "Enough, Lord, enough." He was not pleased with her curiosity, but told her he had been wrestling with the Lord for Scotland, and found there was a sad time at hand, but that the Lord would be gracious to a remnant. This was when prelacy invaded Scotland and corrupted the

Church. In 1602 the General Assembly meeting at Holyrood House, with the king's consent, appointed their next meeting, of themselves, to be held at Aberdeen in July, 1604. The meeting was prorogued by the king till 1605, and then by another letter from the king absolutely discharged and prohibited, without naming any day for another assembly, his intention being to do away with them altogether if he could. Therefore a number of ministers convened at Aberdeen on the first Tuesday of July, 1605, the last day distinctly appointed by authority, and constituted themselves and dissolved. They did no business, but the act was accounted an act of treason, of which all who were there, John Welch among them, were declared guilty, and many of them put in prison. John Welch was sent to Edinburgh Tolbooth, and then to Blackness, and was afterwards banished to France, never again to see Scotland. Many wonderful things are told of John Welch, and not the least of these is that the plague was stayed in Ayr through his prevailing intercession; and that the heir of Lord Ochiltree, when apparently dead for forty-eight hours, was restored to life by his prayers. While he lived in France he preached diligently and prayed incessantly. One night a friar lodged with him, who, next day being asked what entertainment he got, answered, "Very bad, for," said he, "I always held that devils haunted these ministers' houses, and I am persuaded there was one with me this night, for I heard a continued whisper all the night over, which I believe was no other thing than the devil and the minister conversing together." The man to whom the friar told this, said he was much mistaken, and that it was nothing else than the minister at his night prayer. "O!" said the friar, "does the minister pray?" "Yes, more than any man in France, and if you please to stay another night with him you will be satisfied." The friar stayed, saw and heard for himself, and was convinced. Next morning he confessed his ignorance of true religion, asked to be instructed, and became a Protestant. How mighty is the power of prayer! It lifted Welch above the fear of man when he preached before the University of Saumur in France, and it made him bold to speak the truth to King Louis XIII, and his servant Duke D'Esperon. Do we ask, how? This is our own answer, "He was so filled with the dread of God, that he had no apprehensions for man at all." His knees were horny through constant kneeling, but his spirit was sweet and gracious, through answers to his prayers. The custom of communion with God revealed itself in his last sickness, when he was overheard to utter these words: "O, Lord, hold thy hand, it is enough, thy servant is a clay vessel and can hold no more." David Dickson, minister of Irvine, and greatly owned of God in his work, was frequently heard to say, where people talked to him of the success of his ministry, that "the grape gleanings in Ayr in Mr. Welch's time were far above the vintage of Irvine in his own."

Would that John Welch's spirit were breathed into the ministers of our day! This is urgently needed. More prayer! more prayer! Many a sermon, many a visit, many a word spoken by the wayside, many a kindness, are lost for want of earnest, believing prayer accompanying them. In our work we are too much alone. Listen to these words of Welch's expository of Ephes. vi. 18. "The seventh and last part of the armour is prayer, and it is put in the last room, because without prayer all the rest will do no good, prayer teacheth thee how to wear all the rest of thy armour, prayer teacheth thee how to put it on, and how to keep it on when thou hast it, so prayer is the most effective grace of them all. Moses' prayer did more than Joshua and all the chosen men of Israel could do against the Amalekites, for when Moses held up his hands Israel prevailed, but when he let his hands down, Amalek prevailed. Exodus vii. 9-11. Even so in the hour when thou faintest in prayer, then the devil prevails, but as thou growest in prayer so grace growest for thee and increaseth in thee. The very sparks of fire of the zeal and love of God, which the Holy Ghost puts in thy heart, He puts them in especially when thou art praying, so great is the force of prayer. . . . Do this, and thou shalt do all the rest. Therefore he puts this last as the most needful, and without which the rest can do no good, because it is not thy former graces, that is, it is not thy truth, it is not thy righteousness, it is not the promises, it is not thy faith, it is not thy hope, nor is it the word, that will sustain thee in the day of temptation, if thou wantest prayer. Why? Because new temptations must have new graces, and by prayer only the graces of God are renewed. 'Call upon me,' saith the Lord, 'in the day of trouble and I will hear thee.' . . . Suppose thou hast truth in the inner man, yet there is always a law in thy members rebelling against the law of thy mind. Suppose thou hast righteousness in one part of thy heart, yet there is unrighteousness in another part of it. Suppose thou hast faith, yet it is always mixed with doubtings." And so he proceeds, instancing hope, the word in the mouth and their opposites, and continues, "Then thou comest to prayer and it brings comfort to thee, and prayer will learn thee to put on all the rest of thy armour." He proceeds to ask, what is prayer? This is his answer. "It is a sweet conference betwixt God and thy soul, when the soul talks homely with God by laying before Him, as

a merciful Father, its own wants and necessities as God revealed them to him." He shows that prayer is the gift of God, and urges believers to stir up the gift of God that is in them. 2 Tim. i. 6, saying, "When thou desirest to pray, thou hast the spirit of prayer within thee; stir him up, then, and blow at the coal, and kindle the little spark that lurks in thy heart, and it shall break out in a great fire at last, which shall melt thy heart that thou mayest pour it out before the Lord thy God."

So speaks John Welch, whose life was emphatically a life of prayer; and we do well to give heed to his words. Prayer places ourselves and our work in God's hands and on God's heart, and he whose sole confidence is there, never fails.

LIGHT ON DARK CLOUDS.

Among the pearls of imagery, scattered in rich profusion through the book of Job, one of the most beautiful is found in these words, "And now men see not the bright light which is in the clouds; but the wind passeth and cleanseth (or cleareth), them." The figure is that of a cloudy day. The sun does not reveal its full-orbed splendour, 'till its beams penetrate the mist with sufficient light to prove its presence. In due time, the wind passes, the clouds scatter, the sunlight breaks through! openings that reveal the blue sky, and soon the whole firmament glows with the effulgence of noontide glory.

This, we are assured, is a type of the experience of the heart that trusts God. To-day we are called to walk in a path where the clouds intercept the full light of the Divine purpose and thought concerning us. Some hours the clouds are less opaque than at others, but by and by the power of His love and truth will be manifested, and there will come the day of open vision when "we shall know as ever now we are known." The Bible is a faithful mirror of human experience. Nowhere else do we find the shadows that sin casts over the earth as truthfully depicted. But while it constantly recognizes the dark cloud side of life, its purpose is to bring us into such relations with God that we can always rest in the assurance that there is fullness of light on the other side of every cloud that now casts its shadows over our way. There is a precious promise that gives a pledge of the divine guidance that should be written upon the heart of every Christian, "I will bring the blind by a way they knew not. I will bring them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

If in faithfulness we love and serve Him who is the Way, the Truth, and the Life, whatever clouds may gather above us they will finally break away and be cleared. "I am the Light of the world," says Christ, "he that followeth Me shall not walk in darkness, but shall have the light of life." Does God ask more of us than we do of our children? It is quite impossible for us always to explain to them why it is for their good that they should be denied some coveted pleasure, or why they should undertake tasks that are for the moment irksome and disagreeable. But we know that when they come to the enlarged horizon of experience of mature years they will understand. Now if we look upon this life as a brief, preparatory stage to another, if a higher spiritual existence opens beyond the grave, is it not reasonable to believe that all we suffer here is a part of a needed discipline that is required for our entrance upon that higher life? This is the teaching of God's word. Pain, sorrow, disappointed hopes, are a part of the discipline of this brief preparatory school we call life. Christ came to redeem us from our sins, and to teach us how to live. As our love and obedience to Him increase, we touch the sources of abiding strength and confidence. We discern the bright light on the cloud more clearly. It is true, "Problems will remain, but we shall feel that there is a key somewhere. Duty will sometimes fatigue and grief sadden us, and results disappoint, and faults humble." But clear shining comes after rain, and the darkest, gloomiest days are often followed by a bright and beautiful to-morrow. Let us learn, then, the lesson of patient waiting. Some dark experiences will be cleared up in this world, others we cannot hope to understand until we enter the illumination of that life when this mortal shall have put on immortality. What God asks of us now is, that we cleave steadfastly to Him.—S. S. Times.

THE BEAUTIFUL.

True beauty is moral and spiritual. What is all material beauty compared with it? The song of birds, the star lit firmament, the many coloured rainbow, the expanses of evening sky, are beautiful. Heaven's light, as it streams over castle, tower and town sunrises upon the Alps sunset on the lake, are beautiful. Men spend health, time and money in search of the beautiful, but after all, it chiefly consists in character. Material forms of beauty are illusory, but beauty of character has a deathless life; it withers not with the bloom on the cheek; the grave-worm can not eat into its loveliness; it is the spirit's covering, and, like the soul it adorns, is immortal. The beauties of holiness never fade.

BEAUTY OF THE MATERIA. CREATION.

If the universe were but a vast machine, as some would teach us to believe—a lifeless thing of forces and substances, wheels and cogs and hands playing into each other and producing mechanically certain fixed results—what power could it have to touch our spirits? Why should our hearts leap up when we behold a rainbow in the sky? It is but the refraction of certain rays of light in certain drops of water. An orchard in the spring-time, covered with its rosy snow of blossoms; a field of golden grain waving in the soft wind of summer; a grape-vine with its trailing branches, and dark, rich clusters of fruit hanging motionless in the still autumnal air; a winter forest with its smooth white carpet, and its network of crystal boughs and glittering pendants of ice shining overhead—these are but chemical effects, the natural results of the changes of the seasons. Why should they be so lovely? Surely the grain, the fruit, the snow, could have been produced just as well without beauty. Why is it that they touch and thrill and uplift the soul? What is the meaning and the spiritual presence of which they speak to us? Who has informed them with this gracious splendour? Let the answer come in the magnificent words of the poet's Hymn at Sunrise in the Valley of Chirouani:—

"Ye ice falls I ye that from the mountain's brow
Adown enormous ravines slope amain,—
Who made you glorious as the gates of Heaven
Beneath the keen full moon? Who bade the sun
Clothe you with rainbows? Who with living flowers
Of loveliest blue spread garlands at your feet?
God! let the torrents like a shout of nations
Answer! and let the ice-plains echo, God!
God! sing ye meadow-streams with gladsome voice,—
Ye pine-groves with your soft and soul-like sounds!
And they too have a voice, ye piles of snow,
And in their perilous fall shall thunder, God!"

Yea! He it is whose presence makes the world alive with beauty: He it is whose vision thrills us when we know it not. His smile brightens the outgoings of the morning: His voice sounds from the murmuring forest and the rushing cataract and the loud-roaring, multitudinous ocean billows. His garments of glory gleam before us in the lingering hues of sunset. In every form of beauty and scene of splendour we behold the presence of God. And this presence, we say is a reality: it exists for us as truly as the light which enables us to see, or the heat which enables us to live. Power, wisdom, beauty, these are no dreams, but the actual manifestations, in the physical world, of the living God.—*Dr. H. J. Van-Dyke, jun.*

EFFECTIVE FAMILY RELIGION.

Family religion requires the highest mutual confidence. The reading of the Bible, prayer in the morning or evening, attendance at church, cannot constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to Him for comfort. The accidental discovery of a parent at prayer makes a deeper impression upon a child's mind than a mouth of routine services. The spirit in which religious subjects are referred to is more than the things that are said. The undertone is more important than the overtone. Not gloom, nor tasks, nor morbid conscientiousness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other which is the result of the love of all for Christ, and a sincere spirit of good will to all at home, and of kindness in thought and expression to all who enter the home or are mentioned there—these make the family religion, and make its Bible-reading, prayer, and church-going as natural as its social life. No child ever goes out from such a family to become an unbeliever or a scoffer. But from the pharisaic, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.

BEFORE CHURCH.

Probably for many households the hours before church are hurried, tumultuous, and undevout. The family rise late, and breakfast is tardy. The children are harassed about shoes, gloves, and lost or mislaid articles of dress. The parents have not fully recovered from the fatigue of the business or pleasure on Saturday night. The first bell peals out its summons before anybody feels ready to hear it, and the progress to the place of prayer is a scramble to arrive before the opening anthem shall have been concluded. Dr. Arnot, of Scotland, used to beg his people to spend the hour before coming to church in reading, meditation and prayer. If it were the habit of our congregations thus prepared in heart to go to the sanctuary how different might be the impressions made on them by sermons and public prayers. Had every disciple made the pastor, the week long, the subject of reverent, anxious, earnest prayer, would not the pastor enter the pulpit clothed with power from on high? and would not the benediction return with tenfold largeness on the worshippers themselves?

FOR THE CANADA PRESBYTERIAN.

LEAD, KINDLY LIGHT.—DUC, ALMA LUX.

BY C. S. O.

I.

Duc, alma lux, circumstat umbra mundi,
Duc, alma lux,
Est atra nox, mei jam vagabundi.
Sis ergo dux.
Sera pedes—non cupio longinqua
Videre; satis semita propinqua.

II.

Non semper eram, ut nunc, doctus precari,
Ductorem te;
Magis me exploratorem gloriam
Duc tamen me.
Præclara anamam, neque expers timorem
Regebam me; sis immemor actorum.

III.

Tam diu præsens adfuit vocanti,
Divina vox.
Sic erit vel per inia dubitanti
Dum fugit nox,
Et manè lucent nitide figure,
Notæ per annos paululum obscuræ.

DEATH IN THE HOUSE:

And art thou, then, so glad,
Beloved in thy sleep?
So careless of the tears
Which we deserv'd weep?

Thou hast the air of one
To whom glad news is sent,
From the far country of his home
After long banishment:

Who came from that sweet land
The happy news to tell?
Then sealed thy smiling lips
To keep the secret well?

Have we no part nor lot
In this strange joy of thine;
Must darkness close on us
When God on thee doth shine?

Thou liest at thy goal
Upon the Master's breast,
And wearest the high smile
Of a victorious rest.

Yet thou art still our own,
And we may dare to kiss
The brow that shall be crowned
In fairer lands than this.—

Our own, and not our own,
So near and yet so far;
Meeting the touch of each fond hand,
Yet distant as a star.

We cannot reach the height
Of thy sublime repose;
Thou hast resigned thy share
In our poor joys and woes.

Thou liest, day and night,
In this pale ecstasy;
Our darkness and our light
Are both alike to thee

Thus art thou strange to us,
Thy presence, ever dear,
Grows awful in the house
And whispers thoughts of fear.

Therefore at length we say
A long and deep farewell
And choose a solemn place
Where thou apart shalt dwell.

Content to draw a veil
Across the face we love,—
The smile we cannot read
Caught from the hills above.

Thou wilt return no more
To bless our common life,
But we will seek thy side
In the ending of our strife.

And we shall hear in turn
The sweet news God will tell
And take His seal upon our lips
To keep the secret well.

B. M.

THE HOME LIFE.

One of the surest and safest tests of a man's character is the life he leads at home. We care not how great he may be in the world's eye, how high his position, how widespread his fame, if he fails in the exercise of those virtues that most adorn private life, if he is faithless to those to whom he should be most faithful, if he is false to the obligations which spring from the holiest and most tender relations, then he fails in the essential things if he is not at heart a base hypocrite, the most despicable of men.

Not unfrequently men parade before the world as

generous and philanthropic, while at home they act the part of miserly, petty tyrants. They are generous where they think their gifts are likely to return measure for measure through popular favours, but niggardly where they find it safe to be so without detriment to their purses. Others are courteous and affable in their business intercourse through the day, but carry home at night their frowns and sighs and peevish fault-finding to chase away what little happiness their absence left behind.

The home life is the real life, the life in which men act out their true natures. It is within the privacy of home where to a great extent men exhibit those weaknesses and tendencies which motives of policy or social restraints cause to be hidden or controlled elsewhere. It is also within the sacred precincts of the home that the rarest virtues and graces that ennoble human character are found in their freest exercise. The really good, or great man contributes to the home life the best things there are in his nature. It has his deepest sympathy, his tenderest regard, his most loyal and enduring affection. In its care and protection his manhood asserts itself most strongly, and for its peace and happiness he should hold nothing too dear for sacrifice.—*Observer.*

BIBLICAL CHRONOLOGY.

Sceptics have alleged against the Bible chronology the age of the Chinese annals. At length Professor De Lacouperie has found the key to these extravagances, and discovered in them new proofs of the veracity of Holy Writ. The Chinese themselves were unable to make sense of their oldest books, but this eminent Frenchman has deciphered them, showing that their characters are derived from the Babylonian. In the Chinese list of mythical sovereigns he discovers a reproduction of the first Babylonian dynasty mentioned by Berosus, and in the records which accompany it, some of the facts and legends in Babylonian history. In a paper read before the Royal Asiatic Society Professor De Lacouperie seems to set these wonderful identifications beyond doubt. As Elamite sovereigns also are named, every thing goes to show that all mankind diverged after the Deluge from the reason assigned by the Pentateuch.—*Church Bells.*

GOSPEL WORK.

SKETCHES BY A PRESBYTERIAN ELDER.—II.

In order to concentrate the efforts of the Society, operations were commenced, and for a time mainly confined to a large district in one of the most degraded and spiritually necessitous quarters of the town. Two places for conducting indoor services, at a considerable distance from each other, were secured.

The Society, composed as it was principally of young men, encountered at the outset not a little opposition. Some worthy men, who held office in the church, thought it would be well if the members possessed as much discretion as zeal, while others who had never felt any necessity resting on them to "rescue the perishing," were of opinion that earnest Christian effort in this direction was entirely uncalled for. Others, after a considerable measure of success had attended the young men's efforts, expressed themselves as being much afraid that they would become the victims of spiritual pride.

As to the results of the work, while there were occasional discouragements, there was also, in the large gatherings, earnest attention to the addresses, and the frequent cases of conversion, much to encourage the labourers in their self-denying and Christ-like labours. Of the many cases of conversion brought under our notice we give the following as specimens:

Amongst those resident in the district was a notorious character. For many years he had been a confirmed drunkard, and although when sober he was able to earn a good wage, his wife and family through his dissipated habits were often reduced to a state of extreme destitution. After his marriage, his wife's friends, with the view of enabling him to procure a comfortable livelihood, presented him with a horse and cart. These he shortly afterwards disposed of, and spent the entire proceeds on strong drink.

Through the influence of his wife and two daughters, who had a short time previously, by means of the Evangelistic Society, been brought to a knowledge of the truth, he was induced to attend some of the indoor meetings. The word of the Lord proved quick and powerful, and the poor sinner was awakened to a sense of his lost and undone condition in the sight of God. After a short time he was enabled to cast his weary sin-burdened soul on the Saviour of sinners.

From that time he was most consistent in his walk and conversation, adorning the doctrine of his God and Saviour in all things. Along with his wife and family he was regularly found in the sanctuary on the Lord's Day, listening attentively to the word of everlasting life. His end at last came. His dissipated habits previous to his conversion had weakened his constitution so that he speedily succumbed to an attack of typhus fever. His spirit passed away to join that great host seen in the apocalyptic vision who have washed their robes and made them white in the blood of the Lamb.

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TORONTO, WEDNESDAY, DECEMBER 17, 1884.

SABBATH SCHOOL PAPERS.

THE SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOOKS and EARLY DAYS will be continued for 1885, greatly improved and at reduced prices. Illustrations of a very high character have been secured in England; the size of the type will be reduced in the case of the SABBATH SCHOOL PRESBYTERIAN; and no efforts will be spared to make all the papers more attractive and useful than ever before. The price of each has been reduced to \$10.00 per 100 copies for one year; \$5.00 for 50 copies; and \$4.00 for 40 copies. Special rates for smaller quantities. EARLY DAYS is published twice a month, and is a favourite paper for Infant Classes; the other two are monthly, and suited to more advanced scholars. In the SABBATH SCHOOL PRESBYTERIAN will be found, from time to time, interesting missionary matter from the Home and Foreign Fields. Send for specimen copies. Address THE PRESBYTERIAN PRINTING AND PUBLISHING CO., 5 JORDAN STREET, TORONTO.

THE *Christian-at-Work* gives a solemn reproof to the ministers' meeting that received Talmage's lecture on Evolution with roars of laughter the other day. What, in the name of common sense, would the *Christian-at-Work* have them do? What else could they do? Laughter was the natural and proper thing under the circumstances. The most melancholy man on the staff of our contemporary would have laughed had he been there. Talmage never meant to do anything more than ridicule Evolution and he did that most successfully. He had just as good a right to ridicule it as a scientist has to discuss it scientifically. The best answer to some forms of error is ridicule. Of course, men who ape science as well as men who are scientists, attempt to belittle such weapons as Talmage uses, but they are very effective at times. At all events, Talmage did exactly what he set out to do, and that is a great deal more than can be affirmed of some men who call themselves scientists.

THE visit of Mr. Moody is followed by the usual cry to ministers, "Throw away your manuscripts." Even the great *Globe* catches the contagion and tells its clerical readers to "burn their manuscripts, or get rid of them in some way. This cry is old. Nobody of sense pays any attention to it now. If a man can preach better without having a manuscript in his study or his pulpit by all means let him shun written sermons. If he can preach better *with* a manuscript then by all means let him use one. Dr. William Taylor of the Broadway Tabernacle, New York, cannot preach without a manuscript. He has every word written out before him and turns every leaf as he proceeds. They use camp stools in his church at nearly every service. There were not many men at

the Conference—if there was one—who could keep Dr. Taylor's congregation together for a month. But the Conference would advise Dr. Taylor to "throw away his manuscripts." Dr. Taylor and a great many other men who know the exact value of all such advice will do just what they please about it.

THE time for tea meetings has come. The voice of the soiree orator is heard in the land. Whether such meetings are a blessing or a nuisance or something between these extremes need not now be discussed. They are here as an actual fact and as such must be dealt with. Some of our contemporaries have lately been trying to reform banquets and it seems to us that a few of the reforms they suggest for the improvement of banquets might be applied to soirees with good effect. It is said that banquets are too long. The average soiree is about twice as long as it should be. Indeed, one of the principal objections to such meetings is that they are often kept up so long that it is morning before some of the people get home. This intolerable length keeps many good people away that would otherwise attend. Quite frequently the programme is far too long at the start and then nobody keeps within reasonable bounds. The chairman speaks too often and too long. Most of the speeches are too long. When the meeting is over another one begins the business of which is to move half a dozen votes of thanks. Everybody is weary and not a few are angry. Some curse *inwardly* and vow they will never attend another tea meeting. Next morning the man who has to catch the early train, or go off to his work at seven, is cross. The good wife is out of sorts and the children are late for school. Everything in every home represented at the tea meeting is out of sorts. Why, in the name of common sense, should a meeting that might have been pleasant be made a nuisance by undue length? Why should half a dozen speakers begin by declaring they have nothing to say and then take forty minutes to illustrate the truth of their assertion? In most cases people would take their bare word without any evidence. Why spoil a good meeting by drawing it out at the end with half an hour of so-called thanksgiving? If tea meetings must be held why not conduct them so that people can be in their homes at a reasonable hour and can begin the next day with a reasonable amount of comfort?

AS soon as the colleges are endowed and the Augmentation Scheme is put in fairly good working order something more generous and effective must be done for the support of our aged and infirm ministers. Indeed we are not by any means certain that this matter should not have been thoroughly dealt with by the Church before the Augmentation Scheme was taken up. A healthy able-bodied minister can exist on five or six hundred a year better than a worn out one can exist on nothing or almost nothing. Our Scheme for the support of Infirm and Aged Ministers may not exactly "smell to heaven" as the great dramatist would say, but under its working superannuated ministers must often be compelled to call to heaven for help. The whole business is a crying shame, a scandal to what is often called "a great and wealthy Church." Even supposing there were no wrong in turning an old minister out to die like a worn out old horse, there is great injury done in another direction by the present inadequate provision. It is notorious that the dread of semi starvation keep ministers from retiring long after they have become physically unfit for duty. Can any man be blamed for fearing to trust himself and his family in his old days to an uncertain two hundred dollars a year? Is it any wonder that he would rather die in harness than try to keep the wolf from the door in his declining years on such a miserable pittance? We don't believe the people are unwilling to make generous provision for worn out pastors. The heart of the people is sound and could very easily be touched on this point. The root of the difficulty is that the General Assembly has year after year been crowding a variety of other matters upon the people, and this scheme has not received the attention and support it should have received. If the private Christian who provides not for his own is worse than an infidel and has denied the faith, is the Church blameless that neglects to provide for its worn-out servants? The establishment of a fund that would give those aged servants of Christ five hundred a year might do more to revive the Church than even a Moody Conference.

THOMAS CARLYLE.*

IN an obscure, humble and pious home in Annandale Thomas Carlyle had obtained his preliminary education and passed his student days at Edinburgh University. He, along with Edward Irving, had taught school with more or less success in Kirkcaldy—one who attended as a pupil there under these instructors still survives in Western Ontario. Like most young men of his station at that time, who were able to obtain a college training, Carlyle aspired to the Christian ministry. He was afterwards perplexed with doubts. He struggled with them, but could not rise above them. He could not trifle with his conscience. He would not profess to believe what he did not, and in consequence, not coming under a healthful spiritual influence, nor meeting with those who in that susceptible time might have been able to guide an earnest and noble mind into the clear light of day, after much wrestling he finally abandoned the Christian ministry as a fitting sphere for his energies.

Carlyle embraced literature as his chosen life-work. To its cultivation he brought a clear and vigorous understanding, keen insight, manly courage, and conscientious devotion. A mere professional writer he could not be. His tentative efforts were in connection with Sir David Brewster's Cyclopaedia. The earliest indication of real power, after his "Life of Schiller," was the famous essay on Robert Burns, followed by a number of articles for the reviews. The first really considerable work was "Sartor Resartus," which appeared as a serial in *Fraser's Magazine*, and was, after an almost hopeless quest in search of a publisher, brought out in permanent book form.

Mr. Froude in the "Reminiscences," and in the first two volumes of the "Life," has told the story of Carlyle's wooing and wedding and residence at Craigenputtock, where Emerson paid his first visit. The completion of the work is now before us. It depicts Carlyle's life from the time he took up his residence in Cheyne Row till the end came in 1881. The book has awakened the greatest interest, and will be read by immense numbers. As its merits will be properly estimated by its numerous readers, it is not necessary to indulge in criticism of the manner in which the task has been accomplished. For years before the death of Carlyle it was known that Mr. Froude had been selected as the literary executor and biographer of the Chelsea sage. Opinions differ widely as to the wisdom with which the work has been done. Carlyle had come to be regarded as almost a demi-god by a large number of enthusiastic admirers. In the "Reminiscences" particularly, the chosen friend and biographer drew aside the curtain that concealed the inner shrine of the idol and the universal discovery was made, that it was fashioned of common clay after all, that, in fact, the great Carlyle had become weak as other men. The same features were depicted in the earlier volumes of the biography, and they reappear in this though without being unduly exaggerated, only sufficient to convict and convince all gainsayers that James Anthony Froude is about perfect as a biographer and that his clamorous critics are egregiously wrong.

Mr. Froude in his defence, and his friends for him, say that the biography is written on the principle so energetically laid down by Carlyle himself, that a great man should be shown as he really was, with all his weaknesses and infirmities. Has he actually done this? It is more than doubtful. The picture of the home life is not altogether an attractive one. The shadings are out of all proportion to the picture itself. Making all allowance for the ill-health of Carlyle and his wife, their idiosyncrasies and circumstances, it is not at all wonderful that both were occasionally morbid. But why dwell on all this at such painful and wearisome length? Paint the wen on Cromwell's visage? Certainly; but it would be about as untrue to nature to enlarge it to twice its actual size as it would be to omit it altogether.

Of course a judicious biographer had to winnow the vast mass of correspondence that reaches his hands. There is one letter we should like to have seen in its proper place in these volumes, that which shortly before his death John Sterling wrote to Carlyle, described by the latter as having been written in "star-fire." We have a reproduction of Sterling's last letter, which appears in Carlyle's biography of him, the other does not appear.

The story of Carlyle's early struggles in London is

* Thomas Carlyle. A History of his Life in London. By James Anthony Froude, M. A. Two volumes in one. (New York: Charles Scribner's Sons.)

well told. There is much that is interesting related of his work, the friends he met with, and his opinions of men and things. It is made very evident that Carlyle's judgments were severe and often uttered in language the reverse of complimentary. I may be said of him that the ideal he set for himself and all others was high. His severe judgments were not in all cases necessarily unjust or the result of a morbid egotism.

History may be said to have been Carlyle's forte. That he has written as no other has yet done. His History of the French Revolution is unique. The lurid glare of that terrible time gleams on his page. Cromwell is a masterpiece, and settles definitely the Protector's true place in history. His great work, a sorry hero to spend so much labour upon, Frederick, commonly called Frederick the Great, is a monument of painstaking, patient labour and research, and from these works mainly future estimates of Carlyle will be formed.

Thomas Carlyle was possessed of a profoundly religious nature. Above all things he valued sincerity. All cant and sham and hypocrisy were abhorrent to him. He was unworldly. Had he seen his way to accept the faith of his father and mother, whom he so deeply revered, much of the uncertainty and gloom that overshadowed him would have disappeared. Had he only humbled himself as a little child, he might have seen a diviner light than he ever beheld reflected from the vague immensities and eternities of which he was accustomed to speak.

It is profoundly to be regretted that Mr. Froude has seen fit to embrace the opportunity when speaking of Carlyle's attitude to Christianity, to place on record his own undisguised scepticism. In this he has gone beyond his hero, who did not fail to respect the religious convictions of others. Froude only re-echoes the stale commonplaces, that highly gifted intellects cannot now accept the revelation of Jesus Christ. Men of genius and the highest attainment have reckoned it their greatest honour to bow in reverence before Him in whom are hid all the treasures of wisdom and knowledge; and when the cold mists of unbelief and self-sufficiency have cleared away, the Name that is above every name will be adored by the loftiest as well as the lowliest.

One very obvious lesson lies in this biography. Thomas Carlyle's noblest and truest characteristics were those that were indelibly impressed on his mind by his home training. His father's uprightness and his mother's strong and devout piety and trust in God were never forgotten by him; they remained as the guiding stars of his life. His weaknesses will be mellowed by time and his worth will be valued for generations to come.

INTER-DENOMINATIONAL AGREEMENTS.

The *Canadian Baptist* says it is willing to use its influence in the way of trying to put an end to those base practices in which too many of its friends indulge. To induce them to respect the laws of decency and Christianity, the *Baptist* is constrained to say three things, the second of which is as follows:—

2. Speak to your brethren with whom you are acquainted or with whom you may chance to be, upon matters affecting the divine life, church order, etc., by all means, of whatever denomination they may be. Talk to them by the way side, or in their homes, if they care to listen.

"Church order, etc." of course includes dipping. The advice of our contemporary then to Baptist proselytes is to attack members of other denominations wherever or whenever they can be found. Tackle them by the way-side, and if they ask you to tea try and convince them over their own tea-tables that they are not baptized. This is a slight improvement on the old system of inviting them to Baptist homes to tamper with their faith, as it saves the tea. The most bitter and unscrupulous Plymouth brother on earth could not give more unworthy advice. It is well, however, to know from the organ of the Baptist denomination the exact position occupied by the Church on this question. Presbyterians and others who have sons in the Baptist Institute at Woodstock will now know what to expect. If it is right to tamper with the faith of a man in his own house, it would surely be unpardonable to allow his son to attend a Baptist Institute without trying to dip him. We direct the special attention of the Presbyterians of Woodstock, who were induced to put money in the Institute on the ground of its non-sectarianism, to this statement of the Baptist organ. We also ask

Presbyterians and others who have aided in the erection of Baptist churches all over this country to ponder over it. By direct subscriptions, by aiding at anniversary meetings, church openings, and in many other ways Presbyterians often help small Baptist congregations to build and maintain their churches. The organ of the Baptist denomination now tells Baptist ministers to try to make proselytes of the people who help them to exist. That is gratitude with a vengeance. Fancy a Baptist preacher coming out of a pulpit or parsonage, paid for in part by the money Baptists begged from other denominations, to tamper with the faith of weak members connected with these denominations. But that is precisely what some of them do. Such conduct may indicate the real spirit of the Baptist Church, but nobody that ever read the New Testament would say it savours of the Spirit of Christ.

FRENCH EVANGELIZATION.

MR. EDITOR.—It is known to those who were present at the last meeting of the General Assembly in Toronto, that the Rev. W. S. Ball was convicted on the floor of the house of making certain mis-statements with reference to the Board of French Evangelization. He was there obliged to retract said mis-statements, and made a public apology for his conduct. Notwithstanding this, and without asking information or explanation from the Board, he has recently renewed his attack upon the work and published it over his signature in THE CANADA PRESBYTERIAN. It is deemed necessary, therefore, in the interests of the Church, whose mission this is, to correct his assertions and insinuations. They are the following:—

I. That there is a lack of brotherly feeling and intercourse among the missionaries of the Board.

The executive knows of nothing of the sort, and regards the reflection upon the persons referred to as unjust. Mr. Ball resides hundreds of miles from Montreal, where the missionaries chiefly meet one another, and has had no opportunity during the years covered by his remarks of witnessing the spirit in which they come together.

II. That the work of the Board suffers from the fact that the missionaries are required to furnish full and accurate statistics in printed schedules. As to the relation between the Board and its missionaries, he says, "the medium and the bond are paper and ink, the cold, formal icy schedule."

Precisely the reverse is the case. The Home and Foreign Mission Committees call for similar statistics, and all who have had any experience in conducting missions or who calmly consider the matter, will readily acknowledge that statistics are indispensable. The filling of such schedules is made obligatory by the General Assembly, in Home Mission work, and no money can be drawn until this is done. Schedules in connection with French work were not first introduced by our Board, but have been in use for at least thirty years. "The reign of the schedule," however, in the offensive sense in which Mr. Ball employs that phrase, has no existence. The executive does not rely exclusively upon the information gained through schedules. It has frequent intercourse with its missionaries. Its secretary and members visit stations as judged necessary, and while thus obtaining personal knowledge of their circumstances and wants, extend sympathy and aid to the missionaries. The same course is also pursued by Presbyteries within whose bounds the work is carried on.

III. That stations have been abandoned unwisely and to the injury of the missions.

In order to give an opinion of any value on such matters the circumstances of each case should be fully known. There are instances in which, for sufficient reasons, stations have ceased to be worked. But Mr. Ball is manifestly ignorant of the fact that several of the stations to which he refers have not been abandoned but united with others under new names or occupied by other denominations. No station has been given up in opposition to the wish or judgment of a Presbytery. In the case of the Presbytery of Chatham, to which Mr. Ball specifically refers, no representation was made against the action of the Board. And it is surely wise and right, when the Board is unable from lack of men and money to supply all fields, to occupy those which promise the best results. This is precisely what is being done by the Home Mission Committee and by Presbyteries. A similar principle is followed in relation to the schools at Pointe-aux-Trembles. There is not room in them for half the number of pupils who seek admission. Those, therefore, are selected who are likely to receive the greatest good and to be become most useful. When the Church furnishes means for enlarging the schools and extending the mission it may be possible to admit all pupils and to occupy all stations and fields that have been visited and partially worked by our missionaries.

IV. That the wishes of Presbyteries have not been properly regarded by the executive.

The Presbyteries within whose bounds French work has been done know that this is incorrect. Both the executive

and the Board are most anxious to enlist the sympathy of Presbyteries and to place all stations and missionaries under their care, as far as this is practicable. At the outset this was not easily done in some cases, but as the work advances and congregations are formed with settled pastors, the difficulty gradually disappears. And it is a matter of no small moment to the mission that missionaries can now attain to the status of pastors and become members of Presbyteries and of the General Assembly, which was not possible for them under the old regime of which Mr. Ball speaks.

V. That the executive of the Board is an irresponsible body.

This is an unwarrantable assertion. It is well known that the Board is annually appointed by the General Assembly and reports to that Court. Its executive consists, not of a "few gentlemen," as Mr. Ball states, but of thirteen members this year and in former years of not fewer than sixteen, whose regular meetings were held every month.

VI. That the expense of the work and especially of the administration is excessive.

The insinuation of unnecessary expense in connection with the Lord's work, is one which can be advanced at any time with the certainty of securing sympathy from those who do least to support it. The utter incorrectness of the assertion in this case was conclusively shown by figures given in the secretary's letter published in THE CANADA PRESBYTERIAN of the 12th November, in which he says: "In the eight years of my connection with the work we have never reported a deficit to the General Assembly, the receipts always meeting the expenditure. The regular income of the Board has very greatly increased during those years (nearly doubled) till it is now (not \$24,000) but upwards of \$30,000 per annum. On the other hand the expense of administering the work has greatly diminished, being much less now than in 1876, the year of my appointment. During these eight years I have received for church purposes upwards of \$590,000, and during these years my entire salary from all church sources, together with office rents, assessments, lighting, heating and other incidental expenses, have not averaged quite \$2,250 per annum, or about three per cent. on the contributions passing through my hands."

VII. That the number of communicants reported by the Board is in excess of the actual number.

The Board's report to the General Assembly is made up from the reports of missionaries, and the executive has no reason to doubt their substantial accuracy. As stated in the report to the Assembly the statistics of some of the fields supplied by French missionaries include the English as well as French communicants on the roll. On the other hand it is believed that there are considerably more of our French converts on the communion rolls of English congregations than there are English speaking communicants reported by our French missionaries. Such French members are found in connection with English congregations, not only in the Presbyteries of Quebec and Montreal, but in other Presbyteries both east and west.

VIII. Taking the number of communicants and dividing this by the number of missionaries, Mr. Ball says—"There are reported fifty-seven missionaries, giving each an average of fifteen and a half persons to keep track of."

Nothing could be more unfair than such a use of the Assembly's figures. Included in the fifty-seven missionaries, as Mr. Ball well knows, are all the colporteurs and teachers of the Board and yet he conveniently ignores this fact in order to serve his purpose. The utter absurdity of this principle of calculation is most apparent to any intelligent person. For example: In one of the five Foreign mission fields worked by the Church there were reported last year teachers for fourteen schools with two hundred and fifty pupils, together with a number of catechists, colporteurs, Bible readers, and lady missionaries, besides the three ordained missionaries; in all thirty-two labourers and fifty-nine communicants reported. What would be thought of a minister who wrote concerning this Foreign field: "There are reported thirty-two missionaries and fifty-nine communicants, giving each an average of less than two persons to keep track of?" And yet this is precisely what Mr. Ball does as to French work. Besides, a missionary's work is not mainly "to keep track of" communicants, but to carry the Gospel to the great mass of the unconverted. This is as true in French mission work as in Foreign.

IX. That in eight years our work has gone back in every respect except the expenditure.

This statement is so recklessly incorrect as to require no detailed answer.

The executive has reason to believe that the insinuations and assertions now dealt with have grieved and disheartened tried and faithful missionaries. They are fitted to shake the confidence of the Church in the mission and to diminish the income of the Board, which is now about \$5,000 short of what it was at this time last year. The foregoing is therefore published that the truth may be fully known, and the work of the Church saved from possible injury.

D. H. MACVICAR,	J. SCRIMGER,
JAS. FLECK,	ROBT. H. WARDEN
C. A. DOUDIET,	ALEX. MACGILLIVRAI,
WM. MOORE,	D. COUSSIRAT,
ROBT. CAMPBELL,	A. A. SCOTT,
A. B. MACKAY,	THOS. CUMMING,
J. C. CATTANACH,	

Choice Literature.

CAROLA.

BY HESBA STRETTON.

CHAPTER XIV.—THE HAPPIEST DAY OF HIS LIFE.

Carola could not sleep that night for pure gladness. There was no restlessness of mind or body; and she lay as still, with her eyes closed, as if she was sleeping like a happy child. But no unconsciousness entfolded her. A solemn sense that all happiness must come from God, and must be in harmony with His will, or it could be no happiness for her, was impressed upon her; and a ceaseless prayer was in her inmost heart. "Thy will be done!" was the cry of her spirit; but without dread, and with no fears for the future, and no anticipations of trouble. Hitherto the will of God had filled her with inward blessing and tranquility, with no sorrow added. The narrow path had been for her a path of peace.

It was Christmas-day, her Lord's birthday; and until this year it had been filled from morning to night with thoughts of Him. But there was naturally a distraction to-day. She had been very much alone in other years, either at school, or in her own quiet cottage. This morning she walked down to the parish church, with Philip at her side, and she sat in the pew beside him, and sang with him out of the same hymn-book. It was Philip's way of announcing that a change had taken place in their relationship to one another. He had not spoken of their engagement yet to either his father or mother; but they knew only too well what he meant, and Mrs. Arnold wept some bitter tears as she knelt down during the long litany.

Others besides Mrs. Arnold understood the exultant expression on Philip's face. The Hazelmount cottagers gossiped about it on their way home along the frosty lanes. It had been suspected for a long time that Mr. Philip was in love with the young schoolmistress; and some were of opinion that he was about to marry beneath him, when he might have had other girls with thousands of pounds for their fortune. But the majority, in consideration that Carola, too, was not altogether without fortune, looked favourably on the little romance being played out before their eyes, and said to one another it was wiser to marry for love than to marry for money. At any rate it was plain Mr. Philip was going to have his own way now, as he had done all his life long.

"Come with me round the fields, Carola," said Philip, as soon as their early dinner was over. All the farm servants who could be spared were going to spend the rest of their Christmas-day at home; and there were the sheep and cattle to be looked at in distant fields. It was a very pleasant thing to do, thought Carola. The low December sun was going down, a hazy ball of red, in the gray sky; and a white time, here and there tinged with rose-colour, lay on all the ground, and changed the bare hedges into white coral. The turreted ground was frozen hard; the great meadows stretched before them spangled with frost, and the old corn stubble in the unploughed fields cracked under their feet. The pale gray-blue sky shone with delicate clearness behind the line of Scotch firs, which stood in array along the brow of the hill; and as they looked down upon the village they saw the blue wood-smoke rising from every cottage chimney, and melting softly away into the moist air. Philip's forefathers had tilled every field and trodden every path they walked along; the hedge-rows had been planted by them, the seed been sown and the harvest gathered for hundreds of seasons. All the true wealth and blessedness of these old familiar fields were his; and as Carola walked beside him, his heart was full to overflowing. Had his father and mother known such happiness as this when they were young, and all the long years lay before them? It was like singing an old song that had been the joy of many generations. There had never been such a Christmas-day for him, as well as for her. All the world seemed full of their gladness.

The sun had sunk behind a bank of dun-coloured clouds, and the moon was rising over the fir trees, before they returned into the fold-yard, and went in at the kitchen door: Mr. Arnold was sitting in the chimney-corner smoking a long clay pipe, and he made room for Carola to sit down beside him, putting his arm round her shoulders, and stroking her cheek fondly with his rough hand. John Windbank was seated at the end of a long bench, cutting with a clasp-knife at a huge piece of pork-pie; and speaking slowly, with his mouth full.

"Phil," said Mr. Arnold, in a tone of unusual animation, "you recollect poor Lumley, of Market Upton."

"Him as was robbed and drowned four year ago," interrupted John Windbank, "that's him, sir. They've took up the man as was suspected. He's been out o' the country ever since; but he were seen one o' these last days, and the p'lice hadn't forgot him. I s'pose the reward 'll hold good yet; a hundred pound it was. I wouldn't ha' minded catchin' him myself."

"Poor fellow!" said Philip, "he went to school with me, Carol, and turned out badly; and his relations sent him up to London, with money to take him out to New Zealand, and buy a little land there. But nothing more was heard of him till the police found his body in the river, with marks of violence on it enough to cause his death."

The glow upon Carola's face died away, and the smiling light in her dark eyes grew dim. It seemed to her that once before in some former life, she had heard these words spoken, and had shrunk from hearing what was about to follow, as if it would blight and crush her whole being. Her breath came and went fitfully, but she kept silence; not a word escaped her trembling lips.

"Why! what a nervous little creature it is!" said Mr. Arnold tenderly; "that's the shock from the fire. You've no courage to hear of bad things, or sad things, my Christmas Carol. Come, come!"

"He do say he can prove he were an alibi," continued John Windbank, "he were with his sweetheart that night, if she could be found. But girls like them are always shiftin'

about, and never livin' in one place. But the man's name is George Bassett; and I were wonderin' if he belonged to the Bassetts o' Market Upton anyhow. They were a bad lot, them Bassetts; and young Lumley might ha' known them, and fell in his way very likely."

But Carola heard nothing except the name George Bassett. The blow stunned and benumbed her brain, and for the moment she could think of nothing, and realize nothing. "George Bassett! George Bassett!" she repeated again and again to herself; but the name did not seem to mean any thing yet. Her face was tranquil, and she looked steadily across at the weather-beaten face of the old waggoner. Her pulse beat no faster or slower. She felt almost as if she was going to sleep, and perhaps the long walk in the frosty air had made her drowsy. Mechanically she untied her bonnet-strings, and rose up from the seat by the fire.

"I will come down bye-and-bye," she said to Philip, with a little smile and nod, "I'm tired just now."

CHAPTER XV.—THE HOUR OF TEMPTATION.

The moon was shining in at her bedroom window, giving as much light as she needed for what she had to do. For what could she do? She crouched down on the floor, and laid her arms on the low window-sill, to wait until this unnatural calm and stupor should pass away, and the tempest break in upon her soul. She looked out, with eyes as steady and heedful as if she had nothing else to think of, on the wintry landscape flooded with the silvery light of the full moon. The great far-off plain was lost in the blackness of the night; but near at hand every cottage window twinkled with light, and the dark outlines of their lowly roofs showed clearly against the sky. Yonder lay the fields, dim and shadowy now, where but an hour ago she was walking hand clasped in hand with Philip; and across the eastern sky stretched the jagged line of fir-trees, over which they had watched the moon rise. The Christmas chimes from the church tower in the invisible plain below came softly and merrily up to her listening ear. She could catch, alo, through the still and frosty air, the shrill voices of children singing the carols she had taught them from door to door. Almost without knowing it, she herself chanted in an undertone, the anthem they had sung in church at the morning service. "Glory to God in the highest; peace on earth; good-will toward men."

Then suddenly, with a heart-shaking swiftness, she saw the narrow, dusty street, where she had spent her girlhood, with its knots of demoralized men and women, and its swarms of miserable children. There was herself passing in and out among them, going with them into the gaudy gin palaces, and reeling back again in their company. She could hear them talk; and every nerve tingled with shame. Their homes were open to her; not homes but stys, unclean and squalid. George Bassett was beside her; his arm had caught her round the neck, and she was fighting to free herself, amid the jeers and laughter of her companions. It seemed like hell to her; and she had dwelt there once. She had grown up in it.

Carola writhed at the recollection; and the sorest anguish of repugnance took possession of her soul. Oh! the unutterable shame of it! She had cast all this former life from her as a loathsome garment; and it had seemed as if she might rid herself of it altogether. It had scarcely ever laid the slightest touch upon her memory until now. But now she was forced to look back upon the hole of the pit from which she was dugged, the polluted place from which her life had sprung.

She hid her face even from the pale moonlight. It was as if the years that had passed over her since she was that ignorant and shameful creature were blotted out, and she was again, at this moment, what she had been then. And yet there was an awful feeling of those happy years haunting her. She had been born again; she had been a new creature; she had been a child of the light, and had been walking in the light. But night was come again, with a thick darkness of degradation.

Yet why could she not keep her secret, and bury this dead past in the depths of her own heart? Why should she sacrifice the fair and sweet and peaceful life that was before her? No one knew any thing about it; these new friends, so dear to her, had no suspicion of it. Matthias Levi, her old friend, had no clue to her present home; and he had made no effort to find her. There was nothing to link her with that disgraceful time. Why should not she let the dead past bury its dead, and herself act in the living present only? Must she thrust a sharp poignard into the heart of this peaceful and happy and useful life?

She tried to imagine herself hushing the persistent outcries of her awakened memory, and becoming Philip Arnold's wife. He, so honoured, and so honourable, with his long line of worthy forefathers behind him, not one of whom but had been of good report and fair fame. And what of her parentage? The thought of her old grandmother drinking day after day, on her miserable bed in her miserable garret came vividly to her mind. She had never known any other relation.

If only Philip had never loved her, or never asked her to be his wife, she might have kept her secret. How happy she had been in her little cottage; and how quickly had the days gone by! She knew all the people and their affairs at Hazelmount; and had become as one of them. It would not have been necessary to tell them of her former life. This country village might have continued her home, her garden of Eden. But she was to be driven out of it, for now her eyes were open she knew there was no one there that would not shrink away from her.

Yet if she told all and went away what good would come of it? She must come forward as a witness against George Bassett; probably the one that would seal his fate, and send him to an awful doom. This was a matter to be pondered over, and weighed carefully in the balance, before she opened her lips in confession. She would be the cause of his death, perhaps unrepentant and unforgiven. There was no doubt in her mind that the struggle she had seen and thought so little of was the silent death-struggle between him and his victim. If she told who she was, there would be for her the

shame and agony of bearing evidence against him, and for him the last awful penalty. Why good could there be in that? It would not bring the murdered man to life again. No; she would keep her secret, and save herself and him.

She lifted herself up, stiff and aching as with some long and laborious task, and bathed her face and made her roughened hair smooth. She looked into the glass to see how tranquil she could make her eyes, and how sweet a smile she could call to her lips; but there was some expression far back in the depths of her dark eyes which frightened her, as if some spirit not her own had taken possession of her. She gazed at herself with the fascination of terror, till all the colour faded out of her face, and her mouth quivered instead of smiling. Yet she could not turn away from it.

What was this that was coming upon her? What agony of loss and desertion? She felt as if she was losing her utmost strength; the waters, the proud waters, were too deep for her, they were overwhelming her soul. Was God hiding His face from her?

The little, old, well-worn Testament, in which she first read the life of Christ, lay on the table close to her hand. How well she remembered the night when she first opened it! She took it up in her cold hands. With an unconscious touch of superstition she left it to chance to open the pages for her. Was it then chance that the yellow leaves opened where they did? Her eyes, dim and heavy with sorrow, fell upon these verses. "And when he was at the place, he said unto them, 'Pray that ye enter not into temptation.' And he was withdrawn from them about a stone's cast, and knelt down, and prayed, saying, 'Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.'"

She sank down on her knees and hid her face again. Oh, to do what was right! to do what God willed! The cup had not been taken away from her Lord; the shame and the spitting, the smiting on the face, the crown of thorns, the mockery and the jeering. His soul had been exceeding sorrowful, even unto death, and His Father had not delivered Him out of His afflictions. He endured the cross, despising the shame. And the servant could not be above her Master, nor the disciple above her Lord.

There was a plain path open to her, a path leading down into a valley, darker than the valley of the shadow of death, but it must be trodden. She rose up to do it at once, and made haste to go down, for the hour was come when she must do the Lord's will, though her whole nature shrank from it. That it should be done quickly was all her desire.

CHAPTER XVI.—CAROLA'S CONFESSION.

Yet Carola paused for a minute or two at the door of the oak parlour. It was a half-glass door, covered by a curtain of crimson silk; but the curtain had been drawn a little aside, and she could see all the pleasant room within. The thick curtains had been drawn across the windows, but the lamp-light and the fire-light fell upon the wainscoted walls, and made her all at once feel how cold and dark it was to be standing there outside. The table was set for tea, and a little brass kettle, as glittering as gold, was singing on the hob of the old-fashioned grate. Mr. Arnold and Philip were reading, but Mrs. Arnold leaned back in her chair with her eyes closed, and a wistful expression on her face.

Carola opened the door so silently that none of them heard her or looked towards her. It seemed almost an impossibility to break this silence, to destroy all this tranquil happiness. The dread of it drew a sob from her so deep and sad that every one looked up at her at once. The girl's face was wan and pale, and her eyes gleamed feverishly. She was shivering visibly, and her lips moved, though no sound came from them. Philip sprang to his feet to hasten to her, but with a sorrowful gesture she forbade it.

"No! I have come to tell you something," she cried; "perhaps I ought to have told you before, but indeed I never thought of it. I am the girl George Bassett used to call his sweetheart; and now I know I saw that murder done."

"Carola!" exclaimed Philip, "it is impossible! You are ill and dreaming, my darling."

"No," she said almost mournfully; "it is like a dream. Oh! if it could only be a dream! But it's true. I was standing on the wharf, and I saw the two men in a boat wrestling together as clearly as I see you now. But I never thought the man was murdered. I never heard any thing of it, and just then my grandmother died—that very night—and all my life was changed. I never thought of it again till now."

"My child, sit down and tell us all this quietly," said Mr. Arnold, and she let him place her on a chair by his own, whilst Philip stood opposite to her, and Mrs. Arnold, leaning forward eagerly, gazed intently upon her.

"Oh!" she sobbed, in short sentences, "perhaps I ought to have told you before; but it seemed to have gone out of my mind. When I was a little girl I lived there, at the East End, in one of the wickedest parts. Oh! it is horrible! Here you don't know how wicked and miserable people can be. And George Bassett lived in the same street. I didn't know it was any sin to get drunk, that was almost the least wrong thing the people did. They were as ignorant and savage as heathens. No good persons could live among them."

"But how did you come to be there?" asked Mrs. Arnold, for neither her husband nor son could utter a word.

"I was born there," she answered in a steadier voice, yet in a voice of despair; "my grandmother lived in a garret overlooking the river, and drank gin from morning to night. It is no wonder I took to drink it too. She was bed-ridden; and I was eighteen when she died. Then the Rector of St. Chad's sent me to school, and told me not to talk about my former life; and every thing was so different, and so good and beautiful, especially here, where I've been so happy, that it seemed as if I had forgotten it all."

"Carola," cried Philip, "is it true?"

"Oh! it's true!" she said. "I would give all my life to have it untrue. It all came back to me when I heard George Bassett's name. And now it seems as if I should bring shame and disgrace upon you; and I must forget you, and you must forget me. I know I can never be your wife."

There was a deathlike silence in the room. Mrs. Arnold rose and laid her hand tenderly on Philip's arm; she was sore at heart for the pain her boy was suffering, yet there was a secret satisfaction in knowing that he must come back to her for consolation and love. Outside the frosty air was wailing round the closed window like the cry of some lost creature shut out from the warmth and comfort of the pleasant hearth. Carola lifted up her sad eyes to Philip's face, but he was not looking at her. He stood like a man in blank amazement, gazing intently on the floor. It was impossible that this story could be true, yet it was impossible for it not to be true. There was a despairing positiveness in Carola's tones and words which forbade him to think she did not know what she was saying. The shock of it paralyzed him. Oh! Carol! his little Christmas Carol, who had made this Christmas-day the happiest day of his life, was it possible that she had been steeped in all this baseness and villainess? Could she have wormed herself into his inmost heart, if she had not always been the sweet, innocent, winsome girl she had seemed to him?

"Tell me what I ought to do," said Carola, at last turning to Mr. Arnold, who sat beside her. He took her icily-cold hand into his own as he answered her.

"My dear," he said kindly, "you spoke wisely when you said Philip and you must forget one another. But I'm grieved for you both from my very heart. You had better leave us at once—to-morrow morning. Is there no old friend you could go to?"

"Yes," she replied, "I remember him now, and oh! I ought not to have forgotten him so! There was an old Jew who was very kind to me, and who taught me the ten commandments, and made me keep them. I will go to him."

"Is it near your old home?" inquired Mr. Arnold. "It is my old home," she answered, shudderingly; "but I must go to him, for he will know the exact time when I saw George Bassett on the river. It was the night my grandmother died, only I do not know the date. I was so ignorant then. But Matthias will know; and if it was that night the man was drowned, then I saw it."

"You must let the police know," said Mr. Arnold, "they will want your evidence on the trial."

"Yes," she continued, with a deep sob, "there will be a trial, and I shall have to tell all, and every body will know. I can never come back here again."

"No, my dear," he replied, "it would be better not to come back again. But there are other village schools, and other places, and you've ways that will always win hearts to you. Bye-and-bye you will get over this."

"But oh! I shall never love any people again as I have loved you all," she moaned; "and what good would it be if they cast me off when they knew all about me? If I only had died when I was so near dying! Why did God let me live any longer?"

But none of them could answer that question. Philip Arnold looked at her white and pitiful face for a moment and went away, and they heard his footsteps passing hurriedly through the hall and out into the moon-lit night. Then his mother wrung her hands and turned angrily towards Carola. "Why did you not tell us all this at once?" she asked. "Why did you come among us as an impostor? You have broken my boy's heart."

"I had almost forgotten it myself," repeated Carola, wearily. "The Rector forbade me to talk about it. If any body had asked me any questions, I should have told the truth. It seemed as if my Lord Himself had taken me quite away from my old life and made me altogether a new creature. But I shall have the worst to bear; and oh! if I could bear all Philip's trouble how willing I should be."

"I don't know how I can ever forgive you!" cried Mrs. Arnold.

Carola rose up silently, though the room was growing dusky to her eyes, and their forms were becoming indistinct. If she could only be alone again, out of the reach of their voices, alone with her great sorrow! She heard the clanging of the great fold-yard gate as it swung to and fro after Philip had passed through it, and she clasped her hands together with a gesture of profound grief. She could not bear his burden, her own was more than she could bear. Before she could reach the door she fell senseless to the ground.

(To be continued.)

REGARD FOR ORDER.

Nothing conduces more to the comfort and happiness of home than regard for order. The work of to-day is to a great extent the repetition of the duties of yesterday, a large portion of which has been brought about by the negligence of others. Every mother appreciates this as she steps into the deserted apartments of the children early in the day. Sarah's books scattered loosely over the table top while the shelves show empty spaces; articles belonging to Mary here and there meet the eye of the order-loving head of the home. So with the boys—boots, hats, tops and balls, which to the owner it was but the work of a minute to be placed where each belonged, lie scattered everywhere, making in the aggregate a deal of unnecessary labour for some one else.

Discouraged mother, the remedy for this is what? Determine not to be the servant of your children; their respect for you will diminish so far as your attitude before them is that of a menial. Many mothers unconsciously slip into this position in their effort to save time, trouble and those little conflicts so jarring to one's nerves that invariably ensue when the taste and will of the younger person are crossed.

If Sarah's books are found out of place, wait for her return home that she, not you, may have the responsibility of putting them where they belong. So with Mary and the boys; throw upon each one the responsibility of order, until it ceases to be a burden. We are all what our habits make us, and what better work can we do for those committed to us than to see that these right habits are formed? A little decision will soon bring this about.

We know of one mother who by this plan has shaken off many of those petty cares that are at times so rasping to the disposition. The question has been frequently asked her, "How do you, with so large a family, accomplish so much?"

It seems to me I am never done." "My children all know what I require of them, and the work seems to move of itself. I am never willing to do for a child what that child is perfectly able to do for itself," is her reply. As a result, in the midst of manifold cares, a fair degree of health and limited means, she is moving quietly along in the line of self-improvement, fitting herself to take the judicious and intelligent guidance of the boys and girls as they approach their manhood and womanhood.—*Intelligencer.*

A MOTHER'S HEART.

Without—the soft new-fallen snow lay white,
Within—warm crimson curtains hid the bed;
The chamber lay in tranquil, restful light,
A great fire glowed; a slow voice, fretful, said:

"Heighho! a bitter night! I must tell nurse
To put more blankets upon Master Harry,
And bring my negus, for my cold is worse—
A mother's heart has many cares to carry!"

In the next street a woman knelt and prayed,
In a poor kitchen, draughty, dark, and bare:
"Lord! pity a' pair hameless bairns," she said,
"There's mony this cauld nicht that need Ye sair!"

Which had the mother's heart? she who but warmed her own;
Or she—the lone "old maid"—who generous had thrown
Love's mantle o'er a multitude of "bairns" unknown?
—*Marion Buchanan.*

HOUSEWORK.

Girls whose parents can afford to keep servants sometimes get the impression that it is quite out of the question to engage in any kind of household work, some even leaving the care of their own room to the charge of hired help. Such girls seem to us the embodiment of laziness. There is no reason why every girl should not understand the running of household machinery; so that it at any time mother was sick and unable to oversee the usual arrangements, the daughter might be able to take her place, managing satisfactorily. It is a false notion that to become a housekeeper is to become a domestic drudge; and if any of the girls who read this have made up their minds to that effect, let them abandon it instantly and by experience prove it a libel. When there are two sisters in a family, a good plan is to divide the work, each one being responsible for that portion entrusted to her care. Let each understand clearly what is expected of her, not doing it haphazard, but promptly and regularly each week; or the work could be alternated if this arrangement would be more agreeable. One reason we would give in favour of household work for girls is that it gives a chance to learn the many details connected with woman's work that cannot be learned in any other way than by experience, and without which knowledge no woman can govern a house well. We don't want to convey the impression that the girl should shoulder the responsibility of her home, but simply to show her how much better it is to be able to know how to do it, should it ever become necessary. Housework is not degrading; on the contrary, we consider it elevating, for she

"Who sweeps a room as to Thy law
Makes that and the action fine."

And a girl can be just as much a lady in sweeping cap with broom in hand as in breakfast cap reclining languidly with book in hand. The truest, noblest and best woman we know has been trained from her girlhood to look practically to the ways of the household, and yet she is a lady in every respect—an ornament to the most cultivated society. When you have homes of your own, girls, and are obliged to get along with little or no help, you will be thankful for the training you have imposed upon yourselves in youth; or if it fall to your lot to have servants in abundance, you will still be glad that you can rule and direct them; and should they leave you without any warning, as they are sometimes disposed to do, you will be "mistress of the situation," able successfully to take hold until such time as relief may come.—*Christian-at-Work.*

THE HEROISM OF BERNARD PALISSY.

The time now passed like a ghastly dream, till at last, when the sixth night came, Palissy owned to his soul that the enamel would never melt. By some mistake he must have put in too little of that substance which should melt the others. He must make sure of that. It was not in his nature that he should rest till he found out why the enamel had not melted; so, without letting the oven cool, he ground and pounded a fresh compound, all the time keeping up the fire. Then, for the first time he left his shed, rushed into the town, a strange scarecrow figure, bought a few common pots, overlaid them with the powder, and put them in a furnace. Then he filled the mouths of his own oven with wood, and, going to his store for more, found with dismay that he had burnt his last fuel. What could be done? Without fuel the work and hope of years was ruined, the hope of a life; for never again could he go through that toil and expense. Was his labour to fail, his credit and hope to be destroyed, for the lack of a barrow of fuel? Yet where could he get it? His eyes fell on the palings of his little garden; quickly he tore them up; quickly the hungry fire devoured the well-seasoned timber. Frenzy gave Palissy new energy, new strength. He flew to his home and broke up the chairs and the tables, tore up the floors, much to the grief of his wife and scandal of his townsfolk, who said, the kindest that he was stark mad, the others that he was labouring to produce false money. At last that second enamel melted, and turned out, as Palissy tells us, "tolerably well,"—well enough to restore his credit in the town, to give him hope to make other trials, which resulted in disappointment, though he succeeded at last.—*F. Mabel Robinson, in the Magazine of Art.*

British and Foreign.

BOSTON is believed to have more music teachers than any other city in the United States.

THE Rev. G. J. Dupuis, Vice-Provost of Eton College, died on the 22nd inst., in his 89th year.

A COPYRIGHT act which Mr. Ilbert has prepared for India confers a two or three days' copyright in newspaper telegrams.

It is estimated that at least one-half of the exhibits displayed at the London Health Show will find their way to New Orleans.

LETTERS to the San Francisco newspapers complain that the missionaries in Alaska are, in many instances, unprincipled adventurers.

THE red ribbon order is a new society in India whose members pledge themselves neither to use tobacco nor opium, nor to give them to others.

THE Common Council of Bronson, Mich., posts in ten public places the names of men to whom, in consequence of their habitual drunkenness, liquor is not to be sold.

LIEUT. GREELY says that of his nineteen men who perished, all but one were smokers, and that one was the last to die. The seven survivors were non-smoking men.

THE friends of Mr. Macaskill, in Newington, Edinburgh, have now resolved energetically to prosecute his candidature in the event of his not accepting the call to Dingwall.

THE eloquent Hindostanee debater, Imam Masih, of Patna, has been assigned the position of a missionary by the Calcutta Baptists, and goes forth as an itinerant evangelist.

MISS C. M. BOSE, the first native female in India who has taken the M.A. degree in Calcutta University, received her chief training in the Presbyterian girls' school at Dehra Doon.

TEXAS has now about 6,617,524 cattle, according to assessors' returns, valued at over \$81,000,000. The increase in number this year has been over 500,000, worth \$9,500,000.

THE first of a series of ten lectures under the Carey foundation was delivered by Prof. Watts in the Assembly's Hall, Belfast. The subject was "The Rule of Faith and Inspiration."

WILLIAM T. ADAMS, the "Oliver Optic" of juvenile literature, is an amateur mechanic, and has in his residence, at Dorchester, Mass., a workshop in which he spends an hour or two every day.

DR. W. FLEMING STEVENSON, of Dublin, delivered the first of this year's course of "Duff lectures" in Queen Street Hall, Edinburgh. His subject was "The new conquest, or the dawn of the modern mission."

CHARLES DUNSTER, a Leessville, Ohio, blacksmith, has made a steel clock which strikes hours, quarters, and minutes, and has eleven dials, corresponding to the eleven leading cities of the United States.

THE Rev. E. Hubbard, St. Michael's, Folkestone, is giving musical Sunday afternoons in his church. The first was an organ recital by himself, at which he played Sullivan's "Lost Chord," and Cowen's "Better Land."

SIR JAMES HOGG has lately been elected for the fifteenth time Chairman of the Metropolitan Board of Works, an office which, in point of its enormous power in influencing the direction of public works of immense magnitude, can only be compared to that of Prefect of the Seine. Sir James' father was a poor boy.

REV. DR. M'GREGOR, of St. Cuthbert's, Edinburgh, conducted special services in Eglinton Street Church, Belfast, lately, and on the following Tuesday lectured in May Street Church on "Canada." The Mayor, Sir David Taylor, presided, and the distinguished Scottish preacher met with a very hearty reception.

THE succession to the titles and estates of the late Earl of Lauderdale is to be disputed. Major Maitland is on his way from India to advance his claims, and Sir James Gibson Maitland, of Sanchie, has taken the field. Lord Lauderdale bequeathed everything to his niece, Miss Dyer, who always resided with him at Thirlestane Castle.

A LADY was proposed for membership on Monday week in the literary institute connected with Queen's Park Church, Glasgow. After a lively discussion, a substantive motion to the effect that "the motion be not put" was carried by the narrow majority of one, the society thus deciding not to extend its benefits to the ladies.

MAJOR FRASER, proprietor of Kilmuir, has notified the Rev. J. M. Davidson to remove from the houses and lands held by him as a portion of the glebe of the church and for which he has never been asked to pay rent. Mr. Davidson has taken a prominent part in the present land agitation, and denies the right of Major Fraser to interfere with his glebe.

THE number of divorce cases down on the list for trial in France is 760, of which 560 are petitions to transform judicial separations into divorces, and 200 are original petitions. Demands for judicial separation have increased, the reason being that, whereas divorce petitions involve much litigation, a separation for more than two years constitutes a divorce.

PRINCIPAL RAINY, as convener of the Highland Committee, made a stirring and eloquent speech at the commission regarding the state of matters in the Highlands. It was agreed to send a representation to the government regarding the injustice of the present land laws, and the necessity of immediate legislation to relieve the crofters from landlords' oppression.

MR. CHARLES WARREN ADAMS, the plaintiff in the Coleridge libel case, first came before the public in the St. George's-in-the-East riots, when he offered his services to the Rev. Bryan King, the rector, and his stalwart frame and imposing appearance made him invaluable as a fighting churchman. He subsequently was editor for some time of the *Western Mail*, at Cardiff.

Ministers and Churches.

SACRAMENTAL services were observed in all the Presbyterian churches in Guelph last Sabbath.

REV. S. W. FISHER, of West Flamboro', has been presented by a member of his congregation, with a handsome fur overcoat.

ARRANGEMENTS are being made for the erection of a handsome and commodious church for the congregation of St. Andrew's Church, Peterborough.

PARK AVENUE congregation, London, Rev. Dr. Proudfoot, Pastor, have resolved to adopt the envelope system as the more scriptural and efficient method of supporting ordinances.

THE Rev. Professor McLaren, of Knox College, delivered an able lecture on Conditional Immortality, in connection with the series now being delivered in connection with the Presbyterian College, Montreal.

THE Rev. D. L. McCrae, of Cobourg, is visiting friends in Guelph, having received six weeks' holidays from his congregation. His friends will be pleased to learn that he has nearly recovered from his late accident.

THE congregation of the Presbyterian Church, in Athelstone, have purchased from Mr. John Eldie, the Broadun estate at a cost of \$1,900. With a little outlay it will be the most desirable place in the village for a manse.

ON Thursday, the 11th inst., the Rev. Hugh Rose, M.A., pastor of Knox Church, Elora, delivered the first of a series of a course of lectures to be given during the winter, in the drill shed, under the auspices of the Elora Mechanics' Institute. The subject was "The Massacre of St. Bartholomew, Its Cause and Results."

ON Sabbath evening, December 7th, Messrs. Thomas Thornburn, Hugh Ross, William F. Young, William McGaw, John Patterson and J. B. Mitchell were ordained and inducted into the eldership of St. Andrew's Church, Winnipeg. The Rev. John Pringle, B.A., Kildonan, preached the sermon and assisted the pastor, Rev. C. B. Pitblado, in the services. This session is now increased to twelve members.

THE Presbyterian Church, Manitou, was dedicated lately by Rev. D. M. Gordon, of Winnipeg, who preached morning and evening, and Rev. H. J. Borthwick preached in the afternoon. The following night a tea meeting was held, at which addresses were given by Rev. Messrs. Gordon, of Winnipeg, Farquharson, of Pilot Mound, and Gordon, of Manitou. The church is a neat frame, thirty by forty, costing \$1,500. The proceeds of the opening services were \$150.

ON the evening of Tuesday week, a social was held in the Presbyterian Church, Port Perry, to welcome the newly inducted Pastor, Rev. James McMechan. After tea the seats of the church were occupied, Major Forman occupying the chair. He called upon the Rev. Messrs. Cameron of Pickering, and Abraham, of Whitby, Dr. Carry, of Port Perry, and the Pastor of the church, who delivered addresses which were very applicable and appreciated by the audience. The choir of the church furnished the music for the occasion.

AT the monthly meeting of the Presbyterian Women's Missionary Society, in the lecture room of Crescent Street Church, Montreal, the Rev. R. H. Warden presided and there was a very large attendance. The Rev. J. Fraser Campbell addressed the meeting on the work in Central India. Mrs. Campbell then addressed the ladies, the gentlemen present being previously requested to withdraw. Mrs. Campbell described their daily work among the three classes, the Hindoos, Mohammedans and Parsees, in which they are assisted by native helpers.

ON Thursday evening a number of the young people of the East Nottawasaga Presbyterian Church took possession of the Manse, at Creemore, and gave their pastor, Mr. J. K. Henry, quite a pleasant surprise. Since Mr. Henry began his labours in the above mentioned congregation there were added to the Fourth Line Church membership, no less than twenty-nine new members. Twenty-two on profession of their faith and seven by certificate. Mr. Henry is a very earnest and faithful worker, and the young people showed their appreciation in a substantial manner by the presentation of a beautiful Astrachan fur coat, worth \$65, and a neatly written address.

THE Rev. Mr. Fenwick, who for twenty-three years has laboured as the pastor of our church at Metis, Quebec, left that field on the 31st October. The Sabbath before, he held a farewell meeting in the manse which was very well attended, considering its having been announced privately, and the fewness of those living in the immediate neighbourhood. The evening before his departure, he held one in the house of Mr. Dugald Blue, now the only elder there, at which there was a large attendance. When those present came forward at the close, to bid their late pastor and his aged mother farewell, many were very much affected. Several treated them as some treated Paul as described in the latter part of Acts xxviii. 10.

A SURPRISE party to the number of about sixty or seventy persons, met at the Presbyterian Manse, St. George, on

Monday evening, the 8th of December, and presented the Rev. Robert Hume, M.A., with a complimentary address, an excellent family Bible, and a purse containing \$70 in gold. The address referred to his long pastorate, and the deep regret that was felt when he tendered his resignation to the Presbytery. Mr. Hume made a suitable reply, and thanked the members of the church for their kindness and sympathy towards him. Baskets of provisions were brought in abundance to the manse, and the evening was spent in friendly and social conversation, and all who were present enjoyed themselves and were much delighted with the evening's entertainment.

THE Rev. Thomas Lowry, Secretary of the Assembly's Foreign Mission Committee, forwards the following for publication: The Rev. J. F. Campbell, missionary from Central India, may be expected (D.V.) to visit the following congregations, in the interests of the Assembly's Foreign Missions: Lancaster, Dec. 16th; Vankleek Hill, Dec. 17th or 18th; Indian Lands, Dec. 19th; Martintown, Dec. 21st, morning; Williamstown, Dec. 21st, evening; Summers-town, Dec. 23rd; Cornwall, Dec. 24th; Woodlands, (Osnabruck), Dec. 26th; Prescott and Spencerville, Dec. 28th; Kemptville, Dec. 30th; Lyn, Dec. 31st; Waddington, Jan. 2nd, 1885; Morrisburg and Iroquois, Jan. 4th. Mr. Campbell may also be expected to visit certain congregations, not yet visited, in Montreal and Lanark and Renfrew Presbyteries, between the 6th and 20th of January next, of which due notice will be given to the parties concerned. Other arrangements are under consideration, and when completed, will be published. Necessary modifications will also be notified.

THE new Sabbath school and lecture-room of the Collingwood congregation was duly opened on Sabbath, the 7th inst. The Rev. R. N. Grant, of Orillia, preached in the church, both morning and evening, to very large and attentive audiences. In the afternoon a meeting was held in the new building, when the Sabbath School and a large number of the parents and friends were present. Mr. J. Tait, the Superintendent, presided over the meeting, and brief addresses were given by the pastor and Mr. Grant. On Monday evening a tea meeting was given by the ladies to celebrate the completion of the new edifice. Over three hundred took part in the celebration. Great taste was displayed in the decoration of the room, the friends having brought from their homes some very choice flowers. After tea, which was served up in excellent style by the ladies, the chair was taken by the pastor, the Rev. R. Rodgers, who gave an interesting statement of the history of the Sabbath School for the last twenty-two years, showing the important influence it had exerted for the prosperity and advancement of the congregation. The Rev. Messrs. Wilson and Bosworth gave suitable and interesting addresses, and several excellent pieces of music were sung by the choir, under the leadership of Mr. Charles Kelly. On Tuesday evening a social was held specially for the Sabbath School. About two hundred were present. After the children had partaken to the full of the good things provided by the ladies and had a pleasant time with each other, they adjourned to the church. A few words of counsel and encouragement were given by the Pastor and Superintendent, the young people united in singing some beautiful hymns, and all seemed delighted with the entertainment. The collections at the several gatherings amounted to about \$140. The new edifice is a very handsome structure, 36x50, built in Gothic style similar to the church, to the rear end of which it is attached. The lecture room proper is 36x32, and in the rear are the room for the infant class and a vestry room, which are separated from the main room by folding doors which can be thrown open when occasion requires. The building has a seating capacity for about two hundred and fifty, and the congregation are to be congratulated on such a handsome addition to their church property. The cost of erection and furnishing is about \$2,400.

THE Halifax Presbyterian Witness says: Rev. H. A. Robertson's visit will soon be a thing of the past, yet not soon to be forgotten. On Wednesday, 26th ult., he met the Board of Foreign Missions. The day was stormy, the rain almost uninterrupted, and the travelling frightful, yet there were present in James Church—Rev. A. McLean, Chairman, Drs. Burns and Patterson, Messrs. McCurdy, Scott and Stewart, from Green Hill, Messrs. John Miller and Andrew Walker, with the Secretary; and Mr. G. Underwood, as corresponding member. In view of the anticipated departure of our Eromangan missionary, the following resolution passed unanimously, on motion of the Secretary, seconded by Dr. Burns: The Board at the close of Mr. Robertson's furlough express gratitude to God for the work which our missionary has been enabled to do, in visiting many congregations in the Maritime Provinces, Quebec and Ontario, and rehearsing what the Lord has done by the Gospel, in the conversion of savage tribes from heathenism to Christianity. They would give thanks for the health and strength of their missionary, after his fatiguing journeyings and toils; and for the welfare of Mrs. Robertson and family. They would commend them to the affectionate remembrance of our people at the throne of the heavenly

grace; and would now in prayer invoke the protection and guidance of God, in their journeyings and voyages to their field of labour. Dr. Burns by request offered prayer, embracing thanksgiving for the past, with petition for the continued presence of God. The Chairman suitably addressed Mr. Robertson, who spoke in reply, of benefits manifold resulting from his visit to his home and native land; of kindness experienced, and his desire now to return to his charge. Mr. Robertson immediately retired to United Church Hall, to attend with Mrs. Robertson, quite a large meeting of ladies to whom, after pleasant social intercourse, and a good cup of tea, with the "accompaniments," he delivered another address, with which the ladies were well pleased, as Mr. and Mrs. Robertson were, with their hearty reception. In the evening the rain came down steadily, the streets were pretty well mixed up, but James Church was nearly full at seven o'clock; and from that hour till half past nine, the audience were more than satisfied. The meeting was informal, and proved devotional, social and missionary, in its character. Dr. McGregor presided, Dr. Patterson, Mr. Jack, of Matland, Messrs. Murray, McCurdy, and Scott, of New Glasgow, Mr. McKenzie, of Earlton, and Mr. Meikle, preacher, all contributed by prayer or speech, to the interest of the meeting. Mr. Robertson's closing address, which the people heard with deep attention, was followed by the "Sweet Bye-and-Bye," sung with exquisite pathos. The singing of the 136th Psalm was followed by a prayer in the same strain from the pastor of the Church. The collection amounted to \$38.71, and the whole service proved impressive and refreshing. Mr. Robertson will leave next week and spend the first Sabbath of December at Amherst en route for Campbellton, St. John, thence by Portland, for Montreal, Kingston, Toronto, Hamilton, and to Sarnia, thence to San Francisco.

PRESBYTERY OF LINDSAY.—This Presbytery met at Lindsay, 25th November, 1884. The following committees were appointed: Rev. D. McTavish, M.A., and his elder, on Sabbath School Reports; Rev. A. G. McLachlin, B.A., Rev. D. B. McDonald and Rev. James Leask, on State of Religion. The following deputations were appointed to visit congregations on Augmentation Fund. Rev. D. McTavish and his elder, Fenelon Falls; Rev. A. Ross and Mr. D. Cameron, Beaverton, Uptergrove; Rev. G. C. Patterson and Rev. D. McDonald, Bolsover, Kirkfield and Victoria; Rev. A. G. McLachlin and Rev. D. B. McDonald, Sunderland and Vroomantion; Rev. A. Stevenson and Mr. Glendinning, Leaskdale and Zephyr. All to report at February meeting. It was agreed to leave the arrangements for annual missionary meetings to the various sessions. A call from Cannington congregation to the Rev. George Grant was sustained and forwarded to Mr. Grant. After conversation on Assembly's remit to Aged and Infirm Ministers' Fund, it was agreed that Messrs. Cockburn and Stevenson, as a committee, report on said remit next meeting. The following minute on removal of Rev. S. Acheson was adopted: "The Presbytery in granting the translation of their brother, the Rev. S. Acheson, minister of the congregation of Wick and Greenbank, to the Presbytery of Huron, desire to record their sense of the loss sustained both by this Presbytery and the congregation in consequence of his removal. During a pastorate of seven years Mr. Acheson has proved himself to be a most devoted and self-denying minister of the Gospel. His pastoral and pulpit duties have been discharged with great fidelity and have been highly appreciated by those to whom he ministered. As a presbyter he has given a faithful attendance on meetings of Church Courts, and has willingly and efficiently performed all duties laid upon him. The Presbytery follow their esteemed and beloved brother and his family with their best wishes and pray that the Lord would abundantly bless him in his new sphere of labour. They would also express their sympathy with the congregations in the loss they sustain and pray that the Great Head of the Church may soon send them a pastor to break among them the Bread of Life." The next regular meeting of Presbytery to be held on the last Tuesday of February at eleven a.m., in Uxbridge.—J. R. SCOTT, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.—This Presbytery met in St. John's Church, Brockville, on December 2nd. Mr. James Robertson, of Waddington, was appointed moderator for the next six months. Elders' commissions were handed in, read and sustained as follows, viz.: From Prescott, appointing Mr. John Ferguson representative elder; from St. John's Church, Brockville, appointing the Hon. W. J. Christie; from Oxford, appointing Mr. Edward McCrum; from Colquhoun, appointing Mr. Andrew Moffat, and from Spencerville, appointing Mr. William Holmes. Rev. George Porteous, of the Presbytery of Lanark and Renfrew, and Rev. J. Frazer Campbell, returned missionary from India, on invitation, took seats as corresponding members. The Session Records of Prescott, Kemptville, Lyn, Waddington and West Winchester were examined and attested as neatly and accurately kept. The Presbytery's treasurer, Dr. Jardine, reported that twelve cents per communicant, from the congregations within the bounds, would be necessary to meet the claims of the current year. The report with this recom-

mentation was adopted. It was decided to open negotiations with the Presbytery of Lanark and Renfrew with a view to having the congregation of Toledo connected with the Presbytery of Brockville, inasmuch as the congregation belongs geographically to the latter Presbytery and the transfer would facilitate the mission work of the whole district. A circular from the sub-committee of the Assembly's Home Mission Committee was read, apportioning \$750 as the amount to be raised by the Presbytery towards the Augmentation Scheme. A committee composed of Messrs. Stuart, Burnfield, Robertson and Holmes was appointed to take charge of the Scheme within the bounds. In accordance with notice given at the last regular meeting, Mr. Bayne moved, seconded by Dr. Jardine, and it was agreed, "That the Presbytery of Brockville shall, in future, elect all its standing committees annually; the election to take place at the last regular meeting previous to the meeting of the General Assembly." The call to Mr. Pullar, of Heckston, from Morewood, which had been sustained at the meeting in November, was taken up. Parties were heard. The call was signed by ninety-three communicants and was concurred in by forty-four adherents. At the evening sederunt Mr. Pullar signified his acceptance of the call. Mr. Kellock was appointed to declare vacant the charge of Heckston and South Gower. Mr. Pullar's induction was appointed to take place at Morewood on the 23rd inst., at two o'clock p.m. Mr. Robertson to preach and preside, Mr. Kellock to address the minister and Mr. Nelson the people. Mr. Galloway tendered his resignation of Hallville and South Mountain. The resignation was laid on the table and parties cited to appear at the adjourned meeting to be held at Morewood on the 23rd inst. Rev. J. Frazer Cairpbell, at the unanimous request of the Presbytery, addressed the Court. He described the character and extent of the work in India and urged, in an eloquent and telling manner, the claims of that portion of the foreign field. Mr. Campbell received a cordial vote of thanks for his instructive address together with the assurance that the Presbytery would recommend to its congregations the advisability of endeavouring to raise for Mr. Campbell's mission a sum sufficient to support an unmarried missionary in India. Arrangements were subsequently made to have Mr. Campbell address the congregations of Prescott, Spencerville, Kemptville, Lyn, Morrisburg, Iroquois and Waddington. Mr. J. A. McLean—a student within the bounds—presented a written discourse which was read and sustained, and the clerk was instructed to certify him to the Senate of the Presbyterian College, Montreal. The Remit on the Aged and Infirm Ministers' Fund was laid over until the March meeting, as was also the recommendation of the Assembly's Committee on Finance. The Remit on the question of marriage with a deceased wife's sister was taken up and considered. On motion of Dr. Jardine, seconded by Mr. Stuart, it was unanimously agreed as follows: "That the Presbytery of Brockville, having examined the Report of the Committee of the General Assembly on marriage with the sister of a deceased wife," approve generally of the conclusions to which the committee have come and the practical action which they recommend." The next regular meeting of the Presbytery was appointed to be held at Spencerville on the first Tuesday of March at ten o'clock a.m. The Presbytery adjourned to meet at Morewood on the 23rd inst., at two o'clock p.m. G. DUNLOP BAYNE, Pres. Clerk.

OBITUARY.

THE Rev. Mr. Howie, of Comber, died last Sabbath morning at two o'clock. The ultimate cause of his death was an abscess on his left side, induced by the ulceration of his bowels. Latterly he suffered much, but all pain left half an hour before the end. He was born in Kilmarnock, Scotland, and studied for the ministry in connection with the Morrisonian body. His old country pastorates were in Kelso, Galashiels, Woodburn, and Carlisle. He left the last place in 1863 for Canada, and took charge of the congregations in Guelph and Ayr, in connection with that sect. About three years ago he was admitted to the ministry of the Presbyterian Church, and after the death of the late pastor at Comber took temporary charge of the Presbyterian congregation there. He was laid aside for three months from active work till death ended his earthy labours and sojourning. On Monday Rev. John Bain Scott, of Leamington, was telephoned to go over and preach the funeral sermon in the evening. A large and attentive audience assembled. The text chosen was Phil. iii. 20. The remains were taken next morning by his family to Guelph for burial. Mr. Howie possessed more than the average pulpit ability, was of a social, sympathetic nature, and much respected by all who knew him. He leaves a widow and grown up family of five sons and two daughters.

A MONUMENT to the late Dean Stanley is to be erected in St. Giles', Edinburgh. It is a replica of the medallion designed by Miss Grant, and selected by the Queen for her private chapel at Windsor.

THE Church of St. George's-in-the-Fields, in St. George's road, Glasgow, was burned recently. It was a plain structure, built about sixty years ago, in which a new organ costing £1,000 was placed last year.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 28.]

REVIEW.

1884.

FOURTH QUARTER.

The lessons of this quarter have been very full of impressive truths, as seen in the acts and writings of Solomon. It will be well to get from your class replies that will show their knowledge of the history of Solomon. Such as—

- What was the name of Solomon's mother?
- How old was he when he began to reign?
- Was David dead at that time?
- Was there any opposition to his becoming king?
- How was the opposition thwarted?

Replies to these questions, with others which may be suggested, will bring you right into the first lesson and it will be well, then, perhaps to take lesson by lesson, closing with questions that will bring out the mixed character of Solomon, the lights and shades of his character, the good and the evil, enforcing the lessons from each which have been previously taught.

As in previous reviews we give a key-sentence which will, we think, as we know that it has done previously, help to fix the thought of each successive lesson on the minds of the scholars. Taking the double office of Solomon, we get the thought of a KING-PREACHER; let this then, be the key for our lessons as we review them. We will give it in a complete form first, and then take each letter and lesson.

- K**ing Solomon.
- I**njunctions and Instruction.
- N**ight blessings.
- G**od's house built.
- P**leading the Promises and Prayer.
- R**eport proved.
- E**clipse.
- A**void sinners.
- C**ounsels of wisdom.
- "H**aths" of Drunkenness.
- E**mptiness of the world.
- R**emembering the Creator

Starting with the first lesson, our main thought is the act that Solomon is now king, seated on the throne of his father David. Question so as to bring out the facts of this lesson. If you think well get the Title and Golden Text of each lesson before you proceed further.

- By whom were the machinations of Adonijah defeated?
- What similarity is there in this attempt on the throne to the rebellion of Absalom?
- What is said of David's treatment of Adonijah?
- What practical lesson do we learn here?
- The second lesson thought is, "Injunctions and Instructions." Let us ask—
- Who gave these? To whom?
- What were the injunctions and what the instructions?
- What preparations had David made for the work?
- The third lesson is "Night Blessings." On this lesson we may question—
- Where was Solomon at this time?
- What had he been doing?
- Who appeared to him and what was offered?
- What did Solomon ask and did he get that for which he asked?
- Was he promised anything beyond his asking?
- What lesson did we learn from this?
- The fourth lesson gives us "God's House Built." On this may be asked—
- What was the year in which the temple was begun?
- How long did it take to build?
- What was remarkable in the building of the temple?
- What promise did God make to Solomon when the building was finished?
- What may we learn from this lesson?
- Lesson five, we have "Prayer and Pleading the Promises."
- What promises did Solomon plead?
- For what did he specially pray?
- What wonderful thought respecting God is contained in the prayer?
- What duty are we taught in this lesson?
- Lesson six gives us "Report Proved," and to bring out this we should ask—
- What report respecting Solomon had gone abroad?
- Who amongst others had heard it?
- What did she do after hearing the report?
- Was she satisfied that it was a true report?
- What passed between her and Solomon?
- The Golden Text supplied a striking practical lesson. What is it?
- Lesson seven we have called "Eclipse," which it is—a sad and sorrowful one, a moral and spiritual eclipse. On this we may ask—
- What was the cause of Solomon's sin?
- In what did the sin consist?
- What did God say to Solomon respecting it?
- Did this come to pass?
- What warning does this convey to us?
- Lesson eight is the first one from the Book of Proverbs,

and taking the wise man's caution it teaches us to "Avoid Sinners."

- What is a proverb?
- By whom was this Book written?
- What are we taught in the beginning of knowledge?
- Against whom are we cautioned and why?
- Lesson nine gives us the "Counsels of Wisdom."
- What is wisdom said to be doing?
- Where is her voice to be heard?
- Should we listen to her voice and why?
- What promise does the lesson close with?
- The tenth lesson brings before us the "Haths of Drunkenness," and very terrible those are.
- Repeat the "Haths" of the drunkard?
- What caution does the wise man give about wine?
- To what does he liken its results?
- What practical lesson may we get from these teachings?
- Lesson eleven shows us in striking language the "Emptiness of the World"—particularly of worldly pursuits and worldly pleasures.
- What book is this lesson taken from?
- By whom is it generally supposed to have been written?
- Give in detail the various things the writer tried in his pursuit of happiness.
- What was the verdict he gave after he had tried all?
- What conclusion did he come to as regarded wisdom and the pleasures of the world?
- Lesson twelve is on "Remembering the Creator."
- To whom are these admonitions specially addressed?
- When should the Creator be remembered?
- What motives does the preacher urge for the remembering of the Creator early?
- How does he sum up the "whole duty of man?"
- What does he say respecting a future judgment?
- It is not supposed that the teacher will have time in the hour or so generally given to the lesson to ask and receive an answer to all these questions—nor would it be said that he is to put them just in this form; they are only intended to be suggestive. If the teacher will get the lessons of the quarter thoroughly into his or her mind, (and heart) he, or she would be far better able, from their knowledge of the scholars, which no stranger can have, to put the questions in such a shape as shall best fix the truths to be taught in the minds of all who are taught. The Review is an opportunity, it well and wisely used, (we are speaking of class reviews) to fix the truths of the quarter "as nails fastened by the Master of Assemblies."
- There is another review which all teachers should take from time to time, especially on the last Sabbath of the year—a review of themselves and of their work. Have I taught earnestly, faithfully, and lovingly during the year? Have I sought the aid of God's Holy Spirit for my work? Have I remembered my scholars constantly before God? Have I endeavoured to live before them as one who believes what he teaches? These and such questions as these, honestly answered, as in God's sight, will help us to a future deeper consecration and to more extended usefulness in the vineyard of the Master. May every teacher who reads these lines be honoured by being made very useful in the work!

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for the Schemes of the Church, viz.: For Rev. J. F. Campbell, for additional missionaries in India, Mrs. Lawson, Kingston, \$5; Mrs. Hickey, Kingston, \$1; Anonymous, Kingston, \$2; Anonymous, Kingston, \$2; A. H. D. Ross, title of first earnings, \$1; A Young Lady, Smith's Falls, instead of buying herself a jacket, \$11; P. Ewing, Carlton Place, \$1; A Friend, Montreal, \$100; A Friend of Missions, Innisfil, \$7, for Foreign Mission, Formosa; A Friend, Paris, for Foreign Mission, Eromanga, \$10, also for Foreign Mission, Day Spring and School, \$10; Hamilton Union Prayer Meeting, Foreign Mission, additional missionaries in India, \$36, per Rev. J. F. Campbell; A Friend, Sunnyside, Manitoba, Foreign Mission, Formosa, \$1; Rev. J. G. Carruthers, Foreign Mission, India, \$2.43, also for China, \$2.44.

ONE of the consequences of the late International Health Exhibition is that there are now on sale some seventy volumes of matter written expressly to demonstrate the principles illustrated by the collections there brought together.

Nobody with a discernible amount of negro blood is admitted to the skating rink of Douglass, Mo., and a dark-complexioned Spaniard was compelled to produce documentary evidence of his nationality before the managers would believe him.

PROF. RUSKIN has announced the abandonment of his public lectures. He has done his best to regulate the rush to his lecture room, but he has been beaten in his struggle against his own popularity, and feels compelled to confine his lectures for the future to his own pupils and their friends.

MR. EDMUND GOSSE has just completed his edition of the works of Thomas Gray. Additions include a series of Gray's humorous pieces, now printed for the first time; a set of Latin verses found at the back of a drawer at Pembroke College, and a series of translations from Propertius and Dante.

THE Rev. Dr. Clouston of Sandwick, the oldest parish minister in Orkney, died lately in his eighty-fourth year. He was ordained in 1826. A devoted pastor, he was also an accomplished scientific man, and especially distinguished as a meteorologist. For 120 years he and his father were ministers in Orkney.

Our Young Folks.

GOD'S TREASURES FOR LITTLE CHILDREN.

News for little children!
Hark! how sweet the sound,
Rolling in its fullness,
To earth's furthest bound
News of God's salvation—
News with blessings rife—
Saving, helping, cheering—
Wondrous words of life.

Love for little children,
Sent from God's own throne;
Love—how sweet the tidings—
Each can make his own;
Love that maketh happy,
Love that maketh blest;
Love that gives the weary
Full and perfect rest.

Peace for little children,
Peace from God on high,
Brought by Christ, the Saviour,
When he came to die;
Made in Calvary's darkness,
Sealed with Jesus' blood,
To the world proclaimed—
Perfect peace with God.

Joy for little children,
Oh, such perfect joy,
Not like earth's enchantments,
Full of earth's alloy;
But a joy that resteth
On foundations sure,
Joy—for God hath said it—
Which must e'er endure.

Strength for little children,
Leading each along;
'Tis the weak and helpless
Jesus maketh strong,
On thy journey singing—
Strong in Christ alone;
His right hand sustaining—
Every moment known.

Rest for little children,
Rest as passing on,
While the "rest remaining"
Beckons them along;
There the peace is perfect,
There the rest endures:
Hear it! All these treasures
Faith in Christ secures!

OLD SANDY'S STORY.

"I'd take it very kind, Miss, if you would give me a drink of water; I've travelled from Branton this morning—"

"Oh, yes, I'll bring you a drink this moment," cried little Amy, first looking at the old man who sat opposite the garden gate, and then running off to the house to get what he wanted.

Poor old Sandy sighed and leaned wearily against the trunk of the great beech tree under which he sat. He had trudged thirteen miles that morning along the hot, dusty road, with the July sunshine beating down on him all the way, and then, faint and parched, sat down under the first shade he came to, too tired even to pursue his usual trade and offer his buttons and lace at the cottage opposite.

In a minute the little girl came quickly down the garden again with a tumbler of whiskey and water in her hand.

"Here," she said, holding it out to him. "Mamma thought you'd like this better when you were so tired. Here!" she said again as the old man did not take it.

"No, no, thank you, little Miss, and thank your mother all the same; but if she had come through what I have, all owing to that stuff, she'd never offer it to any one again. But 'd take some water, and be thankful to you, Miss.

"Oh, very well," said Amy good naturedly, once more running off to the cottage, and coming back this time with a glass in one hand and a big jug of water in the other. Then, as she watched him drink, and again filled the tumbler, she said rather shyly, "What did you mean a little while

ago, about coming through? Would mind telling me?"

The old man looked up sadly at the bright little face before him. "Ah! Miss, tales like these isn't for the like of you. But if you like, I'll tell you why I can't bear the sight of that stuff. I had a bonny, bonny boy-ounce, just about five years old he was; he and his mother were as like as could be. Well, one night I stepped into the 'Raven,' just to hear the news like, for I never were bad for the drink, and while I were chattin' in the parlour, some fellows came into the bar. In a little bit there was such a roarin' and laughin' I went to see what was up. My little Jim had followed me, Miss, and they'd caught him, and given him the cussed stuff till he could hardly stand. I knocked two of 'em down, and took my boy home, but they'd poisoned him, Miss. He always were a delicate little chap, and had been ailin', and that finished him. He never were no better after that. Poor little Jim."

Amy waited, her eyes filled with tears, and presently the old man went on. "My wife weren't strong, and she couldn't bear it, and now I'm a lonesome old man with little cheer, but if ever I take that to try and forget things, I'll deserve all I've borne twice over! Don't you touch it, little Miss. I'm not the first by many a one as could tell you of the pain and sorrow it brings them as meddle with it. Good day, Missy, and thank you."

The old man rose and trudged wearily away, and Amy ran in to tell her mother about the queer old man's story and his advice. "And I never shall touch it, mother," said Amy stoutly, "never."

THE FIRE-BELL AT SEA.

In the Bay of Biscay, on board a large steamer, the warning-bell rang out. The bay was calm, and bore no trace of the fury which has given it an ill name. The course of the vessel was one in which there is little danger of collision. No icebergs are to be apprehended. Seldom is a sail to be seen. Yet the bell rang aloud at an unwonted time. What could be the matter? Was it an alarm of fire? Yes; it was the fire-bell.

With extraordinary quickness the pumps were set to work. Men were busy at the engine who but a moment or two before were resting in their berths. Soon the life-boats were manned. Every one of the crew was in his place. The boats were in readiness to be lowered. The captain was on the bridge. The purser was ready to preserve the mail and specie. The carpenter, with hatchet in hand, was in his place. Each man and boy of the crew of over a hundred was at his post.

All this was just practice on shipboard to prepare for the hour of danger. Proof was afforded that every man was ready to do his duty. Training was given to the young or inexperienced that he might be prepared to do his part; and all were tested as to their fitness to meet an emergency.

The alarm-bell at sea had its solemn lesson.

No one knew the moment the bell might be rung. No warning was given to a single being on board. Yet, whoever failed to appear at the moment was liable to lose two days' pay.

The regulation is a right one, inspiring confidence in Her Majesty's mail service.

But there is a service higher—that of the King of Kings. Do we stand prepared for the summons? Are we at our post, and ready? Do we know our place and duty? If the warning bell of death were heard, would we be ready?

On board the *Grantully Castle* I heard the summons, and know not of one of the ship's company failing to meet it on the instant. In higher things, is there like readiness? Are there none who read these words who know not the Saviour, and have not made sure of their souls' peace.

SELF-SACRIFICE.

The tower door of St. Leonard's church, Bridgenorth, England, was left open; and two young boys, wandering in, were tempted to mount up into the upper part and scramble from beam to beam.

All at once a joist gave way. The beam on which they were standing became displaced. The elder had just time to grasp it when falling while the younger, slipping over his body, caught hold of his comrade's legs.

In this fearful position the poor lads hung, crying vainly for help; for no one was near.

At length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both done for.

"Could you save yourself if I were to loose you?" replied the little lad.

"I think I could," returned the older.

"Then good-bye, and God bless you!" cried the little fellow, loosing his hold.

Another second and he was dashed to pieces on the stone floor below, his companion clambering to a place of safety.

This is a true story. The record of it is preserved in the Bodleian Library at Oxford. Some tales of heroism excite one to pour forth one's admiration, one's approbation, in many words; but this one strikes us dumb, this little fellow unwittingly had followed so closely in the steps of his most beloved Master.

Listen to the words of our Lord, spoken while the disciple whom he loved was leaning on His breast: "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

Surely, this little boy, in this one brief, awful act of self sacrifice, had found his way to keep his Lord's commandment.

DON'T GIVE UP.

A gentleman travelling in the northern part of Ireland heard the voice of children, and stopped to listen. Finding that the sound came from a small building used as a school house, he drew near. As the door was open, he went in and listened to the words the boys were spelling. One little boy stood apart, looking very sad. "Why does that boy stand there?" asked the gentleman. "Oh, he is good for nothing," replied the teacher. "There is nothing in him. I can make nothing out of him. He is the most stupid boy in the school." The gentleman was surprised at his answer. He saw that the teacher was so stern and rough that the younger and more timid were nearly crushed. After a few words to them, placing his hand on the head of the little fellow who stood apart, he said: "One of these days you may be a fine scholar. Don't give up. Try, my boy, try." The boy's soul was aroused. His sleeping mind awoke. A new purpose was formed. From that hour he became anxious to excel; and he did become a fine scholar. It was Adam Clark, who became the eminent Wesleyan minister and commentator. The secret of his success, is worth knowing: "Don't give up; but try, my boy, try."

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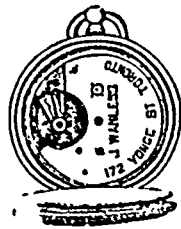
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At Manitou, Man., on Nov. 25th, by the Rev. J. A. Townsend, Annie J. Paul to Michael Alexander Ross, merchant, both of Manitou.

At the residence of Mr. Ferguson, Pembina Crossing, on the 10th Dec., by the Rev. J. A. Townsend, Annie E. Finlay, of Smith's Falls, Ont., to George A. McWilliams, of Snowflake, Man.

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Words of the Wise.

TRUST not so much to the comforts of God as to the God of comforts.

"To live in hearts we leave behind Is not to die."

THE Scriptures were written not to make us astronomers, but to make us saints. - Henry.

"OUR mission is not simply to preach the pure Gospel," said Dr. Thomas, "but to live it."

DEWS of the night are diamonds at morn, so the tears we weep here may be pearls in heaven.

IT is good for us to keep some account of our prayers, that we may not unsay them in our practice. - Henry.

To an honest mind, the best perquisites of a place are the advantages it gives a man of doing good. - Addison.

NEVER be angry because you cannot make others as you wish them to be, since you cannot make yourself as you wish to be.

TRUE bravery is shown by performing without witness what one might be capable of doing before all the world. Rochefoucauld.

HE who now rides scornfully upon the proudest crest of political ambition, may, like enough, yet perish in the deepest trough of political despair.

THE martyrs to vice far exceed the martyrs to virtue, both in endurance and in number, so blinded are we by our passions that we suffer more to be damned than to be saved. - Colton.

WHEN home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element. Spurgeon.

IT will afford sweeter happiness in the hour of death to have wiped away one tear from the cheek of sorrow than to have ruled an empire, to have conquered millions, or to have enslaved the world.

TO OUR READERS. - If you suffer from headache, dizziness, back ache, biliousness or humours of the blood, try Burdock Blood Bitters. It is a guaranteed cure for all irregularities of blood, liver and kidneys.

TURNING sunshine into night, and making misery gratis when we are not miserable, is anything but Christian; though, alas! some good people do sometimes make a merit of it. - H. Bushnell.

SOMETIMES "the heaviest wheat of all" may spring up from seeds dropped in an accidental way. What a motive to the maintenance of personal holiness! The accidental is a shadow of the intentional. Influence is the exhalation of character. - W. M. Taylor.

CLOTHE with life the weak intent, Let me be the thing I meant! Out of self to love be led, And to heaven acclimated, Until all things sweet and good Seem my natural habitude. - Whittier.

WHEN Carlyle was about fifty-two years old Dr. Chalmers visited him, spending an hour and a half at the house in Cheyne Row, and the following is a part of the record Carlyle made: "It is long since I have spoken to so good and really pious hearted and beautiful an old man."

IN the ruins of Pompeii there was found a petrified woman, who, instead of flying from the doomed city, had spent her time in gathering up her jewels. She saved neither her life nor her jewels. There are multitudes making the same mistake. In trying to get earth and heaven they lose both. "Ye cannot serve God and Mammon."

THAT cloud itself, which now before thee Lies dark in view, Shall with beams of light from the inner glory Be stricken through, And like meadow's mist through autumn's dawn Uprolling thin, Its thickest folds when about thee drawn Let sunlight in.

IT SHOULD BE REMOVED. - If the lungs are obstructed by phlegm, caused by cold, do not rack them by coughing, when the cough and soreness can be cured by Hagar's Pectoral Balsam, the reliable throat and lung healer.

GOD'S mercy is so great that it forgives great sins to great sinners, after great lengths of time; and then gives great favours and great privileges, and raises us up to great enjoyments in the great heaven of the great God. As John Bunyan well saith: "It must be great mercy, or no mercy; for little mercy will never serve my turn." - C. F. Spurgeon.

A PITYFUL FATE!

HOW A MINISTER'S GOOD DEED LANDED HIM IN AN INSANE ASYLUM. THE STORY OF HIS ESCAPE.

To the Editor of the Milwaukee Sentinel:

SIR: I have read a good many stories of late concerning the confinement of sane persons in lunatic asylums, and I am thereby prompted to relate a bit of personal experience.

In the year 1855, while I was serving the Methodist Episcopal Church in a New England town, a neighbour's house took fire. In common with others, I stood on the roof, passing buckets of water, exposed intense heat on the one side and freezing winds on the other. I took a fearful cold. For twenty five years it worked havoc in my physical and mental systems. Nevertheless I continued in my ministerial duties. I preached many a sermon when suffering intense agony. At certain points, however, I would be comparatively well, and then again, my head would get heavy, my breathing laboured, my appetite fail, I would lose interest in life; feel sleepy at mid-day, and wakeful at midnight. My heart occasionally gave me great concern. Not knowing to the contrary, I attributed this ill-feeling to malaria. But eventually strength faded away, and I was utterly prostrated. I was cauterized, cupped, blistered, and treated by many physicians in many different ways.

My case was a puzzle as much to my physicians as to myself. For one of them at first prescribed for delirium tremens, and yet I never had tasted intoxicating liquors. Another said I had brain disease, another spinal difficulty, another nervous prostration, heart disease, etc.

My mind eventually gave way, and in 1882 I was confined in the Brattleboro, Vt., Insane Asylum for six months. When I knew where I was, I demanded instant release. I then made a visit to Oceanic, N. J., but I had reckoned too much on my strength. I again lost my reason for a considerable period.

That I was in a desperate condition is evident. My blood had become infected with virus, which inflamed my brain occasionally and doomed me to early death; for no physician gave me any hope of a cure. I finally found out what my real disorder was, and undertook my own treatment. In a few months I was restored to such a state of health as I never expected to enjoy. That was over three years ago, and my physical and mental health have remained intact to this day.

Last March I came west, and engaged in garden farming. In all that time I have not lost a day's work; have apparently enjoyed the most vigorous health, and I expect to live the full term of life. The remedy I used was Warner's safe cure, and if I should live a thousand years, I should never tire of telling its praises.

You will confess with me, Mr. Editor, that such a change is remarkable. And you will, also, I am sure, agree with me, when I say that whatever created such a mental and physical restoration is deserving the highest praise. Very truly yours, REV. E. D. HOPKINS.

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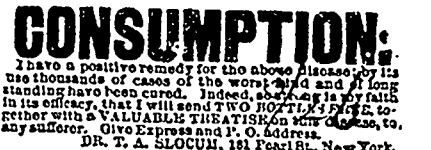
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TORONTO.—In the usual place, on Thursday, 18th December, at eleven a.m.

MAITLAND.—In Knox Church, Lucknow, on Tuesday, the sixteenth December, at one o'clock p.m.

PETERBORO.—In St. Paul's Church, Peterboro', on the second Tuesday of January, at two p.m.

MONTREAL.—In David Morrice Hall, on the second Tuesday of January, 1885.

OTTAWA.—In St. Andrew's Church, Ottawa, first Tuesday in February, at ten o'clock a.m.

BARRIE.—At Barrie, last Tuesday of January, 1885, at eleven a.m.

GUELPH.—In St. Andrew's Church, Berlin, on Tuesday, 20th January, 1885, at ten o'clock a.m. Conferences on the State of Religion, Temperance, and Sabbath Schools, will be held (D.V.) on the afternoon and evenings of the same day and on the Wednesday forenoon.

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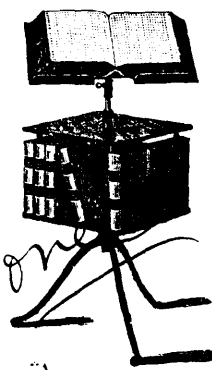
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SICK

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HEAD

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ACHE

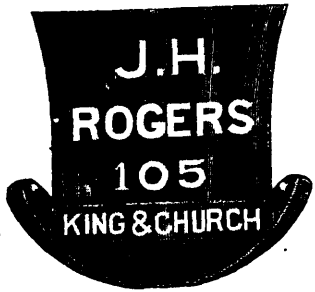
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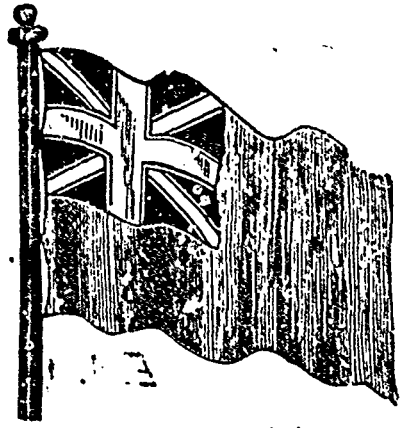
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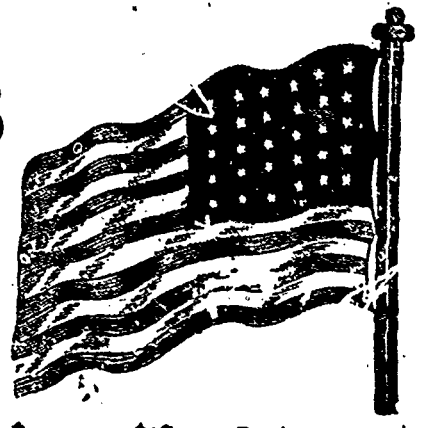
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