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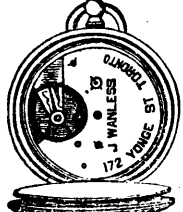
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THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, JANUARY 9th, 1880.

No. 10.

TIME EXTENDED TILL FIRST OF FEBRUARY NEXT.

In order to accommodate many who have been unable to complete lists before the 1st of January, we have determined to extend the time for the formation of clubs UNTIL 1ST FEBRUARY NEXT. This will give friends in Manitoba, Quebec, the Maritime Provinces, and remote parts of Ontario, ample time to send in large clubs from their various congregations.

Bear in mind that EVERY subscriber who pays IN FULL FOR 1880 is entitled to the pair of premium engravings. No distinction is made between old and new subscribers. All are alike welcome to the two great historical pictures, but old subscribers must see that they are not in arrears, and that the money remitted us pays up in full to the 31st December, 1880.

Wherever nothing has yet been done in the way of bringing the claims of THE PRESBYTERIAN before the people, we trust an effort will at once be made. The testimony from all quarters is that, in view of the liberal inducements offered, as well as owing to the solid value of the paper, there is no difficulty in canvassing, and the getting up of a good sized club is only a few hours' work. Will our friends, therefore, press the canvass now and enable us to enter on our ninth year of publication with a circulation more than doubled? It can be done if the effort is only made all along the line!

NOTES OF THE WEEK.

THE New York "Evangelist" enters upon its fifty-first year with new type, improved paper, increased editorial strength, and general indications of growing vitality and power, which promise well for its having in the future even a brighter and more useful career than it has had in the past. We have always valued it as among the best of our exchanges.

It is authoritatively stated that the attention of the Governments of Europe has recently been directed towards formulating anti-Socialistic measures. The recent attempt upon the life of the Czar of Russia is to have the effect of quickening the apprehensions of the Powers, and some stringent measures are soon to be adopted in the hope of crushing the evil. But will they succeed? we don't believe it. Mere brute force has little power over social evils of the kind referred to.

WE read that the Bishop of Manchester in a recent sermon said the true way to bring back prosperity to England was for every man to realize that he was a part of England, and that he had to do his individual part in securing it. A true word, and equally true of Church life. Let every member feel that he is a part of the Church, that his efforts and labours are needed to secure its prosperity. This, instead of blaming the pastor and officers, will under God build up a strong, earnest and working Church.

THE Roman Catholic Archbishop of Toronto who has just returned from a visit to the Pope, and who had a public welcome from his people, gave utterance in his address on that occasion to what, considering the source, was a remarkable expression. He said, in effect, that while his prayers had been constant for his children during his absence, he did not pray for them alone, but for those who were "to call them by the name they themselves chose—Protestants." Our Lord said that he had other sheep which were not of this fold, and he believed that many Protestants were sheep of Christ, and he prayed for the time when there might be but one fold under the one Shepherd, Jesus Christ. If we could feel sure that this was guileless and free from Jesuitism, we should hail it as a mighty advance towards liberality and true Catholicism.

THE story going the rounds of the press to the effect that Dan Rice, the great showman, was recently converted at one of the special meetings in St. Louis, and

was about to come out as an evangelist, is without any serious or reliable foundation. He attended one of the meetings, entered the inquiry rooms, and said he was reminded of his mother and his childhood by one of Mr. Sankey's songs. There is no evidence whatever of his conversion, and the effort to spread the story does not come from friends of Christianity. He may yet be converted (why not?); but, to all appearance, this has not yet taken place, and his so-called religious addresses are we are afraid, but the products of some enterprising reporter sorely pressed for an "item" that might tell. To "work up" Dan Rice, was to such a man nearly as good as a first-class murder.

THE "West Virginia Journal of Education" for Dec. 1879, speaks in the following encouraging and hopeful manner of the progress and influence of education in that State.—"Who shall estimate the value of the indirect influences of the public schools! What a wonderful change has come over the face of West Virginia in the last fifteen years! The people are healthier and cleaner looking, they dress with more taste, their manners are easier, more papers are taken, more books are read, more fences are whitewashed, more pictures are on the walls, more musical instruments are owned and used, farms are being improved, roads are becoming smoother, churches are increasing in number and improving in architectural quality, lecture associations are being formed in all the principal towns—in short, the State has taken an immense stride forward. We owe these things to our public schools. Revolutions never go backward."

ANOTHER meeting was held recently under the Presidency of the Archbishop of Canterbury, with a view of meeting the urgent and repeated entreaties for instruction which Christians in Kurdistan (commonly, but, as it appears, improperly, called Nestorians) have addressed to the Church of England. Two gentlemen—one from Cambridge, recommended by the Dean of Peterborough and Professor Wright, and the other from Oxford, recommended by Mr. Christopher and Canon King—and both of them approved of by the two Archbishops, were named to the meeting and accepted. The Society for the Propagation of the Gospel has promised an annual subscription of £250, and the Society for the Promotion of Christian Knowledge has conditionally promised the like amount. A letter had been received by the Archbishop from the Foreign Office stating that no objection existed to this Mission, the head-quarters of which will be at Mosul and Ooroomia, and that every protection will be afforded to the missionaries.

AFTER remarking on the perils of ignorance, a Republican journal points out two enemies to the Republic in France, of which it speaks as follows:—"The first is the 'clerical enemy'; it is powerfully organized, and its influence extends over the whole land. We must fight it to death, by saving our children from its detestable influence, and by not letting it come forth from the threshold of its temples, or allowing it to mix in the business of the State. The second enemy of our institutions is the 'authoritative Socialist element,' which recruits its adherents in our industrial centres, where the workmen have no time for getting knowledge. Only a few read and write at all. These have passed through the clerical schools, where they have been imbued with authoritative theories; and, arrived at manhood, under the pressure of want and misery, they have passed from the religion of Catholicism to that of Socialism. Of yore they assented to the strangest dogmas; now they accept, undiscussed, the most impracticable theories. The 'notion of possibility escapes them.' They believed in the cure's miracles; now they believe in the social ones promised them by their new teachers."

THE St. Louis correspondent of the Chicago "Interior" gives a rather distressing view of the state of religion in that city. We hope things are not so bad as

he represents. Still the tendencies he speaks of and condemns are too common everywhere, and churches and localities in Canada could easily be found that would have very little reason to cast the first stone at the Christians of St. Louis, though we have not heard of any among us who have got the length of church dances "for the accommodation of society people."—"An unusually large number of our churches have resorted, this season, to fairs, concerts and bazaars for the purpose of raising funds for church purposes. This kind of work used to be left to the smaller churches, but now the large and fashionable have lifted it clear out of the reach of the feeble churches, and in so doing have not improved its morality, to say nothing of its prosperity. It is gratifying that none of the Presbyterian churches have resorted to genteel gambling, but it is humiliating to know that any Protestant church has done so. When our church notices in secular papers and our large posters announce that certain costly articles will be raffled for, and that certain evenings will be devoted to dancing, for the accommodation of society people, you don't have far to go to prove that piety is fast becoming an obsolete word. If revival was ever needed, it is needed now in the St. Louis churches. Even our music is degenerated to mere art in the hands of amateurs, and many of our sermons avoid theology from fear of being called old foggy. But still there are pulpits and choirs that are not ashamed to preach and sing the gospel. In our churches also are many members who are live, working Christians." When such plans are thought to be necessary to keep any church afloat, the sooner it goes down the better. In Canada we have not got public church dancing parties, but we have plenty of private ones countenanced and encouraged by church members and office-bearers.

A GOOD deal of discussion is in some quarters being raised out of a case in which a person who subscribed \$300 to the building of a church, and was afterwards either unable or unwilling to pay according to agreement, was sued by the office-bearers of the congregation, and had a decision given against him. Some say that the defaulting subscriber was treated properly; others the reverse. Strictly and legally we cannot see that there is anything to complain of. If a man promise to pay a certain sum, whether for secular or religious purposes, he ought to keep to his engagement, and no honest or honourable man would think of doing otherwise. If any one lend himself to being merely a decoy duck in church matters, and by his liberal subscription seek to make others pay while he himself is excused, we can think of nothing more discreditable, and if such an one finds himself "bit" he certainly deserves very little sympathy. At the same time, contributions to religious objects are so much matters of moral obligation and so much removed out of the plane of mere legal commercial indebtedness, that we should greatly doubt the wisdom and propriety of suing defaulters, either in Division or other secular Courts. The man who has so gone back upon personal honour, to say nothing of religious integrity, as to be ready to falsify his promise and reputation, his verbal or written engagement, is not one with whom the Church ought to have any dealings, except he come as a penitent, or except it see fit to deal with him for spiritual delinquency. Forcing money by legal process for religious purposes, from deliberate promise-breakers, does not work well and can scarcely have the Divine blessing. The man, however, who would want to escape from his obligations on this account is spiritually dead—dead as a hammer,—let his talk and profession be what it may. Of course, if his ability to pay has been in the meantime taken away, that makes all the difference in the world, but we have known cases in which after subscriptions were given with a great flourish of trumpets, the promises were repudiated and the congregations left in the lurch, simply because some personal whim had not been gratified, or the absolute infallibility and omniscience of the individuals subscribing had not been so generally recognized as it was thought they ought to have been.

OUR CONTRIBUTORS.

PROFESSORS OF MANITOBA COLLEGE AND MISSION WORK.

MR. EDITOR.—The letter of "Burden Bearer" in your issue of the 13th ult., might be left unnoticed but that silence might be misunderstood by the uninformed. He unburdens himself thus: "He (Reformer) figures the expense of the Committee at \$2,270. Add to that \$500 of interest that never reaches the field. Then there is Manitoba College \$3,500. We do not know what the expense of the missionary to Prince Albert is, but we may safely put it at \$2,000. This will amount to \$8,270, all gone, and not a dollar of it spent in any mission field—not a sermon preached nor a prayer offered among the destitute!" It is a pity to spoil the effect of such an exclamation, but truth often plays sad havoc with eloquence. The \$2,270 of Committee expenses and \$500 of interest the Home Mission Committee could no doubt explain. Missionaries expect their salary to be paid. If there is no money in the treasury, it must be borrowed from the banks and these expect interest for it. Other people understand this. To "Burden Bearer" it only shows that there is something wrong. Let "Burden Bearer" be made a member of Committee next year, and let him be asked to pay his railway fare when going to Toronto and his share of the other expenses of the Committee, and to provide money when required to pay missionaries, and then he may get this expense matter through his head.

But the burden on your correspondent's mind is Manitoba College. The expense he figures at \$7,500. Does he mean that all this is borne by the Home Mission Committee? If he does, his statement is incorrect; if he does not, it is misleading, for the ordinary reader would so interpret him. By the action of the General Assembly in June last, the Western Section was instructed to continue to pay \$2,000 towards the salaries of the Professors of Manitoba College, and the Eastern Section \$500. I have not learned that the college authorities telegraphed for another \$1,000 or that the Committee generously agreed to donate that amount. But in such calculations as his, \$1,000 is not much, here or there.

But for this large amount "not a sermon is preached or a prayer offered among the destitute!" Save your tears, my brother; spare your indignation. Are you not mistaken? Have you a copy of the minutes of last General Assembly? Turn to pp. x-xiii. of the appendix, and you will find the report of the Presbytery of Manitoba to the General Assembly's Home Mission Committee. On page xiii. you will find this paragraph: "A number of stations without missionaries placed over them are of necessity left vacant. On account of the central position of Winnipeg and its having a number of others—as the pastors of the settled congregations, the professors, and the students for the ministry in Manitoba College—who take an interest in mission work, the Presbytery usually inclines to man the outposts and supply such stations from the centre when the supply of labourers is limited as it has been for several years. No less than nine stations have received their supply from the source above referred to during the past year." Rub your eyes and read over again; but there it is, sure enough. These two Professors and one student supplied *nine* stations during the year. Yes, and these two Professors have preached and prayed in destitute localities scores, yea, hundreds of times, for any Home Mission money they may have received. Come now and own up, like a man, that you were speaking in ignorance and slandering the brethren. To this allow me to add that much of the exploring done in connection with the Presbytery is done by these same much-abused Professors. Last year, Prof. Hart was sent all the way down to Fort Francis, about 250 miles east of this point, to visit the Presbyterian people in that locality, and report as to whether or not a missionary ought to be sent to the Rainy River district. This he did and Presbytery paid him for time and expenses by a vote of thanks; and yet the expenses exceeded \$30. Prof. Bryce was away west 250 miles, at the Little Saskatchewan, at the same time, visiting settlements and arranging for the organization of stations, and in the same simple and easy way his expenses were met. On two or three different occasions he has been sent out to the Pembina Mountain

country, having to travel about the same distance; and with swollen streams bridgeless and almost bottomless sometimes—with myriad mosquitoes, savage bull dogs, and the danger of losing one's way, such travelling differs somewhat from what is generally known in Ontario by that name. These gentlemen say nothing about the matter themselves, but the rapid pace at which they are ageing shows that they must have hard work; and men like "Burden Bearer" compel others to speak in their behalf. I have known them often travel between fifty and sixty miles on Sabbath with the thermometer thirty degrees below zero, preach three times, come home on the wrong side of midnight, and get up next morning to begin the week's work in College. I have known one of them drive thirty-seven miles before eleven a.m., with the thermometer twenty-two degrees below zero rather than disappoint the people. And when any one of the other ministers here is sent to do mission work these brethren cheerfully take his place. The truth is that for years Dundas, Greenwood, Victoria, Rockwood, Grassmere, Woodlands, Headingly, Riviere Sale, Springfield, Sunnyside, Morris and Union Point, Clear Springs, Pointe des Chenes, Caledonia and Milbrook, and Prairie Grove, have been supplied, wholly or in part, from Manitoba College. During some winters they preached as regularly as ordinary pastors and travelled these long stretches, and attended to College work as if that was their sole work. Manitoba College has from the outset been a Missionary College, and were it not for the work done by its professors in attending to the business of the Church here, as well as preaching, our cause in the Northwest would not stand so well today. I know whereof I affirm. Mr. Editor, the people in the east have no idea of the work the pioneer missionaries are doing here. Were "Burden Bearer" wearing the coat of one of them for a year he would better appreciate their services. I had intended to say something about the maintenance of Manitoba College but must reserve the matter for another letter, as I fear I have trespassed too much on your space now.

JAMES ROBERTSON,

Convener of H. M. C., Man. Pres.

Winnipeg, Manitoba, Dec. 23rd, 1879.

A FEW THOUGHTS ON 1 SAMUEL VI. 18, 19, AND HEBREWS XII. 24-25.

1 Sam. vi. 18-19: That wonderful ark of the covenant had been manifesting its sacredness among the Philistines, bringing down their idols and plaguing the people, till at last they send it away from them; and now we have to do with it at the great stone in the field of Joshua of Bethshemesh.

There, according to our English translation, God is represented as smiting "fifty thousand three score and ten men" for looking into the ark. The Hebrew reads "And He smote of (or among) the men of Bethshemesh because they looked into the ark of Jehovah—even He smote of (or among) the people seventy men fifty thousand men." Observe not "seventy men and fifty thousand men." Why not suppose the preposition employed twice to be understood and read, seventy men of (or among) fifty thousand men?

The Septuagint reads, "He smote among the people seventy men of fifty thousand men." Men after seventy being "*andras*" (accusative); and after fifty thousand "*andron*" (genitive).

Were this translation adopted we have seventy men slain of the people for looking into the ark of the covenant—an act of presumption and impiety—an act of disobedience to God's commands as enjoined by his servant Moses. It was a refusal of Him that spake on earth as Mediator of the covenant that then was. An awful judgment and a solemn warning to the people, causing as we are informed great mourning among them, and thus, we conceive, a new name to the stone on which the ark stood—the great *Abel* (mourning) instead of the great *Eden* (stone) of verses 14-15. And if so, hence the words employed "until this day," not that the ark or the stone remain in the field until this day, as the supplement would lead to think, but that the stone was called Abel until this day, a monument of judgment. Thus we find the threshing floor of Atad called *Abel Mizraim* on account of the mourning of the Egyptians, Genesis I. 11. And here also the people mourned greatly owing to the judgment of God, and might well call the stone Abel.

In connection with this subject, I wish to add a thought on Hebrews xii. 24-25. There is a contrast

here between the Mosaic and the Christian dispensation. At the 18th verse the Apostle says, "Ye are not come unto the mount that might be touched and that burned with fire," etc. But (verse 22) "ye are come unto Mount Zion," etc., and here in verse 24 "To Jesus the Mediator of the new covenant and to the blood of sprinkling that speaketh" (or literally *speaking*, present participle, dative) "better than Abel" (leaving out the supplemented words). "See that ye refuse not Him speaking." Who is this or what is this speaking? I would say *Jesus the Mediator* of (the new covenant; not, as some say, the blood of sprinkling speaking better than the blood of Abel, Cain's brother, or the blood of his sacrifice, for that takes us away from the Mosaic dispensation. But if the party speaking is Jesus the Mediator of the new covenant with His blood of sprinkling, then we would naturally suppose the Abel referred to was something connected with the mediator of the former dispensation and its blood of sprinkling—Moses and the ark of the covenant—and if so, we might at once consider the reference to be to Abel in 1 Samuel vi. 18. There we have the old covenant which undoubtedly speaks of mercy, but also of judgment, as the historical fact solemnly illustrates. If this were the reference we need no supplement, but simply "speaking better than Abel." With this view of Abel we see a reason for the neuter article (*to*) of some old MSS. which has been rejected for the masculine (*ton*). And again with this reference we find at once a connection with the 25th verse "See that ye refuse not Him that speaketh, for if they escaped not who refused Him that spake *on earth* (those seventy men at Abel) much more we if we turn away from Him who is from heaven." "Speaketh" is a supplement and not so simple as "is." Moses was God's *earthly* messenger, but Jesus is *from heaven*. Moses earthly, Jesus heavenly—divine came from heaven, speaks to us on earth; the same whose voice shook Sinai, but now hath He promised, saying: "Yet once more I shake not the earth only but also heaven." Let us take warning by Abel and see that we refuse not the Heavenly Mediator of the new covenant who speaks better things than Abel.

J. R. S.

B.D. AND D.D.

MR. EDITOR.—As the obstructionists have lately been carrying on the correspondence on this subject, in your columns, in such a way as to darken the arguments of "B" with a cloud of meaningless words, sometimes irrelevant and oftener disingenuous, I ask your permission to write briefly on the side of liberality and progress.

It is now granted by all parties (except, perhaps, the Halifax "Witness" and a few gentlemen who, having obtained the distinction of D.D., wish to limit the number of the honoured) that there is nothing wrong or even unseemly in the desire of the Church to have at its disposal a degree-conferring power. The Rev. Robert Campbell, of Montreal, an able Church lawyer, even concedes the right of the Assembly to bestow such degrees without application to the State for authority so to do. The advocates of Queen's College and University cannot question the propriety of certain representatives of the Church, including some appointed from time to time by its General Assembly, becoming a University corporation for the purpose of conferring Degrees in Divinity, because this is precisely what took place when that Institution was founded.

The Church, long at sea in this matter of Theological Distinctions, at last Assembly effected a landing upon the Academic coast. By hard fighting against the opposing Trojans she gained her way to everything but the nature of the degree-conferring power, and now, preparing for the struggle over this important point, she finds that the Trojans have left the field and esconced themselves behind the walls of sacred Queen's. Now, the Greeks bore no personal ill-will to the Trojans and would have left their city unscathed had these plunderers been willing to give them back their own. And as for the Church, she has ever treated Queen's as if it were one of her own institutions, that when, in her progress towards theological excellence, she finds her advance checked by the walls that her own gold has reared, she is inclined to withdraw her forces and say, "Perish learning and honours and colleges and the will of the Church, but save Queen's!"

And yet there are thousands in the Church who

never thought of Queen's in this connection, or thought of that institution simply as one to share the benefits of the general scheme. Situated in a retired part of the Dominion, famed for the advantages which its public streets afford to the student of botanical science, and far from the busy haunts of man, her plaintive voice has only been heard in appeals to the liberal supporters of other colleges, in strangely mingled tones that declared her now to be a theological institution, and now of a purely literary character, sometimes a true daughter of the Church, at others, a cosmopolitan University. The Presbyterian population of the Dominion that does know of Queen's existence is thus in a state of painful doubt, and the great ecclesiastical conundrum of the present day is "What is Queen's?"

The arguments of "J. M." and the Rev. Robert Campbell proceed on the assumption that Queen's University and College are institutions under the control of the Presbyterian Church in Canada. It may be well therefore to state that the General Assembly has absolutely no control over either of these institutions. The General Assembly does not appoint a single member to their governing boards, save a nominal Bursary and Scholarship Committee with no ruling powers. It has not the right of nominating a Professor even in the Faculty of Theology, but it does possess the right to contribute to the maintenance of such officers. It is not too much to say that the Ladies' Colleges in Brantford and Ottawa are more intimately connected with the General Assembly, than are the University and College at Kingston. One correspondent, "M," informs your readers that the establishment of the proposed Theological University would be a violation of the terms of union, inasmuch as Queen's University would not hold the same relation to the united Church that it held to the Presbyterian Church of Canada in connection with the Church of Scotland, before the union. But "M" knows very well that Queen's University now does not sustain that relation. By the detailed terms of union, which qualify the general principles of College connection, Queen's University was cut off from all connection with the Assembly, the representation which the Church formerly contributed to her governing body being discontinued.

The authorities of Queen's may say, "We are willing to resume connection with the Church," although I doubt the probability of such action on their part. But supposing them willing to make the offer, there are too many wicked voluntaries in the Church to make it at all likely that such an offer would be entertained. At the time of union the contracting parties plainly said, "We do not want Queen's University," and so its connection was severed. To overlook this fact of severance is what I have called disingenuousness. Save for the fact of its being Presbyterian, the University at Kingston is no more a part of the Church than are those at Toronto, Montreal and Halifax. To affiliate the colleges at Toronto, Montreal and Halifax with Queen's University would be to affiliate them with an institution which is local, not under any kind of Church control, and free to occupy, if it pleases, a position inimical to the teaching, the order and the prosperity of the Church. To ask for such affiliation is to presume too largely on the ignorance or the good-natured indifference of the General Assembly.

Knox College and the Colleges at Montreal, Halifax and Winnipeg are part and parcel of the Presbyterian Church in Canada, which has power to appoint and to discharge all their governing and teaching officials, to frame laws for their government, and, even if it pleases, to abolish the institutions themselves; and when these loyal daughters of the Church ask for means by which their students may receive the stamp of theological scholarship, it is not likely that they will be referred to a foreign institution, thus cutting off every B.D. and D.D., as such, from ecclesiastical connection, and making the value of such degrees to depend upon the weight (which I am far from despising) of an irresponsible body of men.

There is no possibility of so arranging the relation of Queen's University and College to the other Colleges as to settle the matter of Theological Degrees in that way. Queen's University does not belong to the Church, and the Church will not have it, even if it be willing to pass under the Assembly. The University under which the Colleges of the Church are to be affiliated must, consistently with the terms of their existence, be under the control of the General Assembly,

which control also will give to the degrees it confers their pre-eminent value. This being the case, the Assembly may either separate Queen's Theological Faculty from the University, and obtain University powers for it as a Theological University, at the same time assuming full control over that faculty, or it may obtain such powers for any other College, or it may do as the Committee on Theological Education recommended. The last is the only honourable course, being at the same time more simple and less expensive than any other. Speaking of expense, "M" bemoans the sad fate of prospective B.D.s and D.D.s in being called upon by "B" to pay fees for their honourable distinctions. Does Queen's College charge no fees, or was it a dream that took money out of my purse wherewith to aid in purchasing, for a very worthy man, a good degree from that institution?

"Surely 'B' must have been ignorant of the fact that of all who have pursued their theological studies at Queen's only five have succeeded in obtaining the title of Bachelor of Divinity." So says "M," with an air of amazement at "B's" effrontery in proposing to affiliate Queen's with the proposed University. Only five men have mastered a few chapters in Hebrew, the wordy Paley and the venerable Hill, the Tract Society's Bible Handbook by Angus, that pleasing compend that the late lamented Dr. Burns used to recommend to feeble students unable to digest more substantial food as *little Wharey*, and the paper-boarded Sunday school book (and excellent it is for such a purpose), Nassim's Story of the Kirk. What is the matter with the graduates of Queen's? I have seen many that could hold their own against students from any quarter. Can it be then that these text books, trifling and antiquated, or both, are to be mastered, as it has been whispered, just as a child masters the multiplication table, and that competitors failed because they did not know how many semi-colons there were in a page? If for no other end than that of improving the standard for B.D., by bringing it up to the requirements of men and of modern scholarship, and of teaching the Canadian world what kind of examination is the true test of scholarship, it is high time that the proposed University be established.

Let Queen's flourish as she deserves to do. Let her be a Mecca for all that love the pilgrimage to ancient shrines. She has got some of the Church's treasure; let her not seek to absorb all its learning and honour. If she is strong let her be merciful to the other Colleges, every one of which is not only a slavish institution of the Church, but, having no other faculty than that of Divinity, is compelled to outnumber by far the theologians of the Regal City. Let her not act the part of the dog in the manger, and because only five of her graduates have taken a B.D., imagine that two chapters of Chaldee and "*little Wharey*" are acquirements that cannot be tested outside her examination hall. Let her advocates also be honest, and confess that while Queen's Divinity Hall has but a quasi and irresponsible connection with the Church, *Queen's University has none at all.*

As "B" has preceded me and "D" will probably follow, I beg to sign myself
C.

THEOLOGICAL DEGREES.

MR. EDITOR, Whether a few more or less of our ministers receive the apparently much coveted earthly title and distinction of Doctor of Divinity, is not, in my humble judgment, of the smallest importance to the spiritual life and well-being of the Church at large, and probably there has been but little general interest felt in the matter. But the principles involved in this question, and the sentiments apparently entertained with regard to it, involve much that vitally affects us as a Church of Christ. However naturally disinclined I may be to obtrude my opinions upon this question, yet I feel constrained to notice the argument in its favour, used by your correspondent "B," in your issue of the 21st ult., and to endeavour to set forth the clear teaching of the divine Word with regard to it. My hope is that some one better fitted than myself may be led to speak faithfully as the occasion requires, and that with the Divine blessing great good may result, even a deepened spiritual life in students, ministers and people, and a more real separation from the spirit and policy of the world.

In support of this movement, your correspondent "B" says, "Such distinctions prevail in all other subjects of study, and in all other professions, and why not in theology?" And again (paragraph 4), "The confer-

ring of such Degrees, as proposed, would naturally be a great stimulus to theological education. Many of our young men are animated by the purest motives, and most honourable ambition. Some of them graduate in one or other of our Universities with the highest honours; they bring to the study of theology minds disciplined by the severest training; they are prepared to consecrate all their powers and sacrifice all their prospects of worldly preferment to the great work to which they have given themselves, and are willing to prepare themselves for it by the most devoted application to study; but in most of our Colleges there is no stimulus to pursue the same career of honourable ambition as that which they have hitherto pursued, save that which comes from a strong sense of duty, and an earnest desire to fit themselves for the obligations and responsibilities of ministerial life. Is it not desirable that all our institutions should be able to furnish the same incentive to study, and to designate a well-merited distinction in the same way?"

In order that I might not misstate your correspondent's position, I have given paragraph 4 at length. The obvious and only sense of it is, that in order to induce theological students to cultivate and consecrate all their powers to the service of their Lord, the Church is called upon to provide a stimulus more powerful than the love and approval, the honour and the glory, promised by the Church's Lord. As a servant, most unworthy, of that Lord, I cannot too strongly dissent from the principles and policy proposed and commended by your correspondent.

The reply I am compelled to make to those who support the present movement is this. That the truly spiritual man allows not, but hates, the spirit ambitious of earthly fame or distinction, whilst the man whose heart is fired with this ambition is not such as the Church of Christ should delight to honour.

I am persuaded beyond the shadow of a doubt, that the course proposed cannot meet with the approval of the great Founder of the Church, for it involves principles diametrically opposed to His life and teaching; and from whom, if not from her Head, ought the Church to look for guidance or for power. The great mistake that appears to me to characterize your correspondent's arguments is, confounding the Church with the world, not realizing the vast gulf that separates them. Amongst other evil consequences of this confusion of mind is, classing the ministry of the Gospel in the same category with the ordinary professions, that men of all religions, and of no religion at all, may successfully pursue. Motives of action esteemed by the world as admissible and even laudable, do doubtless prove a stimulus to success in the pursuit of earthly gain and distinction; but to the servant of Christ such motives are absolutely inadmissible, must be dethroned from his heart, or prove fatal to his real success. And what enlightened Christian would have it otherwise?

In matters connected with the real life and spiritual work of the Church, we enter the region of the unseen and the eternal. Powers and principles unknown to the ordinary professional man, are called into action, having their corresponding rewards and honours. But for these latter, the servant of the unseen Lord must be content to wait until He shall award them who alone can infallibly judge to whom they are due. To anticipate them is to usurp His prerogative, and to assume powers that of necessity cannot be delegated to the fallible judgment of men on earth. It may be said, and said truly, that the distinction and honours in question belong only to time, and are proposed for such acquirements as may be gauged by man. Such an avowal, which indeed is the only honest one, is, to my mind, of itself a sufficient reason why the Church of Christ should have nothing to do with their bestowment. The true nature, life and power of the Church is spiritual. "Our citizenship is in heaven." The object of the Church is to witness for Him whom the world rejected and crucified. The highest and most essential qualification for His work must be spiritual, and for the Church to single out for her special distinction, honour and reward, a qualification that has not necessarily anything spiritual connected with the possessor of it, would be singularly unwise and unjust—unwise, because exalting the lesser qualification, and therefore tending to mislead the ignorant and the unwary; unjust, because passing by the fittest and the worthiest. Terrible reversals of the decisions of the Church on earth will there be when He "who hath His eyes like unto a flame of fire," shall declare the

true character of every man's life and work. Let us suppose the Church to go to the world for the requisite authority, and to supply the stimulus proposed by your correspondent; and let us assume, in accordance with his expressed conviction, that many theological students and ministers of the Gospel, animated by the ambition of fame, distinction, and titles upon earth, will prosecute their studies to the successful issue of a brilliant examination. But can any man taught of God have a doubt that whilst these professed servants of Christ are receiving the much-coveted prize at the hands, and amid the plaudits and congratulations, of their fellow men, there will be heard in the unseen surrounding, reiterating what He once spake on earth, "Verily they have their reward."

How explicit, how uncompromising, was His sentence, "If any man desire to be first, he shall be last of all." How often and severely did He rebuke this spirit of self-seeking and vain glory. To it He ascribed the spiritual blindness of the ecclesiastics of His day. "How can ye believe who receive honour one from another, and seek not the honour that cometh from God only?" No class of men called forth such severe condemnation at His hands as those who, under the garb of religion and zeal for God, were animated with the love of distinction amongst men. "They love to be called of men Rabbi, Rabbi. But be ye not called Rabbi. He that is greatest among you shall be your servant. Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." "Woe unto you scribes and pharisees." And when His disciples betrayed the ambitious spirit, He put a little child in the midst of them, and said, "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Doubtless this desire of fallen man, for distinction amongst his fellows, so often fell under Christ's most unsparing reproof, not only because of its prevalence and power, but because whilst other sins are palpable to men, this one may elude every eye but His own. The "lust of the flesh" shocks the moralities and proprieties of the world; the "lust of the eye" may receive a rebuke even from an enervated Christianity; but "the pride of life" may elude the eye of man, and yet taint the most brilliant career of the most admired amongst men.

And is there so little in the situation and surrounding of a minister, to call this deep seated sin of the soul into exercise, that the Church is asked to stimulate it and then reward it? Is it not rather the case that there is no class of men more exposed to the assaults of Satan in this direction? If any man doubts it, let him remember that from a condition of things far more simple and unpretending even, than that Presbyterian Church of the present day, sprung that apostate system of worldly Christianity and priestly rule that enchained nominal Christendom for a thousand years.

Mr. Editor, when the members of the Church are asked to obtain authority from the world, to gratify those who are ambitious of fame and distinctions amongst men, they should unhesitatingly reply: *we dare not*. But this we ought to do, to exhort one another to seek "the mind that was in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant." It is needless to say that to such a mind fame, distinction, and glory amongst men, are less than nothing and vanity. The titles conferred by men upon men are but as the toys of babyhood. The stimulus to such a heart must be found, in the heart-surrendering apprehension of indebtedness to Christ, a desire to promote His glory, and the assurance that "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for them that love Him."

Was it the stimulus of earthly distinction that animated the elders of Hebrews xi, who obtained a good report, and honourable mention in God's Word? Was it earthly rewards that stimulated others to endure mockings and scourgings, bonds and imprisonment, tortures and death? Did the great Apostle of the Gentiles ask for honour and titles amongst men, to stimulate him to greater exertions, to more abundant labours, to more complete self-consecration? If not, what means this movement in our Church, and what does it indicate? I believe there is but one honest answer to the question, and it is this, that the spirit of the world is rapidly sapping our spiritual life of the Church. The remedy is to be found,

not in the advanced education of the professional few, in "the excellency of speech and of wisdom, but in the demonstration of the Spirit and of power."

Mr. Editor, I would assure my brethren that I have written the above in painful consciousness of weakness and unworthiness, but also in the full belief that God is sometimes pleased to speak by the mouth of babes and sucklings, that the excellency of the power may be manifestly of Himself.

"Oh to be nothing, nothing;
Only to lie at His feet;
A broken and empty vessel,
For the Master's use made meet."

J. W. HAULTAIN.

Peterborough, December 20th, 1877.

HOLIDAYS AND HOLY DAYS.

In these days when so much is done and said to break down the sanctity of the Sabbath, and that under the pretence of favouring the "working man" and giving him more opportunities for enjoying himself in holiday-making than he has at present, the following extract from the *Lancet* "Quarterly Review" may not be inappropriate. It puts the whole question in a nutshell, and the argument is at once clear, short and unanswerable.

"Can Sunday be made a day of pleasure and maintained as a day of rest? Do not answer the question hurriedly. Go to a Scotch city, to a New England farm, to a north and then to a south Irish borough, to an English watering-place, then to French, German, Italian and Swedish scenes of the same character. Take your time, look below the surface, carry figures in your head, calculate well, for it is a question for mankind. Put all your facts together, and this is your conclusion. When Sunday becomes a day of pleasure it ceases to be a day of rest. You may as soon analyze water without finding hydrogen as analyze Sunday facts, taken from all the world, without finding this conclusion. Not reasoning from theoretic premises to conjectural conclusions, but from ascertained facts to their natural facts—What leads to this? Necessity first, cupidity afterwards. One man's pleasure involves another man's labour. If Romeo tides, John must drive. If Augustus steams, Tom must stoke. If Lucinda sees, Dick must show. If Julia feasts, Mary must cook and Jones must serve. If Philokappos buys cigars, Sundayless must serve them. The fact is, every Sabbathless makes a Sundayless. But the labour which necessity drags at the wheels of pleasure, is not a tithe of what, in fact, invariably follows pleasuring on Sunday. Human nature will say that work is as good as play. If the day is not too sacred for throwing away money, it is not too sacred for gathering. If some must work or be cast out of bread, some will work for love of gain. Hence when exhibitions are open on Sunday, so are shops. To the masters it may be choice; but what is it to the servants? Those who have seen Europe must know that where Sunday is turned to pleasure, labour comes heavily, not only on workmen, but shopkeepers; that the retirement of country parishes is no protection to the farm-servant, nor the heavy toils of a city mason any excuse against Sunday drudgery. When men who have seen this with their own eyes come and talk of breaking down our Sabbath for the benefit of our working classes we declare it a barefaced imposture."

Yes, and when people do the same thing in Canada, it is no breach either of charity or good manners to characterize their proceeding in equally plain terms. There is no possibility of retaining the first day of the week even as a holiday for the great mass of the population, so soon as it ceases to be a holy day. J.

HE that pryeth into every cloud may be stricken with a thunderbolt.—*Joseph Cook*.

CHRISTIAN union is well, but no courtesies between two regiments ever yet defeated the other army.—*Phillips Brooks*.

TAKEN all in all, there is no better life than the farm life. It is the first way of earning the daily bread, and in its freedom, permanence and nearness to Providence it is superior to every other.

At the recent consecration of Bishop Stillitoe, for New Westminster, B.C., the Rev. the Earl of Musgrave, heir to the Marquisate of Normanby, said in his sermon. "Tell me of all that the world can give in the way of title, rank, or riches. Tell me of all it is able to bestow in the way of friendship, or flattery, or praise, and I surrender it most willingly to the one who covets it, if only I may have as my title here and my memory hereafter, 'The servant of the Lord.'"

MANY think themselves to be truly God-fearing when they call this world a valley of tears. But I believe they would be more so, if they called it a happy valley. God is more pleased with those who think everything right in the world, than with those who think nothing right. With so many thousand joys, is it not black ingratitude to call the world a place of sorrow and torment?—*Jean Paul*.

PASTOR AND PEOPLE.

SIX EAR-MARKS OF A LIVING CHURCH.

The brave little band which issued from the upper room in Jerusalem under the baptism of the Holy Spirit were the pioneers of Christianity. We look back to them as a model. Young as that church was, and confined to a single city, it possessed the six traits of a living, healthy church of Christ. There were six things in which they "continued steadfastly"—or as the Rhemish version has it—"they persevered." Would that all our churches now would lay hold of the same practices, and hold fast to them!

1. Their first characteristic was study of the Word. The "apostles' doctrine" signifies the teaching of fundamental truths by such men as Peter and John. The young converts were not fed on the syllabus of sensationalism, but on the strong meat of Bible doctrine. The gospel was a new revelation fresh from heaven; its two cardinal principles were repentance of sin and faith in Jesus Christ; and on these bottom doctrines every convert needed to be well established. It is a grievous wrong to a young convert to admit him into the Church, if he cannot "give a reason for the faith that is in him." The surest way to make him a loose, weak-backed member ever afterwards is to leave him without thorough instruction both in a Bible class and from the pulpit. False doctrine can only be kept out by putting the Bible in.

2. The second ear-mark that belonged to that Jerusalem church was their "fellowship." They began to love one another, and to manifest their fellow-feeling by meeting often, by knowing each other well, and by bearing one another's burdens. I'll warrant it that no stranger ever came into one of their meetings without being spoken to and welcomed. It has been left to some of our modern churches to allow "outsiders" to come to the house of God and go away again, without even a nod of the head, much less a kind word of greeting. Brethren, this conventional stiffness is a disgrace to a Christian church. No sinner who is out in the spiritual cold of impenitence is likely to come very often for warmth into an ice-house.

3. Nor did that early church neglect the ordinances which Christ had appointed. We are told that they continued steadfastly in the "breaking of bread." This phrase describes something more than a social meal together. It refers to their frequent commemoration of their crucified Lord in the eucharistic supper. This feast of love was celebrated as often as once a week, and probably in a very simple fashion. It is a bad symptom in a church now-a-days when its communion seasons cease to be a full, devout, and joyful gathering of the whole flock. Why do not more revivals spring from these periodic festivals of redeeming love? Because Christ is not invited to His own table, and welcomed there by penitent, broken, loving hearts.

4. Of course that company which had just come out of a Pentecost were a praying church. When no breath issues from his patient's lips the doctor gives him up as dead. When no breath of sincere prayer issues from a church member's lips he is "dead in sin." As soon as Saul of Tarsus began to pray, he began to live.

The grievous lack of many a church, even in its devotional meetings, is a lack of prayer. Addresses and sacred song do not make up for the want of prayer, which is the one indispensable channel of blessings from the throne. Our people are surfeited with preaching. Then if they add to this a starvation of prayer, how can they grow in grace, how can they become strong for God's great work of saving sinners? Those Jerusalem brethren had fifty-two "weeks of prayer" in every year.

5. Such a praying and brotherly-minded church were the very ones to sell their possessions in order to have money to give to the Lord. What costly gifts they laid at the apostles' feet for Christian charities! That Brother Barnabas was the leader and model for all the Arthur Tappans and James Lennoxes and John Wanamakers who have blessed our modern churches by their beneficence. Satan had not yet taught churches how to indulge themselves with ceiled houses and carriages, and to turn off their Master with candle ends.

6. To any church which continues steadfastly in Bible study, brotherly love, attendance upon worship,

prayer, and deeds of charity, "the Lord will add daily such as are saved." Our translation of Acts ii. 47 is a clumsy one. The Greek text signifies that the Lord brought into that apostolic ark "saved ones," who would otherwise have been lost.

In the family register of our churches there ought to be more frequent additions of names under the head of "Births." And when we return to the apostolic spirit of love, faith, and hard work, there will be a constant addition from the world of precious souls new-born into an everlasting life.—*Rev. Theodore L. Cuyler, D.D., in American Messenger.*

MINISTERIAL FITNESS.

In order that a preacher may be able to exercise a wise judgment in preparing for his people, he must know them personally and well, and so be guided in selection of Scripture and in course of thought. The sense on the part of the people of the preacher's sympathy will be a powerful agent of impression and conviction, and will be apt to prevent their occupation of the critic's unbecoming position.

This sound judgment, for which we are now contending, is the same as that which we call *tact* if we only ally it with a severe conscientiousness and high religious duty. Men of *tact* are not plenty. Whether it be laziness or a native and irremediable defect, a very large number of our fellow-men are clumsy in their attempted adaptations. They may be men of very acute and analytic thought, prodigies of learning and quick in the detection of error in any particular field of research, and yet when they have to deal with *men* and are called upon to use their gifts for some objective good they are stupid and bungling. Now, a preacher has conspicuously to deal with men. His daily work is with men, and with men of all sorts. He should understand human nature in all its Protean phases. It should be a second nature for him to adapt himself to every one in the fitting way. Now in this important qualification ministers are proverbially deficient. The defect may be and doubtless is exaggerated by malevolence, but that there is solid ground for criticism cannot be denied. The reason and perhaps the main reason for this ministerial veridancy (if I may use such a word) is the ordinary style of our seminary training. It is a cloister life. The student is secluded, cut off from the busy haunts of men, and often even from the smaller circles of social life, and, while he is storing his mind with knowledge that can be derived from books, he is gaining no knowledge whatever of the practical life of men, with which he will have to deal; but, on the contrary, he is forming habits that will render it the more difficult (sometimes even to impossibility) for him ever to become practically acquainted with actual life. The ordinary minister comes out of the seminary an imbecile. He may be a good scholar, an able reasoner, a devoted servant of God; but his place is still in the seminary, not in the seething caldron of the world. He is utterly dazed by the great realities around him. He has not had an atom of preparation for this. He shews such a weakness in meeting the dashing emergencies of life that the world loses respect for him. How many ministers will tell you that they spent the first ten years of their ministry in trying to overcome this awkwardness! There are some, however, who continue to live this green and ineffective life to the end, and the only pleasant feature in the matter is that they are happily unconscious of their own defect. It is a good sign for the future that some of our seminaries are seeing the importance of throwing the young men into active service while engaged in their studies, and of systematizing visitation, exhortation, and philanthropic supply as parts of the seminary course. This will do much toward removing the present reproach. I sometimes think that it would be well for a student not to enter the seminary till he is thirty years old, having during the preceding years become acquainted with the various styles and modes of men. He would then begin his seminary course with a clear and accurate idea of its aim, and when he should leave he would know how to use all his powers with skill and exactness.

It is because young men are so ill-adapted to the true work of the preacher that they are tempted to substitute a false work, a mere capture of itching ears, and so lay themselves out on eloquence, or poetry, or eccentricity as passports to popular favour. There is no surer way to make the ministry a trade than to send forth ministers destitute of sound judg-

ment or *tact*. They are led not to look to the wants of the people; but to the mere perfunctory performance of public duties, which they may strive to make attractive as possible on trade account. Even where the want of *tact* is counterbalanced by a sincere piety, and so checked from seeking secular ends, there can be little or no edification, for edification implies a skilled and judicious workman, laying his courses by square and plummet with all fitness and exactness. The hap-hazard tumbler-together of material may heap up, but scarcely edify.—*H. Crosby, D.D.*

MR. SPURGEON ON THE DRAMA.

Addressing a meeting at the Metropolitan Tabernacle upon the subject of "Timely Cautions," Mr. Spurgeon said: "I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into a great sewer to improve its aroma. If the Church is to imitate the world to raise its tone, things have strangely altered since the day when our Lord said: 'Come ye out from among them and touch not the unclean thing.' Is heaven to descend to the infernal lake to raise its tone? Such has been the moral condition of the theatre for many a year that it has become too bad for mending, and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theatre during the performance of a play, but I have seen enough when I have come home from distant journeys at nights whilst riding past the play-houses to make me pray that our sons and daughters may never go within the door. It must be a strange school for virtue which attracts the harlot and the debauchee. It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our church members fall into the habit of frequenting the theatre, we shall soon have them going much further in that direction of vice, and they will lose all relish for the ways of God. Theatre-going, if it become general among professing Christians, will soon prove the death of piety. One finds the taste for such things increasing on all hands, insomuch that we cannot enter places of entertainment once dedicated to science and art without finding ourselves before long in the presence of something like a theatrical performance. I do not doubt that things which may be in themselves harmless enough have tended to create and foster the taste which leads ultimately to the theatre and its surroundings. Who can suppose amusements surrounded by the seductions of vice to be fit recreations for a pure mind? Who could draw near to God after sitting to admire the performances of a wanton woman? and I am told that some who have dazzled London society are such. When manners are growing every day more lax and licentious, shall the Nonconformists of England cease from their godly protest and lower the standard of their lives? If they do so, their spiritual power is departed, and their reason for existence is gone. If there ever could be a time when Christians might relax their rigidity it surely is not now, when the very air is tainted with pollution and our streets ring with newsboys' cries, vending filthy papers and abominable prints. It is sad to hear our people talk about acts of sin nowadays; how young men and women, without blushing, talk of deeds which deprave and destroy as though they were trifles or themes for jest. It is a thousand pities that the ends of justice should require the publishing of unsavoury details. I suppose there are grave objections to certain cases being heard more privately, otherwise it would assuredly be better for public morals. As for those who not only commit lewdness but take pleasure in those who do it—oh, my soul, come not thou into their secret. My heart often cries, 'Oh, that I had the wings of a dove that I might fly away and be at rest.'"
—*The Freeman.*

NOT WILLING THAT ANY SHOULD PERISH.

This truth, declared by the inspired penman, man seems slow to fully appreciate. There is a sort of feeling that God has been good, and exercised some love in providing salvation for sinners, and that therefore He must be willing that sinners should be saved. But now that the provision has been made, God simply observes the issues with little more than indiffer-

ence. He is pledged to give eternal life to whomsoever will believe, and He will do it. He has promised to turn none away who come to Him, and so He will not. Men may admit all this, and yet fail to realize that there is something in the heart of our Heavenly Father more than the unwavering adherence to His promises and declarations. This is indeed much; but besides this He is, we are clearly taught, interested in the matter of man's accepting the provision. He desires man's salvation—"not willing that any should perish." We would come probably more fully to realize and appreciate this fact, if we would dwell in thought more upon some of the acts of God which manifest it. These shew how very great His interest must be. The not leaving the sinner to perish in his sins, but making a provision for his escaping their consequences; the price that was paid for the redemption of man, the coming of our Saviour into this world, His life of humility and suffering, and His terrible death, all the details of which are so wonderful; the coming of the Holy Spirit to take of the things of Christ and shew them unto us; the giving to us the Word of Truth, in which the way to life is so clearly set before us, and in which so many appeals and arguments are found, urging the sinner to walk in it; the human ministers, and all the various means which He has ordained, and to which He gives such efficiency, to bring these truths to the knowledge of those for whom salvation is provided, and to impress them upon them—all these surely shew unmistakably that He who has done, and is doing this, must be deeply interested in those for whom it is done.

When we see a father lavishly spending his hard-earned money, carefully securing the very best instructors, and sparing no pains to place his son under the very happiest and best influences, no one would for one moment doubt that that father felt something more than simply a cold sense of duty to meet his obligations to his son, or to fulfil some previous promise which he might have made. There is evinced a deep interest in his son's welfare.

But if a man under these circumstances shews interest, how much greater is shewn by Him who has done almost infinitely more to secure an almost infinitely greater good for lost man. Surely, He is "not willing that any should perish."

Again, 'tis hard for a man to realize that our Heavenly Father is interested in him as in individual. He thinks only of a general interest.

He is ready to admit that God must be interested in the salvation of all men, but fails to realize that He is in him personally. Yet so it is. Many of the truths of God's word are addressed to the individual: It is, "whosoever will, let him take the water of life freely," and "him that cometh unto me I will in no wise cast out." It is the individual. When the law was enacted giving liberty to the slaves of the Southern States it was for all, but was it any the less for each individual slave? Were not the makers of that law interested in each individual case? And any poor slave, however humble, might avail himself of it if he would, and the benefits which he received were just as secure to him, and just as great as if he had been the only one who could receive any benefit; as great as if the law had been provided especially for him.

So this salvation is for each individual just as much as if it were only for him; as if God had looked simply upon him and made all this provision for him alone.

The truth, then, evidently is that God is not willing that I, an individual, should perish. Think of that.—*Rev. G. L. Smith, in Philadelphia Presbyterian.*

EVENTS are not in our power, but it always is to make a good use of even the worst.—*Berkeley.*

WE cannot skip the seasons of our education. We cannot hasten the ripeness and the sweetness by a single day, nor dispense with one night's nipping frost, nor one week's blighting east wind.—*F. W. Robertson.*

ROLL up a large list for your own paper for the coming year. Pair of premium engravings to every subscriber. The press pronounces this offer as "altogether unprecedented in the history of Canadian journalism."

I AM persuaded that many persons say more about their sins being too great to be pardoned than they either believe or feel, from a supposition that it is a token of humility to talk thus. God cannot be glorified nor Christ honoured by doubting of His ability or willingness to save.—*James.*

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C. BLACKETT ROBINSON, Proprietor.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JANUARY 9, 1880.

PRESENTS AND PAY.

ONE is always pleased to read of congregations being kind to their ministers, and of their giving them tokens of their affection, now in one way and now in another. But such pleasure will always depend on the condition that what is done in this fashion is not to make up in a partial degree for a deficient and poorly paid salary, but is over and above all that is justly due, or even all which, in the circumstances, could be reasonably expected. In the former case we can scarcely think of anything more humiliating and disagreeable than a fulsome address of praise and patronage, combined with a present, either in cash or in kind. In the latter, even that which in itself, may have little intrinsic value, becomes precious beyond all estimate, and many a time makes the wearied heart rejoice, and the discouraged and depressed labourer address himself with renewed energy to his work, not because he desires a gift, but because he longs for fruit which may abound to their account and finds in these outward expressions of personal regard, intimations that his labour, after all, is not in vain in the Lord. Nobody ever thinks of paying a carpenter or a physician by making him a present which may amount to a third or a fourth of what the service rendered is really worth. Such a course is never tried except with the minister, and the sooner it is universally dropped with him also so much the better. Better far that there should be no presents given from one year's end to the other, if a fair living, reasonable salary has been regularly paid, than that the minister should be periodically assured that he lives in the affections of his people, that he is altogether a wonderful character, with rare and varied gifts and graces, and that young and old scarcely know what to do with and for him in order to shew how they relish his preaching, are profited by his conversation, and stimulated by his life; while, at the same time, the stipend is distressingly small, and the periods of payment are exceedingly irregular. It is quite true that congregations, like individuals, are to be judged according to what they have and not according to what they have not. This is, of course, always taken for granted. But allowing for this, are all the congregations of the Presbyterian Church in Canada doing what is fair and reasonable with those whom they have deliberately invited to take the oversight of their souls and to instruct them in the great matters connected with life and salvation? Harsh words are worse than useless in connection with such a matter. It is easy to sneer at congregational niggardliness and to make a jest of the absurdity of a man paying three or four times more, per annum, for instructing a single child in the various branches of a secular education than he is willing to give for the instruction of the whole family, himself included, in what he says he believes to be of far higher moment and fraught with far more important issues. Such conduct is very absurd and may be very easily made to appear exceedingly whimsical. But, after all, it is too sad to be made a jest of and it is one of those evils which a sneer will neither cure nor kill. The amount of shabby, unhandsome treatment, which

ministers have received at the hands of those from whom better things might have been expected, has been very great. Paul got his full share of it, and many who have largely partaken of Paul's spirit, have done the same thing. It is a pity that such should have been the case. It is also to be regretted that there should be so much of it still. Nor are we to say that the fault lies always, and only, with the congregation. In a good many cases there may be found more or less wrong on both sides. This, at any rate, is certain, whoever may be to be blamed, that that congregation has profited very little by the means of grace with which it has been favoured, if up to its ability, or even beyond, it be not ready to shew that it acts on the principle that "the labourer is worthy of his reward." As the tone of piety rises, so will this grace of liberality, along with kindred ones, make itself more and more felt and manifest. On the other hand, where that piety burns low, and the things that remain are ready to die, argument, however cogent, will have little effect, and fault-finding, however deserved, instead of removing the evil, will be in danger of only completing the ruin. In many cases it is as much want of thought, as anything else, which leads congregations to pay their ministers so inadequately. May the ministers not be sometimes in fault in not sufficiently instructing their people in this department of Christian duty?

FRENCH EVANGELIZATION.

THE Board of French Evangelization of the Presbyterian Church in Canada has issued a very full and urgent appeal in favour of the work which it is carrying on with so much energy and success. It has missionaries in all the Provinces of the Dominion except British Columbia, and also at Ste. Anne in Illinois. It carries on its work by means of colportage, mission schools, and preaching of the Word, and has in all these been greatly owned and blessed. How far this has been the case may be learned from the following statement.

"Forty-five years ago there was scarcely a French Canadian Protestant to be found in the whole country; to-day thousands of men and women can be found who have renounced their allegiance to Rome, many of whom have, by God's grace, become humble followers of Jesus. Forty-five years ago there was not a solitary French Protestant congregation in the land; to-day they can be numbered by the score. Forty-five years ago the Bible was virtually an unknown book in almost every French parish in the Province of Quebec; to-day there are few parishes in which the Bible cannot be found, — few parishes which have not, to a great or less extent, felt the influence of Bible truth.

"So recently as ten years ago it was difficult to gather together a congregation of twenty-five or thirty French Protestants in the city of Montreal; to-day there are in that city five regularly organized French Protestant churches, two of which are under the care of the Board—one of these numbering 120 French families.

"Even four years ago there were only nine fields worked by the Board, while to-day there are thirty-three. During the same period the number of French Presbyterian Missionaries has increased from twelve to forty-one, of whom twenty are ordained and twenty-one unordained."

Fifteen of the Board's missionaries can preach in English as well as in French, and are thus able to supply the isolated little companies of English speakers to be found in many districts of Quebec all but exclusively French and Roman Catholic.

One very cheering feature of the work is that a number of Roman Catholic priests and students have become obedient to the faith and are preparing to come out as Protestant preachers.

New fields of labour are continually being opened up, and all that is needed is a sufficiency of funds to meet the necessary expenditure. The Board has very wisely resolved not to go into debt, and now earnestly appeals to the Protestants of the Dominion in general, and to Presbyterians in particular, for liberal contributions.

It seems that the treasury is at present empty. It will be greatly to be regretted, if, when things are in the hopeful condition in which they now are, the work shall have to be contracted, and fields white to the harvest be temporarily or permanently abandoned. Unless, however, funds are forthcoming within a few weeks, the Board sees no other course open.

The estimated expenditure for the current year is \$23,500. We trust that the sum will be fully made up, so that no curtailment of operations may be necessary.

It is very difficult to over-estimate the importance of the work among the French Canadians. Apart from the higher spiritual interests involved, its bearing upon the future political and social condition and

destiny of the whole Dominion is of the highest significance. The presence of so large a body of ignorant, bigoted, and united Roman Catholic French will always be more or less of a menace to our free institutions, and will always, to a certain extent, interfere with the successful working of that constitutional system of which we are all so proud. But if our system of free government is not to be declared a failure, the threatened danger is to be met and averted by moral and spiritual instrumentalities and by these alone. Among such instrumentalities the Protestants of Canada will not hesitate to give the first place to the preaching of the Word, and the more successful that preaching is, the more hopeful the outlook both for constitutional freedom and for individual well-being. Quebec, in short, is Canada's "South," and needs as greatly as that of our neighbours, the enlightening, purifying and elevating influences of a free, full Gospel, to turn the threatening danger into a source of unmistakable strength and blessing. The work of supplying this seems, in the providence of God, to have been largely laid to the hand of the Presbyterian Church in Canada, and it is to be devoutly hoped that she will not be unmindful of the duty, or indifferent to the privilege.

GLADSTONE'S ADDRESS TO GLASGOW STUDENTS.

WHILE all acknowledge that Mr. Gladstone's addresses during his late triumphant progress through Scotland were marvels of versatility, power, freshness and sustained enthusiasm, the general feeling seems to be that the one given at the Kibble Palace to the Glasgow students was the finest and most extraordinary of them all. That any man in such a fever heat of political excitement as that in which Mr. Gladstone evidently was during the whole of his Scotch visit, could deliberately turn aside from that which seemed to possess him far more than he possessed it, and discourse so calmly, so judiciously on the dangers, difficulties and duties of student life, and should put the present political situation so entirely away from him that not even the remotest allusion could be found to it in his whole discourse, and Conservative and Liberal could listen with equal interest and with equal enthusiasm to the old man eloquent, whose words both before and after provoked so much bitterness and deepened the political hostility of so many into something like personal hatred, was something as marvellous as can well be imagined. As one has put it: "The audience, like the speaker, seemed to have forgotten the keen conflict of parties which had been put under arrest for the hour, and to see before them only the great orator, the wise counsellor, the thoughtful critic and the patriotic statesman."

In order to apprehend what that address was in all its fulness and power, it is necessary to read it as a whole, and those who do so, whether old or young, will feel strengthened and stimulated by its noble sentiments, its wise suggestions, its varied eloquence, its lofty morality, its undisguised and simple faith, its quiet benevolence and its settled hopefulness. The embryo lawyers, doctors and clergymen, all received hints specially suited to their present positions and studies and to the different modes of life they had marked out for themselves. The lawyer was cautioned to be more than a mere jurist by tempering his professional studies with those of a collateral and general character. The doctor of medicine in the same way was not to be contented with being merely a physician, with his thoughts and his talk exclusively either of the hospital or the dissecting-room. In short, all were told that if they would escape being pedants they must be more and higher than what they were simply as professionals, whatever that profession might be. Upon the value of historical studies Mr. Gladstone dwelt with special emphasis and enthusiasm. He believed that mental pursuits were the highest, and among mental pursuits he assigned the foremost place to the study of human history.

We should have been happy had it been possible to have given long extracts from this noble address which no doubt will soon be published in a permanent form. We have room only for the closing words:—

"In a recent lecture on Galileo, Professor Jack has said, with great truth and force, that 'greatness is scarcely compatible with a narrow concentration of intellect even to one family of subjects.' I remember when the late Sir James Simpson, conversing on some extremely small human skulls which had then recently been discovered in the Orkneys, and which had been treated as belonging to some pre-Celtic

and inferior race, observed that exclusive devotion to one pursuit and few ideas is known to give contracted skulls. It is difficult perhaps for those to whom one pursuit and one set of subjects are to be their daily bread to know how far they may with safety indulge in collateral studies. But there can hardly be a doubt as to the benefit of these, if they can be had. An absolute singleness of pursuit almost means a mind always in one attitude, an eye that regards every object, however many-sided, from one point of view—an intellectual dietary beginning and ending with one article. Good sense and modesty obviate a multitude of mischiefs, but the exclusiveness of which I now speak is in itself prone to serious evils. It loses the benefit of the side-lights which the kingdoms of knowledge cast upon one another. It disposes each man to exaggerate the force and value of his own particular attainment, and perhaps therewith his own importance. It deprives the mind of the refreshment which is healthfully afforded by alternation of labour, and of the strength as well as the activity to be gained by allowing varied subjects to evoke and put in exercise its wonderfully varied powers.

"So much, gentlemen, for your future callings and your actual studies. As to the temper in which you should set about them, you have little need of exhortation, and my closing words under this head shall be few. Be assured that every one of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say nothing succeeds like success; effort, gentlemen—honest, manful, humble effort—succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and too early gained, not seldom serves, like winning the first throw of the dice, to blind and stupefy. Get knowledge all you can, and the more you get, the more you breathe upon its nearer heights their invigorating air, and enjoy the widening views, the more you will know and feel how small is the elevation you have reached in comparison with the immeasurable altitudes that yet remain unscaled. Be thorough in all you do, and remember that, though ignorance often may be innocent, pretension is always despicable. But you, like men, be strong, and the exercise of your strength to-day will give you more strength to-morrow. Work onwards, and work upwards; and may the blessing of the Most High soothe your cares, clear your vision, and crown your labours with reward."

THE ANNEXATION AGITATION.

ONE or two of the more sensational papers on the other side are trying hard at present to get up a talk about Canadian Independence and Annexation to the States; and are even declaring that Canada is full of the idea, and all but ready for the final coup. Anything more absurdly away from the facts could not easily be imagined. Our readers, we are sure, have not seen the slightest intimations of such an agitation being in progress and will be astonished when told that they are preparing to part company with Great Britain. A few years ago the correspondent of a New York paper staid at the same hotel in Ottawa with a friend of ours, and the two became very intimate. As the grotesquely inaccurate (to put it mildly) descriptions of men and things came back in print our friend took the liberty of saying: "How possibly could you write such things? You know they have not a shadow of fact to stand upon." The answer was as frank as it was characteristic: "I am sent here to write startling, sensational things; and I do it. It is a mere question of bread and butter. If I did not supply the article wanted I should lose my situation." That frank, outspoken individual is perhaps still alive. If not, he has at any rate successors who can do his "spiriting" as courageously and with quite as scant an amount of material to work upon.

NEW YEAR RESOLUTIONS.

YOU have attended your New Year prayer meeting, it has been a time of deep feeling and solemnity, you have reviewed the past and felt how far short your life has fallen of the requirements of the Gospel and your own privileges. In view of this you have resolved that by God's grace the future shall be better than the past, more worthy of the profession you have made. But perhaps the feeling has been vague, it has not taken definite shape and form; wanting this it will be like "the morning cloud and the early dew"—pass speedily away and leave no trace behind. Suffer us to indicate in a few words some channels of action into which these feelings may flow and carry blessings with them. Let them affect:

1. *Your Pastor.*—He is not all that you would wish him to be—likely enough, seeing that he is but human; but you will admit that he is a good man and anxious to do good; give him then your hearty support and sympathy. Speak well of him, and encouragingly to him. You will find that he is a better and more useful man for all you thus do and say.

2. *Your Church and its Services.*—Be in your place as regularly as possible, Sabbaths and week-days; don't think that you are only one and that your presence or

absence will make no difference; it does; it is an encouragement to those who do come, the absent will hear of it and feel it as a reproach. Do not begrudge your means; you are a steward for the Master. What have you that you have not received? Give freely, as God hath prospered you.

3. *Your Sunday School.*—Teach, if you can; if not, encourage those who do, by shewing interest in their work. Help by sending scholars. Visit when you can; and give of your substance for the carrying on of the work.

4. *The Home Missionary Work.*—Don't let your sympathies and efforts be confined to your own church. Through the length and breadth of the land there is work to be done, there are struggling Christian pastors, hardly worked and poorly paid; vast districts calling out for the Gospel. Let them have your sympathies, your prayers, and your aid—the fields are white for the harvest. Don't rest with praying the Lord of the harvest to send forth labourers, help them to go.

5. *Our Colleges.*—The future of our churches largely depends upon our colleges; make them strong, efficient, not leave them needy and struggling, and they will send forth men who will be a power for the Church of God.

These are far from being all, but if your heart moves out in sympathy to these, it will not rest on them, but will look abroad and rejoice to aid so far as possible, in everything that tends to elevate and bless humanity. Thus your New Year resolutions will bear precious fruit, and you yourself will be a better and a happier man.

THE new Presbyterian church at Selkirk, Manitoba, was opened on Sabbath, 28th December. Rev. Dr. Black preached in the morning, Rev. W. Casson in the afternoon, and Rev. Mr. Matheson, of Springfield, in the evening.

AT a meeting of the Home Mission (Sub) Committee, held in Toronto last week, the Rev. W. D. Russell, of Montreal, was appointed as second missionary for the men on the Canada Pacific Railway. The Committee hope to appoint, at the meeting in March, a missionary for Sault Ste. Marie, to succeed the Rev. J. R. McLeod, who returns to Ontario in May. Ministers and licentiates of our Church, or members of the senior classes in our Theological Halls, who desire such an engagement, should correspond with the Convener of the Home Mission Committee—Dr. Cochrane—on or before the first of March.

THE young ladies of the Bible Class of the First Presbyterian Church, Brockville, called at the Manse on Monday evening, Dec. 22nd, and presented the wife of their pastor, Rev. G. Burnfield, with an address and a beautiful silver cake basket and butter cooler. Mr. Burnfield thanked the young ladies most warmly and heartily for their kindness to his wife, and both he and Mrs. Burnfield felt, when they saw themselves surrounded by those bright young faces, that the value of the gift was increased a thousandfold by the love which prompted it.

A SOCIAL meeting under the auspices of the Young People's Association, of St. Matthew's Presbyterian church, Osnabruck, was held on Friday evening, the 26th ult. About five hundred were present. Refreshments in great abundance were served in the vestry. After some time had been spent in pleasant social intercourse, the programme of the evening commenced: the Rev. D. L. McCrae, pastor of the congregation, in the chair. The Rev. Prof. Campbell, M.A., of Montreal, delivered a lecture on "Development." The learned lecturer was applauded throughout, and at the close received a hearty vote of thanks from a delighted audience.

IT has remained for the canny Scots of Dunfermline to look a gift-horse in the mouth very keenly, and to consider whether to accept generously tendered bounty might cost something. That is what the authorities of that place are carefully pondering concerning the proposition of Andrew Carnegie, a naturalized citizen of the United States, who has offered to give five thousand pounds for the establishment of a free library at Dunfermline, his native place. They are afraid after he gives the money he might not keep up the library at his own expense, and so have prudently declined to accept the gift. They seem to think that a library is of no use if its permanent support is not guaranteed. Canny, cautious Dunfermline!

BOOKS AND MAGAZINES.

Canadian Methodist Magazine, January, 1880.

A very good number of a very good magazine.

The Presbyterian Record.

"The Presbyterian Record," for January, comes out in much improved style. It is certainly both cheap and good.

The Homiletic Monthly.

"The Homiletic Monthly," for January, has a goodly supply of sermons, outlines, hints, texts, etc., which, if wisely and honestly used, may be exceedingly helpful to many in their efforts for the advancement of the cause of Christ.

Cassels' Family Magazine, December, 1879.

Canadian Edition. Toronto: J. P. Clougher.

"Cassels' Family Magazine" has long been an established favourite. This Canadian edition is exceedingly well got up, and will no doubt command, as it deserves, a very wide circulation. The new volume begins with the December number which is just published in Toronto, and is an exceedingly attractive one. When consultations are being held as to what periodicals shall be taken during the current year, let not this one be overlooked. We may add that the Canadian edition is printed from the English plates, but on better paper and at a much lower price.

The Catholic Presbyterian.

London: James Nisbet & Co. Toronto: James Bain & Son.

Some months ago the readers of the "Catholic Presbyterian" enjoyed a rich treat in the shape of an article on Mission work, taken from among the unpublished papers of Dr. Livingstone. In the December number they will find, from the same source, a paper on "The Transvaal Boers," which is specially interesting and important at the present time, as throwing light on the causes of the trouble in South Africa. In the article on "Metrical Versions of the Psalms," some passages from the Scottish version, commonly known as Rouse's, are placed in juxtaposition with corresponding passages from a version by Milton, to the evident disadvantage of the latter. Under the caption "Samson Agonistes," the Rev. R. Balmorie makes a well-marked point in exhibiting the power of individualism in religion as distinguished from the united action of numbers. There is but one contribution of American authorship. It is on "The Legitimate Province of Biblical Criticism," by Rev. Dr. Sloane, of Allegheny, and will repay a careful perusal, as will the remaining articles, which for want of space we cannot even mention.

The Complete Home.

By Julia McNair Wright. Philadelphia, U.S.A.; and Brantford, Ont.: Bradley, Garretson & Co.

In the full title, only a part of which we have given above, this book claims, and that justly, to be "An Encyclopædia of Domestic Life and Affairs." The arrangement is topical, the style conversational, and the book is therefore all the more readable; but, by means of a very full alphabetical index, any one of the multitudinous subjects whereof it treats can be found at a moment's notice. To say that Mrs. Wright has exhausted her theme would perhaps be rash, but it is difficult to point out where she has failed. She tells how to cook a potato and rule a household, heal a burnt finger and choose a friend. She condemns thin-soled shoes and socialism, defends "Alladin" and the Bible, advocates early hours and practical religion. As a writer who regards the family as a divine institution, and whose object is to strengthen the ties which bring its members together, Mrs. Wright deserves the thanks of the community, and that expressed in the most tangible way by the wide circulation of her volume, the only objection to which is that it is too large and consequently too expensive for many who would benefit much by its perusal.

ACKNOWLEDGMENT.—Dr. Reid has received the following anonymous contributions, viz: One gold ring, original cost, \$7.50, for Home Mission, and from the same donor, \$1, for the Waldensian pastors; from "Jackson," \$5, for Foreign Missions; and from "Elder," \$2, for Indore Mission; "A Little Boy's money," \$10.

A RECORD of vital statistics shews that during the past year there were in New York city 28,165 deaths, 75,339 births, and 8,385 marriages.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. P. ROE, AUTHOR OF "FROM JEST TO EARNEST."

CHAPTER XXII.—A MAN WHO HATED HIMSELF.

The light of the following day brought little hope or courage; but Haldane started out, after a meagre breakfast, to find some means of obtaining a dinner and a place to sleep. He was not as successful as usual, and noon had passed before he found anything to do.

As he was plodding wearily along through a suburb, he heard some one behind a high board fence speaking so loudly and angrily that he stopped to listen, and was not a little surprised to find that the man was talking to himself. For a few moments there was a sound of a saw, and when it ceased, a harsh, querulous voice commenced again: "A-a-h!"—it would seem that the man thus given to soliloquy often began and finished his sentences with a vindictive and prolonged guttural sound like that here indicated—"Miserable hand at sawin' wood! Why don't you let some one saw it that knows how? Tryin' to save a half dollar, when you know it will give you the rheumatiz, and cost ten in doctor bills! 'Nother thing; it's mean—mean as dirt. You know there's poor devils who need the work, and you're cheatin' 'em out of it. But it's jist like yer! A-a-h!" and then the saw began again.

Haldane was inclined to believe that this irascible stranger was as providential as the croaking ravens that fed the prophet, and he promptly sought the gate and entered. An old man looked up in some surprise. He was short in stature, and had the stoop of one who is bending under the weight of years and infirmities. His features were as withered and brown as a russet apple that had been kept long past its season, and his head was surmounted by a shock of white locks that bristled out in all directions, as if each particular hair was on bad terms with his neighbours. Curious seams and wrinkles gave the continuous impression that the old gentleman had just swallowed something very bitter, and was making a wry face over it. But Haldane was in no mood for the study of physiognomy and character, however interesting a subject he might stumble on, and he said:

"I am looking for a little work, and with your permission I will saw that wood for whatever you are willing to pay."

"That won't be much."

"It will be enough to get a hungry man a dinner."

"Haven't you had any dinner?"

"No."

"Why didn't you ask for one, then?"

"Why should I ask you for a dinner?"

"Why shouldn't you? If I be a tight-fisted man I'm not mean enough to refuse a hungry man."

"Give me some work and I can buy my dinner."

"What's your name?"

"Egbert Haldane."

"Ah ha! That name has been in the papers lately."

"Yes, and I have been in gaol."

"And do you expect me to have a man around that's been in gaol?"

"No; I don't expect any humanity from any human being that knows anything about me. I am treated as if I were the devil himself, and hadn't the power or wish to do anything save rob and murder. The public should keep such as I am in prison the rest of our lives, or else cut our throats. But this sending us out in the world to starve, and to be kicked and cuffed during the process, is scarcely in keeping with the Bible civilization they are always boasting of."

He spoke recklessly and bitterly, but his experience made his words appear to him only too true. But his shrivelled and shrunken auditor grinned appreciatively, and said, with more than his usual vindictive emphasis:

"A-a-h that is the right kind of talk. Now you're gettin' past all this make-believin' to the truth. We're a cussed mean set—we folks who go to church and read the Bible, and then do just what the devil tells us, a-helplin' him along all the time. Satan's got a strong grip on you, from all I hear, and we're all a-helplin' him to keep it. You've gone half way to the devil, and all the good people tell you to go the rest of the way, for they won't have anything to do with you. Hain't that the way?"

"Oh, no," said Haldane with a bitter sneer; "some of the good people to whom you refer put themselves out so far as to give me a little good advice."

"What was it worth to you? Which would you rather—some good advice from me, or the job of sawin' the wood there?"

"Give me the saw—no matter about the advice," said Haldane, throwing off his coat.

"A-a-h! wasn't I fool to ask that question? Well, I don't belong to the good people, so go ahead—I don't suppose you know much about sawin' wood, bro't up as you've been; but you can't do it worse than me. I don't belong to anyone. What I was made for I can't see, unless it is to be a torment to myself. Nobody can stand me. I can't stand myself. I've got a cat and dog that will stay with me, and sometimes I'll git up and kick them just for the chance of cussin' myself for doing it."

"And yet you are the first man in town that has shewn me any practical kindness," said Haldane, placing another stick on his saw-buck.

"Well, I kinder do it out of spite to myself. There's somethin' inside of me sayin' all the time, 'Why, are you spendin' time and money on this young scape-grace? It'll end in you're havin' to give him a dinner, for you can't be so blasted mean as to let him go without it, and yet all the time you're wishin' you needn't do it.'"

"Well, you need not," said Haldane.

"Yes, I must, too."

"All I ask of you is what you think this work is worth." "Well, that ain't all I ask of my confounded old self. Here, you're hungry you say—s'pose you tell the truth sometimes; here you're down, and all the respectable peo-

ple sittin' down hard on you; here you are in the devil's clutches, and he's got you halfway toward the brimstone, and I'm grudgin' you a dinner, even when I know I've got to give it to you. That's what I call bein' mean and a fool both. A-a-h!"

Haldane stopped a moment to indulge in the first laugh he had enjoyed since his arrest.

"I hope you will pardon me, my venerable friend," said he; "but you have a rather strangely honest way of talkin'."

"I'm old, but I aint venerable. My name is Jeremiah Growther," was the snarling reply.

"I'm afraid you have too much conscience, Mr. Growther. It won't let you do comfortably what others do as a matter of course."

"I've nothin' to do with other people. I know what's right, and I'm all the time hatin' to do it. That's the mean thing about me which I can't stand. A-a-h!"

"I'm sorry my coming has made you so out of sorts with yourself."

"If it ain't you it's somethin' else. I ain't more out of sorts than usual."

"Well, you'll soon get rid of me—I'll be through in an hour."

"Yes, and here it is in the middle of the afternoon, and you haven't had your dinner yet, and, for all I know, no breakfast nuther. I was precious careful to have both of mine, and find it very comfortable standin' here a-growlin' while you're workin' on an empty stomach. But it's jist like me, A-a-h! I'll call you in a few minutes, and I won't pay you a cent unless you come in;" and the old man started for the small dilapidated cottage which he shared with the cat and dog that, as he stated, managed to worry along with him.

But he had not taken many steps before he stumbled slightly against a loose stone, and he stopped for a moment, as if he could find no language equal to the occasion, and then commenced such a tirade of abuse with his poor wizen little self as its object, that one would naturally feel like taking sides with the decrepit body against the vindictive spirit. Haldane would have knocked a stranger down had he said half as much to the old gentleman, who seemed bent on befriending him after his own odd fashion. But the man finished his oburgation with the words:

"What's a man doin' above ground who can't lift his foot over a stone only an inch high? A-a-h!" and then he went on, and disappeared in the house, from the open door of which not long after came the savoury odour of coffee.

Partly to forget his miserable self in the old man's strange manner, and partly because he was almost faint from hunger, Haldane concluded to accept this first invitation to dine out in Hillaton, resolving that he would do his queer host some favour to make things even.

"Come in," shouted Mr. Growther a few minutes later.

Haldane entered quite a large room, which presented an odd aspect of comfort and disorder.

"There's a place to wash your hands, if you think it's wuth while. I don't often, but I hope there's few like me," said the busy host, lifting the frying pan from some coals, and emptying from it a generous slice of ham and three or four eggs on a platter.

"I like your open fire-place," said Haldane, looking curiously around the hermitage as he performed his ablutions.

"That's another of my weaknesses—I know a stove would be more convenient and economical, but I hate all improvements."

"One would think, from what you said, your cat and dog had a hard time of it; but two more sleek, fat and lazy animals I never saw."

"No thanks to me. I 'spose they've got clear consciences."

As the table began to fairly groan with good things, Haldane said,

"Look here, Mr. Growther, are you in the habit of giving disreputable people such a dinner as that?"

"If it's good enough for me, it's good enough for you," was the tart reply.

"O, I'm not finding fault; I only wanted you to know that I would be grateful for much less."

"I'm not doin' it to please you, but to spite myself."

"Have your own way, of course," said Haldane, laughing; "it's a little odd, though, that your spite against yourself should mean so much practical kindness to me."

"Hold on!" cried his host, as Haldane was about to attack the viands; "aint you goin' to say grace?"

"Well," said the young man, somewhat embarrassed, "I would rather you would say it for me."

"I might as well eat your dinner for you."

"Mr. Growther you are an unusually honest man, and I think a kind one; so I am not going to act out any lies before you. Although your dinner is the best one I have seen for many a long day, or am likely to see, yet, to tell you the truth, I could swear over it easier than I could pray over it."

"A-a-h! that's the right spirit; that's the way I ought to feel. Now you see what a mean hypocrite I am. I'm no Christian—far from it—and yet I always have a sneaking wish to say grace over my victuals. As if it would do anybody any good! If I'd just swear over 'em, as you say, then I would be consistent."

"Are you in earnest in all this strange talk?"

"Yes, I am; I hate myself."

"Why?"

"Because I know all about myself. A-a-h!"

"How many poor, hungry people have you fed since the year opened?"

"Your question shews me just what I am. I could tell you within three or four. I found myself a-countin' them up and a-gloryin' in it all the tother night, takin' credit to myself for givin' away a few victuals after I had had plenty myself. Think of a man gettin' self-righteous over givin' to some poor fellow critters what he couldn't eat himself! If that ain't meanness, what is it? A-a-h!"

"But you haven't told me how many you have fed."

"No, and I aint a-goin' to—just to spite myself. I want to tell you, and to take credit for it, but I'll head myself off this time."

"But you could eat these things which you are serving to me—if not to-day why then to-morrow."

"To-morrow's income will provide for to-morrow. The Lord shews He's down on this savin' and hoardin' of things, for He makes 'em get musty right away; and if anything spiles on my hands I'm mad enough to bite myself in two."

"But if you treat all stragglers as you do me, you do not give away odds and ends and what's left over. This coffee is fine old Java, and a more delicate ham I never tasted."

"Now you hit me twice. I will have the best for myself, instead of practisin' self-denial and economy. Then I'm always wantin' to get some second-hand victuals to give away, but I daresn't. You see I read the Bible sometimes, and it's the most awfully uncomfortable book that ever was written. You know what the Lord says in it—or you ought to—about what we do for 'the least of these His brethren; that means such as you, only you're a sort of black sheep in the family; and if words have any sense at all, the Lord takes my givin' you a dinner the same as if I gave it to Him. Now 'spose the Lord came to my house as He did to Mary and Martha's, and I should get Him up a slimpsey dinner of second-hand victuals, and stand by a-chucklin' that I had saved twenty-five cents on it, wouldn't that be meanness itself? Some time ago I had a ham that I couldn't and wouldn't eat, and they wouldn't take it back at the store, so I got some of the Lord's poor brethren to come to dinner and I palmed it off on them. But I had to cuss myself the whole evening to pay up for it. A-a-h!"

"By Jove!" cried Haldane, dropping his knife and fork, and looking admiringly at his host, who stood on the hearth, running his fingers through his shock of white hair, his shrivelled and bristling aspect making a marked contrast with his sleek and lazy cat and dog—"by Jove, you are what I call a Christian!"

"Now, look here, young man," said Mr. Growther wrathfully, "though you are under no obligations to me, you've got no business makin' game of me and callin' me names, and I won't stand it. You've got to be civil and speak the truth while you're on my premises, whether you want to or no."

Haldane shrugged his shoulders, laughed, and made haste with his dinner, for with such a gusty and variable host he might not get a chance to finish it. As he glanced around the room, however, and saw how cosy and inviting it might be made by a little order and homelike arrangement, he determined to fix it up according to his own ideas, if he could accomplish it without actually coming to blows with the occupant.

"Who keeps house for you?" he asked.

"Didn't I tell you nobody could stand me?"

"Will you stand me for about half an hour, while I fix up this room for you?"

"No!"

"What will you do if I attempt it?"

"I'll set the dog on you."

"Nothing worse?" asked Haldane, with a laughing glance at the lazy cur.

"You might take something."

An expression of sharp pain crossed the young man's face; the sunshine faded out of it utterly, and he said in a cold, constrained voice, as he rose from the table,

"Oh, I forgot for a moment that I am a thief in the world's estimation."

"That last remark of mine was about equal to a kick, wasn't it?"

"Little worse."

"Aint you used to 'em yet?"

"I ought to be."

"Why, do many speak out as plain as that?"

"They act it out just as plainly. Since you don't trust me, you had better watch me, lest I put some cordwood in my pocket."

"What do you want to do?"

"If the world is going to insist upon it that I am a scoundrel to the end of the chapter, I want to find some deep water and get under it," was the reckless reply.

"A-a-h! Didn't I say we respectable people and the devil were in partnership over you? He wants to get you under deep water as soon as possible, and we're all a-helplin' him along. Young man, I am afraid of you like the rest, and it seems to me that I think more of my old duds here than of your immortal soul that the devil has almost got. But I'm goin' to spite him and myself for once. I'm goin' down town after the evenin' paper, and, instead of lockin' up as I usually do, I shall leave you in charge. I know it's risky, and I hate to do it, but it seems to me that you oughter have sense enough to know that if you take all I've got you would be just that much wuss off;" and before Haldane could remonstrate or reply, he took a curiously twisted and gnarled cane, that resembled himself, and departed.

CHAPTER XXIII.—MR. GROWTHER BECOMES GIGANTIC.

Haldane was so surprised at Mr. Growther's unexpected course, that the odd old man was out of the gate before the situation was fully realized. His first impulse was to follow, and say that he would not be left alone in circumstances that might compromise him; but a second thought assured him that he was past being compromised. So he concluded to fall in with his host's queer humour, and try to prove himself worthy of trust. He cleared away his dinner with as much deftness as could be expected of one engaging in an unusual task, and put everything in its place, or what should be its place. He next found a broom, and commenced sweeping the room, which unwonted proceeding aroused the slumbering cat and dog, and they sat up and stared at the stranger with unfeigned astonishment.

The cat looked on quietly and philosophically, acting on the generally received principle of the world, of not worrying until her own interests seemed threatened. But the dog evidently thought of the welfare of his absent master and had a vague, troubled sense that something was wrong. He waddled up to the intruder, and gravely smelt him. By some

canine casuistry he arrived at the same conclusion which society had reached—that Haldane was a suspicious character, and should be kept at arm's length. Indeed, the sagacious beast seemed to feel toward the unfortunate youth precisely the same impulse which had actuated all the prudent citizens in town—a desire to be rid of him, and to have nothing to do with him. If Haldane would only take himself off to parts unknown, to die in a gutter, or to commit a burglary that he might, as it were, break into gaol again, and so find a refuge and an abiding place, the faithful dog, believing his master's interests no longer endangered, would have resumed his nap with the same complacency and sense of relief which scores of good people had felt as they saw Mr. Arnot's dishonoured clerk disappearing from their premises, after their curt refusal of his services. The community's thoughts and wary eyes followed him only sufficiently long to be sure that he committed no further depredations, and then he was forgotten, or remembered only as a danger, or an annoyance, happily escaped. What was to become of this drifting human atom appeared to cause no more solicitude in town than Mr. Growther's dog would feel should he succeed in growling the intruder out of the house; for, being somewhat mystified, and not exactly sure as to his master's disposition toward the stranger, he concluded to limit his protest to a union of his voice with what might be termed society's surly and innoxious command: "Move on."

Haldane tried to propitiate this mild and miniature Cerberus with a dainty piece of ham, but was rewarded only by a disdainful sniff and angry snarl. The politic cat, however, with wary glances at the dog and the stranger, stole noiselessly to the meat, seized it, and retreated quickly to her recognized corner of the hearth; but when the youth, hoping that the morsel might lead to a friendly acquaintance, offered a caress, her back and tail went up instantly, and she became the embodiment of repellant conservatism. He looked at her a moment, and then said, with a bitter laugh,

"If you could be transformed into a woman, as the old fairy tale goes, you would make an excellent wife for Weitzel Shrumph, while the snarling dog represents the respectable portion of the community, that will have nothing to do with me whatever. When my pen, however, has brought name and fame, the churlish world may be ready to fawn, and forget that it tried to trample me into the mire of the street until I became a part of it. Curses on the world and all that's in it! I would give half my life for the genius of a Byron, that I might heap up scorn on society, until it writhed under the intolerable burden. Oh, that I had a wit as keen and quick as lightning, so that I might transfix and shrivel up the well-dressed monsters that now shun me as if I had a contagion!"

From a heart overflowing with bitterness and impotent protest against the condition to which his own act had reduced him, Haldane was learning to indulge in such bitter soliloquy with increasing frequency. It is ever the tendency of those who find themselves at odds with the world, and in conflict with the established order of things, to inveigh with communistic extravagance against the conservatism and wary prudence which they themselves would have maintained had all remained well with them. The Haldane who had meditated "gloomy grandeur" would not have looked at the poor besmirched Haldane who had just accepted what the world would regard as charity. The only reason why the proud, aristocratic youth could tolerate and make excuse for the disreputable character who was glad to eat the dinner given by Jeremiah Growther was that this same ill-conditioned fellow was himself. Thus every bitter thing which he said against society was virtually self-condemnation. And yet his course was most natural, for men almost invariably forget that their views change with their fortunes. Thousands will at once form a positive opinion of a subject from an aspect seen at their stand-point, where one will walk around and scan it on all sides.

Either to spite himself, or to show his confidence in one whom others regarded as utterly unworthy of trust, Mr. Growther remained away sufficiently long for Haldane to have made up a bundle of all the valuables in the house, and have escaped. The young man soon discovered that there were valuables, but anything like vulgar theft never entered his mind. That people should believe him capable of acting the part of a common thief was one of the strange things in his present experience which he could not understand.

(To be continued.)

COSTLY CHURCHES.

A handsome church near New York was sold at auction, under mortgage foreclosure, last week. Several more that could be named have a similar fate impending, and the congregations that worship in scores of others are struggling so hard with their respective debts that they have no spirit for church work proper. A rage for expensive houses of worship is at the bottom of the trouble. Nearly every old congregation wants a broader chancel, a higher ceiling, a larger organ, or something else that compels the erection of a new building on credit and the sale of the old one at a sacrifice. As for the newer societies, many of them seem to be formed for the express purpose of erecting new churches. Then comes the debt to be wrestled with. In the other ways of life people who are in earnest sometimes hope for help from outsiders, but the unanimity with which saints and sinners, rich and poor, stand aloof from a church with a big debt, is to many preachers one of the most terrible facts in existence. There are dozens of congregations in New York that earnestly desire their empty seats filled, but four out of every five families that would like to occupy them and contribute to the support of the pastor are utterly unable to assume a share of the debt, for the interest alone amounts frequently to more than the pastor's salary and other necessary expenses combined. Congregations that have costly buildings which are not yet paid for are beyond the reach of advice, but those who have not yet blundered should remember that a church is esteemed for its works instead of its walls, and a willingness to incur heavy debts is not regarded a virtue by the sinners for whose benefit churches are supposed to exist.—*N. Y. Herald.*

A SENSIBLE LADY'S REASONS FOR NOT DANCING.

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.
2. Dancing would lead me into very close contact with promiscuous company, and evil communications corrupt good manners.
3. Dancing would require me to use and permit freedom with the other sex, of which I should be heartily ashamed, and which I believe to be wrong.
4. My parents and real friends would be anxious and grieved about me if I were out late and keeping company with they know not whom.
5. Ministers and good people in general disapprove of it, and I think it not safe to set myself against them. It is at least doubtful, and I wish to be on the safe side.
6. Dancing in promiscuous assemblies has a bad name, and I wish to study the things which are pure and lovely and of good report.
7. Dancing is generally accompanied with drink, and I see drunkenness produces much evil. I cannot countenance anything which leads to it.
8. I am told that dancing is a great temptation and a snare to young men, and I shall not have anything to do in leading them astray.
9. Dancing unfits the mind for serious thought and prayer, and I mean to do nothing which gets between my Saviour and me.
10. There are plenty of graceful exercises and cheerful amusements which have none of these objections connected with them, and of which I can innocently and profitably avail myself.

THACKERAY ON THE CLERGY.

Mr. Thackeray writes as follows: "And I know this, that if there are some clerics who do wrong, there are straightway a thousand newspapers to haul up these unfortunates, and cry, fie upon them! while though the press is always ready to yell and bellow excommunications against these stray delinquent parsons, it somehow takes very little account of the good ones—of the tens of thousands of honest men who lead Christian lives, who give to the poor generously, who deny themselves rigidly and live and die in their duty, without ever a newspaper paragraph in their favour. My beloved friend and reader, I wish you and I could do the same, and let me whisper my belief, *entre nous*, that of those eminent philosophers who cry out against parsons the loudest, there are not many who have got their knowledge of the church by going thither often. But you who have ever listened to village bells, or have walked to church as children on a sunny Sabbath morning; you who have seen the parson's wife tending the sick man's bedside, or the town clergyman treading the dirty stairs of noxious alleys upon his sacred business, do not raise a shout when one of these falls away, or yell with the mob that howls after him."

EATING AS AN ART.

The good effects, moral and social, of a good dinner—not the least among the great and lasting triumphs of a civilized life—have been too often established to need any further evidence. What frantic enmities have been rung out, what everlasting friendships rung in, by that tocsin of the soul, the dinner-bell! A suitably served repast can remove prejudice and abate pride; it can reconcile misunderstandings and discover amiability. Will not a steaming turkey turn away strife, and meditations of evil vanish before a Christmas plum-pudding? Nay, resentment, ere this, has beat a retreat before a humble Welsh rarebit; and a horrid feud, which not even the family solicitor could disperse, has melted like a morning mist in sunrise at the approach of a goose at Michaelmas.

There is a phrase attributed to Voltaire—to whom, having written much, much is attributed—that the fate of nations often depends upon the digestion of a minister. A slight variation in a *carte de jour*, like a variation in the length of Cleopatra's nose, might have altered the circumstances of a world. The decisive battles of Borodino and Leipzig were lost to Napoleon by a fit of dyspepsia. How certainly, then, does it become a man's bounden duty to meditate on few matters so seriously as on his meals!

HOME LIFE.

It was a precious characteristic of the olden times that the father was almost always to be found at home. He abode in the circle of his family, and was a priest of God in the same. During the day he pursued his calling, and at evening was found among his own. There he exercised his priesthood. He brought up his children in the fear of the Lord.

But where now are the fathers in the evening? We certainly can find always one family in four in which the father spends his evening away from home. He must spend some hours away from home; the quiet circle is not lively and diversified enough; he must be in society. More we will not say. But we will not conceal the fact that the father thereby deprives his family of their best friend, and the home of its orderly discipline. For if the father thus goes out, then will also the half or full-grown sons and daughters, and the mother also. At last every one will go his own way.

MANY in attempting to come to Christ fall into the great error that it is necessary for them to come not as sinners but as Christians. They think that God will not receive them until they have first made themselves fit to be received. And so they endeavour to work better, and pray better, and feel better, in order that God may be made willing to save them. But they never succeed in getting to Christ in this way; and none ever will. When they reach the point where they discover that they are not Christians at all, that they are nothing else than sinners, and that Jesus Christ came into the world to save sinners, and sinners only, and are willing to be saved by Him as such, then they are saved indeed.

BRITISH AND FOREIGN ITEMS.

THOMAS CARLYLE was eighty-four years old Dec. 4. His literary work began in 1823. For a while Carlyle had many times more readers in America than in his own country.

It is stated that the Roman Cardinals have advised the Pope not to reopen the Vatican Council. It could not, they say, be held in Rome at present, and no other place could be thought of.

THE amount received on Sabbath, 28th Dec., in New York from collections in churches and other places for the benefit of the Protestant and Hebrew hospitals will probably exceed \$35,000.

ANOTHER important old manuscript has been found in a famous Greek monastery on Mount Athos, which it is believed may throw some light on difficult passages in the Epistles of St. Paul.

MISS ROGERS, a cousin of Richard Colden, has just distinguished herself at Oxford, where her examinations have been the wonder of the University. She is a brilliant writer of Latin verse, and admirable in prose.

THE donation fund to the poor working-men of London, left by the late George Peabody, is now in receipt of a surplus income of \$100,000 per annum, and is increasing. It is to be devoted to new buildings for workingmen's dwellings, of which a large block has just been planned in Pimlico.

THE New Testament Committee of the American Bible Revision Committee held their last meeting on the 26th and 27th ult. It is expected the revised New Testament will be published by the English University Presses this year, which is the first semi-centennial of the publication of the Wickliffe Bible, the first translation into the English language.

THE "Official Messenger" contains a long list of stringent regulations issued by General Gourko, Governor of St. Petersburg. Public and private coachmen of all possible kinds of vehicles are to obey without a moment's delay every injunction of the Police. Coachmen are to keep to the right, go quietly, and never get off or leave their sledges. These rules will come in force in five days.

A DESPATCH from Utah states that Josephine Taylor, twenty-two years old, a daughter of the President of the Mormon Church, attempted to escape from Utah Dec. 15th. She got on the Union Pacific train, but having no ticket or money was put off at the first station east. She endeavoured to get the agent at Uintah to secrete her, but he refused, and her father's friends being informed she was taken back to Salt Lake.

FREE CHURCH FINANCE.—The following was the state of the Sustentation Fund on 15th November 1879:—Total for six months to 15th November 1879, £72,479 4s 5d; total for six months to 15th November 1878, £72,779 2s 10d—decrease, £229 18s 5d. Associations, 1879, £70,237 8s 7d; associations, 1878, £71,408 17s 10d—decrease, £1,171 8s 6d. Donations and legacies, 1879, £2,241 15s 10d; donations and legacies, 1878, £1,370 5s 9d—increase, £871 10s 1d.

In the reply which the Viceroy sent to the Burmese Embassy, he strongly resents the treatment to which the British Resident was long subjected, and states that before the Embassy can be received they must come in a different frame of mind—in other words, as apologists for past misdeeds, and with substantial overtures for future good conduct. The Embassy have communicated the Viceroy's statement to the King and his Ministers, and are still at Thyetmyo awaiting instructions.

THE commerce of Japan is being seriously injured by the depreciation of her paper currency, the markets having been demoralized by the fall in the value of paper, which is now at a discount of thirty-seven and a half per cent. The cause is stated to be the action of the Government in absorbing the silver currency which comes from abroad and issuing paper in its stead. Dealers who have ordered goods from abroad are requesting a delay in delivery because they are unable to procure the silver to pay for them.

A PETITION has been presented in the Senate of the U.S. from the General Assembly of the Presbyterian Church, representing 5,000 churches and 500,000 communicants, asking for the appointment of a commission of five persons to inquire and take testimony concerning the results of the liquor traffic in connection with crime, pauperism, public health, and the moral, intellectual and social well-being of the people; also the condition of prohibitory legislation in the several States, and to recommend such additional legislation on the part of Congress for the suppression of the traffic in the sphere of national authority as they think necessary.

THE uniform of the late Prince Imperial has been recovered from the Zulus. The clothes are pierced in front with numerous holes, shewing that he faced the savages bravely. His revolver was also recovered in a shattered condition. It appears he was wounded first by an assegai thrown from a distance of about ten yards. He emptied his revolver at his enemies, who closed too quickly to allow him to reload, so he threw his revolver at his nearest assailant and drew his sword to defend himself. The Zulus declare that they have not seen the Prince's watch. So nearly surrounded were the whole party, the wonder is that they were not all killed or captured.

A SIGNIFICANT circumstance occurred at the celebration of the festival of St. George at St. Petersburg. The Czar, who presided, proposed the health of the oldest member of the order—the Emperor William of Germany, who had borne the cross for sixty-five years—describing him as his constant friend. The toast was received with great enthusiasm, the band in attendance playing the German National Anthem. The Czar afterwards, in his address to the troops, complimented them, and more especially the young soldiers, on the manner in which they had acquitted themselves in the late war, and expressed his hope that now Russia would be permitted to follow the path of peace and progress.

MINISTERS AND CHURCHES.

THE Rev. R. H. Hoskins, probationer, was inducted to the charge of the congregation of Inverness on the 27th November.

THE Rev. Dr. Matthews, late of New York, was inducted to the pastoral charge of Chalmers' Church, Quebec, on the 30th October.

ON Christmas Eve, the ladies of St. Andrew's Church, Lanark, presented their pastor, Mr. Wilson, with an affectionate address, and a handsome sum of money. Mr. Wilson made a suitable reply.

THE induction and ordination of Mr. J. Ferguson to the pastoral charge of Chesley congregation took place on the 30th ult. There was a good turn out of the people, not a few being present from neighbouring congregations. Mr. Eadie preached from 1 Cor. iii. 11-15; Mr. Strath addressed the minister, and Mr. Gourlay the people. Mr. Ferguson enters on his work with cheering indications of doing good.

THE members of Knox Church, Port Dover, held their annual tea meeting on Tuesday, the 23rd ult. The Rev. Wm. Craigie occupied the chair and was ably supported by several prominent gentlemen. The ladies, as usual, provided a splendid repast. The excellent music rendered by the choir, a reading by F. W. Merchant, and short and pithy addresses by Rev. James Gray and others, added greatly to the enjoyment of everyone present.

THE members of the First Presbyterian Church, Brockville, of which the Rev. George Burnfield is the esteemed pastor, are resolved to lose no time in clearing off the small amount of debt still resting on their new church. Messrs. Thos. Gilmour, J. M. Gill, Thos. Wilkinson, N. Cossitt, James Moore, have been appointed a committee to take charge of this matter, and in their hands the work will, very speedily, be brought to a successful issue.

THE Rev. D. D. McLennan, Kirkfield, was agreeably surprised, on the 24th ult., by a large number of his congregation coming with two waggon loads of provisions, of one kind and another, taking possession of the manse in the usual manner of surprise parties, and spending a very pleasant and profitable evening with the minister and family. The meeting was very much enjoyed by all present, and will doubtless add to the harmony and good feeling already existing between pastor and people.

ON the evening of the 31st December, upwards of fifty of the members and adherents of the Glenarm congregation agreeably surprised their pastor, the Rev. D. McDonald, by suddenly appearing at the manse in Cambury. After spending the evening in the manner customary on such occasions, one of the elders presented him with an address expressive of their esteem for him, while another handed him a handsome New Year's gift, consisting of a valuable fur coat, cap, and gloves, accompanied by a costly buffalo robe and a purse containing a sum of money.

THE Christmas tree planted in the Presbyterian Church, Napanee, was a most thrifty and flourishing one. It was radiant with tri-coloured candles and candies and other presents. The little folks contributed some very nice singing and enjoyed themselves to the full capacity of their innocent souls, having had no criticisms of their neighbours' bonnets and "style" to distract their attention. Mr. Ewart filled the chair, and brief addresses were made by prominent members of the church. Refreshments were also served to the adults present. The sum of \$30 was added to the library fund of the school. Besides, a subscription was taken up, which added over \$30 more.

A NUMBER of the members of the Presbyterian congregation in Kinburn proceeded to the manse of the Rev. Mr. Lochhead, at Londesborough, on Wednesday evening, 24th Dec., and presented him on behalf of the congregation, with a purse and a complimentary address. For some time Mr. Lochhead has been holding Sabbath services in Kinburn for the accommodation of the people in that section, and this presentation was made as a recognition of the services of the reverend gentleman in this respect. The address was read by Mr. Donald Sutherland, and the presentation was made by Mrs. Hugh Cameron. Mr. Lochhead replied insultable terms.

ON the evening of Monday, the 22nd ult., a delightful entertainment was held in the York road school-house, about two miles from Trenton. It consisted of

songs, recitations by the scholars, and distribution of prizes and gifts from a beautifully decorated Christmas tree. A writing desk, together with an address expressive of warm attachment and of sorrow at parting was presented by the pupils to Mr. Sharpe, the teacher, who is leaving. To Rev. J. L. Stuart, B.A., of St. Andrew's Church, Trenton, and his wife, who were present, a very agreeable surprise was given. Mrs. Stuart was presented with a beautiful bouquet of everlasting flowers, and an address was read to Mr. Stuart, by Hugh McQuoid, Esq., Reeve of Murray, on behalf of himself and a number of friends. It was filled with the most kindly sentiments to the minister and his wife, and was accompanied by the gift of a handsome fur coat.—COM.

THE annual Sabbath school festival of St. Andrew's Church, Glencoe, was held in the town hall on Christmas eve. The body of the hall was crowded, and on the platform, enlarged for the occasion, the children were seated. At the back of the platform were two large trees laden with presents, and between the trees a large table covered with similar Christmas fruit for the children and others. The hall was tastefully decorated and lighted with Chinese lanterns. The first part of the entertainment consisted of appropriate readings, recitations and songs; the children nobly doing their part in the singing of several hymns, under the leadership of Mr. Gordon the precentor. The resident clergymen delivered short and suitable addresses. The Christmas trees were then unloaded, to the great delight of all present. The assemblage broke up about eleven o'clock, highly delighted with the entertainment. The proceeds are to be devoted to the purchase of books for the library.

A VERY successful anniversary tea meeting was held on the 30th ult., in the Presbyterian church of Dover, near Chatham, of which and the sister congregation known as Chalmers' Church, Rev. Angus McColl, of Chatham, was pioneer, and Rev. Donald Currie is now pastor. During 1879—the first year in which this charge has enjoyed the ministrations of a pastor—the membership was *doubled*, and these two small congregations, that in previous years found it difficult to pay an occasional preacher, contributed for church purposes, during the past year, the handsome sum of \$1,500. Both churches are now free of debt, and a commodious manse has been erected. Mr. Currie is a general favourite amongst old and young, and is labouring successfully to establish Presbyterianism and "pure religion and undefiled" in the community. So encouraged and zealous are the people that they have resolved to declare themselves independent of the Home Mission Fund, and no longer to ask for a supplementary grant. All honour to them for this. What congregation will be first in 1880 to follow their example?—COM.

THE Sunday school festival of St. Andrew's Church, Huntingdon, on Thursday evening, the 18th December, was a great success in every way. The pastor, Rev. J. B. Muir, presided, and, despite the crowded state of the church, the aisles being filled, maintained the best of order. The chairman, in an appropriate address on the nature of the Sabbath school and how it ought to be carried on, stated that that of St. Andrew's, he had reason to believe, was doing a good work, and, in attendance and other respects, was in a gratifying condition. The Rev. J. Henderson spoke eloquently on "Earnestness" as an essential quality in Christian character, and Rev. J. Watson on the vital nature of Evangelical truth. The part sustained by the children themselves in the evening's entertainment was very creditable, the singing being pleasing, and the recitations capably rendered. An unexpected item in the programme was the presentation, by the teachers of the school, to the Rev. Mr. Muir of a mantel timepiece, and to Mrs. Muir of a handkerchief holder. These were presented by Mr. H. McCracken in a neat speech, to which Mr. Muir replied in appropriate terms. Mr. Muir, in turn, presented Mr. McCracken and Miss Pringle with tokens of esteem from their respective classes, which he did in felicitous and humorous terms. After the distribution of prizes from the teachers to the more deserving of their scholars, the trees were unloaded of their fruit.

THE congregation of St. Paul's Church, Hamilton, have placed a large and handsome pipe organ in the gallery of their church, at a cost of \$2,500. The instrument was formally opened by a public recital on

Friday evening, Jan. 2, at which Mr. Edward Fisher, organist of New St. Andrew's, Toronto, and Mr. Henry Whish, of Central Church, Hamilton, were the organists, with Mr. William Addison, leader of St. Paul's Church choir, as conductor of the oral part of the exercises. It had been decided by the congregation at the time of voting to introduce an organ into the church, that the instrument should not be introduced until paid for. At the opening recital, on Friday evening, the very gratifying announcement was made that through the liberality of the congregation every dollar of the cost of the instrument had been provided, and that the organ would be used in the service of praise on the following Sabbath, Jan. 4. Accordingly, the new instrument was appropriately dedicated on Sabbath morning, the Rev. Mr. Laidlaw taking for his text on the occasion Eph. v. 19. The organ has been pronounced by all who have heard it, to be an instrument of rare excellence, remarkable for its power as well as unusual purity and sweetness of tone. We take the following from the Hamilton "Times" of Friday last: "The mention of the introduction of an elegant new organ into St. Paul's Church in this city will suggest to not a few interesting reminiscences connected with the history of this oldest Presbyterian organization in Hamilton, and as an indication of the prosperity and progressive spirit of the congregation will be gratifying intelligence to many who are now connected with other churches. As was to be expected of the congregation of St. Paul's, the organ of which they have possessed themselves is no second-rate instrument, but one which will be a credit to the whole city.

SABBATH, 28th Dec., was a red letter day for the Presbyterians of Picton, it being the occasion of the re-opening of their church which during the past summer has been almost entirely rebuilt, making it virtually a new church. The services were conducted both morning and evening by Rev. Dr. Grant, Principal of Queen's College, Kingston, who in the morning preached to a large congregation from Haggai ii. 8: "The glory of this latter house shall be greater than that of the former." In the evening the church was filled to its utmost capacity, many being unable to even gain entrance. In addition to Dr. Grant and Rev. Mr. Coulthard, Rev. Messrs. Wilson and Learoyd assisted. The latter had kindly given up his usual service to accommodate those who desired to listen to the learned Principal. The collections and subscriptions at the opening services amounted to nearly \$300. The improvements made on the church are very extensive. The building has been raised some distance from the ground so as to admit of a commodious basement below. The outside has been bricked, the roof raised, and a very neat spire erected. New and more modern windows with stained glass borders have taken the place of the old ones, and a neat stained glass window is placed over the pulpit. Internally the change is quite as great as on the outside. The galleries have been lowered and a new front of ash and walnut put on. The old fashioned pulpit has been removed, and a new one of more modern style, nicely carpeted and cushioned, takes its place. The old pews have been replaced by new ones of ash and walnut, and the galleries, instead of being supported by unsightly pillars, have neat brackets bolted to the walls. The entrance is much neater than before, and the inner walls have been tinted and blocked out in imitation of stone. The building is heated by a furnace placed in the basement, and lighted by a handsome chandelier and bracket lamps. It is in contemplation to finish off the basement shortly for Sabbath school rooms, vestry, etc. The improvements have been carried out under a building committee consisting of Messrs. Walter Ross, John Cayen and John Jamieson. Mr. Donald Andrews was the contractor. The cost, including the completion of the basement, will be about \$4,000. The Presbyterians of Picton are to be congratulated on the steps they have taken in advance, which will add very much to their comfort and prosperity.

SABBATH, the 30th of November, was a glad and important day among the Presbyterians of St. John's, Nfld. On that day their new church, whose completion they had anticipated so eagerly, was to be dedicated to the worship of Almighty God. It was a day they had anxiously longed for as one on which they might forget their former "Holy and beautiful houses, where their fathers worshipped, which had been burnt up with fire and their pleasant places which had been laid waste;" for now a far nobler structure than either

had been raised—one too which was to witness the brotherly re-union of the long-divided branches of the Presbyterian family in St. John's, so that, in many ways, "the glory of this latter house would be greater than the glory of the former." As the hour for worship drew near, eager worshippers crowded the approaches to the new church, from whose tower the sweet tones of a magnificent bell pealed forth a welcome to the house of God; and as its sounds floated all around on the undulating air, they awoke in all hearts the joyous response, "I was glad when they said let us go up to the house of the Lord." Doubtless many of the old generation who had aided in the erection of comparatively humble buildings, when it was yet "a day of small things" with Presbyterianism in St. John's, now felt "like them that dreamed" as they looked up to the lofty, graceful spire of the new structure, and entered the handsome porch, over which, cut in bold relief in the stone work "The Burning Bush" emblem of the Church of Scotland—appeared conspicuous. The edifice was filled to its utmost capacity by a congregation of reverent, earnest worshippers. The whole appearance of the church, when filled with worshippers, is pleasing and impressive. There is nothing gaudy, showy or highly ornamental in connection with the edifice; all is plain, chaste and substantial. The building seats seven hundred worshippers. The morning service was conducted by the Rev. L. G. Macneill, pastor of the church. The Rev. Job Shenton, of the Wesleyan church, occupied the pulpit in the evening. The collection at both services amounted to \$9.40. The total cost of the church is about \$40,000. It occupies an admirable central site, and is a substantial and ornamental structure. It is built of best pressed American brick, laid in cement, and faced with white freestone imported from Scotland. The basement, for evening services, Sabbath school and classes, will accommodate between 400 and 500 persons, and has a ceiling 14 feet in height. It is a most commodious apartment and has a number of smaller rooms connected with it. The Rev. Mr. Macneill commences his labours in his new church under very cheering and favourable auspices.

PRESBYTERY OF QUEBEC.—A regular meeting of this Presbytery was held in Morrin College, Quebec, on the 17th December. The attendance of members was not large. In absence of the Moderator, Dr. Cook presided. The Rev. R. P. Duclos, French Protestant minister of Quebec, requested to be admitted as a member of the Presbytery, and presented the necessary papers from the Presbytery of Montreal. It was thought advisable to bring the congregation of which he has charge under the supervision of the Presbytery, if possible, and a committee was appointed to inquire into the matter and report at next regular meeting. The Rev. James Hanran, of St. Sylvester, tendered the resignation of his charge. No action was taken in the matter, but a committee was appointed to visit the congregation of Lower Leeds village, with the view of uniting it with that of St. Sylvester, under the pastoral care of Mr. Hanran. Leave was granted to the congregation of Inverness to sell their manse and glebe, with the view of securing a manse in Inverness village. A number of remits from the Assembly were considered. 1. Anent the status of ministers who have been permitted to retire, because of age or infirmity, from the active duties of the ministry, and who reside within the bounds of the Presbytery to which they belonged, it was agreed that their names should be retained on the rolls of their respective Presbyteries. 2. Concerning the proposed "Presbyterian University of Canada," it was agreed that the Presbytery are not prepared to sanction the principle of such a University, and are of opinion that further consideration is eminently necessary before taking any action in the matter, especially as the plan proposed is, it is believed, without precedent. 3. Regarding the Home Mission appeal, several members reported that they had brought the matter before their congregations. The Presbytery adjourned to meet in Chalmers' Church, Richmond, on the 17th March, 1880, at half-past one p.m.—F. M. DEWEY, Pres. Clerk.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham, on the 16th December. Liberty was granted to the First Presbyterian Church to build a branch church in North Chatham. On motion it was agreed that the rebate granted by the Grand Trunk Railway be remitted to the Treasurer, to be

retained by him till next year, and that it shall then be used to assist in defraying the expenses of the Commissioners from this Presbytery to the General Assembly. On inquiry it was found that the circular issued by the Moderator of the General Assembly had been read in nearly all the pulpits within the bounds of the Presbytery. On motion, those ministers that had not read the circular to their congregations were enjoined to do so. Mr. McKechnie reported that the travelling expenses of the delegates to the late General Assembly had been paid, and that he had a balance on hand of \$21. It was agreed that the balance should be held over till next year. Messrs. King, Logie and Chestnut were appointed to visit Tilbury West and neighbourhood, and report at next regular meeting of the Presbytery. Mr. McKechnie and Captain Taylor were appointed to strike the rate for the Presbytery Fund for 1880. The attention of the Presbytery being drawn to the fact that a Mr. McGregor from Galt, a member of the Presbyterian Church in Canada, was holding stated religious services in Dawn, in the midst of our people there, and the Clerk having stated that he had ineffectually written to Mr. McGregor, it was moved by Mr. Bartlett, seconded by Mr. McKemcher, and agreed to, "That the Presbytery having received information that a Mr. McGregor has taken up work within its bounds, and is interfering with the work of the church of which Mr. Armstrong is pastor, at the same time giving out that he is doing work in the Presbyterian Church, that the Clerk be requested to write to Mr. McGregor respecting the matter, calling his attention to the injury he is likely to cause in said congregation by raising up a rivalry between sections of said congregation, and stating at the same time that if he perseveres in that course the Presbytery must take further action." A call from Elmira, Illinois, to Rev. Neil McDiarmid, was read, but, inasmuch as there was opposition to the call on the part of some of the members of the church, and inasmuch as there was no commissioner from the church present, the call was laid on the table in the meantime, and the Clerk was instructed to write to the Session for further information. Having taken up the remit from the General Assembly as to the proposed Act for establishing the Presbyterian University of Canada, it was moved by Mr. King, seconded by Mr. Bartlett, and carried, "That the Presbytery sanction the principle of establishing a University under the control of the General Assembly, with power to confer degrees." Mr. King and Mr. Bartlett were appointed to visit Colchester, with the view of inducing them to contribute to the support of Rev. Mr. Smith, to elect managers, and if the way be clear to take steps to have a Session formed.—WILLIAM WALKER, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON III.

Jan. 18, 1880. } **JESUS BAPTIZED BY JOHN.** } Matt. iii. 1-17.

GOLDEN TEXT.—"And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. iii. 17.

HOME STUDIES.

- M. Luke ii. 40-52.....The Childhood of Jesus.
- T. Mal. iii. 1-12.....The Messenger Promised.
- W. Luke i. 1-25.....His Birth Predicted.
- Th. Luke i. 57-80.....The Prediction Fulfilled.
- F. Luke iii. 1-22.....The Ministry of John.
- S. John i. 19-34.....John's Testimony concerning Jesus.

Sab. Matt. iii. 1-17.....Baptism of Jesus.

HELPS TO STUDY.

Having recorded the principal events connected with the Saviour's birth, Matthew, omitting a period of twenty-five years, takes up the history at the beginning of His public ministry.

Of the Saviour's History during these twenty-five years all we know is that, at the age of twelve, He was, a second time, taken to the temple at Jerusalem, this being the period at which Jewish boys became "Sons of Commandment," and were expected to observe the ceremonial law; and that He lived retired and unnoticed at Nazareth, assisting Joseph in his humble occupation (Compare Matt. xiii. 55 with Mark vi. 3).

For an account of the birth and parentage of John the Baptist see Luke i. He was six months older than Jesus, and is described in our lesson as making his first public appearance as the last prophet of the old economy, preaching the baptism of repentance, and introducing the Gospel dispensation. Our lesson naturally falls under two heads: (1) *The Baptist's Ministry*, (2) *The Public Appearance and Baptism of Jesus*.

I. THE BAPTIST'S MINISTRY.—Vers. 1-10. Under this head the following subdivisions may be found convenient: (1) The Preacher and his Subject, (2) A Religious Revival, (3) A Generation of Vipers descended from Abraham, (4) The Doom of the Fruitless Tree.

1. The Preacher and his Subject.—Ver. 1-4 The promised forerunner (Malachi iii. 1; iv. 5) now appears.

In those days: while Christ was living at Nazareth (Matt. ii. 23). Luke gives the exact time as marked by the national records, "in the fifteenth year of the reign of Tiberius Caesar" (Luke iii. 1).

Came John the Baptist, from the deserts (Luke i. 80). The title "Baptist" distinguishes John from his fellow prophets of the old dispensation. He may be regarded as their representative, closing the ceremonial era, ushering in the Gospel, and pointing to "the Lamb of God that taketh away the sin of the world."

That John properly belonged to the old dispensation is very plainly indicated in Matt. xi. 11; and in verse 14 of the same chapter he is identified with the "Elias" or "Elijah" foretold by Malachi. Even in his dress he resembled the Tishbite (2 Kings i. 8). His raiment of camel's hair and his ascetic mode of life constituted him the personification of repentance.

Preaching, proclaiming or heralding; in the wilderness the uncultivated part of the country, uninhabited by men, but not desert or barren; his audiences followed him there.

Repent ye: change your minds, turn from sin to God. Why? Because you will be punished if you don't? Yes, that is true, but that is not the reason that John gives. He has a better reason. His is not a mission of despair but one of hope.

For the kingdom of heaven is at hand. there is hope; the Saviour is about to be revealed; He will save the penitent sinner; there is no occasion for your going down to destruction.

The voice of one crying in the wilderness. The prophecy referred to here is in Isaiah xi. 3. Prepare ye the way of the Lord. Eastern monarchs on their journeys sent heralds before them so that the roads might be put in good condition. Does not this voice still sound in our ears?

2. A Religious Revival.—Vers. 5-6. John's preaching attracted multitudes, some, no doubt, from their knowledge of the scriptures recognizing him as the forerunner, others drawn by curiosity, see Matt. xi. 7: "What went ye out into the wilderness to see?"

Confessing their sins. In "the baptism of repentance" they confessed their sins, and therefore their need of a Saviour.

3. A Generation of Vipers descended from Abraham.—Vers. 7-9. The self-righteousness of the Pharisees and the infidelity of the Sadducees precluded them from honestly receiving the baptism of repentance as long as they held to their old principles. They were bitterly opposed to Christ and to the principles of the Gospel. Children are like their parents. Pharisees, Sadducees, and in fact all, while in their natural state, are in their character, not like God, nor even like Abraham, but like the "old serpent." In John viii. 44, we find Christ Himself saying to the Pharisees: "Ye are of your father, the devil."

Descent from Abraham could save no one; neither can any sort of connection with the Church or with God's people, but real union to the Saviour, save anyone now. And still Abraham is not to be left childless, for

God is able of these stones to raise up children unto Abraham. To give a gentile a place among God's chosen would seem to a Pharisaic Jew as great a miracle as to make church members out of stones; and in one sense is it not even so? Can anything short of a miracle change the stony heart of either Gentile or Jew?

4. The Doom of the Fruitless Tree.—Ver. 10. The blow is struck at any moment. "Be ye also ready."

II. THE PUBLIC APPEARANCE AND BAPTISM OF JESUS.—Vers. 11-17. The following subdivisions may be made under this head: (1) The Announcement, (2) The Appearance, (3) The Baptism, (4) The Trinity Revealed.

1. The Announcement. Vers. 11, 12. John claimed no saving efficacy for his own ministry. His office and his aim was to direct attention to the Saviour.

Whose shoes I am not worthy to bear. To unloose the sandals from the feet of a person who had just entered, and bear them away to be cleaned, was considered the most menial work; but to do this for Christ, John would consider an honour of which he was not worthy.

Whose fan is in his hand. Compare this with Malachi iii. 18 and iv. 1, and Isaiah xxi. 10. His wheat: the true children of God. The chaff: the wicked that are mixed with the good in the Church.

2. The Appearance.—Vers. 13, 14. In John i. 28, we find that John the Baptist was at Bethabara when Christ came to him. The Saviour was now entering the thirtieth year of his age. This was the age at which the priests entered into their office (Numbers iv. 2). John knew Jesus as his Saviour and was not willing to baptize Him or do anything that might be taken as implying superiority to Him. But Jesus overruled his scruples, giving as His reason, thus it becometh us to fulfil all righteousness; to attend to all proper ordinances, for the sake of example.

3. The Baptism.—Ver. 15, 16. When Christ insisted on being baptized, John yielded. Jacobus says: "A sense of personal unfitness should never keep us from performing any enjoined duty. He who commands also warrants and helps."

The preposition translated out of, in verse 16, is in most other places rendered from.

4. The Trinity Revealed. Ver. 16, 17. At the opening of His ministry, Christ receives a public recognition from heaven as the Messiah. This seems to have been in answer to prayer (Luke iii. 21). The persons of the Godhead are nowhere more plainly distinguished than in this passage; the Son stands there in human form; the Spirit appears "in a bodily shape, like a dove;" and the Father speaks from heaven saying: This is My beloved Son in whom I am well pleased.

OUR YOUNG FOLKS.

RICHEST AND POOREST.

Richest are they
That live for Christ so well,
The longest day
Would scarce suffice to tell
In what wide ways their benefactions fell.

Poorest are they
That live to self so true,
Their longest day
Brings but such good to view
As they may need self's service to pursue.

LIZZIE'S YEAR.

"O MAMMA! did you notice that little fright in the pew before us this morning?" said Lizzie L——, as she stood before the glass in her mother's dressing-room, directly on coming in from church. "Such a large mouth, and queer, pug nose, and dark skin. Didn't you think her a dreadful little Hottentot?"

"What, the quiet child in the pew by herself?" asked Lizzie's mother.

"Yes'm; didn't you think she was terrible ugly?"

"No, dear, I am sure I thought nothing of the kind. I observed that she was still and well behaved; that she paid attention to the minister, found the hymns, and in general conducted herself in a very proper manner during the entire service. I remember saying to myself, 'that is a well brought up child, and she must have a good and careful mother.'"

"Oh, yes! she behaved well enough," said Lizzie; "but she looked so homely and—"

"Not so very homely, either," said Lizzie's mother. "Her hair, at any rate, was lovely; and her lips, if they were large, were red and rich as a cherry; and I recollect now that when she once looked round at you, her eyes were bright and beautiful."

"Well," said Lizzie, a little beaten from her first position, "she wasn't a bit genteel or stylish in her dress,—quite old-fashioned, with no sash at all." And here Lizzie surveyed her own admiringly in the mirror.

"I don't know about that," returned her mother. "I saw nothing that violated any principle of good sense or good taste in her neat plaid dress, and simple felt hat. Nothing gaudy, or tawdry, or showy, or even expensive about her; but all clean, wholesome, and simple, and therefore entirely suitable. I am sorry to believe, Lizzie, that your little head is beginning to be filled with the silly vanities of dress, and that you are already disposed to judge others by this most false and foolish standard."

"Oh, mamma, don't say that! I only like to see things look pretty."

"So do I, dear, and so ought every one; but there are a great many ways of looking pretty; and it is much more possible for a child to look so when dressed in plain and simple garments, than when decked out in rich and costly ones: because simplicity is proper and becoming to childhood."

Lizzie made no reply, and her mother went on:

"One thing I want to impress on your mind, my child, with more earnestness than ever I have tried to do before, because I per-

ceive in you a growing tendency to criticise and disparage others. Instead of finding faults and flaws in the person, manners, and dress of those you meet, I want you to try as honestly and carefully to find *something to commend*, or at least to speak kindly of. How sorry I should be to know that the people who sat behind us in church this morning had gone home to point out the defects or faults of my little girl's dress, or features, making no mention of what was really pretty or becoming about her."

"But, mamma," said Lizzie, with some hesitation, "you know I am—*good looking*, and am always fixed nice."

"But every one who sees you might not think so. Your features and dress, Lizzie, which to you or me seem comely and agreeable, might strike another differently, and lead to ill-natured remarks. You would not like that, would you?"

"No, indeed, mamma. I should be very much vexed, and even angry."

"No doubt you would, and with some reason. And therefore, as people cannot see alike any more than look or be alike, it is better to be on the safer side, and instead of finding something to blame or criticise—which one can always do if disposed,—discover what there may be to praise, even where there is much that may not please our own taste or fully satisfy our idea of what is suitable or beautiful."

Lizzie looked as if she had never thought much about this subject before; as indeed she had not, any more than a thousand other little girls whose good mothers take great pains to instil useful lessons into their minds, and generous principles of action into their hearts.

"But I didn't say it to her, you know, mamma. She'll never know what I thought about her lips and nose."

"I know that, my dear," returned her mother; "but the *habit* of saying such things is a very bad one, and I don't want you to acquire it. Besides, she did not make her own features or form, and it is still more cruel and hard-hearted to ridicule them than her dress. There are very few faces or features that are perfect, if one chooses to criticise. On the other hand, there are very few faces that are wholly bad; indeed, I have seldom studied one that had not something redeeming about it. If the features are not pleasing the expression may quite transform the plain face into a beautiful one. So may a cross or sorrowful expression change a beautiful face into an ugly one. Try to remember this, Lizzie, both for the advantage of your own face and to help you in forming a kindly opinion of others. Wouldn't you like to make the experiment for *one year* and see if you cannot find in every one you may meet, something to commend, instead of something to ridicule or disparage? You must write down the cases where you discover nothing whatever to speak well of; and at the end of a year from this day, if we both live, you must make a report to me. Would you like to?"

Lizzie L—— was, and is, on the whole, a very sweet and amiable little girl. She rather liked her mother's proposition, and readily

accepted it, being by no means sure that she should not get considerable fun out of it.

She is now upon her last month, and makes a daily note of her experiences in the nice gilt-edged diary which was one of her late birthday presents. She says she is not going to read it to anybody till the year is out, not even to her mamma.

For one, I am quite desirous to know how her account sums up. I hope Mrs. L—— will invite me to pass a day with her about the time "Lizzie's Year" expires.

HOW TO LOVE GOD.

IN a beautiful village, a boy, about ten years old, lay very sick, drawing near to death, and very sad. He was joint heir, with an only brother, to a great estate, and the inheritance was just about coming into his possession, but it was not the loss of this that made him sad. He was a dying boy, and his heart longed for a treasure which he knew had never been his, and which was worth more to him now than all the gold of all the western mines.

One day I came into his room. I sat down by him, took his hand, and, looking in his troubled face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave me. I said to him:

"My boy, you must trust God first, and then you will love Him without trying to at all."

With a surprised look he exclaimed:

"What did you say?"

"I repeated the exact words again, and I shall never forget how his large hazel eyes opened on me, and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered. "God wants us to trust Him; that is what Jesus always asks us to do first of all, and He knows that as soon as we trust Him we shall begin to love Him. That is the way to love God, to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, all through His life, He tried to win the trust of men; how grieved He was when men would not believe in Him, and how every one who believed came to love without trying to love at all.

He drank in all the truth, and, simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour, and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends, who watched over him during the remaining weeks of his life, doubted that the dear boy had learned to love God without trying to, and that dying he went to Him whom not having seen he had loved.

It is a great matter to live in obedience, to be under a superior, and not to be at our own disposing. It is much safer to obey than to govern.



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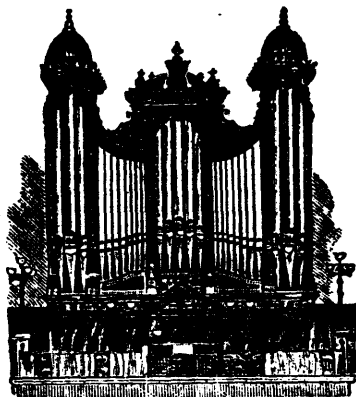
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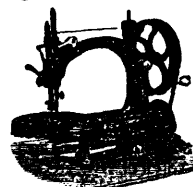
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On the 25th December, at the residence of the bride's brother, Ashton, by the Rev. John M. MacAllister, B.A., Peter Campbell McGregor, B.A., head master High School, Almonte, to Kate Ferguson, only daughter of the late John MacNabb, Ashton.

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MEETINGS OF PRESBYTERY.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 13th January, at eleven a.m.
LONDON.—In St. Andrew's Church, London, on the third Monday in January, 1880, at two p.m.
TORONTO.—In the usual place, on the second Tuesday of January, 1880, at eleven a.m.
HURON.—In Seaforth, on the third Tuesday in January, 1880, at eleven a.m.
HAMILTON.—On the third Tuesday in January, 1880.
STRATFORD.—In St. Andrew's Church, Stratford, on the third Tuesday of January, at half-past nine a.m.
WHITBY.—Meets in Whitby on Tuesday, January 20th, at eleven o'clock a.m.
LINDSAY.—At Woodville, on the last Tuesday of February, 1880, at two p.m.
PETERBORO.—In St. Andrew's Church, Peterboro, on the third Tuesday of January, 1880, at eleven o'clock a.m.
OWEN SOUND.—In North Derby Church, on January 20th, 1880, at half-past one p.m.
GLENGARRY.—At Cornwall, on the second Tuesday of January, 1880, at one o'clock p.m.
BARRIE.—On Tuesday, 27th January, 1880, at 11 o'clock a.m.
PARIS.—In St. Andrew's Church, Blenheim, on the second Tuesday of January, 1880, at eleven a.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on the second Tuesday of March, at three o'clock p.m.
BROCKVILLE.—An adjourned meeting will be held at Kemptville, on January 15th, at three p.m.
GUELPH.—In Chalmers' Church, Elora, on Tuesday, 20th January, at ten a.m., and on the following day a Sabbath School Conference will be held in the same place.
MAITLAND.—At Wingham, on the second Tuesday of March, at two p.m.
CHATHAM.—In St. Andrew's Church, Chatham, on the 23rd March, at ten a.m.
QUEBEC.—In Chalmers' Church, Richmond, on 17th March, at half-past one p.m.

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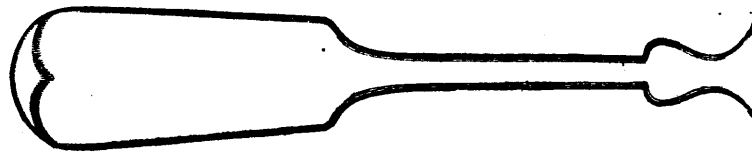
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