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Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is unequalled. The rapidity with which children gain flesh and strength upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."—**J. M. MAIN, M.D., New York.** Put up in 50c. and \$1 size.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, he felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, **W. A. NOYES, 149 Power's Block, Rochester, N.Y.**

FOR WASHING WOOLLEN UNDERCLOTHING.—An esteemed correspondent, who has thoroughly tested the following, kindly communicates it for the benefit of our readers: Use one pound of dissolved soap in four gallons of warm water, in which well rinse the articles to be washed, drawing them repeatedly through the hand. (Never rub them on the washboard or knuckles, as it would shrink or destroy the material.) Wring them as dry as possible to remove the soap; rinse them briskly in clean lukewarm water; wring and shape them to their proper shape, and dry in the open air if possible.

POTATO SOUP.—A quart of milk, six large potatoes, one stock of celery, an onion and a tablespoonful of butter. Put milk to boil with onion and celery. Pare potatoes and boil thirty minutes. Turn off the water, and mash fine and light. Add boiling milk and the butter, and pepper and salt to taste. Rub through a strainer and serve immediately. A cupful of whipped cream, added when in the tureen, is a great improvement. This soup must not be allowed to stand, not even if kept hot. Saved as soon as ready, it is excellent.

BEEF DRIPPINGS.—Housekeepers will find that good beef dripping is better than lard for some kinds of pastry and for frying purposes, though for the latter use it burns sooner than lard. Clarify it by pouring boiling water on it as it is taken from the dripping pan, letting it stand till cold and firm; then taking out the cake of fat and scraping off the impurities from the bottom; the rest will be clean and sweet. Bacon fat can also be used in the place of lard, but mutton-drippings will only answer for frying purposes, and many cooks will not use them even for that.

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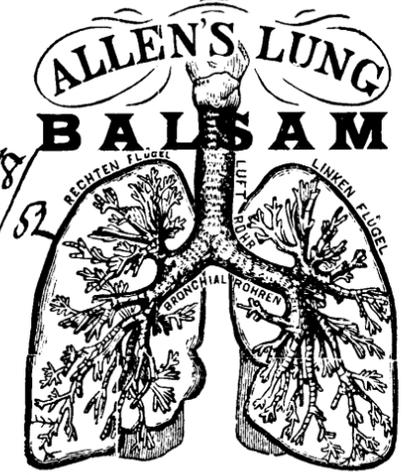
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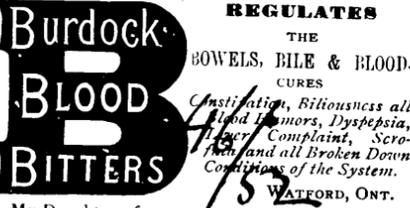
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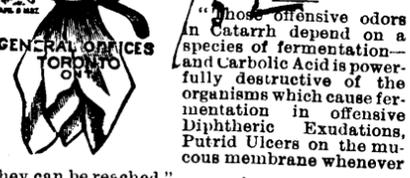
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VIRGINIA FARMS and MILLS SOLD and extensively advertised in our Catalogue. **B. B. CHESTER** and **W. B. CHESTER**, Richmond, Va.

THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, FEBRUARY 13th, 1889.

No. 7.

GOOD WORDS.

THE number and cordiality of encouraging words from correspondents and in contemporaries have been a surprise to us, and call for grateful acknowledgment. These good words would fail of their purpose did they not incite to renewed and sustained endeavour to justify the good opinion of THE CANADA PRESBYTERIAN so generally entertained. Only a few out of many are here now subjoined.

A worthy minister writes: I shall certainly call the attention of others to THE CANADA PRESBYTERIAN, and recommend them to take it. Not to oblige you, but for the excellence of the paper; and I think, in the interest of morality and religion, that it should find its way into every house.

A clergyman at the Dominion Capital says: I am glad to have this opportunity of congratulating you on the excellent appearance of the paper's new dress. It seems to me that it compares favourably with any religious weekly on the continent.

A prominent business man and active elder in the Church in Western Ontario writes: I congratulate you on the marked improvement you have made. To me THE CANADA PRESBYTERIAN is far more interesting and profitable reading.

From an esteemed correspondent in British Columbia comes the following: Accept my hearty congratulations on the evidence THE CANADA PRESBYTERIAN gives of substantial progress. I hope our people all over the Dominion will show their appreciation of your efforts in furnishing such a bright, healthy, handsome paper.

The Larger the Better.

THE CANADA PRESBYTERIAN has got itself a new dress for the new year. This journal, staunch and yet genial and free from rancour and hysteria, is read with pleasure by others than Presbyterians. It is enlarged, and its readers will say, the larger the better.—*Toronto Globe.*

Invariably Turned to and Read.

THE CANADA PRESBYTERIAN comes to hand enlarged and generally improved. It is a good paper and has some very interesting features. The highly interesting articles of "Knoxonian" are invariably turned to and read, even though our table is full of other exchanges.—*Berlin Daily News.*

Conducted with Tact, Taste, and Ability.

THE CANADA PRESBYTERIAN, now entering on its seventeenth year of publication, has come out in a new and enlarged form, which enhances its hitherto attractive appearance. It is conducted with taste, tact and ability, and deserves the cordial support of the influential denomination in whose interest it is published.—*Empire.*

Has a look of Prosperity about it.

THE CANADA PRESBYTERIAN begins the new year with a handsome new re-arrangement of its make-up and an increase in size. THE PRESBYTERIAN has a look of prosperity about it.—*Toronto World.*

A Financial Success.

THE CANADA PRESBYTERIAN opened the new year with a new dress. The paper is as bright and newsy as ever, and we are pleased to know it is proving a financial success.—*Napanee Express.*

A Credit to Presbyterianism.

THE CANADA PRESBYTERIAN comes to hand commencing with the New Year, in an enlarged and greatly improved form. It is a credit to Presbyterians and the publisher.—*Barrie Gazette.*

"Knoxonian's" Papers a Valued Feature.

There is no better denominational paper in the Dominion than THE CANADA PRESBYTERIAN, which celebrates the holiday season by appearing in an enlarged form and a new dress. Fully fifty per cent. more matter is given than formerly, and every line of it is the very best. The papers by "Knoxonian" are alone worth the subscription price, and they are only one of many valuable features. No Presbyterian family should be without a copy.—*Cornwall Freeholder.*

A Manly and Judicious Exponent.

THE CANADA PRESBYTERIAN, the leading Church paper of the Presbyterian body in Canada, has been greatly enlarged and improved. It contains fifty per cent. more reading matter than it did before, and is now equal to the best church paper published on either side of the Atlantic. THE CANADA PRESBYTERIAN has always been an able, manly and judicious exponent of the principles and polity of Presbyterianism, and should have the hearty support of every one belonging to the denomination.—*Stratford Beacon.*

Deserves to Have a Large Circulation.

THE CANADA PRESBYTERIAN comes to us enlarged and improved with the new year. It is an excellent paper and deserves to have a large circulation.—*Brockville Recorder.*

Accurate and Comprehensive.

This old established and popular paper begins the New Year greatly enlarged and otherwise improved. It is ably edited and its news of church work, both at home and abroad, is accurate and comprehensive. It is now more deserving of support than ever from the Presbyterians of Canada.—*Dumfries Reformer.*

Ably Edited in all its Departments.

THE CANADA PRESBYTERIAN is one of the best of church papers, and is ably edited in all the departments, making it a fine and interesting paper, not alone to Presbyterians, but to all.—*Kincardine Reporter.*

A Valued Exchange.

Our valued exchange, THE CANADA PRESBYTERIAN, comes to us considerably enlarged, and otherwise improved. We congratulate our contemporary on these evidences of prosperity, and wish it every success in its important work.—*Canadian Baptist.*

Notes of the Week.

THE annual meeting of the Hamilton branch of the Evangelical Alliance was held in the Centenary Church parlours last week. The following office-bearers for the year were elected: Rev. Dr. Laidlaw, president; Rev. John Morton, vice-president; Rev. R. G. Boville, B.D., secretary, and Mr. Joseph Lister, treasurer. By a resolution unanimously passed, the Hamilton branch will hereafter be affiliated with the Dominion Alliance.

THE North American Life Assurance Company, as appears from the report, appearing in another column, presented at the annual meeting on the 29th ult., has had a record from the beginning of a steady and substantial progression. The careful and conservative methods, according to which its business is conducted, are not the least of its substantial claims to public confidence. Its directorate and officers are trustworthy and experienced business men. The company gives every evidence that a useful and honourable career is in store for it.

A LARGE audience greeted the Rev. Principal Grant at Association Hall, Ottawa, last week, when he lectured on Canada, Australia and Great Britain. Mr. Sandford Fleming presided, and among those present were Hon Wilfrid Laurier, Dalton McCarthy, M.P., President of the Imperial Federation League, and twenty or thirty other members of Parliament. For nearly two hours, reports say, Principal Grant enchained his hearers while he spoke on secession, suicide and citizenship. He claimed that Canada lacked the element of stability, and this she would never have as things were at present. The young men of Canada and Australia would be a nation; nothing else would satisfy them, and they would seek for political independence unless they were placed on a footing of equality with the people who were their fellow citizens in this great Empire. If the question were asked, Can Canada live by herself, Can Canada defend herself alone? the answer would be, No; but this would be different if Canada, Australia and Great Britain were united. There were two planks broad enough to unite us. First, that trade between the different parts of the Empire should take place on more favoured terms than with foreign nations; and, secondly, that war, peace and treaty-making should be referred to an imperial council in which England, Scotland, Ireland, Wales and the self-governing colonies would be equitably represented. The acceptance of these principles would mean the unification of the British Empire, and, he believed, eventually the unification of the English-speaking race. He dilated on the advantages which would accrue not only to Canada, but to the Empire generally, by the adoption of such a union as he suggested.

THE talks to young men provided by the Toronto Y.M.C.A. are eminently fitted to be serviceable to the class for whom they are intended, and ought to be largely attended. Subjects of vital importance can in this manner be more effectively handled than is possible under other circumstances. Last week Dr. Daniel Clark, of the Insane Asylum, took up a subject with which from his position and qualifications he is specially fitted to speak with a weight that is irresistible. He dealt with the things that should be avoided, one by one, taking first the least dangerous, smoking. Smoking was an unnecessary habit, it made the victim selfish, as he had always to overlook the comfort of others, sometimes by whiffing in the faces of the ladies in the street and spitting where there were no spittoons. As regards drinking, it was sometimes said that ninety per cent. of the insane resulted from this vice. There were 3,500 insane in Ontario, 160,000 in the United States and 90,000 in Great Britain, and of these only ten per cent. were the result of excessive drinking. The proportion might be less. The lecturer, however, proved by instances that the vice was hereditary, and gave an impressive description of its horrible effects. The province had greatly improved during the last twenty years, but the only cure was in the complete stoppage of the manufacture. Lastly, Dr. Clark made a few remarks on a vice common among young men, resulting in ten per cent. of the insane. The victims of the vice specified became complete physical and mental wrecks, and never got

beyond the asylum walls again. The only proof against these vices was to follow nature's laws and seek good health by physical and outdoor exercise.

IN view of the rapid growth of the city of Montreal, the greatly-increased demands on the resources placed at the disposal of the Protestant Board of School Commissioners, and especially their desire for an equitable distribution of school taxes, they have decided to ask the Government of Quebec Province to accord Protestants the same educational rights as are now enjoyed by Roman Catholics in Ontario. To secure this all school taxes levied on the property of Protestants should be available for the support of Protestant schools. The present law, while recognizing this obviously just principle, fails to give it full effect. It requires the taxes of "corporations or incorporated companies" to be placed in what is termed "panel number three," and to be "divided between the Roman Catholic and Protestant Boards in the relative ratio of the Roman Catholic and Protestant populations." By this means Roman Catholics receive about three-fourths of the taxes included in this panel, and Protestants one-fourth, while Protestants own, it is believed, more than three-fourths of the stocks of said "corporations or incorporated companies." They are thus by law compelled, irrespective of conscientious convictions, to contribute of their means for the Roman Catholic education, which, according to the universal custom of that Church, means religious training. Furthermore, they have, under this compulsion, suffered a serious loss of annual revenue for the purposes of their own board since the passing of the present School Act in 1769. It is asked, therefore, "That the taxes for which the companies are assessed liable shall be divided between and paid to the Roman Catholic School Commissioners and to the Protestant School Commissioners in the relative ratio of the stock held by persons professing the Roman Catholic religion and by those professing the Protestant religion."

AT the Burns' celebration in Brantford, the Rev. Dr. Cochrane referred to certain criticisms passed upon clergymen who attend such gatherings, and said: You can't bury Burns, nor banish his anniversaries. Each year seems but to add to his glory. There was a time when men feared to have it known that they had a copy of Burns' poems in their possession. Now they boast of his influence, and he is read in every quarter of the globe. Whittier, the poet, tells us that he first heard of him from a wandering Scotchman, who, after getting bread and cheese and cider at his father's house, sang Bonnie Doon, Highland Mary, and Auld Lang Syne. This led Whittier to read Burns' poems, and his first rhymes were modelled after them. One bookseller in Edinburgh sells 20,000 of his portraits every year, and but lately a marble bust of Burns has been placed in Westminster Abbey! There is a wonderful personality in Burns, apart from his genius. He was not what he should have been, and yet his life with its many stumblings and endeavours to stand, appeal to humanity as no other poet does. No man's genius should blind us to his failings, but what in him and in his writings were praiseworthy, that ordinary mortals can copy, should be followed. Among those are: His love of country; his spirit of independence; his sympathy with nature; his sympathy with humanity. We are getting away from the simpler customs of our fathers, even in the matter of diet; while in other respects we are affecting a style of living that is fitted to make brainless men. Our civilization may be to us what Rome's was in her day—a bane and not a blessing. In such gatherings we should consider these things; not deify the poet, however dear we hold his memory. The sensual life that Burns followed in later years we are to shun. The simple life of his earlier years we should copy. Whatever gifts a man possesses are strengthened by conforming to the laws of morality. Many who now censure "poor Burns," had they lived in his day, would have scorned him rather than helped him. Let us rather show our respect for his memory by practising his pure teachings. Many of us can say with Whittier, after reading his poems:

With clearer eyes I saw the worth,
Of life among the lowly,
The Bible at his cotter's hearth,
Has made my own more holy.

Our Contributors.

SOME REASONS WHY PRESBYTERIES ARE POORLY ATTENDED.

BY KNOXONIAN.

In Dr. Reid's paper in the "Year Book," he states that although the ministers of fifty years ago had to travel for a day or two over bad roads, they attended Presbytery meetings with commendable regularity. In these modern days, too many members who might go to the Presbytery meetings in an hour or two are very irregular in their attendance, and some scarcely attend at all. This is a fact in some Presbyteries, though perhaps not in all. What are some of the reasons why Presbytery meetings are not as well attended as they were forty or fifty years ago?

One reason, doubtless, may be found in the difference between the typical minister of fifty years ago and his successor. The old minister generally had a decided liking for ecclesiastical affairs. He was born and bred in an ecclesiastical atmosphere. Usually he was a Scotchman or a North of Ireland man. Ecclesiastical matters bulk largely in both countries. In Scotland the meeting of a General Assembly is an affair of more importance than the meeting of the Dominion Parliament in Canada. The next Moderator is as important a personage with them as the next Premier is with us. Chalmers, or Candlish, or Cooke were greater men in the old land than the Governor-General is in Canada. Presbyterianism is a great power in Scotland, and in Ulster, and the Presbytery is a great institution. Born and bred in a country in which church affairs bulk so largely, it is not a matter of wonder that Scotch and Irish ministers are usually fond of ecclesiastical affairs. They came honestly by their liking. It might be going too far to say that in Scotland and Ulster a Presbyterian minister is born with an overtone in one hand and Reasons for Dissent in the other, but he generally is born with a marked liking for ecclesiastical affairs.

It is no reflection on the typical modern Canadian-bred minister to say that he has no special liking for ecclesiastical politics. He has no inborn veneration for Presbyteries. He may be an earnest Christian, a good student, a most successful worker in the Home Mission Field, and a very promising preacher, but he does not feel called upon to give special attention in his early days to the study of church affairs. The atmosphere in which he was born and bred was not ecclesiastical. Perhaps his parents were not Presbyterians. He may have attended other churches in his early days. He has no special liking for church courts. He works faithfully, and generally with success, in his own congregation and in his youthful ardour is often tempted to think that a day spent in the Presbytery is a day lost to his Master's work. Sometimes the young man is not far from right. Whether the day is lost or not depends on what the Presbytery does. If an earnest young pastor, with no special liking for ecclesiastical affairs, and a strong liking for more spiritual work, once gets the idea into his mind that time spent in the Presbytery is time lost, the chances are that he will not attend Presbytery regularly.

Poverty is one reason why some ministers do not go to Presbytery regularly. To attend every meeting would involve an annual outlay of \$15 or \$20. That would not be a large outlay for Vanderbilt, but it is a considerable sum for a man who needs every cent he has to clothe and feed his family. It is easy to say that congregations should pay the ministers' and elders' expenses to the Presbytery, but many of them don't. The ministers who need most to have their expenses paid are just the ones whose expenses are not paid. The business done at the Presbytery is as much the business of congregations as of ministers, but the minister too often has to foot the bill.

It might be urged that the ministers of the olden time had smaller salaries than their successors, and yet they attended Presbytery regularly. That is no doubt true, but many of them had private means. Many of them brought out a little money from the old country, invested it in land when land was cheap, and in this way had something to fall back on if the salary was small. Whether it is the duty of a minister to lay out money in travelling expenses that ought to be expended on his library, or on his wife and children, is a question on both sides of which something might be said. Your ordination vow binds you to give a conscientious attendance to the church courts, but conscience may tell you that the congregation should pay your expenses and that your own little money should be expended on your children and on their mother.

The time wasted, or worse than wasted, in useless discussions keeps many members, especially elders, away from Presbytery. A business man leaves his office, where his presence is much needed, and goes to the Presbytery because the Session appointed him to go. He takes his seat, and it is talk, talk, talk, probably about the minutes for the greater part of the first sederunt. Then it is talk, talk, talk in the afternoon, probably about very small matters. The good elder knows that his business is suffering by his absence, and he inwardly resolves that this kind of thing does not pay either the Church or himself. If there was any work to do he would cheerfully do it. If he could do any good listening to two or three men talk—and the talking is usually done by two or three—about nothing at all, he would willingly listen, but he cannot see where the good comes in. Naturally enough that worthy elder does not come very regularly for the remainder of his year. Can anybody blame him?

A "ring" in a Presbytery will destroy the attendance faster and longer than any other cause. We do not care to use the word "ring" in connection with church matters, but we cannot think of any other word that brings out the idea so well. By a ring we simply mean that unfortunate state of affairs which exists in a Presbytery or other church court when several members combine and control the proceedings. Sometimes they are suspected of arranging matters beforehand, and coming into court with even judicial business prejudged.

Even the suspicion of that kind of a combination will destroy the tone and diminish the attendance in any Presbytery. Members say, "What is the use in going; two or three men run everything; nobody outside the monopoly is expected to take part in the proceedings. Why should I go and sit there as a mere spectator?" A man who feels that way does not go often.

Even if every member should attend, if there is a feeling that two or three members are running things, the meeting can never be either pleasant or profitable. Nobody likes to be ignored, and probably ministers like it less than any other class of men.

The best way to improve the attendance at Presbytery meetings is to remove the causes that make the attendance slim. There is no use in scolding about it. Most ministers are so used to scolding that it does not affect them, and if you scold the absent elders they may get angry and never come again.

THE SO-CALLED HERESY CASE AT GALT.

MR. EDITOR,—In my former letter I based a protest against the late ecclesiastical proceedings at Galt on the ground—first, that no Church, acting in the name of Christ, has the right to exclude from His table any of His true followers, even though they may not in all points be able to conform to its peculiar tenets; and, second, that any such action in the Presbyterian Church is not only opposed to the teaching of Christ and His apostles, but also to the best theory and practice of the Presbyterian Church itself. I quoted a passage distinctly proving this position from its old Directory on such matters, drawn up by the same Westminster Assembly which framed the Confession of Faith, and therefore of equally venerable authority. I now go on to the position that such excommunication as is there forbidden, on account of those "errors in judgment about points wherein learned and godly men possibly may and do differ," is also opposed to the best modern thought and practice of the Presbyterian Church.

It is true that in those early times of conflict, when the heat of controversy overclouded men's Christian judgment and charity, as well as the distinction between vital issues of faith and differences of very secondary importance, communicants were expected to adhere, not merely to the Confession of Faith or its older predecessors, but also to the Solemn League and Covenant itself! But when the mists of these times had at least partially cleared away, and men began to see that faith in Christ was not necessarily bound up with such a load of subsidiary matter, this inconsistency of the Church with her own avowed principle as to minor differences,—fell into gradual disuse, and has so continued. The Shorter Catechism declares that what "is required to the worthy receiving of the Lord's supper" is "that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love and new obedience." Nothing whatever is said of categorical inquisitions by Kirk Sessions as to their conformity to the Confession of Faith? I have been present at many communion seasons in this country, and at some in Scotland, and I never yet heard any minister in "serving the tables" tell the communicants that conformity with the Confession of Faith was a necessary condition of fitness for communion, though I have frequently heard the keeping of God's Law and the exhibition of "the fruits of the Spirit" read as the "evidences" expected from the communicants. Nor in the administration of baptism have I ever heard it required of the parent that he bring up his child in due conformity with the Confession of Faith! Our Church, therefore, as a whole, wisely refrained from giving to her Standards, in regard to the mass of her people, a place never intended by its compilers, and which only a few extremists would desire. The late lamented Principal Tulloch, of St. Andrews, has well said: "These creeds and confessions were neither more nor less than the intellectual ideas of great and good men, assembled for the most part in synods and councils, all of which, as our Confession itself declares, 'may err, and many have erred.' They are stamped with the infirmities no less than the nobleness of the men who made them. They are their best thoughts about the truth as they saw it in their time (intrinsically they are nothing more); and any claim of infallibility for them is the worst sort of Popery,—that Popery which degrades the Christian reason, while it fails to nourish the Christian imagination." This is simply true, and the man who would excommunicate another because he does not hold his own favourite views in regard to sanctification or election, would, a few centuries earlier, have been willing to condemn men to death for disbelief in the infallibility of the Pope, or for disbelief in the Trinity, as the Presbyterians of Scotland actually wanted the Long Parliament to do! The growing influence of the Christian spirit has modified, outwardly at least, the persecuting spirit, but it still exists, as Dr. Oswald Dykes said in his inaugural discourse at the last Presbyterian Council, "Scholastic orthodoxy has frequently stepped in between the soul and the only Master to whom it owes allegiance, whence have sprung the divisions,

the narrow-mindedness that nothing can destroy, save the return to the only authority we ought to recognize—that of Christ Himself." And in days when this grand principle of Gospel liberty and simplicity are more fully recognized, and when a defiant unbelief is forcing Christians to sink their small points of difference in the great centres of agreement, it would be a curiously reactionary movement to make conformity with Presbyterian Standards a *sine qua non* for participation in the tender Memorial Feast! In that case, our Church would have to revise her phraseology. The answer in the Shorter Catechism would have to be changed into, "that they be examined as to their faith in the Standards, and their obedience to Kirk Sessions." The ordinance would have to be styled "the Table of the Presbyterian Standards," and the very words of command into "This do in memory of them."

I hope that this Galt "case" will be settled by such a distinct deliverance on the subject as will forever prevent similar mistakes. It will be regarded with a widespread interest as a test case, concerning, as it does, thousands of Presbyterians in Canada. For the great mass of our communicants have never so much as looked into the Confession of Faith, and would be astonished, and in many cases somewhat shocked, if suddenly confronted with some of its statements. And it is hopeless to expect that, with Bibles in their hands, and the multitudes of modern helps to its study, people generally will ever think of sitting down to study an old document in antiquated phraseology, drawn up two hundred years ago, even by the most excellent of men? And no one can pledge himself to that of which he knows nothing. While, on the other hand, of the more thoughtful minority there are thousands of Presbyterian Church members,—and those not the least earnest and consistent,—who neither hold, nor wish to be supposed to hold, every opinion expressed in the Confession of Faith; and who, if they were to be held as pledged to all its teaching by the act of communicating, would feel obliged, in honesty, to withdraw from the Church to which they are most attached, and seek one where they can communicate on the simple and scriptural ground of faith in the one Saviour, and love and obedience to the one Master. But the Church will have to be consistent. Either the Galt mistake will have to be retrieved, or a large proportion of her most intelligent members will have to be driven out on the same grounds. In that case we may possibly see the formation of a new Reformed Presbyterian Church, a consummation which on some grounds would be a great misfortune, and yet might become a necessity and even a blessing in the end. But for any such schism, the Church which should cut off from her communion the members of Christ's body would be alone to blame. The mistake made in the past by the Church of England, in driving out nonconformists, might well warn against similar "divisive courses."

I do not attempt to discuss the special point at issue. To most people it does not seem a very serious "error" to believe that He who is able to keep us from falling will do it; the conditions being complied with; or that St. Paul meant what he said when he prayed God "that your whole spirit and soul and body be preserved blameless until the coming of our Lord and Saviour Jesus Christ;" or that our Lord was commanding what He knew to be an impossibility when He said, "Be perfect, as your Father in heaven is perfect." I lately heard the most orthodox minister of a leading Presbyterian congregation say, before a general audience, that a true minister will always teach "a full and perfect redemption through Christ,—a perfect regeneration and holiness through the Spirit." I think few would dare to say less, and, judging from their own explicit declaration of their views, I do not think that our Galt brethren mean to say more. As an abstract question, I regard that, as to how far sanctification can neutralize indwelling sin, as one of the metaphysical subtleties impossible to settle, because its very conditions elude our consciousness. We can know sin only in the act of sinning, in the sinful feeling, thought, act. Whether there are times in the experience of Christians when the power of the Spirit in them is so strong as to keep them from any conscious sin, is, in the end, simply a question of individual experience; and in this no one can judge for another. If our Galt brethren have, in any degree, deceived themselves and overstated their own experience, a truer and deeper knowledge of their own hearts, taught by that Divine Spirit to whom they look for guidance, will correct, in time, any such extravagance. What is called "error" is often simply the exaggeration of a truth which has been for a time neglected, when it is first vividly seen. The truth to which these brethren bear such glad witness, of the high calling to which we are called, and the power of the Holy Spirit to keep us in it, is a truth which has been, to a great extent, left in the background. The high New Testament ideal of Christian life has not been sufficiently brought before our congregations, as binding on every Christian. This is the reason why the Bible "Standard of Morals," to which you editorially refer, is, for multitudes of average communicants, practically a dead letter! And yet those who strike a higher note are practically declared unworthy to sit down with the average Presbyterian communicant! I marvel much how any man calling himself a servant of Christ, could bring himself to read such a deliverance from a Christian pulpit! What if they do, in the opinion of some, aim too high, expect too much of the Spirit? Old George Herbert tells us

Who aimeth at the sky
Shoots higher much than he who means a tree!

In days when infidelity taunts us, and with reason, for the practical inconsistencies of professing Christians, when so many lukewarm, careless, worldly-minded communicants sit down complacently at our communion tables, it is shameful and

pitiable to exclude from them, even for a season, any who in their zeal and love cannot suppress their testimony to their new-found treasure—the old apostolic truth that Christians are to be made “partakers of the divine nature,” to the very end that they may escape the corruption of the world through lusts! When our congregations are so full of unholiness, it is unfortunate that the ban of the Church should even seem to rest on those who are sincerely “following after holiness!” What of the veiled dishonesty of all kinds that so largely pervade business relations—the bank-swindlers, political corruption, newspaper unfairness, advertising lies, professional untruths, social falsehoods, oppression by employers? What of the “trusts” and “combinations” which have been fitly characterized by high legal authority as “conspiracy against the public weal?” What of gross selfishness in all phases of life—of the indulgence of carnal passions? What of the cruel tongue of the backbiter, scattering sorrows and death? Are any of these things compatible with the divine command to “love thy neighbour as thyself?” Do not all these sins exist among Presbyterian Church members,—even among Presbyterian office-bearers? And do our ministers, as a rule, denounce these crying sins of the day with the firmness and faithfulness that are needed? When the Church of Scotland was first constituted, everything that fell short of the perfect law became the subject of “discipline!” Can it be pretended that the Church lays any such stress on holiness of life now? I would not have the most inconsistent communicant excluded from the Lord’s table, if penitent for past sin and sincerely desirous of “new obedience.” But there is a strong spirit of unconscious antinomianism widely prevalent, which is sapping the very life of our Christianity; and it will be a fatal mistake if our Church should, by any means, even appear to emphasize mere correctness of theory, above love and faith and purity of heart and life! “I speak as to wise men; judge ye what I say.”

I cannot help adverting, in passing, to the inconsistency of condemning any Christian people for holding religious meetings at the same time with those appointed by the Kirk Session. Has the Session a monopoly of certain times and seasons, and are their meetings an end or a means? There may be many circumstances which may make it expedient for church members to hold such additional meetings, and certainly one of these might well be found in holding meetings for the neglected, who are not usually found in our ordinary prayer meetings. But when no Church Session would venture to interfere with any member who had a ball or a card party at his house on such evenings, or who attended such parties at those of others, and this is constantly done by Presbyterian Church members, sometimes even at the houses of elders; it is singularly inappropriate to find fault with the religious meetings, which, if real and earnest, could only be for the true prosperity of the congregation whenever and wherever held? And when we see “tableaux vivants” and other entertainments for church purposes, so frequently gotten up by church members, it is no time to frown on those whose zeal for the souls of others may sometimes require other channels than those provided by the Session!

With a mass of heathenism abroad and of semi-heathenism at home, our Church has serious issues and serious work before her, for which she needs all her strength. If she begins to waste it in theological hair-splitting on points whereon true Christians see difficulty; if in a time when Christians generally are beginning to seek after unity by sinking minor differences, she begins to emphasize the points in which she differs from others; if, above all, before the keen eyes of a clear-sighted and critical scepticism, she appears to lay greater stress on an intellectual agreement with a rigid scholastic “orthodoxy” than on the manifestation of the “fruits of the Spirit,” then she can only expect to fail miserably of fulfilling her high mission, and to share the fate of those who, when weighed in the balance, are found wanting!

A LAY PRESBYTERIAN.

A LETTER FROM SCOTLAND.

MR. EDITOR.—THE CANADA PRESBYTERIAN comes to us at this our new home with unvarying regularity. It always contains something interesting to us who lived so long in Canada. In a recent issue there was a vigorous and sensible article from the pen of Knoxonian, on the text, “Dr. Cochrane on Pews.” In my judgment it was a thoroughly sensible article. The deacons and elders of all your Canadian Churches should read it, and seriously consider the wholesome counsel contained therein. In your issue of 12th December last there was a letter by Helen Fairbairn with the heading, “What is the Office of the Church Choir?” I should like to meet her so that I could take her hand in mine and tell her the full extent of my indorsation of her views on the praise question. I trust that the good seed scattered by her through THE CANADA PRESBYTERIAN will produce a good crop. I read with unqualified approval in your number of 5th December last, the short but pithy comments on the Galt entire holiness views. Let me reproduce a few sentences, “Let every man who holds that he has attained to entire sanctification prove it by his life . . . no session, nor Presbytery, nor court of any kind will interfere with a person for giving a practical living illustration of entire sanctification. It is the theory of the thing that causes so much trouble.” Just so, those who hold the entire sanctification view may be good-meaning people, but they are only infants in spiritual chemistry. An eminent living preacher says in a discourse on the perfection of the soul in this world, (Philipp. 3: 15), “That the measure of a man’s perfection here is the consciousness of his imperfection.” I fancy hearing every reader of your paper who is humbly and

earnestly striving after holiness say—“That has been my experience.” In THE CANADA PRESBYTERIAN of 12th December last Professor McLaren is reported as saying: “He feared the slowness of Presbyterians to publicly claim their salvation by Christ weakens their influence.” He is unquestionably right in his fear; and the short editorial founded on his well-grounded anxiety—I might say complaint—is pointed and Scriptural. A man who is uncertain of his own standing as a Christian cannot, in the very nature of things, be but a timid uninfluential, vacillating Christian; God wants not hearsay witnesses to testify for Him, but witnesses who know experimentally whereof they speak. The man who can stand up and say, “I know whom I have believed and am persuaded that He is able to keep against that day that which I have committed unto Him,” is the man to have power over other men. Christ says, “If a man love Me he will keep My words, and My Father will love him, and We will come unto him and make our abode with him.” I would suggest, How could such distinguished and transforming guests be abiding in any soul without knowing it? Ministers and other Christian teachers must have observed in their experience in dealing with experienced professors of religion and young converts, two extremes—the former often shrinking from avowing publicly that they have been born again, and the latter with little or no deep down knowledge of the deceitfulness of the human heart, flaunting before the world that they were saved at a certain time on a certain day. I am not going to dispute with either, but to my mind it would, in the case of the latter, be wiser to reserve the flaunting until later on, when happily a consistent Christian living would be a better evidence of the sacred birth than bold words at the outset. Permit me to quote a few sentences from Dr. Marcus Dods on the Parable of the Ten Virgins bearing on the point. He says, “Many of us feel jarred in spirit when we hear converts rising in a confession-meeting, one after another saying, ‘I was saved last Wednesday night,’ ‘I was saved on the 12th of March,’ and so on. It is not that we do not believe them, that they are speaking the truth, but that we know that they have yet to be tested by life; we rejoice with them because they have found their Saviour; we tremble for them because we know that they have yet to work out their own salvation through years of temptation, all that their confession means is, that their lamp is lit, but how long it will burn is quite another question . . . in many cases there is a lack of solemnized counting of the cost, and a jubilation of spirit which would be more becoming at the close of the long fight than at its commencement.”

Our conduct in this most solemn matter very largely depends upon circumstances and especially to training of circumstances. The best external evidence that a man or woman is saved is not mere asseveration of it, but holiness of life. Allow me in conclusion to urge that every man professing to be a disciple of Christ ought to be ready, in the language of Scripture, to give an answer to every man that asketh him a reason for the hope that is in him, with meekness and fear.

Fort William, Scotland, Jan. 1889.

D.C.

STRAINED RELATIONS.

MR. EDITOR.—As an onlooker and outsider, but yet as one “seized with the situation,” I am watching with special interest the issue of what seems very strained relations between the Presbyterians of Strathclair and their own Presbytery.

The elders and managers of that field have a reputation which I am sure entitles them to something different from the cavalier treatment dealt out to them at a late meeting of Presbytery. Strathclair is not by any means the only place that has a bone to pick; and Rev. Mr. McKay, I can assure him, has the warm thanks of many a congregation for taking up the cudgels in defence of the rights of our Christian laity. I suggest that one or two of our ecclesiastical friends may try our patience somewhat too much. Let them not forget that in every neighbourhood there are other denominations who would welcome our people and their petitions with open arms.

I sincerely trust no one will attempt the perilous expedient of bringing on a reign of “Bourbonism” in our Church.

PRESBYTERIAN MANAGER.

ON THE HORRIBLE IN FICTION.

To speak of the horrible in fiction is at once to suggest the name of Mr. Rider Haggard, who as an inventor of things repulsive and ghastly occupies a very exalted position indeed among the sensational writers of the hour. No novelist of the present day has been so much talked about as Mr. Rider Haggard; no books have sold so fast as his, and no books, so far as we are aware, have yet equalled his in setting forth the cruelty and the thirst for blood which is in man. One would almost suppose that their author were not free from the taint himself, so gloatingly does he delight in details of carnage and horror and ferocity for their own ghastly sake. In massacre, cruelty, and bloody death Mr. Rider Haggard finds his chiefest joy. To hug men until their ribs crack and crunch, to torture them until they wither like snakes, and to drive knives right through their quivering bodies, to split their skulls down to the eyes with sharp steel, to crush the life out of them, to listen to the sickening crunching of their bones—to do and write of these things, and to linger fondly over the disgusting details, is Mr. Rider Haggard’s great delight. And to linger with him over these details is the joy of many thousands of men and women, among whom may be found not a few who claim to have good taste and good sense, and who believe they are not without literary cultivation. We do not say that Mr. Haggard’s romances are without literary value, for here and there are to be found descriptions not lacking the charms of art and poetry. But where there is no simplicity, no sincerity, no delicacy

and sympathy; where sound judgment is outraged, cultivated taste set at naught, and refined discrimination conspicuous by its absence; where the language used is all too often inelegant and even incorrect, and where the whole is pervaded by an imagination at once morbid and sensual—where these faults and disfigurements glare at one from page after page, we fail to see that much remains to interest and amuse anyone of intellectual tastes or of healthy mind.

That the class of novel readers, yeeted by a recent writer the “all gulping,” should find some entertainment and relaxation in Mr. Rider Haggard’s slaughter-house style of fiction, that his morbid scheme of existence, his agnostic and pseudo-philosophic reflections should have a certain fascination for their jaded minds, we can in a measure understand. But what we cannot understand is the praise and appreciation his works have met with among people who profess to abhor the “Penny Dreadful” style of literature, and to deprecate the placarding of dead walls with theatrical pictures illustrating scenes of violence and bloodshed, and the circulation of papers after the type of the *Police News* and the *Murderers’ Own Guide*.

Mr. Rider Haggard is a clever man. No one can deny that. He knows well what the people want. He rightly gauges the popular taste. And so does the newsboy. How eagerly the urchin cries aloud in the streets the latest choice bit of villainy and blackguardism which he sees set forth in his papers in leaded type! For many minds there is a deadly attraction in things hideous, and in the laughter and curses of the damned; and to this it has been Mr. Rider Haggard’s high mission to minister with unparalleled success. His pages fairly drip with blood. Nearly every book he has written is a carnival of cruelty and crime. Were the scenes of carnage and horror printed in letters of red, the remaining letters of black would appear as few and as far between as do the oases in the Desert of Sahara. To give extracts from these creations of Mr. Haggard’s distorted and gloomy imagination, in order to substantiate the present charges, is not possible in the space at our disposal. But extracts are not needed. His methods and mechanism are too well known to need illustration. His caverns, and tombs, and deserted cities; his fantastic, preternatural machinery, so “lumbering and creaky”; his monstrosities so “crudely monstrous”; his skulls and bones and corpses—are they not as familiar to us as our A B C’s?

Mr. Rider Haggard’s popularity may be on the wane, but his past remarkable success shows that he has accurately gauged the taste of a large section of the reading public. Novelty, and the reaction against the afternoon tea school of fiction, were no doubt factors in the success of his books, but the sumptuous display of all that appeals to the animal nature, the full and free gratification of the morbid taste for the unearthly and the horrible—herein, we fear, lies the real secret of Mr. Rider Haggard’s success. He has lately abandoned his startling and narrowing methods, and now writes clothed and in his right mind, as it were; and it remains to be seen whether in abandoning his peculiar methods he will in time be abandoned by his sensation-loving admirers. So far his most widely read and popular productions have been those abounding the most extravagantly in acts and scenes calculated to gratify and pamper the taste for the horrible. Is this a worthy object for the writer of fiction to aim at? Mr. Rider Haggard is only one among many novelists whose aim is thus, but he is the most notable example, and for that reason we single him out. People like to read and hear about the extremes of wickedness. They will pay, and pay well, for the privilege of reading about the dark and cruel deeds of their fellow men. Newspaper-men recognize this fact and take every advantage of it. The most is made of every bit of depravity which comes in their way. Do not the papers sell the more quickly? Now the novelist wants his books to sell quickly. Much tempted is he, therefore, to say to himself, “The people like sensation. They pay well for it. I will give them sensation.” It is well for fiction and literature generally that this temptation is not always yielded to.

The point of view from which we regard fiction is neither that of the prude nor that of the puritan. We hold that the primary object of the novel is to amuse. Its office is neither to teach nor to preach. But whilst we may look askance at the didactic novel and the novel with a purpose, and, in short, at all novels in which art is sacrificed to the setting forth of opinions and views supposed by the author to be of spiritual or moral edification—whilst we may look askance, we say, at such novels, we yet hold that if the emotions and thoughts excited by a novel do not tend to elevate they must at least not tend to debase the mind. The most ardent admirers of Mr. Rider Haggard’s novels cannot claim that their tone is elevating; and how can their effect be negative when they appeal, as they surely do, to a taste the very opposite of elevating, a taste both morally and spiritually stultifying? It is the prevalence of this taste which we deplore more even than the books which serve to pamper it—the taste which craves such morsels to feast upon as are afforded by the recent Whitechapel murders, the taste which craves for every particular concerning the last hours of criminals, the details of bloody prize fights, the awful corruptions of the human heart and mind.

Those who minister to this depraved and morbid taste, those whose joy it is to lay bare all that is most revolting in human life, all that is darkest, blackest in man—these are they who should be shunned as we would shun the deadliest pestilence. Their ways are not the ways of wisdom and light, neither are their deeds the deeds of the brave and the true.—*Carter Troop, in The Week.*

Pastor and People.

FOR THE CANADA PRESBYTERIAN

A DAY DREAM.

BY ETTA, QUEBEC.

Sitting alone in the twilight,
Not very long ago ;
Quietly watching the shadows
So softly come and go.
Methought I heard a whispering
Quite close beside my chair ;
And paused in my Day Dream to listen
To that which I might hear.

It spoke of the days past and gone,
It spoke of the dying year,
It spoke of the absent loved ones,
And all whom I held dear ;
And with accents soft and tender
Put questions, one by one,
"What hasty words have you spoken ?
What deeds have you left undone ?"

"Have you tried to do God's bidding ?
To seek and save the lost ?
To bind up the broken hearted,
No matter what it cost ?
Have you thought of that loving Saviour
Who left His home on high ?
For you He left His Father's house !
For you He came to die !"

How could I answer such questions ?
Alas ! what had I done ?
I tried to recall a kindly act,
But failed to think of one.
Too often I had been hasty,
My tongue had gone astray,
And from those who needed love and care
I oft had turned away.

Had I tried to do God's bidding ?
My conscience told me "No,"
I had overlooked God's saying,
"You reap just as you sow."
Yet surely I had done something
For Him who died for me ;
Something for some of His children
That He alone could see.

In vain I conned my actions o'er,
They seemed but one dark blot,
My misdeeds were so numerous
All good deeds were forgot.
When suddenly that gentle voice
Was once more by my side,
And said ; "Yes, thou didst comfort one,
For whom the Saviour died."

Did comfort *one* ! and was that all
That I had done for Him ?
With that my heart did grow quite sad
My eyes with tears grew dim,
Oh ! that I could the past recall,
How much more would I do.
The future now is all that's mine,
Perhaps a short one too.

Another year had almost gone,
A year's march nearer home ;
The New Year's morn might dawn for me,
Its night might never come.
When happiness and health surround
The pathway on this earth,
We all are tempted to forget
The hand that gave them birth.

But let us for the future days
A solemn promise give ;
To try and follow His commands
As long as we do live.
Then, when by Him we're called away
From this dark world of care,
He'll lead us to our heavenly home,
And bid us "welcome" there !

THE BAPTISM OF THE SPIRIT.

BY THE LATE REV. W. HAMILTON, D.D.

The Church of Rome has long maintained that regeneration is produced by water baptism, which may be administered by any one in the absence of a priest. That is, she teaches the doctrine of baptismal regeneration, or the necessity of water baptism to salvation. The Canons of the Council of Trent anathematize all who teach that Christian baptism is not superior to the baptism of John ; and also she equally condemns all those who say that the text—John iii. 5—is to be understood metaphorically, as not having strict reference to water baptism. The Lutheran Church teaches that baptism is not absolutely necessary to salvation ; but that it is the ordinary sacrament of initiation, and the means of reconciliation to all believers and their children. The followers of Alexander Campbell, commonly called "Disciples," hold, as their motto, that there is "no assurance of salvation without immersion."

But it seems evident that our Lord, in John iii. 5, does not refer to Christian baptism, which had not yet been instituted. It was impossible that Nicodemus, or any other of his hearers, could have understood Christian baptism by the words which Jesus uttered. But Nicodemus was a teacher in Israel. He was learned in the Old Testament Scriptures ; and he knew what was meant in the prophecies by being washed with clean water. He knew that it simply signified purification. He had probably not been baptized by John. Besides, John baptized only Jesus. His baptism did not admit Gentiles to equal privileges with Jews. But Christ, in speaking to Nicodemus, who could have known only John's baptism, speaks of the salvation of the Gentiles also. In the sixth, seventh and eighth verses also, Jesus leaves out all allusion to water, and speaks only of renewal by the Holy

Spirit. The one passage explains the other ; the one is figurative, the other is literal, just as it is in Matthew iii. 11, where John says : "I indeed baptize you with water 'into' repentance ; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear ; He shall baptize you with the Holy Ghost and with fire." Water is used in the one case figuratively, just as fire is in the other. Water and fire are means of cleansing or removing impurities and consuming what is vile.

I hope no reader will think such discussion as this useless, uninteresting or irrelevant. The whole Christian Church has been divided, and is now divided on just such questions as these. It is, I think, of great importance that we should hold clear, correct and Scriptural views on the sacraments of baptism and the Lord's supper. Exaggerated notions of the Lord's supper have produced the sacrifice of the mass, in which the priest professed to repeat the sacrifice of our Lord's death on Calvary. The consecrated wafer is lifted up, that the people may see it, and fall down before it in what we believe to be idolatrous worship and adoration. In like manner water baptism is held by many to be a saving ordinance,—without which no sinner can be cleansed from sin or admitted to heaven.

It seems, indeed, that there is in human nature a strong tendency towards dependence on outward symbols. Even when Moses was on the summit of Sinai, during his forty days' interview with Jehovah, Aaron, his brother, was tempted to meet the clamours of the people by setting up a golden calf, such as they had seen worshipped in Egypt. "And when it was finished he fashioned it with a graving tool, and they said, 'These be thy Gods, O Israel which brought thee up out of the land of Egypt : ' and when Aaron saw it he built an altar before it, and made proclamation before it and said : 'To-morrow is a feast to Jehovah.' Thus did Aaron make them naked unto their shame among their enemies." In the same manner also when Jeroboam taught Israel to sin, he erected two calves of gold, and set them up at Bethel and Dan, and said, "Behold thy gods, O Israel ! which brought thee up out of the land of Egypt." They did not intend, in either case, to forsake the worship of the true God, Jehovah ; but they wanted visible symbols of His presence.

Is it not remarkable also in merciful compliance with this human craving after sensible signs or outward symbols, that when the temple of Solomon was erected on Mount Moriah, there were, unseen by the people, in the innermost chamber—the Holy of Holies—entered only by the high priest alone once a year, two grand cherubim, with wings outspread over the Ark of the Covenant, meeting the high priest's gaze as he made his annual entrance. This visible glory was all swept away when the Jews were led captive to Babylon. The captivity cured them of their feverish longing after idols, seen or unseen. They have, ever since their return from the captivity, been standing witnesses for God against the folly of idolatry. Enter any of their synagogues now ; and you will see no symbols of the divine presence. You will simply see the aspect of a people almost hopeless : and listen to the words of the Old Testament Scriptures. May they soon see Jesus as the true image of His Father in heaven.

I shall now state some of the reasons we have for not accepting the doctrine of baptismal regeneration :

1. The testimony of our Lord Himself is, that the only essential and indispensable condition of salvation is faith in the Lord Jesus. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up ; that whosoever believeth in Him should not perish, but have eternal life." "He that believeth on the Son hath everlasting life ; and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him." Passing many other texts similar to these, let me remind you of the one with which I began this enquiry, "Whosoever believeth that Jesus is the Christ is born of God." Heaven and earth shall pass away ; but these words shall never pass away.

What can be more painful to the believer's ear than such an appeal as this, at the beginning of a book on baptism, "Saved or damned ?" These words presented to us naked as giving, in condensed form, the alternatives of sprinkling or immersion, I confess that I would prefer the Quaker view, and reject water baptism altogether rather than make any mere form one of the conditions of salvation. You remember reading in the book of Numbers that when the Israelites were in the wilderness, fiery serpents came and destroyed many of the people. Moses, by the direction of Jehovah, made a serpent of brass, and set it on a pole ; and it came to pass that, if a serpent had bitten any man, when he beheld the serpent of brass, he lived,—a very evident type of Christ being lifted up on the cross, that whosoever looks to Him in faith is delivered from eternal death. And yet we learn from 2 Kings xviii. 4, that good King Hezekiah, when he understood that the children of Israel burned incense to it, he broke it in pieces ; and he called it Nehustan—a piece of brass. It seems to me that Quakerism, which is the rejection of all symbolic forms, is the natural and necessary rebound of the soul from ritualism. May the Lord keep us thankful for the outward ordinances, while we do not substitute them for what they spiritually signify !

Again we argue that baptismal regeneration must be unscriptural ; for, it must be admitted, that multitudes of baptized persons come far short of eternal life, tens of thousands of the water-baptized have lived in sin and died without hope. But Paul shows the connection between regeneration and eternal life (Romans viii.), "Whom he did foreknow, he also did predestinate, and whom He did predestinate, them He also called, and whom He called them He also justified, and whom He justified them He also glorified." Here are the golden links in the chain of Mercy, by which the Saviour

unites regeneration and eternal glory. If baptism secures the new birth, then it is the same pledge of life eternal. Again, we say that the doctrine of baptismal regeneration is opposed to the general teaching of the word of God. Our Saviour taught that men were to be saved by looking to Him in faith, as the dying Israelites were saved from death by looking to the brazen serpent. The picture drawn by the Saviour of the Pharisee and the Publican is most instructive. They both went up to the temple to pray ; but the Pharisee, in the confidence of self-righteousness, boasted how good he was, and how observant of the law ; while the poor Publican stood afar off, scarcely daring to lift his eyes to the sanctuary, and smiting on his breast, he said : "Lord, be merciful to me, the sinner." "I tell you," said Jesus, "this man went down to his house justified rather than the other." The Jews thought that no uncircumcised man could be saved. Ritualists and Romanists teach that no unbaptized person can be saved. The doctrine of the Bible is that he is not a Christian, who is only outwardly ; and the baptism, which saves and sanctifies the soul, is the baptism of the Holy Ghost.

Lastly, the doctrine of baptismal regeneration is contrary to experience. What is regeneration ? It is a passing from death to life—from the bondage and misery of sin into the freedom and joy of spiritual life. It is a change wrought by that Spirit who passed over the face of the deep on the morning of creation, and said, "Let there be light ; and there was light." It is like the rising of Jesus from the dead and His exaltation to the right hand of God in the heavens. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ,"—"in whom also, after that ye believed, ye were sealed with that Holy Spirit of Promise." Surely we must expect that the heir of so glorious an inheritance will give evidence of his heirship. We expect that the heir of the throne shall exhibit royal qualities. But how many millions of men have been baptized into that inheritance, if the doctrine of baptismal regeneration be true ; and yet how few bring forth in their lives the evidences of conversion ! We must remember that all true baptism is real and permanent in its effects. The tree that brings forth no fruit when it is baptized by the breath of spring, is dead ; and just so is the sinner who brings forth no fruit unto God. The breath of Jesus has not baptized him into righteousness.

There is a double baptism which every true child of God receives. One by which he is renewed in the Spirit, after the image of God, and another the baptism of Christian Unity, by which he becomes One with the Church of the Living God through the indwelling of the Spirit of Love. By the former baptism we are united to Christ ; by the latter we are all joined into one body. This great work, begun imperfectly on earth, shall be gloriously complete in heaven. We shall then be One in Him.

How sweetly does the sainted Charles Wesley sing of this blessed union in his famous hymn !

"Let saints below in concert join with those to glory gone ;
For all the servants of our King in heaven and earth are one.
One family—we dwell in Him—one church, above, beneath ;
Though now divided by the stream, the narrow stream of death.
One army of the living God, to His command we bow ;
Part of the host have crossed the flood, and part are crossing now.
Dear Saviour be our constant guide ; then when the word is given,
Bid Jordan's narrow stream divide and land us safe in heaven !"

How sad to think that a difference about the mere mode of ritual baptism should separate, in the communion of Christ's death, those who are admitted on all hands to be one by Spiritual Baptism ! Why should parents and children, nay, husband and wife be separated at the Lord's Table, when they are undeniably One in Christ Jesus ? May the Spirit baptize all into the One Church, which is in Christ Jesus !

THE GOSPEL FOR ALL THE WORLD.

Over 1,800 years have passed since our Saviour gave His parting command to His chosen disciples, yet to-day, five-sixths of the world lie in heathen darkness. What a reflection on the professed followers of Christ ! The early Christians, in obedience to the Lord's command, carried the Gospel to all parts of the then known world. We, on the other hand, with all the advantages, light and privileges of the nineteenth century, have been asleep. Awake, hear the voice of the Master still asking, "Whom will I send, and who will go for us ?" May the power of the Holy Spirit enable some one to-night, to say, "Here am I, send me." Remember, the Gospel first came to us from foreign lands ; then shall we selfishly confine it to ourselves, while millions in the darkness of heathendom go down to Christless graves ? Some see only need of home work, and while that is very necessary, Christ has said, "Ye are my friends, if ye do whatsoever I command you." Yet almost nothing has been done in regard to obeying the Saviour's parting injunction to carry the Gospel to the utmost parts of the earth. How can we pray, "Thy Kingdom Come," while we are not doing our part to hasten His purpose in this age, the calling out of a people for His name. Is anyone pleading insufficiency as an excuse for inactivity ? God uses "the weak things of the world to confound the things that are mighty." When we are weak, then are we strong, for it is not by might, nor by power, but by His Spirit, that mighty works are done. The apostles were men of low origin and uneducated, yet to these was given the privilege of sharing in the glorious work of discipling the world. They left all and followed Christ. This tells the secret of their power ; and if we would be used by Him, we must make full surrender of ourselves, time, talents, will and heart. If the Spirit has clearly shown us our work is at home, we are still under obligation to extend the Gospel in foreign lands, and this we can do by helping to send those who have been called, and have not the means to carry the glad tidings to the regions beyond. While it is most necessary to assist in this way (and do any one of us give till we feel it) earnest, believing, unceasing prayer is indispensable. May the Lord increase in us more and more a spirit of prayer. Dear one for whom Christ died, the Master hath need of thee. Make a willing surrender of all to Him, prove Him, and see if He will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. May the love of Christ constrain us to be more earnest and self-denying in this work, remembering the words of our King, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us put on the whole armour of God, and in the name of the Lord of hosts, "Go up at once and possess it ; for we are well able to overcome it." And "Lo I am with you always."

THE MISSIONARY WORLD.

WOMAN AND WOMAN'S WORK AT THE LONDON CONFERENCE.

The first missionary conference with representatives from various mission fields convened in the city of New York, May, 1854. That notable missionary, Dr. Duff, of Calcutta, was visiting America, and the churches had been stirred by his eloquent words. His presence was the inspiration of this conference, which had an attendance of one hundred and fifty members and was in session only two days.

This meeting was the beginning of a new era in missionary work. Other conferences then followed in England and in the various mission fields of the world.

In the year 1878 a conference was held at Mildmay Park, London, at which thirty-five societies were represented, and this meeting was notable from the fact that for the first time missionary women took part in the proceedings. Mrs. Weitbrecht read a paper on "Christian Work Among the Women of India," and Miss E. J. Whately one on "Female Missions in the East," and "English Mission Schools in Cairo" was read by Miss M. L. Whately. Several missionary ladies took part in the discussions which followed the reading of these papers.

Woman had gone to the isolation, the dreariness and monotony of heathen life; for years she had braved dangers and made all sacrifices, had established schools and been a transforming power in darkened homes, had aided in the translation of God's Word and Christian hymns, had given to heathen mothers a loftier idea of motherhood, had been imprisoned for the gospel's sake, in loneliness and weariness had she patiently and lovingly toiled, yet only ten years have elapsed since she had a voice in the deliberations of a missionary conference. When she appeared she appeared to stay.

The General Conference of Missions, held in Exeter Hall, London, in June last, with more than twelve hundred delegates, has been universally conceded to be one of the most remarkable gatherings ever held in the history of foreign missionary work. It was notable for the presence of so many missionary women, and for the great prominence given to woman's work. Women were present from nearly all mission fields, and when one day the announcement was made that Mrs. Hannington, wife of the martyred Bishop of Africa, was in the audience, the applause was loud and prolonged.

Of the eighty-four American and continental societies represented, twenty-two were "Woman's Boards," each of them sending their own accredited delegates, more than fifty in number. On Saturday evening, June 9, the meeting was opened by a service of prayer and praise, and tables were set capable of accommodating hundreds of persons. At this opening session the Earl of Aberdeen presided, with his wife Lady Aberdeen on the platform at his side. Ecclesiasticism and doctrinal differences had no place, for the very introductory speech by Dr. Thompson, of Boston, sounded the key-note. "What have we come here for?" said he, "Not to see the old country, nor its cathedrals, nor the British Museum, nor the Tower of London, nor palaces, nor objects of art, nor to listen to the eloquence of Parliament, but to hear what the Pauls and Silases of the day are doing in the name of Him who made of one blood all the nations of the earth." "All one in Christ Jesus" was the prevailing spirit from the beginning to the close.

In the prepared programme Woman's Work was the assigned topic for two of the regular sessions for delegates, and for one of the large public evening gatherings. Then there were meetings held exclusively for ladies, and women were made prominent as speakers at a number of public meetings, and some were even called upon for responses at lunches and breakfasts. From many lands the missionary woman was present, and told her sweet and thrilling story, that reached all hearts.

Arrangements were made to hold the morning sessions for women in the "Annex," a hall holding about two hundred and fifty; but the "Annex" was too small, and it was necessary to adjourn to the large hall to accommodate the large crowd. Some one writing of these meetings said: "The women exalted the brethren in the directness and clearness of their statements, and the practical presentation of their work." Almost every phase of missionwork was discussed at these sessions. As China was represented, it was claimed that in no country is woman's work so valuable as in the Celestial Empire; others claimed that Japan most needs woman's help; others maintained that of all countries India needed her, and the statement was made that one married missionary, with the feminine influences of home, is worth more than twenty single men, and that often the missionary's home had been the first object lesson of love in heathen countries, and the wife has been the great helpmeet, carrying on work which her husband could not do.

Sir Robert Phayre presided at one meeting. "His thirty years' experience in India," he said, "convinced him that it is impossible to attempt to convert a world of men, leaving out the women, as that is clearly contrary to God's manifested will." He referred to the great amount of misery behind Zenana walls, as having come to his knowledge in connection with his official duties, but said, "There is no amount of oppression and evil-doing that cannot be removed by prayer."

Miss Rainy, of the Free Church of Scotland, spoke on "The Place of Female Agency in Mission Work." She said: "Women should take up this work because it is evident on many grounds that the Lord will have it so. The scheme is of Him, and the way to carry it out has been made clear by Him. Missionary women give their attention to teaching in Sunday, week-day, industrial and boarding schools, taking charge of orphanages and seminaries, Zenana Mission Work, or house to house visitation, evangelistic work in villages and country districts, holding Bible classes and mothers' meetings for converts, training and superintending native agents, preparing a vernacular literature for women, and last, but not least, labouring as medical missionaries among women and children."

Miss Marston, M.D., read a paper on "Woman's Medical Work." She said the work was most hopeful, that "the hospital is an institution of increasing value, and both there and in the dispensary the people are pleased rather than otherwise to listen to the message of the gospel. The difficulties of Zenana medical work were enlarged upon and, in conclusion, several suggestions were given. Specialists being, as a rule, inaccessible, and consultations being out of the question, medical women in India must either be able to undertake all and sundry cases, or have the pain of occasionally rejecting them. Experience led to the recommendation that, in addition to the usual curriculum, there should be a year's study of special subjects."—*Missionary Review*.

North American Life Assurance Comp'y.

Annual Meeting of Policy-Holders and Guarantors.

The annual meeting of the North American Life Assurance Company was held in the Company's Head Office on Tuesday, the 29th, ult., the President, Hon. Alex. Mackenzie, M.P., in the chair, when the following report was read:

The Directors submit to the meeting the accompanying Financial Statements, which exhibit the transactions of the Company in a clear and comprehensive manner. During the year 1,636 applications for Insurances for \$2,626,000 were received, upon which were issued 1,549 policies, securing \$2,464,500. This large addition to the Company's business is most gratifying, in view of the competition which existed during the year, and which, in some instances, in the opinion of your directors, has been of a character most injurious to the best interests of Life Insurance. The Directors have carried the balance of the year's income, after paying losses and expenses and providing for all liabilities, into the Reserve Fund. The large amount of the Company's premiums invested in solid interest-bearing securities held in reserve, added to the Guarantee Fund (of \$300,000), makes the Company's resources over \$900,000, and furnishes a security to policy-holders unsurpassed on this Continent. The Assets of the Company have been increased by a sum amounting to over 53 per cent. of the premiums, all of which has been invested in first mortgages and debentures. The Company's semi-tontine investment plan continues to be most acceptable to insurers, combining, as it does, the privileges of the paid-up and surrender cash values given to the holders of ordinary policies with the various options given under tontine policies at the end of the investment period. The North American was the pioneer Home Company in giving Canadian insurers the many advantages of this form of policy, which, after being denounced for years by most of its competitors, has now been adopted, under one name or another, by all the principal home companies. The reports of the Superintendent of Insurance show that from 1869 to 1887, inclusive, Foreign Life Companies received in premiums from Canadian policy-holders nearly thirty-eight millions of dollars, a great part of which was withdrawn from the available capital of this country, and went abroad, thereby aiding the advancement of commercial competitors. By dealing with our Home Companies, such money would have been utilized in building up and extending Canadian interests. The reserve and the resources of this Company are invested in Canada. Dr. Jas. Thorburn, the Company's able and experienced Medical Director, has prepared his usual report of the Company's mortality experience. Reports of the Company's business for the year were mailed to the Government within a few hours after the close of business on the last day of the year, and the examination of the Company's books and returns by the Government Insurance Department was completed on Jan. 10th at the Head Office. The same minute and complete audit of the sources of income and expenditure, and of the property of the Company, has been continued by the Auditors appointed by the Annual Meeting. Their certificates are annexed to the Balance Sheet. Every documentary security held by the Company has been examined and verified independently by the Auditors and the Auditing Committee of the Board. The Directors have declared a dividend at the rate of 8 per cent. per annum, payable half-yearly to the Guarantors, as interest on the paid-up portion of the Guarantee Fund. The services of the Company's staff of Officers, Inspectors and Agents again deserve recognition. The Directors all retire, but are eligible for re-election.

ALEXANDER MACKENZIE, *President*.

Toronto, January 29, 1889.

ABSTRACT OF FINANCIAL STATEMENT FOR THE YEAR ENDING DECEMBER 31ST, 1888.

| | |
|--|--------------|
| Cash Income for the year 1888 | \$275,161 25 |
| Expenditure (including payment to Policy-holders of \$58,739.20) | 154,577 83 |
| Assets (including uncalled Guarantee Fund) | 917,074 19 |
| Reserve Fund (including claims under policies awaiting proofs, \$11,000) | 553,694 32 |
| Surplus for Security of Policy-holders | 363,379 87 |

WILLIAM McCABE, *Managing Director*.

We have examined the Books, Documents and Vouchers representing the foregoing Revenue Account, and also each of the Securities for the Property in the above Balance Sheet, and certify to their correctness.

JAMES CARLYLE, M.D., }
W. G. CASSELS, } *Auditors*.

Toronto, January, 3, 1889.

We concur in the foregoing Certificate, and have personally made an independent examination of the said Books quarterly, and also of each of the Securities representing said Property.

E. A. MEREDITH, LL.D., }
B. B. HUGHES, } *Auditing Committee of Board*.

HON. A. MACKENZIE, *President*, in moving the adoption of the report, said: I have great pleasure in being again with you at this, our annual meeting, and in making the usual formal motion to adopt the Report, printed copies of which you have in your hands. The financial statement before you exhibits very clearly the solid position attained by this Company. Following my usual custom, I propose to make some reference to the progress and position of our Company: In the first place, I draw your attention to our assets; our investments are all in excellent interest-bearing securities, and so carefully have these been selected by our Finance Committee that at the close of the year there was only due thereon the small sum of \$603.36 for interest. Since the close of the year this sum, I understand, has been reduced to about \$100. In the matter of security to policy-holders, we may justly say that we stand unexcelled by any of our competitors. My co-directors have always been in unison with myself in determining that this Company should be built on a solid foundation; and the statement before you is strong evidence of how well we have succeeded. It must be remembered that the majority of our policies, being on our investment plans of insurance, will probably not mature until many of those present will not be here when they are presented for payment; it is therefore our duty to see that full provision for such policies be made. This, I can assure you, has been done. This should be gratifying to our policy-holders, and also to our agents; particularly to you,

gentlemen, the agents of the Company who are present with us to-day, and who, by your active, persistent, and energetic efforts, have done so much towards bringing this Company to the very strong position I am proud to say it occupies as one of the leading financial corporations of the Dominion. It seems but a short time since we held our second annual meeting, and yet six years have slipped away since then. It was interesting to me, as no doubt it will be to you, to notice the very substantial progress that we have made in that time. I will give you the figures: At the close of the year 1882 we had Premium Income, \$82,680; Interest Income, \$3,947; New Insurance, \$1,413,171; Reserve Fund, \$73,692; Assets, \$155,522; Surplus, \$8,430; and now, at the close of the year 1888 we have: Premium Income, \$244,038; Interest Income, \$31,123; New Insurance, \$2,464,500; Reserve Fund, \$542,694; Assets, \$677,074; Surplus, \$55,575. When you take into account the number of companies competing for business in this country, you will agree with me that our progress has not only been satisfactory, but exceedingly gratifying to all interested in this Company. Now a word about competition: It has undoubtedly been keener and of a more reckless kind during the past year than was probably ever experienced before in this country. In common with other well-managed Canadian Companies, we hope never to see it so again. Some of the inexperienced appear to think that the only object is to secure insurance, irrespective of the premium rate or its payment. This is an erroneous and unprofessional view in which to regard the business. Our Managing Director, who, as you all know, is well qualified to express an opinion on the subject, says the well-being of all companies depends upon their receiving a proper premium rate, combined, of course, with sound, conservative management. In this I entirely agree. From the inception of this company we have worked on the principle of selling our insurance as a legitimate article, and obtaining therefor a fair price. This is of as much importance to the insured as it is to the Company; insurance is not solely for to-day, but for a long period of time. And it is a duty devolving upon the Directors and Managers of a company to see that safe and satisfactory provision be made for the future. I have already explained to you what we have done in this respect, and we know to-day that we are not only able to meet all calls on the Company, but we have in addition a handsome surplus above all liabilities. Those contemplating insurance are very often led to form erroneous notions of the relative merits of companies, especially in the case of the older companies having large assets, which are almost wholly *debts* due by the company to its present policy-holders. New insurers, having contributed nothing to the amount by which such assets exceed the company's liabilities, can derive no benefit from such surplus. A younger and smaller company may, from better plans and management, limiting its operations to our healthy climate, be a much better company in which to insure. I am pleased to see from the Government reports that the majority of our Canadian Companies are making such good progress. This is as it should be, for are they not quite able to meet the wants of all intending insurers? It appears to me that the people of this country should in matters like Life Insurance give the preference to our Home Companies. In doing so, they are not only helping to build up our own institutions, but also aiding in the development of our country. All the funds of the Canadian Companies are retained here and loaned to our own people; whereas, in foreign companies, they are almost wholly invested in their securities, and the available capital of the country is diminished to that extent. I cannot press this important point upon your attention too strongly. I trust my remarks will be an impetus to our workers in the field, to aid them in securing for us more insurance this year than in any past year in the history of the Company. As regards the Dominion, I am proud of my country and of what, under great difficulties, it has accomplished so far. No man can foretell the future, but of this I feel certain, that if Canadians will go hand-in-hand pushing forward their respective interests, many of you will live to see this Dominion one of the most prosperous, peaceful and God-fearing countries in the world, far surpassing the most sanguine expectations of any of us. I will now take my seat, wishing you and yours a very happy and prosperous year.

HON. MR. MORRIS said: Seconding the motion is a very light task after the able manner in which our esteemed President has placed before you the strong position of this Company, and the important bearing of Life Insurance upon our national prosperity. I am glad to see here such a large and representative body of men engaged in presenting to our people the claims of this Company, and who are establishing it in a position of prominence and usefulness on the solid foundation that was from the outset the basis of its organization. The great advantages of Life Insurance are not as generally understood as they should be; its benefits are of the highest value to the community. I was much impressed with this fact by an examination of the last Insurance Report. At the end of 1867 the policies in force amounted to the large sum of \$191,694,000. To the hard-working mechanic, to the struggling clerk, to the merchant, and to the farmer, the boon of this great protection is in every sense a wise provision for their families, and meets their wants and necessities at a time when help is most needed, and in the majority of cases affords their only protection. I am very glad to know that our Company has been so successful in obtaining the confidence of the public. The large amount of business secured is the best evidence that the community have confidence in the Company. I think that the conservative methods upon which our business is conducted have contributed largely to this result. I most heartily concur with the President in the importance of Canadians giving their support to Canadian Companies. That our people are doing this is shown conclusively by the following figures: In 1867 the official reports show that United States Companies effected eight times as much insurance in Canada as the Canadian Companies; while in 1887 Canadian Companies effected more than double that of the United States Companies. In 1867 the premium income of the United States Companies was nearly three and a half times that of the Canadian Companies; while in 1887 the premium income of the Canadian Companies was considerably in excess of that of their United States competitors. This is conclusive evidence that our people are realizing the great advantages and convenience, when accommodation is needed, of dealing with our own institutions, and that companies like our own, which limit their operations to our healthy country and vigorous population, must necessarily be able to do better for their policy-holders than those extending their operations to the Southern States and other unhealthy parts of the world. Years ago, when consulting director of a large Scotch Company, I observed that the mortality in Canada was comparatively small; this fact is one of the utmost importance. The reports show that our Home companies receive a better rate of interest than their foreign competitors, and, therefore, should be able to give more satisfactory returns to policy-holders than such companies. As the profits will not be divided for two years, it was, I thought, a wise procedure, in view of passing events, to carry the whole of the whole of the savings of the past year to our Reserve Fund. This in no way affects the Surplus Fund, which could have been considerably augmented this year, but makes the position of our Company in security to our policy-holders and intending insurers unexcelled in this country. By a reference to the official Government reports, it must be exceedingly gratifying to notice that in the matter of income, assets, insurance in force, etc., we far excel any of them at the same period in their history. I have such confidence in our agents that I have no doubt we will be enabled each year to report to our Company in even a more favourable position.

MR. A. H. CAMPBELL, Chairman of the Finance Committee, in speaking of the care and discrimination used in making the Company's investments, said that it was a remarkably satisfactory state of affairs to have only some \$600 due for interest at the close of the year, and a few days after that this sum should be reduced to about \$100. The usual votes of thanks were passed, and the election of Directors was then proceeded with. The scrutineers reported the old Board of Directors re-elected, with the addition thereto of his Worship, E. F. Clarke, Mayor of Toronto. After the adjournment of the meeting, the Board met and re-elected the officers of last year.

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FOR 1889.

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Presbyterian Printing & Publishing Company,
AT 5 JORDAN STREET, . . . TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS. — Under 3 months, 20 cents per line, per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

MR. DONALD GAV is our authorized Agent for the CANADA PRESBYTERIAN. Any assistance our friends can give him in his work, will be gratefully appreciated by the Management.

The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 13, 1889.

A CONTEMPORARY does not approve of the practice so common in many journals of noting any and every trifling saying, action, look, and gesture even, of public men, their sisters and their cousins, and their aunts.

There may be too much of that kind of work done by some journals but it is not the worst of journalistic sins. A well-drawn pen-and-ink portrait of a distinguished stranger, affixed to his sermon, or speech or lecture, is a much better thing than an overdrawn description of a "church row." Sir John Macdonald's jokes, or a paragraph on Mr. Laurier's eloquence, or on Mr. Blake's "form," makes better reading matter than the columns of baseball rubbish served up every morning in some journals.

THERE is a good deal of trouble and expense and not a little wickedness about a Presidential election, but any decent man would rather be ruled over by Benjamin Harrison than by an Emperor made out of such material as Crown Prince Rudolf. Disguise the fact as his friends may, Rudolf was a bad young man. Outside of the large cities a candidate of his character, if running for the Presidency, would not poll a thousand votes in the American Union. Let those who say that the people cannot govern themselves meditate on the difference between Benjamin Harrison and the late Crown Prince Rudolf. Every President is not a Harrison, and every prince is not a Rudolf, but there is enough in the comparison to make it suggestive.

AT the close of a friendly notice of the "Year Book," and appreciative synopsis of its contents, the *Interior* says:

As we interpret these statistics, they mean that the Canadian Presbyterians are hard at work for the extension of the spiritual kingdom of our Lord, to the utmost limits of the temporal dominion of the queen.

Yes, most of us are doing our best for the Church to which we have the honour to belong. In the language of Lincoln, we "keep pegging away." Thanks to a kind Providence, we have no burning questions to discuss—not even a union question to monopolize our time and attention. We ought to prosper, and we do in many places. Whilst grateful for the

kindly wishes of the *Interior*, we promise that if our contemporary will always spell Dominion with a big "D" and Queen with a big "Q," we shall never spell President with a small "p," nor call the President-elect "Ben."

MR. FRENCH deserves the thanks of all clean citizens for the Bill which he has just introduced in the local legislature providing for the punishment of slander, especially slander affecting the character of women. The Bill should go farther and include men as well as women. More evil is done in society and in the church than is done in any other way. It may be true, as Mr. Meredith observed, that women are mainly slandered by "female gossips." Female gossips who assail character should be punished as well as male gossips. Mr. Hardy's objection that the Bill, if it passed into law, would give rise to much litigation is not an objection at all. The courts cannot be better engaged than in stamping out slander. We are glad to see that the Premier and several prominent members on the Liberal side promised Mr. French their support in passing and perfecting his measure. Gentlemen of the Legislature, let that Bill pass. Weeks are often given to legislating against the liquor traffic. An hour or two might be given to stamping out sins of the tongue.

THE Moderator of the General Assembly states a literal fact when he writes to a Toronto paper that "many who have no sympathy with annexation to the States are being driven by desperation to entertain even that method of escape from our present humiliating bondage" to the Jesuitism of Quebec. Those who speak of annexation as a remedy, contend that Jesuitism is powerless for evil in the neighbouring Republic; that both political parties there are a unit against Jesuitical aggression; and that, although the Republicans and the Democrats fight against each other in their political contests, they join their forces into one solid phalanx against any attack made upon the rights of the people. The number of pronounced annexationists in Canada at the present time is small, but if a few more Jesuit Bills are passed, it is hard to say how large the number may become. The Moderator is no doubt right in saying that the churches will speak out in no unmistakable manner when their Supreme Courts meet. But what care these Quebec Jesuits about the deliverances of Protestant Church Courts? Not a fig. And supposing public opinion could be brought to bear upon the present or any other Dominion Government, it is not probable that a government that disallowed a Jesuit Bill would be allowed to live long enough to put their veto into effect. The plain grim fact is, Quebec has the key of the position and rules Canada. This fact is easily stated, but it is not so easy to state a remedy. If this or any similar bill were disallowed, it would be immediately re-enacted, and each time it was re-enacted the government that re-enacted it would gain in power. The Jesuit Party in the House of Commons could, as the political parties are now constituted, overthrow any government, and no doubt would do so if the issue were the disallowance of a Jesuit Bill. There is no use in denying that Canada is in a bad way.

THERE is no use in disguising the fact that the issues raised by the refusal of the Dominion Government to disallow the Jesuit Bill are of the gravest possible character. No Protestant—certainly no Ontario Protestant—denies that the Bill is unjust. We have heard of prominent Protestants in Quebec who are said to be willing to take the proffered \$60,000, and say nothing; but we decline to believe such reports until compelled to do so. Protestants of all shades are utterly disgusted with the submission of the Bill to the Pope for approval. This was, if possible, worse than the Bill itself. And yet the Government of the Dominion tells us that the passing of the Bill, and the submission of it to the Pope are constitutional acts for which there is no remedy. The Minister of Justice holds that the Legislature of Quebec was well within its rights in passing the Bill, and that the Government of the Dominion had no right to exercise the veto power. In short, it is held that the constitution of Canada provides no remedy against endowing, with public money an order that has been driven out of every Catholic country in Europe. To find a remedy, we must either amend the constitution or destroy Confederation. A change of men would be of little or no use. The Government that passed the Bill is Liberal; the Government that refuses to disallow it is Conservative, and thus both parties are involved. It certainly devolves upon those who hold that the Confederation Act is perfect to show their neighbours how such iniquitous legislation, legislation absolutely repulsive to a large

majority of the people of the Dominion can be prevented. Mere denunciation of politicians, whether Tory or Liberal, is of no use. Denunciation of Jesuitism is equally useless. The man who does not already know that Jesuitism is as black as it can be painted is of no account in this crisis. The real question is, Are Protestants ready to risk the breaking up of the Confederation compact rather than endure any longer the passing of Jesuit Bills? Many good citizens not at all given to making rash statements believe that if the constitution of Canada cannot prevent such legislation, the sooner it goes to pieces the better.

THE SITUATION IN FRANCE.

ONE hundred years ago the condition of social and political life in France became unendurable. The government was a complete despotism. The Bourbon dynasty had lost all sense of responsibility, and had sunk into the deepest degradation. The shameless vices of Louis XIV. and his successor had made royalty hateful and court life a matter of reproach and scorn. In those days the court had greater influence over the aristocracy than any court can have now, and the consequence was that throughout France the nobles tyrannized over the people. Society could no longer exist. Matters were ripe for revolution when the attack on the Bastille was made. Then the successive stages of revolution and anarchy were swiftly reached. Emancipation from the despotism of kings led only to September massacres and raised to the surface such men as Robespierre and Marat. The awful despotism and cruelties of Jacobin rule filled thoughtful minds with aversion and paved the way for a military despotism that for a time stilled French tumult and filled all Europe with apprehension. On the fall and exile of Napoleon Buonaparte the reactionary Bourbons were briefly restored to power, to be succeeded by Louis Philippe, the representative of the Orleans family, who like their rival claimants of the French throne had seemingly learned nothing and forgotten nothing. The arbitrary methods of the bourgeois king, led in 1848 to the revolution issuing in the temporary establishment of the second republic, which was soon subverted by the magic of a name the French people had not then learned to distrust.

The treachery of Louis Napoleon soon became apparent. He who had risen to the presidency of a republic, whose integrity he had solemnly sworn to maintain, was no sooner invested with power, than he began to scheme for its overthrow. Stained with crime, he mounted the throne of the second empire. Under his rule, flanked with the bayonets of the army, the French people shrugged their shoulders, vented their feelings in piquant epigrams, accepted the situation, and tried to make the best of it. Meanwhile corruption spread, and society differed little from what it had been under the Bourbons. The wicked walked on each side, when vile men were high in place. To keep up his prestige, the Man of Destiny was mainly instrumental in forcing on the Crimean war. He who had sent his soldiers to repress Italian liberty, then posed as the hero of the emancipation of Italy from the Austrian yoke, and gained the doubtful laurels of Solferino and Magenta. Soon after his imperial dreams were dissolved, and in his conflict with Germany, the field of Sedan left him a captive, and drove him into exile.

The French had still to endure the miseries of a lengthened campaign and the horrors of the siege of Paris, and the still more frightful horrors of the Parisian commune. Once again comparatively settled order re-appeared with the third republic. It was generally supposed that, after varied and disappointing experiences, the people of France would have united in the maintenance of a stable form of government founded on free institutions, but after eighteen years, with repeated changes of ministry, stability is far from being assured, and in the estimation of those in a position to know, the republic is now undergoing a strain that may end in its subversion. Various causes have led up to this state of anxiety and uncertainty. The terrible humiliation of utter defeat in the Franco-Prussian conflict, the loss of the Rhine Provinces, and the heavy indemnity exacted by the conquerors left in the popular heart the eager desire to be avenged. That idea has suffered no modification. All these years incessant efforts have been made in military and naval equipment to seize the first opportunity when a war of revenge might with any hope be entered upon. Meanwhile the rival factions of imperial and royal claimants for the throne, and the no less sharply accentuated political parties, have made settled and stable government in France well nigh impossible.

The rise of Boulangism is something of a mystery. It evidently bodes no good to France. In

spite of every effort the movement has been steadily growing in strength. No one seems to think Boulanger a capable man. His abilities are described as mediocre. He has been assailed by pitiless showers of ridicule, and nowhere is ridicule more deadly to ambitious pretensions than in Paris. He has been strenuously opposed by the Government of the day, but for the present at least his star is still in the ascendant. His overwhelming victory in the department of the Seine, surprising as it was to both his friends and foes, shows that he is a power that has to be reckoned with. What is the idea that he represents? Is it the policy of revenge? does it mean war with Germany? He says his mission is peaceful. Is he the representative of reactionary royalty or imperialism? It is certain that he receives much of his support from these factions. It is hinted that he is thrust forward to overthrow the Republic, and when that is accomplished he will be thrown aside and the other contestants will seize the prize. Dr. Pressensé, a Senator and one of the ablest exponents of evangelical Christianity in France, sees in Boulanger the representative of Cæsarism and views with alarm the rapid rise of this new portent in French politics. Carlyle's idea has much truth in it, that the nations which accepted the Reformation renewed their youth and had a fresh era of advancement opened up before them; those that have rejected it become enfeebled and have sunk into comparative insignificance. France drove out her worthiest sons and daughters when she harried and expelled the Huguenots, and it looks as if she were never to become a mighty power until the religion of Christ displaces the superstition and infidelity that are crushing out the moral and spiritual life of a people that seek in restless change for the stability and progress that it only can enable them to achieve.

A GRATUITY TO THE JESUITS.

THE action of the Quebec Government in giving the resuscitated Jesuit Order the handsome gratuity of \$400,000 and a sop to silence the Protestant Cerberus of \$60,000, has at last roused considerable indignation, and is beginning to attract general attention. Thanks to the steady and persistent action of the Protestant minority in the Province of Quebec, the matter has been kept well under the public eye. Vigorous protests, which fully express the strong convictions of those who uttered them, have been formulated, and efforts in several quarters have been made to rouse popular indignation against what appears to be abject servility to a foreign power who has no more authority to interfere with the secular government of any Canadian province than has the Grand Lama of Tartary. The Premier of Quebec Province never did a more unwise thing than when he promoted his measure for the so-called indemnification of the Jesuits. Jurists differing widely in their opinions on important questions unite in declaring that the existing order of Jesuits has neither moral nor legal claim to the estates of which they were deprived by the papal suppression of the order. Why, then, confer on them a large portion of the public funds? They have busily engaged in those tactics that have made them objects of aversion in every land where they have got a foothold. If other proofs were wanting, this gratuitous largesse to a stealthy and scheming ecclesiastical secret society on the part of the Quebec Government would be sufficient to convince people generally that Quebec, under the dominance of Romanism, was at least a century behind in the race of civilization. This action of Premier Mercier has had the effect of rousing a feeling of distrust, and if it makes the people of the different provinces of the Dominion more watchful of their civil and religious liberties, the loss of the money to the public treasury may be a kind of blessing in disguise.

The great misfortune connected with questions of this kind is that they are invariably utilized by partisan politicians more or less astute who strive to make public opinion subservient to their own purposes. With or without reason they roam the country in all weathers shouting in screeching falsetto, "No Popery," till the well-informed portion of the community turn away in disgust, and in the apathy thus produced there is real danger of serious encroachments by a spiritual despotism that never recedes from its cherished purpose to regain its lost ascendancy. The eagerness of politicians to gain the support of the Roman Catholic electorate is responsible for much of the apprehension that is now not unreasonably cherished in the public mind. The one party bids against the other for Roman Catholic support, and this gives the hierarchy an influence to which they have no just claim. In the Province of Quebec Roman Catholicism is in a large majority, and it is only in that province that such a piece of

legislation as the Mercier Government passed is at all possible. The people of the other provinces can only protest. They may call for the exercise of the Governor-General's veto, but that would effect little. Suppose the act granting an indemnity to the Jesuits was vetoed, the Quebec Premier would again appeal to the constituencies and few question the opinion that he would be again sustained at the polls. The Dominion Premier would not care to exasperate the Roman Catholics of Quebec Province by recommending the veto of the Act.

The only safeguard against papal usurpation in Canada is in both political parties ceasing to cater for the support of particular classes. Protestant Churches rightly repudiate the effort to act as corporate bodies, and chaffer with politicians for legislative favours. Here we have no established Church, and here no Church is entitled to demand special privileges from the State. The State ought to know no distinctions. The State knows the people only as citizens of the Dominion irrespective of creed, class or colour. If one Church wields an influence over the State, the State is itself to blame for the bondage under which it has come. If instead of bargaining with ecclesiastics for their support and for the use of their influence in securing the votes of their people the political leaders went direct to the people themselves much would be done to emancipate them from the thralldom by which they are oppressed. The franchise is bestowed on the people, not on clerical leaders, but while the politicians appeal to bishops and priests for the votes of their flocks, the people are defrauded of their just rights and kept in a state of perpetual pupillage. It is this pandering to influential ecclesiastics that gives so discredited a body as the Jesuits the opportunities they seize upon with such avidity.

People who value civil and religious freedom have no desire to see an unreasoning, religious animosity and rancour aroused. That might be productive of much more evil than good. At the same time, it would be cowardly and worse to shrink from a firm and determined resistance to every form of encroachment on the liberties of the people which it has been the uniform effort of the Jesuits to make wherever they have been permitted to work. When driven from France they received an asylum on this continent, and in the ascendancy they have already secured over the Quebec Government they have lost no time in demonstrating that their aims and methods are the same in every country in which they find a shelter. It is well for Canadians of all political parties, and of every religious denomination, to be on their guard against the wiles and the schemes of an order that never scruples as to the methods it employs, and which has since the days of Ignatius Loyola been the most relentless foe of civil and religious liberty. Rome as a political force, no less than as a gigantic religious superstition, must be sternly and unflinchingly resisted.

Books and Magazines.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The attractive and finely-illustrated papers in the February number of the *English Illustrated* are, "Moated Houses," "Dordt," "Coridon's Song," from Isaak Walton's "Complete Angler," quaintly and characteristically embellished. The serial stories are powerfully written, and the other contents afford interesting reading.

THE METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—The attractive papers of the February number are "Flemish Pictures," by the editor; "Vagabond Vignettes," "The Greatness of London," all of them illustrated, and the second part of Professor Goldwin Smith's paper "On Some Supposed Consequences of the Doctrine of Historical Progress." Another paper of much interest by Hon. Senator Macdonald is "Recollections of British Methodism in Toronto." As a whole, the number is an excellent one.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The February issue of *Scribner's* has many attractions. The opening paper on "Walter Scott at Work" is most interesting, as the reader can get from it a clear idea of how the Waverly novels were produced, and it gives in addition glimpses of the rugged strength and genuine qualities of one who has earned an enduring fame in the realm of literature. "The Picturesque Quality of Holland" and "The Physical Development of Women," are well worth reading. Robert Louis Stevenson's serial advances with increasing interest and power. The number, as a whole, is one of decided excellence.

AMONG the late musical publications issued by Oliver Ditson & Co., Boston, are the following

selected gems: "Across the Bridge," a timely pathetic song and chorus by Brunn, with picture title-page; "Open now thy Blue Eyes," a modern classic song from the French, by Massenet; "Of Thee I am Thinking," a ballad by Strelczki; "Gethsemane," a sacred song by Barri, and a brilliant new piano piece by Sidney Smith, entitled "Angel's Serenade," being a transcription of the famous song. Any of these pieces will be sent to any address on receipt of the price, by O. Ditson & Co., Boston, Mass. Send also for free catalogues of all kinds of music.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.) The *Homiletic* for February is good throughout. Prof. J. W. Hunts writes interestingly on "The Bible and the Homily in Old English." Prof. Wilkinson on Tolstoi confesses that he lacks experience of Christ "as Lord and Master, as the Son of God and Saviour of the world," yet he maintains, without approving all of Tolstoi's moral sentiments, that his moral influence and purpose are good, and not evil. Rev. Henry E. Dosker writes an instructive paper on "The Dutch Pulpit," which he regards as eminent. Rev. Albert J. Lyman on "Robert Elsmere," after an elaborate review of it, concludes that "as a theological treatise this book is a palpable failure; as a critical argument it is amateurish and feeble." On the other hand, as an artistic effort, dealing with a new field—as a dramatic *chef d'oeuvre*—it is of the first order.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The number for February is promptly issued and is fully up to the high-water mark which this monthly has reached. In the literature section we have a masterly "Vindication of Missions" by Dr. Pierson, and "Miracles of Missions" (The Blind in China) from the same facile pen. The third paper on "Missions to the Levant," by Mr. Bliss, from Constantinople, is very interesting. Professor Schodde on the "Semi-Centennial of Delitzsch's Hebrew New Testament" is of great value. Dr. C. S. Robinson has another of his characteristic papers on Egypt. Mrs. Dr. Gracey on "Woman and Woman's Work at the London Conference" will excite attention, while Dr. Cust's "Missionary Heroes in Africa" is a thrilling and inspiring contribution. All the other seven departments of the *Review* are, as usual, crowded with matter specially adapted to their several purposes.

THE SUNDAY SCHOOL. Its Origin, Mission, Methods and Auxiliaries. By H. Clay Trumbull. (Philadelphia: John D. Wattles; Toronto: D. T. McAinsh.)—On more occasions than one the remark has been made in these columns that the foundation of special lectureships by men of wealth, in connection with universities and theological institutions have yielded the most valuable results in Christian scholarship. In England, Scotland, Ireland and the United States there are such lectureships, but in Canada the way is yet open for some wealthy promoter of sacred literature to take the initiative by founding such a lectureship. To the Lyman Beecher Lectureship in Yale Divinity School we are indebted for this most valuable volume, the most complete on the Sunday school that has yet appeared. The lecturer was Henry Clay Trumbull, the accomplished and scholarly editor of the *Sunday School Times*. The lectures number ten, and are: The Sunday School: Its Jewish Origin and Its Christian Adoption; Seventeen Centuries of Its Varying Progress; Its Modern Revival and Expansion; Its Influence on the Family; Its Membership and its Management; Its Teachers and their Training; The Pastor and the Sunday School; Its Auxiliary Training Agencies; Preaching to Children: Its Importance and Its Difficulties; Preaching to Children: Its Principles and Its Methods. To facilitate reference there is a Bibliographical Index, a Scriptural and a Topical Index.

RECEIVED: KNOX COLLEGE MONTHLY, Toronto; THE PRESBYTERIAN COLLEGE JOURNAL, Montreal; QUEEN'S COLLEGE JOURNAL, Kingston; MANITOBA COLLEGE JOURNAL, Winnipeg; THE DALHOUSIE GAZETTE, Halifax; POCKET QUARTERLY FOR TEACHERS OF CHILDREN in the Sabbath-school, the pulpit and the home, Edited by Mrs. Wilbur F. Crafts, New York; NIGHT AND DAY, edited by T. J. Barnardo, F.R.C.S.E., London; TOPICS FOR PRAYER MEETINGS, International Committee of Y.M.C.A. New York; THE HUMANE JOURNAL, Chicago; THE CONVERTED CATHOLIC, James A. O'Connor, New York; THE SIDEREAL MESSENGER, or Monthly Review of Astronomy: William W. Payne, Carleton College Observatory, Northfield, Minn.; LIFE AND WORK, a Monthly Record of Current Events, published under the auspices of Erskine Church, Montreal, Y.P.A.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XIII—(Continued)

He did not wait long. A light step came quickly over the round stones of the causeway, and Allison entered, carrying the great earthen milk-dishes in her arms. It was a dark little place, and she had set them safely down before she saw the intruder. Then she did not utter a word, but stood looking at him with all her heart in her eyes. John held out his hand and took hers in a firm clasp, and "like a fool," as he told himself afterward, said that which it had never come into his mind to say until he saw her face.

"Allison," said he, with his eyes on hers, "why did you not tell me that it was your brother for whom your heart was sore?"

Her look changed to one of wonder.

"Surely I told you it was my brother. Who else could it be but my Willie?"

She grew pale, and would have withdrawn her hand, but he held it fast.

"I did not see him, but I have good news for you. Your brother has been a free man for two months and more. It must have been that they repented of their hard sentence, and when the summer came again he wearied, and was like to fall sick, and they let him go home. The man I saw had only good words to say of him. After the first he was patient and quiet. It was hard on him at first."

"My poor Willie!" said Allison.

"It seems that a friend went to see him in the early summer, a year ago, and he took heart after that and waited patiently."

"That must have been Mr. Hadden," said Allison. "It was kind of him, and Willie would take heart when he heard that I had gotten safe away."

"You have not heard from your brother since?"

"Oh! no. How could I hear. He does not even know where I am."

"But you will write to him now?"

Allison's face fell.

"I darena do it. No letter can reach him but may first pass through our enemy's hand. He will be on the watch more than ever now. No, it will be ill waiting, but we can only wait."

"Do you mean that you must wait till you see him in America?" said John wondering.

"Yes, that must be the way. He will go to Alexander Hadden, and I will find him there. Yes, it may be a long time," and Allison's eyes filled with tears. "But now that I have heard that he is free, and that it is well with him, I can wait. Oh! yes, I can wait."

Allison held out her hand, and John knew it was time to go.

"I havena thanked you yet, but—"

"You have nothing to thank me for yet. If I only could do something for you!"

"You have done this. You have told me he is free and at his own home. I have all the summer days grudged myself the sweetness of the light and the air, because I thought of him sitting in the darkness. And he has had it all, and now he may be on the sea! It has happened well, and I take it for a sign that the Lord is on our side."

"And you will not be troubled and anxious any more?"

"I will have hope now. And I thank you in my heart though I havena the words ready."

And then John went away.

Allison sat in the kirk that day a happy woman. Everyone there must have noticed the change in her looks, only she sat in the end of the seat near the door, and the little porch hid her from a good many of the folk, and the side of her big bonnet was mostly turned toward the rest. Little Marjorie saw her happy look, and raised herself up to ask her what she was thinking about that made her look so glad. Allison was thinking that her Willie might be sitting in the kirk at home listening to Dr. Hadden's kind, familiar voice, and that in the afternoon he might be walking over his own land with Uncle Sandy, to see the sheep and get the air of the hills. She bowed her head and whispered softly, "Whist, my lammie;" but she smiled with her e'en, as Marjorie told her mother afterward, and the child was content.

CHAPTER XIV.

"Into the restful pause there came
A voice of warning, or of blame,
Which uttered a beloved name."

More than once since she had first seen her, Mrs. Esselmont had asked, "Who is Allison Bain?"

Mrs. Hume had not much to tell her. Of her family and friends she knew absolutely nothing. Of Allison herself she knew only what she had seen since she became an inmate of the manse, except that she had been Dr. Fleming's patient in the infirmary, and afterward for a short time a nurse there. Dr. Fleming probably knew more of her history than he had told to them.

"A good woman who had seen sorrow, he called her, and a good woman she is in everyway, and a good servant, now that she seems to be growing content and cheerful. I owe that she was a weight upon my mind at first. She is faithful, patient, true. Her only fault seem to be her reserve—if it can be called a fault to keep to herself what others have no right to ask her to disclose. She has greatly helped our Marjorie, and the child loves her dearly."

"Yes, that is as easily seen. As to her reserve, there are some troubles that can be best borne in silence," said Mrs. Esselmont. "And she has grown more cheerful of late."

"Much more cheerful. She is always quiet, and sometimes troubled with anxious thoughts, as one can see, but there is a great change for the better since the spring. It is, of late, as though some heavy weight had been taken from her heart."

In her lonely life, with little to interest her, either in her own home or in the neighbourhood, it was natural enough that the lady should give some thought to the strong, gentle, reticent, young woman, who seemed to her to be quite out of place as a servant in the manse. She would have greatly liked to win the girl's confidence, so that she might be the

better able to give her help and counsel if the time should come when she should acknowledge her need of them. Until that time came, she told herself, she could offer neither help nor counsel. It was not for her to seek to enter into the secret of another woman's sorrow, since she knew from her own experience how vain are words, or even kindest deeds, to soothe the hurt of a sore and angry spirit.

"I might only fret the wound I fain would heal. And she is young and will forget in time whatever her trouble may be. And, when all is said, how can I think she is not in her right place, since she fills that place so well? God seems to be giving her the opportunity and the power to do for the child what has long seemed beyond hope, even to the mother, who is not one inclined to despond. I will not meddle in her concerns hastily, but oh! I would like if this Allison were ever in sore need of a friend, that she would come to me."

It was astonishing to herself when she considered the matter, how many of the lady's thoughts were given to this stranger.

"We are curious creatures," she mused. "It is little to my own credit to say it, but I doubt if this Allison had been just a decent, plain lass like Kirstin, I might have been left to overlook her and her sorrows, though I might have helped her when I knew her need. I will bide my time, and when it comes I will do what I can for Allison Bain, whatever her need may be."

Almost every week Marjorie spent a day at Firhill, and she was usually carried there, or home again, in the arms of Allison; but there could be no lingering there because of all that was to be done at home. Marjorie needed no one to stay with her. If it were "a garden day," as she called it when it was fair and the wind blew softly, she was content to be quite alone for hours together. She could be trusted to walk no farther and make no further exertion than was good for her.

In the house she had a book, or her doll, or the stocking she was knitting, to pass the time. In the garden she did not need these. She had the flowers first of all, the trees and the changing sky, the bees and the birds. The crows, which came and conversed together on the great firs beyond the wall, had much to say to her as well as to one another. She put their speech to words for her own pleasure, and looked with their eyes on the distant hilltops and into the valleys between, and saw what they saw there. A late laverock springing up now and then thrilled her with his song and set her singing also, or the cooing of the doves soothed her to peaceful slumber and happy dreams.

But there came a day when all did not go so well with the child. The sky was overcast and rain threatened; and Marjorie fretted and was "ill to do with," while her mother hesitated as to the propriety of her going to Firhill. The coming of the pony carriage decided the matter, however, and the child went away, a little ashamed of herself, but never doubting that all would be as usual when she reached the garden.

But she did not have a happy day. The weather was warm and close, and as the afternoon wore on the sky darkened, so that it was gloomy even in the garden, and a sudden pang of homesickness smote the child when they carried her into the deeper gloom of the house. She struggled bravely against it for a while, telling herself how foolish she was, and how ungrateful Mrs. Esselmont would think her if she were to cry, or even seem to wish to go home before the tea.

Poor little girl! She was ill and uncomfortable, and did not know it. She thought herself only naughty and ungrateful and when she could no longer keep back her tears, and in spite of a determination not to do so, cried out that she wanted her mother, she believed that the end of her happy days had come.

Into the confusion which all this caused, Allison came, earlier than usual, in the hope of getting the child home before the rain. At the sight of her, Marjorie's tears flowed faster than ever, but not for long. Allison's touch, and her firm and gentle words, soothed and quieted her. The broth which she had refused at dinner was brought her, and was eaten, and the worst was over.

But the rain was falling in torrents by this time, and while they waited, Marjorie fell asleep in Allison's arms.

It had not been a very good day for Mrs. Esselmont. She was not strong, the heat and gloom had depressed her, and she sighed now and then as she sat beside Allison and the child in the darkening room. Allison wondered whether she had any new sorrow to trouble her.

"She is nearly done with all sorrow now. She must be glad of that," thought Allison.

"I hope they will not be anxious about you at home," said Mrs. Esselmont, speaking softly not to waken Marjorie. "No, madam, I don't think it. And Mrs. Hume will be sure to send one of the lads with a lantern if the rain should keep on."

"They know you are to be trusted with the child. You have done her much good, poor wee lammie."

"She has done me much good," said Allison.

"I am sure of it. In the way of kindness done, as in other ways, 't is more blessed to give than to receive.' You are a good nurse, Allison."

"I love the child. It is a great pleasure to do for her."

"It is your love for her that makes you wise and firm in dealing with her. And you have been a sick-nurse, I hear."

Mrs. Esselmont was thinking of the time which Allison had passed in the infirmary, but Allison had for the moment forgotten that. Her thoughts had gone back to her home and her mother, who had needed her care so long.

"My mother was long ill, and there was no one but me to do for her. I learned to do many things to ease and help her first, and my father afterward."

"Have they been long dead?" asked Mrs. Esselmont gently.

"A long while it seems—but it is not so very long. There was little time between them, and all things seemed to come to an end when they were gone."

Mrs. Esselmont listened in wonder to the low, pathetic voice which told her this. Was this the girl who had never spoken of her past life in the hearing of any one—who had never named father, or mother, or home, except perhaps to little Marjorie? Mrs. Esselmont was a wise woman. She would have liked well to hear more, but she asked no question to startle her into silence again. After a little she said:

"They were happy in having a loving daughter to close their eyes." And she sighed, thinking of her own dearest daughter who was far away.

Marjorie stirred in Allison's arms, and there was no need to answer. By and by Jack came with the lantern, and it was time to go home.

After this, in their brief intercourse—during a few minutes in the garden, or by the parlour fire, while the child was being wrapped up to go home—Mrs. Esselmont had many a quiet word with Marjorie's faithful nurse and friend, and their friendship grew slowly but surely. Allison's revelation of herself, and of her past life, was for the most part quite unconsciously made. Mrs. Esselmont listened and made no comments; but in her own thoughts, when she "put this and that together," she owned that not often in the course of a long life had she come in contact with one in whose character, strength and gentleness, firmness and patience, were more happily combined. Without being aware of it, she was beginning to regard this strong and silent young woman not as a mere maid-servant in the manse, who came and went, and worked for wages like the rest, but as one who, for reasons not to be revealed, had chosen, or had been forced by an untoward fate, to begin a new life in a sphere in which she had not been born. But much as she desired to know more about her, she waited for Allison herself to speak.

Summer passed all too quickly and the "dowie fall o' the year" was drawing on. There was no more going through the lanes to follow or to flit the cows for Marjorie. The harvest was over, and the patient creatures had the range of all the narrow fields, and cripple Sandy had leisure to do his duty toward them without the help of any one. But whenever a bright day came, or even a gleam of sunshine when the day was dark, the child had still a turn in the lanes, or round the garden in Allison's arms. All the days were busy days, but none of them were so full of work, or care as to hinder Allison in this labour of love, which indeed was as good for herself as for Marjorie.

For there were times as the days began to grow dark and short when Allison needed all the help which her love for the child could give her to keep her thoughts from the cares and fears which pressed upon her. No word came from Willie, though she had written to Mr. Hadden to tell him that her brother was free, and that she hoped he would soon be in America, and that he might safely write to her now.

It was time for a letter unless Willie had lingered longer at home than he had promised. Was he there still? or had any ill happened to him? She could wait with patience for the sight of him, even for years, if she could but be sure that he was safe and well. And she could only strive to wait with patience whether she heard or not.

She was saying something, like this to herself as she sat in the silent house one night, when the kitchen door opened and Saunners Crombie came in. The minister was not at home, and Mrs. Hume who was not very well, was up-stairs with her little daughter. All this Allison told him, and asked him to sit down, with no thought that he would do so, for few words had ever passed between them. He sat down, however, and leaned over the fire with his hands spread out, for "the night was cauld," he said.

Allison brought dry peats and mended the fire, and then took to her stocking-mending again. It would not have been easy for her to begin a conversation with Crombie under any circumstances. It seemed impossible to do so now, for what could she say to him? Saunners had been in deep affliction. His wife was dead, and he had just returned from her burial in a distant parish, and it seemed to Allison that it would be presumption in her to utter a word of condolence, and worse still to speak about indifferent things.

She stole a glance at him now and then as she went on with her work. How old, and gray, and grim he looked! And how sad and solitary the little house at the edge of the moss must be, now that his wife was not there! His gray hair and his bowed head minded her of her father, and this man had no child to comfort him, as she had tried to comfort her father when her mother died. She was very sorry for him.

Her sympathy took a practical turn, and she rose suddenly and went out. The tea-kettle was singing on the hearth, and when she returned she went to the dresser and took the tea-pot down.

"Ye're chilled and weary, and I'm going to make you a cup of tea," said she.

Saunners looked up in surprise.

"There's nae occasion. I'll get my supper when I gae hame."

He made a little pause before the word, as though it were not easy to say it.

"Ay, will ye. But that will be a while yet. And I must do as I am bidden. The mistress would have come down, but she's no just very well the night, and is going to her bed. The minister may be in soon."

So the tea was made and butter spread upon the bannocks, and then Allison made herself busy here and there about the kitchen and out of it, that he might have his tea in peace. When his meal was finished and the dishes put away, she sat down again, and another glance at the bowed head and the wrinkled, careworn face, gave her courage to say:

"I am sorry for your trouble."

Saunners answered with a sigh.

"Ye must be worn out wi' that lang road and your heavy heart."

"Ay. It was far past gloaming o' the second day ere I wore to the end o' the journey. The longest twa days o' a lang life they were to me. But it was her wish to be laid there wi' her ain folk, and I bid to ge her that pleasure. But it was a lang road to me and Gizee, too, poor beast."

"And had ye no friend to be with ye all that time?"

Saunners shook his head.

"Peter Gilchrist offered to go wi' me. But he was ahind with his farm work, an' I wasna needin' him. Twa folk may shorten a long day to ane another, but it's no aye done to edification. But the worst o' a' was coming hame to a forsaken hoose."

The old man shivered at the remembrance and his gray head drooped lower.

"I'm sorry for your trouble," repeated Allison. "It's the forsaken hoose that at first seems the worst to bear."

"Ay, do ye ken that? Weel, mine's a forsaken hoose. She was but a feckless bodie, and no aye that easy to deal wi' but she's a sair miss in the hoose. And I hae but begun wi't," added Saunners with a sigh. Then there was a long silence.

"It's a bonny place yon, where I laid her down," said he at last, as if he was going on with his own thoughts. "It's a bonny spot on a hillside, lying weel to the sun, wi' a brown burn at the foot. I got a glimpse over the wall of the manse garden. The minister's an auld man, they say. I dinna trouble him. He could hae done nae gude either to her or to me. It's a fine, quiet spot to rest in. I dinna wonder that my Eppie minded on it at last, and had a longing to lie there with her kin. It is a place weel filled—weel filled indeed."

British and Foreign.

Allison's work had fallen on her lap, and she sat with her parted lips and eager eyes gazing at him as he went on.

"I saw the name o' Bain on a fine new headstane there. An only son had put it up over his father and his mother, within a few months, they said. I took good notice of it because o' a man that came in and stood glowering at it as we were finishing our job. It was wi' nae gude intent that he cam', I doubt. He was aye that middled with maist things in the parish, they said. But I could hae proved that my Eppie belonged to the parish, and had a gude right to lie there wi' her kin. We were near dane ere he took heed o' us, and it was ower late to speak then. He only speired a question or or twa, and then gaed awa'."

Then there was a long pause. Saunners sat looking into the fire, sighing now and then, and clearing his throat as if he were ready to begin again. When he turned toward her, Allison took to her stocking-darning. She longed to ask him a question; but she dared not do it, even if she could have uttered the words. Saunners went on:

"I thocht it queerlike of the man, but I would hardly have heeded it but for that which followed. When his back was fairly turned, there came a wee wifie out o' the corner, where she had been watchin', and shook her nerve (fist) at him and ca'd him ill names. It was like a curse upon him. And she bade him go home to his fine house, where he would have to live his leafu' lane a' his days as a punishment for his wickedness. I had a few words with her after that. She was unco curious to hear about my Eppie, and how I came to lay her there. We gaed through among the stanes thegither, and she had plenty to say about ane and anither; and whiles she was sensible enough, and whiles I had my doubts about it. Many a strange thing she told me gin I could only mind."

Then Saunners sat silent again, thinking. Allison turned her face away from the light.

Was the terrible old man saying all this with a purpose? Did he know more than he told, and did he mean it for a warning? For it must have been in the parish of Kilgower where he had laid down the body of his wife. And it must have been Brownrig whom the "wee bowed wifie" had cursed. She grew sick at the thought of what might be coming upon her; but she put force upon herself, and spoke quietly about other matters. Then the old man rose to go.

"I thocht maybe I might see John Beaton the nicht. Is he at hame, think ye?"

Allison shook her head.

"I havena heard of his being here, but he may have come for all that."

"Ye would be likely to ken," said Saunners, and then he went away.

Allison listened till the sound of his footsteps died in the distance, then she rose and did what was still to be done in the house. She barred the door, and covered the fire, and put out the lights, and went softly up-stairs to the little room where Marjorie slumbered peacefully. Then she sat down to think of all that she had heard.

It was not much. Crombie had seen two names on a headstone in the kirkyard of Kilgower. That they were the names of her father and mother she did not doubt. She had been greatly startled by all she had heard, but she had not betrayed herself; and after all, had she not more cause to be glad and thankful than to be afraid? Willie had put up that stone! Was not that enough to make it sure that he had been at home, and that all had been well with him? He might be at home yet, on his own land. Or he might be on the sea—on his way to a new country which was to give a home to them both. Glad tears came to Allison's eyes as she knelt down and laid her face on Marjorie's pillow.

"I am glad and thankful," she said, "and I will not vex myself thinking about what the old man said. It might just be by chance that he spoke with no thought about me, except that the name was the same. I will be thankful and have patience and wait. I am sure he would not wish to harm me. Only if he were to speak of all that in the hearing of other folk it might end in my having to go away again."

But the thought of having to go away did not seem so terrible to her as it would have done a few months ago. Her courage had risen since then. She had "come to herself," and she was reasonable both in her fears and her hopes, and so she repeated, as she laid her head on her pillow:

"I will be thankful and have patience and wait. And I will put my trust in God."

(To be continued.)

VALENTINE.

Liko children folded in a mother's arms,
Safe in the heart of earth the flowers sleep,
And dream of spring's soft showers, of summer suns,
Of white-winged clouds in skies of azuro deep.
They soon will wake and lift their faces sweet
To greet us as we pass with careless feet.

Anow God's love will beautify the earth,
Another spring will open wide her gates,
Our vanished birds will come to us again
And sing their songs of love and choose their mates.
So choose I thee, to thee my song of love I sing,
Within thy soul may its soft cadence ring,
And bid thy dreaming heart waken to mine
And be forever my true valentine.—A. L. T.

ORAL TRADITION.

It is said that the invention of writing injured the power of memory, and years ago, before the schoolmaster was abroad as he is nowadays, it was possible to meet with many instances of strong memorizing capacity among persons who could neither read nor write. Complicated accounts could be kept by the aid of a "tally" only, and the memory of many a small farmer or petty rural shopkeeper was his only ledger and order book. It is certain that since the art of writing has become an almost universal accomplishment, the faculty of memory, being less needed, is less cultivated. Long after the invention of letters our forefathers rested much upon oral tradition. Antiquarians assert that one of the ancient races of Italy possessed no written language, and even where written characters were in use, oral tradition formed an important supplement to them. "Folk lore" tales and ballads have been handed

down from lip to lip for centuries with curious fidelity. A writer of some thirty years ago mentions that one of Herrick's finest devotional pieces, his "Litany," was repeated *verbatim* by a poor old woman, one of whose ancestresses had been servant to Herrick's successor at Dean Prior. The old woman had never seen the poem in print; and neither she nor her predecessors could read. These "night prayers," as the old dame described them, had come down on the lips of these unlettered women for nearly two centuries, and the ten verses of the hymn were as accurately recorded in the memory of the last reciter as in the printed pages of Herrick's *Noble Numbers*. When oral tradition was recognized as a vehicle for actual information more care was taken regarding its accuracy than would be the case in these days. The old reciters jealously guarded a time-honoured form of words even in their prose narratives. Breton peasants, nowadays, notably those who possess a talent as *raconteurs*, will repeat a legend or a story with scrupulous fidelity to the established form in which they have always heard the incidents related, and will check a traveller who attempts to deviate from the orthodox version with "Nay, monsieur, the story should begin thus," repeating the regular formula of the tale. During the persecution of the Waldenses, in the thirteenth century, when their version of the Scriptures was prohibited and destroyed wherever found, their ministers committed whole books of the sacred volume to memory, and repeated chapters at their religious meetings. Even the lay members of their body adopted the same means of preserving their beloved Provençal version. Reiner mentions knowing one rustic, unable to read or write, who could yet repeat the entire book of Job, according to the translation condemned by the council of Toulouse, in 1229. "They have taken away my dear tutor, but they can not take away my *Telemachus*, for I have it safe in my heart," said the little Duke of Burgundy, when deprived of the instructions of Fenelon, whose *Telemachus* was represented to Louis XIV as a covert attack on his mode of government. It would be tedious to enumerate the many instances in which tradition has preserved what written histories were forbidden to chronicle. Traditions may at least claim to be as accurate as written history; though this, perhaps, is faint praise. Oral tradition is usually free from conscious party bias. The repeaters of traditional lore carry on the tale as they heard it; but how many an eloquent historian appears to assume a brief for one side or another in every party contest, and to write his history with a view, not of elucidating facts, but of representing certain historical characters as angels or the reverse. That ugly popular adjective will adhere to Queen Mary's name in spite of the efforts of her best apologists; and even Lingard's eloquence fails to shake popular belief in the excellencies of "Good Queen Bess," and the "golden days" of her reign. Sometimes local tradition dares to array itself in open opposition to received history. Folk lore, if not an altogether reliable guide, is seldom totally at fault in its statement of facts, and tradition has frequently kept alive memories which might otherwise have perished altogether. Books may be destroyed and history willfully garbled, but it is less easy to extinguish local traditions.—*London Standard*.

THE AROMA OF LIFE.

Beauty hath its charms, but the charms of gracious manners far outweigh them. The manners that express a kindly, sympathetic heart, open to the influence of another personality as the flower to the sun, and as unconsciously giving back its own fragrance, are a gift that far outshines physical graces. Who of us have not forgotten a plain face, or seen it grow beautiful, under the witchery of beautiful manners, the expression of a well-poised mind? Learning can be acquired, politeness may be cultivated, but manner is the expression of the nature and brings the object to its own level, at least for the moment. We go out from the presence of gentle manners at peace with the world. Some of us carry the ideal of perfect grace with us, aspiring but never reaching, saying with Petrarch, "I have once beheld on earth angelic manners and celestial charms whose very remembrance is a delight and an infliction, since it makes all things else appear but dream and shadow." Tennyson says, "Kind nature is best;" for he knew that offence could never come where the heart felt the brotherhood of man. What is rudeness but a disregard of another's rights? What is discourtesy but a disregard for another's feelings? Who that loves his neighbour as himself ever gives offence? We think of culture as the highest form of the intellectual, but it is perfect only as the heart has kept pace with the head, and sees in its own development a new responsibility, a new debt to the world. Manners are the expression of our nature. Manners are nature; politeness, veneering; and he is a dullard who is not able to distinguish. Let us lose the phrase, "Learn to be polite," and say, rather, "Cultivate the heart and head, that the stature of a perfect man may be reached." True manner sees the limitations of another's temperament and opportunity, and leaves them untrammelled, knowing every man has his own code of morals and politeness which only individual development can change, feeling with Goethe, "We arrived best at true toleration when we let pass individual peculiarities, whether of persons or peoples, without quarrelling with them; holding fast, nevertheless, to the conviction that genuine excellence is distinguished by this mark, that it belongs to all mankind."—*Christian Union*.

COMPOSITION is, for the most part, an effort of slow diligence and steady perseverance, and from which the attention is every moment starting to more delightful amusements.—*Dr. Johnson*.

DR. EDMOND, of Highbury, is to preside at Mr. McNeill's induction at Regent Square.

IN one year the Presbyterians in Doncaster have gathered together a congregation of a hundred.

A PRIZE of \$2 is given in Bolton Sunday school for the best recitation of any hundred lines from "Paradise Lost."

DR. NORMAN MACLEOD, of Edinburgh, will conduct the next Gaelic service in Crown Court Church, on 10th March.

IN New South Wales, a Salvationist major, who persisted in illegal processions, has been sentenced to three months' imprisonment.

DR. MURRAY, of Oxford, says that at a meeting of a learned society, he heard "gaseous" systematically pronounced in six different ways by as many eminent physicists.

EARLY closing is certified by Mr. McNeill, superintendent of police in Arbroath, to have been a decided success in that town, there being more quietness and much less drunkenness.

TRANENT parish, it appears, is so healthy that the income of the sexton has become so small as to necessitate an appeal by Dr. Caesar from the pulpit for subscriptions for the poor man.

THERE are at the present moment 110 students under training in the East London Institute for Home and Foreign Missions, the largest number reached since its establishment in 1873.

MR. EWING'S congregation at Toorak, Melbourne, gave more on Hospital Sunday than all the Unitarians, Swedenborgians, Secularists, and "the Australian Church" (Dr. Strong's) put together.

THE court of Queen's bench has disqualified Rev. J. Rowland Thomas, of Rhyll, for five years, from becoming a candidate for the council, he having employed three or four paid canvassers.

MR. THOMAS COOK, of tourist fame, who has always been an enthusiastic abstainer, suggests that an Excursion and Tourists' Temperance Society should be formed, having its headquarters in London.

UNDER the title of "Gott will es," the war cry of the Crusaders, a new journal has been established in Germany as the organ of the Roman Catholic portion of the crusade against African slavery.

THE suspension of Mr. George Nelson from the eldership by the minister and Session of Kirkpatrick-Fleming Church, has been withdrawn by the committee appointed to investigate the case by Lockerbie Presbytery.

THE amiable and learned Churchill Babington, D.D., distinguished as an archaeologist, botanist, ornithologist, and classical scholar, is dead. At Cambridge, he gained the Hulsean prize in 1846, on "The Influence of Christianity in promoting the Abolition of Slavery in Europe."

A COMMITTEE has been appointed by Liverpool Presbytery to enquire into the statement that there are many Irish Presbyterians in Barrow-in-Furness, who are receiving no attention from the local Presbyterian Church.

DR. MACLAREN, of Manchester, interviewed at Melbourne, expressed his belief that more than half the poverty in England arises from drink. The Lancashire poverty was certainly not caused by the dearth of remunerative work.

TAIN Presbytery, on the motion of Rev. D. C. Macdonald, have agreed to overture the Assembly to permit of a pass in philosophy or mathematics being substituted for one in classics as the entrance qualification of students to the hall.

LYNE Church, Peebleshire, believed to be a pre-reformation building, and which was restored in 1644 by Lord Hay, of Yester, has just been beautifully renovated by the Earl of Wemyss. It was re-opened last week by Rev. Alexander Williamson, of Edinburgh.

AT the annual meeting of Queen's Park Church, Glasgow, Dr. Fergus Ferguson, pastor, it was reported that the income for last year had been \$11,660, besides that collected by the missionary society, making a gross income of \$13,890, or at the rate of \$15.39 per member.

THE first English Baptist hymn book was published in 1691, the first American one in 1766, and yet with this start of nearly a hundred years, the American hymn books outnumber the English more than two to one. There are forty-one English against ninety-three American. *2122*

DR. GOOLD, of Martyrs' Church, Edinburgh, who is an ex-Moderator, is on the verge of his jubilee, being now in the forty-ninth year of his ministry. At the anniversary services of his church, Mr. Bell, of Dean Church, and Dr. Mair, oforningside U. P. Church were the preachers.

LORD ADDINGTON, writing to the *Times*, on the circular of the Liberation Society, asking for information as to acts of hostility to Nonconformists, declares that it is impossible the Anglican clergy can ever treat dissenting ministers as equals, because the former are in the Apostolic succession.

THE venerable Dr. Andrew Bonar preaches from shorthand notes, having used Byrom's system during the whole of his protracted ministerial career. His father used the same system, and Dr. Bonar was first led to acquire a knowledge of it in order that he might be able to read his father's manuscripts.

DR. CAZENOVE, of Edinburgh, states that many Episcopalians would prefer that their children should learn the Shorter Catechism, if the choice lay between it and the being taught no Christian Catechism at all. Upon this Rev. William Balfour, Free Church minister, suggests that if the Episcopalians only began to teach it to their children, they would not soon give it up.

TURKIFF congregation have appointed a committee of one hundred—there are 1,350 members and adherents—to select a successor to Dr. Stewart, who recently retired after a ministry of sixty years. A proposal was made to place women on the committee, but it was afterwards withdrawn, although deemed competent by the Moderator, Mr. Stewart, of King Edward. The candidates number about fifty.

SKYE Presbytery were engaged lately with the call from Hope Street Congregation, Glasgow, to Mr. Galbraith, of Raasay the second to him from the same congregation during the present vacancy. After the commissioners had been heard, he declared that he saw no reason why he should leave his present sphere. The Presbytery thereupon refused to translate him, and the Glasgow commissioners protested and appealed to the Synod.

Ministers and Churches.

THE Presbyterian congregation of Markdale and Flesherton, have given a call to the Rev. W. G. Mills, B.A., of Sunderland. They offer \$850 and a free manse.

THE Rev. Mr. Smith, of Centreville, say the Napanee papers, has fully recovered from a painful affliction which laid him aside from his duties for nearly ten weeks.

THE Rev. Hugh Fraser, formerly of Fort William, and missionary-elect to China, is in Winnipeg, and leaves there immediately to go to Morris to preach there.

THE congregation of East River, Picton, has given a call to the Rev. A. McClelland, D.C.L., of AshLurn. The call is numerously signed. Stipend \$850 and a manse.

THE Moncton Presbyterians have one of the finest church edifices in New Brunswick. Last year the congregational collections for church purposes amounted to \$4,525.59.

THE Rev. Dr. Arthur T. Pierson, of Philadelphia, is announced to deliver a lecture on "The Place of Young Men in the Plan of God," in Association Hall, to-morrow evening, Thursday, at 8 p.m.

AT the close of the prayer-meeting last Wednesday, at Newcastle, Miss Lees presented Miss Annie Drummond with a purse containing forty dollars, from the congregation, with kind wishes and grateful acknowledgment of her services as organist.

THE *Almonte Gazette* of February 1, says that the pulpit of St. Andrew's Church, in that town was occupied on Sabbath the 27th January, by the Rev. Mr. Smith of Centreville. The rev. gentleman preached two excellent sermons and made a good impression.

THE Presbyterian anniversary services at Ridgetown, recently, were well attended. Rev. Mr. McGregor preached acceptably. The anniversary tea came off very successfully. The programme was well carried out and the attendance large, over \$100 being taken at the door.

FROM a report published in the *Napanee Buzzer* of February 5th, of the annual meeting of Camden East and Tamworth Churches, of which the Rev. W. S. Smith, of Centreville, is pastor, it is announced that the congregations are in a prosperous condition, both spiritually and financially.

THE *Carlton Place Herald* says: A missionary meeting was held in Union (Presbyterian) Church, Smith's Falls, lately, attended by about 350 persons, at which a collection was taken, amounting to \$432.27. Rev. A. A. Scott, of Zion Church, was the only speaker from a distance on the occasion.

THE many friends of the Rev. W. Donald, formerly of Port Hope, but now of Colton, California, will be pleased to know that it is his intention to return to Ontario at an early date. Mrs. Donald's health, which at one time caused some anxiety to her friends, is now sufficiently restored to warrant her return to this province.

THE Rev. A. Wilson was presented by the people of his congregations, Charleston and Alton, with a fine new cutter, harness and robe, while Mrs. Wilson was made the recipient of a well filled purse. This was done on the evening of February 1st, 1889, as an expression of the esteem in which they are held by the people.

If ministers and congregational treasurers would see that the statistical and financial reports are sent in in good time they would save Presbytery Clerks much trouble and annoyance. Often, after writing once or twice for these reports, we have to leave them out of our returns. They should be in by February 5, yet few are to hand yet.

MR. THOMAS R. GLOVER, on severing a connection, extending over the past five years, with the Presbyterian Printing and Publishing Company, was recently presented with an artistically illuminated testimonial giving expression to the high esteem in which he was held for his business probity and personal worth on behalf of all with whom he was associated.

THE new Presbyterian Church at West St. Peters was opened for public worship on Sabbath, 30th December. The Rev. Alexander Raulston, of Murray Harbour, conducted the services in the morning and afternoon. The Rev. J. G. Cameron, of Souris, conducted the evening services, assisted by the Rev. E. Ramsay, of Mount Stewart. Mr. Cameron preached an excellent sermon to an appreciative audience.

THE *Vancouver World* says: It seems that the Rev. G. C. Patterson, of Chilliwack, has quite decided to leave the province, where he has laboured for a few years with much acceptance, and return to Eastern Canada. Mr. Patterson will leave for the east the first of next week, with his wife, whose ill-health has compelled him to make this move. Rev. W. R. Ross, of Manitoba, will take Mr. Patterson's pastorate at Chilliwack.

THE sacrament of the Lord's supper was dispensed in First Presbyterian Church, Eramosa, on Sabbath last, 3rd inst., when about 250 persons sat down at the table. On the Saturday previous, Rev. K. J. Beattie, of Guelph, preached a powerful sermon, based on Matthew xi. 28, when thirty new members were received into the Church upon profession of their faith in Christ. This congregation has grown to be among the largest of the country churches in the Province, the increase during the past year alone being about 110 members.

THE *Orillia Times* says: At a meeting of the Presbyterian Bible class on Monday evening week, it was decided by a standing vote to purchase a very fine bell for the new church. It was also decided to ask the co-operation of the Sabbath school, the presentation to assume the form of a gift from the young people of the congregation. The matter is in good hands, and will shortly take definite form. We have good reason in saying, judging from the former efforts of these young people, that many moons will not pass before its rousing and melodious tones are heard.

THE Rev. W. H. Ness, late of Pennsylvania, was inducted by the Presbytery of Truro into the pastoral charge of Riverside congregation (Colchester County), lately. Rev. D. Stiles Fraser, of Upper Stewiacke, preached; Rev. J. McLean, Moderator, led in the induction prayer. Rev. E. Smith addressed the minister and Rev. J. Robbins the people, after which Mr. Ness was introduced to the people of his charge by Rev. A. Cameron, their late pastor. The services were in the Bass River Church. The Presbytery has divided Middle Stewiacke and Brookfield into separate congregations.

A very well attended meeting of the Young Men's Circle, of St. Andrew's Church, London, was held lately, Mr. J. L. Gibson in the chair. After the general routine had been gone through, the members proceeded to elect officers for the coming quarter, which resulted as follows: Mr. J. Gibson, president; Mr. Robert McDermid, vice-president; Mr. William Muir, secretary; Mr. William Murray, organist. Two committees were also formed, programme and visiting. Programme: Messrs. McClintock, Corbin, Hay and Muir. Visiting: Robert McGregor, Hugh McDougall, John A. Bland, Ralph Gillespie and G. R. Gauld.

THE lecture of Mr. James Croil, editor of the *Record*, Montreal, was delivered lately in St. Matthew's Church, Woodlands, and proved a great success. The lecturer, whose subject was "The Mediterranean," was listened to with rapt attention from first to last. Mr. Croil, whose name is a household word in this part of the province, was thoroughly at home in his subject, which he treated in a most masterly manner. Humour and pathos, the gay and the grave, interest and instruction were most skilfully and happily combined, rendering the lecture a most enjoyable intellectual treat. The meeting was enlivened by several choice selections of music by the choir of the church. The proceeds are to be devoted to the Foreign Mission Fund of the church. The pastor, Rev. J. J. Cameron, occupied the chair.

THE Rev. Dr. Wherry, who has laboured under the auspices of the United States Presbyterian Board of Missions, in Northern India, preached last Sabbath in St. James Square Church, Toronto. In the morning he presented a comprehensive view of mission work in the Punjab, and in the evening gave a very interesting account of Mohammedanism in India. In reply to objections as to the difficulty of bringing the followers of Islam to the acknowledgment of Jesus Christ as the saviour of sinners, he stated that several converted Mohammedan priests were now preaching the Gospel throughout Northern India, and in many of the congregations there were numerous converts from the ranks of Islam. The conversion of the Mohammedans would be to the masses of India like the conversion of Israel in relation to the Gentile world, as life from the dead.

THE Presbyterians of Carman and associated stations, lately, gave a farewell entertainment to their esteemed minister, the Rev. W. R. Ross. The proceedings commenced with an oyster supper, provided by the ladies of the congregation. After all had been bountifully supplied, the crowd adjourned to the neighbouring church, R. McKnight was called to the chair. A varied programme of songs, readings and recitations, sandwiched with speeches, occupied the evening. The speakers were the Rev. Messrs. Mackenzie, Polson and Borthwick, who severally referred to their loss in the departure of Mr. Ross, and the long and brotherly intercourse they had held with him. The most pleasing part of the evening's proceedings was the presentation to Mr. Ross of addresses—one from the congregation of Carman, the other from that of Warrington. Accompanying the address was a purse of \$274, presented to Mr. Ross as a parting gift from his friends and admirers. It is pleasing to note that this sum was made up, not only of contributions from Mr. Ross's own congregation, but from persons of all classes in the community. Mr. Ross made a very affecting reply to the addresses read.

THE *Berlin Telegraph* says: The people of the Linwood Presbyterian congregation held their annual tea meeting on the evening of the 22nd ult. The weather being very favourable, there was a large turnout. All the Christian churches in the neighbourhood were largely represented. Tea was served in Mr. Bartlett's hall, after which the audience proceeded to the Presbyterian Church, where they were entertained in listening to eloquent speeches delivered by the Rev. Messrs. Forcous, Pepper, McKibbin and Norris, and Mr. I. E. Bowman, M.P., and in listening to grand music furnished by the home choir, assisted by the Misses Boomer, of Linwood, and a couple of duets by Miss Hutchison and Mr. Barbour of Crosshill. Our general registrar, acting in the capacity of chairman, kept up the humour of the evening. The Presbyterian people of Linwood think they could not have a tea meeting unless Mr. McDougall filled the chair. After a satisfactory night's entertainment Mr. McKibbin pronounced the benediction, and all retired to their homes seemingly pleased. The receipts of the evening amounted to \$65.

ON the evening of February 5th, the Knox College Literary Society held its sixty-fourth public meeting, Dr. Daniel Clark occupying the chair. By eight o'clock the hall was filled, not a few being unable to obtain seats. Several choruses were rendered by the Glee Club, viz.—"Kataplan," "The Huntsman," and "Weel may the Keel row," and "Hark! Abroad the Storm." A carefully prepared essay "On Light Literature," was read by Thomas Natrass, B.A., in which he showed the beneficial results that might accrue from a judicious selection of literature of this kind; branding also with a debasing tendency all such literature of this kind that proceeded on a low moral plane. A recitation was given by J. T. Monteath, in which was manifested the ability of the reciter to hold the motionless attention of the audience. The following was the subject debated: "That to secure an efficient ministry the standard of education in literature and theology should be rigidly adhered to in every case." Those on the affirmative were R. M. Hamilton, B.A., and W. A. J. Martin; on the negative, A. G. Jansen and E. R. Hull. These gentlemen supported their respective sides ably. The chairman decided in favour of the affirmative.

At Churchill, Sabbath the 3rd of Feb' the Rev. Principal Caven, of Knox College, preached morning and evening, at the opening of the new Presbyterian Church. The beautiful edifice was filled to the utmost capacity and at both services, all available standing room being occupied, many having to go away, not being able to obtain admission. The learned doctor has lost none of his characteristic clearness and impressiveness, both discourses being very highly appreciated. The social on Monday evening was a great success. About 500 people sat at the tables. As the church seats about 300, an overflow meeting was held in the commodious basement, when the Rev. Stewart Acheson occupied the chair. The speakers, the Rev. Messrs. Grant, Dr. Fraser, J. J. Cochrane, E. D. Murphy and Stewart Acheson, addressed each meeting. One humorously remarked that he had attended a great many tea meetings, and he thought he had seen all kinds of them, but this was the first "double barrelled tea meeting" he had ever had anything to do with. Excellent music was supplied by the Churchill choir, and a quartette from the Barrie Presbyterian choir, who in turn sang selections in the body of the church and "below." About half past nine p.m., a social gathering, long to be remembered, was brought to a close by singing the long meter doxology, the Rev. E. D. Murphy pronouncing the benediction. The congregation and their pastor, the Rev. W. A. Duncan, B.D., are to be congratulated on the great success of the opening services. The church is built of red brick with white brick facings. The style of architecture is Romanesque. There are two entrances in front. The main or bell tower is seventy five feet in height. The seating is arranged on the amphitheatre plan, the floor sloping towards the pulpit. The body of the church with the transepts is about forty-eight feet square, and will seat 300. It is heated by two furnaces in the basement and lighted by a series of library lamps with duplex burners. The windows are made of best cathedral tinted glass in which the colours are beautifully blended. Ample arrangements are made in the windows, and in the floor for ventilation. The total cost is about \$5,000. The Rev. G. E. Freeman, of North Toronto, is to preach next next Sabbath.

PRESBYTERY OF BARRIE.—The Presbytery of Barrie met at Orillia, on Tuesday, 29th January, at 2.30 p.m. Present but 12 ministers and two elders. A committee was appointed to prepare a minute in reference to the death of the late Rev. S. Porter. Mr. Henry Knox was elected moderator for the next six months. There was little business of general interest. A few Session records were submitted for examination. Satisfactory accounts of the spiritual and financial condition of Orillia and Barrie congregations were received. A discussion arose on the requirement of the Statistical Committee, that no contributions of congregations for missions, colleges, etc., shall be entered in the proper columns but such as have been paid to the agents of the church. The Presbytery agreed to memorialize the General Assembly on the matter, and to ask that all contributions to the schemes may be entered in the proper columns whether they pass through the agent's hands or not. A committee was appointed to comfort and counsel the congregation of Airlie, who have hitherto worshipped in a building which they helped to raise, but which was decided to another body. They have recently had their subscriptions returned, with the intimation that they are no longer allowed the use of the building. A special meeting of Presbytery was appointed to be held at Beeton, on February 19th, at 2 p.m., to consider a call from the congregations of Beeton and Tottenham. The chief interest of this Session of Presbytery was in the circumstance that the Presbyterian W. F. M. Society held its annual meeting at the same time and in the same place. During the afternoon a deputation of the society waited on the Presbytery and read the report for the last year. It indicated progress, but the particulars cannot be given here, as the report was taken away. The deputation was assured of the interest and sympathy of the Presbytery in the work, and besides, Messrs. Grant and McLeod were deputed to convey the sentiments of the brethren to the society. In

the evening a meeting with the P. W. F. M. S. and a considerable number of others was held in the church, when addresses were delivered by Messrs. Duncan and McLeod on Foreign Mission Work, and by Mr. Findlay on Home Mission Work. The choir was represented on the platform, and the proceedings were enlivened with hymns and anthems and a solo by Mrs. Hunter, whose singing and the organ accompaniment of Miss K. World, the organist, were much admired. At the next general meeting a conference on the State of Religion will be held.—ROBT. MOODIE, *Pres. Clerk*.

PRESBYTERY OF LINDSAY.—At Uxbridge on Tuesday, January 20, the Presbytery of Lindsay held an adjourned meeting, and was constituted by the Rev. A. G. McLachlin, B.A., Moderator. The minutes of the former meeting at Cannington were read and sustained, containing the following special minute: That the Presbytery, in accepting the Rev. Archibald Currie's demission of his pastoral charge, would record the expression of their regret and sympathy that failing health rendered it necessary for him to sever his ministerial connection with a congregation he so faithfully served in the Gospel for the past twenty-one years; further, their appreciation of his regular attendance on Church courts, his conciliatory manner, his sound views of Scripture doctrines and ecclesiastical polity, and his wisdom and weight in council, all of which they rejoiced to hope will continue to benefit the court. And the Presbytery would add its earnest prayer for restoration of health, a tranquil eventide of life, and the rest that remaineth, to be bestowed on their beloved brother. The Rev. W. G. Mills, B.A., of Sunderland and Vroomantion declined the call addressed to him from the congregation of Markdale and Flesherton, which was accordingly set aside. A call from Picking, *Whitby Presbytery*, was laid on the table addressed to the Rev. L. Perrin, B.A., of Kirkfield and Bols over. It was agreed to cite the Session and congregation to appear at next meeting of Presbytery at Sunderland on Tuesday, Feb. 26. The call from Paris to the Rev. E. Cockburn, M.A., was taken up and commissioners, Rev. Dr. Cochrane, of Paris Presbytery, and Messrs. Allan and Thomson from Paris congregation, were heard. Commissioners from Uxbridge congregation were also heard, and the former commissioners in reply, when the call was placed in the hands of Mr. Cockburn, who expressed with much feeling his acceptance of the call. It was duly moved and agreed that Mr. Cockburn be translated to Paris Presbytery on the 25th February, and the congregation of Uxbridge be declared vacant on the 24th. The Presbytery then adjourned to St. Andrew's Church, Scott and Uxbridge, and inducted the Rev. A. W. Campbell, pastor in that charge, in the usual form, Rev. M. McKinnon conducting public worship, and the Moderator presiding. Adjourned to meet in Sunderland, Feb. 27.—JAMES R. SCOTT, *Pres. Clerk*.

CONGREGATIONAL MEETINGS.

THE annual congregational meeting of Point Edward Presbyterian Church, was held last week. The Rev. R. N. Leitch presided, and J. B. Beveridge acted as secretary. The reports for the year were read, and showed that the past year had been a successful one, and the church was now in a most flourishing condition.

At the annual meeting of the Presbyterian congregation, Durham, held lately, before proceeding to business, the chairman of the meeting, Rev. R. McNair, in the name of the congregation, presented the treasurer, Mr. John Cameron, with a purse of \$60, as a mark of appreciation of his services in taking such scrupulous care of the church finances for the last four years.

THE annual tea meeting in behalf of the Presbyterian Church took place in Abingdon on Wednesday evening, January 23. The attendance was large. The receipts amounted to about \$50. Rev. Mr. Pennman, the pastor, occupied the chair. Speeches were given by the following reverend gentlemen: Messrs. Scanlan, Harris, Asher and Caswell. The Abingdon choir was present, and furnished some fine selections very creditably. Mr. A. Bartlett was the chief vocalist.

THE annual meeting of Knox Church, Harriston, was held Wednesday evening. The free tea served by the ladies brought out a large attendance. Lawyer Campbell was called to the chair after devotional exercises by the pastor. The Session reported that there were forty-two names added during the year. The managers reported that \$4,106.19, were raised for all purposes. The debt, which was a great burden to the Church will soon be a thing of the past, as it is all provided for. Mr. J. C. McLeod was added to the managers.

THE annual meeting of the New Edinburgh Presbyterian Church was held lately. The attendance of the members and adherents of the church was larger than ever. Rev. G. M. Clark, the pastor, occupied the chair. Reviewing the state of the congregation, it was found that there were at present 103 members belonging to the church, an increase of twelve during the year. The financial statement indicated that all liabilities had been paid off and that a small surplus remained. There are 160 scholars attending the Sabbath school, and sixteen teachers and a superintendent teaching them. After the payment of all debts and of a missionary teacher in Erromanga, the Sabbath school management have \$40 left. The church is in a prosperous condition generally.

THE annual business meeting of Thorold Church was held in the school room last week, when the financial statement was submitted, showing a very favourable result of the year's work. Total receipts from all sources—ordinary revenue, mortgage fund, mission and Sabbath schools, etc.—was \$2,124. All expenses were paid, and \$500 paid on mortgage, leaving a balance of \$225 in church treasury, and \$20 in Sabbath school treasury. Refreshments were served after the business was disposed of, when an hour or so was spent in social intercourse. Trustees elected this year were Messrs. Daniel Munro, William Notman, Thomas Edmondsone and John Brown. Ushers, Messrs. Thomas Cowan, W. J. Lepper, Hudson Usher and Donald Munro; Auditor, Mr. L. G. Lorrain.

THE annual meeting of St. Andrew's Church, Stratford, was held last week. After a very pleasant hour was spent in social intercourse, Rev. E. W. Panton took the chair. Reports were read from the Woman's Foreign Mission Society, the Mission band, the Sabbath school, and Session, when it was found that in all departments of church work very satisfactory progress had been made. The prosperity of the congregation was made especially manifest in the good fruits of the Sabbath school, the deepening interest in the prayer meetings, and the steady increase in the membership and attendance. A very pleasing feature of the evening's meeting was the voting of an additional \$200 to the minister's stipend. The general outlook of the congregation is very hopeful and encouraging as the above facts testify.

THE annual meeting of the Oshawa Presbyterian Church was held recently. The various reports presented showed the year 1888 to have been one of the most prosperous in the history of the congregation. The membership at the beginning of the year was 220. During the year 66 were added—54 by profession of faith, and 12 by certificate—and 32 names were removed from the roll, leaving present membership 254. The Sabbath School and Pastor's Bible Class show 175 names on the roll, with an average of about 130. The amount contributed for the schemes of the Church was \$329; of which sum the W.F.M.S. contributed \$94, the Mission Band \$34, and S.S. \$57. For congregational purposes the receipts were slightly in excess of the expenditure. Early in the year a Young People's Society of Christian Endeavour was organized, and has been doing good work.

THE annual congregational meeting of the Presbyterian Church, Norwood, was held last week. The chair was occupied by the pastor, the Rev. J. Carmichael, M.A. After devotional exercises the reports of the various departments of the Church work were read, and showed that the congregation is in a healthy and flourishing state

Dr. Pettigrew and Messrs. Finlay, Cumming and A. Gardner were elected to the Board of Management. The sum raised by the congregation and Sabbath school was \$1,678.15; expended, \$1,691.27, leaving a balance due the treasurer of \$13.12. The report of the session said: In words of the kindest greeting at this the close of another year, the Session would ask the members and adherents to join in devout thanksgiving to our heavenly Father for His blessings bestowed on us as individuals and a congregation during the year now past. During the first month of the year union revival services were held in alternate weeks in our own and a sister church. A deep interest was awakened, and the Holy Spirit led many to Him in whom alone pardon, peace and life are found. The attendance at the Sabbath services and sealing ordinances were very satisfactory. The numbers present at the evening services were a little in excess of the preceding year. The Session is pleased to note the continued interest in the punctual and regular services of the sanctuary, and would here remind the congregation that God has promised to bless them that wait upon Him. The additions to the membership of the Church were: on profession, fifty four; by certificate, four; removed from the roll, twenty-three; leaving the membership at this date 264. The number of baptisms were: infants, seventeen; adults, two. The report also affectionately commends the claims of the prayer meeting, family worship, the Sabbath school, increased liberality to the attention of the congregation; and in a concluding paragraph thankfulness for the spirit of harmony prevailing is expressed.

The annual meeting of Knox Church, Acton, was held on Monday, the 28th January. The pastor, Rev. J. W. Rae, opened the meeting by the reading of Scripture and prayer. The report of last year showed a marked increase in every line of the church's work. The treasurer's report showed the financial matters of the church to be in a satisfactory condition, and notwithstanding that certain special expenses had been incurred during the year, the revenue exceeded the expenditure by \$135. The plate collections amounted to \$491. The missionary society reported that by the collectors \$284.39 had been raised for the schemes of the church. The Thanksgiving collection, \$36.79 was also devoted to the same purpose. The Sabbath-school reported that from an average of thirty nine in 1887, it had increased to 100 in 1888, and that during the year the collections, all of which go to missions, amounted to \$104.14. The Women's Foreign Missionary Society reported \$100.00 for the fifteen months it had been in existence. The Sabbath school at Dublin held for the summer months in the southern part of the congregation averaged thirty-five in attendance and contributed \$7.05 to the schemes of the church. These amounts plus fifteen dollars given by the pastor to the "Gosforth" Fund, make the total amount collected by the various agencies of the church for the general schemes \$547.38. The Ladies' Aid, lately organized, reported upwards of twenty dollars in the treasury. The report of the session showed that fifty-one new members had been added during the year, thirty-three by profession and eighteen by certificate; eight had been removed by certificate and three by death, leaving the membership at the close of the year 219, as compared with seventeen at its beginning. Special reference was made to the death of Mr. John Kinnaird a member of the session, and a ripe Christian, who had died at the age of ninety-five. The Manse Committee reported the sale of the manse to Mr. James Russell and a committee was appointed to select a site in the village for the erection of a manse to be begun as soon as practicable. The advisability of introducing the organ and hymnal into the regular service of the church was discussed, and a test vote taken, which resulted in a great majority voting in favour of their introduction.

The annual meeting of the Canadian Auxiliary McAll Mission was held in the library of the Y. M. C. A., Thursday, February, 7, Mrs. Blake in the chair; one hundred ladies present. In the secretary's annual report, she states that seven stations have been opened in France this year in connection with the mission, making in all 120. Of the several agencies employed were mentioned the dispensaries and mission boats. Of the former, there are two in Paris, under the care of Dr. Anderson; they are open four times a week, fifty persons, sometimes more, are treated each time, medicine and advice are free. There is a third at St. Etienne, a manufacturing town not far from Lyons. This one is self supporting, and in connection with it is a night asylum for wayfarers. There are two missionary boats owned by a private gentleman and loaned by him to Mr. McAll. These do grand service in the scarp towns, and along the canals. French appreciation of the McAll work is shown in the fact that the Protestants of Rheims have contributed 20,000 francs for the building of two halls for mission purposes. The plan adopted to establish those converted in the mission in Church fellowship and ordinances, has resulted in the formation of four churches; one French reform, one open Baptist, and two Free Churches. The work done by the Canadian Auxiliary is encouraging and the interest is spreading. Membership 208, including seven life members. Letters have been received from Mr. McAll and other workers throughout the year which have helped to inspire the zeal of the Auxiliary here. The *French Quarterly*, published by the mission in Paris, and the *American Record*, from the American McAll Association, as well as pamphlets, are received for distribution. In the treasurer's annual report, she states \$1,068 have been received, \$460 of which was forwarded in June last to Paris. The money is in large part received from Toronto; but also from Guelph, Brantford, Port Hope, Hamilton, Windsor, Ayr, Montreal, Woodstock, Collingwood, Galt, Peterboro', Barrie, Cobourg, Motherwell, Kincardine, Chatsworth, Chesley, Greenville. Two letters were read, one from Mr. McAll, and one from Mr. Soltan, finance secretary of the mission. The following officers were elected; Mrs. Edward Blake, president; Mrs. W. S. Finch, Mrs. S. C. Duncan Clark, Mrs. MacVicar, Mrs. Howitt, Miss Copp, vice-presidents; Miss M. Carty, secretary; Miss Caven, treasurer; Mrs. John Kerr, Mrs. Aitkens, Mrs. Lister, Mrs. James Gooderham, Mrs. James Campbell, and the Misses Inglis, Ogden, McCallum, M. Wilkes and Carty, executive committee. It is the intention of Mr. McAll to hold, during the Paris exposition, daily evangelistic services in two halls, secured by him for that purpose at each entrance.

The annual congregational meeting of Zion Church, Brantford, was held last week in the lecture room, and was well attended. The pastor, Rev. Dr. Cochrane, occupied the chair, and Mr. James A. Wallace acted as Clerk. After devotional exercises, Dr. Cochrane introduced the business of the meeting by a rapid review of the work done during the year; the changes that had taken place by death and removals to other towns and cities, which is common more or less to all the churches in Brantford, and the gratifying progress in Sabbath school and mission work, which had been a prominent feature of the past twelve months. He thanked sincerely the congregation for their many kindnesses to him during the long period of nearly twenty-seven years, and the office bearers and workers in the different societies for the zeal and energy that they were manifesting in discharge of laborious duties. Mr. Thos. McLean, the Session Clerk, then presented his report, which showed that during the year fifty-seven members had been received into the church by certificate, and thirty-six on profession of faith, making a total of ninety-three; that thirty-one had been regularly dismissed to other localities; twenty-two names dropped from the roll, having left without certificate, and eleven had died; leaving the membership to date at 665, representing 285 families, and 150 young men and women not connected with families in the congregation. In the course of the report, Mr. McLean referred to the gratification the congregation had in the return of Dr. Cochrane, after his absence on the continent last summer, and the excellent services rendered in his absence by Mr. W. J. Clark, of Knox College. Mr. Jas. A. Wallace read the report of the Board of Management, and Mr. Wm. Grant, treasurer, submitted an exceedingly exhaustive and well prepared statement, touching the finances of the church. Briefly summarized it showed the following:—Ordinary income, \$4,494.77; Clarke testimonial, \$300; Missions, \$1,600.60;

Sabbath schools, \$429.38, Benevolent Society, \$11.70; Miscellaneous, \$665.52; total, \$7,603.97. The ordinary expenditure reached \$4,796.48, and the other items \$2,809.20, or a total of \$7,605.68, there being a balance left including a small sum carried over from last year of \$20.15. Mr. Hossie presented the annual report of the Sabbath School Association, including the church school and Balfour street school. The report was exceedingly full and encouraging. Messrs. Wm. Watt, sen., Jas. A. Wallace and Wm. Oliver, the retiring managers for the year, were unanimously re-elected, and Messrs. Thomas Watt and Andrew Ogilvie appointed auditors. Messrs. Matthew Truesdale, John Hewitt, Jas. R. Salmon, Charles Duncan, Jr., and Alexander McWillie were appointed ushers. During the proceedings of the evening, Dr. Cochrane, Dr. Macintyre, Dr. Nichol and others spoke in exceedingly complimentary terms of Mr. Romaine Callender, the organist and choir-master, who with his excellent choir is rendering such valuable assistance in the service of praise. Mr. Callender in response said that his great aim was to develop congregational psalmody in the church.

MONTREAL NOTES.

At a meeting of the Presbytery of Ottawa, on Tuesday last, the call from Côte des Neiges to the Rev. J. M. Crombie, M. A., of Cumberland, was considered. The Rev. Jas. Barclay, M. A., appeared on behalf of the Presbytery of Montreal, and Messrs. Fulton and Perry on behalf of the congregation of Côte des Neiges. Mr. Crombie intimated his readiness to accept the call, and the Presbytery agreed to the translation. A special meeting of the Montreal Presbytery is called for Friday next to make arrangements for the induction which, it is expected, will take place early in March.

The annual report of the treasurer of Taylor Church, Rev. T. Bennett, pastor, is issued in printed form. The receipts last year were \$1,558. The weekly envelope system is in use in the congregation. The average contribution per Sabbath by envelope and plate collections is \$26.50. The people have resolved to add \$50 for 1889 to their pastor's salary. About one hundred families are connected with the church, and there are about 200 of an attendance at the Sabbath school. The Ladies' Aid Society raised \$68 during the past year, and in many ways rendered help in the work of the congregation.

The Ormstown congregation has made commendable progress during the pastorate of the Rev. D. W. Morrison, both as to increase in membership and in contributions towards the schemes of the Church. The Missionary contributions for 1888 were \$816, as compared with \$684 in 1887, an increase of \$132. An interesting feature in this connection is the fact that every dollar of the schedule contributions was sent in, without the necessity of collectors calling on the contributors. The Ormstown Sabbath School Missionary monies have also increased nearly forty per cent over the preceding year. These results show what can be done in a country congregation by a minister in hearty sympathy with the Church's work.

The contributions of the congregation of Beauharnois and Chateauguay, Rev. J. M. Boyd, pastor, for missionary purposes in 1888 reached the handsome sum of \$342, or an average of \$6 per family. The average for Beauharnois alone was \$12 per family an average rarely reached throughout the Church.

On Monday the eighteenth instant, the annual social entertainment of the Italian Presbyterian Mission is to be held in Russell Hall, commencing at half-past seven o'clock. This is quite a unique entertainment, the programme including four or five different languages. To encourage the Missionary, Rev. A. Internoscia, and his people, it is hoped that, as in former years, there will be a large representation of our English-speaking people.

The Montreal Auxiliary Bible Society are about to take possession of their recently acquired Bible House, on the corner of Aylmer and St. Catharine Streets. The first meeting of the committee of the Society in the new premises is to be held on Thursday afternoon, the fourteenth instant.

Montreal is to be favoured with a visit from the Rev. Dr. Pierson, of Philadelphia, one of the editors of the *Foreign Missionary Review*. Dr. Pierson is to preach in Crescent Street Church next Sabbath morning and evening and to lecture on Monday evening, the eighteenth instant, in the American Presbyterian Church, under the auspices of the students' Missionary Society of the Presbyterian College. The lecture is free, a collection only being taken. Dr. Pierson is also to conduct the Rev. A. B. Mackay's Sabbath School Teachers' Class next Saturday afternoon. The attendance at this class has increased so greatly that many have had to stand in the passages the past two or three Saturdays.

The Rev. Principal MacVicar goes to Pembroke this week to preach anniversary sermons in Calvin Church there on Sabbath 10th instant, for the Rev. G. D. Bayne, M. A.

Messrs. J. A. McFarlane and A. J. Grant, students, who graduated at the Presbyterian college here last spring, and who have spent the past four months attending lectures in several of the Theological halls in Edinburgh and Glasgow, have just returned to Canada. While enjoying their visit to Scotland they express a preference for their alma mater, and the training given there, as compared with that of the colleges in the old land. Messrs. McFarlane and Grant are on the outlook for fields of usefulness in the Dominion.

The St. Gabriel Church Record, for February, is just out. From it we learn that there are now 198 families who claim connection with the Church. The communion roll, after revision, numbers 418. Sixty-three members were received last year. The income from pew rents and weekly offerings was over \$3030. The Sabbath school roll numbers 291, an increase of twenty eight, and the collections have nearly doubled, having gone up from \$84 in 1887, to \$163 in 1888. Referring to the carnival the Record says: "There ought not to be much regret felt, if this year we saw the last of them. The amount of good they do to the city, commercially, has probably been over-estimated. The railways, hotels, carters, the traders in furs, and a few other interests, may profit by the periodical holding of a carnival, but, on the other hand, there is an unhinging of the people's minds by it—an unsettling of domestic and religious duties and appointments—which would be dearly bought by much greater financial advantages than the event has ever conferred upon the citizens generally. These remarks are made in no narrow or unsympathetic spirit. Recreation is necessary to the overwrought brains of the people of the nineteenth century; but we should not be expected on account of it, for days and days, to neglect the most important duties of life. With these remarks, the more intelligent of our people will agree, and some will even go further, and characterize the whole thing as most prejudicial to the community, and especially to the young. In most of the city churches this week, because of the carnival, the usual prayer meeting service was dispensed with, and the general trend of the whole programme was inimical to the best interests of the people. The weather during the most of the week was most unpropitious, and not calculated favourably to impress the many visitors here from the United States. The railways were blocked with snow, and the country roads have been almost impassable.

An inter-seminary debate is announced to be held in the Wesleyan College, on the evening of Friday, 22nd February. A student from each of the four Theological colleges is to take part in the discussion.

The reading room of the Presbyterian College has been supplied with a handsome carpet, and otherwise rendered attractive and comfortable to the students, through the kindness of some friends of the institution.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

THE TEACHER AND THE TWELVE.

GOLDEN TEXT.—And they went out and preached that men should repent.—Mark vi: 12.

SHORTER CATECHISM.

Question 9.—In the beginning of time God first, by a word of command, brought into being all the material elements of which the universe exists. Then all was chaos, an abyss without form and void, and dark. Then the Divine spirit brought gradually, through a process called genesis, during successive periods of duration, cycles, or ages, the elements into order, and so produced the suns and planets and all things therein in their generations. The "days" of creation are supposed to have been long periods of time, the measure of which is not known to us. There was a time when the world was not, and God existed alone (Gen. i: 2, 3; Ps. xc: 2; John xvii: 5, 24; Heb. xi: 3; Ps. xxxiii: 6, cxlviii: 5). A distinction must be made between God's immediate creation of the material elements out of nothing, and His mediate creation of new species of things out of materials already existing. Thus, God formed the bodies of men and of beasts out of the ground, and the soul of man he produced by breathing into him life (Gen. ii: 7, 19). We believe that God creates all immaterial souls immediately and severally out of nothing. The fact that God is said to have rested from His labours on the seventh day (Gen. ii: 2, 3) does not by any means prove that he made all things in the universe at one time or in one series, or that he has not often, and may not now and hereafter, exercise his power both of immediate and mediate creation. (See John v: 17). All things were good, because each after its kind and in its relations was perfectly adapted to the end for which God created it.—A. A. Hodge, D. D.

I. Jesus returns to His own city—Nazareth, the city where Jesus grew up to manhood, was in the southern part of Galilee, and is still a place of some importance in Palestine. It has a mixed population of between 5,000 and 6,000. As an instance of the changes wrought by time and man's invention, Nazareth has telegraphic communication with the outside world. Jesus had left Nazareth without the confidence and belief of its people to escape their murderous designs upon Him. Now He returns as a religious teacher accompanied by His disciples. He was desirous that His kinsfolk and townspeople should receive the good tidings of His salvation. When the Sabbath day came Jesus went to worship in the synagogue. This should not be forgotten that Jesus has shown us by His own example that the Sabbath is to be kept holy and that it is our duty regularly to attend the House of God. The synagogues throughout the land were the places of public worship, where praise, prayer, the reading of the Scriptures and religious exhortation formed the regular services. Jesus embraced the opportunity of addressing the people. In scornful tones they ask, "Is not this the carpenter?" It was an excellent custom maintained by the Jews that made it binding on every boy to learn a trade. Whether he should be dependent on it or not for his livelihood, it was an excellent training and a means by which he could avoid many temptations. Jesus by working in a carpenter's workshop in Nazareth has done more to dignify manual labour than all the poetry that has been written about the dignity of labour. Honest work, however humble, is not only serviceable, it has God's blessing and the seal of Christ's example. It is a mistake to think toil demeaning. Jesus was also recognized in Nazareth as the son of Mary; Joseph is not mentioned, and the supposition is that now Mary was a widow. There has been much uncertainty as to the exact sense of the word "brother" as here used. Some are of opinion that the parties named were the literal brothers of Jesus, while others regard them as cousins. They were at all events his relations according to the flesh. The humble earthly origin of Jesus, His social surroundings, His means of education were not such as in their estimation to commend Him to their favourable notice. They were offended at Him. They were scandalized that one with apparently no better social or educational advantages than themselves should assume the rank and authority of a religious teacher. Jesus rebukes their want of discernment by the quotation of a proverb by which they were familiar, "A Prophet is not without honour," etc. They did not recognize that He was a prophet. They admitted the marvellous character of His teaching and works, but they failed to see that He was the Son of God. To them He was only the carpenter they had long known. The evangelist records that "He could there do no mighty work save that He laid His hands upon a few sick folk, and healed them." The condition of receiving spiritual benefit from Christ is that the recipient must exercise faith. Here to so large an extent that faith was wanting. The power of Jesus was undiminished, the condition for its exercise was absent. Still there were some sick ones whose faith enabled them to trust in Him, on whom He laid His healing hand. The merciful and compassionate Saviour is ever willing to help and relieve the distressed, only they must come to Him with trusting confidence. It is also said of Jesus that "He marvelled because of their unbelief." It was marvellously dense since it blinded their eyes to the light of the Sun of Righteousness.

II. Christ's First Missionaries.—It is often said that the twelve were ignorant, unlearned men. In one sense this was true. They did not enjoy training under distinguished rabbis, but they had the personal instruction and guidance of Him in whom are hid all the treasures of wisdom and knowledge. They were now sent forth by Him to teach others, and were invested with certain powers of working miracles in the name of Christ. They were not sent forth singly, but two by two, that they might assist and encourage each other in the honourable yet difficult work to which they were assigned. The mode of their equipment was commanded them by Jesus. There was to be no extra preparation for the journey they were about to make. A staff only was all that they were to take with them. No scrip, i. e., no travelling-bag, no bread, no money. The hospitable customs of Palestine would suffice for their maintenance. They could depend on the liberality of the people for their entertainment. They were instructed to remain in the same house into which they were welcomed until they had done the work they were sent to do. The rejection of Christ and His messengers involves a terrible doom. There is an awful impressiveness in Christ's words, "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." The rejected messengers were to shake the dust from off their feet as a testimony that the city must bear its own doom. The twelve went forth on their mission, and preached repentance and wrought miracles in confirmation of the truth they proclaimed. The work of Christ's apostles, like His own, was for the benefit of the suffering and the distressed.

PRACTICAL SUGGESTIONS.

We must strive to get quit of prejudice. The Nazarenes could not receive Christ because of their prejudices.

What a dangerous thing is unbelief. Like an iceberg, it chills the spiritual atmosphere all around.

Faith is the condition of soul healing.

Beware of rejecting Christ. Neither incur the responsibility of rejecting His messengers.

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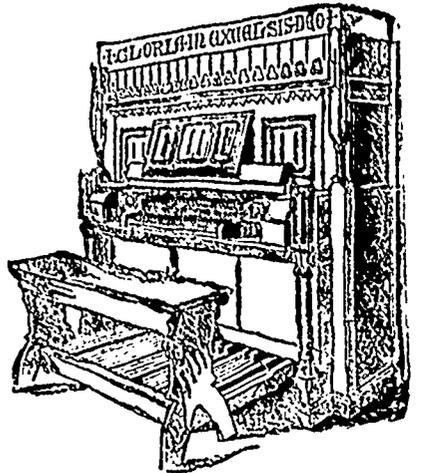
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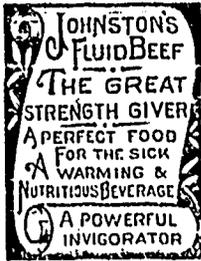
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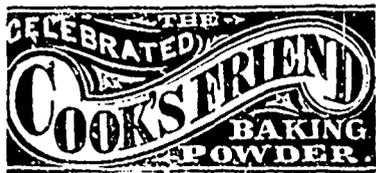
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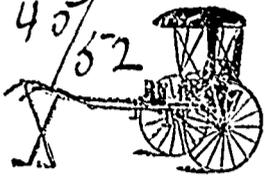
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MARRIAGE.

At 40 Widmer Street, the residence of the bride's father, on the 5th inst., by the Rev. Alex. Galt, B. J. Mundy, of the Port Perry Star, and, to Nellie, third daughter of E. Major, Esq. DIED.

At his residence, Delatre Street, Woodstock, Ont., on Tuesday evening, February 5th, 1889, John Craig, eldest son of the late David Craig, of Boggs Mills, Slateford, Scotland, aged sixty-five years and nine months.

MEETINGS OF PRESBYTERY

BRUCE. - At Paisley, on Tuesday, March 12, 1889. MONTREAL. - In Convocation Hall, on Tuesday, March 12, at half-past ten a.m. PARIS. - In Chalmers' Church, Woodstock, on Tuesday, March 12. WINNIPEG. - In Knox Church, Winnipeg, on Tuesday, March 7. SAUGUNN. - At Palmerston, on Tuesday, March 12, at ten a.m. ORANGEVILLE. - At Orangeville, on Tuesday, March 12, at half-past ten a.m. MONTREAL. - At Wingham, on Tuesday, March 12, at half-past seven. OWEN SOUND. - In Division Street Hall, March 18, at half-past seven. LINDSAY. - At Sunderland on Tuesday, February 26, at half-past ten a.m. CHATHAM. - In First Church, Chatham, on Tuesday, March 12, at ten a.m. H. K. B. - In Willis Church, Clinton, on Tuesday, March 12, at half-past ten a.m. KINGSTON. - In Cooke's Church, Kingston, on Monday, March 18, at three p.m. BRANTON. - At Portage la Prairie, on Tuesday, March 12, at half-past seven p.m. GUELPH. - In Chalmers' Church, Guelph, on Tuesday, March 19, at half-past ten a.m. STRATFORD. - In Knox Church, Stratford, on Tuesday, March 12, at half-past ten a.m. SARNIA. - In St. Andrew's Church, Sarnia, on Tuesday, March 12, at half-past ten a.m. MONTREAL. - In Convocation Hall Presbyterian College, on Tuesday, March 19, at ten a.m. LONDON. - In First Presbyterian Church, London, on second Tuesday of March, at eleven a.m. PETERBOROUGH. - In the hall of the First Church, Peterborough, on Tuesday, March 19, at three p.m. MIRAMICHI. - At Chatham, in the Hall of St. John's Church, on Tuesday, March 19, at half-past ten, a.m. BARRIE. - At Barrie, on Tuesday, March 19, at eleven a.m. At Beaton on February 19, at 2 p.m. for considering a call. GUELPH. - At Chalmers' Church, Guelph, on the third Tuesday of March at half-past ten a.m. Meeting in Knox Church, Elora, on Thursday, 21st February, at one p.m., for the induction of Mr. Lutch.

Miscellaneous.

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