



# THE RESBYTERIAN

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1883

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CHICKEN SOUP.—Cut a chicken into pieces and simmer it gently in a gallon of water until the meat is in rags. Skim well, strain, and return the broth to the pot. Add a cupful of rice and a tablespoonful of parsley; let it simmer for another hour. Season with pepper and salt; add a cupful of boiling cream just before serving.

TURNIPS.—Wash, peel, cut in thin slices across the grain and place in a kettle with as little water as possible; boil them half to three quarters of an hour, or until you can easily pierce them with a fork; drain well, season with salt, pepper, and butter; mash fine, and place on stove, stirring frequently until water is all dried out. Turnips are better when cooked quickly. They may be steamed, and the water poured out through a cloth then mashed.

COLLARS AND CUFFS.—To one and a half cupfuls of cold water put two heaping teasp. onfuls of starch, and one teaspoonful, not heaped, of pulverized borax. Dissolve and wring collars, cuffs, and shirt bosoms in it, having dried them previously. Roll in a dry cloth, and let lie two hours; then rub off with a dry cloth, and iron. They will not stick, and will be as stiff as pasteboard. The above quantity will do for a small family. No previous starching required.

LEMON PIE.—This is the way the Massachusetts cook makes her lemon pie: One pound, seventeen table-spoonfuls of sugar, and three eggs; grate the yellow rind of the lemon and squeeze the juice of the lemon on the sugar; to this add the yolks of the eggs, beaten till light; cover a plate with a rich paste, putting a ring around the edge; fill with the above mixture, and bake till the crust is done. Beat the whites of the eggs to a stiff froth, beating in a little powdered sugar; spread this on the top of the pie when it is done, and let it brown.

INDIAN PUDDING.—An Indian pudding made after this recipe, although unlike the Indian pudding of our fathers, is delicious. Take four eggs, and the weight of three of them in meal, half a pound of sugar and a quarter of a pound of butter, and the juice and grated rind of one lemon. Beat the sugar and butter together till light, then break the eggs in the dish with them and beat briskly; then stir in the meal. Bake in a quick oven; serve in saucers, and pour over it some thin jelly or jam, or sauce.

A NICE SALAD.—Nice salad can be made by using veal, and the inexperienced housewife may be reminded that there is as much difference in veal as in beef or chickens. For the salad choose a firm and lean piece, boil it until it is tender, and then proceed as if you are making chicken salad. It is a good plan to prepare this some day when you are to have chicken for dinner; then the veal can be boiled in the same kettle, and will be flavoured with the chicken broth. Reserve some of the broth when making gravy for the chicken to moisten the salad with.

HOW TO CLEAN MICA.—Every woman who has been obliged to spend half a day several times during the winter cleaning the mica in her coal stove, usually by taking them out and washing them in soapsuds, will rejoice to know that there is a much easier way to clean them, and that there is no need to let the fire burn down very low in order to do it successfully. Take a little vinegar and water, and wash the mica carefully with a soft cloth; the acid removes all stains, and if a little pains is taken in cleaning the corners and wiping them dry, the mica will look as good as new.

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# THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, FEBRUARY 21st, 1883.

No. 8.

## NOTES OF THE WEEK.

THE Isle of Skye is in a state of semi-insurrection. Bands of crofters, armed with sticks and scythes, with a regiment of Amazons bringing up the rear, marching in order, with their aprons filled with stones, assemble at the blast of horns, which can be heard for six miles, to resist the landing of the constables. These constables are charged with the eviction of a few crofters—mostly widows, it is said—who cannot pay the arrears of rent agreed upon in the settlement with their laird. Beacon fires blaze on the hilltops; and the islanders threaten to resist to the last.

NO class of people furnish more inmates to the insane asylums than domestics and farmers' wives. Such a woman, aged forty-four, the mother of eight children, was recently brought to a hospital for the insane, suffering from acute mania. The husband, when asked if he could suggest any cause for her illness, exclaimed with much animation that he could not conceive any reason. "She is a most domestic woman; is always doing something for her children, is always at work for us all; never goes out of the house, even to church on Sabbath; never goes gadding about at the neighbours' houses, nor talking from one to another; has been one of the best wives and mothers, and was always at home." The superintendent, in commenting on this case, says: "This appreciative husband could hardly have furnished a more graphic delineation of the causes of his wife's insanity, had he understood them never so thoroughly."

A STOREKEEPER'S assistant in Montreal was recently sentenced to two years in the penitentiary for theft. From the evidence, it appears that he has been systematically swindling his employers, and wonder was expressed that the sentence was so light. But the learned judge had an explanation. The judge told the young man that, as it appeared from the evidence, and as the prisoner had urged in extenuation, the morality of the storekeepers' assistants was low—the prisoner said "they all did it"—he would make the sentence light. We would be loath to conclude that the morality of the young men of Montreal is so low as the judge would make us believe; but it could not be worse than the judge's logic. If pilfering by shopmen is so generally resorted to, and so little thought of, as he would have us believe, was it not time that he should make an example of a delinquent? Surely the worst method to put down systematic crime that could be adopted is for a judge to make light of it. Montreal judicial acumen needs revision.

THERE have been frequent occasions of late to record handsome benefactions for religious and charitable purposes. Several wealthy people have been putting their money where it is likely to do much good. To the gratifying list of excellent examples the following has to be added: Mr. Jacob Bradshaw, of Hampton, N.B., has presented to an organization formed for its management, viz., "The New Brunswick Baptist Ministers' Life Association," \$10,000, to be used, under certain conditions, to aid infirm Baptist ministers, their widows, and children. This makes some \$35,000 he has recently presented for different objects for the benefit of the Baptist denomination in his native Province and the Telegu mission interest. There is no doubt that these beneficiaries are as needful of aid as they are worthy and deserving, but might there not be in these days, when the cost of living is so much enhanced, a general increase of ministerial salaries, especially in the case of many who are so poorly paid, so that the hire may be a little more worthy of the labourer than it is, unfortunately, in too many cases? It is not creditable to Christianity that its ministry be pauperized.

PEOPLE in England have been moved with an unaccustomed excitement by the singularly sad suicide of Dr. Edwardes, of Hounslow, on account of a false charge brought against him by a female of questionable character whom he had been professionally

attending. While denying the charge in the most emphatic manner, Dr. Edwardes told some of his acquaintances that "the slightest taint of such a charge, whether proved or not, is sufficient to ruin any medical man, and the sooner I get out of this the better." At the coroner's inquest the woman who preferred the charge against Dr. Edwardes admitted that "it was Dr. Whitmarsh's doings that had set them on. It was Dr. Whitmarsh, and nobody else, that egged her on." It also appeared that Dr. Whitmarsh, Dr. Edwardes' business partner, had been trying to buy out the interest of his partner in the business. The Coroner's jury returned a verdict of suicide caused by temporary insanity, and added a rider to the effect, "That Dr. Edwardes was driven to his death by the pressure brought to bear by Dr. Whitmarsh using the false charge of Rose Bignell as a means of driving him to a dissolution of partnership."

THE death of William E. Dodge occurred at his home in New York last week. He steadily made his way in business life from small beginnings, till he found himself embarked in extensive and varied commercial, manufacturing and railway enterprises. He was a devoted Christian man, and warmly attached to Presbyterianism. His business career is a telling refutation of the popular fallacy that if you are to succeed in business you cannot afford to be very conscientious. His dealings were marked by strict integrity, and only a short time since he put himself on record as being entirely opposed to Sunday traffic on railroads. If a road of which he was a director insisted on running Sunday trains in opposition to his opinion, he withdrew from the road rather than incur the responsibility of disobeying the Divine command. He was deeply interested in missions, both domestic and foreign. His aid to these and all good objects was ungrudgingly and unostentatiously given. The temperance movement found in him an energetic and free-handed supporter. By his active efforts, sage counsels, and liberal giving, William E. Dodge has earned a place in the ranks of Christian philanthropy.

THE marked decrease in the consumption of alcoholic liquors in Great Britain is causing anxiety to patriots lest there be an immediate falling off in the revenue. Suppose there should, there would be a most beneficial falling off in certain expenditures. This is a theory, though not a visionary one, as may be seen by a very striking contrast. Vineland, N. J., actually, as well as legally, prohibits the sale of intoxicating liquors; Yonkers, N. Y., licenses 145 saloons, and has in addition 70 places where liquor is sold in violation of law. Vineland has about 12,000 inhabitants, and Yonkers less than 15,000. Yonkers spends on its police \$37,000, and the police duties of Vineland are performed by one constable at the annual expense of \$75. Yonkers has a police judge with a salary of \$4,000, and a clerk who is paid \$800. Vineland has no police court and needs none. The paupers of Yonkers cost the town \$12,000; Vineland has a corresponding expense of \$400. Altogether these articles of expense cost in Yonkers \$53,800; in Vineland \$475. Making proportionate allowance for the difference in population, the government of Yonkers, so far as these expenses are concerned, costs more than ninety times as much as that of Vineland.

THE body-snatching ghoul in the neighbourhood of Montreal are growing bolder every week in their ghastly business. It is said that a gang of American resurrectionists are actively at work in the country villages surrounding Montreal stealing bodies for the medical colleges in Vermont and other places in the eastern States. Raids upon vaults in St. Anne des Plains, St. John's, and St. Paul de L'Érémite have been made, and several bodies stolen. Singular as it may appear, six subjects were shipped away openly from Montreal one day last week in boxes addressed to various medical colleges across the line, and without any attempt on the part of two city detectives, who were looking on at the depot, to interfere. Their attention was drawn specially to the outrage, but their excuse was to the effect that they had no power to act.

It is alleged that a whole gang of American resurrectionists come into the Province regularly during the winter, and make a good living out of their abominable trade. Any price demanded will be paid by the medical faculties across the border for subjects. It is stated by the police that the parties connected with the thefts are well known and could be easily arrested; but the poor people whose deceased friends are taken cannot bear the expense of prosecution, and therefore it is no use capturing the banditti. And people's feelings can be lacerated because they are poor.

ON the party political aspect of the license law we have no occasion in these columns to speak. It is solely in so far as the agitation now in progress is designed to help or hinder the cause of public morality, and making existing laws as efficient as they are capable of being in the restriction, and if possible the speedy suppression of intemperance, that reference is here made. Various representative bodies have put themselves on record as to whether it would be desirable to revert to the former mode of issuing licenses by municipalities instead of by Commissioners appointed by the Government. Holders of licenses themselves are largely and strongly against the retrograde course. The city councillors of Toronto have with few exceptions expressed themselves as opposed to a change in the proposed direction. Then we have the ministers of the city of all denominations giving emphatic testimony against a return to the former state of things. This, of course, was only to be expected. Ministers, like their fellow-citizens, entertain their own political beliefs as they have a perfect right to do; but it is noticeable that not a single one of them favours the granting of liquor licenses by municipal authorities. There is entire agreement among the clergymen who have spoken on the subject that a change in the direction indicated would not be favourable to the cause of temperance. By the way has a bishopric ceased to be an influential office, at least a compromise bishopric? Apostolic firmness has become so diluted through the long stream of doubtful apostolic succession that crisp opinions on a live social question can hardly be looked for from our modern episcopate. At all events this is what His Grace of Toronto says: "I have not given the matter sufficient attention to enable me to give an opinion."

MANY people feel that the newspaper press is a most responsible institution. It is the daily chronicle of the world's doings, but it is not like the school-boy's slate. The record of to-day does not completely efface that of yesterday. Seeds are sown in readers' minds that germinate afterwards in good or evil. The practice of modern journalism, in publishing the most minute details of social scandals and criminal acts that may be before the courts, is, to say the least, a dangerous one. It does not lessen journalistic responsibility to say that because a large class of the community like to read coarse recitals of criminality, therefore they ought to be supplied. The papers that pander to vitiated tastes are wielding an evil influence on the public mind. In saying this it would be a mistake to suppose that they should run to the opposite extreme, and by their silence lead the average reader to suppose that beneath the decorous surface of social life there were no festering cankers of corruption, appalling in their hideousness. A sudden death in Toronto the other day aroused suspicion sufficient to warrant a coroner's inquest. It resulted in the removal of all grounds for the impression that there had been foul play; but it brought to light the fact that a thirteen-years-old daughter of the deceased woman, together with three others and three boys, one of them a brother of her own, had passed the night on which her mother lay dying in a woodshed in rear of her parents' dwelling. The coroner's jury decided on the following as a part of their finding: "The jury would further draw the attention of the proper authorities to the facts elucidated by this inquest, that children are allowed in the midst of our city to grow up to a life of shame through neglect; and would further ask that some endeavour should be made to reclaim them by the proper supervision of a health officer."

## OUR CONTRIBUTORS.

### PRESBYTERIAN PULPIT.

A SERIES OF SKETCHES BY GREY FRIAR.

MR. EDITOR, I count it an honour to be requested by you to contribute what you call "a series of Pulpit Photographs." As you suggest, the subjects require delicate and judicious treatment. I shall endeavour to discharge the onerous duty you impose upon me as faithfully as I can; and, it is hoped, in a becoming spirit. The generous terms you are pleased to offer. . . . [Here follow some criticisms and hints of a flattering nature, modified by a little mild censure, but, as these would be of no interest to the reader, the editor judiciously omits them] . . .

With kindly wishes for the prosperity of THE PRESBYTERIAN, I am, etc GREY FRIAR.

The ministry of the Gospel has in every age been held in the highest esteem. There have been times when an almost superstitious veneration was entertained for those in the sacred office. That has passed away. Now the respect entertained for the preacher depends on his fitness for the work to which he is dedicated, and the fidelity with which he discharges its responsible duties. There is no special danger of minister worship in these days. Yet it remains true that those who proclaim Divine truth to their fellow men are to be held in esteem for their work's sake. Presbyterianism has contributed largely to the religious enlightenment of the nations, and continues to exercise an important influence in the formation of religious belief and character. In thus stating its claims there is no wish to undervalue the excellent work done by other communions. They are working to the same glorious end, and there is ample room and urgent need for the united labours of all who seek the advancement of the Divine glory and the good of men.

While in the first instances, these sketches will be of pastors occupying prominent places in the Church, I am not unmindful of the principles of Presbyterian parity. He who holds the stars in His right hand has no less faithful servants in the remote districts of the country. Their labours are essentially of equal importance with those occupying the high places of the field. The Gospel they preach is the same, so is the responsibility, and so will be the final reward. They may have peculiar hardships to endure, but their work is honourable, and they too are worthy of the highest esteem.

Nor is there any desire to give pre-eminence in the order in which the subjects of these sketches are selected. As far as possible the order followed will be historical.

The first Presbyterian minister that visited Little York and preached in various parts of western Canada was the Rev. Robert McDowell, sent as a missionary by the Classis of Albany, in connection with the Dutch Reformed Church. The first settled minister was the Rev. James Harris, who came from Ireland in 1820. The Rev. William Jenkins also laboured among the scattered Presbyterians, more particularly in the County of York. After the arrival of Mr. Harris a church was built on a lot where Knox Church stands, generously denoted by the late Mr. Jesse Ketchum. This church was in connection with the United Synod of Upper Canada. A number of persons who were members of the Church of Scotland were desirous of forming a congregation in connection with that body. They held a meeting at which Mr., now Sir, Francis Hincks presided, and William Lyon Mackenzie acted as secretary. These friends organized St. Andrew's Church. Their first minister was the Rev. W. Rintoul, who was succeeded by the Rev. W. T. Leach, then by Dr. Barclay, on whose retirement the present minister, the Rev. D. J. Macdonell, was appointed. The disruption in the Established Church, occurring in Scotland in 1843, divided the Church in Canada the following year. A number seceded from St. Andrew's, and uniting with Mr. Harris' congregation formed what has since been known as Knox Church. Mr. Harris retiring at this time, the Rev. Dr. Burns resigned his charge in Paisley, Scotland, to take the oversight of the Free Church congregation in Toronto. Being appointed to the chair of Church History in Knox College in 1856, the Rev. Dr. Topp became the pastor of the church in 1858, which position he occupied till his death in 1879.

### THE REV. HENRY MARTYN PARSONS.

was inducted into the pastoral charge of Knox Church on April 15th, 1880.

On Sabbath week the usually large congregation assembled for worship. The occasion was an ordinary one, there was nothing special about it. The calm and orderly demeanour of the assemblage was striking. One felt as if a spirit of reverence and devotion filled the place. The devotional portions of the service were impressive. The praise is led by a precentor and a finely toned organ. The music was conducted with good taste and most becoming simplicity, but the congregational singing seemed defective. There was not that full heartiness of expression of which so large a congregation is capable. This part of the worship of Knox Church is susceptible of improvement. Mr. Parsons occupied the pulpit, and selected for his text

Deut. xvi. 16, 17. "Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles, and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

The duty of giving is not confined to stated times. The time is every day. We owe constant gratitude to God the giver of all good. All we have is God given. We ought therefore to give to God as a living person in token of our love and esteem. It is the feeling of the heart that should prompt us to give. Giving is an act of heart worship. It should spring from the consciousness of the blessings He bestows. After a brief but lucid explanation of the three great religious assemblages of the people during the Jewish year, the preacher went on to illustrate that on all these occasions of public worship the same element of giving entered into the service. As one gives a present to a friend, the gift is a heart offering expressive of the esteem and love entertained for that friend. In the later days of the Jewish nation there was but little relation between giving as an act of acceptable worship and similar acts of service. It is too much the same in our own days. There has been a large enough expenditure of money to convert the world within the last three centuries, but there has been no comparison of the giving to the Lord as an act of worship. There is plenty of money, but it is of no use to Almighty God because it is not given to Him. That is not a sufficient recognition of the personality of God. We must experience a personal sense of obligation.

1. The three Jewish festivals in their design, though not a parallel to the existing state of things under the Christian dispensation, are very suggestive. The passover commemorated deliverance; Pentecost, the giving of the law on Mount Sinai; the feast of the Tabernacles, at the season of ingathering, was a special expression of thanksgiving. The first was typical of God's deliverance; the second, His coming down to dwell with men; the third, of God's bounty. Christ delivers from sin, and comes into living fellowship with men; the third is prophetic of the great millennial harvest. The Lord's day is commemorative of the resurrection and the gift of the Spirit. When by the spread of the Gospel the world shall be gathered for Christ, then would be the true harvest festival. The Lord's day is no Jewish Sabbath now. It is not a rest day, that is gone, it is God's work day.

2. No one is exempted from giving as an act of worship to the true God. In worship we are to commune with Him as does a man who visits his friend. Think of the Lord Jesus, and attribute all to Him, giving thanks always. All comes to us through His death. We are to thank Him for our afflictions; they are sent as blessings. We are to be profoundly conscious of the personality of Christ. We rejoice to bring our joys to Him. After glancing briefly at various motives for giving, Mr. Parsons showed that true giving had nothing to do with unworthy motives. God bestows according to the measure of giving. No Church that adopted the principle of giving lacked prosperity. They always had plenty of money. It was so with ancient Israel. At the first passover the Israelites' first-born were spared; they belonged to God. Instead of the first-born, the command was fulfilled by the selection of one tribe, Levi, to maintain the sacred service. Every one had to redeem his first-born. So, too, Christian parents ought to dedicate their sons to the service of God in the Gospel of His Son. The Church ought to furnish its ministry. They ought to give the redemption money of their first-born. God had a lien on that child. A very different sentiment from this prevails. People say "I can do as I please." There are a thousand ministers wanted in Canada and the United States. God will perhaps raise them out of the lowest. See how He blesses the labours of Moody and Sankey. Why? Because the Church has been recreant. Christ chose as His apostles twelve uneducated men. There was not a doctor of divinity in all Jerusalem fit to preach the Gospel. It is because of the Church's failure to give to the Lord. God's power is not limited, it is our obligation. When money is asked for the Lord, it is looked on as a species of begging. It is no begging. Jesus Christ says, "How much have I done for you, what are you giving for Me?" The whole problem is solved when the true idea enters the heart, "How much lovest thou, what hast thou done for Me?"

3. The measure of the service is "as he is able." It must be honest giving. If you are in debt, if you owe money, God does not want it. Giving must be the offspring of your delight in Christ. Think of what you have been saved from. When a person has received a favour he is gratified. Is anything due to God for protection? Are we not receiving from Him week by week, day by day? The practice of the primitive Church was to lay aside on the first day of the week. The Church was never so thrifty as it was then; though never so poor as in the first three centuries. When its money increased the Church lost its power. In giving to God believe His word, put it to the test. He

loves to be tested. The Lord's love realized in the heart is the true basis of all acts of worship. God is to treat you as you treat Him, and He is the larger giver. He owns everything. (Quoting the passage, "For ye know the grace of our Lord Jesus Christ," etc., Mr. Parsons illustrated it by the example of the redemption of the widow's son. There is no limitation on God's part, it is on ours. Every faculty of body and mind can be filled by God's beneficence. Giving is a greater blessing than receiving. After giving several illustrations of this principle, he showed how miserable it was for people trying to fill themselves with selfish comforts, closing the discourse with the following appropriate lines:

"Is thy cruse of comfort wasting? Rise and share it with another,  
And through all the years of famine it shall serve thee and  
and thy brother;  
Love divine will fill thy storehouse, or thy handful still  
renew:  
Scanty fare for one will often make a royal feast for two.

"For the heart grows rich in giving; all its wealth is living  
grain;  
Seeds, which mildew in the garner, scattered, fill with gold  
the plain.

Is thy burden hard and heavy? Do thy steps drag wearily?  
Help to bear thy brother's burden; God will bear both it  
and thee.

"Numb and weary on the mountains, would'st thou sleep  
amidst the snow?  
Chafe that froeze form beside thee, --d together both shall  
glow.

Art thou stricken in life's battle; many wounded round  
thee moan;  
Lavish on their wounds thy balsams, and that balm shall  
heal thine own.

"Is thy heart a well left empty? None but God its void  
can fill;  
Nothing but a ceaseless fountain can its ceaseless longing  
still.

Is thy heart a living power? Self-entwined its strength  
sinks low;  
It can only live in loving, and by serving love will grow."

After prayer numerous announcements were made, which indicated the varied and well equipped organizations for efficient Christian work in the congregations. Mr. Parsons then characteristically said, "Let us worship God by making our usual contribution."

Mr. Parsons is a native of East Haddam, Ct., where his father, the Rev. Isaac Parsons, was pastor of the Congregational church for the long period of forty years. Henry M. Parsons studied at Yale College, where he graduated in 1848. For the next three years he was engaged in teaching, having been appointed to the classical school at Lynne, Ct., and afterwards to the Academy at Richmond, Va. He received his theological education at the Connecticut Theological Institute, graduating in 1854. In the same year, licensed to preach the Gospel, he was called to the pastoral oversight of the First Congregational Church, Springfield, Mass., being ordained in November of that year. Here he remained till 1870, when he was settled as associate pastor of Union Church, Springfield, Mass. In 1874 he resigned this charge to gather and organize Olivet Church, Boston. After excellent work in the latter charge, he received a call to Lafayette Presbyterian Church, Buffalo, where he was settled in 1877, continuing till called to Knox Church.

Mr. Parsons' ministry is eminently practical. He is an indefatigable worker. His efforts at good doing are large, many-sided and effective. Recently he has begun a Sabbath afternoon meeting for Bible study, and large numbers attend, taking a deep interest in the subjects selected for consideration. This is a department of Christian work that with the Divine blessing cannot fail to be very profitable to the large number of people who assemble for the study of the sacred Scriptures. Mr. Parsons evidently understands the practical spiritual wants of our time, and his large sympathies qualify him for the exercise of a fruitful ministry.

### CONCERNING BAPTISM.—XIII.

BY REV. W. M'KAY, B.A., WOODSTOCK, AUTHOR OF "IMMERSION A ROMISH INVENTION."

From the Christian Standard.

MR. EDITOR,—There is one thing in which you excel most writers, even immersionists. The unhesitating confidence with which you make your statements is really remarkable. These statements are not infrequently both logically and chronologically absurd; yet you make them with as much composure as if they were the utterances of the Divine Spirit. The argument of "confident assertion" is one in which immersionist writers generally are very powerful, because with a certain order of minds it is so potent. But you, sir, ought to be aware that a considerable number of your readers have copies of my book in

their possession, and common prudence, if nothing higher, should therefore prevent you making statements the fallacy of which can be so easily detected.

We shall now look at some illustrations of your "confident assertions." In reply to my statement that no trace of the "Burial Theory" can be found in the works of any one of the Ante-Nicene writers, the editor gave a number of quotations from writers of that period. One of these quotations was quite irrelevant, as it did not contain the word baptism at all, but only "regeneration;" another taught the true doctrine of the believer's union with Christ through the baptism of the Spirit; and the third quotation I showed to be spurious. And how does the editor acknowledge his fault? He says (Nov. 18), "We did not have at hand the works of the fathers, except Tertullian, when we made our quotations, and hence took our quotations at second hand, but from a source that we supposed to be trustworthy." Well, if the editor had stopped here, it would have been all right. But no, he proceeds: "But if they (the quotations) are as false as McKay affirms them to be, we have still abundant evidence, in addition to that of Tertullian, of the error of his statement touching the Ante-Nicene fathers." The editor then proceeds to give some of this "abundant evidence." Now, gentle reader, look at this evidence. In order to show the "error" of my statement, that the Ante-Nicene fathers do not teach that a dipping into water is an image of the rock-burial of Christ, he shows by quotations that certain two writers did teach this theory; but *who were these writers, and where did they live?* Mark it well, they were both popes of Rome, and one lived A. D. 800, and the other A. D. 1044! These are fine instances of *Ante-Nicene writers, i. e.,* writers who lived and wrote prior to A. D. 325. I am quite well aware the editor of the "Standard" can get "abundant evidence" from Romish popes, and especially those living about the middle of the "dark ages," for his burial theory; but these are not *Ante-Nicene* writers. The Clement who lived in the first century taught no such doctrine, as any reader will see by consulting the Ante-Nicene Library, Vol. I. Oh, but, says the editor, I got these quotations from Dale's "Christic and Patristic Baptism," p. 591. Yes, Dale gives these quotations, but *does not give* the authors as *Ante-Nicene writers*, but as popes of Rome, who lived—one in A. D. 1044, the other in A. D. 800. He marks them in the contracted form, "Rom. Pont."—Roman Pontiff. But the editor, in his application of these quotations, for some cause or other known to himself, overlooks the words "Rom. Pont., 1044," etc., and so, as usual, his "confident assertion" is but an ignorant blunder or something worse.

Origen did not teach the "Burial Theory," but, as may be seen even in the quotation in the "Standard" (Nov. 18), he taught the true doctrine as found on p. 54 of my book, viz.: that the saints, through the baptism of the Holy Ghost, are identified with Christ in His crucifixion, burial, and resurrection. Our being "nailed to the cross" is, according to Origen, as much the result of the baptism in Rom. vi. 3-5, as our "being buried and risen"; and there is no more warrant for materializing the burial so as to find a mode of water-dipping in it, than there is for "materializing the nailing" of the believer "to the cross" so as to find the contrary mode of baptism in it.

We will now look at another of the editor's "confident assertions." On p. 18 of my book, I maintain that no instance occurs in Greek literature *written before the time of Christ*, where *baptizo* has the sense of "dip," "plunge," or "immerse," as those words are now used. I have made the same statement more than once in these communications. See particularly "Standard" for Oct. 28th. Now, how does the learned editor attempt to disprove these "ignorant statements of mine." Why, he gives quotations, showing the use of *baptizo*, from Plutarch and from Achilles Tatius! And these quotations he repeats no less than three times in different articles. Just think of it. Plutarch was born A. D. 50, and he wrote some twenty or thirty years afterwards; Achilles Tatius flourished A. D. 450. These are nice examples for an editor of so much learning (?) and with so dignified a "Christian (?) Standard," to give, when instances of the use of *baptizo* "*written before the time of Christ*" are called for! Yet they are introduced to show my "ignorance." "These," says the learned editor, "are simply specimens of the classical (!) use of *baptizo*, and they show just what weight is due to Mr. McKay's assertion." Query: Might not the name of the editor

be very appropriately put instead of mine in this sentence of his?

The instance quoted from Gale is, according to Conant (Ex. 71), "of uncertain date;" it can not, therefore, be quoted as occurring *before Christ*; and, further, there is no baptizing into water in the sentence, but *hudati baptizetai*, baptized with water. *Hudati* is the dative instrumental. On page 250 of his "*Short Method*," Dr. Gallaher deals with this case, and shows the utter absurdity of the immersionist interpretation.

The instance given from Polybius (B. C. 180) is very wide of the mark. I want the reader to examine it closely. It is the best the editor could find. Now, then, what is its value? I asked for instances written before the time of Christ where *baptizo* was used in the *modern immersionist sense, i. e.,* the person or thing baptized *moved and put into the baptizing element and then immediately withdrawn*. I maintain that no such instance can be found. To disprove my statement, the editor gives a quotation from Polybius, in which that writer, speaking of the passage of the Roman army through the River Tibia, says, "They passed through with difficulty, the foot soldiers baptized as far as to the breasts" (Conant, Ex. 7). How relevant the quotation! Pray, were the soldiers taken up, put into and under the water, and then immediately withdrawn? If not, then the word baptized is not here used by Polybius in the modern immersionist sense. The other instance is from Strabo (B. C. 30), and is equally unfortunate for the editor's "dipping theory." Strabo—Geog. Bk. 14, ch. 3. 9 (Conant, Ex. 11)—speaking of the march of Alexander's army along the narrow beach (*flooded in stormy weather*), between the mountain called Climax and the Pamphilian Sea, says that "it happened that the route was all the day in the water, they being baptized to the waist." Here again I ask if *baptizo* is used in the modern sense of dipping, *i. e.,* putting into and under the water, and then immediately withdrawing? To ask the question is to answer it—"all the day . . . being baptized to the waist." The "intusposition" was without limitation of time, and, therefore, if this had been a case like a modern religious immersion, requiring the total submersion of the whole body, it would have been a drowning.

The reader, who is not in fetters to a cast-iron theory, will have no difficulty in seeing that in both the above instances, quoted by the editor to prove "dipping," the word *baptizo* is used not to indicate *mode* at all, but the *state or condition* of the soldiers at the time. Mode of action has nothing to do with it. The RESULT simply is indicated. If, however, the editor is determined to find mode in these instances, we remind him that the Roman soldiers mentioned by Polybius (Conant, Ex. 7) were "baptized to their breasts" by the surging billows of the river Yebia, swollen by the heavy rains *coming upon them*. As to the soldiers of Alexander the case is equally clear. The ground over which they were marched, we are told, was dry except in stormy weather. There was a storm, we are informed, while Alexander was passing; and, like every storm-lashed beach, the waves rolled over the ground of march, and then receded. As the soldiers of Alexander passed this narrow beach they were "baptized as far as the waist" by the rolling waves. In both cases we may thus learn, from surrounding circumstances, that the baptizing element *came upon* the persons baptized, instead of the persons baptized, after the manner of dippers, being put into the element and then immediately withdrawn.

That the above is a fair interpretation of Polybius and Strabo, I refer to a passage in Diodorus Siculus, Bk. 16, ch. 80 (Conant, Ex. 13). Speaking of the defeat of the Carthaginian army on the banks of the river Crimissus, Diodorus says: "The river rushing down with a more violent current, baptizing many, and destroyed those attempting to swim through with their armour." Here the baptism was effected by the water of the swollen river *coming upon* the soldiers while they were on the bank of the river. These soldiers were not "moved and put into the water," though they were so handy to it—even on the bank of the river—but the water (the baptizing element) came upon them. Just as in the other cases the rushing, surging waves of the swollen river, coming in contact with the soldiers, effected the baptism. In all these instances, *baptizo* clearly refers, not to mode, but to the *state or condition* of the persons mentioned. At the same time it is clear from the narrative that this

*state or condition* was brought about, not in the modern "dipping" fashion, but by the baptizing element *coming upon* the person baptized.

Again I call upon the editor to produce, if he can, one solitary instance in Greek literature written before the time of Christ where *baptizo* is used in his sense of dipping into water and immediately withdrawing. No such instance can be produced, and the editor knows it, and hence such irrelevant quotations as above referred to.

#### MANITOBA MISSIONARIES.

"THE LABOURER WORTHY OF HIS HIRE."

MR. EDITOR,—I venture to write to you on a subject which those who manage the money matters of the Church, especially the leading men of the Home Mission Committee, may not thank me for raising. This is for an increase of salary to our Manitoba missionaries. In the year 1872 the salary of a missionary in Manitoba was \$600. With a strong opposition on the part of members of the Committee I fought for the increase to \$700. Since that time the necessities of the case were such that the salary of married missionaries was raised to \$900, and that of unmarried missionaries to \$700. Two years ago a reduction took place, by which, while the unmarried missionary may receive \$800, the married missionary receives the same. On the whole, that seemed a reasonable thing at the time. It looked like a premium, in one view, in favour of the unmarried missionary, but in another it was but giving him his rights and a *solatium* for his supposed loss of domestic comfort. There seemed ground at that time for supposing that the increase of railway facilities would lessen prices. I confess that was my own impression; perhaps the "wish was father to the thought." I am equally free to confess that the last two years have completely upset our calculations. Such a rise in the price of land has resulted from a large importation of foreign money that rents have increased enormously; wages have increased in proportion; labour of all kinds has increased in two years from thirty to fifty per cent. Merchants, accordingly, must charge much higher prices. The consequence is that the poor missionary finds himself compelled to pay from twenty to thirty per cent. more for his purchases; in some articles even more. Let me give some idea of prices in Winnipeg. Wood, that I have bought large quantities of during the last twelve years, and which, till two years ago, I purchased for \$4 50 a cord, cannot now be got for less than \$5 or \$7. Beef, that I have bought large quantities of at seven cents per pound gross, now costs ten and eleven cents. A two-pound loaf of bread in Winnipeg is now eight and a half cents, while two years ago it was about six cents. Everything indicates a rise of values in all directions. Now it may be said, that if everything is higher than the people will be able to contribute more. This is true, but it does not help the missionary. Suppose a supplemented congregation—and most of our congregations are not yet self-sustaining—is able to raise \$600. It receives \$200 from the Home Mission Committee as supplement. By an extra effort the little handful raise the \$200 themselves; the result is the same to the missionary. He gets from the people simply what the Home Mission Committee formerly gave. I have said the result is the same: it is not quite the same. The extra effort of the congregation to raise the \$200 represents the doubtful part of the salary; and the spectacle will be seen, too often, I regret to say, a reality, of the minister's exchequer being empty, and perhaps a half a quarter's salary or more in arrears. I have never been one to join in an unreasoning clamour about raising salaries, without, at the same time, looking at the other side of where the funds are to come from, but I feel it my duty to state the case, and as having been a good while in the North-West, as one likely to know of what I speak. I am happy to say that through a more organized effort to increase its funds, and through several large donations, the Home Mission Committee is in better circumstances than for some years past. Let justice be done to our hard-working men on the frontier. If provisions cost what I have stated at Winnipeg, they will not cost less when carried several hundred miles west. If we are to retain our missionaries on the ground, and induce others to come to our aid, there must be an effort made to enable them to live. The increase in values being such as I have said, the least that any regularly ordained missionary of our Church should receive in the North-West is one thousand dollars a year.

Winnipeg, Feb. 7th, 1883. GEORGE BRUCE.

## AN URGENT CASE.

MR. EDITOR,—A very painful case of suffering on the part of an aged and disabled minister residing within the bounds of my congregation, came under my notice. As a matter of delicacy I withhold the name. He was for some years a missionary of the Presbyterian Church of Nova Scotia, and both himself and his wife lost their health. He has been for about five years suffering from throat disease, meanwhile consulting physicians, and I fear there is no hope of his ever again being able to preach. He is destitute, and has not money even to pay his rent or obtain necessaries.

He should at once be put on the Aged and Infirm Ministers' Fund of the Nova Scotia section of our Church. But even if that should be done, the paltry amount given by our western and stronger section of the Church, is utterly inadequate to support a family. After forty or more years' service, we are only promised \$220 a year, if there be funds to pay it.

This is a disgrace to our Church members possessing so much wealth among them, when we consider that our people expect their ministers to have the best education in the land, and which requires many years of preparation at great expense, and that then the expenses of their position render it impossible for the majority of them to lay by anything. And when they are laid aside debts are incurred which prey more painfully on them than on some other classes, because they have been rendered more keenly sensitive by their education and the public positions they have held. This is more humiliating when we know that the domestic servants of the Government, etc., are provided for by a good pension, amounting to one-half or more of their working salary.

We read that the popular singers of the day make from \$1,500 to \$4,000 per night; and yet, while the world pays thus liberally for amusement, professing Christians allow ministers of Christ to suffer from the want of common necessities.

Why do not our wealthy Church members put our Aged and Infirm Ministers' Fund on a proper footing? Years ago the Aged and Infirm Fund Committee arranged that ministers laid aside should receive at the rate of \$10 per year of service, and this is less than the allowance in the Methodist Church. But want of funds has prevented even that being carried out. Meantime I will be happy to receive any contribution for my aged brother minister, and will acknowledge such in THE PRESBYTERIAN. Address,

REV. R. WALLACE,  
234 Spadina Ave., Toronto.

## THE ASSEMBLY'S FOREIGN MISSION.

The school which the Assembly's Foreign Mission Committee (W. S.) established at Prince Albert in the North-West some years ago, chiefly for the benefit of the children of Indians, and in which several Indian children continue to receive education under the tuition of Miss Baker, has secured the sympathy and confidence of many of the residents of that district. During the greater part of the late Christmas week the thermometer stood 50° and 60° below zero. It can be readily inferred that such a state of things outside would have a very obvious effect on the attendance. Despite of the cold and of the little clothing which many had on them, the children and adults of the place crowded to the church on Christmas eve to witness and take part in the distribution of gifts from a Christmas tree. One corner of the church was filled with little papposes, who were perfectly amazed at the sight of such decorations and gifts. There were also recitations and the singing of several suitable pieces of music by the Sabbath school children, aided by several adults. During the same week the teacher received from the ladies of Prince Albert the present of a handsome cruet stand, costing \$20, and a purse of \$57, accompanied with an address in which she was thanked for the very efficient manner in which she had conducted the school. On New Year's day morning a deputation from the school girls presented her with a handsome dressing-case and a purse containing \$30. Such conduct on the part of the parents and children at Prince Albert is satisfactory evidence that Miss Baker's services are appreciated. Her reputation in Ontario is that of an earnest, affectionate, painstaking, and efficient teacher. Her labours have a powerful influence in moulding the principles and habits of the rising generation in that new and already very important part of our Dominion. By the bless-

ing of God upon those labours, a place not long since considered on the outskirts of civilization, may soon become "a garden of the Lord."

## BRACEBRIDGE MANSE.

MR. EDITOR,—Some months ago an appeal was made through your columns on behalf of the above. I desire through the same medium to inform the friends who have kindly assisted in this undertaking what has been done in the matter. I may state first that plans were prepared, which proved to be more expensive in execution than the means of the Committee would allow. These were laid aside as impracticable. In the meantime they had the offer of the property immediately adjoining the church property, on which there is a house recently erected together with stable, etc. In order to give room sufficient they will require to add a wing to the house—which was part of the original plan—at a cost of between three and four hundred dollars. I have received and paid over to the Committee five hundred dollars. This sum together with local subscriptions pays for the property as it stands, leaving a balance of about fifty dollars on hand.

I take this opportunity of thanking those kind friends who by their contributions have made it possible for the Committee to proceed thus far, and at the same time would remind those other friends who promised their aid when something was being done here, that their contributions will be very acceptable at the present juncture, as the Committee wish to push the work that it may be ready for occupation by the first of May. Part of the balance will be raised here, but I fear not the whole of it. A. FINDLAY.

Bracebridge, February 7th, 1883.

## GOSPEL WORK.

MESSRS. MOODY AND SANKEY IN DUBLIN.

The longing desire of many Christian hearts has been at last fulfilled. These honoured servants of God have returned to Dublin, after an absence of over eight years. None but God can tell how many who received spiritual life during their former mission, or who had that life revived, have followed them with their prayers in all their journeyings, read eagerly from week to week of their unceasing labours, and thank God for the marvellous success that accompanied their efforts both in Great Britain and America.

As they stepped on the platform of the Metropolitan Hall, Christian Union Buildings, for the first time at the four o'clock service on Sunday, 31st December, one could see how the vast audience of nearly 4,000 persons was moved. Many a heart heaved with emotion, many a tear unbidden started to the eye, and many a lip uttered the hearty "Thank God!" in grateful acknowledgment of the Divine goodness that had preserved our dear brethren, and brought them in safety, on their glorious mission to our shores again.

The meeting was largely interspersed with the "young converts" of the former mission—no longer young or inexperienced, weak or wavering, but, blessed be God, many of them ripe and matured won to Christ as well by Mr. Sankey's Gospel singing as by Mr. Moody's Gospel preaching. For instance, I met a young clergyman, full of zeal and earnestness, and having welcomed him to the meetings, his reply was, "I came forty miles to be present; I could not stay away; I owe my conversion to these men of God." Another, a brave officer of Her Majesty's army—now a brave soldier of the Lord Jesus Christ—said to me, "I want you to introduce me to Mr. Moody; he was the means of leading me to Christ."

Some may ask, "What reality or permanency is there in this movement?" Instead of giving details of the work in Dublin, during the past week, I shall, in this letter, try to give an outline of some of the most important visible and tangible results of their former visit. This will be the best answer to the question stated above.

(1) *The Splendid Buildings* in which Messrs. Moody and Sankey are now holding their mission, are the direct outcome of their visit in 1874. On that occasion, Mr. Moody said to a valued friend, whose absence from amongst us we so deeply regret, "Brother Smithson, you want in Dublin a Home for a Young Men's Christian Association on a broad platform, so as to embrace all the Churches; and you also want a large hall, where the members of all the Protestant Churches may meet from time to time for

mutual edification, for the promotion of Christian union, and for occasional evangelistic services."

Mr. Smithson was not slow to act on the suggestion. An influential committee was formed, and in due time the Christian Union Buildings were erected and furnished. We have good reason to thank God for the suggestion, and its prompt and successful carrying out. Since the Exhibition Palace has been sold for the purposes of the new Royal University, the Protestants of Dublin have absolutely no other place where they can meet in their thousands. Here, also, the Y. M. C. A. has its quarters, with excellent accommodation.

(2) The Committee for holding *United Services*, at present numbering over 100 members, was formed in view of Mr. Moody's first visit, and has continued its operations ever since. It holds Evangelistic services from time to time, in which representatives of all the Churches—Episcopalians, Presbyterians, Methodists, Congregationalists, Baptists, and Society of Friends—take part: thus making it manifest before Roman Catholics and sceptics that we are "all one in Christ Jesus," and "members one of another."

(3) *The Annual Christian Convention*.—The first of these was held at the close of Mr. Moody's mission in 1874, when over 800 ministers of all denominations attended, besides many thousands of other Christians. These have been continued annually ever since, on the same lines, and have been greatly blessed and owned of God.

(4) *The Prison Gate Mission*.—This most useful and much-needed mission also sprang out of the labours of our dear brethren. Shortly after they left us, some good ladies, who were accustomed to meet for prayer in an upper room of the old Metropolitan Hall, conceived the idea of forming a mission to their poor sisters in prison on short sentences. The project has been steadily carried out, and for years past every morning (Sundays excepted) some ladies may be seen in the heat of summer, and in the snow and rain of winter, standing at the prison gates, waiting for these poor women to be discharged, in order that they may invite them to go with them to the Home, that they may do them good. About 100 women may be seen any day at the home, employed in washing, needlework, and such like useful industries.

(5) *The Sunday Morning Free Breakfast for the Poor* is another good fruit of that visit, and of Mr. Moody's earnest exhortations to Christians to prove in a practical way their love to Him who so loved them. Mr. Smithson took a deep interest in this good work. For the last two years an average of over 1,200 of the very poorest of our city have been receiving a good breakfast, followed by a Gospel address, every Sabbath morning.

(6) *Children's Services*.—The young are not overlooked. Their spiritual wants are most lovingly attended to by several members of the Y. M. C. A. Several hundred children are enrolled. They meet each Friday evening, and spend a pleasant hour singing Mr. Sankey's sweet hymns, and listening to the simple recital of the old, old story.

Who can say after reading the above list of charities and philanthropic works (and it is by no means exhausted) that Messrs. Moody and Sankey's Mission in Dublin, in 1874, was barren of results? Of the present Mission I will only now say that Mr. Moody's preaching has lost none of its power, Mr. Sankey's singing none of its sweetness and pathos, and the Protestants of Dublin none of their earnestness and enthusiasm. May our gracious Lord grant that the blessings flowing from this Mission may be even still more abundant.

JAMES S. FLETCHER, A.M., C.M.,  
St. Barnabas Parsonage, 30 Great Charles Street,  
Dublin, January 5th.

WHERE the peace is that Christ gives, all the trouble and disgust of the world cannot disturb it. All outward distress to such a mind is but as the rattling of hail upon the tiles of him who sits within the house at a sumptuous banquet.—*Leighton*.

EVERY good act is charity. Giving water to the thirsty is charity. Removing stones and thorns from the road is charity. Putting a wanderer in the right way is charity. Smiling in your brother's face is charity. A man's true wealth is the good he does in the world. When he dies, mortals will ask what property he has left behind him; but angels will inquire, "What good deeds hast thou sent before thee?"

## PASTOR AND PEOPLE.

### OPINIONS ON PREACHING.

Rev. David Macrae, Dundee, in a lecture last week referred to Mr. Bright's assertion that a man could hardly go on preaching for years without becoming tame and uninteresting. It depended, Mr. Macrae said, on the kind of preaching. It must be true preaching; it must meet men's wants; it must be of a kind to satisfy the hunger of a man's soul. Probably there was plenty of preaching, with little nourishment or savouriness, "diets" of worship like Timon's feasts with plenty of dish covers but nothing under them sermons with "heads" enough, but no brains inside, and "particulars" with nothing particular attached till the weary listener might come to sympathize with the geologist who, when asked why he went geologising on Sunday, said because he preferred sermons in stones to sermons from sticks! But the fault in such a case was in the kind of preaching. Good preaching met with a real and deep and abiding want, and would never lose its interest or its power. Men like Beecher, Spurgeon, and Thomas Guthrie, preaching twenty, thirty, or forty years with undiminishing power and popularity, were outstanding proofs of the exhaustless interest and value of preaching in the hands of men fitted for the work. The fact was that preaching had a wider range of interest than even politics; for politics concerned itself with only one department of human conduct, while preaching, if true to its purpose, took in the whole man—body, soul, and spirit—and the whole circle of human action in its highest relations. And though it might be said—as might be said equally of politics—that it is always dealing with the same subjects, yet, as with politics again, so with preaching; there are new truths to be discovered, and there are old and established principles to be applied to perpetually new circumstances and taught in ever new generations.

Says an aged minister, "If I were permitted to go back and begin again, I would not study books less, but I would study men more. I would not study commentaries and systematic theology less, but I would study the Bible more. I would not study the matter of my sermons less, but I would study the matter more. I would not prepare truth for the pulpit with less care, but I would feed upon it myself and pray, over it more. I would try by all legitimate means to get into the fullest sympathy with my congregation. I would endeavour to make them feel that I was not only their teacher and their spiritual guide, but the personal friend of each and every one of them. I believe that St. Paul meant something like this when he said, 'I am made all things to all men; that I might by all means save some.' He tried to be popular in the right way from the right motive. And that is the popularity that we all ought to strive for. I have no patience with the man who thinks he is faithful just because people don't like him—who proposes to 'cry aloud and spare not,' whether men will hear him or not. We are sent as preachers to secure the attention of men, and to interest them in the truth. Of course we cannot do anything savingly without the help of the Holy Spirit. But the spirit will work most efficiently with those who try hardest to co-operate with Him in winning men to Christ."

### THE SABBATH SAVES AMERICA.

It is not enough considered by students of progress, how great a gift to the labouring classes, and to the whole world, is the Christian Sunday. It has become so great a necessity to the civilized world, that the wonder is how the non-Christian races, or classic peoples, were able to do without such a day.

Plato says, somewhere, that leisure is necessary to the acquisition of virtue, and that, therefore, no working man can acquire it. Plutarch calls it one of the most beautiful and happy inventions of Lycurgus, that he obtained for the citizens the greatest leisure by forbidding them to occupy themselves with any mercenary work.

Christianity early obtained for the working classes of the Roman Empire this great blessing, and not through the Greek method of creating a class of helpless helots, but by the institution of the Lord's Day.

Under the prodigious impulse of the leading races of modern times toward production and the acquiring of material wealth, there would have come without some such day an absolute breaking down of the

physical power, a wearing out of the brain, and a corresponding moral degeneracy. In fact, the Christian Sabbath may be said to have saved the modern European and Anglo-American races. Had the greed for money never known an enforced rest; had the wheels of the factory, the hum of the market, and the din of business sounded through the streets seven days as now through six, and no customary day called away thoughts to things not bought or sold, and to principles unseen and eternal, the modern people might have run down to the lowest point of materialism.

The Lord's Day is the greatest external gift of the Christian religion to the working classes. The labourer is ensured his rest. His production is apparently cut short one-seventh; but as in limiting the hours of a day's labour, he is found to effect more in the year, owing to the refreshment and rest given, and his moral value is increased. When the Sunday is made a moral and religious day (as in New England) without excessive strictness, the working man and woman returns to the task revived, and morally, as well as physically, strengthened.

In all countries nominally under the teachings of Jesus, this day has relaxed the muscles of toil, wiped away the sweat of incessant labour, and restored the worker to his family, reminding him that he is something besides an instrument of gain, and that he has other wants than those of earth.—*Charles Loring Bruce.*

### "NOBODY KNOWS BUT JESUS."

"Nobody knows but Jesus!"  
'Tis only the old refrain  
Of a quaint, pathetic slave song,  
But it comes again and again.

I only heard it quoted,  
And I do not know the rest;  
But the music of the message  
Was wonderfully blessed;

For it fell upon my spirit  
Like sweetest twilight psalm,  
When the breezy sunset waters  
Die into starring calm.

"Nobody knows but Jesus!"  
Is it not better so,  
That no one but Jesus,  
My own dear Lord, should know?

When the sorrow is a secret  
Between the Lord and me,  
I learn the fuller measure  
Of His quick sympathy.

Whether it be so heavy  
That dear ones could not bear  
To know the heavy burden  
They could not come and share;

Whether it be so tiny  
That others could not see  
Why it should be a trouble  
And seem so real to me—

Either, and both, I lay them  
Down at my Master's feet,  
And find them, alone with Jesus,  
'Mysteriously sweet.

"Nobody knows but Jesus!"  
My Lord, I bless Thee now  
For the secret gift of sorrow  
That no one knows but Thou.

—*Frances Ridley Havergal.*

### WALKING IN SHADOW OR SUNLIGHT.

I was walking along the street the other day when I saw a young girl, whom I knew, and a little tot of three years, crawling along disconsolately on the shady side of the way. It was a side street, and no one was passing, so I called out, "Come over in the sun, Mollie."

The girl looked up, crossed over, and we walked on together, the child dancing along in the happiest manner.

"Why, how pleasant it is on this side!" exclaimed Mollie. "I had no idea it was so warm and cheerful. We were half frozen, and I was going to turn back."

How like that is so many a Christian life? How many find the "narrow way" cold and dreary, and are inclined to turn back and give it up entirely. And, yet, there is the Sun, and they might walk in his light; there is the bright, sunny path of entire and full consecration, of unwavering faith, of perfect submission to Him who "knoweth the way that I take." Let us see if we can find the way out of the shadow into this sunlight.

The very darkest, coldest shadow comes from want

of faith. You are wrapping yourself up in your feelings, your attainments, your understanding of God's Word. No wonder you shine dimly, and that the way seems cold and dark. Look across; see such as Frances Ridley Havergal or Hannah Smith, and, I trust, some among your own personal friends, walking in bright sunlight, never thinking whether they feel aright or have attained to anything, never questioning God's Word. It is enough that Christ has been perfect for them, that He leads them.

"Ah! but," says one, "some lives are full of shadows—full of trouble."

Thank God, lives are not like houses—they can be brought into the sunlight; and we know that even this created sun has power to break away all shadow—how much more the Uncreated Sun who longs to shine full upon us! I do think we look upon trouble in a very unscriptural way nowadays. I am quite sure that in the apostles' time there were many in the Church who were enduring great sorrow and affliction, apart from the fierce persecution which raged, for it may be that great persecution brings with it an exalted state of mind, so we will not consider that at all. But I am sure that many a mother, in the apostles' time, was mourning the loss of her darling, many a wife was dragging through years of devotion to one who was blind to all her self-sacrifice, many a man was beset by terrible business difficulties. Yet, did the apostles pity them, and wish it were in their power to take the load of sorrow, or sacrifice, or anxiety off? "Behold," says St. James, "we count them happy which endure."

Ah! there is the shadow, and beyond, looking at the unseen things, shines the clear light of that Sun which is risen with healing—healing for wounded, tired, discouraged hearts—in his wings. Is it not foolish—no, is it not wicked—to walk shivering in the shadow, when by one step, into full faith and acceptance of God's will, you will be in the warmth of His presence?—*Hope Lydyard.*

### THE WORKERS.

The patient workers whom no one notices, the humble members of the Church who are always in their places, to diffident to thrust themselves forward among the crowd with whom the popular pastor shakes hands at the close of the service, too poor or too much occupied to give an entertainment, or to be invited to attend those given by the wealthy, but who, year after year, are faithful, always giving the little that they have, ever cheerful, never envious or discontented, and always rejoicing in the prosperity of the Church, looking with a quiet smile upon the young convert, and dropped a tear with the bereaved, who perhaps never knew them—these will one day have a great recompense of reward. There is no greater virtue than patient fidelity without appreciation; and this is greatest when it endures, without being soured, while seeing others receiving all the honours. A book of remembrance is kept, and they will be chosen in the day when the Lord shall make up His jewels. It may be long to wait; it may be but a very little while; the toil is but transient, the reward is eternal.

### THE LAW NOT DESTROYED.

It was needful that Christ should explicitly make this announcement in the very outset of His mission; for the tendency of the popular mind is to connect novelty in religion with something of revolution in morals. The law and the prophets are supposed to be, if not destroyed, at least somewhat altered. Most strangely is it still the theory of some religious dogmatists that the Gospel liberates from the law. The whole body of Christ's teaching is opposed to the idea—is framed, on the contrary, to maintain the rule of law by adding the motive of love. Better still, Christ's example, which all Christians should follow, is emphatically to the same effect. Truly did He say, "I am not come to destroy, but to fulfil."

We live, but our beloved ones who have died also live; we stand weeping on this globe, floating in infinite space, but our glorified dear ones are, like ourselves, in God's world. The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are, like myself, dwelling in the great paternal mansion of God; they still belong to me as I to them. We are not separated. No time lies between us; for I, like them, dwell in eternity, rest in the arms of God.—*Zschokke.*

## THE CANADA PRESBYTERIAN.

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MR JOHN MACAULEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr Macauley in all the congregations he may visit.

Friends favouring us with contributions for THE PRESBYTERIAN are requested to send them early. Recent improvements, such as cutting, folding, etc., necessitate going to press on Monday. In order, therefore, to insure the timely insertion of communications of interest to our readers, MSS. should be promptly forwarded.



TORONTO, WEDNESDAY FEBRUARY 21, 1883.

ON another page readers will find the first of a series of papers on the Presbyterian Pulpit. These sketches, from the pen of an experienced correspondent, are intended to appear at stated intervals, and it is hoped will prove interesting.

ATTENTION is directed to a letter by Rev. R. Wallace, in which he pleads earnestly for immediate help for a suffering minister. Though the gentleman, on whose behalf the plea is urged, laboured in a heathen field, that is no reason why we should starve in a Christian land.

THE PRESBYTERIAN has nothing to do with party politics. We may, however, state a principle for the guidance of good men of all parties. It is this. *Vote as you pray.* A Christian citizen is under the same obligations to vote conscientiously as to discharge any other duty conscientiously. The man who declares that religion should have nothing to do with politics is an enemy to the commonwealth. Religion has *everything* to do with the security and prosperity of the body politic. If religion and politics are divorced, then so much the worse for the people that have divorced them. If political life is dirty so much the more need for all clean men to take a hand in the government of the country, at least to the extent of voting. We have no hesitation in saying to every Christian elector. Go to the polls on Tuesday and VOTE AS YOU PRAY.

THE questions sent down by the Assembly's Committee on the state of religion this year are in many respects admirable. It goes without saying that spiritual results cannot be expressed in figures. Counting converts is always dangerous work. The man who tells you at the close of any kind of service, special or otherwise, that just so many were converted by that very act, proves that he is not to be trusted. The only reliable evidence of regeneration is a Christian life. Time must tell whether any given man is converted or not. By their fruits ye shall know them. But though spiritual results cannot be expressed in figures, or the exact spiritual state of any congregation be put on paper, still, a great deal of good may be done by answering questions on the state of religion, and by having the answers read to the congregations. The session that frames the answers are brought to a position in which they must think, and think seriously, on the spiritual condition of their congregations. Then it is a great thing to have some of our people reminded by the General Assembly that running ecclesiastical machinery is not the main thing to be aimed at by a congregation. We are all too apt to suppose that if a church is well attended, and the congregation is growing in numbers and stands well financially, that congregational prosperity has been attained. That does not by any means follow. There may be increasing numbers and money, with the minimum of spiritual life.

It is gratifying to see the amount of interest that the local press takes in our Church work, inductions, congregational meetings, anniversary meetings, church openings, soirees—in fact, all meetings connected with our congregations are reported in most of our exchanges at quite sufficient length. Occasionally we see attempts at the American free-and-easy style, which may easily be overdone. Here, for example, is the way in which a western city journal describes the Moderator of the General Assembly as he appeared at a late church opening:

"Dr. Cochrane is a small man, physically speaking, in comparison with the average of mankind, but in intellectual power and nervous vigour he is a giant. He resembles, taken altogether, a bar of cast steel, manufactured out of a huge mass of pig iron, which had been melted and skimmed until all the dross and slag had been taken out, and nothing left but what is useful for the manufacture of the keenest edge tools. Unlike steel, the Doctor is not charged with carbon—the action, action, action, which Demosthenes declared was the first principle in the constitution of an orator, takes its place."

Without saying anything about the figure in which the Moderator is compared to a bar of cast steel with all the "dross and slag" taken out, we consider it a good sign that the press gives increasing prominence to Church work. Such prominence shows that there are few journals under the influence of disreputable characters, and also shows that Christian congregations are becoming more clearly recognized as a powerful factor in the community. No live editor would give two or three columns to a matter that he did not consider of importance to many of his readers. It always gives us pleasure to see good reports of our Church meetings in local journals. The devil has no more right to newspaper space than he has to all the good music.

MANY of our readers can remember when Presbyterians coming among us from the other side of the line used to say that we were narrow, straitlaced, bigoted and terribly behind the times. We had no organs, no hymns, we were not progressive, and had none of the "modern improvements." American Presbyterians did not feel at home among us, and in a number of places built churches for themselves. We are getting bravely over our "fogyism" if that does us any good. Our advanced American cousins can be just as narrow as any people on earth, if their notions of democratic equality are slightly touched. A short time ago Dr. Marquis, of St. Louis, appeared in his pulpit in a gown—no very serious offence, certainly. A number of his people raised such a storm that he laid it aside. All honour to the doctor for his action; but what of the boasted liberality of the American citizens who could not stand the sight of a gown. Why many of the most straitlaced Presbyterians in Scotland, Ireland and Canada rather like the gown. The "Interior" says:

"Whether with or without good reason, the gown is regarded by many of our people as a symbol full of meaning; and the meaning, which is as offensive as possible to Presbyterians, is that the minister is a priest. This involves sacramentism and sacerdotalism, and goes to the extent of a denial of the completeness of the atonement."

The people who regard the wearing of a pulpit gown as a denial of the completeness of the atonement, must have rooms to let in their upper story. A large proportion of the Presbyterian ministers in Scotland and Ireland wear gowns, and they are quite as orthodox on the atonement as their brethren in the United States. The Geneva reformers wore gowns, and they were as orthodox as our friend the "Interior." John Knox wore a gown, and John Knox is greatly needed in Chicago just now. That peculiar imaginary thing called "democratic simplicity" has more to do with gown rebellions than the atonement.

### DEATH OF HON. JOHN McMURRICH.

THE Hon. John McMurrich died on the afternoon of Tuesday week. For months the event was looked for as inevitable. A long and tedious illness prepared relations and friends for the close of a well-spent life. With unwavering patience and resignation he awaited his final hour. During his illness he enjoyed a happy and peaceful state of mind. Trusting in the Divine promises, he died a devout believer in Christ. A consistent life was crowned in a happy death, having the well-grounded hope of a blessed immortality.

Mr. McMurrich was born at Knock Farm, in the neighbourhood of Paisley, Scotland, in 1804, and his early years were spent at Old Kilpatrick, on the north

bank of the Clyde. His business life began in the service of the well known Glasgow firm of Playfair, Bryce & Co. That firm having resolved on forming Canadian branches, entrusted young Mr. McMurrich with the task of establishing an extensive business in this country. After various endeavours he finally established himself in Toronto in 1837, since which time he has remained the principal partner in the oldest dry-goods firm in the city, that of Bryce, McMurrich & Co. His business career has been characterized throughout by integrity and uprightness, affording an example that younger men would do well to emulate. His business interests were extensive. When the Dominion Telegraph Company was formed he was elected its first president. He was also connected with various railway companies and financial institutions.

Like a good citizen, Mr. McMurrich took at one time an active part in public affairs. He served one year in the civic council, retiring at the end of the term without offering for re-election. He took an active and prominent part in the work of education, holding office in the School Board almost continuously up till 1870, having filled the office of chairman four terms during his connection with the educational interests of the city. Prior to Confederation, when Senate representation was elective, in 1862 Mr. McMurrich was the successful candidate for Saugeen, of which constituency he was the representative for two years. At the general election of 1867 he was elected member for North York, in the Ontario Legislature. When the first Provincial Parliament was dissolved he presented himself for re-election, but was defeated by five votes. After this he declined to compete for parliamentary honours.

The interest he took in religious work was the deepest, as it was the most sustained of all his endeavours. His Christian activity ceased only when the shadows gathered around him. He was one of the active founders of Knox Church congregation in 1844, and from that time to his death his love for and devotion to the welfare of that congregation suffered no decline. Mr. McMurrich was ordained to the eldership in 1851, and continued faithful in the discharge of its duties as long as he was able. He was from the first a zealous worker in the Sabbath school, willing to advance the efficiency of that institution by every means in his power. He took an active part in the formation of the West Church congregation, and remained its warm supporter in the days before it reached its present vigorous growth. He was frequently appointed representative elder of Knox Church congregation, and from his business experience, his natural sagacity, and genial temperament, was a valued counsellor in the various courts of the Church. He took a lively interest and an active part in the union of the various branches of the Presbyterian family in Canada, the last of them culminating happily in 1875. While Mr. McMurrich was devotedly attached to his own denomination, he was no sectarian bigot. He loved all who loved the common Saviour, and delighted to co-operate in good deeds with all who sought to advance the well-being of the people, and the alleviation of distress. Quiet and unobtrusive in manner, he gained the love and esteem of an ever-widening circle of friends. The deep feeling of respect in which he was held was testified by the large and sympathetic assemblage that attended the funeral services on Thursday last. There was no display of tawdry funereal ostentation; but the entire arrangements were quiet and becoming, as befitted the life and character of the deceased. There was no funeral cration even, rendering the impressive simplicity of the Presbyterian service the more conspicuous by its absence. Devout men carried him to his burial. In his death Toronto has lost one of her pioneer Christian merchants, and honoured citizen, and her charitable institution a warm and sincere friend. The name of John McMurrich will be long and lovingly remembered.

### THE BRADLAUGH AFFAIR ONCE MORE.

THE position occupied by Robert Ingersoll in America is similar to that held by Mr. Bradlaugh in England. There is, however, this slight difference. The former, an able lawyer, lives by his profession, though he largely augments his income by infidel lectures; while the latter makes his livelihood altogether by his spoken and published attacks on Christianity. Naturally enough a strong prejudice was entertained against him, and when he became a can-

didate for the representation of Northampton, attention was necessarily attracted to his opinions on religion. Elated at being elected to parliament, he foolishly ridiculed the customary oath, and had himself mainly to blame for the opposition which his childish bravado evoked. Mr. Bradlaugh is a very demonstrative man, and seems to place undue stress on demonstrations of all kinds. The last effort on occasion of the opening of the present session of the Imperial Parliament, intended to be overwhelming in its impressiveness, has barely escaped being ridiculous.

Intimation has been given that a bill permitting members either to take the oath or simply to affirm as most agreeable to their individual consciences would be introduced, and though it was stated that such a measure would be met by opposition, there is little doubt that it will at no distant date become law. Apart altogether from the Bradlaugh episode, the option of affirming instead of taking the oath is a move in the right direction. A compulsory oath is worse than mockery; it is the height of impiety; neither can it be felt as binding on a conscience that refuses it. Liberty, civil and religious, requires that imperative tests of this kind should be no longer imposed either on consciences that scruple to accept them, or on those who like Bradlaugh treat them with contemptuous scorn.

The notoriety obtained by the thrice-elected member for Northampton is already dying away, and though the difficulty of his taking his seat in the House may soon be got over, he is neither likely to overturn the British constitution nor subvert the Christian religion. Among his constituents, no doubt, there may be some who sympathize with his infidel opinions, but many of the Northampton politicians have persistently voted for his return, only to vindicate their right in the choice of a representative. The election of such a man to the British legislature is not without meaning, but it is scarcely as significant as agnostic sympathizers and thoughtless press correspondents seem disposed to represent.

#### TEMPERANCE AND POLITICS.

THERE is a sense in which these terms should be rigidly kept apart, and there is also a sense in which they are to be considered as fittingly connected. When contending political parties avail themselves of the temperance sentiment and convictions of the community as welcome material for political capital, the true friends of temperance, whatever party camp they belong to, have but little reason for being gratified. This great question of moral reform is not advanced by being made for the time being the shibboleth of political faction. It is amusing to those who possess means of knowing, to see the names of some aspirants for parliamentary honours paraded as those of temperance reformers. In reference to such, Artemus Ward's moral show business dodge is not quite an improbability. That genial creation of the late Charles Browne, not having risen to the dignity of employing an advance agent, wrote to the editors of the towns where he intended the exhibition of his kangaroo and wax figures that if the community was favourable to temperance, the editor was to say that Artemus had signed the pledge fifteen minutes before he was born; but, on the other hand, if the people relished their toddy they were to be informed that the coming showman was the life and soul of the social board. There may be candidates who practise similar tactics in their diplomatic canvass of the free and independent.

From such politics it is, on the whole, a decided advantage for temperance to be exempt. Again, one of the political parties has unquestionably made a bid for the vote of the licensed victuallers, by the promise of taking the power of granting licenses from the Provincial commissioners, and bestowing it upon the municipalities. The other has been accused of misusing this power for the promotion of party ends. This is a species of temperance and politics where the gains of the former are rather doubtful, to say the least.

But now we have hints of a new departure. Prominent and estimable temperance men, distrusting the sincerity of both parties on the temperance question, suggest the propriety of forming a third party, the chief plank of whose platform would be temperance first, temperance last, and temperance all the time. Now this is another combination of temperance and politics not without objectionable features. Its advocates claim that the new party would hold the balance

of power. But is the balance of power such a desirable and patriotic a commodity that its possession should be coveted? Would the sitting astride the beam of that time-honoured, but somewhat mythical balance, be as conducive to the progress of temperance legislation as its friends now sanguinely anticipate? However troublesome and importunate third parties can sometimes make themselves, they seldom wield a powerful moral influence, and they become obnoxious to the charge of being well-meaning, though anything but amiable bores. Again, however pure the intentions of those forming a third party, is it possible that every member of that party would be politically immaculate? Exigencies in the other parties might arise when a few votes on either side would be very valuable in a pecun—we mean, a patriotic point of view. In the ranks of the third party there would be without doubt, more than one possible coming man, with desires and, mayhap, abilities for a future premiership. Would every such one suffer his chances to perish, sooner than further the attainment of his ambition by the exercise of a little dolt expediency? As a general thing, third parties have not been such a success in the past that the formation of one in the interests of the temperance cause need be inaugurated. It would be a waste of time and a dissipation of energy. Temperance men may be as ardent politicians as they choose. They can co-operate as they do now with either of the great parties already existing. They can do much more good within these lines than they can without. Let them educate the party to which they belong; above all, insisting that only reputable men be selected as the standard bearers of the party, and rendering it impossible for either party to put a man of doubtful reputation in the field with the slightest chance of success. By working faithfully with their respective parties, temperance men will make their influence more powerfully felt, and the desirable objects they aim at will be much more speedily accomplished than by the formation of a third party. Boys may balance themselves on the top bar of a gate and swing backwards and forwards, but that is all the progress they can make. It would not be much otherwise, we fear, with the third party balance-of-power theory for the promotion of much-needed temperance legislation.

#### BOOKS AND MAGAZINES.

HARRY MOORE'S CHOICE — By Julia A. Matthews, (Philadelphia: Presbyterian Board of Publication.) — The late Julia Matthews has told in a plain, direct and simple way how Harry Moore came to the conclusion that he ought to be a medical missionary. The tale is followed by "Fred's Trip to China," the "Story of Mohammed," and other short missionary tales. This beautiful volume is well adapted to awaken and sustain in the minds of young readers a deep interest in missions. Several excellent illustrations add to its value.

THE ELZEVIR LIBRARY. (New York: John B. Alden) — Nos. 5 to 9 inclusive of this remarkably cheap and convenient issue of standard literature have been received. They contain "The Sea-Serpents of Science," by Andrew Wilson; "Tennyson's Enoch Arden;" "The Motive and Habit of Reading," by Charles F. Richardson; "The Life of Frederick the Great," by Thomas Babington Macaulay, and Shakespeare's "Hamlet." This publication brings the gems of literature within the reach of the poorest, and the printing and paper are so good that even the fastidious bibliophile would never think of disdaining so presentable a reproduction of his favourite authors.

THE STANDARD LIBRARY. No 81. Science in Short Chapters. By W. Mattieu Williams, F.R.A.S., F.C.S. (New York: Funk & Wagnalls; Toronto: William Briggs.) — This volume by Mr. Williams has been reproduced in the Standard Library issued by Messrs. Funk & Wagnalls. The chapters of which it is composed were written on the principles of science made easy for busy readers. If the popular conception of a scientific work that it is dry, involved in style and brimful of unintelligible terms, is applied to this book it would be found altogether unsuitable. The style is graceful, flowing and thoroughly intelligible by the ordinary reader. There is no tension on the faculties to grasp the author's meaning. Neither are the subjects far-fetched and fossilized; they are fresh and interesting, selected from the interests that con-

cern us in every-day life. The author explains his intention to have been the instruction and entertainment of those who have but little time to spare for reading. To people thus circumstanced, and to many more beside, this volume of the Standard Library will prove a most agreeable and instructive companion for a leisure hour.

THE CHILDREN AND THE CHURCH. By F. E. Clark. (Boston: The Congregational Sunday School and Publishing Society; Toronto: William Briggs.) — Those interested in the Christian education and training of the young have given serious attention to finding the best methods of retaining the young in that most important and critical period of their existence when they pass from childhood to youth. It has been matter for regretful observation that many, after losing interest in the Sunday school, have drifted away without seeking their rightful place in the Christian Church. Various plans have been tried, proving in a measure successful. Almost all ministers in our churches have maintained Bible classes for the young, and these have been valuable, not only in helping many of our young people into the membership of the church, but also in fitting them for active usefulness in Christian work. Still in almost every congregation there are many young people who absent themselves from the Bible class, and a number of these absentees drift away from church-going habits even. The book now under notice explains a method by which a valuable contribution to the solution of this interesting problem is offered. It is not a mere abstract theory in which the author soliloquises, and then leaves the question where he found it; it is the result of a remarkably successful experiment, and from the nature of the case one would infer that it is so well fitted for the work it designs, that it cannot fail in leading to most encouraging practical results. After a brief but pointed introduction by the Rev. Dr. Goodall, pastor of the Pilgrim Church, St. Louis, the author states that in his congregation in Portland a revival was experienced by the young people. Being anxious that they should retain their interest in living piety, and grow in Christian experience, he proposed the formation of a society to be composed of young persons, whose chief object should be the cultivation of spiritual life and growth in grace. The response to Mr. Clark's invitation was cordial, and the result was the formation of the first Young People's Society of Christian Endeavour. The benefit resulting from this association soon became so apparent that numerous similar societies were formed in other congregations. The work details the importance of early Christian training, and its beneficial effects on the members of these societies themselves, and the admirable preparation it affords for subsequent usefulness in the membership and work of the Church. The constitution and rules of the Portland society are given, and the working of the institution clearly explained. In an appendix the relation of children to the Church is set forth in a manner at once earnest, simple, and practical. To parents and all interested in the welfare of the young, and the prosperity of the Church of Christ, this little work is commended to attentive perusal. Many valuable suggestions can be got from it. It deserves a very wide circulation.

THE report of the Third International Conference of the Railroad Young Men's Christian Association has been received. It contains a succinct record of the proceedings at the meetings of the sections at St. Thomas, Ont., and Springfield, Mass., last May. It gives the reader a good idea of the important work done among railroad men, and the dimensions to which this department of Christian effort has attained.

THE Rev. Dr. Jenkins lectured on "Rome" in the David Morrice Hall, Montreal, last week.

THE Nova Scotians are proud of their countrymen. Considering what they are able to say on their behalf such glorying is pardonable. "Among our living countrymen of to-day more than one may be found in the Universities of London and Edinburgh, and in those of Leipzig and Gottingen, on the Continent of Europe; James William Dawson, one of them, is principal of the leading Canadian University (McGill) whose name is as well known in literary and scientific circles in Europe as it is in America, and Nova Scotia also gives a principal to Queen's College, Kingston, in the person of the Rev. George M. Grant, whose name is already a 'household' word in this growing Dominion."

## CHOICE LITERATURE.

## THROUGH THE WINTER.

CHAPTER XVI.—SORROW BRINGS ITS SOLACE.

"God doth not leave His own!  
This sorrow in their life He doth permit yea, chooseth it,  
To speed His children in their heavenward way,  
He guides the winds; faith, hope, and love all say,  
God doth not leave His own!"

Though the next morning found Helen still pale and weary, it found her also moving softly about the house, and bent on performing all her accustomed duties. And Dr. Waldermar, when he met her, though her appearance grieved him, said nothing to change her resolution. He contented himself with seeing that the stimulating coffee was renounced for something more nourishing, and, with only a short absence, remained in the sick-room. There was a change in Ronald during the night, and the doctor's experienced eye saw that the end was near.

Upon the sick child the sun was slowly rising, and, marking it, Dr. Waldermar had not the heart to forbid Helen the mournful privilege of doing all she could—of watching by him to the last.

If she could endure for a little while longer, then, in the consciousness that she had failed in no loving care and attention, perhaps her sorrow would find comfort; and the forced inaction that she knew must come then, would not be too bitter a thing to be called—rest. And so, while his heart ached for the sorrowing family, Dr. Waldermar waited and watched.

Slowly the long hours of the quiet day went by; throughout the house a silence that seemed like sleep reigned; friends came in softly, and went out with sad, tearful faces. No loud voice, no harsh sound broke the hush that brooded, like a mournful spirit, over the shadowed home.

The dreary day shook hands with a drearier night. Mrs. Waldermar came at twilight and took her place among the watchers, who could do little now but wait and pray. Death, sure of the victory, loitered now; and life struggled desperately against defeat.

By some mysterious, subtle intuition there dawned upon Ronald now a consciousness that he was dying, and with it there came a horror of great darkness, a terror strange in one so young, and heartrending to those who witnessed it.

"What's the matter?" he cried piteously; "am I dying? am I going to die? Doctor, can't you help me? O doctor, can't you help me?"

With tender, piteous yearning, Dr. Waldermar leaned over the little sufferer, but no mortal voice could reach him now, no human tenderness allay his fears.

Helen knelt by the bed, and with long drawn, shuddering breaths prayed that the conflict might be brief. It was all she could do now; the last service earthly love, at once so strong and so powerless, could render to its own.

No sound broke the mournful silence, save the helpless wailings of the little one. Suddenly the child's face changed; the look of pain and terror vanished; a smile of exquisite sweetness played round his lips; the voice, that had been so strained and wild, grew soft and gentle.

In the deep stillness, and where only spirit can commune with spirit, angels were whispering to him, and their words were making the dark valley very beautiful and bright.

The small, thin hands were feebly raised and clasped in prayer; while in low, sweet cadences the child repeated:

"Suffer little children and forbid them not, to come unto me, for of such is the kingdom of heaven."

He paused a moment. The past teachings of the Sunday school were coming back to him, with the simple questions and answers of the infant-class.

"Who said that?" he questioned, firmly; and in a tone of childlike gladness the answer followed,

"Jesus said that."

Again he was silent; then, as if a starry light broke on the precious truth, he murmured wearily, yet sweetly;

"Then, if Jesus said that, He'll take care of me."

The golden head moved restlessly for a second on the pillow; the clasped hands fell apart, the fluttering breath grew still; and with a smile of ineffable peace Ronald was gone.

Silently, in the sacred pause that followed, with bowed head and breaking heart Mr. Humphrey rose and went out. Helen lingered—as we are so prone to linger when God is taking our treasures from us. She could not give her darling up, she could not leave him, though she knew that it was in the cradling arms of Christ.

"My darling," Mrs. Waldermar said, tenderly, while her own tears fell fast, "you must not stay here longer; you must come with me."

She made no answer. But when once again Mrs. Waldermar spoke she leaned forward, laid her own hands gently on the fringed lids and closed them forever for their dreamless sleep, pressed one long and loving kiss on the silent lips, and then let Mrs. Waldermar take her, and do with her as she pleased.

In the quiet days that followed before they laid their darling out of their sight forever, Helen bore up bravely. She comforted Fred and Philip in their passionate sorrow, she watched with tender care over her father's comfort, saying little, but striving in a thousand nameless, touching ways to soothe and cheer him; she gave directions and attended to all her duties calmly and well.

The dangerous illness of his uncle summoned Dr. Waldermar to Boston the day after Ronald's death.

Mrs. Waldermar, with a basket of fair, sweet buds and blossoms whose destination she sadly guessed, brought Helen a little farewell note of sympathy and regret. It ran as follows:

"DEAR MISS HELEN:—There are hours in life when Christ comes very near us: when He brings His cross and lays it at our feet, and sweetly, but firmly, bids us take it up and follow Him. If we take it up, we take Christ's hand

with it; and taking that, find that our weakness is made strong in His strength, our darkness cheered with His light.

"And the cross does not come without a promise: to-day, in the silence of your sorrow, can you not hear Him saying, 'All things—even this loss and bereavement that now is smiting your heart so sorely—work together for good to them that love God.'

"I am very sorry to leave Quinnecco now; but my duty will admit of no delay, and, however reluctant, I must go.

"For the sake of the dear ones still left you, I trust it is unnecessary for me to say, take good care of yourself, Miss Helen. I hope to find you much improved in health and strength on my return.

"And now may the God of peace, who brought again from the dead our Lord Jesus Christ, help you to rejoice in the thought of eternity's spring-time—the glad resurrection that is coming, and give you peace always, by all means.

"Your friend,

"GUYON WALDERMAR."

The kind words soothed and comforted Helen.

It was in the afternoon of one of the early March days that they laid Ronald to rest by his mother's side. It was such a day as often comes in March, when clouds and sun are alike uncertain, and nothing seems sure but the wind; and even that came only in long, trumpet blasts, at fitful, irregular intervals. The graveyard stood a little back of the village, on a low hill, directly opposite the ocean; and though some distance from it, the beach banks were worn away, and a long stretch of the blue waters, in all their vastness and solitariness, could be distinctly seen.

For a day or two after the funeral Helen seemed stronger; but then there came the necessity for a little extra exertion, and it was followed by another distressing attack of faintness and weakness. She soon rallied, but Mrs. Waldermar, who chanced to call just then, was much alarmed, and insisted that Dr. Sullivan should be called, and she herself waited until he came.

"Put this child to bed, and keep her there," he said, sententiously, to Mrs. Waldermar after he had briefly interrogated Helen; "she is not sick, but she is worn out. Don't let her read, or think, or do anything but sleep. She doesn't need medicine; nature will do all that is necessary, if you will only give her fair play and a good chance."

And having given this bit of sage advice, the doctor turned and walked deliberately down stairs, and into the sitting-room, where he found Mr. Humphrey, sitting, as usual, in his arm chair over the fire.

"I wonder if you know, Humphrey," he said, with an odd mixture of kindness and bluntness, "what a tender plant you have up-stairs. It won't need much more rough handling to transplant her from this world to a better one."

"If we could all be transplanted together, I don't know but it would be the best thing that could happen to us," Mr. Humphrey replied, cynically.

"Tut, tut, man; is this the fruit of all your boasted philosophy? If you talk in this manner you'll make me believe—that I have suspected for some time—that there is not as great a difference between a fool and a philosopher as some of the wise men would like us to suppose. Meet your troubles like a man. Believe me, it is infinitely wiser to cope with those you see, than to fly to others that you know not of."

"It's easy to talk," Mr. Humphrey retorted, contemptuously.

"Humph! well, I don't know. I fancy that depends somewhat upon one's audience. But I'll tell you this, Humphrey: if it is easy to talk, it is infinitely nobler to act; and that's what I'd like to see you do now."

"What would you like to have me do?" Mr. Humphrey questioned, indifferently.

"Do? that's for you to decide. You are not poor, neither are you old; there are long years of life and usefulness before you yet, if you only will choose to improve them; and you have two fine, manly boys growing up, who ought to be made something off—more than you ever will make of them if you let them stick here in the ruts of Quinnecco."

"You seem to forget," Mr. Humphrey said, much as a prisoner might plead handicaps for not escaping from justice, "that if I have sons, I have also daughters to consider and take care of."

"No, I don't. It is of them I am thinking particularly—one of them, that is. Give the little one plenty of pure air and sunshine, and good food, and she'll do well enough for some years to come. But the other has reached an age now when she needs something more than the supply of mere physical necessities. She needs care, counsel, culture, and every other good thing that life can bestow, to prepare a girl to meet successfully the trials and perils of womanhood. And instead of recognizing this truth, and acting in accordance with it, you keep her here, burdened with cares a mature woman might sink under, if she had not her husband's courage and strength to encourage and uphold her, and fainting under sorrows which call for the tenderest sympathy."

White with rage, Mr. Humphrey started to his feet.

"If any other man had dared to speak to me as you have," he said, angrily, "I'd order him out of my house: but you—you presume on your office, doctor."

"I presume on nothing more or less than my friendship for you and yours," Dr. Sullivan replied, coldly. "A friendship that must always wear gloves is, to my mind, like some kinds of glass, of too dainty and brittle a nature for service in this working world. I am a plain man, Humphrey; I believe in the power of plain, honest words; if you had heard a few more of them in your life it is my opinion you would be a better man to-day, I have no intention of begging your pardon for anything I have said; it is gospel truth—every word of it. And I tell you plainly now, you must do something, and do it soon, if you want to keep that girl from following her mother."

And having discharged this final warning-shot the doctor took his hat and walked off, leaving Mr. Humphrey to his meditations.

The result of his meditations were revealed in part when in the course of a few days a strong, energetic, capable woman appeared and was duly installed as housekeeper. She was a woman of excellent judgment, who understood Mattie, and knew well how to influence her for good; and it was a great relief to Helen to resign to her the cares that had proved too heavy for herself.

She was sitting with Sibyl one breezy, sunny afternoon that seemed like the Herald of spring when the door unceremoniously opened and Margaret Waldermar walked in.

"I've come to take you home with me for a long visit," she said, breathlessly, while she almost stifled Helen with her kisses.

"Mamma sent me: she was coming, but someone came in and prevented. I called at Mr. Humphrey's office with a note from mamma, and he gave his consent: said I might tell you it was his wish that you should go. There is nothing to keep you here another minute: so come, Helen, do go and get ready."

"Ain't I going too?" Sibyl asked, looking up with a sadly disturbed, piteous face.

"Why, of course, little sunbeam: do you think we'd leave our sunshine behind us?"

Full of rest for mind and body was the next week to Helen. Mrs. Waldermar knew well how to cater for her: she understood precisely how to strengthen the body, and at the same time cheer and invigorate the mind; insisted that the girls should spend much of their time in the open air. Helen rallied like a plant that, after being kept long in some dim, dark room, is at last brought where sunshine and warmth can exert their power and do their work.

A week passed swiftly and pleasantly, Dr. Waldermar being still detained in Boston. His uncle, though quiet recovered, was loathe to have him leave him, and, though much against his will, the doctor felt compelled to remain. But one pleasant morning, just as they were rising from breakfast, a telegram came for Mrs. Waldermar: "Expect me on the noon train," it said, and at once all was bustle and pleasurable excitement.

When at twelve o'clock the carriage was ready for the depot, Mrs. Waldermar sent the girls in it.

"The ride in this lovely air will do you both good," she said, "and it will give Guy great pleasure to see you waiting for him."

They drove rapidly, expecting every moment to hear the car-whistle, but found, on reaching the depot, that though behind time the train was not yet in sight.

Helen was standing opposite the window looking curiously in. She saw the operator's face suddenly change, and heard his low, careless whistle give place to the quick, alarmed ejaculation: "What!"

He seemed to telegraph a hurried question, and then waited in evident impatience, for an answer.

"There has been an accident," he said, gravely, "about twenty-five miles from here; they want all the help they can get. We shall send a car at once. Mr. Rogers speaking to his impatient questioner, 'will you drive as fast as you can and bring Dr. Sullivan?—he is needed.'"

An accident! What a thrill of terror and of pain the simple word sent through the hearts of those who heard it! What might not have happened? who could tell if their dear ones were safe?

With pallid faces and trembling lips Margaret and Helen looked at each other.

"What shall we do?" Margaret cried, excitedly. "Guy is on this train. Helen, hadn't we better go right on and find him?"

"Wait a moment," Helen said, huskily, and she turned to the operator, who had just come out to give some order to one of the railroad employes: "Will you please send a telegram for us?" she said. "Ask if Dr. Waldermar is safe."

The man looked at her compassionately. "I'll do it," he said; "but you see the trouble is, no one will know him; and then if he is well—the man stopped: he could not tell the pale, trembling girl before him the thoughts that at that moment flashed across his mind—the conviction that if Doctor Waldermar were safe, he would not wait to be telegraphed about: he would send tidings of his safety at once.

"The conductor is safe," he said, pleasantly, "and I'll send the message to him. The doctor goes back and forth pretty often, and I guess he'll know him. Don't you worry. I don't believe but he'll be all right." The message was sent, and with beating hearts the girls waited.

Once again the little instrument uttered its mysterious language, and very kindly, when it ceased, the operator came to them.

"Don't be frightened," he said, soothingly, "I don't believe it's anything very bad; but—I'm very sorry to have to tell you—but the doctor is hurt."

"Does it say where? how much?" Margaret gasped.

The man shook his head.

"I am going to him," she said, in great excitement, with equally great decision, "there is no time to wait, he may be dying while we stand here. Did you say you were going to send a car?" and she looked at operator.

"It's all ready to start," the man answered; "we are only waiting for Dr. Sullivan."

"Then, when Dr. Sullivan comes, we'll go on with him, Helen."

Helen hesitated.

"Ought we?" she said; "think of your mother, Margaret."

"I do think of her," Margaret answered, with an excited sob. "If she were here she would go, I know; but she can't get here in time for this car, and while we wait Guy's left alone. Send her a message by the coachman, will you?" she said to the operator.

He nodded affirmatively.

"There's Dr. Sullivan now," he said, as at that moment the doctor's kind face darkened for an instant the door of the room.

Margaret sprang towards him.

"Dr. Sullivan, wait!" she cried.

He turned instantly. "We are going with you—Helen and I," she said, rapidly. "Guy is hurt. Mamma isn't here. You'll help us, won't you?"

The doctor paused with one foot on the step of the car. "My dear Miss Waldemar," he said, doubtfully, "wouldn't it be better for you to trust Guy to me? I am afraid where we are going will prove a poor place for you. What do you think I would do if, when both of my hands are occupied with Guy, you should suddenly take it into your pretty head to faint? Come, let me advise you here: be a good child and go home."

"I sha'n't faint," Margaret said coolly; "and I am going, doctor, whether you'll take me or no."

"No time to lose," cried out the impatient engineer. "Well, come then, if you must," the doctor said; adding under his breath, "I believe I am no better than Goldsmith's inspired idiot to take you. Well I can only hope the inspiration comes from heaven."

Would either of the girls ever forget that ride? They did not speak, they did not dare to think of what might greet them at their journey's end; they only clasped each other's hands and prayed silently for help and mercy.

Two trains going in opposite directions had collided. There had been a terrible crash and overthrow; many were injured, a few lives lost.

Such was the brief, pitiless story, fraught with sorrow and suffering for so many hearts, that they gathered from Dr. Sullivan's conversation with one of the breakmen.

It was a very short ride—long as it seemed to them—from Quinneccoco to the scene of the accident, and when they arrived there little had been done to relieve the injured beyond extricating them from the wrecked and ruined cars.

The doctor sent one hurried glance round as he stepped from the car.

"I told you this would be no place for you," he said to Margaret: "go into that house," and he pointed to one a few steps from the track on a side-lane, "and wait while I look up Guy."

Trembling, but too excited to cry, the girls obeyed. They were kindly welcomed and shown into the dark little parlour, where, in grim precision and chilling neatness, were gathered the best household possessions of their entertainer. They had long to wait, and the dreary minutes lengthened into hours before Dr. Sullivan came.

"I've found him," he said cheerily, as he saw their anxious faces. "He has a broken arm, and is quite badly battered and bruised; but you must think how much worse it might have been, and then you'll be thankful it is as well as it is."

"Where is he?" Margaret asked. "In a small house, a kind of hotel, not far from here; he is quite comfortable now, and if you'll promise to be very quiet and composed I'll take you to him. If you show any excitement now you'll do him more harm than good."

"I won't forget," Margaret said, as with eager haste they started with the doctor. But on the way a new inspiration crossed the doctor's mind.

"He'll be glad enough to see you, I know, poor fellow," he said, as he led them into the house; "but, Miss Helen, I think we'll have to give him pleasure in homoeopathic quantities at present; and so, my child, you musn't mind waiting alone in the parlour while Margaret goes to her brother."

Helen had been very silent throughout the whole afternoon; she only said now,

"Very well."

And entering the parlour sat down with a weary, dejected air, while the doctor went on with Margaret up-stairs.

"Miss Margaret," he said, pausing with his hand on the knob of Dr. Waldemar's door, "whatever else you say to your brother—and I trust that at this time you will remember that silence in all things is golden—don't give him the slightest hint that Miss Helen is with you: let him think you alone came under my protection." And with this word of advice the doctor opened the door.

Left alone, Helen grew increasingly conscious of weariness and dejection. There was no one beside her in the room, and no one came near except when, now and then, someone passing through the hall glanced in for a moment through the open door.

So, left to her own thoughts, and not knowing the condition of Dr. Waldemar, and being anxious about him, she took the hotel Bible from the table and began absently to turn the leaves. It was a time of trouble and fear, but the thought came into her mind, "Look out the 'fear nots' of God."

In a half-listless yet expectant manner she began her search; but, as from page after page the tender command threw its golden light upon her heart, she grew strong and hopeful.

She leaned her head against the back of her chair and waited, while the sun went down in more than wonted splendour, and the purple twilight wrapped her in its shadows.

Early in the evening Dr. Sullivan came again, and this time with Mrs. Waldemar. Stopping only to give Helen a close embrace, without a word, she followed the doctor to her son's room, and Helen saw her no more that night. But Margaret soon came, and with her a servant to show them to a more retired parlour and attend to all their wants. Calm and thoughtful as ever, Mrs. Waldemar had given her orders for the girls' comfort, and, very much cheered with the knowledge that she was near them, watching Guy, they obeyed her and went early to rest.

The next morning was mild and bright, and when the early breakfast, served for themselves in the parlour, was ready Mrs. Waldemar joined them. Her morning greeting was very sweet and gentle, and while she drank her coffee she explained her plans.

Guy had passed a restless night and was not fit to be moved. Dr. Sullivan feared it would be some time before he would be able to go home. She should stay there with him, and when the carriage came she wished the girls to return to Quinneccoco.

"Oh, mamma without you?" Margaret said, pleadingly.

"Why won't you let us stay and help you take care of Guy?"

"It is better you should go, my dear," her mother answered. "You must keep house, cheer grandma, and keep yourselves happy and busy as possible with your books and work. The truest kindness you can show Guy now is to do as he would wish you; and you know it would pain him very much if he thought you were moping and idling away your time. Cheerful, hopeful Christian girls—that is what I want you to be now; and remember the faith is worth little that cannot sing in dark days as well as bright."

"Do you think there is any danger for Guy, mamma?" Margaret asked.

"No, dear, I do not think so; only a tedious, perhaps painful, recovery. We have everything to hope, everything to be thankful for. When we think of what some are suffering this morning we should blush to have a thought in our hearts that is not one of thanksgiving."

So strengthened and encouraged by contact with her own strong faith, Mrs. Waldemar sent the young girls home; while she remained, to do a mother's holiest, tenderest work—that of watching and praying by the couch of pain.

(To be continued.)

DELUSIONS OF THE INSANE.

Let us now look at a very numerous class of patients—namely, those labouring under fixed or transitory delusions. Some patients, although quite able to do easy housework—able, in fact, to perform the duties of every-day life, and to occupy themselves or engage in games with apparent sanity and propriety—are, when questioned, found to labour under the most extraordinary fancies and ideas, which to any not accustomed to the insane appear preposterous and incredible. There is no end to the absurdity and variety of these perverted imaginations. A man will converse with you quite intelligently on the leading article of to-day's newspaper, on the last budget, on railway stock, and then suddenly inform you that his head is made of brass, and that he has no inside—that it has all been burnt out; and no amount of reasoning will convince this man to the contrary. Indeed, there is no more hopeless task than to attempt to convince an insane person of the falsity of his delusions. He believes as firmly in the truth of them as we do that we live; his ideas are the concomitants of strange and altered feelings, which have a real existence; and until these fancies pass away, they are not to be removed by demonstration or argument. Some patients, though in good circumstances, will imagine that they are financially ruined; others, of the most blameless lives, that they have committed sins for which there is no pardon, and that they are eternally doomed.

Delusions are not, however, always of a gloomy nature; on the contrary, in one of the commonest and most fatal forms of insanity, exalted delusions are the leading feature. There are patients exhibiting in countenance and manner a feeling of well-being, a conviction that they were never better in health, and never stronger, although hardly able to place food in their mouths on account of increasing paralysis. Their extravagant notions know no bound. One will tell us that he is a king, a marquis, or a duke, nay, even at times the Almighty. At one time he is possessed of millions of money and property; at another, he is going to pull down all London to-day, and rebuild it to-morrow. He invents wonderful machines, which will make his fortune; he discovers perpetual motion, or how to square the circle; and imagines that he has been Senior Wrangler at Cambridge half a dozen times running. The asylum in which he lives he imagines to be a regal abode; and the other patients, courtiers and nobles; and, "last scene of all," when strength is failing, and he can scarcely stand to raise his hand to his head, he tells us that he can write his name on the ceiling with a five hundred pound weight hanging to his little finger.

FANCY WORK.

The curious Mosaic embroidery is becoming universal; thus cloth is taken for a ground work, and patterns cut of shaded plush are sewed on with any stitch approved of. The more colours used the more beautiful the work will be, and for piano covers, mantel lambrequins, and screens, nothing can be more effective. The materials most in vogue for the present fancy work are moccie-cloth, linen, canvas, and pongee silk; the latter is light and elegant for silk embroidered work, and washes beautifully. A beautiful imitation of India work can be produced by obtaining a piece of écu alpaca, say for a small table cloth. Cut nondescript figures from velvet, silk, cloth, or any scraps you have, place them on at even distances to form a border, and sew them lightly over with silk; the result is a Mosaic pattern rich and rare; gold thread to sew on with improves the caprice. Many ladies are now painting borders on silk and satin table covers. It is a good plan to make the centre of your cover of cloth, and paint the border on wide satin ribbon, which you can lay on and stitch down with the machine. All work of this kind helps to make home beautiful, and we are glad the taste for it is increasing.

The Spanish Council of Ministers has decided to treat as free men the 40,000 slaves not liberated by the owners in Cuba in 1870. The slaves which the Cabinet have decided to treat in this manner are those not included in the census taken in 1870 under the law for gradual abolition because of the owners failing to enter them in the lists.

The official investigation into the affairs of the Dissenting Ministers' Friendly Society by Mr. John Blair, W.S., has disclosed that £21,340 worth of the securities are bad, £4,100 doubtful, and only £5,000 good. The members have resolved to appeal to the public for aid in providing funds to carry on the society, and to take steps to enforce liability for the defalcations upon the late treasurer, Dr. Peddie, a resolution of sympathy with whom was passed. It was announced that several sums have already been contributed towards the fund.

BRITISH AND FOREIGN ITEMS.

The Spanish Congress has rejected a bill restoring the civil marriage law of 1870.

An exchange says: The Senate of the United States is fast becoming a mere house of refuge for mushroom millionaires.

The Vatican will send a prelate to Berne to negotiate an agreement between the Pope and the Federal Government of Switzerland.

POTTSVILLE, Penn., claims the deepest coal mine in America. The shaft is 176 feet in depth. The output is 200 car loads a day.

In the Imperial House of Commons a bill is to be introduced permitting members to make affirmation instead of taking the usual oath.

The Nebraska Legislature has fixed the rate of liquor licenses at \$1,000 each. This may not be entirely prohibitory, but it will be restrictive.

PROTESTS have been lodged with the American, French, and Spanish representatives in Morocco against the brutalities practised by the Moors upon the Jews.

PRINCIPAL TULLOCH is to be the Ettles lecturer at Inverness this year. His subject will be "The Literary and Intellectual Revival in Scotland in the Eighteenth Century."

The International African Society denies that it has any hostile designs in Africa, and has enjoined its agents to scrupulously respect M. de Brazza's acquisitions on the Congo.

ONE of the latest religious developments in Glasgow, Scotland, is a Saturday afternoon prayer meeting. On the first Saturday of the experiment there was an attendance of about 500.

WILLIAM H. VANDERBILT has just added \$100,000 to his \$1,000,000 endowment fund of Vanderbilt University. The late Mrs. Atkinson, of Memphis, left the same institution \$50,000.

The Archbishop of York, at a meeting of the Church Funeral and Mourning Reform Association last week, spoke in favour of simplicity in all matters pertaining to the burial of the dead.

It is said that within two weeks from the time it was known that a desirable Presbyterian pulpit in Orange, New Jersey, was to be vacant, seventy-six applications were received from or in behalf of applicants.

It seems strange to read of a "daily lightning express" between London and Constantinople, but it is an established fact. Through sleepers now run from Paris to St. Petersburg, and to Constantinople without change of cars.

EARL ASHURNHAM'S collection of manuscripts (4,000 volumes), extending from the Saxon period to Cromwell's letters, is offered to the British Museum for £160,000. The "Times" says America is ready to buy the collection.

REV. R. M. THORNTON, of Glasgow, lectured to the Edinburgh Literary Institute on his visit to Africa. He said that when he was in Natal he called on Bishop Colenso, who lived on an 8,000-acre farm near Pietermaritzburg.

TWENTY-TWO priests, including a bishop, have just reached Australia as a reinforcement to the Roman Catholic clergy there. Nearly all were from Maynooth, and their disloyalty to the Queen was most conspicuous during the voyage out.

The Pope has erected the Benedictine Monastery at Fort Augustus into an abbey. The organ of the vatican says: Leo XIII., by his first pontifical act, gave back to Scotland her episcopal hierarchy, and has now restored her monastic organization.

DR. ATWATER, Professor in Princeton College, who has been dangerously ill, is slowly convalescing. The Rev. Dr. Hamilton, of Indiana, son of Dr. Hamilton, Toronto, has been instructing his classes in Mental Philosophy with great acceptability.

So microscopically perfect is the watchmaking machinery now in use, that screws are cut with nearly 600 threads to the inch—though the finest used in the watch is 250. These threads are invisible to the naked eye, and it takes 144,000 of these screws to weigh a pound.

THE dying words of Commander Rawson to Sir Garnet Wolseley after the victory of Tel-el-Kebir deserve to live in history as illustrative of the fact that duty to Queen and country is with English officers their first and last consideration:—"General, did I lead them straight?"

MR. O'DONOVAN, the intrepid Merv correspondent of the London "Daily News," says: "I owe my success and good fortune to Ireland, that reared me; to my old fizee coat, that protected me; to the 'Daily News,' that encouraged me; and to Merv, that imprisoned me."

THE will of the late Samuel Willets bequeaths Swarthmore College, Penn., of which he was president, \$100,000 for the education of poor children; and sums ranging from \$5,000 to \$50,000 to different charitable institutions, societies, and hospitals; also \$100,000 in trust to be disposed of for charitable purposes.

BISHOP FRASER, of Manchester, says the modern taste for æsthetic services has run beyond the limits of prudence and wisdom. They were in danger of setting too much value on external things—music, architecture, eloquent preaching, and the various other instruments that were used to produce emotional excitement; and the counsels of sobriety and moderation were never more needed in the Church of England than to-day.

OF late years there has been large increase in attendance at the German universities. From 15,113 students in 1872 the number has advanced to 23,834 in 1882, or an increase of 57.6 per cent. Some alarm has been caused by this showing, as it is denied that the demand of modern life for men of education has increased in a like proportion. An official warning has been promulgated against students taking up the law as a profession since its ranks are already "hopelessly overcrowded."

## MINISTERS AND CHURCHES.

REV. ANGLUS SILLARS has been released from his engagement as ordained missionary at Glenvale, etc.

RIVER Street Presbyterian congregation, Paris, has decided by a large majority to sing hymns in public worship.

MR. ST. JOHN HYTTENRAUCH, London, has accepted the position of organist and choirmaster of Knox Church, St. Thomas.

THE Rev. John M. King, D.D., has been nominated for the Moderatorship of next General Assembly by the Presbytery of Wallace, N. S.

REV. A. MATTHEWS, of Trenton, has been incapacitated for duty by mental affliction. Great sympathy is felt for him and his congregation.

THE Rev. W. S. Ball was presented recently by the congregation of English Settlement and Proof Line with \$225 to purchase a horse and cutter.

THE Rev. A. McLeod has tendered the resignation of Florence and Dawn, and accepted a call to Fraser Church and Badaxe, in Michigan, at a salary of \$1,000 and manse.

SUBSCRIPTIONS in addition to those formerly reported in aid of the students at Pomeret Grammar School have been received from J. G., Ayr, \$50; and from students of Knox College, \$24.

IN accordance with appointment of Assembly, the services last Sabbath very generally bore special reference to the young men attending colleges, the relation of youth to the Church, and its claims upon them.

THE opening services in connection with the handsome and commodious new Presbyterian Church, St. Thomas, were conducted by the Rev. Dr. Cochrane and Professor McLaren. Crowded audiences and liberal offerings characterized the occasion.

THE congregation of Botany, forming part of the pastoral charge of the Rev. J. Beckett, held its annual meeting on the 1st inst. The treasurer's statement showed a surplus of \$73.66. The amount raised for the schemes of the Church was \$55.02, being \$6 more than last year.

THE Rev. John Ferguson, M.A., B.D., Chesley, on the 29th ult., was presented by his Monday evening Bible class with an address and a handsome copy of Webster's Unabridged Dictionary, as a mark of the affection and esteem entertained for him, as pastor and teacher, by the members of the class.

THE annual soiree of St. John's Church, Almonte, held recently was enjoyable and successful. The pastor, Rev. J. B. Edmonson, occupied the chair. Short and appropriate addresses by Rev. G. McRitchie and Mr. J. W. Manning were delivered. Excellent music and attractive readings formed an important feature of the evening's proceedings.

AFTER alteration and improvement the Presbyterian church at Berlin has been reopened. The sermons on the occasion were by the Rev. Mr. Wright, of Stratford; Rev. J. K. Smith, of Galt; and the Rev. J. F. Dickie, of Detroit, the former pastor of the church. The sermons were good and appropriate, and the collections are reported equally good.

PAPERS by last English mail contain full reports of the welcome accorded to Father Chiniquy in London. A reception meeting, presided over by the Hon. C. Hobart-Hampton, was held at the National Club, Whitehall Gardens. On Tuesday evening of the following week Mr. Chiniquy delivered the first of a series of lectures under the auspices of the Protestant Educational Institute in Exeter Hall.

THE annual meeting of the Woman's Foreign Missionary Society in the Presbytery of Hamilton was held last week in the school room of the McNab Street Church, Hamilton. The total amount received for the work of the Society during the year, was \$963.60, of which the Dundas Society contributed \$28.06; the Ancaster Society, \$33.01; Flamboro' Sabbath school, \$15; and the Waterdown Society, \$6.60.

THE annual meeting of Knox Church congregation, Woodstock, was held in the basement of the church on Wednesday evening, the attendance being large. From the treasurer's report it appears that the ordinary receipts of the congregation were \$2,835.12. There is a mortgage on the manse of \$2,000, with a sinking fund of \$1,500 to meet it. This is the only debt of the congregation, whose finances are in every respect in a most flourishing condition.

THE thirty-second annual social in connection with Cooke's Church, Toronto, was held last week. After tea the chair was taken in the lecture-room by the pastor, Rev. Mr. Kirkpatrick. In a brief address he reviewed the work done by the congregation during the past year. A mortgage has been hanging over the church since 1858; this had been paid off, and they were now free of debt. Addresses were delivered by Revs. Prof. Greig, H. D. Powis, G. M. Milligan, and others. The choir, under the leadership of Prof. McMichael, gave a number of choice selections during the evening.

THE annual meeting of Knox Church, Dundas, was well attended. All the reports submitted were of the most encouraging character. For the general expenses of the church during the past year the income amounted to \$3,105.57, and after meeting all expenditure, a balance of \$27.11 remained. In regard to the Building Fund, the debt has been reduced during the past year from \$4,400 to \$2,500, a very good showing indeed. Some discussion as to the introducing of an organ into the church took place, when it was resolved to leave the matter to a congregational meeting to be called by the session at a suitable date.

THE annual business meeting of the Thamesville Presbyterian congregation was held on Wednesday evening. The Treasurer's report showed that the finances of the church are in a very satisfactory condition. Receipts from all sources netted the sum of \$615.03, and after having defrayed current expenses, as well as having removed liabilities incurred by repairs on church, building sheds, etc., to the amount of \$193.07, a small balance was on hand. For the schemes of the Church, \$141.39 was raised, being \$28.49 more than on the previous year. It was agreed to add \$50 per annum to the salary of the pastor, the Rev. J. Beckett, and to have the yearly tea meeting at an early date.

THE annual missionary meeting of the Presbyterian congregation, Orillia, was held recently. There was a large attendance. The Rev. John Gray, M.A., occupied the chair, and opened the meeting with religious exercises. Mr. Grant gave a short description of the different schemes of the Presbyterian Church, showing the amounts raised annually for Home and Foreign Missions, colleges, and other departments of Church work. The Rev. P. McF. McLeod, of the Central Church, Toronto, followed in an able address on the necessity for increased effort in missionary operations. Appropriate music was rendered by the choir, under the leadership of Mrs. Warner. The spirit of the meeting was good throughout.

KNOX Church, Woodstock, held their annual missionary meeting on the 8th inst. Addresses were delivered by Rev. James Robertson, Superintendent of Missions in the North-West, and the Rev. W. A. McKay. The amount contributed for Home Missions during the year within this congregation is \$635, and is made up as follows, viz.: \$200, voted at annual meeting; \$100, from the Sabbath school, and \$333, being one-third of \$1,000, contributed by the firm of James Hay & Co. to Church and Manse Building Fund for the North-West. Foreign Missions, \$100, and \$38, from the Sabbath school; Colleges, \$100; French Evangelization, \$24, and \$20, from the Sabbath school; Aged and Infirm Ministers' Fund, \$40. Total, \$955.

THE entertainment and social given in the Presbyterian church, Leslieville, on Thursday last was thoroughly enjoyed by a large audience. The Rev. Mr. Frizzell occupied the chair. Addresses were delivered by Rev. Messrs. Robinson (Baptist church), Blackstock (Canada Methodist), R. P. McKay, Scarboro', and G. M. Milligan, Old St. Andrew's. Excellent music was rendered by the choir of the congregation. Over \$100 was realized for the Building Fund. On the following evening the Sabbath school anniversary was held, when over 150 children, visitors and friends assembled. Music, recitations and addresses pleasantly and profitably filled up the time. The congregation at Leslieville is in a prosperous and hopeful condition, Mr. Frizzell's labours being much appreciated.

FOR about a year and a half the Rev. J. Knox Wright has superintended the Sabbath school, and taught a young people's Bible class on Sabbath afternoon in connection with the King street congregation, London East. Finding that this made his Sabbath work too burdensome, he asked the session to appoint others to the duties. On relinquishing this work, the

members of the Bible class presented Mr. Wright with a very fine piece of silver plate, accompanied with an address, gratefully recognising his valuable labours in connection with the Sabbath school and Bible class, and expressive of their desire for his future prosperity in the congregation. Mr. Wright made a suitable reply, thanking the young people for their gift, and still more for the loving expressions with which it was accompanied.

THE new Presbyterian church at Fullarton has been opened for public worship. It is a brick building of modern style, and capable of seating about four hundred people. The Rev. Dr. Proudfoot occupied the pulpit in the morning, and the Rev. Principal Caven in the evening. During both services the church was filled to overflowing. On the following Monday evening a successful social was held. The entertainment consisted of music by the Motherwell choir, assisted by the Avonbank choir, and addresses by the Rev. Dr. Proudfoot, of London, Messrs. Tully, of Mitchell, Scott, of Cromarty, and Wright, of Stratford. The collections at the Sabbath services, and the proceeds of the social amounted to \$435. On Tuesday night the Sunday school children had their social. Speeches were given by Messrs. Charles Baird, William Sterritt, and Rev. Mr. Wilson of St. Mary's. Rev. Mr. Hamilton, the pastor, occupied the chair. A collection was taken up for the benefit of the Sunday school library, amounting to \$23.50.

LAST Sabbath evening the Rev. J. Jolly, of Dr. Chalmers Territorial Church, Edinburgh, occupied the pulpit of Knox Church, Toronto. He related the efforts made by Dr. Chalmers all through his life to lead the way in overtaking the masses in the great cities with Gospel ordinances, and referred especially to the great experiment which he wrought out in the West Port of Edinburgh. The West Port movement, he stated, had become a great success in the way of improving the locality, of raising up a numerous congregation, very largely local, and stimulating the churches in Britain and America in the direction of doing the same kind of work, and providing for the wants of the poor and lapsed. Mr. Jolly's special object in visiting America, is to ask admirers of Dr. Chalmers and friends of home missions to join those at home, who, at the centenary of that great man, resolved to remodel the West Port buildings as a memorial of him at a cost of \$40,000. It is understood \$5,000 will be contributed in the United States and Canada.

LATELY, a lecture was delivered in Shaftesbury Hall on Health and its True Conditions, by M. A. Cuthbertson, student. Ex alderman Withrow presided. The lecturer spoke for two hours on the causes and conditions conducing to and militating against health. The lecture was highly spoken of by the daily press. The lecturer referred to proper dietary, exercise and rest, spoke of the injuries received from the use of patent medicines and all stimulants, and discussed his subject from investigation into the theory of secretions, the structure and function of the nervous system, and from practical experience in physical culture and exercise. He spoke of the proper treatment of colds, catarrh, dyspepsia, etc. At the close he received a very cordial vote of thanks for his able and valuable lecture. Mr. Cuthbertson is a hard working student, who has the ministry of the Presbyterian Church in view, and, as he has made a very special study of physiology and kindred subjects, he is able to give many valuable counsels in regard to the very important subject of securing and preserving health. There is no subject on which there is more need of the kind of information Mr. Cuthbertson is well fitted to impart.

AFTER divine service in St. Andrew's Church, Almonte, on a recent Sabbath morning Rev. Mr. Bennett, the pastor, intimated that the debt on the manse property was now cancelled by an ample subscription, and that all the debt being completely provided for, no further demands would be made on the present congregation, or any strangers who may cast in their lot with them, now or in the coming years. Amidst many discouragements and disadvantages St. Andrew's Church has been making steady progress. From being one of the smallest Presbyterian churches in the district it is now the largest. When the present pastor assumed the duties of the charge in 1872 there were only about eighty families and ninety members belonging to the congregation, this year there are two hundred and twenty families, besides single persons, and over four hundred and sixty members on the roll.

The revenue is raised by pew rents, and the Sabbath collections; whilst all who are not able to contribute are heartily furnished with free seats. There is a large Bible class taught by the pastor on Sabbath mornings, and a flourishing Sabbath school taught by an efficient staff of teachers. One peculiarity of this congregation is its large library, of over one thousand volumes of some of the best literature, religious and secular, in the English language, which are eagerly read by the old and young, and which are free to all belonging to the congregation.

THE annual meeting of the Missionary Association of the St. James Square Presbyterian Church, was held last week, and attracted a large attendance of members and adherents of the congregation, who manifested the deepest interest in the proceedings. Rev. Dr. King, pastor of the church, occupied the chair, and in the course of his opening remarks, expressed his pleasure at seeing such a large audience present, for, he said, that although it was an easy matter to get Presbyterians to give liberally in support of the missions, it was sometimes a difficult matter to get them to attend annual meetings. Mr. Geo. Ludlaw, Secretary of the Missionary Association, read the annual report, from which it appeared that, including the sums contributed by the Sabbath school and the Mission Band, \$1,317 has been raised for home missions, \$640 for foreign missions, \$195 for French evangelization, \$455 for ordinary college funds, \$60 for University scholarship fund, and \$1,701 for Knox College building and endowment funds. The total contributions for missionary and educational objects, including some minor ones not enumerated here, amount to \$3,066, being an increase over the previous year of \$1,004. It was stated by the chairman that the receipts for congregational purposes amounted during the year to over \$1,000, thus making the entire sum raised by the congregation about \$16,000. Stirring missionary addresses were delivered by Rev. Messrs. Robertson and Wells and Mr. John Macdonald, who, at the conclusion of an excellent address, announced that if the Presbyterian Church would choose a missionary to go to Japan he would bear the expense of his transportation to that country. The generous offer was received with applause by the assemblage, and Rev. Dr. King warmly thanked Mr. Macdonald for his generosity. He added that that was the best missionary meeting ever held in his church.

THE annual meeting of the congregation of the Central Presbyterian Church was held a few weeks since, the notice of which was crowded out at the time. The chair was occupied by Rev. P. McF. McLeod, pastor of the church. The meeting was well attended. The annual report of the session showed that during the year the membership had increased from 304 to 369, allowing for forty-two who had been removed from the roll. There were five removals by death. Of the 107 new names added, seventy-six were by certificate, and thirty-one by profession of faith. The missionary report was read. The receipts during the year were \$450.90, which were allocated as follows: To Foreign Missions, \$118; Home Missions, \$107.90; Aged and Infirm Ministers' Fund, \$40; French Evangelization, \$50; Colleges, \$100; Manitoba College, \$20; Assembly Fund, \$15. Reports were also read from the Sabbath school, the Young People's Association, and the William Street Mission. Mr. A. R. Creelman then read the managers' report, which showed that during the year ending Dec. 31st, 1881, the total average from envelope and extra collections was \$93.48 per week, while the average during the year 1882 was \$101.71 per week. There was a deficit of \$1,100 at the end of 1881, which had been at the beginning of 1882 added to the floating debt. Last year the total expenses amounted to \$104.96 per week, being \$3.25 weekly beyond the average receipts. The deficit in 1882, therefore, was \$172. It is expected that the ordinary expenses of the church for the current year will not exceed those of last year, and if the increase in the contributions is in the same proportion as last year, there will be a surplus instead of a deficit at the end of the present year. The weekly contribution is now sufficient to meet the ordinary expenses of the church. At the beginning of last year the debt of the congregation beyond the mortgages was \$6,118.48. At the end of the last year this debt was \$4,118.18, the reduction having been made through contributions to the extent of \$2,000.30 to the floating debt and building fund account. The financial statement for 1882 shows, receipts, \$5,924.35; disbursements, \$5,789.17; balance, \$134.38. A motion was

passed increasing the minister's stipend from \$2,500 to \$3,000. The following managers were elected for the ensuing year: Messrs. R. Donald, R. G. A. Paton, Thos. Christie, James Watson, John Parr, R. Petrie, D. B. Gardner, A. H. Crawford, and Dr. King; auditors (re-elected), Thomas Gordon and J. Erskine.

PRESBYTERY OF WHITBY.—This Presbytery met in Bowmanville on Feb. 6th, Rev. J. Little, Moderator *pro tem*. The attendance of members was not large. After disposing of several minor matters, and adopting a finding on the remit of the General Assembly anent the method of appointing Standing Committees, the Presbytery took up the case of St. Andrew's Church, Darlington, which has been before the Presbytery for the last six months. After hearing reports and the parties concerned, from which it appeared that the congregation had held a meeting regularly called, and agreed that they could not offer the Rev. Mr. Spencer any definite sum under present existing circumstances, the Presbytery, keeping in view all the circumstances of the case, adopted as their finding the following motion without a dissenting voice: 1. The Presbytery regrets that all its efforts to procure a settlement of the difficulties of this case have failed, and while it still acknowledges the indebtedness of the congregation to Mr. Spencer, and is still of opinion that they should comply with the Presbytery's request to pay Mr. Spencer \$1,000 in settlement of all claims, it cannot exonerate Mr. Spencer from blame in allowing arrears of stipend to accumulate for so many years, without notifying the Presbytery of the same. 2. Mr. Spencer claims his full stipend as long as he is their pastor, but the congregation that now waits on his ministry is so small as to make it utterly impossible for them to pay that amount, the Presbytery feels itself in a delicate and responsible position in allowing such a state of things to exist that is hurtful to the cause of religion, and cannot but be injurious to our Presbyterian good name. 3. Moreover, the Presbytery is satisfied that to allow things to remain as they now are would result in the entire dissolution of the congregation before many weeks, if this indeed be not already accomplished. And 4. Besides, Mr. Spencer has already, without consulting the Presbytery, given up preaching to the congregation in Crono, which has all along been regarded as a branch of the St. Andrew's charge, and did not even notify the Presbytery of this fact till asked about it. On these grounds the Presbytery feels constrained, with greatest reluctance and deepest sorrow, again earnestly to request Mr. Spencer to demit his charge. After speaking of some other matters Mr. Spencer finally said that he would not resign, but now protested, dissented, complained and appealed from the action of the Presbytery of Whitby, desiring him to demit his charge without having his stipend liquidated by the bondsmen, or manse expenses paid by the congregation, or the interest accruing from the Uxbridge glebe discharged in full by Mr. Robert Colville, the Managing Trustee, to the Synod of Toronto and Kingston, and craved extracts. Messrs. Drummond and Little were appointed to defend the Presbytery's action before the Synod.—A. A. DRUMMOND, *Pres. Clerk*.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for the schemes of the Church, etc., viz: A Presbyterian Friend, Maxville, for Home Mission, \$3; Foreign Missions, \$5; French Evangelization, \$1; Aged and Infirm Ministers' Fund, \$2; Foreign Mission, "Dayspring," \$2; and Knox College Ordinary Fund, \$5.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IX.

Mar. 4. } PERSECUTION RENEWED. { Acts v. 17-32. 1883. }

GOLDEN TEXT.—"We ought to obey God rather than men."—Acts 5:29.

CONNECTION.—The apostles did many miracles. Many and large meetings were held in Solomon's Porch. From the country round about, the sick were brought in, and healed. Multitudes were converted.

NOTES.—High Priest: the chief religious officer among the Jews; he was distinguished by his dress, privileges, duties, and powers from the other priests. He must be free from bodily defect, was forbidden to mourn the death of relatives, was to enter the most holy place alone, once a

year, to offer an atonement for the people. He usually presided at the meetings of the great council or Sanhedrin, and had great influence in civil affairs. The high priest at this time was Caiaphas, though Annas still retained the title. (See Acts 4:6). *Sonata*: here used in its original sense of "older men"; a full formal meeting of the Sanhedrin was called to consider and decide this matter.

I. IN PRISON.—Ver. 17.—The high priest rose up: Annas, or Caiaphas. It does not appear that they were Sadducees, (who were specially active at this time against the Christians), but they equally hated Christ; and plotted and counselled against his followers. They were specially incensed against Christ's resurrection being preached.

Ver. 18.—Common prison: the ordinary place of detention for accused persons. We know not how many apostles were arrested on this occasion.

Ver. 19.—Angel: the Sadducees denied the existence of angels. They also denied the resurrection, and imprisoned the disciples for preaching it. But the risen Saviour sends his angel to open the prison; and all the city would soon know it! Another convincing call for the priests and Sadducees to believe!

Ver. 20.—Speak in the temple, go, and continue your teaching of yesterday: the same doctrines, in the same place of concourse; and to the same people! This life: not the human life; nor the future life merely; but the "life in God"; salvation; the new life.

II. IN THE TEMPLE.—Ver. 21.—Early in the morning: people in warm countries work and worship early in the morning. A few years ago, the Emperor of Brazil astonished the people of Glasgow by driving about and visiting public buildings at six o'clock in the morning. Called the council together: they, too, met in the morning; not knowing that the prison was empty. Another fulfilment of Psalm 2:2.

Ver. 22, 23.—Found them not: the officers, the temple guard, found the prison empty. The outer guards at their post—the prison locked and bolted—yet no prisoners within! And all the city would hear this report, and every candid and thoughtful man would know that God had interposed a miracle on behalf of Christ's followers.

Ver. 24.—Doubted of them: (*Acron*, "much perplexed") "The council were confounded. "Where would this thing end?" They seemed to have a dim apprehension that they were distinctly fighting against God. Yet they repented not!

Ver. 25.—Came one and told them: someone told them where the lately-imprisoned men were. And now the apostles had a new "text"—God had sent His angel to help them: and therefore God approved their teaching!

III.—IN COURT.—Ver. 26.—Without violence: Self interest made them gentle toward these escaped prisoners. Violence would have exasperated the people.

Ver. 27, 28.—Set them before the council: how they would remember the words of Jesus! See Matt. 10:17-20. Did we not straitly command you? Math, the council asked not how they had escaped prison. They seemed anxious to have that matter hushed up! This name: how carefully they avoided all mention of the name of Jesus! A murderer does not like to talk of his victim. "Conscience makes cowards of us all." But the believer loves to name his Saviour. Doctrine: rather, (as in the Revised), "teaching." It was not that Jerusalem was full of the belief of Jesus, but that it was full of preaching about Him. Bring this man's blood upon us: "ye are seeking to bring public condemnation upon us, as his murderers."

Ver. 29.—We ought to obey God: they answered as before, that they ought to obey God rather than men. And especially were they fortified in this position, by the direct command of the angel the night before; ver. 20th: The apostles would never do what was wrong—no matter what human authority commanded it: yet they patiently suffered wrong at the hand of human power. They were responsible for what they did: they were not responsible for what was done to them.

Ver. 30, 31.—Raised up Jesus: how often is it said that God raised up Jesus! Yet the Jews slew Him, and "hanged Him on a tree." Exalted: . . . a Prince and a Saviour. Christ rules over men—He is their "Prince." He redeems them—He is their "Saviour." To give repentance: . . . and forgiveness: God leads men to "repentance"—the turning from sin, and grants them "forgiveness" of sin. Some men refuse to be led: as these rulers, and as Jerusalem generally. (Matt. 23:37).

Ver. 32.—We are witnesses: they offered themselves and their brethren as witnesses of all the facts they asserted. They saw Christ crucified; saw Him when risen; saw the miracle of pentecost; could testify of their own knowledge concerning the fulfilment of God's most glorious promises. So is the Holy Ghost: He witnessed, by bestowing the gifts they testified of; and thus He testified with them.

PRACTICAL TEACHINGS.—

1. The Sadducees did not believe in angels; yet an angel defeated them, by releasing their prisoners.
2. Those who hate and wrong Christ do not like to speak His name. His friends delight in His name.
3. Christ's blood is upon every man, either for cleansing, or for condemnation. With *me*, which?
4. If we wish Christ as a Saviour, we must also take Him as a Prince.
5. Christians are to be witnesses for Christ.

ILLUSTRATION.—A young Christian soldier in the army was often assaulted by his tent-mates while at prayer at night. He sought the advice of his chaplain, and by his counsel omitted his usual habit. But he could not endure this. He chose rather to have prayer with persecution than peace without it, and resumed his old way. The result was that, after a time, all his ten or twelve tent-companions knelt in prayer with him. In reporting to his chaplain, he said,

"Isn't it better to keep the colours flying?"

## OUR YOUNG FOLKS.

### AN INFANT PHENOMENON.

One of the most remarkable instances of childish precocity known of late years has recently appeared in Paris. The child, which is French, born in the neighbourhood of Perigneux in October, 1877, and thus little more than three years old, is named Berthe Guillemand. The parents are poor and ignorant vine-dressers, who, struck when she was only eighteen months old by the fact that she had extraordinary intelligence and a prodigious memory, took her to the village school-teacher, and he amused himself by cultivating her astonishing talents. In a year she had made such progress that her parents made up their minds to reap some advantage from it, and brought her to Paris. She knows not only how to read and write, but the four rules of arithmetic, and solves the little problems that are given her without even making a mistake. Moreover, she knows the whole of the first act of "Athalia," which she repeats in her little silvery voice from end to end without missing a line. And finally, one can ask her for whatever piece he chooses from "Il Trovatore," "Rigoletto," "Faust," and "La Juive." She will sing it to him at once in the most accurate fashion imaginable. Nothing could be funnier than to hear her coo out the "Caro nome" from "Rigoletto" in Italian. And yet as we have said, she is but a little over three years old. Not only does she not look older, but her certificate of birth, attested by authorities, proves the fact beyond question.

The child has been carefully examined by physicians for any abnormal development of the brain or skull, but they say that there is nothing of the sort, and that it is simply a very well developed head. Her manager was asked what he intended to do when she was five or six years old, when what is now surprising in her would be no longer extraordinary. "Oh," said he, "I have an engagement with her parents for five years, all the same, and I am quite sure of making a good thing of it. As she grows older, I will make her exercises more complicated. She has just recited to you the first act of 'Athalia.' Now I am going to make her learn it backwards. As soon as she is four years old I am going to begin to have her taught mathematics!" And the baby, playing with an india rubber doll, listened to all this without appearing in the least frightened by a future thus bristling with incomprehensible phrases, and even, perhaps with algebraic formulæ.

This may all be very well for a year, for two years, perhaps for five, but in the end this poor little brain cannot fail of breaking down under such a strain. It simply means meningitis in the more or less remote future.

We have a Society for the prevention of Cruelty to Animals. Why in the world have we not one for childhood as well? Meanwhile, Berthe Guillemand goes on earning a thousand francs a month for her parents, and many more for her impressario, a sort of Italian Barnum named Pessaro.

### THE SONG OF CALVARY.

My soul mounts up on eagle's wings  
Unto the crystal sea;  
And joins the blessed throng that sings  
The song of Calvary.

Teach me to sing through all my days  
Thy heaven-born melody;  
And this shall be my sweetest praise,  
The song of Calvary.

The song of God's eternal love,  
The song of victory,  
To Him who intercedes above,  
The Christ of Calvary.

### "TEARS AND KISSES."

A writer in the *Sunday School Times* tells a pathetic story of that language of signs which is common all over the world: "Two little Italians accompanied a man with a harp out of the city along the country roads skirted by fields and woods, and here and there was a farm-house by the way.

He played, and they sang at every door. Their voices were sweet, and the words in an unknown tongue.

"Not knowing how to make themselves understood, the little children, when they had finished singing, shyly held out their little brown hands or aprons to get anything that might be given to them, and take it to the dark man out at the gate, who stood ready to receive it.

"One day the dark harpist went to sleep, and the little boy and girl, becoming tired of waiting for him, went off to a cottage under the hill, and began to sing under the window.

"They sang as sweetly as the voices of birds. Presently the blinds were opened wide, and they saw by the window a fair lady on a sick bed regarding them.

"Her eyes shone with a feverish light, and the colour of her cheeks was like a beautiful peach.

"She smiled, and asked them if their feet were not tired. They said a few words in their own tongue.

"She said, 'Are the green fields not better than your city?'

"They shook their heads.

"She asked them, 'Have you a mother?'

"They looked perplexed.

"She said, 'What do you think while you walk along the country roads?'

"They thought she asked for another song, so eager was the face, and they sang at once a song full of sweetness and pity, so sweet that the tears came into her eyes.

"That was the language they had learned: so they sang one sweeter still.

"At this she kissed her hand and waved it to them. Their beautiful faces kindled, and, like a flash, the timid hands waved back a kiss.

"She pointed upward to the sky and sent a kiss thither.

"At this they sank upon their knees and also pointed thither, as much as asking, 'Do you also know the good God?'

"A lady leaning by the window said, 'So tears and kisses belt the earth, and make the whole world kin.' And the sick one added, 'And God is over all.'

### SNOW.

There is something really charming in a country house after a great snow-storm, in the sense of snugness that it brings, the tucked-up feeling, as if it were indeed a fleece of wool that compassed us about and kept us warm. In a soft room, lifted above the drifts, forgetful of the real source of heat, we look out upon the white, padded windows, the soft, supine heap, and imagine that it is this that warms and soothes us. A night passes, and the winds blow and beat upon the house, and the "rain into a fleece of wool" has fallen, and made valleys of our mountains and empty spaces of our casements. Snow is beautiful, like some people, in its own place. It holds its birthright high among the immortals. It is spoiled by collision with mundane and artificial things. On the mountains is it not ever beautiful? On the fields, the meadows, the trees, the walls, untouched, it is a living beauty. But in cities, where the masses of human kind must trample it down, push it, crush it, blacken it, mob it, where an armed force with pickaxe and shovel must fall upon it and beat and grind it out of existence, it is an ugliness, a blot, a degraded pearl of great price.

### CUNNING OF ANIMALS.

There are authentic cases of simulation or deception which animals have worked out to save themselves from labour, or to procure some advantage. A military surgeon tells of a horse which was accustomed to pretend to be lame on the days which the horses were drilled, in order to avoid that duty. A gentleman mentions a dog which, in the winter, when he found his comrades lying around the fire in such a way as to prevent his getting near to it would make a great noise in the yard; at this the other dogs would run out, while he would slip into the house, and, securing a good place for himself, leave his comrades to bark as long as they pleased. He tried this trick quite often, and always succeeded in it, for the other dogs had not intelligence enough to find it out.

### HOW DO YOU KEEP YOUR ROOM?

A look into the chamber of a boy or girl, will give one an idea of what kind of a man or woman he or she will probably become. A boy who keeps his clothes hung up neatly, or a girl whose room is neat always, will be apt to make a successful man or woman. Order and neatness are essential to our comfort as well as that of others about us. A boy who throws down his cap or boots anywhere will never keep his accounts in shape, will do things in a slovenly, careless way and not be long wanted in any position. A girl who does not make her bed until after dinner—and she should always do it herself rather than have a servant do it—and throws her dress or bonnet down on a chair, will make a poor wife in nine cases out of ten. If the world could see how a girl keeps her dressing-room, some unhappy marriages would be saved.

A soft answer turneth away wrath.

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 and swear,  
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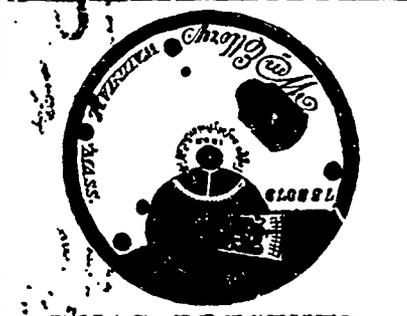
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 To any suffering with Croup or Bron-  
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An old physician, retired from practice, having had placed in his hands by a Hindia Missionary the formula of a simple vegetable remedy for the speedy and 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 power in thousands of cases, has felt it his duty to devote his life to his suffering fellow-men. 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. Novak, 140 Power's Block, Rochester, N.Y.

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At his residence, Stayner, on Wednesday, the 7th inst., Mr. John Currie, for many years a respected elder of the Presbyterian Church, and father of the Rev. Hugh Currie, of Keady, Ont., in the 80th year of his age. A native of Islay, Scotland.

"Golden Medical Discovery" (worded as a trade mark) cures all humours from the eruption to great virulent eating ulcers.

MEETINGS OF PRESBYTERY.

- LINDSAY - At Cannington, on last Tuesday of February.
BRUCE - At Paisley, on March 13th, at two p.m.
KINGSTON - In St. Andrew's Hall, on Monday March 19th, at three p.m.
CHATHAM - In First Presbyterian Church, Chatham, third Tuesday in March, at eleven a.m.
STRATFORD - In Knox Church, Stratford, March 13th, at ten a.m.
SARNIA - In St. Andrew's Church, Sarnia, second Tuesday in March, at three p.m.
GUELPH - Ordinary meeting in Chalmers' Church, Guelph, third Tuesday of March, at ten a.m.
BRANTFORD - In Zion Church, Brantford, on the second Monday of March, at half-past seven p.m.
HARRISON - In Guthrie's Church, Harrison, on the second Tuesday of March, at two o'clock p.m.
COBOURG - At Cobourg, second Tuesday of March, at eleven a.m.
MONTIC - On the 6th of March, at 11 a.m.
BARRIE - At Barrie, last Tuesday of March, at eleven a.m.
LONDON - In the First Presbyterian Church, London, on Tuesday the 13th of March next, at 11 a.m. Remits of General Assembly considered, and commissioners to General Assembly appointed.
ALEXANDRIA - At Alexandria, on the 30th day of March, at eleven a.m.

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A HEARTY RECOMMENDATION, Jacob A. Emery of Cannamore, states that he has taken Burdock Blood Bitters with great benefit in a lingering complaint, and adds that he would gladly recommend it to all.

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SPRING, 1883.

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