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Notes of the Week.

THE meetings of Messrs. Moody and Sankey in New Orleans have been attended by immense crowds and the interest was kept up during the ten days they were continued. Large results have followed the direct and simple preaching of the Gospel. From New Orleans Mr. Moody and his faithful labourer, Mr. Sankey, go to Texas and hold meetings in Houston, Galveston, and other cities, and then pitch their tent in Alabama cities, spending the latter part of March in Charleston, S. C.

RECENT outrages on Chinese in the Western States have evoked strong remonstrances. Many acknowledge the injustice and cruelty of the disgraceful attacks to which they have been subjected. The Chinese Minister at Washington paid a visit to Secretary Bayard, and informed him of a projected movement to drive the Chinese from California, claiming that the act would be disastrous to the Chinese labouring classes and ruinous to Chinese merchants. It is hinted that in case the Chinese are expelled the Pekin Government will demand a money indemnity, as has been paid for injuries sustained by Americans in China.

RECENT despatches state that Greece has reluctantly acceded to the requests of the European Powers. It does not appear, however, that the desire to attack Turkey has diminished among the Greeks. They still clamour for an extension of territory, and it may be assumed they only await a favourable opportunity to secure an extension of the Greek kingdom. Meanwhile it is understood that warlike preparations, both in Austria and Russia, are being pressed forward. There is an impression that Russia is preparing for a movement in the direction of Afghanistan as soon as the season is favourable for an advance. Austrian activity, however, may materially modify the project said to be entertained by the Czar.

LAST week the death of the Rev. Hugh Stowell Brown, of Liverpool, was announced. The son of an English Church minister he became a Baptist, and rose to eminence as a minister of the Gospel. He was a large-hearted and liberal-minded Christian man, with wide human sympathies. He was beloved and trusted by the working classes, numbers of whom he powerfully influenced for good. In manner he was plain and unconventional, but he never sacrificed principle or resorted to artifice to attain popularity. He was gifted with a large measure of common sense, humour and manliness. Stowell Brown was very popular as a lecturer and platform speaker. His published lectures have had an extensive circulation. A few years ago he visited Canada and the United States.

IN connection with the Y. M. C. A., conventions have lately been held in Hamilton and St. John, N. B. The important work undertaken by this well-organized institution is making steady and encouraging progress throughout the Dominion. It has a wide field of usefulness, and up to the measure of resources at its disposal, seeks earnestly to cultivate that field. These stated conventions of the active workers and their friends are valuable as affording opportunities for comparing experience, considering methods of work, and stimulating to renewed interest in this valuable sphere

of Christian endeavour. The friends in Hamilton are taking steps to secure the erection of a commodious and suitable building for the Y. M. C. A. of that city.

JOSEPH COOK's argument against Sunday newspapers is thus summarized: (1) They lead on other violators of Sunday laws, (2) they require Sunday work; (3) they propagate low tastes and often evil opinions; (4) they secularize Sunday, the right use of which for rest and worship is essential to the sanity of civilization; (5) they obstruct the moral and religious education of the people. What are the remedies for Sunday journals? (1) Do not advertise in them; (2) let printers strike against Sunday labour; (3) let the worth of Sunday be taught from the pulpit and platform; (4) let Sunday Associations and Law and Order Leagues and civil magistrates do their whole duty and execute the laws now on the statute books; (5) let good men found reputable journals without Sunday editions.

A FEW months ago the people of Ulster regarded Lord Randolph Churchill as a dangerous politician. He was in league with the Parnellites, whose support he obtained to defeat the Gladstone Ministry. In return for promised help the Nationalists gave their support to Conservative parliamentary candidates. Now that Lord Salisbury's short-lived Administration has ended, the impetuous scion of the house of Marlborough is fiercely opposed to the Nationalists, as his recent visit to Belfast demonstrates. The people of Ulster gave him a delirious reception. So enthusiastic were some of them that they unharnessed the horses and drew his carriage in triumph themselves. This is surely the highest point to which absurdity can attain. How long will Lord Randolph Churchill's antagonism to Home Rule remain at fever heat?

SENSIBLE men of both political parties in Ontario consider that when in order to reach a practical solution of the difficulty relating to religious teaching in the public schools, the Minister of Education obtained the co-operation of representative and scholarly divines to compile a book of Scripture readings he did a wise thing. None need be told that serious differences of opinion on this question prevail. To get a common basis of agreement is no easy matter. Now that such a work has been prepared—one every way adapted to the purpose for which it is intended—strong reasons are required to justify attempts to discredit the Book of Selections. The same book has been adopted by the Protestant School Board of Manitoba. Of that Board it may be said that it is composed of conscientious and intelligent men. The present movement in Toronto is so obviously a partisan affair that nobody need be deceived.

IT was John B. Gough's strongly-expressed wish that he should be buried in an unostentatious manner. A strong effort was made to induce Mrs. Gough to consent to a public funeral in Mechanics' Hall, but she declined, on the ground that Mr. Gough, when living, always looked with disfavour upon any parade over the dead. The funeral services were held at the house. The clergymen who took part were the Rev. Dr. O. Mears, the Rev. Dr. George H. Gould, an old friend of the deceased, the Rev. Israel Ainsworth, of Boylston, and the Rev. Dr. William M. Taylor, of New York. It is stated that Mr. Gough was never ostentatious in his gifts, but his private charities were almost innumerable. For years he supported the widow and family of his old friend Stratton, who induced him to take the pledge, and encouraged him to keep it, and he has educated and supported many of his relatives. These facts convey their own moral.

At his Monday Lecture in Boston Joseph Cook took up the question of Sunday newspapers. He said Horace Greeley called the Sunday newspaper a social demon. He is supposed to have known something of journalism, and also to have been a friend of the workingmen and of popular enlightenment, and he was

not a pinched and blue evangelical. What is the proof that Horace Greeley used this sharp language? Dr. Cuyler, in a published opinion now before me, says these were exactly the words of Horace Greeley to himself. The distinguished Brooklyn preacher goes on to affirm that Canon Farrar, on his recent American visit, declared to him that he was astounded at the corruptness of the American press, and found the chief exemplification of it in the Sunday journals. Are these extreme opinions? I hope I am no fanatic as to Sunday; but my conviction is that the sanity of civilization depends chiefly on periodic rest and worship; that is, on a right use of God's holy days. Under universal suffrage it will be found, at last, I believe, not only difficult, but impossible, to protect life and property without such moral and religious education of the masses as only Sunday secures.

IN his Sunday morning notes, describing Zion Church, Montreal, the Rev. S. Massey says: The Rev. Dr. Wilkes is now venerable with age, having reached fourscore years. His "hoary head is a crown of glory," for assuredly it is found in the path of righteousness. But he is still strong, and preaches with almost as much vigour, and clearness of vision, as in his palmiest days. He is a good type of the middle-class Englishman, and was born in Birmingham in 1805. He has a large well-formed head, set on broad shoulders, with every limb corresponding therewith. His complexion is slightly dark, and the whole expression of his face is that of quiet determination. You can see at a glance that he is a man of fixedness of purpose, not easily moved, and yet good tempered, and kind of heart. There is no name in Canada in connection with the ministry better known or more revered than his. I well remember that the Rev. Dr. George Douglas, of the Wesleyan Conference, said some years ago in a public meeting that outside his own denomination there was no man in Canada who stood so high in their esteem as the Rev. Dr. Wilkes. His catholicity of spirit is as deep and wide as the requirements of the Christian religion. He never thought much of denominational lines, but preferred Congregationalism because he deemed it the most scriptural and the most catholic. As a preacher he is not unknown in England, and when he has visited there the chief pulpits of London and elsewhere were always open to him. His person and name have always been associated in the minds of our citizens with Zion Church, and with all that is noble and good and true.

ALTHOUGH lynch law is really indefensible it has been sometimes claimed that generally there is little danger of mistakes in its application. Punishing the innocent in place of the guilty would soon call for the repression of self-appointed executors of the law. A short time ago a body of lynchers in Tennessee went in search of burglars. They found two young men, whom, despite their pretensions of innocence, they put to death. The terrible mistake was discovered too late. In the State of Mississippi an attempt was made the other week to assassinate a man named William Liddell by shooting at him. Mr. Liddell was dangerously wounded, and subsequently a negro was arrested charged with the crime. The indignation of the citizens was very great, and soon after a lynching party was organized to proceed to the gaol and mete out summary punishment to the assassin. The sheriff of the parish received information of what was going on, and secretly removed the prisoner to a place of safety. The party arrived at the gaol, and when they found that the object of their vengeance had escaped they seized a negro boy who had been committed to gaol for having killed a white boy, but who had made out a good case of self-defence, and took him out of prison. They placed the rope intended for the negro man around the boy's neck, and without further ado hanged him to the limb of a tree. This is the fourth lynching heard of from Mississippi in one week, and there was one across the line in Louisiana. A dozen have taken place since New Year's. This epidemic of lawlessness may lead to the overthrow of Judge Lynch, and to an impartial administration of justice.

Our Contributors.

THE ONE THING ALWAYS EASILY DONE.

BY KNOWNIAN

It is always easy to talk. Anybody can do it who has the physical power to make his unruly member wag. Sense is not needed. Intelligence is not necessary. Brains are not required. Character may be left out of the question. Position is of no account. Anybody can talk. In fact, a man who has no sense, no intelligence, no brains, no position, no character, no responsibility, generally talks with much greater freedom than one who has. A man who knows nothing about a subject often talks about it with astounding assurance.

There must be half-a-dozen men around every pot-house in England who know exactly what Gladstone should do with Ireland. The late Government, composed of the leading statesmen of the Conservative Party, probably did not know how to arrange matters in the Green Isle. Perhaps they decided that the best thing to do was—nothing. There is a remote possibility that Mr. Gladstone and his colleagues are at the present moment undecided on many points. Ireland is a knotty problem at present. The wisest statesmen and the Empire are puzzled over the problem. But it should be a relief to know that there are many thousand amateur statesmen in the pot-houses and corner groceries who can tell you in a moment what ought to be done. The reason they can tell you is because *it is always easy to talk.*

There are several thousand men in Canada who know exactly how Sir John Macdonald should govern this Dominion. Of course all the Grits know. The party system makes it necessary that they should all know. But there are a great many other people who don't belong to any party who could govern this Dominion quite easily. They know exactly what ought to be done with every question from the hanging of Riel down to the appointment of a doorkeeper. Statesmen who have studied the matter know that Canada is a very hard country to govern. Its shape makes it difficult. Fiscal regulations that suit Nova Scotia may be the worst possible for Manitoba or British Columbia. Then we have two races and two languages. Canada is harder to govern than the British Empire when times are good and Ireland quiet. But it is pleasant to know that there are men in every saloon, on every street corner, and at every cross-road who can tell at a moment's notice how the country ought to be governed. The reason they can tell is because *it is always easy to talk.*

The number of people in Ontario who know exactly how Mr. Mowat should govern the Province is surprising. They can tell at a moment's notice how every knotty question should be settled. With marvellous ease they say: "The Government should do this, the Government should do that, the Government should do the other." As you listen you begin to think that governing a country is the easiest and most delightful work imaginable. Statesmanship is mere amusement. The life of a politician is delightfully pleasant—serenely quiet and easy. The reason why those people say the work of government is easy is because *it is always easy to talk.*

You have probably been in a court room when an unfortunate man is being tried for a capital offence. His life is at stake. The judge feels his responsibility keenly. His dignity and professional reserve fail to conceal the fact that he realizes painfully the awful responsibility of having a human life upon his hands. Every word uttered to jury and counsel is carefully guarded. Around the bar there stands or sits a motley group—a goodly number of them loiter—*who know exactly how that trial ought to be conducted.* With the most amazing assurance they whisper "The judge is wrong," "the judge should have done this, or should not have done the other." To hold the scales evenly and decide the nicest points of jurisprudence in a moment is to their acute minds to their massive intellects—the easiest thing in the world. What they prove is that *it is always easy to talk.*

There must be several hundred thousand people in this country who can edit a newspaper. They can sit quietly in their homes and without any trouble say exactly how every article, every contribution, every paragraph ought to be written. They can say at a glance what ought to be kept out and what put in. In fact, they can make up a model newspaper in a

moment in talk. To hear these worthy people speak one would think that publishing a newspaper is a pleasant kind of pastime in which people might engage for amusement and recreation. Writing every day or week is an easy kind of intellectual exercise that anybody can take until he tries. These people don't prove that getting out a fairly good journal is easy. They simply prove that they know nothing about journalism and that *it is always easy to talk.*

There are a few people in almost every congregation who think that it is the easiest thing in the world to preach. They see no difficulty in addressing the same people a hundred times a year, a thousand times in ten years. They think a man may speak a hundred times in succession and produce fresh matter every time, without the slightest effort. It is the easiest thing in the world. Not only should he address the same people one hundred times a year—one hundred and fifty if prayer-meeting addresses are counted—he should do this and have any amount of time to visit them and attend to a thousand and one other duties. People who say that all this can be done easily show just one thing, and that is that *it is always easy to talk.*

It is always easy to say what the session ought to do—what the deacons ought to do—what the managers ought to do—what the Sabbath school ought to do—what the Church ought to do—what the Presbytery ought to do—what everybody ought to do and ought not to do. Yes, it is very easy—especially for a man who takes good care he does nothing himself. It is the easiest thing imaginable to stand to one side and say what people ought or ought not to do.

It is always easy to say what the council ought to do—what the school board ought to do—what the teachers ought to do. In fact, all parents know exactly what a teacher should do. People who get considerably mixed over those twenty-six propositions known as the English alphabet know exactly how a school should be conducted. Some of them think that a teacher should be able to put brains into their children's heads. —*It is always easy to talk.*

It is very easy for a good brother to sit in an easy chair in his study, look wiser than any man really is, strike an attitude, pucker his lips and say: "The colleges should be consolidated." Yes, *that is easy.* Tell us how. Submit your plan. That is not so easy.

It is very easy for a man to look pious, draw on a long face, put a little whine in his voice and say: "The Church is dead." Yes, that is so easily said that the most useless man in the Church generally says it most frequently.

Yes, it is always easy to talk. The vocal organs are a wind instrument. All anybody need do is compress the lungs, and send the air up through the trachea. As it passes the vocal cords they vibrate and produce noise. Then wag the unruly member, and you have talk. It is the easiest thing in the world to talk. People of very feeble intellect are usually great talkers. Those who are so infirm that they have to be cared for by the Government often talk very fluently.

Moral:—Never pay much attention to a person who talks but does nothing more.

BOSTON.

THE HUB CITY—ITS STREETS—PUBLIC BUILDINGS—PARKS—CHURCHES AND RELIGIOUS LIFE.

We had long wished to visit Boston, which for many years has stood in the front rank of the cities of this Continent as the centre of culture and educational influences.

The advantages which Boston offers to those who follow literary pursuits, and to students preparing for any of the professions, are unequalled, as a large number of the literary and scientific societies have their headquarters here; consequently large libraries are at the disposal of those thirsting for knowledge.

Boston is the oldest of the American cities, and has a population of over 400,000 inhabitants. It was settled in the year 1630, and has the most interesting history of the many cities in the Great Republic. For any tourist or traveller to visit the United States, and leave without seeing Boston it would be considered that he had missed what was best worth seeing. In shape the city resembles a wheel, the streets running out from the centre and crossing one another at irregular points. Strangers who are in search of some given point are often bewildered. From the descriptions given from time to time of a native-born Bostonian, with his hair cut short on the front of his head, or pro-

bably no hair at all, his extraordinary cleverness, or cuteness, his tact and smart business habits, and polished manners, one feels somewhat disappointed to find that he is very much like other people.

The streets are wide and long, and the business houses are splendid specimens of architecture, well adapted for the wants of a rapidly growing city such as Boston. The question is not finally settled whether Boston is named after an English town or not; but many of the streets are named after those of London and other places in England. Since the Revolution many of the English names were dropped and names better known in American parlance substituted, such as State Street for King Street, and Court Street for Queen Street. Such names as Milk Street and Cornhill are well known in England, and in Boston, as in London, were closely associated with the book trade which has always been a prominent feature of the mercantile life of Boston.

With the space at your disposal it would be impossible to give any detailed description of the large business establishments with which the city abounds. Banking is prosecuted here on a large scale, there being sixty national banks, with a combined capital of fifty-two millions of dollars, and sixteen savings banks, including penny and five-cent banks. Americans and Bostonians are not forgetful of their distinguished men, as on many of the streets and public squares handsome monuments are erected to those who as soldiers, orators, or statesmen have made their mark on the city, but that of

BUNKER HILL.

outstrips them all for magnificence. Bunker Hill Monument, which stands on Monument Square, is one of the lions of the city, and any one attempting to do the Hub without seeing this would be regarded as having made the mistake of his life. The monument is 220 feet high, was erected in 1843, and cost \$150,000. The writer had a special melancholy interest here as on this classic spot some of his relatives fought and fell.

The public parks are large and well laid out. Boston Common contains forty-eight acres, is shaded by stately elms, and enclosed by a fence of over 6,000 feet.

The public buildings of Boston are a source of honest pride to the Bostonian, and among the many which claim friendly notice may be mentioned the City Hall, on School Street, the old State House, which still exhibits the English coat of arms, and the Post Office, which, as might be expected, is a very large building, and is said to be the first ever owned by the Government, the estimated cost of building being between five and six millions.

HARVARD COLLEGE

was established in 1638, and for many years was the only institution of the kind in the New England States. It draws its support from all religious denominations. Its income from students' fees is very large, and it is endowed by princely donations from private individuals. The University's resources are valued at \$7,000,000, and the receipts from students about \$150,000. It has about one hundred teachers and sixty professors. When will the charities of our wealthy Canadians flow in such a channel?

CHURCHES.

Boston is pre-eminently the city of churches, there being in all, connected with the various denominations, 223 churches. The first one (a small wooden structure) was erected in 1632. The first Universalist Church was erected 1785, and a Methodist Church was built ten years later. The most interesting church edifice in Boston, however, is the Old South Church, which stands on the corner of Washington and Milk Streets, organized in 1669, and is one of the landmarks of the city. Here Franklin was baptized. Here Whitfield poured forth his eloquence, moving the crowds who hung on his lips. The land on which the church stands is worth half a million dollars, and great efforts are being put forth to keep it from being sold. The church is being used as a museum and may remain in its present shape for some time to come. The Unitarians have thirty congregations; Congregationalists, twenty-nine; Methodist Episcopal, twenty-eight; Baptists, twenty-seven; and Presbyterians, seven.

It is much to be regretted that among such a large and flourishing population our Church should be so low down on the list. Presbyterianism was organized in 1846, and it is difficult to account for the slow progress it has made, compared with its rapid advance

in other places. As before stated, Congregationalism is strong in Boston, and in her pulpits are to be found men of the highest mental culture and intellectual ability, among whom may be mentioned Rev. Dr. J. T. Duryea, of Central Church, and Rev. Dr. Meredith, of Union Church. The former was called from a Presbyterian pulpit in Brooklyn, and the latter from a Methodist pulpit in South Boston. Dr. Meredith is of Irish birth, and about forty-five years of age. He is an eloquent speaker, and were his theology as sound as he is able, we could listen to him with increased pleasure. He is an active Sabbath school worker, and conducts a Bible class in Tremont Temple every Saturday afternoon for the study of the Sabbath school lesson. This class is attended by about 1,500 persons, who pay Dr. Meredith a salary of \$1,200 per year. All denominations take advantage of the opportunity offered, and the interest seems to be growing all the time. It is remarkable the readiness with which Dr. Meredith answers the various questions addressed to him by auditors. Now it is a venerable D.D. posing on some knotty point of theology; now it is an enthusiastic teacher asking the Doctor's views on original sin, and then some deep reading-teacher will innocently ask to be instructed on the origin of evil. These questions are all attended to in their order, and, if not answered in the most civil fashion, are certainly sharply answered; but the genial Doctor never loses his temper, and always sends his large, curious and critical audience away well pleased. It speaks well for Dr. Meredith and for the Sabbath school workers of Boston that such a meeting can be called together at such an hour on the afternoon of Saturday, when so many people are bent either on pleasure or business.

Dr. J. T. Duryea is a man of a different type, and only that our esteemed brethren of the Congregationalist Church need orthodox teaching we would like to see Dr. Duryea in a Presbyterian pulpit. Our Church in Canada has suffered by calls from the States. Lately one of our esteemed ministers, the Rev. Andrew Burrows, has been settled in Boston, where he is creditably sustaining the reputation of our Canadian ministers. On the principle that fair exchange is no robbery, it might be excusable in us if we would covet earnestly such gifts. Dr. Duryea's is among the finest churches in the city; it cost \$325,000 and is free of debt. The interior is well arranged, the reading desk and pulpit are on the same level. The choir is neither behind nor before the preacher, but is seated at his right hand. Its members occupy seats similar to the ordinary seats in the church, and as there is no whispering or unseemly conduct on the part of the choir it would be difficult to distinguish it from the general audience. The doctor appeared in a rich silk gown. He is apparently a man under the average height, his face clean shaven, and his steel-gray hair neatly parted, not necessarily in the centre, as he is too clever to part his hair in the centre or spell his second name in full. The devotional services are conducted at the reading desk, and the sermon is delivered from the pulpit, at the conclusion of which a short prayer is offered, when the preacher resumes his place at the desk, and concludes the services, which are interesting throughout. The sermon was clear, crisp and pithy, every word of which could appear in print to advantage.

A volume might be written on Boston churches, but I will only refer to one other—which is Trinity Church, of which the famous Phillips Brooks, D.D., is pastor. Dr. Brooks is regarded as the foremost man in the English Church in the city, and Trinity is said to be the finest in the New England States; it cost \$750,000 and was established in 1735. Dr. Brooks is a graduate of Harvard and is an eloquent preacher. When on a visit to England last summer he preached in St. Paul's, London, and had conferred on him the degree of Doctor of Divinity.

THE YOUNG MEN'S CHRISTIAN UNION

is one of the institutions of the city, having been established in 1852. It is situated on one of the prominent streets and is largely patronized, not only by the young men, but by the young old men of the place. There is a gymnasium in connection with the building, and a library of from 40,000 to 50,000 volumes, with the largest reading room in Boston, being 112 feet in length. The institution, I think, is identified with the Unitarian body.

THE Y.M.C.A.

is actively engaged in Christian work, and occupies a

handsome building which is well furnished throughout, and contains twenty bath rooms and dressing luxes for over 1,000 persons. There is also a large library, and provision for various amusements, such as chess, checkers and parlour games.

During the war the committee raised \$300,000. They sent to the sufferers by the Chicago fire \$34,000, and clothing and provision to the value of \$212,000. This is pure and undefiled religion. The association is the oldest in the United States, and has a membership of 3,000. It was established in 1851.

THE PRESS

is a power in Boston, and is wielded by vigorous hands. There are 188 daily, weekly, monthly and quarterly papers and periodicals published. The *Herald* is among the most prominent of the dailies. It is stated that in 1876, on the day after the Presidential election there were 223,256 copies printed, the largest edition of an American newspaper ever issued.

The *Congregationalist*, which is to be seen on the files of THE CANADA PRESBYTERIAN, is the leading religious journal, and is alike creditable to editors and publishers. Although possessing many religious privileges and advantages, Boston has had some rather queer types of criminals. There are in the State prison for life a boy who murdered a boy and girl, and who treated other children in a most inhuman manner, and the man Piper who, a few years since, murdered Mabel Young, a girl of six years of age, in the belfry of a Baptist Church.

THE FIRE OF 1872.

A serious conflagration took place in 1872 by which much valuable property was destroyed. The fire extended over sixty-five acres, and destroyed about \$80,000,000 of property. But this even did not retard the prosperity of the place. Its progress has been continued and uninterrupted, and as in the past, so in the future, this city is destined to exercise an important influence either for good or evil throughout the Christian world.

On the whole, the Sabbath is well observed in Boston. The business portions of the city are quiet on Sunday, taverns and saloons are closed, and outwardly, at least, there is the greatest respect paid to the sanctity of the day. It is true there are Sunday papers, and the street-cars run; but for the present it would appear that these are forms of Sabbath desecration which must be borne with. There are many things in Boston worthy of our imitation and cordial approval; but, on the other hand, let us shun the vices and forms of evil which are so common in the large cities of the Great Republic. K.

250 Gerrard Street, Toronto.

AUGMENTATION.

MR. EDITOR,—“Knoxonian” is making a name for himself—also fame. I like him. He is human, and understands human nature. Occasionally he reminds me of the “Country Parson,” whose “Recreations” were so pleasant to read a quarter of a century ago. He has a vein of humour about him also, such as used to gush from the author of “Wee Davie.” I like him particularly for the stand he has taken regarding the Augmentation Fund, and the stipends of ministers generally. THE CANADA PRESBYTERIAN is sound on the same question, and has such an undoubted influence throughout the Church that it will only be by some strange mishap if the Fund is not put beyond the peradventure of a doubt.

Few of our ministers are too well paid—a very great number are underpaid. The extra loaf is needed on many tables; the rusty coat is to be seen on many backs; anxious minds about making both ends meet are to be found in many manses. Whether a minister has a poor dinner or not—whether the payment of his taxes weighs heavily on him or not—and whether he be insufficiently clothed or not—he is expected to carefully prepare his sermons, deliver them with eloquence and power, and perform cheerfully all the pastoral duties that devolve upon him. To his credit, be it said, he does what is demanded of him. There is no more uncomplaining man than the minister, and although he may suffer, and see his family suffer, it is but to few he will unburden himself. You remember a few years ago, in your own city, a minister died, and when too late it was found that his stipend had been inadequate to properly support him—too late it was realized that an injustice had been done to a faithful servant. It was want of due consideration on

the part of the congregation for the welfare of their pastor. An earnest, faithful, Christian brother, who during his forty three years of ministerial work has given largely to the support of the congregation over which he has had charge, said to me the other day that the amount he would receive from the Aged and Infirm Ministers' Fund would just keep him from the poorhouse. Yet he is always in good spirits, never grumbles, is an able man, and has spent his life in the service of the Church, and his income in promoting her welfare.

Now, suppose that he was to be incapacitated for further work in his calling—it is a very serious matter, too serious to joke about, according to “Knoxonian,” and had to decide on becoming an inmate of the poorhouse on one hand, or to keep a tollgate or saloon on the other—and suppose still further that he chose either of the latter, how would a decent, well-to-do farmer feel when arriving at a tollgate he found the collector of taxes to be the gray-haired servant of the Lord who had for many years broken to him the “Bread of Life”—or worse still, how would it touch the heart of the good deacon or Sabbath school teacher to know that the minister who had baptized him, who had received him into the Church, and who had married him, was now compelled through his negligence, to dispense across a bar, not the elements of life, but the elements of death?

The first object of a congregation should be liberal payment to the minister, and members should never lose sight of the fact that in nine cases out of ten there is no minister better than their own. Many of our people cannot see that a pastor needs a good income; they think his expenses small and his labour light. Then they cry out, if an advance is spoken of: “We can hardly meet current expenses now, and we would be in debt if we gave the minister an increase.” Some of our congregations have allowed too free scope to tea meetings, anniversaries, musical entertainments, etc., as means to collect money. Even bazaars and auction sales have crept in to help in the same manner. It is forgotten that the pulpit is the power of the Church, that it is the strength of the Church. The Church will prosper by the effectual preaching of the Gospel. “Go ye forth unto all nations and preach the Gospel.” From the Church direct should come every cent to defray expenses. There should be no side-shows to help it. But the minister is too often overlooked. Increase the church officer's salary, increase the precentor's salary, build new churches, spare no expense, pay for organs, pianos, carpets, etc., move votes of thanks to all who have taken any part in church work, but not one word to encourage the faithful pastor—not one dollar added to his salary. I feel sure, Mr. Editor, that you know of many such churches. No feeling, no sympathy, no proper consideration for the comfort of the servant of Christ. As I have already said, everything first, the minister last. A few think that because they give a little to the support of the Church they are entitled to say what they please to the pastor—and frequently the language used is not the most courteous. Happily, however, they are only a few, but unhappily they are too often allowed to have their own way. They desire to be considered leaders and rulers in the Church. Patronage in its worst form had more consideration for the minister than they. The affairs of a congregation lie in the hands of the people, and no two or three or half-a-dozen of men can rightly take upon themselves to speak for the people. Our Christian men and women are modest and too frequently remain quiet, when by a word or two they could express their own opinions, instead of leaving it to a few to do all the talking.

I have no fear of the Augmentation Fund collapsing if left to the sober judgment of the membership of the Church, and for the same reason there would be few complaints from our educated ministry about too small stipends. Now and again the subscription fever takes hold of a congregation, and they eke out the minister's salary in that fashion. I remember a friend of mine who for many years filled an important charge, and during his incumbency it increased wonderfully in Christian work, but his salary remained the same. By and by it occurred to some of the very good that they might take up a subscription for him, and waited on him to inform him of their intention. He answered, nobly: “No; you'll take up no subscription for me.” Their eyes were opened; they saw they were placing their minister in the position of a pauper. The refinement of cruelty could not go further. Such a state of affairs would not, I suppose, happen in any of your large city churches, yet I am informed strange things do occasionally take place even there.

TRANSFORTHANA.

A PLEA FOR CO-OPERATION.

MR. EDITOR,—As one of your readers, the writer could have desired for the important project which lately engaged the attention of the Joint Committee of the Presbyterian and Methodist Churches, at their recent meeting in Ottawa, a more hearty support than is accorded to it in two several articles in your issue of the 10th ult. It may be that the lack of sympathy apparent arises from the absence of personal experience or observation of the evil which is sought to be remedied.

When one sees, and is made to feel, the injurious effects of the multiplication, within a very limited area, of small, feeble and hopelessly struggling mission stations, one is prepared to hail with delight such a scheme as the two large and influential Churches named seem to have in view. It may be assumed that any such scheme would not contemplate any retrospective action, and so could provide no remedy for errors of the past. But there are good grounds for hoping that it will prove of incalculable benefit in the way of preventing the occurrence of similar errors in the time to come. It must be well known to many of the ministers of both Churches that there are, in outlying districts, especially in the newly-settled regions, many examples of this crowding together of stations.

Take the two following instances, just outside of one of our large villages. In this village each of the denominations represented in the Ottawa Committee has a small but growing settled charge.

Four miles and a half north-west of it, and within half-a-mile of each other, stand the Presbyterian and Methodist places of worship, in each of which may be found from one to two dozen worshippers usually, a larger number occasionally. Two preachers of the Gospel, whose time and energies could be expended to much better purpose, go over the same road, the one every Sabbath, the other every alternate Sabbath, to minister the same Gospel to those two little congregations.

Again, three miles south of the village stands a building belonging to the Presbyterians, in which, at the present time, the missionary and the Methodist missionary both preach every second Sabbath, the one in the forenoon, the other in the afternoon or evening. Shade of Dr Strachan, could not one man be found who could preach to these people for they all meet together, followers of Knox and Wesley alike,—a Presbyterian sermon in the morning and a Methodist one in the afternoon! Those attending at this quasi-union station are still fewer in number than the congregations to the North.

Does such a state of matters indicate the wisest economy, or the best possible expenditure of men and means in the vineyard of the common Master? And how does it tally with the exposition of the noble Christian sentiments accredited to the various evangelical denominations, in some of the excellent communications which appeared recently in the *Toronto Globe* in reply to the Roman Catholic Archbishop? Your correspondent yields to no man in loyalty to the Church of our fathers, or in firm attachment to all the doctrines of divine revelation as understood and held by our Church. But looking at the great paramount interests of the Church of Christ, and the urgent and imperative obligation to supply every corner of the land with Gospel ordinances, it is hard, in the light of New Testament teaching, to justify the continuance of our present method of working. Do not Methodists and Presbyterians alike hold to the "one Lord, one faith, one baptism"? Moreover, are there any very important differences in our respective modes of worship? One might venture to affirm that any ordinary hearer, visiting at random a given number of Presbyterian and Methodist Churches indifferently, when the ordinary public services were going on, would find it difficult to distinguish between the two denominations, so far as the scripturalness of the teaching is concerned.

Granting, however, that there are diversities of view on certain well-known points both of doctrine and discipline, which might be a sufficient barrier in the way of a corporate union of those two bodies, it does appear to many of the most earnest workers in the Home Mission field that there is no insurmountable barrier to such co-operation as is aimed at, and as would almost certainly go far to promote the more harmonious and efficient working of our Home Mission fields, and the advancement of the Redeemer's kingdom in our land.

MUSKOKA.

THE FEARLESS OLD MAN.

MR. EDITOR,—Please allow me again through your valuable paper to give voice to a cry of distress from your old Christian friend and co-worker, and to thank you for past kindness and favours.

Rome has again visited me and persecuted me in the night between last Saturday and Sunday, by destroying with her incendiary torch all the stereotype plates of my book, "The Priest, the Woman and the Confessional," with a good number of the volumes of the twenty-seventh edition which were ready to be sent to different places. I was to begin the twenty-eighth edition of that work this week, when this new calamity struck me. For, though there was an insurance which, I hope, will be paid, you know how these insurance matters are so tardy in settlement, and never meet half the expense and loss in such disasters.

This new calamity, coming so soon after the other, does finish my ruin. For the little help which a few kind friends in Canada with ten Loyal Orange Lodges of our noble-hearted Orange brethren had sent me had been employed in trying to raise my volume, "Fifty Years in the Church of Rome," from its fiery grave. More than two-thirds of it was already in plates. I had gone to Chicago last Saturday to revise the proofs, of which 450 pages were ready, and during that very night the whole has again been reduced to ashes.

Will I be discouraged by these losses and daily renewed persecutions? No. More than ever I put my trust in our merciful Heavenly Father. He has promised never to forsake them who trust in Him. With the prophet of old, I say: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Will I be discouraged by these efforts of the foe to break me down? No! A true Orangeman, a true Christian, is never discouraged, for his trust is not in himself—his trust is in Him who is the only strength of man.

When, at the invitation of the Christians of Canada, I went, some years ago, to attack publicly the Church of Rome and battle against her mighty fortress, several thousand furious slaves of the Pope were sent to demolish the churches where I had to speak. They surrounded me on every side—they struck me with sticks and stones—several times I was wounded.

One of the prominent ministers of the Gospel asked me if I were not frightened and discouraged when surrounded by so many obstacles and dangers, and he added "Would it not be wiser and more prudent to withdraw from such a terrible conflict?"

I answered him: "My dear sir, so long as I know that my God is above my head, and my Orange brethren and Christian friends by the million praying for me, I have nothing to fear. We will gain the day." And I was correct. More than 30,000 converts from Rome since that time testify to the truth of my assertion.

Some friends to-day have told me. "You ought to give up the combat do not continue to publish your books. Rome is determined to destroy you. You are penniless. How can you continue such an expensive work?"

I have answered again: "So long as I know that there is a God there to tell me. 'Fear not,' and that there are 10,000 Orange brethren, with two millions of other Christians, to offer up a prayer to the mercy-seat for me, and a fallen crumb from their tables to cheer me up, and keep my strength for the conflict, I will not give up an inch of the ground we have gained in this glorious battle-field. I will work, pray and fight till I hear the noise of the crumbling walls of Romanism falling down everywhere. I will fight till the Captain of our Salvation gives us a complete victory."

The two thousand Orange Lodges of Canada, with the millions of my dear co-soldiers who know and love me, and whom I know and love there, have only to move a finger to repair all our losses, and to heal all our wounds. And there is not one in their midst who will let their old brother fall without some effort to rescue and save him. Truly yours in Christ,

C. CHINIQUY.

Ste. Anne, Kankakee Co., Ill., Feb. 17, 1886.

P.S.—In the name of our common Saviour I ask the Christian press of Canada and the United States to reproduce this letter. Let my brethren pray our merciful God to save me from this burning furnace of tribulation and misery, as He saved Daniel in the days of old.

C. C.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—For the past few years we have had from the General Assembly, and through the columns of your paper, many strong and urgent appeals for support to this fund. And in a late issue we had from "Knoxian" an appeal of a new kind, namely, that of scurrility and ridicule. And I observe that his last two articles on the supplementary scheme are of the same nature. If he had been a judge of human nature, he would have known that he could not have taken a more effectual way of defeating the object he has in view. Contumely and abuse are poor instruments for loosening the purse strings.

That so many appeals to the membership of the Church for such a worthy object as that of the Aged and Infirm Ministers' Fund should fail to draw forth the substantial sympathy of the Church is an evidence that there is something wrong in the constitution and distribution of the Fund. My object in writing is to endeavour to point out some of these, and suggest a remedy. The first I would mention is the small support given to it by the ministers themselves. The payment of \$5 a year entitles them in old age, or when disabled, to all its benefits. Yet last year's report shows that only about one-third of them had paid in their \$5. Can they reasonably expect the people to support a scheme exclusively for their benefit when they so neglect it themselves. But the distribution of the Fund is the great stumbling-block. The rules for its distribution are such that a great number of the most deserving cases are cut off from participating in its benefits, while others, who have no need of its assistance, grab the money intended for the relief of their poor brethren. To put it in short, in many cases the greedy receive what was intended for the needy. Before the introduction of the supplementary scheme, a great many ministers, who had a life long fight with poverty, having to raise a family and keep up a degree of respectability on \$400 or \$500 a year, found they could not spare \$5 a year for this fund. Now, when disabled, or when overtaken by

Age and want, O, ill-matched pair!

they find that their poverty through life has been the cause of preventing them—by the rules of their brethren—from sharing in the fund contributed by the membership of the Church for their relief. And what will add poignancy to their distress will be seeing their more fortunate brother, who may have enjoyed through life \$1,000 or \$1,500 a year, and now having abundance, yet drawing from the fund the money intended by the people for the support of the destitute in their old age. They might, with good reason, slightly change the words of our national poet, and say: Ministers' inhumanity to ministers makes countless brethren mourn.

It is, then, no wonder that the people are slack in supporting such a system of injustice. It will be said that those parties have a right to what they receive, because they have been paying \$5 a year for this purpose. Where they have plenty of private means, they are only in justice entitled to such an annuity as their \$5 a year would give them. For remedy, I would suggest a division of the system. Let the present fund, and all contributions to it in the future, be distributed only to those absolutely requiring assistance, and let the distribution be made on strictly Scriptural principles, "to every man according to his need." There might also be formed a mutual ministerial aid, or assurance, association, members paying in \$5, \$10, or \$20 a year, which would entitle them to receive therefrom, when disabled or on attaining a certain age, such annuities proportionate to their annual subscriptions.

With the present supplemented salaries there can be little excuse or sympathy for them, if they neglect to make provision for old age the same as other people are expected to do. EQUITY.

King, February 8, 1886.

DESPITE attempts at concealment of the facts it is well known that ghastly scenes are frequently witnessed at the Monte Carlo gaming tables. Cases of suicide are frequent in consequence of the losses sustained by those foolish and reckless people who indulge in the maddening play. Another distressing instance of suicide is reported from Monaco. It was lately stated that efforts were being made to suppress gambling there. It cannot be suppressed too soon wherever it exists.

Pastor and People.

FOR THE CANADA PRESBYTERIAN

AFFLICTED

Oh, child of grief I if thou couldst creep away
To some lone spot,
Where all the weary cares of life's great day
Would vex thee not;
And in a calm content couldst rest thee there,
No troubling voice
To mar the evening quietness of thy day,
Wouldst thou rejoice?

Ah no! 'tis not for me to joy; but I
Might rest, an I say:
Oh thou, mine heart, bewail my lonely lot,
And lowly pray,
Perhaps a Pilgrim, who of yore didst walk
In desert wild,
With sadder lot than mine, more lonely far,
May hear His child;

And seek with gentle words to soothe my heart,
My aching soul,
From life's fair tree to pluck some leaves for me,
My wounds make whole.
But, though I list and long, no voice I hear,
I am alone:
My wounds are bleeding, yet awhile I'll wait,
Nor utter moan,

Nor by impatience break this peaceful rest,
This freedom sweet;
Perchance with wondrous joy I yet may clasp
My Saviour's feet,
And bathe them with my loving tears, that tell
His gift of prayer,
And hear His pardoning voice speak peace, and find
My new life there.

Toronto.

B. T.

FOR THE CANADA PRESBYTERIAN.

EVANGELISTS AND THEIR WORKS.

REV. SAM JONES.

Before me lie three of the latest books by three of the most prominent evangelists of the day. They have a few features in common, with some very marked differences, suggestive of the diversity of minds from which they emanated, and of instrumentalities which God owns for awakening and saving men. There has recently appeared a strange star in the religious firmament of the South. Its sudden rise, its brilliance and eccentricity have disposed some to put it in the class of religious meteors. Others have suggested the rocket as its true prototype, but many sensible men, among them some prominent Presbyterian D.D.'s, do not hesitate to endorse the stranger in very high terms. Here are the words of Dr. Witherspoon, of Nashville: "In the Rev. Sam P. Jones I recognized, the first time it was my privilege to hear him, a man of wonderful power. Ordinarily, as a minister of the Gospel myself, I sit in the pulpit behind a brother minister and hear him preach to the people, often losing sight of the fact that he speaks to me as well as to them; but in every sermon of Brother Jones I felt that he was preaching to me. His preaching was food to my soul. It showed me my deficiencies, it comforted me, it stirred my soul; it moved me to a higher plane of consecration, and sent me forth into my field of work better fitted, I trust, than ever before for the service of the Master. The man and his power have afforded me a theme for study. 'What meaneth this?' I have often enquired. The real secret is God bath clothed him with power. From the standpoint of a Presbyterian I would say that the man and his work are ordained. His earnestness is red-hot. He is a master of human nature. He spoke in parables, as it were. His hold on the multitude is phenomenal. If oratory consists in convincing and persuading people, then Sam Jones is an orator of the highest order. His work in Nashville, so far as I can judge, exhibits every feature of perseverance. It shows itself among my people in greater spiritual power and deeper love for the ordinances of God's house," etc. Jones was a drunken lawyer when converted twelve years ago, and knows by sad experience the tricks of Satan, the workings of sin and the highways and by-ways to perdition. These he describes fearlessly and faithfully in the everyday language of the people, to whom he preaches without any apology, but such as "When I began preaching I was afraid I should hurt people's feelings, now I am only afraid I shall not hurt them enough." Here is a sample which may not be inappropriate in Northern as well as Southern cities. "I am ready to say in my place here to-night, that the most fearful sin a man ever can commit is to sin deliberately against his own conscience. Every wilful sin of my life is a stab at my conscience, and we stab, and stab, and stab, until conscience expires and is dead forever. Personal conscience is dead, municipal conscience is dead, national conscience is dead. One out of a hundred asks, 'Is that right or wrong?' Ninety-nine out of a hundred ask, 'Is there money in that? Is there power in that?' I will illustrate what I mean: I was running a revival meeting in a town, and every

drunkard was converted. I said: 'We are going to help these people all the way to God!' One night after the meeting the council met in that town. At that meeting a bar-keeper walked in and said, 'I will give you two hundred dollars if you will let me sell whiskey.' That mayor and council received his money and went home and slept like seven hogs, and got up and ate breakfast next morning like seven more hogs. Once I could sin with a vengeance, but, God bless you, I could not sleep at night. I will never sell whiskey. I will steal first. If I ever want to sell it I'm going to that town to get license from those old members of the Church. I will tell my wife to put my license in the coffin when I die. I will pull out my license and tell the Lord, 'Here's my license signed by Methodist stewards and Baptist deacons;' and God Almighty will put us all in hell together. 'I signed that as mayor!' Yes, when you sink down into hell, tell them 'Here goes a mayor.' I reckon it will be a good deal of consolation to an old hypocrite to know that he goes there as mayor. If you countenance these things and put your fist to these documents, you will be damned for it as sure as God reigns in heaven, unless you repent. We Christians vote to license liquor selling, and make the liquor dealers pay us enough money to pay our taxes, and then stand round on the street and abuse them for selling it."

From such a career as Jones', and such rough passages as abound in his book, one wonders how far illiteracy, coarseness and absence of theological training enter into his remarkable influence with the masses, and so far as they account for the directness of dealing with and ready access to the consciences of his hearers they must be acknowledged to be appreciable elements in the problem. But that they are far from being essentials in successful evangelism is evident from a glance at others.

REV. W. HAY AITKEN

has for over a dozen years given himself to "the work of the evangelist" with marked success in Great Britain, and recently for a brief season, in conjunction with Rev. Mr. Rainsford and others, in New York. An Episcopal clergyman, a man of refinement and culture, his utterances bespeak the gentleman, as well as the earnest Christian. The points common to these two men, even more than their contrasts, are instructive. Both appear to be most devoted men, marked by consecration to their work, hatred for sin, love for Christ and compassion for souls. Aitken's latest book, "The Revealer Revealed," contains some of his best sermons, with far more of the philosophy of revelation and religious life than evangelists usually deal in, and is evidently meant for the large class of educated enquirers after the truth and followers of Christ whom he has already largely influenced, and still aims at reaching. The first five sermons upon Christ, the Saviour, the King, the Teacher, the Life-power and the Bridegroom, deal with the progressive revelations which Christ makes of Himself to the willing learner. Then follow eleven others of great interest and practical value, designed to show how Christ reveals Himself in us as well as to us, and how the one revelation is adapted and proportioned to the other. Their designed interdependence is ingeniously and forcibly wrought out with considerable wealth and felicity of illustration and application, such as might be expected from a man well read in standard literature, and conversant with the varied phases of modern, social, religious and intellectual life. That the Holy Spirit uses very varied instruments for His work is further illustrated by a third very delightful little book which has just been published by

REV. MR. AND MRS. GEO. NEEDHAM.

Their twenty two discourses are models of brevity and compactness, exceedingly rich in the truth of God, gathered from every part of His Word and often presented with great freshness and force. They modestly speak of them as "Smooth Stones taken out of Scripture streams, having received an added polish through being handled by saintly fingers in every age of the Christian Church. They are here presented in a new scrip (1 Sam. xvii. 40), with the hope that they may prove helpful to some of God's marksmen." This hope will, no doubt, be realized, as most of the important aspects of Bible teaching as to the sinner, the Saviour, Christian life and work, etc., are discussed in a way, which cannot but help the searcher after the light, edify the Christian in the closet, and prove most suggestive to the worker in his study. The chapters are alternately by Mr. and Mrs. Needham, and each in turn seems to excel the other in originality, research and unction. Would we had more such students and expositors of Scripture!

1. "Sermons and Sayings." Rev. Sam P. Jones. (Nashville: Southern Meth. Pub. Co.)

2. "The Revealer Revealed." W. Hay M. II. Aitken, M.A. (Toronto: S. R. Briggs.)

3. "Smooth Stones from Scripture Streams." Mr. and Mrs. Geo. C. Needham. (Toronto: S. R. Briggs.)

W. M. R.

THE fear of man will make us *iside* sin, but the fear of the Lord will make us *hate* it.

MURMURING AND COMPLAINING.

What is the use of it? No one, having tried it, will say it is comforting, or that it helps the evils, or supposed evils, that it finds fault with. It is certainly not interesting to others. No one, purposely and for his own enjoyment, unless he is hopelessly diseased, ever goes where a murmurer is, and sits down to hear his droning. The disposition is, rather, to get away from him. An instinctive dread of him takes hold of all who know him, and, though they may try to keep it down, a feeling will possess them that he is as selfish as he is sad. No matter what his professions are, or how far he may be credited with sincerity, it is believed that self is at the bottom of his fretfulness, and that if he could get rid of that he would be more happy.

What makes the murmuring Christian—so distorting him that he loses the joy and sweetness of life? Sometimes it can charitably be said that it is due to some form of physical disease. There are forms of disease that depress, and, seizing people religiously disposed, they carry them over into melancholy in spite of all that is done to prevent it. They become so much clouded that it is impossible for them to take a cheerful view of anything, and especially of the Church and Christian people. The devil does not produce disease, perhaps, though he often takes advantage of it; and it is not far-fetched to say that he has a distinct hand in the atabillousness that, even in the guise of piety, inflicts itself upon Christian communities. Dyspepsia is one of his best helpers. Murmuring of this kind is not easily cured without such a physical toning-up as will take away the cause of it. It is a question for casuists and theologians, or, perhaps, only medical men, whether blue-mass will exorcise an evil spirit, but it is a correct belief that it will, at least, help that way. If that be so, either it or its equivalent is worth trying.

But, whatever the cause, the murmuring spirit is a very unattractive one. If one wish to have friends, and live among the sweetnesses of agreeable Christian intercourse, he must avoid it. People have no taste for putting themselves into a position where they will be pelted with it, but will rather keep away, and even run off to escape it. The joy of life is what we ought to seek after, and no one can be blamed if he pass by on the other side from the grumbler, unless he is needing his good offices.—United Presbyterian.

SERVICE OF SONG.

If a nation may be made to drift into war by the influence of martial music, why may not the spirit of peace be generated and infused by the influence of sacred music and song?

The poet Lowell says one of His sweetest charities is music.

In our poorhouses there are old men and women, sad, hopeless, weary,—long strangers to any gentle ministrations. In our prisons there are dull intellects and hearts hardened against open religious efforts: in our hospitals are suffering ones, so worn with pain, so weak, so near the world for which, alas! they have received no preparation—to all these might be borne, on the wings of song, the words of life from Him who came "to preach the Gospel to the poor and to heal the broken-hearted, to set at liberty them that are bruised."

A Christian song has this advantage over a sermon—the truth in it touches the heart of the hearer unawares, when he is not on the defensive against the Gospel.

Specially successful may the hymn be if some helpful thought is repeated over and over as in the refrains of the choruses. This fastens on many a hearer and sings itself in his mind hours and days after it was heard.

Educate the hearts of the people by sacred music, and the heart will readily educate the head.—Elizabeth Thompson.

WORKING CHRISTIANS.

Seldom have these words of R. M. McCheyne been more needed than in this age when the hearers of the Word so greatly outnumber the doers:

Learn to be working Christians. "Be ye doers of the Word, not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who cannot enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See here you have got work to do. When Christ found you He said, "Go to work in My vineyard." What were you hired for, if it was not to spread salvation?

What blessed for? Oh! my Christian friends, how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ and His people! This is not like a servant.

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EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly 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. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, MARCH 3, 1886.

WITH so much political electricity in the air in other places it is pleasant to know that our Local Legislators are quietly making good laws for us down in the old building on Front Street. All is quiet on the Provincial Potomac. There are no burning questions there, for which we should all be deeply thankful. Occasionally the fighting men on both sides in lunge in a slight skirmish, but they don't indulge any more than is necessary for harmless diversion and healthful exercise. The work of legislation goes steadily on, and if we may judge from present appearances quite an amount of good work will be done in the next two or three weeks. One of the most important Government measures is the bill amending the Crooks Act. Mr. Hardy strikes at two evils, the illicit traffic and selling on-Sabbath in licensed places. If the new bill does not stamp out these evils, then we frankly confess our opinion is that no law can stamp them out. License fees are also raised considerably and other changes made that cannot fail to be beneficial. We would give a summary of the provisions; but as any number of changes may be made in the bill during its passage a summary is for the present of no use. Suffice it to say that the Government seems to be making an honest attempt to legislate up to the growing temperance sentiment of the country. Temperance men who are mere theorists, and who must ride their hobbies even though drunkenness increase, may not be satisfied with this bill, but we believe all rational men will be thankful for it.

THE congregational reports continually coming in, and those we read in our exchanges, show a fair degree of prosperity. We should not be surprised if the present should prove to have been the most successful ecclesiastical year that we have seen for a long time. It is too soon to say anything about the contributions to the Schemes of the Church, but if they turn out as well as the congregational finances seem to be doing, the result will be satisfactory. Judging from reports submitted in congregations, we expect to see a gratifying increase in membership when all the returns are in. With one or two exceptions there has not, so far as we know, been any very special work in congregations, but there seems to be steady progress along the whole line. We attach a vast amount of importance to these congregational reports. They are infinitely more important than the reports of any Synod or General Assembly. They tell of the real work of the Church. The real work is done in the congregations and mission stations. The real battle is fought not in Synods and Assemblies, but by pastors and office-bearers in their fields of labour. When congregational work goes on well everything goes on well. Should congregational work fail everything must fail along with it. We hope the returns may show next June that this has been a year of marked prosperity. There has been some commercial depression, but not enough to affect seriously a Church in a good spiritual condition. Real church prosperity depends on the power of the Spirit. When that power is felt the Church can easily stand a greater commercial squeeze than has ever come upon Canada.

WITH the Imperial Parliament and the Dominion Parliament and the Ontario Legislature in Session, lovers of political literature must be thoroughly satisfied with their daily bill of fare. Not only is the bill long: part of it will be highly enough spiced to suit anybody. Before the Irish question is settled by the Imperial Parliament and the North-West question is threshed out by ours, there will be enough of highly seasoned political diet to satisfy the most ardent politicians. We have no doubt both will be thoroughly discussed, and sooner or later the right thing will be done in both cases. We have not lost faith in representative institutions. Our faith receives an occasional shock, but it always rallies. If parliamentary government is not the right kind then no other kind need be tried in this age. Meantime let everybody possess his soul in patience. The British Empire is not yet broken up except in speeches and newspapers. There is no war going on across the water but a war of words. The kind of war never kills anybody. There is statesmanship enough in Great Britain to settle the Irish question. We don't anticipate anything in Ottawa more serious than a hot debate. By all means let the debate go on. Truth is like a torch, the more it is shaken the brighter it shines. The only real danger is that bad feeling may arise between the French and British elements. That danger has existed for forty years, and has never amounted to anything very serious. If the French element were a unit we might feel uneasy; but it is a long way from being a unit. If any excitement arises, either in London or Ottawa, our readers should remember that things always look much bigger and more dangerous in the columns of a daily newspaper than anywhere else.

CANADIANS are so accustomed to see party journals paint their opponents in the blackest colours that many of them scarcely ever examine the work of the artist. When an independent journal, however, and one with alleged Conservative leanings, draws a picture of Canadian politics like the following, one cannot help asking: Are these things so? *The Week* says:

Most of us have learned pretty well to acquiesce in the fact that the Dominion Government is a government of corruption. Men, places, Provinces, interests, Churches, organizations of every kind, are bought in different ways, some more coarsely, some more subtly, in order to form the basis of a system which is administered, after its kind, with great ability, and is closely bound up with the personal ambition of its veteran chief. Corruption is not wholesome; it does not become more wholesome as it becomes more inveterate; to say nothing of the debt which it is rolling up, it must deprave the political character of the people, as, in fact, it is visibly doing, and in the end prove fatal to the spirit, if not to the form, of representative institutions. Nor can the architect and manager of a corrupt system be himself a Chat-ham, though power, not lucre, may be his personal object, and he may be in a certain sense patriotic. That he should have around him a swarm of low political agents is an inevitable and a very noxious incident of his position. But before sentence is passed on a particular man, we must ask whether it is possible that a group of Provinces united by no bond of common interest, scattered across a continent, and divided in two by an alien nationality, should be held together in any other way?

Every honest man will answer if the Provinces cannot be held together in any other way the sooner the Confederation tumbles to pieces the better. If the existence of the Dominion depends on buying "men, places, Provinces, interests, Churches, organizations of every kind," it will soon tumble to pieces anyway. Indeed it may well be doubted if the Provinces could have been kept together by such means for the past nineteen years. Exactly the same charges were made when the Liberals were in power. Precisely the same charges have been made against every Government for the last fifty years. And still the country prospers. The exact truth very likely is that no Government is as black as it is painted. Would *The Week* come down to particulars and say what Churches have been bought up lately? We are not aware that any of the Protestant bodies have been bought either subtly or coarsely. Certainly nothing has come in the direction of Presbyterianism.

TEMPERANCE LEGISLATION.

AMONGST Temperance reformers there is not entire unanimity as to the legislative action which ought to be taken. Many people are convinced that the only effectual cure for the evils of intemperance is the radical one of the entire suppression of the manufacture, sale and use of all intoxicating liquors. Some believe that legislation in this direction ought to be

vigorously and constantly pressed. Others, while believing that this may be steadily aimed at, consider it unwise to place laws on the statute book that will not be enforced. The Scott Act has been adopted in a majority of counties in Ontario, with what results it is difficult to form an impartial and unbiassed opinion. The friends of the Act claim that it has visibly diminished drunkenness and, as a consequence, lessened the amount of crime directly traceable to intemperate habits. Opponents of the Act are equally pronounced in their averments that it is being constantly violated and that drinking habits of a still more degrading and demoralizing kind are being fostered. One thing seems to be admitted by all, that the provisions of the Canada Temperance Act are largely and, in some case, defiantly evaded. This is to be regretted for many reasons.

It is sometimes claimed that the Scott Act is not in harmony with public sentiment; but this is difficult to reconcile with the fact that so long ago as 1878 it was passed by the Dominion Parliament in response to urgent, numerous and repeated popular appeals. When the alterations in the Act adopted by the Dominion Senate were under discussion, numerous signed petitions from all parts of the land were presented in the House of Commons, and the many successes of the Act at the polls were unmistakable indications that the public sentiment had not changed. At all events it had undergone no change as to the desirableness of permitting each county to determine for itself whether it should permit the sale of liquor within its own territory.

The general complaint is that where the Act has been adopted its provisions are not enforced with that degree of strictness which respect for law demands. To permit the law to remain virtually a dead letter is a manifest absurdity. If the law is incapable of enforcement why was it enacted? If it can and is not, then something in the way of administering the law is grievously wrong.

In the city of Toronto it was deemed advisable by the friends of Temperance to defer the immediate submission of the Scott Act to a vote of the people; but in view of the fact, admitted on all sides, that an indefinite number of unlicensed dens of the worst description was allowed to exist unmolested, it was most desirable that the present laws should be strictly enforced, the number of licenses diminished, and the fees increased. As to the existence of this desire there could be no mistake. It found expression in many ways. The new city council undertook to deal with the subject, and a by-law to reduce the number of licenses was introduced; but by a system of tactics familiar to those acquainted with municipal procedure the scheme has been blocked and the wish of a large majority of the citizens frustrated.

In the Legislative Assembly of Ontario, a Bill amending the Liquor License Act has been introduced. It is chiefly designed to secure a better enforcement of the provisions of the Crooks Act in cities and towns. Increased penalties are to be imposed for violations of the law; the suppression of unlicensed dens and a better and more efficient system of inspection are aimed at. There is a strong probability that these much-needed amendments to the Act will be adopted and put into force. Temperance legislation should keep pace with the advance of public opinion, and the laws passed in accordance with the people's demand should be faithfully and fairly enforced.

P. G. MACGREGOR, D.D.

THE following just tribute to the memory of Dr. MacGregor appears in the editorial columns of the *Presbyterian Witness*:

Last week we sorrowfully announced the departure from this life of our revered and beloved friend, Dr. MacGregor. The news was not unexpected. No week for the last three months passed without our being called upon to answer inquiries from far and near as to Dr. MacGregor's health; and the answer had to be such as could not encourage hope of prolonged life. Though his death was expected, it was evident on all sides that when the sad event took place the community was moved with a sorrow far deeper than usual. All knew him; all loved him; all mourned him. His funeral, which took place on Monday afternoon, was a demonstration of public respect and sympathy, such as is rarely witnessed. Ministers and other friends came from Truro, New Glasgow, Windsor and other sections of the country; and all ranks and classes of citizens combined to offer the last tribute of respect by following the remains to the grave. From the house Dr. MacGregor's remains were removed to Park Street Church, where a brief and solemn service was held, opening with the hymn, "Asleep in Jesus, blessed sleep." Appropriate portions of Scripture

were read by Rev. George Christie. A brief address was delivered by Principal MacKnight, and prayer was offered by Drs. Burns and Patterson. Friends were then permitted to view the wasted, placid, pure white face of him who had gone. The service at the grave was conducted by Rev. A. Simpson and Rev. A. Maclean.

We revert to the life of Dr. MacGregor. He was early brought under the power of religion, but it was not customary fifty or sixty years ago to encourage the young to make an early public profession of their faith in Christ, and Mr. MacGregor did not enter into full communion with the Church till he was well on his college course. He was educated in Pictou. He had charge as pastor of a mission in Guysborough where he spent about a year. He was called to this city in 1843. The call had but sixteen names attached to it. One of the sixteen was Dr. MacCulloch, who was shortly afterward removed by death. The promised salary was £120, N. S. currency. Of the original sixteen, two are still members of the congregation, and one or two others survive. Dr. MacGregor was inducted by the Presbytery of Truro—for in those days Truro included Halifax; and of those who officiated at his induction one minister only, Rev. George Christie, remains.

Under the young pastor's ministry the congregation grew rapidly and steadily. No pastor could be more diligent and faithful, and his labour had its reward in immediate and ever-growing success. He identified himself as much as possible with his people; and they stood by him in all his work, right loyally. "Poplar Grove" became a model church, in liberality, in public spirit, in all that was comely in a Christian congregation. The first church built by the congregation, proved speedily too small; and in 1858 it was reconstructed at a cost of \$5,000. Four years of prosperity followed; but in 1863 Dr. MacGregor suffered from very serious illness, brought on through constant overwork. He was ordered to take six months' rest, and visit Britain. That visit he greatly enjoyed, and it proved highly beneficial to his health. On his return voyage the steamer struck Cape Race and had a narrow escape. All ended well, however, and the pastor was restored to his flock eager for renewed work. It was found, however, that his throat was weak, and that in damp weather he had a tendency to bronchitis. He had to retire from the pulpit and from pastoral work for a whole year. That period he spent in Guysborough. The year's rest did not fully restore his health; and fears were entertained that he would have to retire permanently from pulpit work. In 1866 he was appointed agent of the Church. He continued in the pastorate, but in a large measure was exempted from preaching till 1868, when the Synod took the whole of his services. On the 21st May, 1868, Mr. Simpson was inducted as his colleague, but the collegiate arrangement ended in July. On Dr. MacGregor's retirement, the congregation presented him with an affectionate address and a purse of \$700.

Dr. MacGregor was, from the beginning of his ministry, conscientiously attentive to his duties as a member of the higher Courts of the Church. He never failed, when health and opportunity permitted, to attend meetings of the Presbytery, Synod and General Assembly. For years he was Clerk of the Synod of the Presbyterian Church of Nova Scotia. At the Union in 1860, he and Mr. Duff were appointed joint Clerks of the united body; but Mr. Duff was most happy to be relieved, and Dr. MacGregor was continued till his appointment to the agency. The duties of this position he discharged with unflinching efficiency.

He was the steady friend of all progressive measures in Church and State. He laboured faithfully to bring about the Unions of 1860, 1866 and 1875.

He was an earnest supporter of missions to the heathen. Poplar Grove Church under his guidance set an example which stirred up many to deeds of liberality, and trained men who have proved a blessing to other congregations and to the Church at large.

As a Christian citizen, he was ever ready to help in every good cause in this city. He was a life-long and consistent advocate of the Temperance reformation; and bravely fought the battle when Total Abstinence was less popular than it is to-day. As a member of the Evangelical Alliance, he often met with fellow Christians of other denominations, and always worked with them in harmony in all that was good. He heartily supported City Mission work, Bible Society, Tract Society, and all our benevolent enterprises. He mentioned to his honour that when the coloured people of Halifax complained too justly of unfair play in the matter of school privileges, Dr. MacGregor stood by them and pleaded their cause before the Legislature.

Probably no one knew better than the writer of these lines the diligence, the conscientious care, the patience, the forbearance, the promptitude, the unflinching tact with which Dr. MacGregor discharged his duties as agent of the Church and secretary of the chief board. He had to deal with a great variety of persons under very different circumstances; and it was not always his privilege to deal with reasonable men. But he proved equal to all emergencies, and did his whole work faithfully and well, in such a way as to command the respect and confidence of all.

Dr. MacGregor was a brother beloved, and in the Province where his useful and devoted life was spent, pulpit and press vied with each other in paying affectionate tributes to his memory and worth.

The ninth Monday popular concert was most enjoyable. The varied selections were rendered with fine artistic feeling and effect. The singing of Miss Juliette Corden was received with enthusiastic appreciation. It was announced that for next concert Miss Berger, zither player to the Queen, would appear, and for the following the services of Ovide Musin and Frank Rummel had been secured.

MARGARET ANN FRASER, a blind girl of fourteen who attends the Sabbath school at Houghton-le-Spring, repeated the Shorter Catechism without a single mistake, and has been awarded Luke's Gospel in two volumes, raised type. Her father, who died recently, spent much of his time during his last illness in teaching her.

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—As a magazine for the little folks this superb monthly remains unrivalled.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—With unflinching regularity *Littell* continues to supply its readers with the latest and the best current literature.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* for March will delight its readers with just the kind of reading in which they are deeply interested. There is variety in it to suit different moods. It is fitted to inform the mind, refine and elevate the feelings, and cultivate the imagination by its alternation of essay, story, poem and picture, all of a healthful character.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The March number of the *Atlantic* presents its readers with an excellent variety of papers by writers of eminence and experience. Worthy of special mention are "A Shakespearean Scholar," "The United States after the Revolution," and "The New Portfolio," by Oliver Wendell Holmes. The serials by Henry James and Charles Egbert Craddock are continued with unabated interest. The *Atlantic* maintains its splendid record.

THE CENTURY. (New York: The Century Co.)—A number of striking papers appear in the March number of the *Century*, among which special mention may be made of "Emilio Castelar, the Orator"; "Shiloh Reviewed," by General D. C. Buell; "Italy, from a Tricycle"; "The Strength and Weakness of Socialism," by Washington Gladden; and "Christian Union," by Drs. Howard Crosby and A. A. Hodge. The serials maintain their interest and the reputation of their authors, and the poetical contributions are meritorious. The engravings are both excellent and numerous.

SERMONS ON THE CHRISTIAN LIFE. By John DeWitt, D.D. (New York: Charles Scribner's Sons.)—This volume contains twenty-seven able, thoughtful and stimulating discourses delivered by Dr. DeWitt (now professor of Church History) when he ministered to a congregation. In his preface they are thus described: They are not discussions of doctrine; they are sermons on various aspects and elements of human life. These are treated in their relation to Christianity. But the doctrines of Christianity, though not expounded, are implied. They underlie and support each discourse.

THE PULPIT TREASURY. Edited by J. Sanderson, D.D. (New York: E. B. Treat.)—Many excellencies characterize this valuable monthly. It is evangelical; it presents its reader with much suggestive material in short space, and omits no active part of church work, every department receiving careful attention. The March number gives a portrait of Rev. Charles S. Robinson, D.D., a view of the Presbyterian Memorial Church, New York, a sermon by Dr. Robinson and a genial sketch of his career. Leading thoughts of sermons, and a number of practical papers, among them "A Plea for Missions," by Dr. Corbrane, of Brantford, make up a most attractive issue of the *Pulpit Treasury*.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Canadian readers of *Harper's* will turn with interest to a descriptive article by C. H. Farnham on "Cape Breton Folk." The paper is copiously illustrated, and the frontispiece of the number is "The Open-Air Sacrament," as still maintained in Cape Breton. Under the caption of "An Iron City Beside the Rhur," Moncure D. Conway describes the Krupp Gun Works at Essen, and David Ker contributes "Africa's Awakening." Other finely illustrated articles by well-known writers also appear. "East Angels" nears completion and E. P. Roe begins "The Home Acre." Short stories and poetry, and the regular departments, complete an excellent issue of this standard magazine.

RECEIVED:—KNOX COLLEGE MONTHLY (Toronto: Grip Printing & Publishing Co.), PRESBYTERIAN COLLEGE JOURNAL (Montreal: John Lovell & Son), QUEEN'S COLLEGE JOURNAL (Kingston: British Whig Printing House), THE KINDERGARTEN (Toronto: Selby & Co.), THE SANITARIAN (New York: 113 Fulton Street).

THE MISSIONARY WORLD.

FEMALE MEDICAL MISSIONS IN INDIA.

Christian education has already done much for some of the women of India in various parts of the great country, and many a zenana has been opened by means of this key. It has as yet failed to find much entrance into Mohammedan homes, for, with laudable exceptions, they do not, as a class, appreciate education like the Hindus, and they are, as a mass, ill-affected toward the British Government, which has supplanted their own. But a plan has been thought of, and is now being carried out, equally adapted to both the classes alluded to, and, therefore, valuable politically as well as religiously; and, oh, how needed for the relief of bodily suffering! We notice repeated allusions to sickness in the journals of the zenana teachers, whose pupils are ready to receive with open arms any daughter of the West who comes to assuage their pains and bind up their wounds. Countless mothers and children fall victims to the conceit and ignorance of their female attendants, and of their Hakims, or native doctors. The death-roll among them is enormous, and when a beloved wife or darling child is sick unto death, a medical lady is welcomed as an angel of mercy, and is often successful in bringing relief. Not long ago, a missionary was on a preaching tour among the villages of a remote district in North-West India. He fell ill with fever, and was nursed by his wife in a small hut on the top of a rocky hill. The medicines she had with her were blessed to him, and the fever abated. The tidings spread to the village, and one afternoon a party of Mohammedan women headed by the wife of the Khan or chief, climbed the steep ascent and stood before the "Mem." On her going to meet them, this lady chief, tall and dignified and richly jewelled, stepped forward, holding out a rupee, which the "Mem" touched in token of friendship. After many compliments she said: "Will not the 'Mem,' who has given medicine to her own husband, give some to mine, who has been delirious many days from fever? If she would he would get well as her own Sahib is now doing." The missionary's wife told her of Him who alone has the power to heal, and asked to be allowed to see the sick man; but that could not be permitted, for the villagers feared witchcraft. She then gave the medicine, and the party left.

The next morning the lady again appeared with a large retinue of women, all veiled. She had come to express her thanks, for her husband was relieved, and now she was all anxiety for the "Mem" to go and see him, and many other sick ones besides. The fear of witchcraft was overcome, and most joyfully did the "Mem" comply, and descended the rock, followed by her visitors. She found the Khan on his charpoy, under a shed in the open air, and around him such a crowd of sick and suffering ones as she hardly supposed a village could produce. There was a general demand for medicine, which was dealt out to each and taken on the spot; and when all were served they were told of the Physician of souls, who could heal both bodily and spiritual disease. Most attentively did they listen, and when the "Mem" ceased they loaded her with eggs, vegetables, etc., as gifts, which they had refused to sell to her on her arrival when she needed such supplies. When she and her husband finally departed, a large company of the villagers went some distance with them, and parted from them with psalms and benedictions.

We have given this anecdote as an illustration of the power of medicine in overcoming Mohammedan prejudice, and it shows that while education is one key, a medical mission is another, to unlock closed entrances both in city and in village life. Female medical missions are indeed a key to fit every lock; and she who practises the healing art may not only hope to cure, but to Christianize her patients. She will soften bigotry, remove prejudice, dispel ignorance, drive away gloom, and deposit the leaven of the Gospel in numberless hearts and homes.—*Mrs. Weitbrecht.*

THE Rev. J. J. Weitbrecht laboured in India in connection with the Episcopal Church from 1830 until his death in 1852.

IN twenty-five years the number of Protestant missionaries in China has grown from one hundred and fifty to five hundred, and of churches from fifty to four hundred. Two hundred and sixty students are found in twenty schools, and missionary labours are carried on in all the provinces but one.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER X.—Continued.

Dr. Gilbert might have been held a listener to the crazy reformer's scheme for the regeneration of the race for an uncomfortable period, but, at this moment, the elder Kilgore appeared, and in company with him a gentleman exceedingly well dressed, carrying a cane. Mr. Kilgore removed his hat from his high, bald head, and laid it upon the window-sill. "Positively now," said he, continuing a conversation with the young man which had been interrupted by his entrance, "you must give us something in the fall. The public expect it, you know. You have had a great success, and the market is wide open for you. Just a little less religion, eh? You must positively bend to me in this. I think I know the market: not quite so much religion. People are not fond of it. Sermon on the Mount, spread rather thin, goes very well—but not too much—not too much."

The young man laughed jocularly, twirled his cane, and said: "Perhaps I did spread it on rather thick the last time; but really, now, Mr. Kilgore, I think there is a religious vein that will pay for working."

"Undoubtedly! But, to make a marketable book, religion must be sprinkled in, in about the proportion that we find it in the world. Then it goes very well, and offends nobody. In fact, I think irreligious people like enough of the article to give a book a kind of flavour or smack of piety, and that is usually enough to satisfy the Church."

"Well, I'll think of it," responded the young man. The doctor had listened to this business conversation in silent astonishment. The reformer watched the pair with burning eyes, and coming up to the young man, he extended toward him his long, thin finger, and said: "Through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not. There's religion for you, clean and solid, right out of the Bible; no sprinkling about that."

"Ruddock! Ruddock!" called Mr. Kilgore, excitedly. "Who is this person? What does he want here?"

"I am the Prophet of the Second Coming," answered the man for himself.

"This is his second coming," replied the clerk, "and I shall be glad to see his second going."

"What is his business, Ruddock?"

"He is the man who left the manuscript on the millennium yesterday," replied Ruddock.

"Oh! yes. Well, sir, our engagements are such that we couldn't think of undertaking it. Besides, its contents are not of a popular character. Nobody cares anything about the millennium, and you, I judge, are not the man to treat upon it. Ruddock, give this person his manuscript."

Ruddock handed out a small, dirty roll of paper, and the reformer pocketed it.

"Ruddock," said Mr. Kilgore, "be kind enough to open the door, and show this person out."

The man stood irresolute, and commenced to speak, when Ruddock laid his hand upon his shoulder, and he retired shaking the dust from his heels, or trying to, and distributing anathemas right and left. The young author, whom Mr. Kilgore had been courting and counselling so daintily, pleaded an engagement, and soon followed the author of the work on the millennium.

"You have business with me, sir?" said Mr. Kilgore, turning to the doctor.

"I have," replied Dr. Gilbert; and added: "Perhaps this note, which I received from your house, will introduce it."

Mr. Kilgore took the note, and ran his eye over it.

"Did you ever see the letter before?" inquired the doctor.

"I think not," replied Mr. Kilgore.

"Did you ever see the letter from me to which this is a reply?"

"I presume not. Ruddock attends to these things. By the way, Ruddock, I see we are out of blanks. You've had to write the whole of this. How long have we been out of blanks?"

"Not long," replied the confidential clerk; "I didn't have to write more than a dozen complete. I have plenty now."

"Do you mean to be understood, Mr. Kilgore, that you have blank replies to such applications as mine?" inquired the doctor, in undisguised astonishment.

"Certainly, sir," said Mr. Kilgore. "You see we have an average of three such applications as yours a day. Three hundred working days in a year makes it necessary to send nine hundred letters. Well, we have so much to do that the blank saves time, and affords a nice little chance for advertising. It's really quite a matter of economy."

"Of course, then," said Dr. Gilbert, "you have decided on my daughter's book without giving it any consideration. I wish you to see it, and personally to become acquainted with its merits."

The great publisher laughed. Mr. Ruddock overheard the remark, and laughed too. "Bless your soul, sir," said Mr. Kilgore, "I never read a book; I haven't time."

"Somebody reads, I suppose," continued the doctor, "and I wish my daughter to have a chance."

"My literary man," said Mr. Kilgore, "would read it if it were of any use; but my engagements are such that I cannot take the book. Besides, the novel market is perfectly flat. I think, perhaps, Kapp and Demigh might do something for you."

"What class of books does the young man who has just left you produce?" inquired the doctor.

"Oh! that was young Fitzgerald, the most popular and promising novelist of the day. Great faculty for hitting the popular taste just in the bull's eye,—just—in—the—bull's—eye." And Mr. Kilgore rubbed his hands pleasantly together, and told over a package of letters, as if they were a pack of cards.

"I see your engagements are not such as to prevent you from making a new one with him, nor the novel market so flat as to fail of responding to him," said the doctor, with a bitter tone.

Mr. Kilgore smiled. Mr. Ruddock looked up, and smiled also. "You are sharp," said Mr. Kilgore. "You are hard on me."

"You will allow me to return the compliment, and repeat the accusation," responded the doctor, rising angrily to his feet.

"We profess to understand our business here," said Mr. Kilgore, entirely unruffled. "Ruddock and I manage to get along very well; eh! Ruddock, don't we?"

"In our small way," repeated the clerk, with pleasant irony, not stopping for a moment in his work.

"Yes, yes, in our small way," responded Mr. Kilgore; and then he began to bustle about his desk in a way that said, "I wish this old fellow would take his leave; why don't he go?"

Dr. Gilbert was not accustomed to being treated in this way at all; and it irritated him exceedingly. He turned lingeringly toward the door; then hesitated, and then said calmly: "Mr. Kilgore, do you think this is treating my daughter fairly?"

"Why, bless your soul, my good friend," exclaimed Mr. Kilgore, "I've been treating you very politely. To save your feelings, I have told you that my engagements are such that I cannot take your book, and that the novel market is flat. Now, if you want the truth, it is that a publisher's engagements are never such that he cannot take hold of a book that will sell, and that the novel market is always flat to newcomers. There, you have the whole of it, and as you are probably going the rounds here in New York, I'll pay you something handsome if you find a single publisher who will give you the real reason he has for refusing your manuscript."

"I thank you for your present frankness, at least," said the doctor.

"Well, come back and sit down," said Mr. Kilgore warmly, as a new thought seemed to strike him. "Ruddock, be kind enough to leave us till I call you. Sit down, sir, sit down!"

The confidential clerk looked up surprised, took up some of his papers, and retired.

"You say," said Mr. Kilgore, drawing his chair close to Dr. Gilbert, "that this novel is written by your daughter. Is she an obedient daughter?"

"Well," replied the doctor, a good deal puzzled, "she has a strong will, but she is mainly obedient. Fanny is a good girl, and not without genius, I think."

"D—n the genius! Is she obedient? That's the question. Is she willing to honour your judgment in everything?"

"I can't say that she is; in fact, this book of hers was written against my will, and I am only sorry at this moment that I had not enforced my wishes."

"That's enough," replied Mr. Kilgore, while his eye flashed angrily. "I wouldn't publish her book if I knew I should sell a million copies of it."

"You are strangely excited," said Dr. Gilbert; "and you will allow me to say that you greatly exaggerate my daughter's disposition to disobedience."

"Yes—excited—yes! I've seen something of disobedient daughters. When your Fanny snaps her fingers in your face, and raises the devil with all your arrangements, as she's sure to do, sooner or later, you'll be excited—very strangely excited. Yes! By the way, whom are you going to now with your book?"

"I have Kapp and Demigh, and Ballou and Gold, on my note-book," replied Dr. Gilbert.

"Good houses, both of them," said Mr. Kilgore; "but don't go beyond them, or you'll get into trouble. At any rate, keep out of Sargent's hands—the ripest young scoundrel that ever wore a sanctimonious face, or whined at a prayer meeting. I know him. He used to be a clerk of mine."

The doctor laid the name of Sargent carefully away in his mind, left the strangely acting publisher as soon as he could, and went directly to the City Hotel, to think over his morning's adventures, get some dinner, and lay out his work for the afternoon.

From the moment Sargent's name was mentioned, Dr. Gilbert had felt that Sargent was his man. He could not fail to detect in Mr. Kilgore a strong personal enmity toward this young publisher. His mind, too, had in it that perverse element which rebelled against all dictation, whether intended for his good or not. He did not like Mr. Kilgore at all; and as the probability was that Mr. Sargent did not like him at all, they would be apt to like one another, and get along together very well. Besides, Dr. Gilbert had had sufficient experience with first-class houses, and was ready to try a little lower down.

Accordingly, after dinner, Dr. Gilbert held another examination of the directory, and another conversation with the fat bar-keeper in paper cap and shirt-sleeves, and issued out to find the unpretending establishment of young Sargent. This he succeeded in doing; and inquiring for Mr. Sargent, he was directed to a young man in a brown linen coat, engaged in nailing up a box of books—a lithe, springy, driving fellow, with a bright open face, and an unmistakable air of business about him. The doctor loved him at once. All the Kilgores in Christendom could not frighten him from such an apparent impersonation of good nature, determined enterprise and laborious activity.

The doctor waited until the publisher had nailed his box, and then told him he would like to see him privately. The young man doffed his brown linen, and donned a more dignified article, and then invited the doctor into what he good-humouredly called his "den."

Mr. Frank Sargent was frank by nature, as by name, and when Dr. Gilbert made known his business, he said: "Well, sir, I suppose you have been the rounds. They all do before they come to me."

"On the contrary, I have been to but one concern," replied the doctor.

"Whose was that?"

"The Kilgores."

"The Kilgores? They didn't tell you to come to me!" exclaimed Mr. Sargent in astonishment.

"Not at all; they warned me against you."

"And why do you come?"

"Because I thought I should like a young man whom the elder Kilgore did not."

Mr. Frank Sargent tried to smile, but his lip quivered; he put his hand to his forehead; and exclaimed: "God forgive him!" Then he pushed out his hands impatiently, as if warning away a crowd of unwelcome thoughts and memories, and said: "Well, let's talk about the book."

The first thing Mr. Sargent did was to tell Dr. Gilbert all about his business—what disadvantages he laboured under—what lack of capital he suffered from—what treatment he was constantly receiving from heavy houses that could undersell him, or give longer time on accounts. Gradually he came to the book, and revealed to the doctor the fact that he could not alone run the risk of publishing it, even if he should like it. The doctor would have to agree to share any loss that might attend its publication; and it was concluded, after a full and free conversation, that Mr. Sargent should read the manuscript, and that Dr. Gilbert should return home and await the result.

Mr. Sargent obligingly conducted the doctor back to his hotel, treated him with a great deal of consideration, came for him in the evening, and walked with him to some of the principal points of interest in the city, was at the boat on the following morning to see him safely off, and then he bade him good-bye. The doctor started for his home quite satisfied—determined, in fact, that he would pay for the publication of "Tristram Trevanion" entirely, rather than have Mr. Frank Sargent poorer for it by a dollar.

CHAPTER XI.—"TRISTRAM TREVANION" IS ACCEPTED, AND DR. GILBERT IS REJECTED.

Dr. Gilbert accomplished his whole trip in less than a week, and arrived at Crampton in the evening, just as his family were retiring to bed. Fanny met him with the very unusual demonstration of a kiss, and Aunt Catharine shook his hand cordially, declaring she was "right down glad to see him," for she had had no one to quarrel with since he went away. He was glad to get home; and for the first ten minutes busied himself with inquiries for his patients, his pony, his farmers, his boy Fred, and everything and everybody bearing any direct relation to him.

"And how is our friend, Miss Hammett?" inquired Dr. Gilbert, at last.

"She has not been herself at all, since you went away," replied Fanny. "When I told her that you had gone to New York to get the book published, she turned very pale, and came near fainting."

"Hem!" from Aunt Catharine.

The doctor could neither help smiling nor feeling a great deal more gratification than he was quite willing to manifest.

"All I ask," said Aunt Catharine, with mock seriousness, "is that you give me suitable notice to quit, so that I can have time to get a new home."

"Oh! nonsense! Catharine," exclaimed the doctor, yet he could not look displeased. The thought that the gentle Mary Hammett cared for him was exceedingly precious to him. It brought back with a wild sweep through his heart the tides of youth, and seemed to open to him another life.

"I suppose you and Fanny wish to get rid of me," said Aunt Catharine, "so, good-night."

After her obliging withdrawal, father and daughter held a long conversation on the subject which the latter had most at heart. The doctor told the story of his journey, of his interview with Kilgore the elder, and of his final arrangement with Mr. Frank Sargent. Closing the narrative of his enterprise and adventures, he said: "And now, Fanny, this is the last time I shall ever consent to be engaged in anything of this kind. You see that your career is very much my career, and that you were utterly powerless to do anything alone. I have neither time nor disposition to do this kind of business. It does not pay in any way. It has already cost both you and me more, tenfold, than it will ever return to either of us, in money or reputation. It is all very well for us to dream pretty dreams up here in Crampton, but the world does not care for them nor for us; so what is the use of our caring about the world?"

Fanny was under too many obligations to her father for his assistance to multiply words with him concerning her future course; but he read, in her silence, her firmly compressed lips, and the gray coldness of her eyes, the strength of unrelinquished purpose.

The next day Dr. Gilbert was abroad early, looking after his affairs. The little black pony had rested a longer time than since he had been in Dr. Gilbert's possession, and the little gig rattled and reeled along behind him so merrily that the doctor quite forgot the excitements and vexations of the week in the pleasures of his business. But he was working against time quite as evidently as when he was first introduced to the reaper on the morning of the great exhibition of the Crampton Light Infantry. He had always been faithful in visiting schools, and the pony and gig understood their way to the school house door quite as well as the doors of half a dozen patients who had been on the doctor's hands for twenty years. In fact, they seemed to regard it as a hopelessly chronic case, and to turn up regularly whenever they came that way.

At mid-afternoon Dr. Gilbert, with feelings very new and peculiar, knocked at the door of the centre school house and was admitted by Miss Hammett, who seemed to be possessed by feelings quite as new and peculiar as his own. After the exchange of the routine of civil inquiries, she went on with her recitations, alternately flushed and pale. Her appearance was so unlike what it had previously been that Dr. Gilbert was puzzled. What was the matter with Miss Hammett? It was not joy, but apprehension, that she manifested when he met her. Pleasure was not the parent of such pallor. The flush of delight did not burn the forehead.

"I am not well," said Miss Hammett, at last, "and with your leave, Dr. Gilbert, I will dismiss the school."

"Certainly. Do so at once," responded her visitor.

will send Fanny over to see you, and, if you get no relief, I will attend you."

The doctor felt that she wished to get rid of him, and lost no time in leaving her. Going directly to his home, he bade Fanny visit the schoolmistress, and went about his affairs oppressed with an unsatisfied, uneasy feeling that he could neither explain to himself nor shake off.

Fanny made the visit, and while Miss Hammett reclined in her chamber, entertained her with a long account of her father's adventures in New York and by the way. The story seemed to possess almost miraculous powers of healing. Miss Hammett listened with the profoundest interest, and made a great many inquiries, particularly with relation to the publishers visited, and seemed to be interested in the minutest particulars. Then she rose from the sofa and sat with her hand in Fanny's, and told her how much good she had done her. "Tell your father," said Miss Hammett, "that his prescription has wrought wonders, and that if he will visit my school again I will not turn him out of doors."

Fanny went away very much puzzled, after promising Miss Hammett that she would faithfully communicate to her the result of the negotiations with Mr. Frank Sargent.

(To be continued.)

THE GOLDEN ERA OF ELIZABETHAN LITERATURE.

The golden era of Elizabethan literature may be said to date its commencement from the seven years which lie between 1579 and 1587—in other words, with the first characteristic poems of Spenser and the first characteristic plays of Marlowe, with the publication of "Euphues," and with the composition of the "Arcadia." Never, perhaps, has there existed an age so fertile in all that inspires and nourishes poetic energy as that which opens the third decade of Elizabeth's reign. It was commensurate with a great crisis in European history, and with a great crisis in European thought. The discomfiture of the partisans of Mary of Scotland, the execution of Mary herself, and the destruction of the Armada in the following year had paralyzed that mighty coalition which had long been the terror of Protestant Europe. The effect of the events of 1588 on the world of Marlowe and his contemporaries was indeed similar to the effects of the Persian victories on the world of Phrynus and Æschylus. In both cases what was at stake was the very existence of national life. In both cases were arrayed in mortal oppugnancy the Oremasdes and the Arimenes of social and intellectual progress. In both cases the moral effects of the triumph achieved were in proportion to the magnitude of the issues involved. Joy, pride and hope possessed all hearts. The pulse of the whole nation was quickened. The minds of men became preternaturally active, and every faculty of the mind preternaturally alert. Nor was this all. The forces at work in that mighty revolution which transformed the Europe of Medievalism into the Europe of the Renaissance were everywhere fermenting. It was the fortune of England to pass simultaneously through two of the greatest crises in the life of States, and the excitement of the most momentous of epochs in her spiritual history was coincident with the excitement of the most momentous of epochs in her political history. The energy thus stimulated operated on materials richer and more various than perhaps any other age could have afforded. Philosophy, having cast off the shackles of scholasticism, had entered on the splendid inheritance which had descended to it from antiquity. Astronomy was unravelling the secrets of the skies, and natural science the secrets of the land and sea. Heroes, second to none in the annals of endurance and adventure, were exploring every corner of the habitable globe, and coming home to record experiences as marvellous as those which Ulysses poured into the ears of Alcinoos and Arete. The muse of history had awakened with Grafton and Stowe and Hall and Holinshed, and the muse of romantic fiction with Malory and with Malory's numberless successors. The translators of the Bible had unlocked the lore of the East. Scholars were revelling among the treasures of that noble language which, in the fine expression of Gibbon, "gives a soul to the objects of sense and a body to the abstractions of philosophy," and which has during more than twenty centuries been to the world of mind what the sun is to the physical world. The study of Roman literature had been rendered more fruitful by the precedence now given to the classics of the republic and early empire over the writers of the later ages. "The youth everywhere," says Strype, "addicted themselves to the reading of the best authors for pure Roman style, laying aside their old barbarous writers and schoolmen." All that had been contributed to the general stock of intellectual wealth by modern Italy was becoming more and more familiar to Englishmen, and scarcely anything of note appeared either in France or Spain which was not sooner or later pressed into the service of English genius. — *The Quarterly Review.*

PROSPECTS OF AFRICAN CIVILIZATION.

The prospects of African civilization are aptly summed up in the elder Gortschakoff's terse definition of the equally undeveloped vastness of Siberia as "a good bill payable at a long date." Vast as are the results achieved during the last few years, they are as nothing to the work which still remains to be done; but the outer world is at all events beginning to learn for the first time what Africa really is, and what she really needs. As lately as 1830, civilization hailed as a great discovery the announcement that "John and Richard Lander, having voyaged down the Niger from Yauri to the sea, have satisfactorily ascertained that it is not the Congo!" Even after this amazing revelation, and, indeed, almost up to the date of Stanley's famous "finding of Livingstone," the few Europeans who thought of Africa at all, thought of it as a vast sandy desert, with a floating population consisting chiefly of hungry lions and robbers more ferocious still, the latter being in the habit of "careering over the waste" on swift horses without any obvious cause for their hurry, living comfortably where there was nothing

to eat, and amassing stores of ill-gotten wealth where there was no one to rob.

But the great tidal wave of civilization which is now bursting into the Dark Continent has swept away these delusions at once and forever. The supposed "desert" proves to contain wide tracts of alluvial soil as fertile as the Cashmere Valley, forests vast enough to swallow up all the woods of Northern Russia, lakes to which Ladoga and Onega would be mere pools, mountains as high as the steepest peaks of the Alps or the Caucasus, and rivers forming a series of watery high-roads as magnificent as those of Siberia itself, with the additional advantage of having no winter to impede them. Indeed, the future history of Africa will be written along the lines traced by the Nile, the Niger and the Congo, as certainly as that of Central Asia has followed the course of the Syr Darya and the Oxus; and with these three great natural highways any survey of Africa's development must necessarily begin.—*David Ker, in Harper's Magazine for March.*

A MOTHER'S REVERIE.

In the quiet of my chamber,
When the daily tasks are o'er,
And the voices of the children,
Hushed in sleep, resound no more,
Comes the question, oft-repeated,
"What this day have I divined
Of the vast and wondrous workings
In the kingdom of the mind?"

What great thoughts have filled my vision,
Fired my soul with purpose high—
From the wells of hidden knowledge
Have I drawn a rich supply?
And my restless spirit answers,
In its unfulfilled desire,
Vainly have its baffled pinions
Sought the heights it would aspire.

In the lowly vale of duty
Have I trod the way along,
Pausing not to cull the flowerets,
Nor to hear the wild bird's song.
For life's burdens—be they light or
Be they heavy—must be borne,
And the rest is not till evening
From the tasks begun at morn.

Yet, O patient, tired mother,
Is there naught to cheer thy toil?
Canst thou not some treasure gather
From the rich and fruitful soil
Of the garden where thou plantest,
Which shall aid thy downcast eyes
To look upward to the summits
Of the higher destinies?

Ah, thou hast a mission holy:
To instruct the mind of youth,
And to sow the seeds of goodness,
Which shall bloom in love and truth.
Thou canst lead the tottering footsteps,
By thy gentle, guiding care,
O'er the rough and thorny pathway,
Till they reach the golden stair!

Thou art working out a poem
Grandier than the "bards' sublime,"
Which shall live in glowing numbers,
Far beyond the bounds of Time;
For the song, though feebly chanted
Mid life's dark and toilsome way,
Angel voices shall re-echo
Through the realms of endless day!

—*The Press.*

THE SON OF A PEASANT.

Lord Erskine and Curran met at dinner at Carlton House. The royal host directed the conversation to the profession of the guests. Lord Erskine took the lead. "No man in the land," said he, "need be ashamed of belonging to the legal profession. For my part, of a noble family myself, I feel no degradation in practising it—it has added not only to my wealth, but to my dignity." Curran was silent, which the host observing called for his opinion. "Lord Erskine," said he, "has so eloquently described all the advantages to be derived from his profession that I hardly thought my opinion worth adding. But perhaps it was—perhaps I am a better practical instance of its advantages than his lordship. He was ennobled by birth before he came to it, but it has, bowing to the host, "in my person raised the son of a peasant to the table of his Prince."—*Temple Bar.*

THE Rev. Dr. Walter C. Smith, in a lecture to young men on a recent Sunday afternoon on "Books," said that sometimes what was called religious did not bear the semblance of religion. There were many books which, though they did not pretend to be religious, brought diviner messages than others seemingly more pious.

THE Rev. John F. Linn, of Airlie, has received leave of absence from the Presbytery of Meigle with a view to visit Palestine. He is to travel in the East in company with Drs. R. Taylor, Moderator of the English Presbyterian Church, Monro Gilson, Thain Davidson, and Rev. Mr. Baxter, son of Dr. Baxter of Blairgowrie.

THE special evangelistic services held recently in all the Belfast churches were remarkably well attended. A large number of country ministers took part in the meetings, and several congregations carried out a system of house-to-house visitation. Dr. Elder Cumming and Rev. John Sloan, Glasgow, rendered valuable assistance in conducting the mid-day meetings.

British and Foreign.

THE Rev. Dr. A. K. H. Boyd opened the new church of St. George's-in-the-Fields, Glasgow, lately.

PERRÉ DIDON, the Dominican preacher, is writing an elaborate reply to Renan's "Life of Jesus."

PROF. CALDERWOOD became a total abstainer in his first year as a student at Edinburgh University, 1847.

OF the forty-two students who have entered the U. P. Divinity Hall this session forty are total abstainers.

MR. WM. RETTIE, Aberdeen, a Disruption elder, has died in his eighty-ninth year. He had been in the eldership fifty-nine years.

THE Rev. Dr. W. Fleming Stevenson's church in Dublin raised last year nearly \$11,500, an advance of \$500 on the preceding year.

A BAPTIST missionary in Japan has just lost his whole church membership because they will not tolerate the practice of close communion.

A VOLUME of Latin hymns and poems by the present Pope, one, *De Se Ipso*, virtually a metrical autobiography, has just been issued by Prof. Brunelli.

A THREE-DAYS' conference on the Coming of the Lord will be held at Midway this month, beginning on the 2nd. Seven years ago a similar conference was held.

MR. MACADIE, elder, Westerdale, moved in the Caithness Presbytery that action should be taken against innovations, "such as the use of hymns and popish organs."

BISHOP MOORHOUSE, the newly appointed Bishop of Manchester, will leave Mellourne on March 11, and is expected to arrive in England the week before Easter.

It is stated that Lord Selborne's retirement from public life has not been caused by political reasons, but from a desire to spend his remaining years in close personal communion with God.

DR. SCOTT, of Rutherglen, has offered to hand over a sum of between \$60,000 and \$65,000 to the Free Church Foreign Mission Committee to promote foreign mission work in India and Africa.

THE Rev. Mr. Brown, Ruthwell, is to have a helper and successor. The successor of Dr. Henry Duncan, the founder of savings banks, whose colleague he was, Mr. Brown is now in his seventy-fifth year.

AS room cannot be found in the cathedral at Manchester for the diocesan monument to her husband, a recumbent effigy, the widow of Bishop Fraser has resolved to add a chapel to the cathedral for its reception at a cost of \$5,000.

THE Rev. Alfred Ainger, of the Temple Church, the genial editor of Charles Lamb, has given a couple of admirable Shakespeare lectures at the Philosophical in Edinburgh. He contended that Shakespeare was deeply indebted to Marlowe.

OUT of 263 students in the six Nonconformist colleges in London included in the Students' Total Abstinence Union, 233, or eighty-eight per cent., are teetotallers. In the Wesleyan College at Richmond all the students, fifty-four in number, are abstainers.

BY twenty-nine to thirteen Glasgow Town Council declined to consider a memorial from the elders of Blackfriars Church, that the city should contribute \$105 additional to the minister's stipend, so as to raise it to \$2,105, the sum received by the other city ministers.

THE Rev. M. Cochrane, of St. Peter's, Glasgow, is to have an assistant and successor. He will retain the endowment of \$600 which, with \$400 from the Aged and Infirm Ministers' Fund, will give him a stipend of \$1,000. The kirk session guarantees \$1,000 to the assistant.

THE Rev. Dr. Mitchell, in the first of a series of lectures in South Leith Parish Church on "Our Hymns and Hymn-writers," expressed regret that Dryden, who spent his powers in pandering to the vices of a corrupt court and a slanderous generation, had found a place among their hymn-translators.

THE Swedish Government has promised the Good Templars a state subsidy to enable them to fight all over Sweden against alcohol. The King of Sweden is unreservedly in favour of Prohibition as the only cure for the drink evil. He declares that almost all the crime and abject misery in his realm are caused by drink.

THE Countess of Aberdeen addressed a meeting of ladies at Perth the other day, at which it was resolved to form a branch of the Young Women's Improvement Society. Within the last few years a deadly foe, she said, was going about among young women, working terrible mischief, and it was to overcome that foe that the Haddo-house Association had been originated.

THE Rev. James Milne, M.A., who died at Paddington, New South Wales, on December 10, in his eighty-seventh year, was a native of Ellon, Aberdeenshire, and took his master's degree at Aberdeen in 1818. From that date till 1823 he was parish schoolmaster in his native village, where one of his pupils was Dr. Andrew Findlater, editor of "Chambers's Encyclopædia."

THE Rev. Dr. Marshall Lang presided at a conference in Glasgow lately on Temperance and Home Mission work in connection with the Church of Scotland. It was originated by ladies connected with the temperance association who are associating the two kinds of work. Mr. Blair, of Cambuslang, directed attention to the importance of improving the homes and food of the poor.

DR. HENRY DUNCKLEY, "Verax," of the *Manchester Examiner*, gave a lecture in the church at Withington on the 2nd ult., on "St. Margaret of Scotland." Queen Victoria traced her descent to William the Conqueror; but she had a more illustrious descent, said Dr. Dunckley, from our old English kings, who ruled for five hundred years before the Normans came over. This more illustrious descent she found on Scottish soil; she owed it to St. Margaret of Scotland.

Ministers and Churches.

THE Toronto Auxillary of the McAll Mission met in Shaftesbury Hall, Thursday, February 18. The chair was taken by the president, Mrs. Edward Blake. There were discussions as to the most advisable means of raising money for the mission, also the magazines to be taken. The meeting was an interesting one. It has been decided to meet the first Thursday of each month. Contributions will be received by the treasurer, Miss Caven, 235 Victoria St.

THE members of Wakefield and Masham Presbyterian Congregations met on Thursday, 11th ultimo, at the manse, to welcome Rev. Mr. Gamble and Mrs. Gamble on their arrival home from their wedding tour. A very enjoyable evening was spent, and, before separating, Mr. and Mrs. Gamble were made the recipients of a number of handsome presents, among which was a complete set of Dickens' works, handsomely bound, presented by the congregation.

THE annual congregational meeting of Knox Church, Dundas, was held lately, when the managers presented their report. The report showed that the church was free of debt and had a small balance left on hand. The small mortgage still unpaid on the manse it is expected by next year will be entirely wiped out. The congregation thought that the Rev. Dr. Laing's salary should be increased, and therefore added to it \$200. The meeting was largely attended, and all present were satisfied with the progress made during the past year.

THE Rev. H. McQuarrie, of Wingham, preached the anniversary sermons in Knox Church, Palmerston, on Sunday, the 14th February. The discourses were clear, earnest and impressive. At the annual tea meeting on Monday evening stirring addresses were given by Rev. Messrs. McQuarrie, Kay, of Milverton, Campbell, of Listowel, Edmison, of Rothsay, Stafford, of Palmerston. The choir was highly and deservedly complimented, under its efficient and popular leader, Mr. Robertson. The proceeds amounted to about \$140.

AT the close of the prayer meeting lately, Miss Robb, on behalf of the ladies of the Proof Line congregation, presented Mrs. Ball—wife of their pastor—with a suitable acknowledgment of their esteem and affection. Mrs. Ball has been an assiduous worker in both the Bible class and the Ladies' Missionary Society, and in token of their appreciation of her labours the ladies of the congregation placed in her hand a well-filled purse, accompanied with a suitable address. Mr. Ball appropriately acknowledged this tangible evidence of the high esteem in which Mrs. Ball is held by her people.

THE eighth anniversary of the dedication of Guthrie Church, Harrison, was observed on Sabbath, the 14th ult. The Rev. J. A. R. Dickson, B.D., of Galt, preached two instructive discourses, to large congregations, especially in the evening. On Monday evening, the annual social, by the Ladies' Aid Society was held, which was a great success. The proceeds of the anniversary, and the Sabbath school tea meeting, which was held on Tuesday evening, exceeded \$200. It is only a few weeks ago that re-opening services were (the gallery being finished) conducted by the Rev. Mr. Goldsmith, of Hamilton, when the proceeds amounted to nearly \$170.

THE service preparatory to communion was held on the 25th ult., in First Presbyterian Church, Port Hope, and was one of more than ordinary interest. The pastor was assisted by the Rev. Mr. Cleland, of Mill Street Church, who preached an appropriate sermon. The special feature of the occasion was the reception of twenty-three persons to the privileges of full communion. They were addressed by the pastor, the Rev. Mr. Mitchell, on the responsibilities and support of avowed discipleship, and after declaration of their faith, experience and purposed obedience to Christ, were welcomed by him into the fellowship, in the name of the Session and congregation. This is the largest number received at one time for many years, and is largely the fruit of the fortnight of special services recently held.

THE people of Wick had a very successful tea and concert on the evening of the 12th ult., even though the weather was very much against them. The Presbyterian choir of Uxbridge rendered some very fine selections of music that were highly appreciated by the audience. Short addresses were interspersed among these, by Rev. J. B. McLaren, of Cannington, Rev. N. E. Scott, of Seagrave, and the pastor. At the close a large stored cake was presented to the choir by the ladies of the congregation that called forth a well-fitted reply from Mr. Tewkesbury, their leader. On Monday night a social was held when the friends gave speeches and recitations and the Wick choir rendered several anthems in a very creditable manner. At the close they were presented with a cake also. The whole proceeds amounted to about \$85.

THE annual meeting of the Murray Mitchell Auxillary was held in the school room of Old St. Andrew's Church on Tuesday afternoon, Feb. 16. There was a large attendance, about 130 members being present. The secretary's and treasurer's reports were read, the latter showing that the contributions for the past year, including the sums raised by the Mission Bands, amounted to \$1,865.09. Several of the churches previously belonging to the Murray Mitchell Auxillary have formed auxiliaries of their own, and we now comprise four, instead of seven churches as heretofore. The following officers were elected for the ensuing year: Mrs. Gregg, president; Mrs. Robert Darling, secretary; Mrs. Thom, treasurer. A very interesting paper was read by Mrs. John Cameron, and before separating a pleasant hour was spent by the members in social intercourse.

ANNIVERSARY services were held in connection with the First Presbyterian Church, St. Mary's, on Sabbath, 21st Feb. The pastor, Rev. J. A. Turnbull, B.A., delivered able and appropriate discourses both morning and evening, to large congregations. The Monday evening following a tea meeting was held in the basement of the church. After tea the large audience adjourned to the body of the church. The

pastor occupied the chair. Interesting addresses were delivered by the Rev. Messrs. Hamilton, of Motherwell, Penman, of Nissouri, Panton, of Stratford, Gram and Mc Laurin, of St. Mary's. During the evening several pieces of music were exceedingly well rendered by the choir. The proceeds amounted to \$113.74. A debt of \$1,400 had been contracted for repairs on the manse; it is creditable to say, and worthy of imitation, that the Ladies' Aid Society has paid it all off in eighteen months. A very enjoyable evening was brought to a close by pronouncing the benediction.

AT the meeting of the Knox College Students' Missionary Society on Thursday evening last the following minute, concerning the late Wm. M. Russell, was adopted: With deep sorrow the society places on record the death of one of its members, Mr. Wm. M. Russell. In doing so they would express their deep sense of the loss sustained by the removal of a life so promising. His unassuming manner and gentle disposition won the affection of all who knew him; his earnest Christian piety and zeal in the work of preaching the Gospel gave an impressiveness to his character, the influence of which was felt by every one. During the last summer he laboured as the society's missionary in Providence Bay, Manitoulin Island, where his work was singularly blessed, and where he will be long and affectionately remembered. The society deeply sympathize with the bereaved friends, and especially with the widowed mother now so sorely afflicted, and would commend them to the Father of mercies, and God of all comfort, who comforteth us in all our tribulations.

ON Friday evening, February 12, an entertainment, consisting of a concert and lecture, was held in the Presbyterian Church, Wendigo, under the auspices of the Young People's Association, in connection with the congregation. The Rev. W. S. Ball delivered his interesting and instructive lecture on "The Men of the War and How they Fought." The musical part of the programme was rendered by Miss Scott and Miss L. Gordon, of Strathroy; Miss Buick, of Detroit; Mrs. Douglas, of Wendigo, and the church choir. Those present went away well satisfied with the evening's enjoyment. On the following Tuesday the young people held their regular meeting. Mr. James Conn gave a musical selection on the mouth organ. A very interesting debate occupied most of the time, the subject being "Resolved that money wields a mightier influence in the world than Christianity." The affirmative was supported by Messrs. Thomas Cooper and Robert Alexander, the negative, by Messrs. Thomas Alexander and J. S. Scott. Rev. J. S. Henderson, pastor of the congregation, decided in favour of the negative.

THE annual meeting of the Toronto Woman's Foreign Missionary Society was held in Knox Church parlours. The following are the officers for the ensuing year: Mrs. Rolls, president; Mrs. Harvie, first vice president; Mrs. J. M. Alexander, second vice-president; Mrs. Frizzell, third vice-president; Miss George, secretary; Miss Reid, treasurer. After devotional exercises Mrs. Harvie delivered the president's address, which congratulated the society upon its progress during the year. Mrs. J. M. Alexander presented the secretary's report, which showed an increase since January, 1885, of eleven auxiliaries and five mission bands, giving a total of fifteen auxiliaries and nine mission bands with a membership of 1,143. Mrs. Rolls read the treasurer's report, which showed receipts and disbursements amounting to \$2,660.78. Miss MacMurchy read an interesting paper on "Female Education in India." An address of welcome was made by Mrs. Parsons, to which replies were made by Mrs. Blake, Mrs. Fitch and Mrs. Body. The question box proved very interesting, and occasioned a discussion, which brought out considerable important information. A number of curiosities exhibited by the Woman's Foreign Missionary Society attracted much attention. The society is to be congratulated upon the great success which attended the first annual meeting.

THE annual meeting of Zion Presbyterian Church, Brantford, was held in the lecture room recently—Rev. Dr. Cochran presided. After the usual devotional exercises, and a brief address from the chairman, Mr. Thomas McLean presented the report of the kirk session, which showed that during the past year 103 members had been added to the communion roll, making the total membership a little over 600 as against 550 last year. In his report Mr. McLean alluded in feeling terms to the death of Mr. James Wallace, who had been connected with the church from its inception, and also to the removal of Mr. George Dempster, another valued elder, to Toronto, where he is now prosecuting his studies for the Gospel ministry. Mr. William Grant, the treasurer, presented the financial statement of the past year, from which it appears that there had been received from pew rents and collections the sum of \$4,050.50, and contributed, in addition, by the congregation for Missions, Manitoba Church Building Fund, Knox College Endowment Fund, Sabbath Schools Poor Fund, and the Repair Fund of the Church, the sum of \$3,097.82, making a total of \$7,148.32, as against \$6,221.68 the year previous. Mr. Grant submitted the report of the committee on the Repair Fund of the Church, showing that the debt had been reduced \$1,000 during the past year. Mr. W. N. Hossie presented the report of the Sabbath School Association, which showed that the roll of teachers numbers forty-eight, with 418 scholars on the roll and an average attendance of thirty-six teachers and 269 scholars. The report mentioned the appointment of Mr. R. I. Fraser, as superintendent of the mission school, in the room of Mr. Dempster, and the re-appointment of Dr. Nichol, who has so long held that office, to the superintendency of the church school. The report also stated that both the church and mission school had become responsible for the support and education of the two little girls at the Pointe-aux-Trembles school at Montreal. Mr. James A. Wallace presented the report of the Missionary Society, the Board of Management, and the Ladies' Aid Society, for the past year. From the above reports it will be seen that in every department of church work during the past year there has been a gratifying increase, the number of pew holders being larger than ever, and the church attendance exceedingly encouraging.

MONTREAL NOTES.

THE new Presbyterian Church at Cote St. Antoine was opened for public worship on Sabbath, 21st February, the Rev. J. Fleck, B.A., preaching in the morning, and the Rev. A. B. Mackay in the evening; Mr. S. Greensfields presiding at the organ. In the afternoon an open meeting of the Sabbath school was held and was addressed by Mr. A. C. Hutchinson, the superintendent, and Messrs. Fleck and McCaul. The attendance at all the services was large, and general admiration was expressed as to the beauty and comfort of the church. It is seated for 250 persons. The pulpit desk and seat are trimmed with silk plush, and the platform, aisles, etc., carpeted with crimson Brussels. The seats are all cushioned. The lamps were made to order, and correspond with the general style of the building. All the windows are coloured glass, and add greatly to the beauty of the church. On the south side are two rooms, a vestry and an infant class room, which can be thrown into one, and occupied for prayer meetings. The lot on which the church is erected cost \$3,200, and the building about \$3,300. The ladies raised nearly \$600, and met the entire expense of the church furnishings, cushions, etc. The pulpit lamps, Bible and psalm and hymn books, the stoves and the collection plates were presents, respectively, from friends of the congregation. Mr. A. C. Hutchinson was the architect of the building, the contractors being Messrs. L. Paton and Sons. The social meeting on Tuesday evening was largely attended. Mr. Hutchinson presided. Short addresses were delivered by Rev. Messrs. Warden, Scrimger, Smyth, Campbell, Barclay and Wells, and the Harmony Male Quartette favoured the meeting with several pieces during the evening. At the close, refreshments were served by the ladies. On Friday evening the Sabbath school festival was held. The centre seats were filled by the scholars, the parents and friends occupying the side seats. Addresses were given by Messrs. Hutchinson, C. W. Davis, J. Murray Smith, William Rutherford, Rev. Professor Campbell and Rev. Mr. King. Mrs. G. Wood presided at the organ, and the singing was led by Mr. J. Phymster. The conduct of the children was most exemplary. They were provided with tea early in the evening, and at the close with oranges and candies, supplied by the ladies. The opening services were continued last Sabbath, the Rev. L. H. Jordan, B.D., preaching in the morning, and the Rev. W. A. Cruickshank, B.D., in the evening. The new congregation is to be formally organized on Wednesday evening. It will number about forty families; and as Cote St. Antoine is the only suburb of the city being settled by English-speaking people, the congregation may in a few years, become one of the most important in the Presbytery.

THE arrangements for the celebration of the centenary of Presbyterianism in Montreal are now about completed. The congregation of St. Gabriel Church—the oldest Presbyterian Church edifice in the Province—have arranged for special services on Sabbath, the 7th and 14th of March. On the former day the Rev. Dr. Cool preaches at eleven a.m., Dr. Wilkes at three p.m., and Rev. R. Campbell, the present pastor, at seven p.m. On the 14th of March, Rev. Dr. Reid, of Toronto, preaches at eleven a.m., Archdeacon Evans, at three p.m., and Dr. Douglas at seven p.m. The ordinance of the Lord's Supper is to be administered at the close of the afternoon service on both Sabbaths. On the evenings of Monday, Tuesday and Wednesday, 8th, 9th and 10th of March, a series of reunions or social gatherings is to be held under the auspices of the St. Gabriel Church congregation, to which invitations are to be given to all old friends of the church, and also to those congregations that have sprung from St. Gabriel Church or had any historical connection with it. In addition to these gatherings a public meeting under the auspices of the Presbytery is to be held in Knox Church, on Friday evening, the 12th of March—the one hundredth anniversary of Presbyterianism in Montreal—when the Rev. Principal MacVicar deliver an address on the Doctrines and Policy of the Presbyterian Church; Rev. G. H. Wells, on Presbyterianism considered historically in relation to the type of character it produces; and Rev. Dr. Reid, of Toronto, on Reminiscences of the Early Days of Presbyterianism in Canada. On the evening of Thursday, the 11th of March, a conversazione is to be held in the David Morrice Hall, to which invitations have been issued to a large number of persons in the several Presbyterian congregations in the city, and also to a number of the members of other Churches. This bids fair to be one of the most successful representative gatherings ever held in Montreal.

THE Rev. J. Barclay, M.A., of St. Paul's Church, is to preach the anniversary sermons in the Central Presbyterian Church, Hamilton, on Sabbath, the 14th of March. Mr. Barclay lectures before the Montreal Presbyterian Sabbath School Association this month, on the "Writings of John." He also lectures on "Popularity as a Test of Literary Merit," before the St. Matthew's Church Young People's Literary Association, on the 26th inst.

THE regular quarterly meeting of the Presbytery of Montreal takes place in the David Morrice Hall, on Thursday, the 11th of March, at ten a.m. The date is some weeks earlier than usual because of the centenary celebration.

ON the evening of Monday, the 15th inst., the Rev. Dr. Smyth, of the St. Joseph Street Presbyterian Church, lectures on "A Tour in France" before the Young People's Society of Erskine Church.

FROM the March Record it will be observed that the receipts for Home Missions and Augmentation combined are at this date \$6,000 less than at the corresponding period of last year; those for Foreign Missions are \$2,000 less, and those for the College Fund and for French Evangelization slightly in excess of last year. For all the Church Schemes scarcely one half the amount required for the current year has yet been received. The ecclesiastical year ends on 30th April.

THE annual report of Erskine Church has just been published. It is a pamphlet of sixty pages, and contains a great amount of interesting matter. The congregation was

organized in 1833, the Rev. L. H. Jordan, B.D., being the fourth pastor. Dr. Taylor, its first pastor, was for upwards of forty-three years minister of the congregation. There are eleven elders and 475 communicants, there being a net increase during the year of thirty-one. The attendance at the week night prayer meeting averages from 180 to 200. The Sabbath school roll during the year has increased from 164 to 250 and the teachers from twenty-two to twenty-six. Mr. C. W. Davis is superintendent of the Sabbath school. The pastor's Sabbath afternoon Bible class numbers seventy-seven. The church building is entirely free from debt, the repairs and improvements effected during the year, including the cushioning of the gallery pews, having been defrayed by special subscriptions. The weekly envelope system is adopted by the congregation both for ordinary expenditure and for missions. The ordinary receipts last year were \$5,589 for congregational purposes, \$1,350 for repairs, etc., \$7,472 for missions, and \$202 for Dorcas Society, etc.; in other words, while there was expended on congregational purposes \$6,939, there was given for missionary and benevolent purposes \$7,674. Included in this latter is the sum of \$560, raised by the Sabbath School Missionary Society. Of this amount Master John P. Copeland collected \$122.79, and Master Percy C. Leslie \$95. In the Sabbath school the envelope system is now in use for the class collections for missions. Upwards of \$5,800 have been contributed to missions by the Sabbath school during the past fourteen years. The credit of this is largely due to Mr. Wm. Yuille, the president of the Missionary Society. The Young People's Association, Mr. J. S. Archibald, president, has a membership of seventy. There are also in connection with the congregation an active Band of Hope, Mr. K. A. Becket, president, with an attendance of from sixty to seventy at its fortnightly meetings; a Woman's Working Society, Mrs. A. C. Leslie, president, with fifty-one members; a Dorcas Society, Mrs. S. Bell, president; a Visiting Committee, Mrs. Williamson, Convener, with twenty-six lady visitors; and an Hospital Committee, Miss Johnston, secretary. Mr. J. R. Lowden is president of the Board of Management, numbering seventeen members. Mr. R. J. Weir, B.C.L., is organist and choir master. The choir numbers twenty. The expense of organ and choir is about \$1,000 per annum. The area or body of the church is practically filled up, the sittings being all allocated with one or two exceptions, and the galleries, since the seats were cushioned, are much better occupied than formerly. The report gives the names and addresses of all heads of families connected with the congregation, as also of single persons not identified with any of the families of the Church.

The Rev. Dr. Smyth, of St. Joseph Street Presbyterian Church, Montreal, gave his second lecture on "Pre-historic Times of America," before the students and professors of the Presbyterian College. Dr. MacVicar occupied the Chair. A hearty vote of thanks was tendered Dr. Smyth for his kindness in delivering his interesting and profitable lectures.

OBITUARY.

FREDERICK FENTON.

In one of the palaces in the city of Paris, there is a painting which illustrates our feelings over the departure of our esteemed friend. The painter has for his subject the death scene of one of France's noblest patriots. At the feet stands an angel clad in deepest mourning, whilst at the head appears another angel all radiant as with the light of heaven. Death had caused deep and general sorrow; but in the dark hour there came the remembrance of a brave life filled up with many generous and tender deeds.

Thus were we impressed by the sudden removal from our midst of one whose daily life was a testimony to truth and honour. The first deep thought of sorrow was in a measure relieved as we remembered the strong though quiet faith and singular devotion to the principles of integrity and righteousness which characterized the life of Mr. Fenton. "Being dead, he yet speaketh."

It is of Mr. Fenton as we knew him in Christian work that we shall specially speak now. Eleven years ago, amongst the fifty members that then composed the congregation of College Street Church, we found Mr. and Mrs. Fenton. From that time till they removed beyond the bounds of College Street Church, Mr. Fenton was not only most exemplary in his attendance on divine worship on the Lord's Day, but as a manager he was ever anxious to advance in every possible way the interests of the congregation. His fellow managers cherish only the deepest and tenderest regard for him. Nothing was thought a trouble that would in any way aid the work of the congregation. Even when removed at too great a distance for his family to attend regularly, he still continued his kindness and liberality. The congregation has lost in him the kind friend, the wise and able counsellor.

Mr. Fenton was, however, not only loyal to his congregation; his Christian life found expression in many forms. Knox College found in him a warm and liberal friend. In his official capacity he came in contact with infidelity in some of its worst aspects. He addressed himself to the examination of the leading sceptical works of the day. It was truly interesting to hear him in his home of an evening opening up and exposing the logical errors of such books as the "Creed of Christendom," by W. R. Greg.

Few were in the position to see the practical results of so-called "Freethought" and downright infidelity as Mr. Fenton. He felt that more instruction should be given in the pulpit to the young men concerning popular and dangerous forms of scepticism. This city has lost one of her most faithful and noble-minded officials. May his mantle of fearlessness in doing the right fall on the one who shall take his honoured place as County Crown Attorney!

If we are asked where the finest qualities of Mr. Fenton's heart were most manifest, we answer, in his home. Free from all affectation, he was the true husband, the faithful and fond father. He has left that home for the heavenly, but he has left it filled with tender and noble memories. Yes; he has left it walled round with virtue. We feel

assured that He in whom the father's faith rested will be the abiding consolation of the mother and children. We cannot better close this imperfect notice than with a few words coupled with the following verses, which Mr. Fenton wrote to a friend when absent from home last autumn: "I live on, trusting in the goodness and mercy of Almighty God to restore me to usefulness in His own good time, and I know He orders all things well."

"One thought I have, my ample creed,
So deep it is and broad,
And equal to my every need—
It is the thought of God.

"Each morn unfolds some fresh surprise,
I feast at life's full board;
And rising in my inner skies,
Shines forth the thought of God.

"At night my gladness is my prayer,
I drop my daily load;
And every care is pillowed there,
Upon the thought of God.

"I ask not far before to see,
But take in trust my road;
Life, death and immortality
Are in my thoughts of God.

"To this their sacred strength they owed,
The martyr's path who trod;
The fountain of their patience flowed,
From out their thought of God.

"Be still the light upon my way,
My pilgrim staff and rod;
My rest by night, my strength by day,
O blessed thought of God."

A. GILRAY.

ACKNOWLEDGMENTS.—Dr. Reid has received the following anonymous contributions: A Friend, Stirling, \$10, equally to Home and Foreign Missions; Thank-offering, from a Member of Union Church, Esquimes, \$50, Foreign Mission; A Member of Cooke's Church, Kingston, \$20, for North West Indians Mission; A Friend, Hamilton, \$8, Foreign Mission, Indore; A Friend, Churchill, \$100, for the Schemes of the Church; A Friend, Melville Church, Brussels, \$5, for Knox College Students' Missionary Society; A Friend, per Rev. J. Fraser, Cushing, \$10, for Foreign Missions, China; A Member, Knox Church, Toronto, \$200, equally to Aged and Infirm Ministers' and Augmentation Funds; A Friend, Parkdale, \$50, for food and clothing for North-West Indians; Dufferin, \$1, for Foreign (Zenana) Mission; "One who has faith in God," \$50, viz.—\$30 for Foreign Mission, Formosa, and \$20, North-West Indians; A Friend, Owen Sound, \$4, equally to Home and Foreign Missions; Four Young Friends, Melville Church, Brussels, \$5, to Knox College Students' Missionary Society; O. K., St. Augustin, \$2, equally to Home Mission and Augmentation Funds; Ladies, Hillsboro', \$5 for Foreign Missions; Friend, Hillsboro', \$1 for Foreign Missions; J. H. Moore, Mildmay, \$1 for Foreign Missions.

"In memoriam" of W. P. James, per Rev. John James, D.D., Paris, \$300 for the missionary schemes of the Presbyterian Church in Canada.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

March 14, } ESTHER'S PETITION. { Esther 4. 10-17.
1886. } 5: 1-3.

GOLDEN TEXT—"So will I go in unto the king, which is not according to law; and if I perish, I perish."—Esther iv. 16.

INTRODUCTORY.

This charming story, like the story of Ruth, reveals God's individual providence in the midst of great national changes. The individual and national deliverance here recorded took place somewhere in that period of fifty-eight years intervening between the sixth and seventh chapters of Ezra.

Ahashuerus.—It is now generally agreed that this was Xerxes, who reigned for twenty-one years—486 B.C. to 465 B.C. He is best known in connection with his invasion of Greece with an army that numbered over five millions—not over five thousand of which returned with him. He was first arrested by Leonidas with his famous three hundred at the pass of Thermopylae. Then came the naval engagement and defeat at Salamis by Themistocles, and others followed, so that he was glad to escape with his life. It is supposed to have been after his return that Esther was chosen-queen, when he—in order to drown disappointment and shame—gave himself over to pleasure and voluptuousness. The great feast of 180 days, at which the Queen *Vashti* was insulted and rejected, was held before that unfortunate invasion.

Comparing chaps. i. 3 and ii. 16, we find that between four and five years transpired between the rejection and selection—about the time the King was absent upon that expedition.

EXPLANATORY.

The verses chosen for this lesson are but a fragment of a story that must be studied as a whole. We may conveniently cluster all the leading thoughts about the most interesting character.

I. *Esther's Origin*.—She was an orphan child raised by Mordecai, her cousin,—whose grandfather was carried into captivity by Nebuchadnezzar (chap. ii. 6). She was very dutiful to her guardian even after she got beyond his power, which is an evidence of good training.

Name.—Her name was *Hadassah*, the myrtle, a shrub much esteemed in the East. Her Persian name was *Esther* or the Greek *Aster*, which means a star.

II. *Esther's Promotion*.—In the eyes of the world it was promotion, but in reality it was not. It was rather degradation to become the wife of one who was a voluptuous, cruel and selfish tyrant. Very likely both she and Mordecai thus regarded it. How well it would be for society if right views prevailed as to the marriage relationship. Much misery would be avoided, if *character* were taken into account. She came into the place of another who had been insulted and injured, and might any day receive similar treatment. She was chosen on account of her personal beauty, not on account of beauty of character, which continues and retains affection after the former is forever gone. It was, and always is, a dark outlook for a woman who falls into such hands.

III. *Clouds and Darkness*. (Chap. iii).—A terrible calamity threatened the whole Jewish race that remained in the land of their captivity. They must have felt regret then that they did not return to Palestine when the opportunity was given. It might have been inconvenient, but not so bad as total destruction. So will multitudes feel by and by who refuse to accept the great salvation, and there will be no escape from their mistake.

Haman.—He was an Amalekite—the old hereditary foes of the Israelites. Because one Jew declined to bow and reverence him, he determined to exterminate the whole race, and got the King's decree that on a certain day they should be slaughtered and their property confiscated. For this privilege he offered to pay a very large amount of money, of course expecting to more than make it up from the spoil.

Mordecai.—He is the cause of all this trouble—but an innocent cause. His conscience would not allow him to offer anything like worship to a fellow-creature, especially to an Amalekite, the historic enemies of the Lord's people. He knew the danger of offending the king's favourite; but better offend the king than the King of kings.

IV. *Esther's Perplexity*.—She is, in this great crisis, the hope of the nation. She only has access to and influence with the king, and Mordecai urges her to the exercise of her gifts.

She hesitates because of the danger and difficulty of the task. Her objections are:

(1) *Influence*. (Ver. 11.)—She once had influence, but that is on the wane. The ardour of the king's affection had cooled, for he had not called her into his presence for thirty days.

(2) *Law*.—Also a dangerous law stood in the way. Any one—even the queen—who ventured into the king's presence unasked, and to whom his uncertain humour did not hold out the golden sceptre, was to be put to death. So that she was risking her life by approaching him. That law was intended to protect the king's person, which after all it did not do, for he was afterward assassinated.

It was also intended to surround him with mystery and deepen the impression of his divinity.

How different all this from our blessed King, who is always holding out the golden sceptre of mercy, and inviting us to come boldly in every time of need. Thanks be unto God for His unspeakable gift. Her objections are answered by Mordecai:

(1) *Danger*.—The danger is as great if she does not go, for she is a Jewess and must perish with the rest. She had many obvious enemies, who would be only too glad to take her life. Like the lepers at the gate of Samaria, it is death to remain, and to go can be no more.

(2) *Last opportunity*.—He rises to a loftier reason here. He has faith in God that deliverance and enlargement will come from some quarter, and if she will not act she will miss the privilege of being the honoured instrument. That is a most weighty consideration for us all as to the work of life. The Lord will accomplish His work; but unless we act we shall lose the honour and glory of being co-labourers with God.

(3) *Divine purpose*.—May not God have placed you in your present position for the very purpose of giving you this opportunity of being a deliverer? Will you fight against God? Shall we?

V. *Esther's Heroic Resolution*.—When we remember that she was but a young girl, this decision is truly noble.

(1) *Prayer*. (Ver. 16.)—She tells Mordecai to gather all the Jews in Shushan together for prayer and fasting—for three days—to seek the Lord's guidance and blessing. She and her maidens, who were in sympathy with her, would wait on the Lord for the same object. This was earnest prayer, and they were all agreed.

(2) *Trust*.—After that she would leave herself in the Lord's hands and follow the only course that seemed open, and if the Lord willed that she should perish she was willing to perish.

The result was what we would expect. She was graciously received by the king, and her invitation to a banquet accepted, and that led the way to the deliverance of the Jews and the overthrow of their enemies. "Clouds and darkness are round about Him; but justice and judgment are the habitations of His throne." Is that not precisely the course that is needed now? Multitudes are perishing—doomed to death eternal—in the power of the enemy. Should Christians not betake themselves to prayer, and in the strength of that go forth to their rescue? Surely, if so, the results would be greater. We are not straightened in God, but in ourselves.

PRACTICAL SUGGESTIONS.

1. The untested power of prayer!
2. In the net that he hath hid is his own foot taken.
3. Who walketh in darkness and hath no light? (Isa. i. 10.)
4. Work while it is day, for opportunity vanishes.

TWENTY-FIVE years ago Mr. (now Sir) Edward Baines was the only total abstainer in the House of Commons. In the new parliament the number must be nearly fifty. Sir Edward, now eighty-five years old, has lived to read the obituary notices of nearly all those of his contemporaries who used to predict that, while his career could not be merry, there was every probability it would be short.

Sparkles.

WOULD it be disrespectful to sing Old Hundred on the birthday of a centenarian? "What is your idea of love, Mr. Sinnick?" "Three meals a day and well cooked."

JAMES PYLE'S Pearline is constantly growing in popular favour—and no wonder, for it is wonderfully effective and pleasant to use. It saves half the labour of washing, and does not hurt the clothes.

PAT, on being told the other day that there was a penny off the loaf, wanted to know if it was off the penny loaf.

"A MAN never loses anything by politeness." At all events there are some men who never do and never intend to.

IN Ireland there are "men of Cork," in Scotland there are "men of Ayr," but in London there are "lightermen."

A GREAT AWAKENING.—There is a great awakening of the sluggish organs of the human system whenever Burdock Blood Bitters are taken. It arouses the torpid liver to action, regulates the bowels and the kidneys, purifies the blood, and restores a healthy tone to the system generally.

ARE fat men likely to be better men than their leaner neighbours? It is certainly difficult for a fat man to stoop to anything low.

EMPLOYER: "Don't you see what's on the door?" Pat: "A bit av paper, sur." Employer: "It says, 'Please shut the door.'" Pat: "Faith, I didn't hear it, sur."

CRAMPS are immediately relieved by taking a teaspoonful of Perry Davis' Pain-Killer in a little milk and sugar; it takes about two minutes to relieve the worst cases.

YOUNG wife: "How do you like this dress, John? I designed it myself." Old husband: "I was wondering whether it were the result of accident or design."

GENTLEMAN: "If the world owes every man a living, as you say, why don't you collect yours?" Tramp: "I can't do it. The world has too many preferred creditors."

WHOOPIING-COUGH.—If your children are suffering with this distressing malady and nearly chugging themselves to death, send to your Druggist and buy a bottle of ALLEN'S LUNG BALSAM, and relief, we can confidently assure you, will be immediate and sure.

MAMMA: "Do you know the ten commandments, my dear?" Little Bess: "Yes, mamma." "Well, repeat them." "I can't mamma. I don't know them by heart. I only know them when I see them."

IN the Peshawur Cemetery, in India, is the following epitaph: "Sacred to the memory of the Rev. Blank, missionary, aged forty, murdered by his chowkidar. 'Well done, thou good and faithful servant.'"

"I MUST congratulate on your marriage, Mr. Pugsby. Your wife is a charming woman." "Indeed she is; loving, amiable and accomplished, and so easily pleased." "Oh, I knew that when I heard she was about to marry you."

BE WISE TO-DAY. 'Tis madness to neglect a cough or cold, however slight. Consumption may follow, and though Dr. Wistar's Balsam of Wild Cherry has frequently cured this much dreaded disease, it almost invariably cures the primary diseases of the throat, lungs and chest, where other remedies fail.

HOST, something of a musician, who is entertaining a Kentucky friend at dinner: "Would you like a sonata before dinner, colonel?" The colonel: "Well, I don't mind. I had two on my way here, but I guess I can stand another."

Horsford's Acid Phosphate. As a Nerve Food.

Dr. J. W. SMITH, Wellington, O., says: "In impaired nervous supply I have used it to advantage."

OVERHEARD in a city office.—First employe: "Say, Harry, what was the name of that king that conquered the whole world and then cried for more: 'Second employe: 'I am not dead certain of his name. I don't think it was Bruce, but I know he was a Scotchman.'"

Watch This Space NEXT WEEK!

"UNCLE James," said a city young lady, who was spending a few days in the country, "is that chicken at the gate a Brahmin?" "No," replied Uncle James, "he's a Leg-horn." "Why, certainly, to be sure!" said the young lady. "How stupid of me! I can see the horns on his ankles."

HANCOCK AND SEYMOUR.

A STRIKING SIMILARITY BETWEEN THEM.

TWO MEN MADE GREAT BY ONE EVENT AND BOTH SUCCUMB TO A COMMON FATE.

General Hancock, the pride of the army; of splendid physique, martial bearing; the obedient soldier, whom war made famous,— Gov. Seymour, the old time gentleman, the pacific statesman, the idol of a great party,—

Both men standard-bearers of the Democracy, the one as a soldier, the other as a statesman in a presidential contest—both dead; both d ad almost at the same hour!

There is a remarkable parallel and contrast between these two men. The war period made both famous. Both were patriots; both yielded to the same ambition; both succumbed to the same fate!

Hancock apparently well one day, the next, says the World, "is sinking step by step, like a person descending a pair of stairs."

Governor Seymour, says the associated press, has been gradually failing for eight years. Both men, though of entirely different temperament, yield to a common fate.

Hancock's case was discovered by an eminent physician at the very last moment to be beyond help, because, back of the malignant ulcer in his neck, was a disorder which made living impossible.

Governor Seymour's life for eight years has been feeble, as the associated press says, because of a serious attack of renal inflammation some time ago, and his death therefrom has only been a question of time!

Both Hancock and Seymour might have lived many years had they known and recognized the fact that they were each of them victims of a dangerous kidney disorder, and treated themselves successfully as they might have done by that great scientific specific, Warner's safe cure. Well might a well-known physician exclaim: "I sometimes think people would never die if their kidneys were always sound."

An eminent New York physician says: "Hancock's kidneys stopped excreting urea." No wonder he died, for 400 grains of this horrible blood poisoner should be passed out by the kidneys every day; if they fail, disease runs riot through the whole system and death is inevitable. Deaths from kidney disorders are of the commonest occurrence among all classes, but are more noticeable in these two cases, because of the prominence of the victims. Thousands of cases of needless deaths, aye, of actual suicide and homicide occur every year, because people and physicians fail to give proper attention to the only blood purifiers in the system.

These two cases, occurring so strikingly near each other, originating in a common source, and eventuating in a common fate, ought to arouse the people to the necessity of allowing no season to pass without taking a few bottles of the great specific alluded to, which is the only remedy known that has direct power and control over these great organs, not only preventing and curing the diseases to which they are subject, but also preventing and curing the many, many diseases which would never exist if these organs "were always sound."

ESTERBROOK STEEL PENS

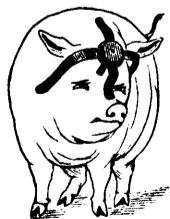


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Highly Commended" at the Toronto Exhibition, 1885.



The "Stunner." Humanitarians should use and advocate the use of the "Stunner."

A sample sent, Carriage paid, for 75 cents By J. B. STRINGER, Doncaster, Ont.—Patented in U. S. A. and Canada. Agents wanted in every district.



Welland Canal Enlargement.

Notice to Contractors.

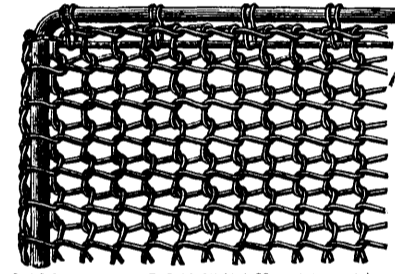
SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office, from mechanical, skilled, practical contractors, until the arrival of the Eastern and Western mails on TUESDAY the NINTH day of MARCH next, for raising the walls of the locks, weirs, etc., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold. The works throughout will be let in sections. A map showing the different places, together with plans and descriptive specifications, can be seen at this office on and after Tuesday, the 23rd February instant, where printed forms of tender can be obtained. A like class of information relative to the works will be supplied at the Resident Engineer's Office, Thorold. Parties tendering are requested to examine the locality, and bear in mind that the season and circumstances under which the works have to be done render some of them of an exceptional nature.

Tenders will not be considered unless made strictly in accordance with printed forms and, in the case of firms, except there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the same; and, further, a bank deposit receipt for the sum of Two Thousand Dollars or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates or prices stated in the offer submitted. The amount required in each case will be stated on the form of tender.

The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 17th February, 1886.

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Adapted for all places where a Mat can be used. THE TORONTO WIRE MAT CO., 63 COLBORNE STREET. A good agent wanted in every section of Canada.

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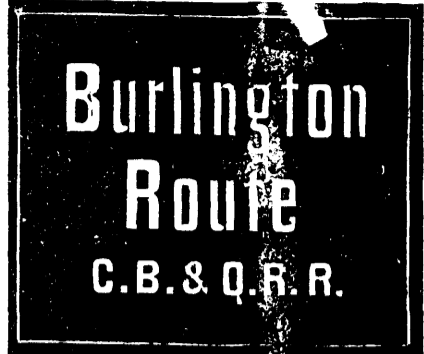
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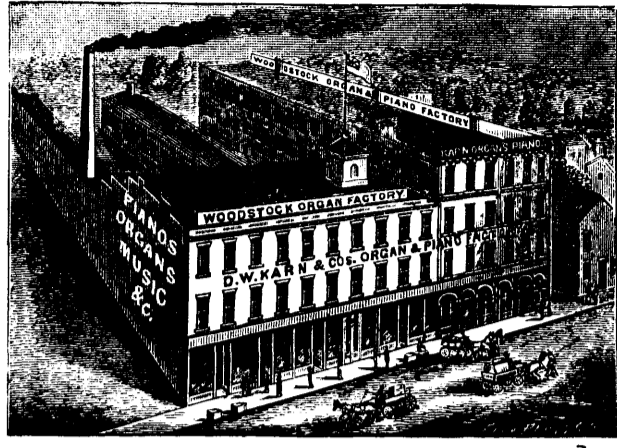
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MEETINGS OF PRESBYTERY.

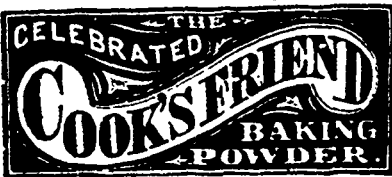
BRUCE.—In Knox Church, Paisley, on the second Tuesday in March, at half-past one p.m.
SARNIA.—In the Presbyterian Church, Forest, on the second Tuesday in March, at two p.m.
LONDON.—Next regular meeting in First Presbyterian Church, London, on the second Tuesday in March, at half-past two p.m.
CHATHAM.—In St. Andrew's Church, Chatham, on 9th March, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on the 9th March, 1886.
SAUGREN.—In Knox Church, Harrison, on the 16th day of March, at eleven a.m.
MAITLAND.—In St. Andrew's Church, Lucknow, on March 16, at one o'clock p.m.
GIENGARRY.—In Knox Church, Cornwall, on Tuesday, March 9, at half-past eleven a.m.
KINGSTON.—In Cooke's Church, Kingston, on Monday, 15th March, at three p.m.
STRATFORD.—In the usual place, on the second Tuesday of March, at ten a.m.
WHITBY.—In Oshawa, on the third Tuesday of April, at half-past ten a.m.
MONTREAL.—In the David Morrice Hall, on Thursday, March 11, at ten a.m.
MIRAMICHI.—In the hall of St. John's Church, Chatham, on March 16, at eleven a.m.
HURON.—In Seaford, on the second Tuesday of March, at eleven a.m.
BARRIE.—At Barrie, on the last Tuesday of March, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on March 16, at half-past one p.m.
PETERBOROUGH.—In St. Paul's Church, Peterborough, on the 9th of March, at half-past ten a.m.
GUELPH.—In Chalmers' Church, Guelph, on 16th March, at ten a.m. Session Records to be produced.
HAMILTON.—In the Central Church, Hamilton, on the third Tuesday of March (16th inst.), at ten o'clock a.m.

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On the 26th ult., at his late residence, Montreal, Adam Drysdale, in his seventy-ninth year.
On January 24, at his late residence, Reading, England, from the effects of an accident sustained while in the discharge of his duty, the Rev. C. Robbins, father of the Rev. J. Robbins, Glencoe, in the seventy-sixth year of his age, and the fifty-first year of his ministry.
At Weston, on the evening of the 24th ult., George Wallace, B.A., head master of the High School.
At 57 Scadding Street, Toronto, on Tuesday, the 23rd February, 1886, of heart disease, in the sixty-first year of his age, William Lamb Redpath, of the Don G. T. R. shops.



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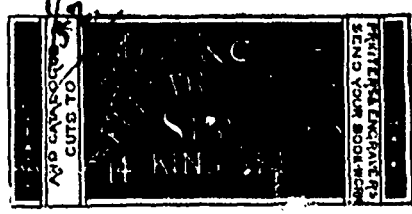
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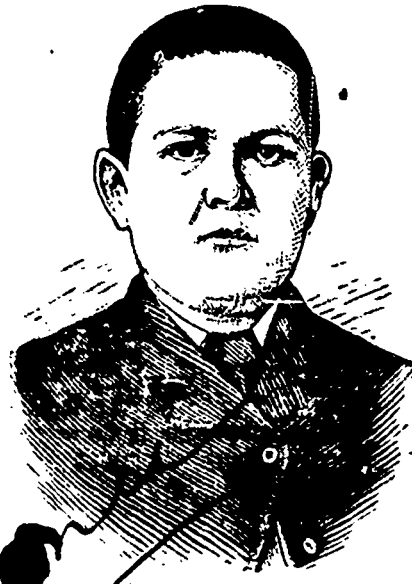
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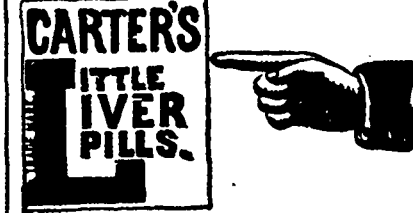
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