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THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, FEBRUARY 20th, 1880.

No. 16.

NOTES OF THE WEEK.

THE Catholic priest in Morris, Ind., who severely whipped three boys of his parish for acting as pall-bearers at the funeral of a Protestant boy friend, has been fined to the amount of \$300.

A COURSE of lectures in connection with the Duff Missionary Lectureship is now being delivered in Free St. George Church, Edinburgh, by Dr. Thomas Smith. The subject of the course is Medieval Missions, from the year 500 to the time of the Reformation.

THE inhabitants of a commune in the Swiss canton of Tessin have demanded exemption from the tax levied for the support of the Roman Catholic Church, and, to the great indignation of the Ultramontanians, the federal tribunal has decided in their favour.

THE native Churches of Southern Africa, gathered from the Bechuana, Hottentot, and Kaffir races, have now enrolled some 50,000 men and women who have professed faith in the Lord Jesus Christ, and who endeavour to serve God according to His Word.

IN the New York Union Theological Seminary there are now 144 students; a greater number, we are told, than in any other Seminary in the country. Of these, 11 are graduates of Yale; 12 of Hamilton; 11 of Princeton; 14 of Lafayette; 8 of Williams, and only 5 who have not had college education.

THERE are now 872 churches of the Establishment in London, against 620 ten years ago. Of these churches, 409 have weekly, and 40 daily, communion; 245 have daily service, 375 have surpliced choirs, 33 have eucharistic vestments, 13 use incense, and 56 altar lights, and in 214 the "eastward position" is observed. Only 270 have free seats.

IT is proposed in London to form a religious guild for persons connected with the press, "from the editor to the stoker's boy at the engine." The rules suggested are that members should pledge themselves to go to some place of worship at least once on Sabbath, and if possible, once during the week; to pass five minutes a day in private prayer; to be temperate in dress, speech, and food; to be friendly with those with whom they work; and if possible, to induce them to join the guild.

AT a recent meeting of the United Presbyterian Presbytery of Edinburgh it was unanimously agreed, on the motion of Principal Cairns, "That a memorial be transmitted to her Majesty, earnestly entreating her to exercise her authority to put a stop to the atrocities which are being perpetrated in Afghanistan, in burning villages and in leaving helpless women and children to die of cold and hunger—proceedings at variance not only with the dictates of Christianity but even with the laws of civilized warfare."

THE Nazarenes of Hungary, and the Stundisti and Molokani in Russia, have been of late attracting some attention. The Secretary of the Evangelical Continental Society lately remarked that it is difficult to obtain any exact and extended information respecting these humble believers. They seem to court obscurity, not from fear of disclosures that ought not to be made, but in consequence of the way in which they have sometimes been presented. There is doubtless among them some singularity of belief and practice; but they are sober, honest, and truth-speaking. They gather around God's Word, and seek to follow its teachings; they are keeping up the flame of truth which the Churches around them have well-nigh extinguished beneath a mass of ceremonies, or by a strong current of unbelief. There, on the steppes of Russia and the plains of Hungary, these communities form a spiritual power that is purging society of much of its foulness, and raising up a race of godly men and women who may yet prove to be the hope of the future.

THE following has been agreed upon as a basis of common action, in order to the commemoration of the covenanting struggle, in the months of June and July, 1880: "That arrangements be made for conducting religious services at suitable places throughout Scotland, the topics to be discussed embracing questions connected with the history, objects, and results of the covenanting struggle, with our present duty in connection therewith; and in particular—1. The infallibility, inspiration and supreme authority of the sacred Scriptures. 2. The agreeableness of the Confession of Faith and Presbyterian Church Government to the Word of God. 3. The mediatorial sovereignty of Christ over His Church and the nations, involving submission to His Word and will. 4. The Scriptural character of national covenanting, with the civil and religious benefits resulting from the great national struggle terminating in the Revolution of 1688."

THE following statistics have been compiled by the "Manchester Guardian": The Established Church of Scotland—16 Synods, 84 Presbyteries, 1,639 ministers and licentiates engaged in ministerial work, and about 1,530 churches and preaching stations. The Free Church of Scotland—14 Synods, 73 Presbyteries, 991 congregations, 30 preaching stations, 1,026 ministers. During the past year £600,000 has been raised for Church purposes, including Foreign Missions. The United Presbyterian Church—30 Presbyteries, 544 churches, 583 ministers, and a membership in Scotland, England, and Ireland, of 175,066. Total amount raised for Church purposes during the past year, £367,688. The Presbyterian Church of England—10 Presbyteries, 278 congregations, 53,000 communicants, 267 ministers, 13 Foreign missionaries, with four medical missionaries, 5,963 Sabbath school teachers, and 53,850 scholars. The Presbyterian Church of Ireland—36 Presbyteries, 635 ministers, 599 congregations, 79,733 families, 8,600 Sabbath school teachers, and 72,288 scholars.

THE Bishop of Manchester, preaching in the parish church at Eccles, referred to the subject of trade morality. He admired the protest with which the Manchester Chamber of Commerce—with a just desire to vindicate the honour of Lancashire trade—had sprung forward to the rescue and said, "There is no fraud in selling sized cloth." Who ever said there was? If a buyer of sized cloth knew that it was sized, and bought it as such, the Manchester Chamber of Commerce was perfectly right. If there was a demand for sized goods let the world have them. There could be no fraud between the Lancashire producer and the Bombay merchant, but was there no fraud between the Lancashire producer and those long series of transactions which conveyed that piece of sized cloth from the Manchester warehouses to the homes of the poor? Some reels of cotton had marks on them representing that they contained 250 yards, but that was a mere conventional phrase between manufacturer and tradesman, and they were never supposed to contain more than 175 yards. But the poor seamstress had a right to say, "A fraud has been committed upon me," if the cotton did not measure 250 yards.

DR. DE PRESSENSE, has published a letter reviewing the year's work and its influence on France and its future. He believes that the Republic is more firmly established, that it tends to permanence, and that public tranquility can be reached through it more surely than by any other form of government. But he does not conceal the perils of the way through which France is passing, and he admits in clerical circles that hatred to the Republic has become more fierce and unrelenting, because envenomed by a clerical hate. The Ultramontane party is compact, is fanatical to fierceness, and is battling for power, may be for life. He anticipates stormy scenes when the debates on the educational question begin, and evidently feels that between the fanatics who are churchly and the fanatics who are positivists and atheists, the good cause of freedom may take great harm. This, however, he considers only as an episode in "that con-

test between Ultramontanism and modern society, which will occupy the closing years of the nineteenth century, and which will only be concluded when the separation of Church and State shall have entirely eliminated the political element from religious controversies."

GOLD as this winter has been in Europe it has not yet come up to the coldest on record. A Paris paper says: "The winter of 1408 was the 'great winter,' in which nearly all the bridges in Paris were swept away by the ice. In 1420 thousands perished by cold in the capital of France, as well as in the outlying districts, and wild beasts devoured human corpses in the streets of Paris. In 1507 the harbour of Marseilles was frozen up. In 1544 frozen wine was broken up with the axe and sold by the pound in Paris. In 1607 cattle perished from cold in their stalls, a fuel famine occurred in Paris, and waggons were driven across the Seine. In 1665 the thermometer in Paris fell to 22½ centigrade, or 2° below zero, Fahr. In 1700 the thermometer marked 9° below zero (Fahr.), the Mediterranean was frozen over in many places, the greater number of the trees in France were destroyed, and wine froze in the cellars. In 1783 the ice on the Grand Canal of Versailles was twelve inches thick. In 1795 the thermometer fell to 9° below zero (Fahr.), in Paris, the frost continued for six weeks, and the Dutch fleet, frozen in the Texel, was captured by a force of French cavalry and horse artillery—an episode in warfare which forms the subject of pictures in the galleries of Versailles. In 1830 the thermometer fell to zero in Paris; all the rivers in France were frozen, and many men and much cattle perished by cold. In 1853 nearly all the rivers in Europe were more or less frozen over; and finally, in 1871, the thermometer in Paris fell to 7° below zero (Fahr.), but the excessive cold was of but very short duration, and the Seine was only completely frozen over for one day.

THE "Times" says: "The sight Mr. Mackonochie is giving of a wilful and repeated disobedience to the law is very far from edifying. We offer no judgment on the mode in which he thinks fit to conduct Divine service; but his candles and his genuflections and his attire, and all the rest of it, are wholly out of place in a Protestant place of worship such as he has chosen to be the minister of, and they are contrary to the rules of the Church to which that place of worship belongs. But what seems most strange is, not that Mr. Mackonochie should choose to stand out against the law, but that he should be so long able to make his stand good. It is curious to find a judge almost in words confessing himself unable to enforce his own decrees, and sighing over his own powerlessness, actual and prospective. But Mr. Mackonochie must remember the cause of his escape. In none but an ecclesiastical court, and with none but an ecclesiastical offender, could the difficulty arise which Lord Penzance deplures. In other cases the police constable would intervene at once, and would enforce the sentence of the Court. A street preacher who was causing an obstruction would be even more summarily dealt with, and would be compelled to move on whether he wished it or not. If Mackonochie is secure against this sort of interference, if he is not forcibly removed from the pulpit he usurps, and is not thus compelled to give place to a legally appointed substitute, he owes his safety to nothing else but the desire which is felt to avoid a scandalous scene. In other words he relies on reverential feelings, which he nevertheless persists in outraging. The public, he well knows, would be shocked to hear of a scuffle in a church, and he can venture, therefore, to provoke a scuffle. No one will be found to tread upon the tail of his chasuble, however temptingly it may be trailed. He is safe, thus far, in the unseemly conflict he has entered upon. His triumph is simply that of the more unscrupulous of the two parties. He would be defeated if someone more unscrupulous still were to pop into his place and to be beforehand with him in taking possession of the disputed ground. But what sort of triumph is it which is gained only because no other qualified person is to be found who would be willing thus to act?"

OUR CONTRIBUTORS.

PRESBYTERIAN MISSIONS ON THE CANADA PACIFIC RAILWAY.

MR. EDITOR.—About eighteen months ago the Rev. A. H. Cameron, at that time pastor of a charge in the Presbytery of Brockville, accepted an appointment as missionary to the workmen on Section Fifteen of the Canada Pacific Railway. Not long afterward the contract for

SECTION SIXTEEN

(now known as Section Forty-two or Section B) was let, and the Presbytery of Manitoba at once requested the Home Mission Committee to send an additional missionary. Early in the present month I received the appointment, and left Montreal on the 20th, Toronto on the 22nd, arriving at Emerson on the morning of the 25th. The journey was a most agreeable one for the season; weather fine, roads in good condition, trains always on time, and officials most obliging.

At Emerson I left the train, as it was Sabbath morning. In the evening I went to the Presbyterian Church and heard the pastor, the Rev. John Scott, formerly of Napanee, preach an instructive and thoroughly practical sermon.

Emerson is situated on the Red River, about sixty miles below Winnipeg, and near the southern boundary of Manitoba. It already boasts some 1,200 inhabitants. Four years ago, when Mr. Scott first went to the place, there were only a few houses. Almost every branch of trade is represented. There are five or six churches, and, of course, as many hotels. The town was lately incorporated, the new council holding its first meeting while I was there. The new town's great problem at present is the building of a bridge across the river (at this point about 150 or 200 feet wide), so as to secure the trade of the fertile country lying to the west. If this cannot be accomplished, West Lynne, just across the river, will outstrip it. The Hudson's Bay Company have a post at West Lynne, and their enterprising agent, C. J. Brydges, Esq., is making every effort to build it up. Between the two towns there is a somewhat bitter rivalry. The Mennonite settlement, probably one of the richest and most prosperous in the Province, lies a few miles to the west. Almost every house in Emerson is new, unpainted, and not warm enough for the severe climate, but everyone is busy and the cold is not heeded.

On Monday, the Rev. Mr. Scott called for me, and we drove over

TO PEMBINA, U.S.,

where the thermometer marked 59 below zero during the cold snap at Christmas. Here a handsome church has been erected, at a cost of \$1,300, through the energy of Mr. Scott. It is virtually free from debt.

In these new and rising towns earnest and devoted work is required, both on the part of pastor and people. Young men from all parts are flocking to them. Away from the restraints of religious society and the tender, loving influence of home, and surrounded by manifold temptations, their situation is a critical one. Many will enter the broad road to ruin unless Christian influences are thrown around them. In Mr. Scott our Church has a faithful representative. He has already gathered around him a good-sized congregation and built a commodious and elegant (if we except the pulpit) place of worship. The choir is assisted by a powerful cabinet organ, and the pastor was made very happy the other day by receiving a beautiful communion set from Joseph Mackay, Esq., of Montreal, who had already generously assisted the congregation in church building.

THE PEMBINA BRANCH

of the Canada Pacific Railway is still operated by the contractors, and, in winter especially, trains run very irregularly. A train was announced to leave for Winnipeg on Tuesday, at 11.20, but after waiting until 9 o'clock at night, we were told that no train would leave until 11.20 the following morning. To make sure of my passage, I got breakfast in good time, and it was well for me, physically and mentally, that I did so, for the train came along about two hours before the time appointed, and many of the passengers did not break their fast until we reached Winnipeg, at 4 o'clock in the afternoon. Several missed the train altogether.

AT WINNIPEG

I was most kindly received by the Rev. J. Robertson, pastor of Knox Church (the first church in the city), and by Professors Bryce and Hart. They are true servants of the Lord, fully alive to the interests of our cause in the Northwest, and self-denying in their efforts to extend the Lord's kingdom. If "Burden Bearer" and his friends could visit this place they would be convinced that there is no institution in connection with the Presbyterian Church in Canada more necessary, or doing more faithful work, than that of Manitoba College, and no Presbytery more economical or harder worked than that which has the immediate oversight of these vast territories.

MY DESTINATION, RAT PORTAGE,

is about 140 miles east of Winnipeg, and over 99 miles of that a train is run once a week. We left Winnipeg at one o'clock on Thursday, and reached Cross Lake about 8 o'clock in the evening. No passenger coaches are yet placed on the road. Ordinary flat cars boarded in, with stationary seats around the sides, are used in their stead. They are far from being comfortable in cold weather unless one is well provided with wraps. Mr. Thom, of Montreal, Messrs. Crowe and Koehler, from the headquarters of Section Fifteen at Cross Lake, myself, and several others, got under the friendly protection of a large buffalo robe, and passed a tolerably comfortable and very enjoyable time. The car was dining, sleeping, and smoking room all in one—principally smoking room. One man took charge of the heating apparatus, whose sole ambition was to make the stove red-hot all over, in which feat he very nearly succeeded more than once. Business was transacted, stories told, and information imparted to strangers like myself, until headquarters were reached. There I was invited in and hospitably entertained for several days. The camps are large and comfortable-looking, but the men suffer a good deal from cold in very severe weather.

THE BRIGHT SIDE

of mission life on the railway is brighter than I had anticipated, but there are obstacles to be overcome, and hardships to be endured. It is most pleasing to find so many of the men intelligent, kind, and glad to see an ambassador for Christ. All here speak very highly of Mr. Cameron and many regret that he cannot find time to preach to them more frequently. As it is, he preaches from three to five times each Sabbath.

I enter upon the work with many misgivings, but at the same time with much confidence. "We can do all things through Christ." I try to leave myself in His hands. May He grant me strength, prudence, and love for perishing souls. In a few hours I hope to meet Mr. Cameron and hear from his own lips the story of his work here. In my next I shall be able to give details of his work and the nature and extent of my own.

W. D. RUSSELL.

Cross Lake, C.P.R., Jan. 30, 1880.

ROMAN CATHOLIC ORDINATION.

MR. EDITOR.—I have noticed with some surprise the rare unanimity with which many Presbyteries have decided the question of Roman Catholic ordination. The Presbytery of Montreal seems to me to be the only one which has fairly and fully grappled with the subject, and of all others it, from its position, is the best qualified to look at the question from the standpoint of a practical knowledge of the difficulties involved. Its decision was the following: "That the ordination of the Church of Rome is confessedly erroneous and defective in its object, yet ought not to be entirely ignored. That the admission of a reformed priest to the status of an ordained Presbyter without the imposition of hands is re-ordination sufficient." This admits that the Roman Catholic Church is still right in the *form*, however much it may have erred as to the *purpose* and *intention* of ordination. It seems to me that the complete condemnation of Roman Catholic ordination only involves our Church in greater difficulties than before. If Romish ordination be entirely wrong, what becomes of the ordination of the first Reformer? According to Presbyterian ideas of ordination, they could not confer ordination on their successors unless they themselves had first received it; but they only had the ordination which Rome gave them; and some we have reason to believe were only evangelists; yet they organized churches and ordained pastors. If their own ordination were invalid, what right had they, on Presby-

terian principles, to ordain to the office of the ministry? I can see how they could, on Congregational principles, have received ordination from the people over whom they were called to labour, independently of Rome, but this would not have been Presbyterian ordination.

Further, the question of the validity of Roman Catholic baptism is involved in that of ordination. Luther and Calvin, and other Reformers, had only the baptism of Rome; but if the Roman Catholic Church cannot give ordination, then her priests have no right to dispense the sacrament of baptism; because only those who are validly ordained have a right to baptize. It follows from this that the Reformers were neither ordained nor baptized, and consequently on Presbyterian principles were totally disqualified from transmitting such powers to their successors, the Protestant ministry of the present day. Perhaps it may be said that at the Reformation the Church of Rome was a Church of Christ, but has ceased to be one since. If so, this will be news to those who look upon the period immediately preceding the Reformation as the most corrupt period of her history. If she has since ceased to be a Church of Christ, I, for one, should like to know when. When was she cut off as a dead branch from the parent stock by the Catholic Church of Christendom? She professes still to be the Church of Christ. She ordains her priests as ministers of the Gospel, as she understands the Gospel and its ministry. Now the official acts of a minister in any Church, so long as he continues a minister, are recognized as valid *ex officio*, no matter what his personal character may be. Christ recognized the ministerial acts of Judas Iscariot, on his own profession, though, like the Church of Rome, he was altogether wrong as to his object and motives in the performance of those acts. Further, Christ recognized the official acts of the Jewish priesthood, though they had certainly many erroneous views as to the true nature and objects of those acts. On the same principle, so long as the Church of Rome acknowledges the doctrine of the Trinity, including of course Christ's divinity, and claims to be the Church of Christ, her official forms should be recognized. If we deny their validity, how can we maintain the validity of our own, which originally have been received from her? What is the Church going to do with the numbers of converts from Rome who have been received into her pale with no other baptism than that given by Rome? Will she baptize them over again? If, on the other hand, she acknowledges Roman Catholic baptism, how can she consistently deny the validity of the ordination which gives the only right to confer such baptism, viz.: Roman Catholic ordination? The Presbyterian Church acknowledges the ordination of the English Church. The Church of England accepts the ordination of Rome. Let a priest of Rome only enter the Church of England priesthood, stay there a while, and claim admission to our Church, and he would be received without re-ordination, having only received the ordination of Rome. Let him come in a straightforward manner, directly from Rome to us, and, according to many of our Presbyteries, he must needs be re-ordained. I know of no theologian of any merit who denies the validity of Roman Catholic ordination. Dr. Hodge strongly favours it. If, however, I am wrong in my views, I shall be very happy to be set right by some of the brethren who think they are orthodox in repudiating everything from Rome, at the expense, it may be, of logical consistency. WHY?

OUR COLLEGES.

MR. EDITOR.—I hope you will excuse me for writing you a few lines on the subject of our colleges, which deservedly occupy a good deal of the attention of our Church. When I first came to Canada, nearly fifty years ago, if any one had talked of a Presbyterian college, he would have been considered a very sanguine individual indeed. I don't think there was a Protestant college of any kind from "ocean to ocean" in British North America. Now we have six colleges of various descriptions belonging to our Presbyterian body alone, and all of them, I believe, doing good work. The last of the number, as you are aware, was established at Winnipeg, the capital of the Province of Manitoba, and I am sorry to think that some faint-hearted folks would fain abandon it, or leave it to its own limited resources. For my part, and I feel sure there are many like minded, I say let us support it manfully and liberally, as it is in a sense the very van-

guard of our Church, and it will be a sorry day if it has even to fall back one inch, much less to be abandoned as a helpless enterprise. I have little doubt that in the course of the next twenty years, there may be another Presbyterian college at Battleford, or New Westminster in British Columbia. It is a pity every now and then to see in your good paper little jealous outbreaks as to what part of Canada should support Kingston, or what Montreal, or what Toronto. Surely as our good Scottish kinsmen would say, "We are a' a'e man's bairns," and should help one another. The last subject I shall touch upon is the proposed University for granting degrees. Now, surely if Queen's University at Kingston can grant degrees, there is no use of going to all the trouble and expense of building another institution for that one purpose, and although I am a "Western" man, I do most certainly think it would be a pity to take such a step when we have so many colleges on our hands, and when we call to mind that Queen's University was itself the choice of the Church, or the largest part of it, before the disruption in 1844, and is as to location as favourably situated as any other place. If there is any deficiency in its powers, let it be made up by Provincial legislation if necessary, or by that of our own Assembly.

Feb. 10, 1880. CANADIAN PRESBYTERIAN.

HOME AMUSEMENTS.

MR. EDITOR,—I can scarcely allow this discussion to pass without casting in an oar. I may pull the wrong way, but it may not be amiss to *back water* now and again, else those who so unitedly pull the other way might get themselves completely out of line. I like the treatment of the subject by "M," in your last issue. There is a ring of good sense and fair concession to others' views in his admonitions, and I admit that such clerical restraint as he would put upon the innocent pleasures of the people is a wholesome—indeed, a necessary one. Observe, he does not seek to prohibit, but only to check where the tendencies in a particular case are to excess. This should be the limit of pastoral duty. I shall pass from him now and "break a lance" with the other "gentlemen of the robe," for such I take them to be.

If we all were disposed to draw long faces and shut pleasures of a rational kind forever out from our social circle, moon about and speak scriptural phrases, we should become a community characterized by miserable cant, and our manliness itself would droop and die, our strength, both mental and physical, would slowly vanish away, and we should become objects of pity indeed. This is a little overdrawn. I admit it, but it is the one extreme. Mr. Hancock, and more especially he from the balmy South, have the other. There is a happy mean between these two, that cannot fairly be assailed. There is a poetry as well as beauty in the dance, though some people cannot see it—poetry and beauty of action if not of thought. If some are so constituted as to appreciate this, and at the same time mark the measures of stirring music, why should they be denied the indulgence of an innocent pleasure because other men of more sober structure cannot enjoy it and therefore will not see its harmless side. One man courts the Muses and possibly spends his time or a portion of it in idle dreaming, why should we assail him violently for thus wasting his time? But no one does so, I am told. Yes, but is he not occupying precious hours that might be employed in holy work and pious meditation? What more do those who occasionally "trip the light fantastic toe?" Ah! he from the balmy South is down on us there. There is no poetry in the motion, there is no joy in the music, the devil is in the movements, and Beelzebub in the fiddle-strings. Invisible, imperceptible, impalpable, His Majesty plays in and out through the "giddy mazes," and the votaries of the dance are irresistibly carried to destruction. Mr. Henderson paints in high colours—too high for ordinary appreciation, and consequently we fail to see the reality of the picture.

There are those whose downward course is easy, and who make the dance a pastime while they pursue that course, but the dance is not the cause. Wicked, evil natures will find a pastime to beguile their idle hours, though the dance were never known. But because the profligate dance, we are told we should avoid it altogether. Tell us at the same time that we should not discourse sweet music, should not sing a martial song, should not run or leap, should not row or sail, or shoot or go to war; no, we should not even walk. This is the *reductio ad absurdum* of such arguments

as are used. If Mr. Henderson is of the Methodist church at Hartsville then I see in his letter the result of the training of a whole religious life—a positive unbending, persistent refusal to see anything but evil in the dance, no matter of how short duration, no matter where or under what circumstances engaged in. But if he is of our own fold; well, I always thought I was a Presbyterian, but sometimes now I am not very sure which I am.

What I have said of dancing I would say of card-playing. A LAYMAN.

Toronto, Feb. 9, 1880.

THE LATE REV. JAMES BRECKENRIDGE.

Rev. James Breckenridge, minister of the Streetsville Presbyterian Church, died Dec. 10th, 1879, in the 49th year of his age, after a month's illness of typhoid fever. Mr. Breckenridge was a native of Argyleshire, Scotland, and in early manhood emigrated to Canada. He chose Canada as his home, while his parents and the other members of his family settled in Rockford, Illinois, where they still reside. For several years he was engaged as a teacher in the village of Georgetown and other places in the vicinity, and shewed at that time the marked intellectual ability and high Christian character which he afterwards manifested in his more extended sphere of labour. For several years it had been his desire to study for the ministry, and during his career as a teacher, he was always closely identified with the work of the Church. He had already attained to ripe manhood when he began his course of study in Knox College in 1865. With a well balanced mind, disciplined by careful study and extensive reading, he was, on entering, college in a position to prosecute with full profit the prescribed course of study. During his college course he gained the respect and esteem of all his fellow students, and the highest opinion of his professors. He was thoroughly conscientious and painstaking in every department of his college work, and by a systematic and almost perfect method of study was enabled to accomplish an amount of work which would otherwise have been impossible. Whether in the ordinary class work, or as an essay writer and public debater, he always stood in the front rank, and we are perfectly safe in saying that no graduate of Knox College has passed through his curriculum with greater honour and distinction. His discourses delivered in the Hall, and elsewhere, when engaged as a student in mission work, gave clear indications of the high qualifications which he possessed as a preacher of the Gospel. For two summers, during his Divinity course, he laboured in the East End Mission Church, in Toronto, which is now a flourishing congregation under the pastoral care of Rev. J. M. Cameron. Having completed his studies in the spring of 1870, he spent some months in travelling in the United States to recuperate his health, which was somewhat impaired by a too close application to study, and on his return to Canada, received a unanimous call from the Streetsville congregation, then vacant through the resignation of their respected pastor, Rev. Mr. McKay. He was ordained and inducted to this charge in March, 1871, and continued to labour there with great acceptance until the time of his lamented death.

For several years he was very closely identified with the work of Knox College, acting as examiner in various departments. His co-examiners bear testimony to his faithful discharge of, and eminent qualifications for, the duties laid upon him in this connection. He had the welfare of his *Alma Mater* at heart, and in him the College has lost a warm and valued friend.

Among his fellow-presbyters he was highly esteemed. Of a modest and retiring disposition, he was not forward to speak on subjects, under discussion in the Church Courts, but when he did express an opinion, it was evident to all that he spoke from stern conviction, and his views, expressed with singular felicity and clearness, always carried weight. When a Presbyterian committee was to be chosen to deal with some matter which required clear judgment, discrimination and tact, he was almost certain to be appointed one of its members. He was faithful and conscientious in the discharge of any duties laid upon him by the Presbytery, and his removal has created a blank which will not be easily filled.

It was, however, in his real life work in his relations with his own people that his high qualifications as a

talented, faithful and earnest minister were best seen. While discharging efficiently the duties of a comparatively large congregation, he pursued his studies systematically, and was well abreast of the age. He also took an active part in educational matters, and as a member of the Peel Board of Examiners did much for the cause of education. He heartily gave his support to any good movement which was being carried on, and was held in high esteem by all the different denominations in the surrounding country. His daily walk and conversation was that of a calm, unassuming and genial Christian gentleman. As a preacher he stood high; with a singularly clear and penetrating mind, with all his faculties under almost perfect control, and sanctified by a vital godliness, he brought home the great truths of the Gospel to the hearts of his hearers with convincing power; and there are many who can think of him as the instrument by which, under God, they have been led to the Saviour. He had strong convictions of right, was loyal to the truth, and while he was ever tender in his ministerial dealings, did not shrink from denouncing the wrong. He had a firm hold upon the affections of the young people in his congregation, and it was at all times his desire to advance their highest interests, both intellectual and spiritual. In his pastoral relations with his people, whether in his visitations of the sick and dying, whether in administering to the bereaved the consolations of the Gospel, or in his ordinary pastoral visits, he was always welcomed as a true friend and a faithful guide. When his death was made known, the entire community felt that a talented minister and a true friend had been removed from their midst. In the prime of life, with a vigorous constitution, and extremely careful and temperate in his habits, a long career of honoured usefulness seemed opened up before him. During the whole of his ministerial work in Streetsville he had scarcely a day's illness until the last fatal disease seized him. All hoped that with his sound constitution, and with the best medical skill, he would be enabled to gain the mastery over his disease, but it was otherwise ordered, and after a trying illness, borne with great patience, he passed gently away, calmly trusting in that Saviour whom he loved to preach to his fellow-men, leaving a widow and eight children to mourn the loss of a tender and loving husband and father.

His too brief career on earth is ended. We sorrow for his loss, but we rejoice to know that these dispensations do not come by chance; that all is guided and controlled by One who never errs. We rejoice to think that the Saviour's prayer has for him been heard and answered, "Father, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory." No longer shall we behold his form or hear his words, but the words of counsel and instruction so faithfully and earnestly spoken shall live on in many hearts, and the memory of his calm Christian life remains to us as a rich legacy to stimulate us to a higher and noble Christian manhood. The world is made better by every such life that is lived in it.

CHRISTIANITY does not need any credit. It pays as it goes; and it is stronger through its agency, the church, when that does the same thing.

SAYS the "Presbyterian Banner": "To estimate the worth of a man by his bodily size, would be looked upon as an absurdity. Ten acres of land with a rich soil, are worth more for agricultural purposes than a hundred composed of marshes or barren sands. A sermon of forty-five minutes may have more matter and argument than another which occupies an hour and a-half or more in delivery. And this is equally true of newspapers; the size of the sheet is no indication of the worth of the paper. Three things are always to be taken into account in determining the value of a newspaper: (1) A sheet, by the use of a good deal of small type, may contain much more than one that is a good deal larger; (2) The amount of fresh news and lively thoughts compressed into the columns is a still stronger test of the real value of a journal; and, (3) The moral and religious force carried by the journal is the crowning evidence of superiority or inferiority. If any paper can shew that it has more brains, that it employs them more effectively, and that it carries more moral force than any of its contemporaries, then its pre-eminence over them will be admitted; but not till then. Superiority in journalism depends on something more than a few inches of white paper dotted with ink."

PASTOR AND PEOPLE.

THE HINDRANCES OF WEALTH.

One of the commonest reasons given by well-disposed persons for desiring wealth is, that riches would enable them to do so much good in the world. Yet the fact stands out, in spite of all popular impressions on the subject, that accrued riches are practically a hindrance to beneficence; that as a rule the man who has largest possessions is of least service in behalf of approved charities—public or private.

If, indeed, a man has gathered large riches himself, he must have persistently trained himself to get rather than to give, to hold rather than to disburse. And in this process he must have learned to constantly refuse worthy calls on him for benefactions within his means. The poor we have always with us. So we have always before us good causes pleading for our assistance. No man can move on in this world without seeing cases of need which appeal strongly to him for relief. He must meet them in his daily walk; he must hear of them as he sits in church; he must read their story in the public prints. There will come personal calls to him for help to a hungry family, to a crowded orphanage, to a struggling church, to a pestilence burdened city, to a starving nation, to a dying world. If he has the wherewith to respond to these calls, he must either give or refuse to give. If he gives as God has prospered him, he cannot roll up wealth. It is absolutely out of the question. If he refuses to give, he thereby represses and deadens his best sensibilities. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Sure enough—how? That is a question that an inspired apostle could not answer eighteen centuries ago; and no one has ever been able to answer it since. "Wealth is an expensive thing," says a popular satirical writer of the day. "It costs all it is worth. If you want to be worth a million dollars, it will cost you just a million dollars to get it. . . . Deprivation of generous impulses, the smothering of manly aspirations, . . . a hatred of the heathen, a dread of the contribution box, a haunting fear of the Women's Aid Society, a fretful dislike of poor people because they won't keep their misery out of your sight, a little sham benevolence that is worse than none; oh! you can be rich, young man, if you are willing to pay the price!" When you see a man who has rolled up a million of dollars, you see a man who through a series of years has so hardened his heart and closed his hand against the call of many a just charity, that he is actually incapacitated to know what is true generosity. Whatever you may know of single gifts from him, or of particular acts of kindness, you would start back appalled if you realized in how many cases he had refused such calls for help as would have pierced your soul to hear them. Whatever else that rich man's wealth has done for him, it has certainly not enabled him to do large good in the world by giving according to his means and according to his opportunities. His example does not encourage you to believe that there is a gain in well-doing through money-getting.

But the thought of some is, If, without all this process of heart hardening in money gathering, I should have large wealth at my disposal, as by sudden inheritance, then surely I could do more good in the world than now I am able to; and I know I have the heart to help every worthy cause within my means. There are hindrances, however, to well doing, and to large giving, in the very possession of wealth, no matter how that wealth was obtained. It is true that if one should at once receive a legacy of a hundred thousand, or a million, dollars, he might for a few months do great good by its wise disbursement. But that work would be soon over, and there would be no appreciable lessening of calls for help when the inheritance was all distributed. That method of using wealth is not thought of by the one who is sure he could use riches wisely. His idea is to employ only the income of the property, leaving the principal intact. But no income is large enough to meet every current demand for charity; and the inevitable recognition of this fact tends to check generous impulses in the heart of the most kindly disposed, custodian of riches. There must be at some point a holding back on the part of the wealthy Christian, as there need

not be on the part of one who is sharing his only crust; or who puts his last dollar into the contribution box. This it is, perhaps, that makes one grow cautious in giving in proportion as his wealth increases, and that seems to change at once the character of many a sudden inheritor of a handsome property. If you had riches, you would be compelled either to give them all away, income and principal alike, at the call of charity; or to refuse many a call on you for help when you had the means of responding, but deemed it prudent to withhold the gift. This latter necessity would shrivel and burden you, as your present inability to give from lack of means does not. It is better far that you should want to give, as now, and be unable, than that you should have the ability and be compelled to repress the desire. Doing good in the world at such a cost as that, is not a thing you ought to long for.

And, ordinarily, the poorest person to induce others to give liberally to any good cause is one who is himself the possessor of wealth. The fact that he has money, which he could give but decides not to, weakens the force of any appeal he may make in behalf of that cause. At a noon-day prayer meeting in one of our great cities, an object of benevolence was presented for sympathy. A wealthy Christian man rose and prayed earnestly that the desired help might be forthcoming for that object. As he sat down, the leader of the meeting called out emphatically, "Brother Jones, if I had your bank account, I'd answer that prayer of yours in five minutes." There are a great many persons who think this way, if they do not speak out so plainly, when they hear a rich man plead for a worthy charity. Even though he offers to give something to it, the feeling is that he ought to give more. As has been said of the Lord's way of judging liberality in giving, so with the popular mind, "the question is not what you have given, so much as what you have got left." A peculiarly close-fisted capitalist became really interested in the members of a poor family, and wanted to raise fifty dollars for their relief. He wrote out a subscription paper, and started it with five dollars in his own name. Taking it from one to another of his neighbours he was laughed at for his proposal to have any one share that sum with him in charity. He found himself unable to raise a dollar from others. A similar difficulty is very often experienced in the attempt of a person of wealth to aid a good cause by his contribution. His gift hinders rather than helps the money-raising. "Fifty dollars from him! Well, at that rate, I ought to give about one-hundredth part of a mill. Oh yes! you can count on me for my share, if you think that is his." That is the story, in one form or another, concerning many a subscription list. A rich minister is almost always a barrier to good giving on the part of his people; and he and they together rarely give as much as they alone would if he had less from which to give. A rich church member commonly aids in lowering the standard of beneficence in his church, or in keeping it down if it was low to begin with. A rich person, man or woman, is, generally speaking, a most undesirable head of a benevolent organization of any sort—undesirable as a giver or as a getter of funds for the object of that organization. The best-intentioned Christian in the world, when seeking to promote any good cause which calls for generous giving from every side, finds a new meaning in Bacon's suggestion, "I cannot call riches better than the baggage of virtue; the Roman word is better—*impedimenta*. For as the baggage is to an army, so is riches to virtue." There are a great many warm-hearted Christians who could both give and get more if they had less.

Money has its part, in carrying forward the Lord's work, and in relieving the needs of the Lord's poor; but it is far better to have unlimited and unembarrassed influence in inducing others to give, than to have restricted power to give, with the hindrances which so commonly accompany that power. Some of the largest gifts to great charities have been secured through the appeals of those who had no accrued means as a source of power. Yung Wing set out in life with a high purpose, but with no wealth. While he was yet a young man he had induced the Chinese Government to donate more than two millions of dollars in aid of the cause which had his heart. Who supposes that he could have done more good in the world if he had sought wealth, or it had been given to him? Why, George Muller or Edward Kimball has raised a great deal more money for bene-

ficences in this generation than has been given for like purposes by any millionaire during his lifetime, within a century. And the largest church charities on every hand are continually being stimulated and increased by the telling example of some Christian of straitened means, whose self-denial for the Master's cause puts to shame all the gifts of the wealthy in the communion to which he or she belongs. In short, it would sometimes seem as if an indispensable requisite to doing good with money in this world was the having little or no money to do good with.

The practical teaching of this truth is just here: Never worry over your lack of wealth; nor think that you could do more good by having more money. If you have nothing to give, rejoice that no one can say, as you pray to God, or plead with man, in behalf of a good cause, that you are asking for help which you yourself ought to supply. If you are making money, or having it come to you from any source, give it out wisely and charitably as fast as it comes in. It is liable to spoil if you pile it up. If, indeed, large possessions are already yours, pray God that you may so use them that they will prove as little of a hindrance as is possible to your well-doing and to the honour of His cause. At the best you have a heavy burden to carry. The Lord pity and help you!—S. S. Times.

STUDY THE BIBLE—ALL PARTS OF IT.

It is not enough that we merely read the Bible, that we rush over page after page, as so many do, as though the more the verses and chapters passed over, the greater the profit to ourselves. Better read only a single verse, and pray over it, and apply what it says to our spirit and life and conduct, than go over whole chapters, or even entire books of God's Word, without reflection, or prayer, or self-application. The latter is like taking, if it were possible, five or ten or twenty meals of food, where we should take but one, which, as every one knows, would ruin digestion, and impair health, and it may be endanger life itself.

And so there may be such a thing as reading too much even of the Divine Word, if we trust for improvement to the amount read, and not to the instruction and spiritual good to be derived from it, through prayer and thoughtful reflection. It is only by understanding what we read, and seeing how it applies to ourselves in the way of instruction and direction, and by endeavouring to be conformed to its teachings, that we truly feed on the Divine Word, and really digest it, and so gain from it spiritual vigour and health and strength.

And then we should study all parts of the Bible; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Many good people, if we judge by their conduct, hardly seem to believe this. They have their favourite portions of the Word, and read almost entirely in them; one in the Gospels, another in the Epistles, another in the Psalms, etc. And not a few, it is to be feared, almost entirely neglect the Old Testament, and the close, and wonderful, and life-giving connection between that and the New.

Now physiologists tell us, that of the food we take for the body, some part goes to the muscles, some to the nerves, some to the brain, and some to the bones. And so every part of God's Word is designed to be, and if rightly viewed may be, as profitable to us as our more favourite portions. The hardest chapters of the hardest names in the Books of Chronicles, or the mere historic details of the Books of Kings, may be as richly instructive and useful by shewing the dealings of God's providence, as the more practical parts of the Bible may be, in pointing to duty, or the more devotional parts, in quickening serious thought, or speaking comfort to troubled or weary souls. We should feel that the history, the predictions, the promises, the counsels, the teachings and directions of God's Word, all have their appropriate ends in view, and we should diligently and prayerfully study all, that our piety may be intelligent, symmetrical, and in all things rightly taught and directed.

One other thought is worth suggesting, though it is the very reverse, it is believed, of the common impression; and that is, we should bear in mind that the "milk of the word" refers to the great doctrines of the Bible, which lie at the very foundation of its duties, and the "strong meat of the word" refers to its duties, which we find it so hard faithfully to per-

form even when they are fully understood and perfectly plain to us. In studying the Bible, then, we should seek to understand the great doctrines or truths which it teaches; and then, building our views of duty on these, as on strong foundations, we may steadily grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—*Christian Weekly.*

GUARD YOUR CHILDREN.

The moral ruin caused by introducing impure, deceitful, and wicked servants into families where there are children, would appal parents, could they but know its extent. I have seen it stated that while one of the greatest philanthropists of modern times, who devoted his life to errands of mercy, was careful to train his only son in truth, virtue and religion, his most trusted servant was at the same time taking that son to the vilest haunts of infamy, and initiating him into all nameless vices, until he was ruined and died!

We personally knew an instance where a kindly and well meaning minister employed men of doubtful character upon his farm; one result of whose service was that his promising young son, who worked with them, was by them initiated into the mysteries of counterfeiting, and such other branches of knowledge as may be picked up by men who are familiar with goals and criminal life. The boy was an apt scholar, and became a thief himself, and only God's mercy saved him from a life of shame and crime on which he was fairly started.

"Evil communications corrupt good manners;" and while it is right to deal kindly with the erring and fallen, it is wrong to expose the young, unguarded, to their influence. Doubtless a strict charge to such persons not to converse on improper subjects would often prevent the mischief; but if not, parents should insist on the entire separation of their children from persons of unknown and questionable character. The principle involved in that "Householder's Psalm," cannot be safely ignored or disregarded: "Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." Psalm c1. 6, 7.

A mother writing to the "Farm and Fireside," on the evils often resulting from putting the younger girls of a family to sleep with the hired girls, says of this practice:

"It often arises from want of thought on the subject, and a wish to save the care of an extra room; but if the mother could realize, as I do, the impure influence thus thrown about her child, she would endure any amount of toil and inconvenience rather than allow it. Of course there are exceptions—girls, pure-minded girls, who will be as careful of their words as the mother herself—but in too many cases every new hired girl brings a new lot of impure stories and information with which she is only too willing to enlighten the ignorant and innocent child. The child is under a vow to 'never, never tell any one, especially mother,' and feels extremely wise; but she is really receiving false impressions which it will take years to eradicate, and losing an innocence of mind, a purity of thought, which, like the dew upon the rose, the down upon the peach, can never be regained. She may live to see the wrong and curse it; she may never see the wrong and let it curse her. We all know how easily some natures are balanced either to the right or wrong, and how slight an influence at a certain time will prove the pebble in the streamlet scant, which turns the course of a whole life.

"This subject deserves a better pen than mine. I wish I had the power to rouse the attention of every woman who has a girl intrusted to her care, and make her see, as I have seen, the great evil of the slight and apparently unimportant habit. I have mentioned the main reason why the intimacy arising from the sharing of a room should be avoided, but there are other reasons why a young girl should have a room of her own. She will learn to keep it in order, to arrange it tastefully, and take pride in collecting within it her little treasures. Then, too, we are apt to think that no season of life except our own present one contains any real trials; but they are scattered all along. The infant cries for its lost rattle, the child grieves over her broken doll, the school girl has her pet sorrows that everybody laughs at, and farther on come the love troubles which are certainly heart-breaking. Through them all it is a comfort to have

the privacy of one's room, where, secure from intrusion, we can fight our mental battles or seek our needed quiet. Mothers, give your daughters a room to keep, to decorate, and to cry in."—*Safeguard.*

IN MEMORIAM.

REV. JOHN W. MACKERRAS, M.A., LATE CLASSICAL PROFESSOR IN QUEEN'S UNIVERSITY, KINGSTON.

—"A man greatly beloved."

Long had we trembled for the life,
That to our prayers was given,
And looked with reverence on a face
Touched with the glow of Heaven.

The radiance of the better land
Seemed in those clear eyes shining,
So pure the spirit's light burned through,
The fragile form enshining.

We sought to cheat foreboding hearts
With hopes to fears replying,—
For, listening to those cheery tones,
We could not think him dying!

And so, as sudden seems the end,
As heavy seems the sorrow,
As though strong health had promised fair
For many a bright to-morrow.

We little dreamed the parting year,
With solemn, still transition,
Had borne the long familiar form
Forever from our vision.

And tears unbidden have their way
From eyes unused to weeping,
For life looks darker for the loss
Of him—"not dead but sleeping."

And yet, it seems to us who mourn,—
E'en to the heaviest hearted,—
That set to music is the life
Of him who is departed;—

The music of a noble heart
That beat with quick vibration
To every true and earnest call
To serve its generation,—

With noble deeds that knew no stint,
With all ungrudging labour,
Glad, while life lasted, to be spent,
For God and for his neighbour.

We may not grudge the shortened years,
So full of truest living,—
We may not grudge the health and strength
He gave,—with "cheerful giving."

True life runs not by earthly suns,
But by the spirit's growing,
And his are the eternal years
Where endless life is flowing.

One of God's noble ones is gone,
Yet hope smiles through our sorrow;
The Resurrection and the Life
Points to a glorious morrow.

And while we feel with clearer sense
That Presence brooding o'er us,
We fain would follow in the path
Our friend has trod before us.

That life divine, whose endless joy,
Transcends our poor expressing;
The "walk with God"—he knoweth now
The fulness of its blessing.

Kingston, Jan. 10th, 1880.

A. M. M.

HOW TO GIVE.

In all churches there are persons who give right handsomely to the cause of Christ. With them the devotion of a part of their substance to God is a matter of principle, and they gladly and ungrudgingly observe it. In their estimates, they not only calculate for food and clothing and taxes and recreations, but they also include the maintenance of the house of God and the furtherance of the Redeemer's kingdom. But there are others in the same churches whose offerings are absolutely beggarly in their character. The niggard's heart suggests the nature of the gift, and it is offered with the niggard's grudge. The cause of this parsimony is not always the same. In a few instances it is to be found in a disposition which loves to grasp and hold, but grieves to part with anything, even towards a worthy object. But in a majority of cases, perhaps, it arises from an ignorance of the legitimate needs of the house of God, and of plans for systematic benevolence. However, from whatever cause it may come, the fact is patent to all, that the treasury of the Lord's house—which ought to be full and which might be full—is sadly lacking, and all concerned in the service of the church have to suffer more or less inconvenience. The treasurer has

to advance money to keep things straight. The pastor is condemned to shabby gentility, forced to appear like a gentleman while only receiving the pay of a second-class workman. The Sunday school is only half equipped. These and many such unpleasant things may be found in hundreds of churches. To remove them; recourse is had to socials and bazaars and such like for purposes of raising the needful to carry on the legitimate operations of the church. That any such niggardliness in connection with the Lord's work is absolutely wrong, and suicidal to the church's comfort, no one can deny. But how to remedy it, is the crucial question.

That any formal rules can be given for all cases, we do not think. For example, the general statement that persons should give a tenth of their receipts to the Lord is scarcely practicable. To a man receiving a dollar a day, the gift of the tenth has quite a different meaning than in the case of a man whose income is ten dollars a day. The one may not be able to stand it, while the other may. Perhaps the best way is to try to tone up men's consciences and affections, and from that healthier condition of mind let them donate to the cause of Christ. Lay before them the needs of the cause, and their duties and privileges, and then allow them to be their own judges concerning their gifts. For after all, we are strong believers in Gospel voluntarism. We remember that the "Lord loveth the cheerful giver."

It is a pity when any man who is interested in the advancement of the Saviour's kingdom sets himself to thinking how little he can give, consistent with respectability, instead of how much he should give to Him who died for him. There is too much of this giving in view of men, rather than in the sight of God. The same eye which measured the gifts to the temple treasury years ago still sees our gifts, and the same mind makes its estimate of the value of what we give. It would transform many a parsimonious Christian into a liberal man, were he to remember that a Divine eye is watching all his donations. It is a pity too when we offer to God the crumbs from the table of our income. The coppers and pennies and quarter dollars which many cast into the church coffers are—when measured with their receipts—nothing more than the scraps and crumbs compared with the full dishes of the table. Would we give a visitor only what Lazarus got at the wealthy man's gate? And shall we give to the cause of the Divine Christ only remnants, only crumbs from our income? Or shall we not rather invite Him to share with us our best. When in the fulness of his heart, Araunah offered all he had for a sacrifice, David made a noble resolve when he said he would not offer to God that which had cost him nothing. He paid for the things Araunah offered him, and then gave them in sacrifice to the Lord. It is a principle worthy of adoption by all Christians, to give to the Lord what costs them something. If this were followed, the house of God would not know anything of penury or want.

It is a safe proposition that men are willing to pay for what they esteem valuable. The worldling is not unwilling to pay for the schemes on which his heart is set. And if Christian men and women shew anything like niggardliness in their support of Gospel institutions, they must not be surprised if others think that their appreciation of the Gospel is not very great. Men make sacrifices for a cause that will benefit themselves and those near to them. And if we believe the scheme of redemption to be invaluable to ourselves and our children, our faith will certainly appear in our gifts to spread the beneficial news.—*Canadian Independent.*

WHAT is sixty years' pain to eternity? Necessity, if it cannot be altered, becomes resignation.—*Richter.*

AS sins proceed they ever multiply; like figures in arithmetic, the last stands for more than all that went before it.—*Sir Thomas Browne.*

THE man of enlightened understanding and persevering ardour has many sources of enjoyment which the ignorant man cannot reach.

WHOEVER makes a great fuss about doing good, does very little; he who wishes to be seen and noticed when he is doing good, will not do it long.

MAN too easily cheats himself with talking repentance for Reformation, resolutions for actions, blossoms for fruits, as on the naked twig of the fig-tree fruits sprout forth which are only the fleshy rinds of the blossoms.

THE CANADA PRESBYTERIAN.

SEMI-WEEKLY ADVANCE.

C. BLACKETT ROBINSON, Proprietor.

OFFICE—NO. 8 JEROME ST., TORONTO.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, FEBRUARY 20, 1880.

TO SUBSCRIBERS AND CLUB AGENTS.

In looking over our subscription list we notice there are still quite a number of subscribers in arrears—not only for 1879, but, in many cases, for TWO OR THREE YEARS. Dear reader, if you find yourself indebted for the paper you are now reading, see to it, at once, that the indebtedness is cancelled. The remittance of arrears, along with \$2.00 for 1880, will entitle you to the pair of premium engravings offered to every subscriber.

Our club rates will positively be withdrawn on the 1st of March. If there are any still desirous of taking advantage of the reduction to clubs, now is the time.

"Received engravings all right. They are very beautiful. Many thanks—MRS. YOUNG, Arnprior."

"I think your paper the best two dollars' worth I buy, even without the additional inducement you are offering this year.—ALEX. SUTHERLAND, New York."

A friend at Pembroke who sent us a list of fifty names, says: "I only wish I had time to devote to more of this work. I found no difficulty in taking subscribers, although my first attempt at canvassing. . . . If some one in every congregation would only try to get up a club, what a grand circulation the paper would have. It only requires an effort to accomplish this, as the paper speaks for itself."

CONTRIBUTIONS TO THE SCHEMES OF PRESBYTERIAN CHURCH IN CANADA.

WE are sure that our readers will thank us for giving to the following returns—kindly supplied by Dr. Reid, at our request—the benefit of our circulation. They tell their own story very unmistakably, and that story is, upon the whole, an encouraging one. It will be observed that on all the principal Funds there is a marked increase of the receipts as compared with those to the same date of last year. And even where a decrease is to be noted, it is comparatively small, except in the case of the Widows' Fund, for which no special collection has this year, as formerly, been asked. Were we to believe that this general increase, especially on the Home Mission Fund, had been caused simply by congregations forwarding their contributions at an earlier date than they had been in the habit of doing, there would be but little ground either for congratulation or encouragement. Those, however, who are most familiar with the facts, and have compared most carefully the returns of this year with those of last year, are persuaded that the increase is not to be accounted for, to any very great extent, in this way; but that both congregations and individuals have in very many cases given on a more liberal scale than formerly, so that if all still to be heard from shall be equally liberal or more so, it is calculated that the desiderated sums will be supplied. To accomplish such a result, however, will require strenuous and sustained effort on the part of all who, wisely well to the advancement of Christ's cause in this Dominion and throughout the world, are anxious for the extension

and consolidation of the Presbyterian Church in Canada, as a means to this end.

COLLEGE' ORDINARY FUND.

1880, Feb. 16. Amount received to date..	\$3,710 46
1879, " " " " " " " " " " " "	2,651 68
Increase.....	\$1,058 78

HOME MISSION FUND.

1880, Feb. 16. Amount received to date..	\$39,822 78
1879, " " " " " " " " " " " "	11,256 66
Increase.....	\$18,566 12

FOREIGN MISSION FUND.

1880, Feb. 16. Amount received to date..	\$10,527 88
1879, " " " " " " " " " " " "	9,149 53
Increase.....	\$1,378 35

ASSEMBLY FUND.

1880, Feb. 16. Amount received to date..	\$1,963 17
1879, " " " " " " " " " " " "	2,242 00
Decrease.....	\$278 83

WIDOWS' FUND.

1880, Feb. 16. Amount received to date..	\$578 31
1879, " " " " " " " " " " " "	2,048 39
Decrease.....	\$1,470 08

AGED AND INFIRM MINISTERS' FUND.

1880, Feb. 16. Amount received to date..	\$2,216 80
1879, " " " " " " " " " " " "	2,433 08
Decrease.....	\$216 28

FRENCH EVANGELIZATION.

1880, Feb. 16. Amount received to date..	\$1,876 78
1879, " " " " " " " " " " " "	1,686 71
Increase.....	\$190 07

PRESBYTERIAN MISSIONS AND MISSIONARIES.

WE call special attention to the interesting letter which will be found in another column, from Rev. Mr. Russell, the missionary lately appointed to labour among the workmen employed on the Pacific Railway. We trust that this is the first of many letters from Mr. Russell, and that many other labourers of our Church in the Northwest and elsewhere will also from time to time favour the readers of THE PRESBYTERIAN with accounts of what they are doing and how the work is prospering in their hands. Unless the members of our Church are kept fully acquainted with what is being done in the various fields occupied by our Canadian missionaries, they can never be expected to take a lively practical interest either in the men or in their labours. It is natural that this should be the case, and it will be so as long as our missionaries supply their constituents with, comparatively, such meagre accounts, as in the past, of the districts in which they are located, the difficulties with which they have to contend, the character of the work in which they are engaged, and the extent of the success with which their labours are being owned and crowned. The average Church member in very many of our congregations, it is to be feared, knows very little of the different mission fields occupied by our Church, whether in Canada or in other lands. At the best there is often but a vague, indistinct idea of these, and of its being necessary that something should be done for them, and done thoroughly, and done now. But all is so shadowy and undefined that anything like a lively interest in the work or the worker is but rarely evoked and still more rarely sustained.

Our ministers and missionaries have, to a good extent the remedy for this state of things in their own hands. Let them prayerfully, systematically and perseveringly make the mission work of our own, as well as of other Churches, known in all its details of joy and sorrow, of sunshine and shade, to our congregations and the result will be as marked as it will be gratifying. We would not for a moment be thought to imply that this has not hitherto been done to any large extent. The present condition and success of our missionary enterprises shew the opposite. But the most zealous will be the first to acknowledge that a great deal still remains to be accomplished before our Church, as a whole, is fully alive to the extent and urgency of the work which has evidently, in providence, been laid to her hand, and before she come to the performance of that work with the zeal, intelligence and liberality which are indispensable to its being carried successfully forward. We have no desire to see coloured, sensational, or what some might even call "cooked" accounts coming from our Home or

Foreign Mission fields. But there is no necessity for such. Plain, unvarnished records of what is to be done, and what God has wrought and is working are all that are either desirable or necessary; and the more we have of these, the better will it be for our mission work, and the more encouraging to our mission workers, whether in the new settlements of our own wide and fertile Dominion or in other and heathen lands.

OFFICIAL JUNKETINGS.

THE secular party papers are, we observe, making a good deal of noise over certain expenditures incurred in connection with a trip taken during last summer by the Lieutenant-Governor of this Province, accompanied by certain gentlemen, who were invited to make up what was substantially a pleasure party, though a very slight official character was sought to be given to it.

It is not for us to say how often and to what extent official "progresses" ought to be made at the country's expense, whether by Governors-General or Lieutenant-Governors. There can be no doubt but that sometimes, at any rate, very important public ends may thereby be subserved. It is surely, however, necessary that in all such cases there be a fair prospect of such public good being the result, and that at any rate in every instance, the whole work be managed with some regard to the proprieties. That the one at present so much talked of was likely to secure any important public benefit, is more than can be asserted with any great amount of confidence. That it was conducted with that strict regard, either to the proprieties or to economy, which ought to be the rule, is more than we could affirm, if the published accounts of the stores of intoxicating liquors, etc., etc., purchased for the expedition, and of the various other expenditures incurred be perfectly correct. It is surely discreditable in no ordinary degree that a number of gentlemen, the most of whom had no more apparent claim to having their holiday expenses borne by the country than have any other citizens, should have been provided with such an intolerable amount of "sack," especially when going, professedly on a mission of kindness, condescension and civilization to "Poor Lo." It was, in short, to say the least of it, a great blunder, and we have no doubt that Mr. Mowat will see to it that such a thing never occur again. We refer to it, however, not in order to take part in the discussion or so much to express our regret and astonishment that it should have taken place at all, though this we do most emphatically, as to call attention to the very common and very reprehensible custom which has long and widely prevailed and which no doubt was the occasion and excuse of the occurrence in question. We refer to the use of national or corporation funds by officials for the purpose of supplying themselves and their friends with a holiday or a feast, under the pretence that the owners of these funds, whether they be the public or the members of certain corporations, will thereby be in some mysterious manner either honoured or benefited. Governments have done this, sometimes to this body of men, sometimes to that, sometimes in the name of hospitality, sometimes, more honestly, with scarcely the affectation of its being anything but a *sprez*. We all know how city and town councils have done the same, with exaggerations, sometimes under one flimsy pretence, sometimes under another, but generally with the one result of the unnecessary waste of the corporation funds and a too common infraction of the laws of sobriety, with all which that implies. Railway directors have, perhaps, been greater offenders in this respect than any who could be mentioned, and the character and results of their "celebrations" have too often been anything but creditable, while how the "roads" were to be benefited *honestly* by such libations of intoxicating liquors could never be made clearly manifest.

The fact is, all such proceedings are as incompatible with good morals as they are inconsistent with strict honesty, and the sooner they are put an absolute and final stop to, the better for all concerned. The occurrence to which we have already referred was neither better nor worse, neither more discreditable nor less, than a hundred other things which have been done as matters of course, by men of all parties, at the expense sometimes of the country, sometimes of a city, sometimes of a town, sometimes of a county, often of a railway company, occasionally of a bank, but always

in a way which sensitive honour could not endorse, and scrupulous honesty could with difficulty defend. We say not this to excuse any of such proceedings, far less to defend them, but to point out a very common mode of wrong-doing and to suggest in the strongest way that it is more than time the evil were abated, seeing that in nine cases out of ten they have been, and they are, to be characterized, if characterized with truthfulness, only as Dr. Chalmers described the Glasgow civic feasts and "celebrations" of his day, when in his righteous indignation, he thundered from the pulpit against all such on-goings, and told the assembled Church that the presence of ministers of the Gospel on such occasions was only asked to give sanction and respectability to meetings which, "begun in decency, too generally ended in downright black-guardism."

REV. DR. NEILL, OF SEYMOUR.

The fortieth anniversary of the ordination of the Rev. Dr. Neill, of Seymour, was celebrated on the 29th ult. The church was crowded to its utmost capacity, proving the very high regard in which the venerable pastor is held, not only by his own congregation, but by the community generally. After an excellent tea, Dr. Neill, who occupied the chair, briefly sketched his past history and the circumstances which, in God's providence, led to the formation of the pastoral tie forty years ago. Very interesting and touching reminiscences were given of his ordination, the state of the country, the bewildering directions of the roads, and the readiness with which the various families met for public worship. His congregation so increased that in course of time the congregations of Campbellford, Stirling and Rawdon were formed in addition. There are now only two individuals alive and connected with his congregation whose names were adhibited to his call. Dr. N. very feelingly acknowledged the Divine goodness to himself and congregation during those many years, and exhorted all so to serve God here that they might all meet to enjoy him above. Mr. Walker, in the name of the congregation, presented Dr. Neill with a splendid fur (raccoon) coat, and Mr. Hume was deputed to present Mrs. Neill with an elegant and costly piece of silver plate. Both addresses were expressive of the warmest attachment of the congregation, and of their prayers that both would be long spared to be a still greater blessing to the community. Interesting addresses were then delivered by Rev. Messrs. Smith of Kingston, Sutherland of Warkworth, Gray of Stirling, and Beattie of Campbellford. The following lines, composed specially for the occasion by Miss Machar of Kingston, were read by Rev. Mr. Smith, and listened to with intense interest:

FOR THE FORTIETH ANNIVERSARY OF THE REV. DR. NEILL'S PASTORATE OVER ONE PEOPLE.

Forty years of loving pastoral labour
'Mid the summers' heat and winters' snow;
'Tis not often in this life uncertain,
Ties like this so pure and hallowed grow.

Forty years of preaching to the living,
Winning them to seek the narrow way,
Ministering gently to the dying,
Pointing onward to the endless day;

Placing softly on the baa, foreheads
Christ's own tender, purifying sign,
Shewing forth His tender love for sinners
In the sacramental bread and wine.

Forty years of caring for the children,
Leading lambs into the Master's fold,
Guiding wayward hearts to life eternal
Through the Wisdom that can ne'er grow old;

Making light to shine in shady places,
Healing wounded hearts with heaven's own balm,
Teaching how, when trouble's tempest rages,
Christ can bid the tossing waves grow calm.

Forty years of mingled joy and sorrow
(For what son the Father chasens not?)
Wove the chain that binds the flock and pastor
With a thousand precious links inwrought.

Forty years I may He who led His people
Through the desert to the promised land,
Guide the pastor and his flock together
With the leading of His gentle hand.

And when life's long pilgrimage is over
All his loved sheep may the shepherd see
In the city where no temple standeth,
And the Lord Himself its light shall be.

—CON.

BOOKS AND MAGAZINES.

Canada Methodist Magazine for February.

Homiletic Monthly for February.

Both very good numbers.

The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

The literary epicure rejoices over the February number of the "Atlantic."

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

The January number of the "Canadian Monthly" presents an inviting table of contents.

Scribner's Monthly; St. Nicholas.

New-York: Scribner & Co.

The family that is supplied with these two magazines may be said to have its wants provided for in the matter of current secular literature.

Littell's Living Age.

Boston: Littell & Co.

For eight dollars a year, subscribers to the "Living Age" have a weekly supply of sixty-four pages of fresh matter from the leading English periodicals.

The Canada Educational Monthly.

Toronto: The Canada Educational Monthly Publishing Co.

In the January number of this magazine educationists will find the more important living topics, of special interest to them, discussed with fairness and ability.

An Essay on the Distribution of Wealth.

Walkerton: "Herald" Office.

This pamphlet professes to shew the failure of our present commercial system and to point out the form of business required to secure a sound industrial future. The author appears to be well read, and to have mastered his subject pretty thoroughly.

Silver in its relation to Industry and Trade.

By William Brown. Montreal: Lovell Printing and Publishing Co. 60 cents.

Written by an author who has already published several pamphlets on kindred subjects, and who appears to have devoted considerable time and thought to the question discussed, this book deserves the attention of commercial men and of all others who take an interest in political economy.

Christian Monthly and Family Treasury.

No publication of the kind we think better deserves the title of "Family Treasury" than the "Christian Monthly and Family Treasury," issued by T. Nelson & Sons, of Edinburgh. About the most noticeable of the many excellent articles in the first number for 1880, are, the criticism on "Dr. Abbott and Liberal Christianity," by Professor Bruce; "The True Eastern Question," by Mr. Jessup, the esteemed American missionary at Beirut, Syria, and the first of a series of papers on the Classics of Evangelicalism, by the Rev. James Stalker.

The International Review.

The "International" for February contains articles on "The Present Condition of South Carolina," by Edward Hogan; "Magenlie as a Physiologist," by G. Dalton; "Margaret O'Neill Eaton," by Stilson Hutchins; "An Unwritten Chapter of the Late War," by Augustus A. Hayes; "The French Political Situation," by A. Lalandier; "Medieval German Poetry versus Vaticanism," by Karl Blind; "The Roman Catholic Question," by John Jay; "Universal Suffrage in New York," by Cuthbert Mills; all in the usually excellent style of this favourite review.

The Powers of Canadian Parliaments.

By S. J. Watson. Toronto: C. Blackett Robinson. Cloth, \$1.00.

In this book the Librarian of the Parliament of Ontario has furnished a valuable aid to politicians in settling the rather nice question of the extent of legislative power properly possessed by the Dominion and Provincial Parliaments respectively. His aim is to shew "that the present Legislatures of Ontario and Quebec are the political heirs-at-law of the old historical Parliaments of Upper and Lower Canada, and of the late Province of United Canada," and that those legislatures "inherit the powers of the representative bodies which preceded them." This view he supports not by wordy argument, but mainly by documentary evidence, for the selection of which his position afforded him peculiar facilities, and to which much weight will undoubtedly be attached in case of any clashing of authority

between our federal and local legislatures, or in case of any necessity arising for a re-adjustment of their respective claims to power.

Presbyterian Normal Class Teacher.

By Rev. John McEwen. Toronto: C. Blackett Robinson. Paper covers, 30s. cloth, 50c.

The book is small and the price correspondingly low, but the matter is severely condensed, embracing all that is necessary to give the Bible student a comprehensive grasp of the contents of the Old and New Testament Scriptures in a systematic form; and furnishing many valuable hints and directions for Sabbath school work. The author is well known as one of our most successful Normal Class trainers. He dedicates the book specially to "the Sabbath school teachers and senior classes of the Presbyterian Church in Canada." To these, and all others interested in Christian work, we commend it with the greatest confidence.

The Girl's Own Paper, 1880.

London: Religious Tract Society. Toronto: John Young.

We have always great pleasure in noticing the different publications of the Religious Tract Society. It used to be said long ago that they were often prosy and dull; but if this was once the case, it is not so now. Almost without an exception they are, of their kind, fresh, vigorous, and attractive, with a healthy and not offensively ostentatious religious spirit pervading them throughout. Especially is this true of the periodicals which this Society issues. For many years past they have been doing a very good work, and every year sees them increasing, both in number and efficiency. We lately noticed approvingly the "Boy's Own Paper," which appeared last year for the first time. A companion publication for girls has come out with the New Year, and promises to be quite as much of a favourite as the boy's one. It certainly deserves to be, if not even more so. We can think of no pleasanter and a more useful monthly visitor than this, where there are any growing, intelligent girls. The useful, amusing, and ornamental, will be found in pleasing combination, and fifteen or twenty cents a month could not well be more profitably spent than in securing for the girls such a pleasant source of amusement, instruction, and refinement, as will be found in this paper. We are perfectly shocked to see families, in comparatively wealthy circumstances, into which there comes no periodical, whether for old or young. Fine houses, fine furniture, and abundance of food, are in demand and are amply supplied, but scarcely any books, and no magazines. Surely this is not as it ought to be. We hope none of our readers grudge their girls and boys their literary food, while they are careful to have them decked out in fine clothes, and amply supplied with many costly luxuries. If there should happen to be a few such we beseech them to turn over a new leaf immediately, and should they happen to have any girls they could not do better than begin with the "Girl's Own Paper." They will never regret the investment.

THE Presbytery of London met, pursuant to adjournment, at Bear Creek Church for the induction of the Rev. J. A. McDonald, formerly of Wallacetown. The Rev. John McRobie, of Petrolea, preached. Messrs. Thompson and Cuthbertson gave addresses to the minister and congregation, directing them how to discharge their respective duties. The services were of a very high order, and listened to with marked attention. A call was sustained from the congregation of Wardsville and Newbury to the Rev. Mr. Beamer, formerly of Alymer. Mr. Beamer intimated his acceptance of the same, and the induction was appointed to take place at Wardsville, on the 24th inst., at eleven a.m., Rev. Hugh Cameron to preach, Rev. Mr. Milloy to preside and address the minister, and Rev. John Stewart to address the people. Rev. P. C. Goldie was translated from his charge of Delaware and South Delaware, to that of Watford and Main Road. The induction was appointed to take place on the 25th inst., in Watford, at eleven a.m., the Rev. John McRobie, of Petrolea, to preach, the Rev. Mr. Duncan to preside, and address the minister, and the Rev. Mr. Thompson to address the people. A call from Alvington and Napier was sustained and ordered to be forwarded to Rev. Mr. McDonald, of Cambridge, in the Presbytery of Lindsay. The Rev. Mr. Hastie, of Lindsay, was appointed to represent this Presbytery when the matter comes up for consideration before that Presbytery.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. P. ROW, AUTHOR OF "FROM TEST TO BARNET."

CHAPTER XXXII.—Continued.

For the next two or three weeks Mrs. Arnot, by the dint of considerable effort, kept up a supply of MSS., of which copies were required, and she supplemented the prices which the parties concerned were willing to pay. Her charitable and helpful habits were well known to her friends, and they often enabled her thus to aid those to whom she could not give money direct. But this uncertain employment would soon fail, and what her protégé was then to do she could not foresee. No one would trust him, and no one cared to have him about his premises.

But in the meantime the young man was thinking deeply for himself. He soon concluded not to make Mr. Growther's humble cottage a hiding-place; and he commenced walking abroad through the city after the work of the day. He assumed no bravado, but went quietly on his way like any other passer-by. The majority of those who knew who he was either ignored his existence, or else looked curiously after him, but some took pains to manifest their contempt. He could not have been more lonely and isolated if he were walking a desert.

Among the promises he had made Mrs. Arnot was that he would attend church; and she naturally asked him to come to her own.

"As you feel toward my husband, it will probably not be pleasant for you to come to our pew," she had said; "but I hope the time will come when by-gones will be by-gones. The sexton, however, will give you a seat, and our minister preaches excellent sermons."

Not long after, true to his word, the young man went, a little early, as he wished to be as unobtrusive as possible. At the same time there was nothing furtive or cringing in his nature. As he had openly done wrong, he was now resolved to try as openly to do right, and let people ascribe whatever motive they chose.

But his heart misgave him as he approached the new, elegant church on the most fashionable street. He felt that his clothes were not in keeping with either the place of worship or the worshippers.

Mr. Arnot's confidential clerk was talking with the sexton as he hesitatingly mounted the granite steps, and he saw that dignified functionary, who seemed in some way made to order with the church over which he presided, eye him askance while he lent an ear to what was evidently a bit of his history. Walking quietly but firmly up to the official, Haldane asked,

"Will you give me a seat, sir?"

The man reddened, frowned, and then said,

"Really, sir, our seats are generally taken Sunday mornings. I think you will feel more at home at our mission chapel in Guy street."

"And among the guys, why don't you add?" retorted Haldane, his old spirit flashing up, and he turned on his heel and stalked back to Mr. Growther's cottage.

"Short sermon to-day," said the old man, starting out of a doze.

Haldane told him of his reception.

The wrinkles in the quaint visage of his host grew deep and complicated, as though he had tasted something very bitter, and he remarked sententially,

"If Satan could, he'd pay that sexton a whoppin' sum to stand at the door and keep sinners out."

"No need of the devil paying him anything; the well-dressed Christians see to that. As I promised Mrs. Arnot to come, I tried to keep my word, but this flunkey's face and manner alone are enough to turn away such as I am. None but the eminently respectable need apply at that gate of heaven. If it were not for Mrs. Arnot I would believe the whole thing a farce."

"Is Jesus Christ a farce?" asked the practical Mr. Growther, testily. "What is the use of jumping five hundred miles from the truth because you've happened to run foul of some of those Pharisees that he cursed?"

Haldane laughed and said, "You have a matter-of-fact way of putting things that there is no escaping. It will, probably, do me more good to stay at home and read the Bible to you than to be at church."

The confidential clerk, who had remained gossiping in the vestibule, thought the scene he had witnessed worth mentioning to his employer, who entered with Mrs. Arnot not very long after, and lingered for a word or two. The man of business smiled grimly, and passed on. He usually attended church once a day, partly from habit and partly because it was the respectable thing to do. He had been known to remark that he never lost anything by it, for some of his most successful moves suggested themselves to his mind during the monotony of the service.

To annoy his wife, and also to gratify a disposition to sneer at the faults of Christians, Mr. Arnot, at the dinner-table, commenced to ironically commend the sexton's course.

"A most judicious man!" he affirmed. "St. Peter himself, at the gate, could not more accurately strain out the saints from the sinners—nay, he is even keener-eyed than Saint Peter, for he can tell first-class from second-class saints. Though our church is not full, I now understand why we have a mission chapel. You may trust 'Jeems' to keep out all but the very first-class—those who can exchange silk and broadcloth for the white robe. But what on earth could have brought about such a speedy transition from gaol to church on the part of Haldane?"

"I invited him," said Mrs. Arnot, in a pained tone; "but I did not think it would be to meet with insult."

"Insult! Quite the reverse. I should think that such as he ought to feel it an honour to be permitted a place among the second-class saints."

Mrs. Arnot's thoughts were very busy that afternoon. She was not by nature an innovator, and, indeed, was inclined

to accept the established order of things without very close questioning. Her Christian life had been developed chiefly by circumstances purely personal, and she had unconsciously found walks of usefulness apart from the organized church work. But she was a devout worshipper and a careful listener to the truth. It had been her custom to ride to the morning service, and, as they resided some distance from the church, to remain at home in the evening, giving all in her employ a chance to go out.

Concerning the financial affairs of the church she was kept well informed, for she was a liberal contributor, and also to all other good causes presented. From earliest years her eye had always been accustomed to the phases presented by a fashionable church, and everything moved forward so quietly and with such sacred decorum that the thought of anything wrong did not occur to her.

But the truth that one who was endeavouring to lead a better life had been practically turned from the door of God's house seemed to her a monstrous thing. How much truth was there in her husband's sarcasm? How far did her church represent the accessible Jesus of Nazareth, to whom all were welcomed, or how far did it misrepresent Him? Now that her attention was called to the fact, she remembered that the congregation was chiefly made up of the elite of the city, and that she rarely had seen anyone present who did not clearly present the fullest evidence of respectability. Were those whom the Master most emphatically came to seek and save excluded? She determined to find out speedily.

Summoning her coachman, she told him that she wished to attend church that evening. She dressed herself very plainly, and entered the church closely veiled. Instead of going to her own pew, she asked the judicious and discriminating sexton for a seat. After a careless glance he pointed to one of the seats near the door, and turned his back upon her. A richly-dressed lady and gentleman entered soon after, and he was all attention, marshalling them up the aisle into Mrs. Arnot's own pew, since it was known she did not occupy it in the evening. A few decent, plain-looking women, evidently sent thither by the wealthy families in whose employ they were, came in hesitatingly, and those who did not take seats near the entrance, as a matter of course, were motioned thither without ceremony. The audience room was but sparsely filled, large families being represented by one or two members, or not at all. But Mrs. Arnot saw none of Haldane's class present—none who looked as if they were in danger, and needed a kind, strong, rescuing hand—none who looked hungry and athirst for truth because perishing for its lack. In that elegant and eminently respectable place, upholstered and decorated with faultless taste, there was not a hint of publicans and sinners. One might suppose he was in the midst of the millennium, and that the classes to whom Christ preached had all become so thoroughly converted that they did not even need to attend church. There was not a suggestion of the fact that, but a few blocks away, enough to fill the empty pews were living worse than heathen lives.

The choir performed their part melodiously, and a master in music would have found no fault with the technical rendering of the musical score. They were paid to sing, and they gave to such of their employers who cared to be present every note as it was written in its full value. As never before, it struck Mrs. Arnot as a performance. The service she had attended hitherto was partly the creation of her own earnest and devotional spirit. To-night she was learning to know the service as it really existed.

The minister was evidently a conscientious man for he had prepared his evening discourse for his thin audience as thoroughly as he had his morning sermon. Every word was carefully written down, and the thought of the text was exhaustively developed. But Mrs. Arnot was too far back to hear well. The poor man seemed weary and discouraged with the arid waste of empty seats over which he must scatter the seeds of truth to no purpose. He looked dim and ghostly in the far-away pulpit, and in spite of herself his sermon began to have the aspect of a paid performance, the effect of which would scarcely be more appreciable than the sighing of the wind without. The keenest theologian could not detect the deviation of a hair from the received orthodox views, and the majority present were evidently satisfied that his views would be correct, for they did not give very close attention. The few plain domestic wear her dozed and nodded through the hour, and so gained some physical preparation for the toils of the week, but their spiritual natures were as clearly dormant as their lumpy bodies.

After the service Mrs. Arnot lingered to see if anyone would speak to her as a stranger and ask her to come again. Such was clearly not the habit of the congregation. She felt that her black veil, an evidence of sorrow, was a sort of signal of distress, which ought to have had some one to her side with a kind word or two, but beyond a few curious glances she was unnoticed. People spoke who were acquainted, who had been introduced to each other. As the worshippers (?) hastened out, glad to escape to regions where living questions and interests existed, the sexton, who had been dozing in a comfortable corner, hustled to the far end of the church, and commenced, with an assistant, turning out the lights on either side so rapidly that it seemed as if a wave of darkness was following those who had come thither ostensibly seeking light.

Mrs. Arnot hastened to where her carriage stood under the obscuring shadow of a tree, and was driven home, sad and indignant—most indignant at herself that she had been so absorbed in her own thoughts and life that she had not discovered that the church to build and sustain which she had given so liberally was scarcely better than a costly refrigerator.

CHAPTER XXXIII.—A DOUBTFUL BATTLE IN PROSPECT.

The painful impression made by the evening service that has been described, acted as a rude disenchantment, and the beautiful church to which Mrs. Arnot had returned every Sabbath morning with increasing pleasure became as repulsive as it had been sacred and attractive. To her

sincere and earnest spirit anything in the nature of a sham was peculiarly offensive, and what, she often asked herself, could be more un-Christ-like than this service which had been held in His name?

The revelation so astonished and disheartened her that she was prone to believe that there was something exceptional in that miserable Sabbath's experience, and she determined to observe further and more closely before taking any action. She spoke frankly of her feelings and purposes to Haldane, and in so doing benefited the young man very much, for he was thus led to draw a sharp line between Christ and the Christ-like, and that phase of Christianity which is so largely leavened with this world. No excuse was given him to jumble the true and the false together.

"You will do me a favour if you will quietly enter the church next Sunday morning and evening, and unobtrusively take one of the seats near the door," she said to him. "I wish to bring the matter to an issue as soon as possible. If you could manage to enter a little in advance of me, I would also be glad. I know how Christ received sinners, and I would like to see how we who profess to be representing Him receive those who come to His house."

Haldane did as he was requested. In a quiet and perfectly unobtrusive manner he walked up the granite steps into the vestibule, and his coarse grey suit, although scrupulously clean, was conspicuous, in its contrast, with the elegant attire of the other worshippers. He himself was conspicuous also, for many knew who he was, and whispered the information to others. A "gaol bird" was, indeed, a *vars azis* in that congregation, and there was a slight, but perfectly decorous, sensation. However greatly these elegant people might lack the spirit of Him who was the "friend of publicans and sinners," they would not for the world do anything that was overtly rude or ill-bred. Only the official sexton frowned visibly as the youth took a seat near the door. Others looked askance or glided past like polished icicles. Haldane's teeth almost chattered with the cold. He felt himself oppressed, and almost pushed out of the house, by the moral atmosphere created by the repellent thoughts of some who apparently felt the place defiled by his presence. Mrs. Arnot, with her keen intuition, felt this atmosphere also, and detected on the part of one or two of the officers of the church an unchristian spirit. Although the sermon was an excellent one that morning, she did not hear it.

In the evening a lady draped in a black veil sat by Haldane. The service was but a dreary counterpart of the one of the previous Sabbath. The sky had been overcast and slightly threatening, and still fewer worshippers had ventured out.

Beyond furtive and curious glances no one noticed them save the sexton, who looked and acted as if Haldane's continued coming was a nuisance, which, in some way, he must manage to abate.

The young man waited for Mrs. Arnot at her carriage-door, and said as he handed her in:

"I have kept my word, but please do not ask me to come to this church again, or I shall turn infidel."

"I shall not come myself again," she replied, "unless there is a decided change."

The next morning she wrote notes to two of the leading officers of the church, asking them to call that evening, and her request was so urgent that they both came at the appointed hour.

Mrs. Arnot's quiet but clear and distinct statement of the evils of which she had become conscious, greatly surprised and annoyed them. They, with their associates, had been given credit for organizing and "running" the most fashionable and prosperous church in town. An elegant structure had been built and paid for, and such a character had been given the congregation, that if strangers visited or were about to take up their abode in the city they were made to feel that the door of this church led to social position and the most aristocratic circles. Of course, mistakes were made. People sometimes elbowed their way in who were evidently flaunting weeds among the patrician flowers, and occasionally plain, honest, but somewhat obtuse souls would come as to a Christian church. But people who were "not desirable"—the meaning of this phrase had become well understood in Hillaton—were generally frozen out by an atmosphere made so chilly, even in August, that they were glad to escape to other associations not so benumbing. Indeed, it was now so generally understood that only those of the best and most assured social position were "desirable," that few others ventured up the granite steps or sought admittance to this region of sacred respectability. And yet all this had been brought about so gradually, and so entirely within the laws of good breeding and ecclesiastical usage, and also under the most orthodox preaching, that no one could lay his finger on anything upon which to raise an issue.

The result was just what these officers had been working for, and it was vexatious indeed that, after years of successful manipulation, a lady of Mrs. Arnot's position should threaten to make trouble.

"My dear Mrs. Arnot," said one of these polished gentlemen, with a suavity that was designed to conciliate, but which was nevertheless tinged with philosophical dogmatism, "there are certain things that will not mix, and the attempt to mingle them is wasting time on the impossible. It is in accordance with the laws of nature that each class should draw together according to their affinities and social status. Our church is now entirely homogeneous, and everything moves forward without any friction."

"It appears to me sadly machine-like," the lady remarked. "Indeed, madam," with a trace of offended dignity, "is not the gospel ably preached?"

"Yes, but it is not obeyed. We have been made homogeneous solely on worldly principles, and not on those taught in the gospels."

They could not agree, as might have been supposed, and Mrs. Arnot was thought to be unreasonable and full of impracticable theories.

"Very well, gentlemen," said Mrs. Arnot with some

warmth, "if there can be no change in these respects, no other course is left for me but to withdraw," and the religious politicians bowed themselves out, much relieved, feeling that this was the easiest solution of the question.

Mrs. Arnot soon after wrote to the Rev. Dr. Barstow, pastor of the church, for a letter of dismission. The good man was much surprised by the contents of this missive. Indeed, it so completely broke a chain of deep theological speculation, that he deserted his study for the street. Here he met an officer of the church, a man somewhat advanced in years, whom he had come to regard as rather reserved and taciturn in disposition. But in his perplexity he exhibited Mrs. Arnot's letter, and asked an explanation.

"Well," said the gentleman uneasily, "I understand that Mrs. Arnot is dissatisfied, and perhaps she has some reason to be."

"Upon what grounds?" asked the clergyman, hastily. "Suppose we call upon her," was the reply. "I would rather you should hear her reasons from herself, and, in fact, I would be glad to hear them also."

Half an hour later they sat in Mrs. Arnot's parlour. "My dear madam," said Dr. Barstow, "are you willing to tell us frankly what has led to the request contained in this letter? I hope that I am in no way to blame."

"Perhaps we have all been somewhat to blame," replied Mrs. Arnot, in a tone so gentle and quiet as to prove that she was under the influence of no unkindly feeling or resentment; "at least I feel that I have been much to blame for not seeing what is now but too plain. But habit and custom deaden our perceptions. The aspect of our church was that of good society—nothing to jar upon or offend the most critical taste. Your sermons were deeply thoughtful and profound, and I both enjoyed and was benefited by them. I came and went, wrapped up in my own spiritual life and absorbed in my own plans and work, when, unexpectedly, an incident occurred which revealed to me what I fear is the animus and character of our church organization. I can best tell you what I mean by relating my experience and that of a young man whom I have every reason to believe wishes to lead a better life, yes, even a Christian life," and she graphically portrayed all that had occurred, and the impression made upon her by the atmosphere she had found prevalent, when she placed herself in the attitude of a humble stranger.

"And now," she said in conclusion, "do we represent Christ, or are we so leavened by the world that it may be doubted whether He would acknowledge us?"

The minister shaded his pained and troubled face with his hand.

"We represent the world," said the church officer emphatically; "I have had a miserable consciousness of whither we were drifting for a long time, but everything has come about so gradually and so properly, as it were, that I could find no one thing upon which I could lay my finger, and say, This is wrong and I protest against it. Of course, if I had heard the sexton make such a remark to any one seeking to enter the house of God as was made to the young man you mention, I should have interfered. And yet the question is one of great difficulty. Can such diverse classes meet on common ground?"

"My dear sir," said Mrs. Arnot earnestly, "I do not think we, as a church, are called upon to adjust these diverse classes, and to settle, on the Sabbath, nice social distinctions. The Head of the Church said 'Whosoever will, let him come.' We, pretending to act in His name, and by His authority, say, 'Whosoever is sufficiently respectable and well-dressed, let him come. I feel that I cannot any longer be a party to this perversion."

"If we would preserve our right to be known as a Christian church, we must say to all, to the poor, to the most sinful and debased, as well as to those who are now welcomed, 'Come'; and when they are within our walls they should be made to feel that the house does not belong to an aristocratic clique, but rather to Him who was the friend of publicans and sinners. Christ adjusted Himself to the diverse classes. Are we His superiors?"

"But, my dear madam, are there to be no social distinctions?"

"I am not speaking of social distinctions. Birth, culture, and wealth will always, and very properly too, make great differences. In inviting people to our homes, we may largely consult our own taste and preferences, and neither good sense nor Christian duty requires that there should be intimacy between those unfitted for it by education and character. But a church is not our house, but God's house, and what right have we to stand in the door and turn away those whom He most cordially invites? Christ had His beloved disciple, and so we can have our beloved and congenial friends. But there were none too low or lowly for Him to help by direct personal effort, by sympathetic contact, and I, for one, dare not ignore His example?"

"Do you not think we can better accomplish this work by our mission chapel?"

"Where is your precedent? Christ washed the feet of fishermen in order to give us an example of humility, and to teach us that we should be willing to serve anyone in His name. I heartily approve of mission chapels as outposts; but, as in earthly warfare, they should be posts of honour, posts for the brave, the sagacious, and the most worthy. If they are maintained in the character of second-class cars, they are to that extent unchristian. If those who are gathered there are to be kept there solely on account of their dress and humble circumstances, I would much prefer taking my chances of meeting my Master with them than in the church which practically excludes them."

"Christ said, 'I was a stranger, and ye took me in.' I came to our church as a stranger twice. I was permitted to walk in and walk out, but no one spoke to me, no one invited me to come again. It seems to me that I would starve rather than enter a private house where I was so coldly treated. I have no desire for startling innovations. I simply wish to unite myself with a church that is trying to imitate the example of the Master, and where all, whatever may be their garb for social and moral character, are cordially invited and sincerely welcomed."

Dr. Barstow now removed his hand from his face. It was pale, but its expression was resolute and noble.

"Mrs. Arnot, permit me to say that you are both right and wrong," he said. "Your views of what a church should be are right; you are wrong in wishing to withdraw before having patiently and prayerfully sought to inculcate a true Christian spirit among those to whom you owe and have promised Christian fidelity. You know that I have not very long been the pastor of this church, but I have already felt that something was amiss. I have been oppressed and benumbed with a certain coldness and formality in our church life. At the same time, I admit, with contrition, that I have given way to my besetting sin. I am naturally a student, and when once in my study I forget the outside world. I am prone to become wholly occupied with the thought of my text, and to forget those for whom I am preparing my discourse. I, too, often think more of the sermon than of the people, forgetting the end in the means, and thus I fear I was becoming but a voice, a religious philosophy, among them, instead of a living and a personal power. You have been awakened to the truth, Mrs. Arnot, and you have awakened me. I do not feel equal to the task which I clearly foresee before me; I may fail miserably, but I shall no longer darken counsel with many words. You have given me much food for thought; and while I cannot foretell the end, I think present duty will be made clear. In times of perplexity it is our part to do what seems right, asking God for guidance, and then leave the consequences to Him. One thing seems plain to me, however, that it is your present duty to remain with us, and give your prayers and the whole weight of your influence on the side of reform."

"Dr. Barstow," said Mrs. Arnot, her face flushing slightly, "you are right, you are right. I have been hasty, and while condemning others, was acting wrong myself. You have shewn the truer Christian spirit. I will remain while there is any hope of a change for the better."

"Well, Mrs. Arnot," said Mr. Blakeman, the elderly church officer, "I have drawn you out partly to get your views and partly to get some clearer views myself. I, too, am with you, doctor in this struggle; but I warn you both that we shall have a hot time before we thaw the ice out of our church."

"First pure, and then peaceable," said the minister slowly and musingly; and then they separated, each feeling somewhat as soldiers who are about to engage in a severe and doubtful battle.

(To be continued.)

BEWARE OF WORLDLY COMPROMISE.

It is getting to be too much the fashion to compromise. A compromise may do in politics—though even there it rarely works well long. But, as some one has well said, "on moral and religious questions a compromise is treason to the right." La Fayette once illuminated the compromise in this way: "Two men get into an altercation about arithmetic. Twice two are four, says one stoutly. No, replies the other, twice two are six. Both are unyielding, and the dispute waxed warm. A third person approaches, and lays a hand gently on each. Gentlemen, he says, reason is not infallible. The wisest and best men have erred. We are all prone to rush to extremes. You, my friend, affirm that twice two are four. You, who are equally my friend, affirm that twice two are six. Compromise, my friends, compromise. Meet each other half way. Agree to say, hereafter, twice two are four."

It is thus that too many Christians are trying to compromise. God says, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. The compromising Christian says, "I will love Him with half my heart and with the other half I will love the world." Compromising Christians go further. They go with the world and pursue their pleasures six and a-half days of the week, and quiet their consciences by a half day's attendance at church, when the weather is fine and they feel in the right mood. Their piety

"hath this extent, no more."

—N. Y. Guardian.

PAUL'S LODGING IN ROME.

It is obvious that Paul would not have been allowed to seek a lodging in the Jewish quarter beyond the Tiber, since he would be obliged to consult the convenience of the successors of soldiers whose duty it was to keep guard over him. It is indeed possible that he might have been located near the Excubitorium, but it seems more likely that the Prætorians who were settled there were too much occupied with the duties thrown on them by their attendance at the Palace to leave them leisure to guard an indefinite number of prisoners. We infer, therefore, that Paul's "hired apartment" was within close range of the Prætorian camp. Among the prisoners there confined he might have seen the Jewish priests who had been sent to Rome by Felix, and who won from their nation so much approval by the abstinence which they endured in the determination that they would not be defiled by any form of unclean meat. Here, too, he may have seen Caradoc, the British Prince, whose heroic resistance and simple dignity extorted praise even from Roman enemies. The fact that he was not in the crowded city precincts would enable him at less cost to get a better room than the stifling garrets which Juvenal so feelingly describes as at once ruinously expensive and distressingly inconvenient.

A ROMAN CATHOLIC layman, *apropos* of a sermon by Dean Stanley in Westminster Abbey on Holy Innocent's Day, wrote to the distinguished dignitary modestly expressing a hope that the Dean "might die a member of the Roman Catholic Church." The Dean wrote the following appropriate reply: "Dear sir—I beg to thank you for your kind letter. Probably there are not many of your creed who would join you in the matter, and I therefore the more value your approval. Yours faithfully, A. P. Stanley."

BRITISH AND FOREIGN ITEMS.

THE Bible House at Constantinople keeps on sale 1,082 different books in eighteen Oriental languages, and an unprecedented inquiry prevails for all.

REV. DR. M'LEOD has given notice that at next meeting of Liyerpool Presbytery he will nominate Rev. Dr. Graham for the Barbour Chair of the London Theological College.

THE New Testament, complete, with maps and illustrations, is now offered by a London publisher for a penny, and he says he gets his profit even at that astonishingly low price.

THE following are the numbers of the clergy officiating in the Episcopal Church of Ireland on the 1st of January, 1880:—Archbishops and bishops, 12; incumbents, 1,261; curates, 363; other officials, 43; total, 1,679.

THE minister and congregation of the Defoe Congregational Church, Tooting, England, have asked to be admitted into the Presbyterian Church of England. The congregation was founded by Defoe in 1688.

THE chiefs of Rotumah, a small but beautiful island in the South Pacific Ocean, situate in lat. 12 deg. 32 min. S., and long. 177 deg. 13 min. E., waited as a deputation upon Sir Arthur Gordon, the Governor of Fiji, at Levuka, on October 20, to plead in person for the annexation of their island to the British dominions.

THE banker of the Vatican, who managed the Pope's financial matters in Rome, has absconded, leaving behind debts amounting to more than 700,000 lire. Several high ecclesiastical officials are suddenly thrown into financial difficulties in consequence, and one of the recently created Cardinals has been absolutely beggared.

THE conditions of peace between the Church and State in Germany will probably be the consent of the Vatican to recognize the State's right to control the education and nomination of Catholic priests, and in return the Government will repeal all the other clauses in the Falk laws passed for the purpose of coercing the clergy.

WE are informed that the offer of a prize by the Chinese Religious Tract Society for the best tract against *Feng-Shui* has brought out more than twenty competitors. The essays are in the hands of a competent committee to award the prize, and the work has progressed so far that, from the whole, five have been selected, and it only remains to decide which of these five is the best.

THE Italian residents in Berlin have roused the wrath of the Catholic clergy there. The Italians had arranged to hold a commemorative service on the anniversary of the death of the late King Victor Emmanuel, but the Catholic clergy objected, because the deceased monarch was excommunicated by the late Pope, and carried their opposition to the length of refusing the use of the church.

THE Church of Jesus, in Mexico (Episcopal), has been maintaining services in Vera Cruz, which were conducted by a lay reader, Albino Soto. Being informed that it would be necessary to withdraw the support heretofore given him, Soto declared that the mission must not be closed, and for the purpose of keeping it open he would get some work to do, so as to pay the rent of the hall and support his family.

THE orthodox clergy of Berlin, playing into the hands of the Ultramontanes, have for some time been carrying on a vigorous agitation against the Jews. Pastor Gruber, one of their number, has lately published a pamphlet exposing the impolicy and impropriety of the anti-Jewish crusade; and he has been rewarded by a letter from the Crown Prince, in which His Imperial Highness says: "I have been particularly pleased at receiving your book, 'Christian and Jew,' and owe you my sincere thanks for it. I hope with you that your call for peace will be listened to by all circles, and will find the appreciation which it deserves."

A LETTER to the "Golos" from Susdal, in the Province of Vladimir, reports that an archbishop and two bishops of the Faith, or Old Believers, are confined in the fortress there on account of their creed. The archbishop has been there twenty-six years, and the bishops twenty-two and seventeen years respectively. The "Golos," in a leader on the subject, supposes they had been forgotten by the authorities. The Minister of the Interior has deprived the "Golos" of the right of inserting advertisements during the present month, for publishing an article suggesting that the three bishops incarcerated at Susdal had been forgotten by the Government.

THE following is given by "Whitaker's Almanac" as the extent and population of the British Empire at the beginning of 1880, Great Britain and Ireland: area in square miles, 121,115; population, 35,500,000. Indian Possessions, etc.: area in square miles, 1,558,254; population, 241,000,000. Other Eastern Possessions: area in square miles, 30,000; population, 3,200,000. Australasia: area in square miles, 3,173,310; population, 2,500,000. North America: area in square miles, 3,620,500; population, 4,000,000. Guiana, etc.: area in square miles, 100,000; population, 200,000. Africa: area in square miles, 12,707; population, 1,500,000. West Indies, etc.: area in square miles, 12,707; population, 1,140,000. European Possessions: area in square miles, 120; population, 160,000. Various Settlements: area in square miles, 95,771; population, 200,000. Totals: area in square miles, 8,982,177; population, 287,400,000.—The same authority says: "This table, short as it is, presents a result unparalleled in this world's history. The British Empire is grander than those of Greece or Rome, or any other country. And it may be safely asserted that its rule is more beneficial. Wherever the flag of England floats there is freedom. Justice is impartially administered, and no man can be punished except for infringements of the law. Religion is also free. With all its anomalies, the British Empire, under its present sovereign, presents the nearest approach to a true Commonwealth that the world has yet seen."

MINISTERS AND CHURCHES.

THE following amounts received for the benefit of St. Andrew's Church, Sault Ste. Marie, Algoma, are very gratefully acknowledged. Manchester and Smith's Hill, \$10 additional; Glammis, \$3 additional. Collection from E. Pashinch (per Dr. McKay), \$8.

WHILE the Rev. J. R. S. Burnett was absent from the manse on Christmas day, the members of the Aliston congregation took possession of the driving house and left a splendid new cutter as a Christmas box for their minister. A very heartily worded address was left in the seat of the cutter. It was a genuine surprise.

FROM the published annual report of the congregation of Egmondville, we learn that the past year has been one of great progress and prosperity. The membership has increased from 129 to 165. The total receipts for ordinary church purposes were \$1,387.48, and after all demands were met there remained a balance of \$42.56. For the new church \$5,342.85 were collected. The Sabbath school was also fairly prosperous.

ON Monday evening, the 2nd inst., a number of the members and adherents of Cooke's Church, Georgina, visited the manse, Sutton. After the good things provided by the ladies of the party had been partaken of, Donald McDonald, Esq., elder, in the name of the congregation, presented their pastor, the Rev. James Frazer, with a valuable and handsome set of furs, consisting of a cap, collar and gauntlets, as a slight token of their esteem of him personally, and their appreciation of his services.

A VERY successful soiree was held in the Presbyterian Church, Little Britain, Manitoba, on Thursday, 29th January, at which good addresses were given by Rev. Prof. Hart, Messrs. Robertson of Winnipeg, and Matheson of Springfield and Sunnyside. Mr. Campbell led the choir in some nice pieces of music, Mrs. Campbell playing the accompaniments on the organ. A profusion of creature comforts was provided by the ladies, and the proceeds amounted to about \$150, which go to the extinction of the debt yet remaining on church property.

A TEA MEETING was held in the town hall, Euphrasia, on the 3rd February, by the members of the Presbyterian church there, for the purpose of raising funds for the erection of a manse in connection with their church. The proceeds of the meeting amounted to \$104; and those present subscribed \$587 more, making a total of nearly \$700. This station has along with the one in the township of Holland, been supplied by a student for the last three summers, and the success which has attended his labours is such as to encourage the people to hope soon to be in a position to extend a call to a minister.

ON the 7th ult., a very successful soiree was given by the Bishop's Mills portion of the Rev. Wm. T. Canning's charge—that of Oxford. The day being fine, a goodly number attended, who, after partaking of the good things provided in abundance, were addressed by the Rev. J. Leishman, of South Gower, the Rev. R. Robinson (Methodist), and others, in stirring speeches. The Orange Young Briton's band, from Kemptville, was in attendance, and enlivened the meeting with excellent music. The net proceeds of the soiree, amounting to \$55, were presented to Mr. Canning, as a gift. The ladies of the other (or St. Matthew's Church) division of the congregation a few days previously presented Mrs. Canning with a valuable set of furs.

ON Tuesday evening, the 27th ult., a number of friends of the Thornbury and Clarksburg congregation agreeably surprised their pastor, the Rev. A. T. Coulter, and his lady. After spending a very pleasant evening, the friends departed, leaving, besides a large amount of provisions, a well filled purse. These congregations—Thornbury, Clarksburg and Heathcote—are flourishing. Last year they received a supplement from the Home Mission Fund; but at their last annual meeting it was unanimously resolved to shoulder the whole burden, so that no assistance will be asked for from the fund this year. The church at Thornbury and Clarksburg is now found to be much too small, and a suitable site has been secured, and steps are being taken to erect a new brick church this coming summer.

ON Tuesday the 3rd inst., the Rev. John Stewart,

late of Kincardine township, was inducted into the pastoral charge of Kintyre, in the Presbytery of London. The Rev. Hugh Cameron, of Gencoe, preached; the Rev. John Milloy, of Crinan, presided, and addressed the newly inducted pastor, and the Rev. Alex. Urquhart, of Dunwich, the people. Notwithstanding the stormy weather and bad roads, there was a large number of the members and adherents present. Mr. Stewart was known to a number in this congregation, having been settled for a number of years in the adjoining congregation of Dunwich. The call was largely signed and harmonious; and from all appearances Mr. Stewart enters his new field of labour under favourable circumstances. There is a new manse, and the congregation is, we understand, free of debt.

THE annual soiree of St. Paul's Church, Bowmanville, passed off very pleasantly. The ladies maintained their well deserved reputation. Their efforts were fully appreciated by a very large attendance of citizens, all the churches in the town being represented. After tea a public meeting was held in the church and presided over by the esteemed pastor. The speaker of the evening was Rev. Principal Caven, of Knox College, Toronto, whose able and eloquent address elicited praises from all present. This was the gentleman's first visit to this town and he won golden opinions from those who were so fortunate as to hear him on this occasion. Rev. Messrs. Hughan, Kenner, and Drummond made practical speeches. On the following evening the Sabbath school entertainment was held, and a happy time was enjoyed. Messrs. Fairbairn, Murdoch, Davies, Yellowlee, McArthur, Allin and the pastor gave impromptu addresses, and the Sabbath school choir supplied some choice music.

THE anniversary services in connection with Guthrie Church, Harriston, were held on Sabbath, the 1st inst. Notwithstanding the inclemency of the weather the congregations, especially in the evening, were large. It must have been gratifying to the speaker, the Rev. G. M. Milligan, M.A., of Toronto, to see, on so stormy a day, such large audiences, manifesting so great an interest in, and listening with such earnest attention to, the two able and impressive discourses delivered by him on that occasion. The regular annual soiree was held on the following Monday evening. The chair was occupied by the pastor, Rev. J. Baikie. Beside him on the platform were Rev. Messrs. J. Campbell, B.A., J. Gundy (Methodist) of Harriston, Mr. McConkey, and Rev. Mr. Milligan. The meeting was opened with music from the choir, and prayer by Rev. Mr. Campbell. After a few remarks by the chairman, the Rev. Mr. Milligan was introduced, who delivered his able, interesting, and instructive lecture on "The Contented Man; Who is He?" After the usual votes of thanks had been given a very pleasant and enjoyable entertainment was brought to a close, by the pronouncing of the benediction by Rev. Mr. Gundy. The proceeds on Sabbath were about \$100; and on Monday evening a little over \$90.

ON Thursday, the 12th inst., the Sabbath school of St. Paul's (Presbyterian) Church, Peterborough, held its anniversary in the basement of the church. The entertainment called together a crowded assembly. Mr. J. H. Roper, the Sabbath school Superintendent, presided, and had the exercises opened with prayer by the Rev. Mr. Torrance, the pastor of the church. This was followed with singing by the choir. Mr. Roper addressed the children, teachers and congregation for a short time, recounting the progress of the school during the past year. The scholars sang a hymn, followed by a recitation and choir singing. The principal feature of the entertainment was the story of Joseph, illustrated by fourteen views with the magic lantern, operated by Mr. Wm. Cameron, and the recitation of a passage of scripture at each figure by fourteen boys of the school, interspersed with singing by seven little girls. Miss Hamilton gave a recitation entitled "The Church and the World," rendered in an easy graceful manner, calling forth the plaudits of the crowded audience. The Misses Johnston sang, very sweetly, several hymns. The second part of the programme consisted of hymns, recitations, and magic lantern views, the latter comprising illustrations in the life of David, each view being explained by verses from the Bible, recited by the boys. The choir and members of the school sang several pieces, and the benediction was pronounced. The entertainment was a most delightful one, and called forth many

expressions of approbation from the congregation. No collection was taken up or entrance fee charged, as the school is sustained exclusively, by the church, by a yearly contribution.

THE annual soiree of the Stanley street Presbyterian Church, Montreal, was held in the school-room of the church, on the 12th inst., Principal Dawson in the chair. Addresses were delivered by the chairman, the Rev. Mr. McCaul, pastor of the church, the Rev. Mr. Hall, and the Rev. Mr. Wells. Anthems were sung at intervals by the choir (unaccompanied) and after the "feast of reason and the flow of soul" represented by the foregoing, the guests devoted themselves to another feast, refreshments being provided by the ladies of the congregation. In the addresses of the various speakers frequent reference was made to the movement with regard to church debt, and the pastor was able to make the following very gratifying remarks. He said: "I suppose you are all aware that Montreal has been moved lately, as it has not been moved for a quarter of a century before. There is a merchant in Montreal, who has been dealing with church society as no one has dared to do before, and I don't know whether from that cause, but the churches have been stirred to action. I am pleased to say that Stanley street Church was not moved that way, because we had already commenced the movement. The merchant I have referred to looks upon church debts as being an evil always and an evil only, and to all of that, I say, Amen. The church carrying a great load of debt is like a man carrying a load upon his back, the sun may be shining, but he cannot see it, because his face is downward. We came to a determination that we would strive to be delivered from the burden, and so far our efforts have been so successful that I hope before next week we shall be able to say our aim is reached. That aim was to reduce a \$21,000 debt by \$8,000. We hope to owe only \$13,000 next week, and our kind friends have pledged themselves to pay the interest on that debt for five years to come, so that Stanley street Church is practically free of debt for the next five years. (Applause). This has lifted a load from my heart; it is to us a source of great satisfaction to be able to make such an announcement as this; it will knit us together more firmly and enable us to carry on more effectually in the future the work of the Church."

ON Thursday evening, the 5th inst., the annual missionary meeting of the Second Presbyterian Church, Huntingdon, was held, and was fairly attended; Rev. Mr. Watson in the chair. The Rev. James Henderson made a suggestive address on some of the reasons why God had delegated to man the work of spreading His truth, and was followed by the Rev. Mr. Nicholls of St. Mark's, Montreal, who spoke of missions in general. The Rev. A. B. Mackay, of Crescent street Church, Montreal, spoke on French Evangelization. Beginning by considering what the Church of Rome is spiritually, he defined, with a clearness all could comprehend, the difference between it and Protestantism—the one offering a free Gospel of salvation by faith, the other preaching to its followers a doctrine of salvation by works. Mr. Mackay went on to consider the effects of Romanism, 1st, materially; 2nd, intellectually, and, 3rd, politically. He pointed out how, wherever the Church of Rome rules, the people are poor—grand churches and the priests and nuns dwelling in fine stone houses, and the people in huts and poverty. The seasons had been as bad in Ulster and Scotland as in the south and west of Ireland, yet no complaint came from the former. It was only in the priest-ridden parts of Ireland that starvation stewed its face, and he contended that, if Parnell and the other agitators, instead of abusing the Queen and the British Government, pointed out the close connection between the spiritual bondage of their countrymen and their material destitution, they would, indeed, be doing something to elevate them. The Catholic system of education he defined as one of distortion and monotony. The choir, under the leadership of Mr. Shanks, rendered a number of most appropriate anthems at intervals with taste and feeling. The contributions of the Second Presbyterian Church to the general schemes of the denomination during the past year, including the missionary collection, were \$143.59. On Friday the 6th inst., the meeting in St. Andrew's, Huntingdon, took place when the attendance was very large. Its pastor, the Rev. J. B. Muir, presided. He stated that during the past year the congregation had raised nearly \$100 for

the schemes of the Church. The Rev. J. Nicholls gave an exhaustive address on Home Missions, which contained a great deal of information and was listened to with marked interest. Rev. Mr. Mackay, of Montreal, took for his subject Foreign Missions, and gave proof of his wonderful power of making abstract and elevated subjects clear by homely anecdotes and comparisons. The collection amounted to the handsome sum of \$67.75, and goes to the Home and Foreign Mission Funds.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held in Woodstock, on the 9th and 10th inst. A Presbyterial visitation of each of the congregations was held, and a deliverance prepared in each case to be read from the pulpit the next Sabbath. A Committee was appointed to prepare an overture for the Presbytery to the General Assembly, asking the Assembly to take such steps as may be necessary to bring the Theological Faculty of Queen's University into the same relation to the Church as that sustained by Knox and Montreal Colleges; or permit the congregations now forming the constituency of Knox and Queen's Colleges to contribute to the support of one or other of these institutions as such congregations may deem proper. Reports on the state of religion were ordered to be sent to Mr. D. D. McLeod. It was agreed to hold a conference on Sabbath school work in Knox Church, Woodstock, on 9th March, at ten a.m. As to the remittant retired ministers, the Presbytery are of opinion that the names should be retained on the rolls of their respective Presbyteries. The remittant reception of ministers from other Churches was approved *simpliciter*. It was agreed that the delegates to the General Assembly be chosen at next meeting, which is to be in Brantford, in Zion Church, on 22nd March, at 7.30 p.m., for visitation of said congregation, and in First Church on the following evening, for visitation of the latter.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF OTTAWA.—This Court met on the 3rd of February. A call from the congregation of Russell and Metcalfe, in favour of Mr. A. M. McClelland, of Richmond, was sustained and placed in his hands, and arrangements made for citing the congregation of Richmond to appear for their interests. Mr. Whillans, Convener of the Committee to visit Carp, Kinburn and Pakenham, reported in favour of such union, and the Clerk was instructed to enter into correspondence with the Presbytery of Lanark and Renfrew, with a view to secure the transference of the congregation of Victoria street, Pakenham, to the bounds of the Presbytery of Ottawa. The Conveners of missionary deputations gave in reports, shewing that missionary meetings either had been or were to be held throughout the bounds of the Presbytery, that where meetings had been held the attendance was good and the collections fair. Mr. Farries, Convener, presented the Home Mission report, the various recommendations of which were adopted. Recommendation fifth—which is as follows: "That the Presbytery make inquiry of pastors and moderators of Sessions with regard to what has been done towards contributing their proportion to the sum of twelve hundred dollars which this Presbytery resolved to raise this year for Home Missions"—was immediately acted upon, when it was found that in some cases where contributions were in hand, or had been sent, more than the sum allocated to such congregations as their share had been forwarded. Communications from Dr. Reid and Dr. Cochrane, in connection with this fund were noted. Mr. Gordon gave in a report on Sabbath schools which was received and adopted. Mr. Clark, of New Edinburgh, was appointed Convener of the Committee on Sabbath schools for the current year, in the place of Mr. Gordon who expressed a desire to be relieved of the Convener'ship. The report of the Treasurer of the Presbytery Fund was given in, received and adopted, and the thanks of the Presbytery given to the Treasurer. The appointment of Commissioners to the General Assembly was taken up. Those appointed are as follows: Messrs. J. A. G. Calder, H. J. McDiarmid, D. M. Gordon, F. W. Farries and Dr. Moore, ministers; and Messrs. Dr. Kemp, Erskine Branson, Geo. Hay, Robert Bayne and William Wilson, elders. The Rev. Donald McCrae, of St. John, New Brunswick, was proposed as Moderator of the next General Assembly. It was agreed to hold an adjourned meeting on Wednesday, the 25th day of February, at two o'clock p.m.—JOSEPH WHITE, *Pres. Clerk*.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The fifth monthly meeting of the above Society was held on Wednesday evening, Feb. 11th, the President Mr. A. B. Baird, B.A., in the chair.

After devotional exercises, the main business of the evening, viz., the selection of mission fields for the ensuing summer, was taken up. It was decided that missionaries be sent to the following fields: Wauhaushene; Manitoulin Island; Nipissing—Katrine and Elmsdale; Strong; Baysville; St. Joseph's Island, and Plummer township. The last named field, it may be stated, has not yet been occupied by the Society, but it is reported as being a very favourable opening for mission work.

A very interesting feature of the meeting was an address by Mr. W. A. Hunter, M.A., who has lately returned from Union Seminary, New York, on mission work in that city. He spoke of mission work as carried on by the various churches in the city, instancing more particularly the three mission churches carried on by the congregation of the Rev. Dr. John Hall, at an annual cost of \$9,000. He also spoke of missions carried on by private parties, referring more particularly to the temperance mission carried on by John B. Gough at a cost of \$3,000 per annum. The chief feature of the address was, however, a detailed account of the mission carried on in Water street, one of the lowest dens in New York, popularly known as the "Jerry McAuley Mission." It is very widely known in New York and its influence is felt in distant parts. The work is carried on amidst the lowest strata of society, the audience which assembles in the mission church being composed chiefly of sailors, discharged convicts, and abandoned women. McAuley was at one time a river thief, and served eight years in Sing Sing prison, where he was converted, and resolved to devote himself to the reformation of his degraded fellow-men. His experience fitted him in a very marked way for this special work and his efforts have been blessed to many a friendless outcast. Services are held every evening without exception and twice on the Sabbath. Part of the time is taken up in reading, prayers and praise, and part in making an earnest, practical appeal to his congregation, and also in hearing the experiences of those who have been reformed. The audience, as may well be supposed, is a motley one, some being attracted by mere curiosity, some by the music which is a marked feature of the meetings, and some, doubtless, weary, burdened souls seeking relief from the oppressive sense of guilt and sin. Many a story is heard of a once dissipated, sinful life which has been led to the light by the efforts of this strange but devoted man. Mr. Hunter closed his address by relating some instances of remarkable conversions, and by drawing several lessons of practical encouragement for those engaged in mission work. M. MCGREGOR, *Cor.-Sec.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IX.

Feb. 29, } **OUR FATHER'S CARE.** (Matt. vi. 188a. } 24-34.

GOLDEN TEXT.—"Casting all your care upon Him; for He careth for you."—1 Peter v. 7.

HOME STUDIES.

- M. Matt. vi. 14-23.....Intermediate.
- T. Matt. vi. 24-34.....Our Father's Care.
- W. Luke xvi. 9-17.....Parallel Passage.
- Th. 1 Kings, xviii, 17-24....Halting between Two Opinions.
- F. Ps. ciii. 1-17.....Man Compared to Grass.
- S. Phil. iii 8-21.....Righteousness by Faith.
- Sab. 1 Tim. vi. 6-12, 17-19..A Good Foundation.

HELPS TO STUDY.

The "Sermon on the Mount" continues to deal with the Christian's motives and springs of action as distinguished from those of fallen human nature. Christian ethics are founded, not on self-interest, but on self-abnegation. Devotion to God is the believer's main-spring of action; in surrendering the heart to Him the dominion of self is overthrown. In the lesson we find these two topics: (1) *The Christian's Service for God*, (2) *God's Care for the Christian*.
1. THE CHRISTIAN'S SERVICE FOR GOD.—Vers. 24; 33. Must man strive? Yes; he must act; and he acts from some motive. No one, not even a slave, ever acts against his will; but the direction of the will may be changed by the presentation of some strong motive, such as fear. The only actions which are strictly involuntary are those which proceed from some nervous disorder. Man ordinarily knows what he is doing and what he is doing it for; hereon rests his responsibility.

1. Two Masters.—The social condition of the Jews and other eastern nations at the time was such that the force of the statement "No man can serve two masters," even in its most literal sense, would be at once acknowledged. The only sort of *service* known was what we would be inclined to call *slavery*.

If the terms are applied with strictness, it is still true that no man can serve two masters. You may work for two employers; but which of them is your *master*? which of them governs all your thoughts, words, and actions? Do you serve them? Do you make a complete surrender of your will to both of them? It is impossible.

If then it is true that we cannot serve two masters whose principles and interests may not be entirely opposed, how much more manifest is it that we cannot serve God and mammon.

2. A Bad Master.—Mammon means gain, or riches, and is here put for self-interest. "Who will shew us any good?" (Psalm iv. 6) How can we be happy? Well, the less a person seeks happiness the more he finds of it. That is about the shortest way of putting it. Never mind it. Leave it to God.

It is not rich men alone who are serving mammon; and it is quite possible to be possessed of wealth without doing so. The man whose greatest care and anxiety is how to add another hundred to his thousands is serving mammon, and so is he whose aspirations rise no higher than where to get the next meal, or a piece of cloth to patch his ragged coat. Mammon's servants are wretchedly paid at the best, and many of them are starving. Mammon is a bad master; he pays low wages, and that often in counterfeit money. His slaves sell themselves at a very low price, and most of them get cheated even out of that. "Whosoever will save his life shall lose it" (Matt. xvi. 25).

3. A Good Master.—Seek ye first the kingdom of God and His righteousness. "Self-preservation is the first law of nature;" but it is not the first law of the kingdom of grace. The true disciple has a higher law. He is taught to place the interests of the Kingdom of God even before his own safety and well-being. So did Christ; so did the Christian martyrs.

A preacher in the Southern States having spoken against slavery and being advised by some friends to be silent, as otherwise his life would be in danger, replied, "I must proclaim the truth." "But you must live," said his friends. "No," said he. "I cannot see that." That man understood the words Take no thought for your life. He thought it was his business to do what the prosperity of God's cause evidently required, and, as for his own safety, that was God's business.

God is a good master, and He will reward His servants abundantly, but the very service itself is reward enough for them. "My meat and my drink," said the Saviour, "is to do the will of Him that sent Me" (John iv. 34); and His disciples have the same spirit.

II. GOD'S CARE FOR THE CHRISTIAN.—Vers. 25-32; 34. He cares for all, but we are here and elsewhere taught that He cares specially for those who trust in Him.

Take no thought. When the Bible was translated into English, the expression "to take thought" was commonly used to signify what we now mean by such words as vexing, worrying, fretting, full of care, etc. Of course the Saviour did not mean that Christians are not to provide for themselves and their families (see 1 Tim. v. 8), but He did mean that Christians are not to make their own interest the governing principle of their lives, and that they are not to permit any consideration whatever to take precedence of the interests of God's kingdom.

Is not the life more than meat? that is, did it not require the exercise of greater power and larger beneficence on God's part to give you your life than is needed to support that life; and can you not therefore trust Him who gave life to give also the food necessary to sustain it?

1. Well-fed Birds.—Behold the fowls of the air. There is abundant provision for their wants from day to day; they know where to find and how to choose it; and they seem to express their thankfulness in cheerful songs. In Psalm cxlviii. the "flying fowl" are called upon to praise the Lord, and in Job xxxviii. 41 the young ravens are represented as crying unto God.

Are ye not better than they? more important in God's sight, and therefore more likely to be cared for; endowed with superior powers, and therefore capable of rendering a higher service to God; immortal beings, and therefore having higher objects than those of time and sense.

2. Well-dressed Flowers.—Consider the lilies of the field. If some people find their highest aim and object in sensual gratification, represented here by eating and drinking, and enjoyed in common with the lower animals, with others the all-absorbing question is Wherewithal shall we be clothed? how shall we ornament our persons? In what way can we gratify our aesthetic tastes? But neither is this the true object of man's existence; it is not in this that man, or woman either, is intended to excel; for God scatters ornament with lavish hand over the creation; and the wealth of an eastern monarch, spent on rich apparel, would not yield beauty or elegance enough to rival those of a simple wild-flower.

3. To-morrow.—Those who have not Christ as their Saviour may well tremble for the future; but it is to true disciples that He speaks here; and the meaning is that having made all possible and necessary preparation for the time to come, the disposal of events is to be left confidently with God. Present duty is ours; and we are not to unfit ourselves for the performance of it by our anxiety for the future. "Never cross a bridge till you come to it." There may be difficulties and trials ahead; but it is only by giving due attention to present duty and preserving our confidence in God's care that we can be prepared to meet these.

Temporal calamities may overtake the servant of God as well as the servant of mammon; but the former has the consolation that the grand object of his care and anxiety, the cause of God, is still safe; whereas the latter, when those things on which he set his heart are taken from him, can only say, "Ye have taken away my gods and what have I more?"

OUR YOUNG FOLKS.

A MOTHER'S HYMN.

O Father, who from the cross looked down
Upon a mother's deepest pain,
With love all filial love to crown,
Look on a mother's heart again.

She knew Thee holy, undefiled;—
The sword was not for earthly stain;
Mine is a weak and earth-born child;
Look on a mother's heart again.

She felt the anguish and the shame
That opened glory's boundless reign;
I have no hope but in Thy name;
Look on a mother's heart again.

She saw Thee break the tempter's power;
His wiles and curses were spent in vain;
For mine the tempter knows his hour;
Look on a mother's heart again.

Death could not hold Thee, but the grave
Is strong my treasure to retain;
O Saviour, born to shield and save,
Look on a mother's heart again.

Thou art eternal life and love;
Who gains Thee has eternal gain;
To mine Thy strength and sweetness prove;
Look on a mother's heart again.

THE LITTLE GIRLS' PRAYER MEETING.

KITTY was a romping, noisy, quick-tempered, impulsive child: but though she often tore her clothes, and broke dishes, and made trouble for her mother, she tried hard to be good, and used to pray every night asking God to forgive her sins and make her a good girl. When she was seven years old a minister moved into the neighbourhood, and his little Nellie and Kitty soon became fast friends. Every day they went to the same school, and played together, and each soon learned that the other prayed and was trying to be good. One morning Kitty came bounding into the minister's house, shouting, "O, Nellie! can't you"—when she saw a sight that stopped her feet and tongue, and brought a solemn hush upon her soul. The minister, his wife, and all the children, Nellie among them, were kneeling before their chairs, and some one was praying aloud. Kitty had never seen a family at prayer before, and she went out very softly. After that she used to watch Nellie while playing, and think, "I wish we had prayers like Nellie's folks."

One day during vacation, they were playing together, when Kitty suddenly stopped and asked, "Do you pray in the morning when your father does?"

"Yes. Don't you?" said Nellie.

"My folks never pray," said Kitty. "O, dear! I wish they did. It would help me so much to be good if anybody prayed with me; I get lonesome trying all alone."

"I'll pray with you," said Nellie. "Can't we have a little prayer-meeting all by ourselves?"

"Oh, yes," cried Kitty, joyfully. "Let's go off where nobody can see us, and have one now."

"Where can we go?" said Nellie. "Oh, I know; down by the thorn-bush back of the shed."

So, with their arms around each other, the two little girls went to that shady retreat hidden out of sight from the road and houses, and, kneeling down together, asked the good Lord to wash away their sins for Jesus' sake, and help them to be good children while at

work or at play. After they had prayed a deep peace came into their hearts, and, kissing each other, they parted and went to their homes—Kitty wondering at the quiet joy in her heart, and breaking into little snatches of song as she helped her mother about getting dinner.

"Can't we have a prayer-meeting every day?" was the first thing Kitty said the next time they met.

"I want to," said Nellie. "What time can we meet?"

"I can't come very early," said Kitty, "for I have to wash dishes and sew a 'stint' on patch-work every forenoon; but I get through by ten o'clock, generally, if I'm smart. When I cry and make a fuss I don't get through so quick."

"Let's have it at eleven, then," said Nellie.

"And let's invite Annie to come, too," said Kitty. "She prays when she goes to bed. I know, 'cos I've slept with her."

So, after that, every fair day while vacation lasted, the little girls met at eleven o'clock and prayed together. Sometimes they sang a hymn, and sometimes Nellie would tell the others what her father or mother had said about Jesus, and the different ways she could please Him. And these little meetings helped the children to "grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ."

THE CHILD JESUS.

"I WONDER what the Lord Jesus really did when he was a child?" said Willie, one Sabbath evening just before Christmas day.

"So do I," said Katie; "and I wish the Bible had told us more about Him—whether He ever went to school or not, whether He ever played, or whether He was always quiet and thoughtful."

"A good many people have felt the same wish," Aunt Kate answered; "but as God has not seen fit to tell us more, we may be sure there is some very good reason why we should not have our curiosity gratified. Still, we do know something about the childhood of our Lord, and the few notices we have may teach us a great deal."

"He didn't go to school, I suppose," Katie said; "because the Jews asked, 'How knoweth this man letters, having never learned?'" (John vii. 15.)

"Did Jesus never learn His letters?" asked Polly, with some surprise.

"Well, the Jews did not mean that Jesus had never learned the alphabet," Aunt Kate said, "but that He had not been taught in any of the schools of the rabbis; and they were surprised, not at His being able to read, but at His knowing so much about the Scriptures. Whether He went to school at Nazareth or not I can't say, for the Bible tells us nothing about it."

"At any rate, I suppose He used to help Joseph at his work," Willie said; "and that proves that He must have been something like other boys."

"I have no doubt that in a great many ways Jesus was like other boys, only we can never think of His being idle or disobedient,

or anything else wrong. Very likely He did work at Joseph's trade, for the people called Him the carpenter's son; and St. Mark tells us that once they asked, "Is not this the carpenter?"

"And don't we know anything else about the Lord when He was a child?" asked Polly.

"Yes, there is another text which surely you will remember, that tells us what He did after Mary had found Him disputing with the doctors in the temple."

"He went home with Mary and Joseph, and did what they told Him," Willie said.

Katie had found the place in St. Luke, and read:—"And He went down with them, and came to Nazareth, and was subject unto them; but His mother kept all these sayings in her heart. And Jesus increased in wisdom and in stature, and in favour with God and man?"

"And so," said Aunt Kate, "though we know hardly anything else about the Lord's childhood, we do know that He was always obedient and gentle, setting an example to the boys and girls of Nazareth, and not only to them, but to all children in all parts of the world."

"I don't wonder that everybody loved Jesus when He was a child," said Willie, "for He must have been so good. But then it was easy for Him to be good, and it's very hard for us."

"Yes, but, Willie, you know that He was once a child and had to pass through all the temptations of childhood and knows how hard it is for you to be good, and if you ask Him, He will help you so that you may be like Him, and as you grow bigger and wiser you may increase 'in favour with God and man.' And as we think of the Saviour, let us remember why He was born into this world and lived and died for us. It was to make us pure and holy and to save us from our sins. Come let us thank Him for His love." And Aunt Kate prayed.

We are never too young to learn what is useful, nor too old to grow wise and good.

BE FAIR!

"SEE what a good trade I made to-day!" said Lucius to his uncle. "I traded my old knife with Jamie Neil for his nice two-bladed one that cuts twice as well. One of the blades of my knife was broken, and the other would not hold an edge five minutes. But Jamie took a fancy to it because of the handle, and I was glad enough to make the trade."

"I am very sorry, Lucius, if you have cheated him," said his uncle, "but more sorry for you than him."

Lucius hung his head a little and asked, "Why so?"

"Because one success of this kind may lead you to try it again, and nothing can be worse for a boy's prospects in life than to get him into the habit of over-reaching."

"But, uncle, in all trades, don't each try to get the best bargains, and don't all merchants make their fortunes by being sharp in trade?"

"No trade, Lucius, is sound that does not benefit both parties. Were you cheated in a trade, you would feel very angry about it, and probably quarrel over it. Now don't trade any more unless the trade is fair all around."

Scientific and Useful.

GOLD CAKE.—Yolks of four eggs, one cup sugar, one-half cup butter, one-half cup milk, two cups flour, one-half teaspoon soda, one teaspoon cream-tartar, citron and currants.

SILVER CAKE.—Whites of four eggs, one cup of sugar, one-half cup butter, one-half cup milk, two cups flour, one-half teaspoon soda, one teaspoon cream-tartar. Flavour with almond.

PUDDING.—An excellent apple pudding can be made from the remains of a rice-pudding. Arrange well sweetened and flavoured apple-sauce in alternate layers with cold rice-pudding; add a little butter and sugar, sift sugar over the top; and put into the oven to heat through, and brown on the top. Any sort of flavouring may be used for this pudding.

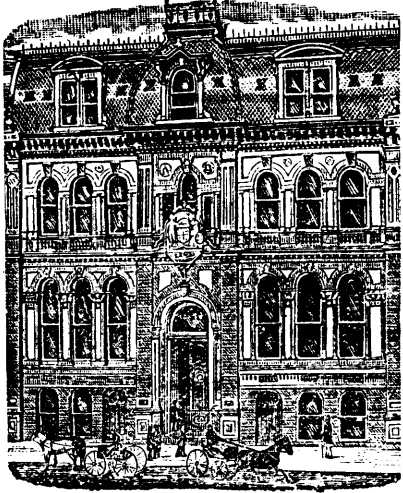
CRACKED WHEAT.—This excellent dish is often spoiled by very good cooks, who think they must stir it all the time to keep it from burning. Too much stirring makes it like paste; putting in more water when nearly done has the same effect. One-third of wheat by measure, to two-thirds water—soft if you have it—will make it about right. The water should be cold when the wheat is put in; it should be cooked slowly and be covered closely. In this way scarcely any stirring will be necessary. There is a deliciousness in this dish, when cooked as above, which is never found if stirred while cooking. The same may be said about oatmeal, only the latter should be quickly stirred into boiling water; cover it closely and let it cook about twenty minutes. Wheat may be about the same length of time, although it bears cooking longer.

SHARPENING LAWN MOWERS.—Don't experiment with the grindstone, which (except by a miracle) will assuredly result in spoiling the machine. In sharpening, the edges of all the cutters should be kept concentric with the shaft, an end attained only by lathe-turning, and grinding in position with emery and oil. The latter is the plan to try instead of running the risk of putting the knives out of truth by grindstone or file. The plan is simply this: Mix some rather fine emery powder—say the next coarser than that termed "flour"—with sufficient olive-oil to give it the consistency of treacle; place some of this in the bottom knife, renewing it as it wastes away, and by a handle or some other contrivance, turn the cutters in the opposite direction to that taken when mowing. Half, or three-quarters of an hour, at most, suffices to put on a good edge, after which all traces of emery should be cleaned away.

WASH FOR FRUIT TREES.—The present is probably the best time to scrape and wash pear and apple trees, in order to dislodge the numerous insects that are concealed under the bark and in crevices of the wood, as well as to remove the fungus clinging to the trunks and large limbs. A preparation of whale-oil soap, in the proportion of one pound of soap to four or five gallons of water, has been found to be a remedy for these pests of fruit trees. Some, however, apply a preparation of carbolic acid, sulphur and lime, freely diluted with water, as equally effective and as being also a protection against the blight and generally adding to the health of the trees. Perhaps the latter may prove the most efficacious. It is easy to give them a trial, and we have no hesitation to say that the result will be highly satisfactory. We have often used the whale-oil soap in the manner suggested, with the best effects.—*German Town Telegraph.*

CIDER VINEGAR.—This is almost a necessity in housekeeping, and is easily prepared. After cider is fermented draw it off into a keg, and take strips of straw paper, dipped into West India molasses or maple syrup, put them into a keg of cider and set in a warm place, near a stove or chimney where it will not freeze, and in a few weeks you will have a sharp, pure vinegar. If one needs it to use in a shorter time, they can fill a jug with cider and turn into each gallon of cider, a pint of molasses and a cupful of lively yeast. Have a jug full of the liquid, let it stand uncorked, back of the cook stove, where it will keep warm. It will commence fermenting in twenty-four hours, and will not take over a week to make splendid sharp vinegar. It must be drawn off into another jug, leaving the dregs, and kept in a tightly corked jug or bottle, where it will not freeze. If one has good cider, there need be no trouble about vinegar, as it can be made into sharp vinegar in a short time by using a little labour and taking care of it. Straw paper, saturated with molasses, acts upon cider like mother, and in a few weeks has every appearance of that article, only a little firmer in consistency, and rather thicker in texture.—*Country Gentleman.*

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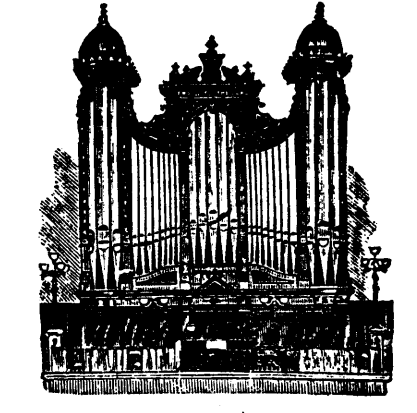
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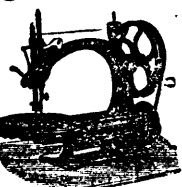
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- QUEBEC.—In Chalmers' Church, Richmond, on 17th March, at half past one p.m.
- LINDSAY.—At Woodville, on the last Tuesday of February, 1880, at two p.m.
- KINGSTON.—In St. Andrew's Hall, Kingston, on the second Tuesday of March, at three o'clock p.m.
- MAITLAND.—At Wingham, on the second Tuesday of March, at two p.m.
- STRATFORD.—In Knox Church, Stratford, on the 9th March, at half-past nine a.m.
- PETERBORO.—In the First Presbyterian Church, Port Hope, on the 23rd March, at ten a.m.
- BARRIE.—At Barrie, on Tuesday, 23rd March, at eleven a.m.
- HURON.—At Clinton, on the second Tuesday of March, at eleven a.m.
- WHITBY.—At Oshawa, on the third Tuesday of April, at eleven a.m.
- LONDON.—In First Presbyterian Church, London, on the third Tuesday in March, at two p.m.
- HAMILTON.—On Tuesday, the 24th February, in the First Church, St. Catharines, for Conference on Sabbath schools.
- GLENGARRY.—At Lancaster, on the second Tuesday of March.
- TORONTO.—In the usual place, on the first Tuesday in March, at eleven a.m.
- BROCKVILLE.—The Presbytery of Brockville, hold their next regular meeting at Prescott, Tuesday, March 16th, at three p.m.
- OWEN SOUND.—At Latona, 16th March, at half-past one p.m. Presbyterial visitation.

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