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DON'T THOU LOSE COURAGE, HEART?

Don't lose thy courage, heart? The way is long,
The tangle deep;
Ere on the mountain height thou canst breathe free.
The path most steep
Behold thee lies the music of sweet birds
That sing in spring;
Above the trees shall cleave the unshowered air
The eagle's wing.
With each step fainter grows the voice of streams,
Ait thou athirst?
By the clear spring, that shine on Alpine slope,
Their life is nursed.
Ere on the heights the great woods sadly filled
With loneliness?
Above the trees shall their silence deep
No more oppress.
Art tired, poor heart? and findest it hard to breathe
The rare, strong air?
It feeds the frailest flowers of the heights
And keeps them fair.
Do the gray mists that sweep the barren peaks
Thy warm blood chill?
In heaven the sun, above the wind-blown wreath,
Is shining still.
Beat softly, heart; not swiftly to the east
The shadows creep;
Faintest not less than strong desire, shall
What great brights keep.
Take courage heart; the night will come at last,
And thou canst rest—
Soft is the pillow of the moss that lies
On high hill's breast.
And when morn comes it shall be earth no more,
Softly shall shine
The Paradise thy tears so long have dimmed,
Its glory thine.

SCRIPTURE ILLUSTRATIONS ON THE SHORTER CATECHISM.

There is an old-fashioned Christian who, in several times in the New Testament, would be good for all to copy. He may have been the laborious pastor of a large congregation, but we do not know. Perhaps he was an eloquent speaker, but we are never told that he preached a sermon. He may have been a reverend and respected elder, carefully tending the flock; or an active and zealous deacon, administering the temporal affairs of the church; and gaining a good standing and great boldness in the faith of Christ, but we are not told so. He may have only been a humble member of the church, but we are not sure.

There is one thing, however, we are sure of, he was no idler in the vineyard of the Lord, but a diligent and faithful, and successful labourer. He was a man who put all his heart into his work like Gideon's three hundred. And he kept at it too, notwithstanding all the difficulties that arose. He did not do his work by fits and starts, nor was he easily discouraged and cast down. His zeal was such that it could not be quenched, and his sympathies went out towards all who loved the Lord Jesus, whether in Colosse or Hierapolis or in the wide world.

We are not surprised to hear that such a labourer was greatly beloved by all the faithful servants of Jesus. Paul speaks of him with peculiar affection, calling him "A dear fellow-servant," one to whom his whole heart was drawn; and no wonder that Paul should thus speak, for the last thing we are told of this good man is, that he was sharing the prison of the aged apostle, in order to comfort him. He was a man that followed the Lord fully, and counted it an honour to be a partaker with Paul in the sufferings of Christ, that he might also be a sharer in the glory that should follow.

If you know the kind of Christian work to which this good man devoted himself? We may be sure that he abounded in every good work as he had opportunity; but the Holy Spirit singles out one peculiar part of his work which was the root of all the rest, and gave them all their power and beauty. It was his habit constantly to pour out his heart before God for the blessings which he and the church required, and which God had promised to bestow. He asked these things not because of his own goodness, but because of the merits of Jesus Christ. He honestly and sincerely confessed the many sins and shortcomings which marred the work of God in himself and his fellow-Christians, and he thankfully acknowledged God's great

and unchanging goodness. Prayer, in short, was the great work in which Epaphras excelled.

In these days we sorely need more Christians of the Epaphras pattern, men of prayer, men of God. May they be multiplied everywhere, and there will be no need for putting the question, "How can we make a prayer meeting interesting?" I have heard it said again and again, "You cannot get people to come out to a mere prayer meeting, and this was urged as a reason why the Week of Prayer with which the year commences, should be turned into a week of preaching. Alas for the work of Christ in any place, if the spirit of Epaphras dies out. If we live in an atmosphere of prayer, it will be our delight to unite our petitions with those of our fellow-Christians at the throne of grace. But first of all we must take delight in private prayer. If we do not find in this our joy, and peace, and comfort, and strength, our public prayer will be a vain show, and there are few things more painful to the devout heart than prayerless prayers.

Paul tells us to desire earnestly the greater gifts. One of the very greatest is power in prayer. This can only be attained by our giving ourselves wholly to it, like Epaphras. If more Christians were anxious to excel in this work, all the other work would be better done. No one can hinder us in this work but ourselves. This is a work that will never feed our pride and spoil us. It is far more pleasing to the human heart to take a prominent place in the outward work of the Church than to go into our closets, and shut to the door, and pray to our Father in secret; but the latter, which was the work of Epaphras, is what yields the best results. Remember this when you say, "Prayer is an offering up of our desires to God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies."

VALUE OF CONSCIENCE.

It is often said that the Church suffers great injury and loss from the misconduct of unworthy members. This is true; but the loss is trifling compared with the incalculable loss which the world suffers from the same cause. Millions are expended yearly in the detection and punishment of crime. The most elaborate machinery is required solely to provide checks and safe-guards against thievery. In some departments this kind of machinery is so conspicuous that it appears dishonouring and degrading. But it is said to be essential, not only for drivers and conductors, but often for clerks and cashiers. Whenever a bank is robbed by an official, it is at once demanded by the public that the system of management should be such as to make villainy impossible. This means that the bank should be conducted as if any one of its trusted officials might at any moment become a robber. There is no arithmetic by which to estimate merely the financial loss and waste which the world suffers from the lack of conscience in that class of persons who are not included in the class known as criminals.

At the last monthly meeting of the American Institute of Christian Philosophy, Mr. George May Powell of Philadelphia, read a paper on the "Cash Value of Conscience," in which he maintained that all morally educational influences develop conscience, which is the only foundation for sound commercial conditions; and whatever stifles or benumbs such conscience is at enmity with the best financial and political interests of nations and individuals. He remarked that the golden rule, seen on its exclusively sordid side, is in the long run the one that will make the most money. This is an age of corporations—corporations for transportation and trade, for manufactures and even for agriculture. Now if "corporations have no conscience," it is because individuals who manage them forget that stealing by a corporation is just as much stealing as if done by any common thief, and every rascal engaged in the villainy is as much to blame as if he were the only one.

Prevention is better than cure. Influences tending to cultivate conscience in the individual, and in community and State, are first-class investments. City, Home and Foreign Missions, Sabbath schools, Y. M. C. A., and W. C. T. U. work, next to pure home training, are the greatest known factors of national wealth. Railway chiefs have found it pays to support Y. M. C. A. work among their men. It made their work, by their conscience culture, worth far more for a given wage expenditure. On the other hand, every dollar's worth of intoxicants exported or used for drink at home kills one hundred dollars worth of legitimate commerce and home manufacture. Conscience, has cash value that is immeasurable. The lack of it is a power for evil that is equally immeasurable.—N. Y. Observer.

Mission Work.

UJJAIN.

A MISSIONARY LETTER TO THE REVIEW CHILDREN.

MY DEAR CHILDREN,—Let me tell you something about Ujjain, one of the stations of our Central Indian Mission. The late Mr. Murray chose this city as the centre of his labours for Christ. But God called him to Heaven a few months after he began his work. The care of this station has fallen on me, in addition to that of my own station, Neemuch. But I hope soon to be relieved by the coming of another missionary to take Mr. Murray's place. Ujjain is

A VERY OLD CITY.

As anyone would judge looking at the great numbers of houses lying in ruins everywhere. It is said to be one of the oldest cities in India, and the Hindus think it a very holy place. Many people come here from all parts of India to try to wash away their sins by bathing in the muddy waters of a little river that flows past the city.

There are many temples, big and little, built along the banks, from which broad stone stairways lead to the water's edge. Here every morning hundreds, and during the big *melas*, or festivals, thousands of people come to bathe and worship their idols. I have gone in front of the idol temples, and sitting down on the steps among the people, to do them of the blood of Jesus which cleanses from all sin. They like usually to hear about Jesus and the way of salvation, but they do not wish to become Christians. They say, "Jesus may save you, but our gods can save us." And so they go on washing their bodies and praying to their horrid idols.

THE CITY DESCRIBED.

As we go into the city we see that it has all around it a stone wall in which are narrow holes all along the top, through which the soldiers of the city used to point their guns and try to kill their enemies who came to attack and plunder the place. We enter the city by a gateway with great folding doors covered with huge spikes. And now what do we see? Not wide streets, and paved walks, and pretty houses, and gardens. In Bombay and Poona

we see narrow, crooked lanes, without sidewalks, in which men, horses, cows, donkeys, dogs, etc., jostle along together. The houses are poor, old and rickety. Many look as if the first good breeze would send them tumbling down like a toy house. Many have so fallen and have never been repaired, and are now only great heaps of bricks and earth. More or less generally used in building; the bricks are laid in soft mud, and so the houses soon crumble and fall. In all parts of the city whole squares are found covered with mounds and heaps of rubbish, the remains of former dwelling houses. Old as the present Ujjain is, there is

AN OLDER UJJAIN

just outside the walls of the present city. But nothing is now to be seen except great mounds of earth where once there were busy streets and many shops and houses. People often dig into these mounds to see what they can find; sometimes they get coins and jewels, and vessels used in eating and drinking, and children's toys, etc. It is thought by some that the city was shaken down by an earthquake, but more probably it was destroyed by a great rising, during the rains, of the river which flows past it. Some people think that possibly a lake may befall the present city, as the river bed is not much below the level of the city. The people build much stronger and better houses for their idols than they do for themselves. These are usually built of stone and mortar; some of the ones were left standing when the city was destroyed hundreds of years ago. They are still standing but are mostly now underground. The people now think they were built there by the gods themselves, and tell many curious and silly stories about them. Ujjain is also

A VERY DIRTY CITY

as you may imagine, when I tell you that in the narrow streets where there are no drains of any kind, oxen, cows, dogs, geese, wander about all day, and all kinds of filth from the houses are thrown out to be trampled down. You will not wonder when I tell you that there is much disease and sickness here. About three years ago, during a great *melas*, about 1,200 people died in a few weeks. It is said enough of wood could not be had to burn the bodies, for you know the Hindus burn their dead instead of burying, as we do. This year an effort is being made to improve and clean the streets, and we hope there may be less sickness. This is just the place for a missionary who is also a doctor. We hope that you will soon be sent who can heal the

bodies of the people as well as teach the way of salvation. We have already a dispensary opened, in which a Christian native doctor gives medicine to nearly fifty people daily. But a Christian European doctor is much needed. But the hearts of the people are

WORE SOUL THAN THEIR STREETS.

Men and women may be seen going about naked and many think them very holy for doing so. The most shameful things are done in the name of religion. But what else can you expect. They do not know the true and holy God, but are worshippers of idols and false gods. What Paul says about idolaters in the first chapter of Romans is true to the letter of most of the people here. You have no idea how much wicked people become who, forsaking the true God, worship idols. I am sure it would make you sad to see men and women,—many of them earned and well-dressed—wearing precious ornaments of gold and silver, bowing before ugly stone images and calling them their god. In an old and very large temple there is kept

AN IMAGE OF GOLD.

It is believed to be the image of a god who is very cruel and delights in killing and destroying. This image is very carefully attended to—clothed in the cold weather, fanned in the hot weather, regularly fed, put to sleep at night, and waked in the morning, and occasionally taken out for an airing. It has many Brahmins to wait upon it. I was told that about 200 live in the open shed-like enclosure that nearly surrounds the temple; here all day long almost naked Brahmins wash and bathe and chant their prayers. No European is allowed to enter the temple or even to go near the water lest he should pollute it. Two or three times in the year the image is put in a polki and carried on the shoulders of four men through the city, attended by a band of soldiers who form its guard of honour. The polki is fed and clothed at government expense, and has nothing to do but ride out in procession with the image two or three times a year. But the gods of mud, and stone, and silver and gold, there are many

OTHER THINGS WORSHIPPED.

There are many things worshipped in Ujjain, and many of them are very strange. One of the most common is the worship of a cow. This is done all over India every day.

There are many people here who think that if you kill a fly, or a worm, or a dog, you are as bad as if you killed a man. A few days ago a poor man in Ujjain was taken to the police office and fined two rupees for beating a mad dog that was about to bite him. If he had beaten a man probably no notice would have been taken of it.

There are many poisonous snakes in India whose bite is certain death. The people fear them very much, and worship and pray to them as gods, and try to please them by pouring milk into their holes for them to drink.

One day last week a woman in the city was bitten by a cobra and died in a few moments; but what do you think was done with the snake. It was carefully secured in a basket and taken out into the country where it was set at liberty.

Do you not pity these poor people who live in such folly and sin? How much they need to know of Jesus the Saviour and God the Heavenly Father? It is only because we have the Bible and know Jesus the Lord, that we are not as bad as they are. Won't you pray for them and help to send them the Gospel? Surely some of you will give yourselves for Christ's work and come out here to preach Jesus to the people of India.

Yours sincerely,
W. A. WILSON.

IMPRESSIONS OF JAPAN.

[To the Editor of the Presbyterian Review.]
SIR,—I have not hurried my letter, promised to you, owing to two reasons: one, that I have been kept very busy since coming here; the other, that in giving any views upon missionary work and prospects, I wished to give such as would not be formed by ten days' or a fortnight's stay in the country, but views that would have grown upon me by living among this people for a reasonable length of time. It is nearly four months since I arrived in this beautiful land. My work has been wholly in Tokyo. These two factors, my length of residence here and my location, must be taken into account by your readers; for, although, by this time, I have formed some pretty strong views upon missions in this country, yet, of course, they are liable to change whenever increased light warrants it. I suppose that the trip from Whitby to Vancouver is now becoming so well known to Canadians that any account of it will seem somewhat stale. Suffice it to

say that to one who had lived the greater portion of his life in the beautiful undulating country near Toronto, the Rocky Mountains and the Selkirk inspire him with a feeling of awe, as he looks up for the first time upon the "eternally lasting hills," many of them crested with eternal snows. The most adequate description I could give would be far short of reality, and I can only advise you to take the trip yourself, with this suggestion that you take the mountain section in stages, the better to appreciate the scenery.

Our party was largely missionary. Dr. and Mrs. Macdonald, of the Canadian Methodist Church, were returning to Japan; Dr. and Mrs. J. Fraser Smith and Miss Sutherland, of the Presbyterian Church, were going to China; Miss Pearson, Brantford; Mr. Moore, of Victoria University, and myself, were "new comers" to Japan. Dr. and Mrs. Smith suffered a good deal from sea sickness—in fact, Dr. Macdonald, Miss Sutherland and myself were the only good sailors of the crowd. To hasten on, we started August 1, sailed for thirteen days and twenty hours, the fastest trip on record, and arrived in Yokohama, Aug. 16. Immediately we separated—God only knows whether to meet again or not—they to a very heavy work in Honan, we to no less important work in Japan.

First impressions of Japan and Japanese life are decidedly delightful. The daintiness, the toy-like look of nearly everything, the houses, the rooms, the dishes, the people, the cars, the gardens, are so engaging. The politeness of the matter-of-fact Canadians. Just imagine seeing two Japanese bowing to each other with break-neck bows, not merely once, but repeating it as many as five times, while the whole performance is not equivalent in sincerity, perhaps, to an American nod.

I arrived in Japan in the most trying time of the year. It was excessively hot for a while and September was unusually trying and enervating. The dampness of the climate here is phenomenal. The air is saturated with moisture, and now, in December, with beautiful bright warm days, the nights are very cold, with a coldness that pierces to one's bones. I wear now, and have been wearing for about two months, almost the same clothing that I wore in Toronto.

The monthly meeting of the Canadian McAll Auxiliary, was held in the library of the Y. M. C. A., Toronto, January 3rd, Mrs. E. Blake, presiding. Mrs. Howitt gave a very instructive Bible-reading, entitled "Thoughts for Christian Workers, appropriate to the New Year," full of thoughtful and suggestive lessons. A letter from Miss Grimston, a lady engaged in the McAll Mission, in Paris, was read by Mrs. Matthews. Some extracts from Dr. Pierson's "Crisis of Missions," were read by Miss J. Caven. The treasurer reported \$746.94 of the \$1,000 required for the support of the station; La Rochelle and Rochefort. It is hoped the ladies would endeavour to raise the amount before the annual meeting, which will be held the first Thursday in February. Any wishing to contribute may send to the treasurer, Miss Caven, 238 Victoria Street. It was announced that the Auxiliary is endeavouring to arrange to have Dr. Pierson, of Philadelphia, address a public meeting in behalf of their work early in February.

REV. D. MACGILLIVRAY, of our Honan Mission writes from Chefoo:—"We wired Mr. Goforth at Pookkia-Chwang, in interior, north of Honan, and received answer that I should come. Hence I am waiting for the first steamship to Tientsin, whence I shall proceed by river or land to Goforth, wife and baby. All here are very well indeed, and hard at the language with good results. I have enjoyed the services here very much, rejoicing greatly in spirit to see Christian Chinese at worship. The Catholics have a large church and convent here in Chefoo. Thousands of refugees are expected in Chefoo during the winter. Fearful times are anticipated. Floods in Honan and Shanung at different places, and different streams have, so says Dr. Nevius, who lately visited the scene, carried destruction to land and people. The arable soil has been swept away in many localities, and its place taken by sand, infertile detritus, which has come down from the hills of Manchuria. Be well assured that the distress in these inland districts will be intense during many months to come. The Government is not doing anything like enough. They are doing little also for the great district in Honan now under water."

begin apologizing or defending Christianity. The missionary attitude should be "Preach the Gospel and ignore philosophy." Philosophy is a magnificent study, and no one values it more than I, but it has its proper place, and people who stand in such sad need of regeneration as the Japanese need not philosophical discussion, but Christ-like preaching of the Gospel, of the truth, and of the fact that "The wages of sin is death." I shall probably refer to this again in my next letter and also to the subject of Church union in this land.

I have been delighted when reading the Review at the constantly increasing interest in Missions shown now in Canada. Of course I was especially interested in reading of the departure of my dear college friend, John Buchanan, for India. He, with the Misses Sebit and Sinclair, who, I see, left Queen's for India but recently, make up eight who have left Queen's for Foreign Mission work in about one year—two to Asia Minor, one to China, three to India, and two of us to Japan. It delights me to see the interest exhibited by the Presbyterians of Canada in Foreign Missions. I do hope and pray that our Methodist Church will at once reach out to China, and in this way utilize the volunteers for mission work, who either have completed or are now completing their medical course at Queen's, Kingston.

The Review is always a welcome visitor. A Methodist Missionary to whom I send it says: "Thanks for the PRESBYTERIAN REVIEW. I like the attention they give to missions. We Methodists may well envy the Presbyterian Church and the Presbyterian students their missionary spirit." I believe that the endless discussion which has been going on in the *Christian Guardian* for the last six months on the Stationing Committee, would find a quick solution if one-half of the ministers would strike out for China, where there would be no treading on each other's toes, nor haggling about the best positions every year, as at present, but where all could have a county for a circuit and Christ's promises for stipends.

Faithfully yours,
ARTHUR W. BEALL.
13 TORII-ZAKA, AZABU, TOKYO, JAPAN.

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The Family.

THE VOICES

We count the broken hearts that...

AFTER MANY DAYS.

Two men sat in their tent in India...

To them this Sabbath day, came a native lad...

"Over in a village a few miles from here is a man who has never seen a white Christian...

Taking accurate directions as to the way to be taken...

Upon reaching the village a few hours later, they were met by an elderly man...

"Stand up, we are but men"

"Twenty years ago," said the man, "a neighbour of mine went to a Sunday fair at such a town on the banks of such a river, giving the name of both."

"He brought home a tract given him by a white Christian who was there. He said to me, 'You may have this tract, I cannot keep it, I cannot do as this tract tells me to do; I cannot give up my gods and worship only the God set forth in this tract.'"

The man received the tract and read it. It contained the Ten Commandments, the Lord's Prayer, the Beatitudes, that wonderful verse in John's Gospel, "God so loved the world, and in short, the best of the faith and practice. As he began saying to himself, 'This is true, and accepting and obeying the truth he gave up his idols, and became an experimental and vital Christian. Seven other persons, his neighbours, reading the tract followed his example."

Hearing that there were white Christians a few miles away, he sent for them to hear more of the word of God. That day, or the next, these eight believers were baptized and organized into a church, Bibles and tracts were distributed to them, and they rejoiced greatly."

When this was reported to the Board under whose auspices these two men were labouring, the older missionaries eagerly consulted their diaries to see if they could learn who it was that had sowed this precious seed. The father of this young physician found in his diary an entry showing that on a certain Sunday, twenty years before, he had visited the town named by the Indian convert, and preached and distributed tracts there. He found also this comment on the labours of the day: "The Word preached did not seem to have much effect, but I hope and pray the Lord will send His blessing on the tracts I distributed."

ALONE—WITH FRIENDS.

The other evening the family went out and left us alone—the writer's conventional plural meaning only the singular number just now. Yes, we were entirely alone, no one in parlour, kitchen or chamber, only ourself occupying the sitting-room and the entire house.

It seemed for a few moments as if the clock never had ticked half so loudly before. It seemed as if our great contented cat never presented quite so perfect a picture of utter abandonment of ease and slumber as now. The quiet was not suggestive of loneliness, however, for the thought was swift of utterance, "Now for my friends!"

There they were, close at hand, a number of smoothly folded papers, some with glossy covers inclosing pictured pages so full and overrunning with interest and information, that a half dozen evenings might be profitably spent in perusing their delightful contents.

News from everywhere! Discussions on the most vital topics of the day. Masterly handling of matters and theories in the realms of science. Rich gleanings from foreign lands. Scholarly treatise and fascinating poems, facts, with deductions from the facts, set forth in a style so skillful as not only

to claim the attention, but convince the heart of their truthfulness and value. How could any one be conscious of loneliness in such company? But just as with all other good things in life, there are those, and they are by no means few in number, who from force of circumscribed affairs are compelled to forego the luxury of scanning these delightful visitors whose weekly entrance to many of our homes, is like the incoming of a bright and honoured guest. The season for gifts, good-will and wishes is right upon us. Many a good man and woman wonders from day to day what would be the most acceptable present to send some worthy and beloved friend. It is desired to select something calculated to give comfort and satisfaction for the longest time possible. Possibly the purse of the giver is not so very large, and there are several friends to be remembered at this sterile yet festive season of the year.

What then will yield the greatest degree of pleasure for the sum to be expended and in the direction in which the gift is to be sent? These are the questions to be considered and settled.

Well, suppose the worth as an educator and religious instructor, the amount of interest, the beauty of thought, the sweetness of poetry, the charm of well told stories, the wealth of advertisements, the extracts from pulpit and forum, suppose the value of all these contained in one paper such as issued from the religious press of today, could be computed, not in dollars and cents, but in the diversion, help and benefit to be derived from its perusal, what, or how much, would the paper be worth?

Perhaps the most pertinent thing which could be said in reply to this query, would be, try doing without the spicy visitor for a few weeks, and its worth would doubtless stand revealed.

We believe that any appreciative reader of the religious newspaper would unhesitatingly affirm that in no other direction would the same amount of money begin to purchase the generous supply of mental food and instruction as is to be found on these pages. We have seen the experimenter tried of sending a good paper as a gift to some one who longed for the paper, but he had been compelled to do without it. It is a gift always welcome, and gratefully received.

In giving, any noble minded person will wish to choose something which gives. Try the religious newspaper as a present, and when the subscriber runs out see if you do not feel impelled to renew it, because of the benefit, thanks, the sincere blessings and you for your companionable gift.

"Of making of books there is no end," and of printing papers there is no end.

adapted to all Christian readers in our land.—Selected.

THE WORST MASTER IN THE WORLD.

The Arabs have a fable from which we may learn a lesson.

Once upon a time a miller, shortly after he had lain down for an afternoon's nap, was startled by a camel's nose being thrust in at the door of his house.

"It is very cold outside," said the camel; "I only wish to get my nose in." The miller was an easy kind of man, and so the nose was let in.

"The wind is very sharp," sighed the camel; "pray allow me to get my neck inside." This request was also allowed, and very soon the neck was thrust in.

"How fast the rain begins to fall! I shall get wet through: will you let me place my shoulders under cover?" This, too, was granted; and so the camel asked for a little and a little more, until he had pushed his whole body inside the house.

The miller soon began to be put to much trouble by the rude companion he had got in his room, which was not large enough for both, and, as the rain was over, civilly asked him to depart.

"If you do not like it, you may leave," saucily replied the beast; "as for myself, I know I am well off, and shall stay where I am."

This is a very good story we hope the Arabs are all the wiser and better for it; but cannot we turn it to some good account? We will try to do so.

There is a camel knocking at the heart of us all, young and old, seeking to be let in; its name is sin. It comes silently and craftily, and knocks. "Let me in,"—only a very little part at first. So in comes the nose, and it is not long before it gets entire possession. Sin perhaps offers itself as a servant, but soon becomes the master, and the master grows into the tyrant, and all who come under its power are its slaves. It places them in fetters, some in silken bonds, others in chains of gold, and others in fetters of iron; yet they are all held equally fast, and those who wear them are led captive at its will.—Friendly Greetings.

When you make a mistake, don't look back at it long. Take the reason of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past cannot be changed. The future is yet in your power.—Bright White.

THE PUMPER.

Tony was the minister's pumper. He was a little brown boy about twelve years old, with movements as quick and restless as those of a sparrow. His eyes were black and sparkling, his hair was black too, and it crinkled and curled so close to his head that it never could be combed out straight.

Every pleasant morning at the stroke of eight, he could be found in the minister's kitchen working the pump-handle, vigorously, up and down, exactly ten minutes for the minister lived in a village where each house had its own water supply, and where every one must see to it that his own water tank was kept full. Of course, rainy days the water ran into the tank of its own accord through a small hole in the roof. Such days Tony would miss the sunny kitchen with its savoury odors, and oftentimes a bite of something good to eat, but he would come next time skipping and whistling, merrier than ever.

One Saturday morning while the pumping was going on, the minister himself walked into the room, and interrupted Tony's lively whistle with the question—

"Tony, do you go to church Sundays?"

"Yes, sir,—sometimes," answered Tony, "but most generally Mam Dinah wants me to 'tend to her baby'."

"Well, Tony, we want some one to blow the organ to-morrow in church. If Mam Dinah is willing, do you think your arms would be strong enough for that?"

"Yes, sir," replied Tony, looking at his arms, "but" doubtfully, "I don't pump with them."

The minister smiled and said "You be on hand early in the church, and some one will show you what to do; and, Tony, the boy who is never late, and who does not get tired and fall asleep will be paid fifty cents every week for blowing the organ."

"Yes, sir," said Tony with a grin, and his black eyes glistened, and his little round button of a nose almost disappeared behind his thick upper lip as he showed all his teeth. That morning you may be sure he gave one hundred full extra strokes to the pump-handle.

That's how Tony came to belong to the church. Week days he pumped in the minister's kitchen; Sundays, he pumped in the minister's church, and he thought he was of almost as much importance there as the minister himself,—and wasn't he, if he faithfully performed the work God had given him to do?

He had been pumping the organ for nearly two months, when one bright Sunday morning, as he walked along the aisle to go up to his place by the side

of a little table, and on it Deacon Lawrence was arranging four plates of broken bread and four tall silver goblets. Over it all he carefully laid a pure white cloth, and then—and then, nothing,—only from his corner by the organ Tony could see that some of the people came in church with quieter steps than usual, and that they looked serious as they glanced toward the covered table. The organist, too, played low solemn music until the minister stood up and said—

"Let us pray."

Tony listened to all the minister said that morning, for he thought perhaps he would tell about the table with the bread upon it. When he asked all those who wished to join the Church on profession of their faith to present themselves at the altar, Tony heard steps approach the platform, he could not see many of the people, he was so high up, but he did see Tom Hale, a boy who often played with him, and who never called him "nigger," like the rest walk bravely by himself all the length of the side to the very front.

Then the minister said a great deal more he could not comprehend, and at last gave the invitation to partake of the Lord's Supper. After that he descended from the platform, and stood by the little table; and the organist and the precceptor left their usual places too, and took seats in one of the front rows. Tony was left alone.

No one invited Tony to come to the supper. Why? Didn't he belong to the church? he asked himself. And he felt very desolate, but he listened. There was a hush in the building, broken only by the voice of the minister and the chirping and chattering of the sparrows who had built their nests in the high upper windows. The sun light streamed in long many-coloured rays through a stained round window above the door; a delicious spring fragrance was in the air,—but what was the minister talking about? He was telling of the broken body of our Lord, and how Christ had said, when he broke bread and gave to his disciples, "Eat ye all of it," and of the wine which was the symbol of his own spilled blood, "Drink ye all of it" and "Do this in remembrance of me till I come."

What did it all mean? Why, when the elders handed the plates from pew to pew, did some people just pass it on, while others took portions which they ate with heads bowed in prayer? With the cup of wine it was the same; some drank, while others seemed to have no share in it.

Then the minister told of God's goodness to every one; how he had sent

his Son to save people from their sins, and how those who love their Saviour, and accept Him for their master, come to the feast he has prepared for them with joyful hearts, and eat and drink in remembrance of him.

He assured them of God's love for all his creatures. Even the little brown sparrows chirping and twittering overhead, building their nests in the eaves of the Lord's house, were never for an instant out of his care; and if he cared for them, did he not much more care for the man or the woman, the boy or the girl, Christ came to save?

Tony heard every word, but when the minister spoke of the broken body of our Lord, he looked at his own brown hands and thought to himself, "I guess God has forgotten me, anyway," and he put his black head down on his lap and cried. No, Tony wouldn't cry, but there were two damp places on the knees of his trousers when he stood up to fill the organ with air for the organist to play "Praise God from whom all blessings flow."

Had God forgotten Tony all this time? It would not be his way to leave any one alone when he or she wishes to show love towards Christ.

Just as the minister looked toward the windows where the sparrows were, a little girl, his only daughter, glanced towards the organ, and there on the wall she saw a shadow, a funny shadow—it bobbed back and forth, and it had a nose, a mouth, and hands. Surely that shadow must belong to Tony. Had no one asked him to come down from his perch and sit where he could at least see the emblems of the Lord's Supper, and feel its blessed influence? If he could only go and invite him to come even now,—but no, that was not possible. She must sit still until the service was at a close. Then she walked straight to her father, and, drawing him down whispered in his ear.

"Papa, poor Tony was left alone by the organ."

Her father understood quickly. What he said to Tony that morning, after church, Tony did not tell, but he felt comforted, and he had more than one talk with the minister as he worked the kitchen pump,—talks that resulted by the grace of the Holy Spirit, in little black Tony, the pumper, standing before all the congregation the next communion Sabbath and openly acknowledging the Master whom he dedicated to serve.—S. S. Times.

The Children's Corner.

A LIFE LESSON.

"There! little girl, don't cry! They have broken your doll I know; And your tea set blue, And your playhouse, too, Are things of the long ago; But life and love will soon come by. There! little girl, don't cry!"

"There! little girl, don't cry! They have broken your heart, I know. And the rainbow gleams Of your youthful dreams Are things of the long ago; But heaven holds all for which you sigh. There! little girl, don't cry!"

—JOHN WHITCOMB RILEY.

SAVED BY OBEDIENCE.

"Now then, Katie, for a walk," shouted Tom; "and be quick."

Katie was nothing loath, and very soon had her bonnet on (for little girls wore bonnets in those days) ready for the walk. They were not brother and sister, but just now Katie's mother had come to pay a visit to Tom's mother, and so, as she had brought Katie with her, the two children were companions. As Tom had no sister of his own, it was a curious sort of novelty to have a girl to play with; and he never teased her, but was very proper and polite to her as a boy should be.

For he had been well trained in all good habits, and especially, in obedience. His father was rather stern, and being a scholar himself, was most anxious that his son should be one too, so that he put aside holidays and play and such things as utterly unnecessary, and interfering with the real business of life.

Once, do you know, Tom was taken out for a little tour with his father and mother, and I will tell you what happened.

Tom had been looking forward to the journey with intense delight; and though it was only to be through some of the southern counties, it was to him a magnificent prospect. There were no railways then, so they were to travel in a gig, which held two, with a seat for Tom between them; and when they started that summer day, the little boy on his stool thought that in all England there could be nobody happier than he was.

But, alas! there was evil at hand. They had not gone far before his father produced from under the seat—a Latin grammar! He remarked at the same time that it would be wrong for it to be all holiday, and he would wish him to continue his studies as he went along.

Tom's heart sank, his dream of happiness was gone, but he was too obedient to think for a moment of disputing his father's will.

I am glad to tell you, however, that through his mother's intercession the Latin grammar did not appear the next day, though it still was brought out on wet days or when their journey was interrupted.

This was many years ago, and I do not think fathers now would like to cheat the children out of a holiday. They would say rather, "Work while you work, then you can play when you play."

But Tom showed his obedience in other things besides in the matter of the Latin grammar. As we have already said, they were starting for a walk, the two children, and the two mothers with them. The elder-enjoyed their talk, for they were great friends, while the juveniles ran hither and thither, gathering wild flowers, jumping the ditches, and racing up and down the banks. They went across the meadows and through the lanes, and then they came to an open grassy place with a very steep hill.

"Now then," said Tom, "for a scamper," and seizing Katie's hand, he began to rush down headlong with a merry shout.

"Come back, Tom," cried his mother.

He did not ask why, he did not say; "How unwise in the midst of our fun!" he gave a pull to his companion's hand, and without a word went back at once to his mother.

Then they walked quietly down the hill, and at the bottom, exactly in a line with the path the children were taking, they came to an open unused well. They did not know it was there, and as they could not have stopped themselves, they must have fallen in and perished.

And thus it was Tom's habit of instant obedience which saved two lives.

I remember reading a story called "The sad Effects of Disobedience," but it is only the title which impressed itself on my memory. I hope yours will be better, and that you will carry away with you not only "the good effects of obedience," but the story itself, illustrating the real meaning of obedience, namely, to do as you are told, and to do it at once.—Caleb's Companion.

IF. If you your lips Would keep from slips, Five things observe with care: Of whom you speak, To whom you speak, And how and when and where.

If you your ears Would save from jeers, These things keep meekly hid: Myself and I, And mine and my, And how I do or did.

On a larger occasion, when the train to Providence, all by herself.

Not a word had she said at home about it, and what she did it for no body knows. But there she was, all wrapped up in her pretty grey coat and white mittens. She had a bow under her chin, and looked very pretty as she climbed into the cars.

People looked at her with some surprise as she passed along the aisle.

She curled herself up on one of the soft crimson cushions and looked out of the window. The train was rolling on, with Minnie, in high feathers, enjoying her stolen ride. Pretty soon the conductor came by; but in some way he missed Minnie, and didn't ask for her ticket. What she would have done if he had she didn't know. She had neither ticket nor money.

When the cars stopped a lady came in, and took the seat by Minnie. She was a pretty lady, and wore a dress of soft brown cashmere. Minnie touched the lady's dress with one little white mitten. The lady smiled, talked to her awhile, and gave her a jumble out of her bag.

Minnie liked the jumble very much. The lady asked Minnie where she was going, but she couldn't tell.

"The conductor knows, I suppose," thought the lady. "Perhaps she belongs to him."

Rumble, rumble, went the cars, and Minnie grew drowsy. Soon she fell fast asleep. The train reached Mansfield. In came a gentleman, in a great hurry, looking about him right and left. The first thing Minnie knew he picked her up and carried her into the station.

The gentleman looked kind, and patted her head; but he did not know her what he was going to do. Minnie had half a mind to cry, but concluded she wouldn't.

When the down train came along she gave her to another gentleman; and this one took her into the car. He took care of her all the way back to Boston. Do you think Minnie thanked him? Not a bit.

Do you wonder how he knew where she lived? Just this way. She was missed from home, and word was sent to Mansfield by telegraph. Her home was in the Providence station.

Do you think she was a very naughty little girl, and was sent to bed? She was not a little girl at all, only a gray pussy. But this is a true story.—The Nursery.

For God has marked each sorrowing day, And numbered every secret tear, And Heaven's long age of bliss shall pay For all his children suffer here.

—William Cullen Bryant.

Our Story.

"SISTER JEWEL."

(Continued from last week.)

One day she had finished an unusually long letter to Winnie. At that moment there was a commotion in the street from a runaway horse, and she stepped to the window to look out, laying the letter on the table by the side of a law paper of the same size which she had just finished copying. Espying the postman, she hastily seized the letter, as she supposed, placed it in an envelope, slipped in a rose she had bought on the way down and addressed it just in time to hand to him. A moment after came Mr. Fielding, the other member of the firm, to get the papers that had been copied that morning. Jewel gathered them all up and handed them to him. Mr. Fielding gave another package into her hands and she immediately set to work upon them. That afternoon, when good Mrs. Peters trudged upstairs with Winnie's letter, she said as she handed it to him: "It's an uncommon thick one, my boy. I guess she means to keep you busy till tea time."

erted herself so much to please one of her acquaintances among the young men, as she did to please this frail little brother. After tea, while Winthrop told little romances he had gotten up of the people who passed on the street, Jewel lay on the sofa and rested. If the fancies about the tall man, the pale boy, the pretty lady, the lame girl and the white poodle with a pink ribbon and a bell were most incongruous and impossible, they were all the more amusing. Some times Jewel read a story aloud, or she played games with him till bedtime. Winnie did not dread that hour like most boys, because Sister Jewel sang like a bird, and he loved music above all things. There was no word spoken between them while songs and hymns floated out and filled the room, growing softer and lower as the boy's long lashes began to rest on his cheeks, while his poet nature half believed that angels were hushing him to sleep. And so the day ended for the boy, a sample of all his days, so hedged about with love and care that even childhood's small troubles touched him lightly. Jewel was free now for one hour, the only one of the twenty four which was not provided with an imperative duty, for even sleep had become a duty. How else could she be fitted for the next day's toil? Sometimes the weary, overstrained nerves gave way when she had time to realize that most desolate of all feelings to some woman natures, that there was no one left to whose protecting care she had any claim. Being a real woman, she loved the shelter of a home where she was not alone responsible. She had been a dutiful daughter, but it seemed to her at times that she had never prized father and mother as she ought. There were other torturing memories, too, which brought a flush to her cheeks. How lacking in discernment she must have been, to have ever thought she loved a man whose character had not one manly element. These moods were only occasional, though, she was too wise and self controlled to indulge in them frequently, and that hour was far too precious to be wasted in vain regrets. Part of it must be given to reading a few pages of some of the best authors. Because she was to earn her living, was no sign that she must be a mere ignorant drudge. And then she must have a little time for her Bible. She knew she could no more meet and bravely bear the trials of her new life, if she neglected the refreshment and uplifting which is sure to come from Bible study and prayer, than she could expect to have physical strength if she neglected to eat. The next morning, Mr. Fielding, the youngest member of the firm, was sitting at his desk in his private office looking over some papers. His face took on a puzzled expression over one he had just unfolded. It began as if it might be a business letter. "Winthrop R. Kirk, 57 Logan Street, Dear Sir: That is the way I begin a business letter, dear little Win. Isn't it odd to say 'dear' to great grown up men, when they're not dear at all? That word ought to be kept for our darling friends. "My fingers are almost too tired to work any more just now, as you see by mistakes I keep making. Don't you think, I touched 'S' instead of 'W' making your name 'Sin.' Such a bad dark name as that! It makes me happy to think that it does not fit my precious brother in the least. "I have been working hard this morning to get a certain number of papers copied by noon, and I did it! It is so much better to drive your work than to have your work drive you. Don't you feel better when you go right at your lessons and do them up briskly, than when you dawdle and let them hang upon you like a weight? It puts one in good spirits to get ahead of time. "You said I promised to describe the members of this firm to you, so you could put their portraits in your sketch-book as you imagine they look. I will try to do it now and you can have one of them ready for me to look at when I come home to-night. "Mr. Bradshaw, the oldest of the three, and the thickest, has short gray hair, almost white, standing up straight and stiff about his head. His side whiskers are white, too. They are very long and he looks actually—some like Mr. Jaynes' big dog, sort of stern and wise. That is said with all respect, Winnie. His voice is rather gruff, he jerks out his words so that you feel as if they were thrown at you like snowballs. And yet, under his shaggy white brows he has the kindest grey eyes I ever saw. I like him. He treats me as if I were an old friend he respected very much. "Mr. Pryor is what one would call a jolly man. He has a bald pink head with a fringe of flaxen hair, a pink face with twinkling blue eyes and wrinkles at the corners, made by laughing so much. His nose is short, a pug nose, I think. He is stout and round and smooth. Now, can you see him? He talks a good deal, and laughs a good deal, jokes and makes puns, and everybody seems to like him. He is pleasant to me, but I save most of my talk for you, Win, dear. Perhaps I am proud, but you won't know what I mean. Sometimes I forget, because I have no one else to talk to now, that my wiselittle brother is not my own age. "Next comes Mr. Fielding. He is a young man, not so very young, either. He is tall and straight. His eyes are

big and brown and not glad, and he has wavy hair and a straight nose. He wears a mustache, has a proud mouth and an almost square chin. Can you draw him, do you think? He supposes I am another machine who knows just a little more than the typewriter. Oh, you won't understand again, will you? I mean that he is rather (now I am going to use a long word and you must look in your Webster) supercilious. My brother Winnie must be just as courteous to the washerwoman's little girl as he is to a fine lady. See? "My dear, I am going to tell you something you won't like now. I promised you long ago we would have a nice little roast turkey for Christmas. We will have to give it up. I priced them this morning and they cost a great deal. We can't afford it this time. When the doctor's bill is all paid, and I get ahead a little, we can treat ourselves to more dainties. You can bear it, can't you, my brave man? We'll have a nice dinner, though, and we can have some popped corn. You shall pop it yourself. "I saw a little boy on the street this morning who is a great deal worse off than you, although he could walk, and run, and jump. What was the matter? Why, just as I passed him he said some bad words. How sorry I was to hear them. How thankful I felt that, though my little brother cannot walk, he is God's own child.

To be continued.

Sabbath School Work.

LESSON HELPS. FIRST QUARTER. LESSON IV, January 27, 1889. FORGIVENESS AND HEALING. Mark ii. 1-12. COSMOS VERSES 10, 12. GOLDEN TEXT.—Who forgiveth all thine iniquities; who healeth all thy diseases.—Ps. ciii. 3. CENTRAL TRUTH. Jesus Christ forgives the sins of all who come to Him in faith. DAILY READINGS. M. Mark ii. 1-12. Tu. Matt. ix. 1-8. W. Luke v. 17-26. Th. Acts iii. 1-11. F. Ps. xxxiii. 1-11. Sa. Ps. li. 1-19. Su. Isa. lv. 1-13. TIME.—Summer of A.D. 28. Some days after the last lesson. PLACE.—The city of Capernaum in Galilee. PARALLEL ACCOUNTS.—Matt. ix. 1-8; Luke v. 17-26. JESUS between 31 and 32 years old. Near the middle of his ministry. INTRODUCTION.—Not long after the healing of the leper, in our last lesson, Jesus returned to his home at Capernaum, where the miracle of to-day's lesson was performed. HELPS OVER HARD PLACES.—I. Entered Capernaum on the return from His first tour of Galilee. In His house: either His own home (Matt. iv. 13) or that of Peter. 2. The word; the word or message from God. 3. Sick of the Palsy palsy is short for paralysis, a disease of the nerves which destroys the power of motion or of feeling, or both. 4. Could not come nigh unto Him for the press, or crowd, which filled not only the room but the court or area around which the house was built. The crowd extended even into the street. They uncovered the roof the common houses, such as this probably was, were low, with flat roofs, covered with tiles or earth, and with stairways from the street to the roof. What these four did was not uncommon in the East. The bed a small mattress, or blanket, perhaps upon a low light frame. 5. Their faith: the faith of the man and his friends. Jesus saw their hearts, and they proved their faith by overcoming difficulties. The sins be forgiven, his first need and desire. 6. Scribes, leading men and teachers among the Jews. These had come up from Jerusalem and elsewhere (Luke v. 17) to see what Jesus was doing. 7. Blasphemies evil speaking of God and religion; acting as if he could do what God only does. 8. Whether is easier to say: not which is easier to do, but to prove the truth of what you say. As, for instance, it is not as easy to speak Chinese as French, but it is easier for one who is ignorant to say that he can speak Chinese, for few could detect his pretensions, but multitudes could detect his pretensions to French. 10. But that ye may know: by a divine act which they could see. He proves the reality of the other divine act they could not see. SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The Paralytic and the Palsy.—The proof of the faith of the paralytic.—Eastern houses. Forgiveness of sin.—Scribes.—Blasphemy.—Christ's answer to the charge.—The bed.—The healing power of Christ. QUESTIONS. REVIEW.—In what part of the country was Jesus in our last lesson? What great work was He doing? What one miracle of his missionary tour is reported? INTRODUCTION.—To what place had Jesus returned in our present lesson? Why? (Matt. iv. 22-28.) What season of the year was it?

SUBJECT: FORGIVENESS AND SALVATION THROUGH FAITH. I. THE SCENE (vs. 1, 2).—Where did Jesus preach in His return to Capernaum? What kind of an audience did he have? Who had come from a long distance to hear him? (vs. 6; Luke v. 17.) What attracted so many people? What did Jesus preach? (Matt. iv. 23; xiii. 19, 31.) II. THE MAN WITH THE PALSY. A TYPE OF SINNERS (v. 3).—Who was brought to the house during the preaching? What is the palsy? In what respects is paralysis a type of the moral disease of sin? Can the sinner cure himself? Should we be as earnest to be delivered from sin as this man was to be saved from his palsy? III. LESSON BY OTHERS TO JESUS (vs. 3, 4).—Why did the paralytic desire to go to Jesus? In what way was he brought? What kind of a bed was this sick man's? What do the four helpers of this sick man teach us about bringing others to Jesus? What difficulties did the four helpers encounter? Describe the Oriental houses. What kind of roof was broken through? What do the four helpers teach us about enterprise, ingenuity, and earnestness in bringing men to Jesus? IV. FAITH IN JESUS (vs. 5).—Whose faith did Jesus see? How had they showed their faith? Do difficulties increase our faith? Why does God permit so many hindrances in the way of those who seek salvation? Why is faith necessary to forgiveness and salvation? V. FORGIVENESS OF SINS (vs. 5, 8).—What did Jesus say to the paralytic? May the sick man have desired this most in his heart? Was it a greater blessing than being healed? What is the forgiveness of sins? Do we need the blessing? Who made objection to what Jesus did? What did they call it? What is "blasphemy"? How did they argue it to be blasphemy? (v. 7.) Would it have been blasphemy if Jesus were not divine? VI. ANSWER (vs. 9-12).—How did Jesus answer them? State his arguments in your own words. What did he say to the sick man? How could he take up his bed? How would his doing this show his faith? Would it strengthen his faith? Would it show the multitudes that he was really cured? What does Jesus ask us to do when we seek to be saved? Does the doing show our faith, and increase it? What was the effect on the multitude. PRACTICAL SUGGESTIONS. I. It is a great blessing to have Jesus in our homes. II. Sin is like paralysis,—a weakness of will, a deadness of conscience, hard to cure, ending in death. III. The only hope of cure is going to Jesus Christ. IV. We should do all we can to bring others to Christ. V. Difficulties should not deter us, but we should use enterprise and skill in overcoming them. VI. Difficulties are in the way to provide and to strengthen our faith. VII. Christ forgives and blesses on condition of faith. Forgiveness does no good to those who refuse to believe and repent. VIII. The first need of the soul is forgiveness. IX. To prove our faith by acting upon it. X. The proof of forgiven sin is renewed lives.—Peloubet. THE DEVIL ALWAYS PREFERS BUSINESS TO PLEASURE. We are told upon the authority of the Book of Job, that once when the sons of God came to present themselves before the Lord, Satan came also among them. His sardonicity is always equal to the occasion. When asked whence he came, he replied in a flippant and free-and-easy-way, that he had only "been going to and fro on the earth, and walking up and down in it"—had, in short, been on a pleasure excursion. Of course this was a falsehood, for Satan never took, and never takes, any such harmless trips. He never neglects business. He had been on a business journey, had been examining the condition of the crop from the seed previously sown, and sowing fresh seed as opportunity offered. He is still engaged in his old work of "walking up and down the earth," and of getting into the company of the sons of God, whenever he has an opportunity, as the other crowd does not seem to need his special attention. Sometimes he steals into a pastor's study and tries his hand there. More frequently he is found in the prayer-meeting, where, under the cover of pious talk he often succeeds in doing a great deal of mischief. Again he is found in other church meetings, giving bad counsel when any good work is projected or in progress. His most efficient work is, however, done privately and with individuals. He always puts on a pious disguise, professing the best motives for his malignant work. This disguise is not always easily discovered. It drops off as soon as we begin to study our Bibles, and honestly pray for light.—A. V. Evangelist. THE more God empties your hands for other work, the more you may know He has special work to give them. Garrett.

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TESTIMONIALS

From Dr. H. MacVicar, D.D., Moderator of the Presbyterian Conference, Montreal, 1888. This Conference, composed of the Missionary Societies and representatives of the various Protestant Churches, met in London, 1875, and since that time have held annual sessions in various parts of the world.

From W. MacLellan, D.D., Moderator of the Presbyterian Conference, Montreal, 1889. This Conference, composed of the Missionary Societies and representatives of the various Protestant Churches, met in London, 1875, and since that time have held annual sessions in various parts of the world.

I feel it a privilege to testify to the high character of the work done at the Centenary Conference. The reports of the various missions are full of interest and value. The work done in the past year has been most successful. The reports of the various missions are full of interest and value.

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THE Presbyterian Review

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THURSDAY, JAN 17, 1889.

MINISTERIAL EDUCATION.

THE last Presbyterian Review (Quarterly) contains an article from the pen of the energetic and progressive Editor, Professor Briggs, of Union Seminary, New York, on Ministerial Education, which is timely, thorough and to the point. Without particularly analyzing the article it seems well to emphasize some of the ideas there brought before the Church.

There are other considerations. As Dr. Briggs says, "The competence in America of insisting upon an educated ministry, while the supply of such was utterly insufficient, has been that the Presbyterian, Reformed and Congregational Churches have lost their relative positions, and importance to the religious life of America, which has been counterbalanced by the gain of the Methodists, Baptists and Cumberland Presbyterians and other minor denominations who have not insisted upon a full ministerial education for their pastors."

Shall the Church continue this method? or shall some modification be made to suit the ministry to our times and circumstances? Dr. Briggs takes the latter alternative, "Ministers are not made," he says, "but called."

But how is this to be accomplished? If colleges are prepared to allow in their classes the prosecution of certain subjects without taking all that are necessary for graduation, good and well, let the men avail themselves of the academy and college classes.

Dr. Briggs asks "Whether the Church might not establish two or more such colleges for such students. . . where the course of study, including, academy, college and seminary could be reduced to five years of ten months, and where all the essentials of theological training might be given, and all the requirements of our Presbyterian law might be fulfilled."

This question of ministerial education is forcing itself on our notice. The present state of matters is not satisfactory. Many students are wasting valuable time on useless studies, and, after their best efforts, fail to attain even a respectable knowledge of college subjects.

men of little erudition, but thoroughly acquainted with Christian doctrine, experience, who can go forth and minister to the uneducated masses who will not attend the services of cultured men in fashionable churches.

THE JESUITS' ESTATES BILL.

WE are glad to notice that at the late meeting of the Montreal Presbytery a resolution was adopted reappointing the Committee on the Jesuits' Estates Bill, and enjoining them to co-operate with Committees of other Denominations in bringing the matter before the members and adherents of the Churches, and at all events to see to it that members and adherents of our own congregations have an opportunity of expressing their mind by way of petition, in regard thereto.

In this connection, it is exceedingly gratifying to notice that the recent action of the Quebec Legislature in behalf of the Jesuits, is attracting attention in Protestant circles in Great Britain. A special despatch to the Montreal Gazette informs us that the current issue of the monthly letter of the Protestant Alliance is devoted to the progress of Romanism.

These are cheering signs that the heart of Protestantism is being stirred to the very great dangers that threaten this country. It is too much to indulge the hope that, even if the Jesuits' Estates Bill should not be disallowed by the Dominion Government, a strong protest, such as has already been made by the Presbytery of Montreal, if adopted by the Protestant people of the country, and laid in their behalf before Her Majesty, would not prove ineffectual.

EDITORIAL NOTES.

IN a newspaper report of a social gathering in connection with the opening of a new Presbyterian church which has reached us, we notice that the editor takes occasion to enter a strong protest against the unseemly conduct of a number of young people whose rude behaviour prevented some of the speakers from being heard.

ple at church or congregational social gatherings we are almost tempted to long for the introduction of the Syrian method of dealing with troublesome boys, as mentioned in the current number of Woman's Work for Woman.

LITERARY NOTICES.

THE combined efforts of certain European Powers led by Great Britain, to put down the African slave trade, have, as might be supposed, provoked much hostility from the Mohammedans of the country who are the principal agents of the traffic.

Advices have been received from the interior that in October last: Mwangi, king of Uganda, plotted to destroy his entire body guard, his intention being to abandon them on an island in Lake Nyanza, where they would starve to death.

We cheerfully give a place to the letter of Revs. Messrs. Hart and Baird, in reply to some statements of a correspondent on the North West Indian Problem, embodied in an editorial of Dec. 27th last.

THE proposed union between the United Church of Christ and the Congregationalists in Japan has not yet taken place. The American Board at Boston sent a telegram to the Congregationalist missionaries and pastors meeting at Osaka, advising against union at the present time.

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lay the basis before them. The next meeting will be held in May of the present year, and the decision of the union of these Churches, therefore, stands over to that time.

LITERARY NOTICES.

THE death of the famous Italian preacher, Father Gavazzi, of Rome, one of the founders of the Free Church of Italy, well known to the older generation of Canadians, especially on account of his memorable visits to Quebec and Montreal thirty five years ago, is announced.

YALE LECTURES ON THE SUNDAY SCHOOL. The Sunday School, its Origin, Mission, Methods, and Auxiliaries—The Lyman Beecher Lectures before Yale Divinity School for 1888. By H. Clay Trumbull. Philadelphia: John D. Wattles, Publisher, 1888. Toronto: D. T. McAnish, 37 1/2 x 5 1/2 inches, cloth, gilt top, pp. xiii and 415. Price, \$1.50, free by mail.

THE frontispiece of the solid and beautiful volume, "Yale Lectures on the Sunday School," is an interesting fac simile of the autograph letter of Dr. Timothy Dwight, the President of Yale College, and his colleagues in the Divinity School, expressing their sense of the value of the lectures and the hope that they would soon be given to the public.

Dr. Trumbull is entitled to speak with authority. We look for something of more than ordinary interest from his hand; and it is safe to say that he maintains the previously high standard of the Yale Lectures. It is no mean achievement to have produced a fresh book, as Dr. Trumbull has done, on probably the most hackneyed subject in the round of religious and ecclesiastical topics.

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relations of the various Church agencies to one another are admirably stated in the closing passage of Lecture VII, which is in a few words, a summary of the five previous lectures.

THE two final lectures, on "Preaching to Children," contain a suggestive and helpful treatment of an important, but too frequently neglected part of the minister's work.

THE Queen of Sweden is undergoing peculiar treatment to restore her nervous system to a normal condition. Her doctors have ordered her to rise early, make her own bed, and dust and sweep the room.

CURRENT OPINION.

A CHEAP MEDICINE. THE Queen of Sweden is undergoing peculiar treatment to restore her nervous system to a normal condition. Her doctors have ordered her to rise early, make her own bed, and dust and sweep the room.

IT OUGHT NOT SO TO BE. THERE is living in a village in Essex County, Nova Scotia, a venerable minister of the Gospel who is a Doctor of Divinity, the master of four or five languages, a true poet, an eloquent preacher, a devoted and laborious Christian.

SCHOOL EXAMINATIONS. IT cannot be too often insisted on, that examination is a good educational servant, but a bad master. It is a useful instrument in the hand of a teacher to test his own work, and to see how far his pupils have followed him up by his teaching.

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of some trouble and experiment on the part both of parents and those responsible for the conduct of teaching; but if trouble and thought and experiment are to be spared in this great matter, we had better at once resign the hope of attaining any moral and intellectual results of real value from what we are doing.—Popular Science Monthly.

KEEP STILL. When trouble is brewing, keep still. When slander is getting on to its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter, and sent it, and wished I had not. In my later years, I had another commotion, and wrote a long letter, but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look at it over without agitation and with out tears. I was glad I did, less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I learned to reticence, and eventually it was destroyed. Time works wonders. Want till you can speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable some times. It is strength in its very grandeur. It is like a regiment ordered to stand still in the heat of battle. To plunge in was twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—Selected.

Contributed.

FROM BOTZEN TO FLORENCE. I HAVE already sent notes of travel to Botzen and Meran, and now supplement these by additional notes of our journey from Botzen to Florence. One of the most interesting places between Botzen and Verona is

TRENT (TRIDENTUM). once the wealthiest and most important town in the Italian Tyrol, and therefore perhaps selected as the meeting place of the Great Council of the Roman Catholic Church, which sat from 1545 to 1563, and which formulated the dogmas of that Church. It still contains numerous towers, marble palaces, etc., now verging on dilapidation, indicative of what was once an important Italian town. St. Maria Maggiore, where the Council met, contains a picture on the north wall of the choir, with portraits of the members of the Council, which embraced seven cardinals, three patriarchs, thirty-five archbishops and two hundred and thirty-five bishops, with seven abbots, seven heads of orders and one hundred and forty-six professors of theology. There is also a column, dedicated to the Virgin, which was erected in 1855, on the three hundredth anniversary of the meeting of the Council.

THE FIRST ITALIAN STATION is reached about sixty seven miles from Botzen. The railway now enters the celebrated Chiusa de Verona, a rocky passage by which the Adige penetrates the limestone mountains. On a height on the right bank is Rivoli, well known from the repeated attacks made upon it by Napoleon in 1796-9, led by Massena, the general from Nice, who derived his special title from that village. A road leads from the lake near here to

LAGO DI GARDA, the Lacus Benacus of the Romans, which is thirty-five miles long and from four to eleven miles broad. On the north of the lake stands Riva, which has become a resort for many English and Americans, and in the season there are many reasons for selecting this as a spending place. The views are fine and the lake presents many aspects, just as it did in the days when Virgil applied to the words, "fucibus et frumina adurgens Benacus marino," and which those who sail on it still find to be true. Small steamers traverse it several times a day, but those who desire a pleasant trip should take morning hours before the south wind raises the waves and disturbs the gastronomic functions of those on board.

The south shore of the lake is, in some respects, more interesting than the north. Here is the narrow promontory, "Sirmio, peninsularum insularumq; ocellus," which extends some three miles into the lake, and on which was a villa once the residence of Calpurnius, who composed most of his poems there. The steamer finally stops at the small fortress of Peschiera, at the efflux of the Mincio. To the west of Desenzano is situated the busy town of Desenzano, places alluded to by Tennyson in his sonnet on the words of Catullus, "Prater est alque Vale," which I quote for the sake of your classical readers, and admirers of the Poet.

Row us from Desenzano, to your Sermione, row I, so they rowed, and there we landed—O, Venetia Sirmio! There in me thro' all the groves of olive in the summer glow, These beneath the Roman sala where the poet's flowers grew, Came that "Ave atque Vale" of the poet's hope-land, readest of Roman poets nineteen hundred years ago, Prater est alque Vale—as we wandered to and fro, Seating at the Lydian laughter of the Gardalake below, Sweet Catullus! all but island, olive-silvery Sermio!

his well-known play of Romeo and Juliet. It is said that the events on which the play was founded, actually occurred here; but what truth there is in this it is difficult now to ascertain. There is, of course, what the guide books tell you is the "Tomb of Juliet"—Tombe di Giulietta. It is in a supposed monastery in the Via Cappuchini, where in a partially restored chapel is a medieval sarcophagus in red Verona marble. But it appears there is not the slightest authority for giving it that name. But this is constantly found in visiting places like this, where guides and hotel porters profit by inventions, associating them with distinguished names. There is a marble tablet over the gateway of an old house in Via Cappello, which is said to have been the residence of Juliet's parents, the Capuletti. The tomb of the Scaligers or della Scala family, presidents of Verona when it was a republic, which is pointed out to sight-seers, is no doubt genuine.

MANTUA, the next town passed on the way to Bologna, is often mentioned as the home of Virgil. But he was born not here, but at Andes, an old town three miles to the south-east of Mantua, on whose site the present village of Pietole is erected. Here is a monument consisting of an antique column, on the summit of which is a bronze statue of Virgil, seven feet high—a draped figure with a crown of laurel. The column stands on a simple granite pedestal in the Greek style, having on front this inscription, "E. QUELLI OMBRA GENT' L PRIMA SI NOMA PIETOLE PIU CHE VILLA MANTOVANA," and at the back, "PIETOLE ERLESSE IL 21 SETTEMBRE, 1848."

BOLOGNA is a large and very old city, and like most old towns in Europe, has arcades over the sidewalks, which at least protect you from the sun. The first time we stopped here was to see

RAPHAEL'S ST. CECILIA which is in the Accademia delle Arti. It is difficult at first for untrained eyes to see its real meaning. The picture looks simple and natural, but after a time you realize that the prominent figure is exalted to the regions of the supernatural. Cecilia, the patron saint of music, has just ceased playing the organ to her friends, and a heavenly echo falls upon their ears. The angels resting on the edge of a cloud have caught up the melody and continue it by singing. Critics say the painting is intended to depict the impression produced by celestial music. The saints on earth are silent in the presence of the heavenly choir. St. Cecilia lets her hands rest mechanically upon the organ, but with head and eyes turned upward listens entranced to the song. St. Paul on the left is in deep meditation. In contrast to both figures, Mary Magdalene on the right holds a box of ointment in her hand and shows her delight simply and openly. In the second line stand St. John and Augustine (?). The figures are all dressed differently as to colour, yet all blend harmoniously. The saints in the background are said to have much to do in toning down and blending the colours, as well as giving expression to the composition. The picture was painted in 1513. It was carried to Paris in 1796, where it remained until 1815.

THE LEANING TOWERS attract attention here as in Pisa. They are named after their builders. One, Torre Asinelli, erected in 1100, is 320 feet high and is four feet out of the perpendicular; the other, Torre Garisenda (1110) is 163 feet high and ten feet out of perpendicular. This is said to be probably the only one of the leaning towers in Italy whose obliquity was intentional, it having been found impossible to be completed.

THE UNIVERSITY (1119) is the oldest in Italy after that of Salerno. The celebration which took place recently attracted visitors from all countries, and so much has been published regarding it that further reference to it is unnecessary. The Geological Museum in an adjoining building interested me greatly from the fine collection of fossils it contains and the prehistoric anthropological curiosities to be seen. Between Bologna and Florence the train crosses the Apennines, but I shall inflict no more mountain engineering on your readers, having so recently described many Alpine heights.

FLORENCE, the "flowery city" is reached at last, but so many volumes have been written on this city of art, and Romola has made it so well known, I shall not here refer to it farther at present than to say that I have visited the

WALDENSIAN COLLEGE and spent an hour in the School of Theology—Palazzo Salviati, 51 Via de Serragli. When I entered, the professors were in the act of criticizing a sermon delivered by a student who still occupied the pulpit. Each student has to deliver two discourses of this kind each session. The remarks were long, but made in a pleasant manner, sometimes causing amusement to the other students. When this was concluded I had a pleasant conversation with the three professors, all of whom I had met before. Prof. Geymonat teaches systematic theology; Prof. Revel, Hebrew and Exegesis, and Prof. Comba, Church History. Each professor has now the letters D.D. added to his name, two by the University of

Edinburgh, and one by St. Andrew's. The students, about twenty in number, looked intelligent young men, and from the thorough training received here, as well as in their earlier studies, their future course promises well for the evangelization of Italy. T. H. FLORENCE, ITALY, October 1888.

Correspondence.

A PLEA FOR UNION.

(To the Editor of the Presbyterian Review.) SIR:—You refer in kindly terms to the report of Mr. Fielding, Secretary Congregational Colonial Missionary Society, and his enjoyable trip across our great continent. Mr. Fielding was formerly a minister in Australia and doubtless makes a good secretary, but to look at Canada through Australian spectacles is not the only way to look at the situation. Not a little suffering has been endured by brethren from the Old Country who came out hoping to take their share of good work in a growing country, but hope does not grow into realization in all cases. I know a city of 10,000 people having a Congregational church. Three or four trials have been made by as many good brethren during the last seven years. One of these told me his congregation was in the morning, thirty-eight and in the evening forty-five. I know these brethren have suffered.

Now, the bulk of our population is made up of Scotch, North of Ireland and English rural people. In all these three sections, Congregationalism is weak. If people do not come out Congregationalists they are not likely to adopt that polity after arrival here, and not a few members of that body are glad to join local churches other than their own for the sake of bringing their children to the house of God.

May we not plead; Why maintain this I, will strife against such odds? Union is coming in stronger tides—why not let it come? Old Country Independents teach the Shorter Catechism in their Sabbath-schools, why not let the children come to the true home of the Shorter Catechism, and save waste and friction and many a loss? These lines of demarkation are melting away—let them melt and let the children of God be massed in such numbers as to give strength, and courage, and victory.

Yours, etc., ONTARIO HIGHLANDER.

THE NORTH-WEST INDIAN PROBLEM.

(To the Editor of the Presbyterian Review.) SIR:—Your editorial subjects are usually so vigorously treated and with such successful pertinacity that it is the more to be regretted when you waste your strength in arguing from premises that are unfounded. Your editorial on "the N.-W. Indian Problem" had for its basis, the letter of a correspondent, of which the following sentences may be taken as the gist: "That the children should ignore education is not to be wondered at. The encouragements extended by their guardians, the Government, are all in that direction." And again, "Across the line, it appears, regular attendance is encouraged and non-attendance discouraged, but in Canada it is quite the reverse. If the American policy were adopted—or, for instance, if the teachers were provided with the means to give the children a mid-day meal, the day school system would not be such a failure as it is reputed to be."

Now these statements are quite inaccurate. The Government has done a great deal to encourage attendance at the schools. The instructions of the Commissioner are precise and emphatic; and we have reason to believe that they are faithfully carried out by many of the agents and farm instructors. Agents in some cases personally bring children to school; and in some cases withhold rations from parents who refuse to send their children. Indeed many of the officials of the Indian Department are numbered by the teachers among the best friends of their schools. And not only does the Government use its authority with Indians to have the schools well attended, but it uses its authority too, with the Mission Committees. When a teacher, however faithful, does not display tact or does not succeed in winning the confidence of the Indians, the case soon becomes a matter of correspondence between the Commissioner and the Mission Committee. Of course, it may be said that some officials manage to evade or to neutralize the instructions of the Government, but that is to be expected. Influence is too subtle a kind of service to be compelled.

It only remains to be said that what your correspondent calls the "American policy" of giving the school children extra rations has been in use in the Northwest for a considerable number of years, and that the returns sent by the teachers to the Government, each quarter, contain spaces for indicating the amount of supplies that have been used in this way. There still remains much to be done before it can be said that the Government is adequately discharging its duty in educating the Indians, but let it be admitted that at least a good beginning has been made. We are, Sir, Yours, etc., THOMAS HART, ANDREW B. DAIRD.

Church News.

RECEPTION TO REV. PRINCIPAL GRANT. LAST Friday evening a public reception was tendered to Rev. Principal Grant in Queen's University Convocation Hall, by the Students, Faculties and Trustees in honour of his safe return from his trip around the world. There was a very large attendance of students, University men and the public generally. Chancellor Fleming, C. M. G., occupied the chair and presented the address of welcome, and Mr. Edward Ryan B. A., President of the Alma Mater Society read an address on behalf of the students. Principal Grant made a brilliant reply, in which he referred to his recent trip around the world, his feelings of devotion to the University, and his pride in Can-

ada. He earnestly advocated the claim of higher education. He concluded his address by saying:— It was very pleasant to travel, but it is pleasant far to be at home again, and I never before did I get so much good from travelling, and on that account, as well as upon Plato's principle, I may be apt to travel till they are sixty, but I hope to travel till they are eighty, and to travel till they are ninety, and to travel till they are a hundred, and to travel till they are a hundred and one, and to travel till they are a hundred and two, and to travel till they are a hundred and three, and to travel till they are a hundred and four, and to travel till they are a hundred and five, and to travel till they are a hundred and six, and to travel till they are a hundred and seven, and to travel till they are a hundred and eight, and to travel till they are a hundred and nine, and to travel till they are a hundred and ten, and to travel till they are a hundred and eleven, and to travel till they are a hundred and twelve, and to travel till they are a 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Church News.

After the distribution of gifts to the children, the pastor, Rev. F. Nixon, was presented with a well-filled purse from his Bible class, and Mrs. Nixon with a beautiful sewing machine from the ladies of the congregation. A few items from the secretary's report will be interesting. The attendance has more than doubled. But the most marked increase has been in the pastor's Bible class, which at present numbers 47. The average attendance for the last quarter has been 47. The average attendance for the year has been 120, and the collections \$1,350 per Sabbath. The attendance for the year is as follows: Officers, 862; scholars, 4,957; cases, 2,091; scholars at church, 2,126; total receipts, \$880; balance on hand, \$1,280 of this, with a special collection on Sabbath, is given to missions.

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Presbyterian Review

THURSDAY JAN 17, 1889

"The Presbyterian Review" has the largest circulation of any Presbyterian newspaper in Canada.

In order to make it more useful to our readers, we have enlarged the editorial staff, and as well as the editorial staff, we have also enlarged the editorial staff.

Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts. on Wednesday afternoon.

THE New Year's tea meeting in the Emmanuel church was a gratifying success.

THE session of Central church, Galt, have given their sanction to the introduction of an organ.

THE attendance of students at the Presbyterian College, Montreal, is larger than ever before.

A YOUNG People's Association has been formed in connection with St. John's Church, Brockville.

THE new church at Maple was opened last Sabbath by Rev. Dr. McTavish, of Central church, Toronto.

REV. G. McRODIE, of Ridgeway, was recently presented, by his bi-class, with a handsome sofa for his library.

REV. JOHN WILKIE has been addressing large audiences in Ottawa. The local papers give extended reports of the meetings.

THE congregation of St. Andrew's church, Ottawa, have decided to make a gift of the church free on Sabbath evening.

Mrs. M. MEIKES will go from Almonte to Lanark to hold evangelistic services, and probably from Lanark to Balfour.

REV. MR. BLOODWORTH, a licentiate, has accepted the call to Port Stanley. The induction has been fixed for the 22nd inst.

THE entertainment given by the young ladies of the St.reatville congregation, on New Year's evening, was well attended and proved to be a most enjoyable occasion.

THE annual S. S. entertainment of Knox church, Owen Sound, was held Dec. 28. An excellent programme of music and recitations was rendered. Proceeds, over \$70.

THE annual tea-meeting of the Markdale congregation, held on New Year's Day, was very successful. Address was delivered by Rev. E. W. Watson, of Owen Sound, and others.

REV. A. FINDLAY has made a special visit to Muskoka Falls, and will deliver meetings and communion services at Oakley, Lindsay and South Falls, receiving into the Church ten members.

MR. JOHN ANDERSON, who has been for many years pastor of Knox Church, Galt, was recently visited on a surprise party and received with a number of valuable gifts in recognition of his services to the congregation.

REV. G. D. BAINE, of Pembroke, Rev. J. H. Graham, of Brockton, and Mr. W. Morris, a deputation from the Presbytery of Lanark and Renfrew to hold missionary meetings in Perth, Balfour, Drummond and other places.

REV. DR. LAING, of Dundas, is announced to preach the anniversary sermons in Uxbridge next Sabbath, and to lecture the following evening on the subject, "Was the Garden of Eden at the North Pole?"

REV. R. Y. THOMSON, B.D., has returned from Winnipeg, where he has been lecturing in Manitoba College, to resume his duties in Knox College. His many friends will be pleased to learn that his stay on the Pacific Coast and in Winnipeg has been very beneficial to his health.

Mrs. MARY KIDD, a young lady who has taken a very active part in Sabbath school work in Warsaw congregation, was on the eve of her marriage recently, presented by her class and also by members of the congregation with several handsome pieces of plate and an address expressive of the affection in which she is held.

THE opening services in connection with Mount Zion church, Thessalon, Algoma District, were conducted Dec. 30th, by Rev. Professor Gregg, of Knox College, who preached morning and evening, and by Rev. F. Woodger in the afternoon. On the following Monday a largely attended social meeting of the congregation was held, at which addresses were delivered by the pastor, Rev. D. H. McLennan, B.A., and others. The debt on the building is only \$200. The *Algoma Advocate* in giving a full account of the proceedings, says:—"The new congregation starts out under the most favourable auspices, and we trust they may have a steady and solid growth."

On the evening of the 10th inst., a large number of friends assembled at the Rev. C. Chiquiquy's residence, Montreal, to celebrate the 25th anniversary of his marriage. Among the invited parties were Sir William and Lady Dawson, Rev. Dr. MacVicar, Rev. Dr. Warden, Rev. G. C. and Mrs. Heine, Dr. Trenholme, Rev. Prof. Coussirat, Rev. Messrs. A. MacVicar, Ducloux and Crucher, Mr. and Mrs. Herd, Mr. Cornu and several members of St. John's Church. Several valuable gifts were presented, among them a beautiful silver basket from the congregation of St. John's church. On behalf of that church Mr. Herd read an address, to which Mr. Chiquiquy answered very happily. Dr. MacVicar, Dr. Trenholme and Mr. Lafaur made a few suitable remarks, expressive of their great respect and veneration for the "old man eloquent."

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Meetings of Presbyteries. HARRIS—Orillia, Jan. 29. BRANTFORD—Portage la Prairie, March 11, 1900. CHATHAM—Chatham, March 9, 10 a.m. CALGARY—Medicine Hat, March 5, 2 p.m. HURON—Huron, Jan. 15, 10:30.

Births, Marriages, Deaths. Births. PRINGLE—At St. Paul's Mission, Port Arthur, on Sunday, January 6, 1889, the wife of the Rev. John Pringle, of a daughter.

Marriages. SMITH—FRANSON.—At Forester's Falls, by the Rev. M. D. M. Blakely, on December 26, Mr. William Franklyn Smith, son of Jonas Smith, Esq., of H'rtou, to Miss Christina W. Ferguson, daughter of the late William Ferguson, Esq., of Ross.

Deaths. DODDS—BLAIR.—On Jan. 1, at the residence of the bride's father, by the Rev. A. McMillan, B.A., William Dodds, of Glenora, Man., to Nettie, daughter of Prof. Blair, Esq., of South Cypress.

Deaths. McILLAN.—At Toronto, on January 9, J. C. MacMillan, printer, in the 63rd year of his age. AUNT.—At his late residence, Aultville, January 7, 1889, Isiah R. Ault, in his 63rd year.

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