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CONTACT PUDDING.—Three eggs, two cupfuls of pulverized sugar, four large teaspoonfuls of butter, half a pint of sweet milk, one pint of flour, and two teaspoonfuls of baking powder. Work the butter to the lightest possible cream, beat the eggs separately, and mix the pudding the same as in directions for cake making. Bake half an hour. This quantity will make two cakes of the proper size. There is no better recipe than this for this favourite pudding. To be served hot with sauce.

BREAKFAST DISHES.—An excellent dish is made of six eggs and three tablespoonfuls of ham chopped very fine; beat the eggs, and after melting a lump of butter in the frying-pan drop the eggs into it and stir the ham in; the ham has of course been cooked, either fried or boiled; season with pepper. This is a good way to use up pieces of meat that are left from dinner. A nice dish for breakfast or for tea is made of sweet potatoes boiled. Remove the skins, rub the potatoes through a coarse colander, make into flat cakes, dip into flour and fry in hot butter.

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A GOOD MOTTO.—WASTE NOT your substance in riotous living, which feeds impure blood and clogs the system with disease. Open the channels of health, purify the blood, and regulate all the organs with Burdock Blood Bitters.

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"Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend. How?" inquired the first lady.

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THE CANADA PRESBYTERIAN.

VOL. 13.

TORONTO, WEDNESDAY, NOVEMBER 26th, 1884.

No. 48.

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Notes of the Week.

LAST Thursday evening a very enjoyable sacred concert was given under the direction of Mr. F. H. Torrington, in the Metropolitan Church, Toronto. The leading soloists who sang selections from oratorios were from New York. Their renditions were favourably received by the large audience. A delightful feature of the entertainment was the organ solos by Dr. Davies, organist of St. James' Cathedral. The choruses rendered by the choir of the Metropolitan Church were very effective, giving evidence of faithful practice and careful training.

COLLISION between the British Houses of Lords and Commons is for the present averted. The Franchise Bill passed rapidly through all its stages in the popular assembly, having encountered no serious opposition, though the verbal duel between Lord Randolph Churchill and Mr. Chamberlain occasioned great interest. The bill has received its second reading in the House of Lords and it is now understood that it will not be again rejected by the hereditary legislators. A compromise has been effected, the Government having agreed, on the passing of the Franchise Bill, to introduce the Re-distribution Bill.

THE Franco-Chinese war seems at present to be near an end. It is not so popular in Paris as it was a month ago. It is now certain that the French fleet and land forces cannot sweep everything before them as some seemed at one time to expect. The Chinese have shown a stubborn resistance of which they were thought incapable. Reinforcements are absolutely necessary before the French can assume the offensive. That means additional money grants, and the French taxpayer is not in a mood to add to fiscal burdens while there is such stagnation in business of all kinds at home. The rumour that Tamsui has been captured by the French is denied. It is understood that through English mediation, efforts are being made to secure a peaceful settlement of the Franco-Chinese difficulty.

A UNITED effort has been made to secure a visit to Toronto of the eminent evangelist, Mr. D. L. Moody. The Toronto Ministerial Association in harmony with a number of gentlemen who take an active and prominent part in evangelistic work resolved on sending a deputation to meet with Mr. Moody during his visit to Buffalo, and a large committee was appointed to complete arrangements for his expected visit to Toronto. There can be no question that the evangelist whose labours have been so eminently blessed elsewhere would be equally successful in the accomplishment of great good in Toronto. He will be cordially welcomed by all sections of the Christian community. Mr. Moody has responded to the invitation and has agreed to hold a conference, noon prayer meetings and evening meetings for men, on the 2nd, 3rd and 4th of December.

EVERY proper effort to preach the Gospel to the large class in towns and cities who do not come within the range of its influence is worthy of cordial support. When this work is entered on in the right spirit and by men of large sympathetic natures the best results may be confidently expected. The Rev. D. J. Macdonnell, of St. Andrew's, Toronto, has announced a

special service in his own church every Thursday evening at eight o'clock, especially for the poor and for those who are not attending any church. A short sermon is promised, seats free and no collection. It is to be hoped that the results will be encouraging to Mr. Macdonnell in this important move in the right direction and that others may be prompted to enter on like services for the spiritual benefit of the neglected.

A SCOTCHMAN writing on "Scottish Traits of Character" in the *Interior*, says: "The Scotch are a good deal like their national emblem—the thistle. (1) They bristle all over with self-protection. (2) They are scattered everywhere. (3) They exhibit a certain robustness of character that could not be symbolized by the lily or any other flower so well as by the thistle. And, (4) I might add (if this were not trespassing on our intention, as stated in the initial part of this paper, that their character is crowned with manly and enduring beauty. The thistle is no mean symbol, though, like the Jew, it is much looked down upon by the nations. One thing is certain, it cannot easily be suppressed." He goes on to arraign his countrymen of being over-critical, censorious, double-dealing and obstinate. This is the kind of thistle down he scatters.

THE season of perilous navigation on the Canadian lakes has again arrived. No serious disaster so far has been recorded, though several lives have been lost, and threatening dangers escaped. Last week it was stated that a steamer on the northern lakes ran a serious risk. In the cargo she carried was a large quantity of dynamite. During a gale an accident occurred to the machinery, the vessel pitching at the mercy of the waves until the repairs were effected. The shifting of the cargo might have been attended with terrible results. The passengers were in a state of the wildest apprehension. Damocles' sword was not a circumstance to the plight they were in. The lesson from this narrow escape, just as obvious as if it had been emphasized by a dreadful loss of life, is that passengers and large quantities of dynamite should not travel in the same boat.

IT is stated that the twenty-one German universities are divided as to States in the following manner. Prussia has ten, situated at Berlin, Halle, Breslau, Bonn, Göttingen, Königsberg, Griefswald, Münster, Marburg and Kiel; the kingdom of Bavaria has three, at Munich, Würzburg and Erlangen; Baden has two, at Heidelberg and Freiburg; the kingdom of Saxony one, at Leipzig, the kingdom of Wurtemberg one, at Tübingen, the Imperial province of Elsass-Lorraine has one, at Strasburg; Sachsen-Weimar has one at Jena, Hessen one, at Giessen, and Mecklenburg-Schwerin one at Rostock. Of these Berlin, Halle, Göttingen, Griefswald, Marburg, Kiel, Erlangen, Heidelberg, Strasburg, Jena and Giessen have only evangelical theological faculties; Münster, Munich, Würzburg, Freiburg, only Catholic theological faculties; Breslau, Königsberg, Bonn, Tübingen, have both Evangelical and Catholic theological faculties. The latest statistics give these twenty-one universities 2,011 instructors and about 25,000 students.

THE centennial anniversary of the establishment of the First Presbyterian Church in Newburgh, N. Y., the church in which the Presbyterians of America divided in 1838, and again united in 1870, has been celebrated. A remarkable fact in connection with the church is that during the century of its existence it has had only three pastors—the Rev. Dr. John Johnston, who was widely known; the Rev. Dr. William T. Sprole, an ex-chaplain of the West Point Military Academy, and the present pastor, the Rev. Dr. William K. Hall. Exercises were held in the afternoon and evening of Sabbath week. The church was decorated and lighted with electric lights. In the afternoon a memorial tablet was unveiled. The tablet is of gray stone, of handsome design. The Rev. Dr. S. Irenæus Prime, editor of the *New York Observer*, delivered a memorial address on the Rev. Dr. John Johnston, and

the Hon. Enoch L. Fancher, LL.D., of New York, delivered a memorial address on the Rev. W. T. Sprole. In the evening the Rev. Dr. Howard Crosby, of New York, preached the sermon.

A PROPOSAL was made in Toronto City Council to have street cars run on Sabbath. To the credit of several members, the proposal to form a committee to further the project was not entertained. The echo of Dr. Craft's eulogy on Toronto Sabbath keeping had scarcely died away when this insidious proposal was made. The specious fallacy was urged that cars might be run for the convenience of church-goers at certain hours of the day. Church-goers in general prefer to walk to their places of worship, as being more consistent with the Christian profession. It would be an injustice to employees of the Street Railway Company to force them to labour on the only day they can call their own. In the city of Glasgow the running of street cars on Sabbath was introduced under cover of carrying people to church, and at first trips were made at stated times. Now they run from morning to night on the sacred day. The same thing would happen in Toronto. Our civic dignitaries, according to some accounts, have enough to answer for without incurring the responsibility of encouraging the desecration of the Lord's day.

IN Manitoba the energies of the people are not confined exclusively to the promotion of their material interests. The same energy is perceptible in the advancement of Christian work. A very successful Sabbath school convention was held recently at Portage la Prairie, at which 125 delegates attended. The practical character of our western friends is apparent from the fact that about twenty-five boys were appointed to be present at the stations on the arrival of trains to aid the committee in conducting delegates to the several places for which they had been billeted. The little fellows, ornamented with their badges, felt fully the importance of their work, and acted accordingly. Interesting and instructive papers were read by Rev. J. Todd, Mrs. A. A. Cameron, Mr. J. F. A. Stull, Rev. Mr. Gibson, and Mr. W. D. Russell. The evening meetings were crowded. At the first an address of welcome was delivered by Rev. J. Woodsworth, followed by addresses from Revs. J. B. Silcox and J. Pringle. The second evening was devoted to the conducting of model classes, business and addresses by Rev. C. B. Pithlado and Mr. Houston. The convention is described as being an unqualified success.

THAT the Montreal roughs who raised disturbances at the churches where Mr. Chintiquy lectured had been incited by their spiritual guides might be an unwarrantable inference. It is pertinent, however, to ask whence do they receive their stimulus? It is rather a strange coincidence that two instances of lawlessness in connection with Roman Catholic Churches should be recorded in the same week. Is it at all wonderful that religious opponents should be made the victims of violence, when the same vengeful spirit is at work within their own fold? It is stated that trouble between the pastor of the Catholic parish of Notre Dame de Lourdes, Fall River, Mass., and certain members of the parish is likely to lead to a criminal prosecution of the ring-leaders of the opposition. The priest has been driven from the parsonage, the control of which is claimed by the lay society, and the collection of church contributions taken out of his hands. Missiles have been thrown through the windows of his residence at night. Nearer home a painful case has occurred in the village of Thornhill. An irate priest, offended with one of his parishioners, on Sabbath morning, walked down to the pew and seizing the offender by the collar, dragged him out, shoved him towards the door and threw him down the steps, breaking his right thigh. The injured man was removed to his home, where he lies in a low condition. The priest admits that he acted rashly, but denies throwing the man out of doors. The fall, he claims, was accidental. There has been too much of this kind of muscular religion of late.

Our Contributors.

THE EVANGELICAL ALLIANCE.

BY PROFESSOR CHARLES ELLIOTT, D.D.

1. THE ORIGIN OF THE EVANGELICAL ALLIANCE.

It had its origin in the feeling that a united effort among all Evangelical Christians, was necessary to oppose the encroachments of the Papacy, and that Romanizing tendency in the Anglican Church, vulgarly known as Puseyism. Dr. Ebrard sees its "inner ground" in the breach between the Free and Established Churches of Scotland, and exclaims: *Gesegnetes Schisma, das zu einer Vereinigung führte, welche an Bedeutung und Umfang das Schisma weit überwiegt.* [Blessed Schism, which led to a union, which far outweighs, in importance and extent, the Schism!] The manner in which the breach between the Free and Established Churches of Scotland both evangelical in doctrine—contributed to the formation of the Evangelical Alliance, was, according to Ebrard, that the outward and visible separation intensified the feeling for a closer spiritual union. The dissensions and oppositions of Evangelical Christians were reconciled in a higher unity.

The call for a meeting to promote a closer fraternal fellowship among Evangelical Christians, was issued in Scotland on August 5th, 1845. On October 1st, a preliminary meeting was held in Liverpool, which sat three days, and was attended by 216 persons from twenty different ecclesiastical communions. From August 19th until September 2nd, the first General Meeting was held in London, and was attended by 921 Christian men from all parts of the world. Sir Culling Eardley, Bart., was called to the chair. From that time until his death, he continued a firm friend of the Alliance.

The object of the Alliance was announced at this meeting, to be the cultivation of Christian and friendly relations among all evangelical denominations, and unity of action against common enemies and dangers. The Alliance was not to be a *Confederation* of Churches, but a *union* of individuals, not an *ecclesiastical* union, but a *Christian* union.

The Alliance has, therefore, nothing to do with Confessions. It adopts those fundamental principles common to all Christians, and it is supposed that all its members hold these principles.

2. THE PRINCIPLES OF THE EVANGELICAL ALLIANCE.

Dr. Edward Bickersteth moved, on August 24th, 1846, the following Articles, which were unanimously adopted by the Alliance, viz.:

1. The Divine inspiration, authority and sufficiency of the Holy Scriptures.
2. The right and duty of the private interpretation of the Scriptures.
3. One God in three Persons.
4. Human nature is entirely corrupt by the fall.
5. The Son of God became man; He effected reconciliation for sinners of mankind; He intercedes and reigns as Mediator.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in converting and sanctifying the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the human race by Jesus Christ, the eternal happiness of the righteous, and the eternal punishment of the wicked. [*Una cum aeterna quam justorum felicitate, tum impiorum poena.*]
9. The divine institution of the ministry, and the obligatory and perpetual ordinances of baptism and the Lord's Supper.

[These articles are given in Latin, in Herzog's Real Encyklopädie für Protestantische Theologie und Kirche. I have not aimed at an exact translation, but have given the sense.]

The ninth article has been relaxed, on one occasion, perhaps on several, with reference to the Quakers; and at the last meeting some members of the Salvation Army were present. In what capacity, I do not know. One of them made an address, complaining of the persecutions to which the members of the Army are exposed in some parts of Europe. The Alliance, without expressing any views as to the constitution and mode of working of that Army, passed a resolution protesting against persecution in any form. That was perfectly within the sphere of its legitimate objects.

As a general rule, it is not safe to relax any fundamental principle. As soon as one is abated, then a way is opened for the similar treatment of another. Yet among principles called fundamental, some are of greater importance than others. The ninth article is certainly a very important one; but it is not so fundamental to the Christian system as some of the others.

The great majority of the members of the Alliance, however, will always belong to the Reformed Evangelical, Confessional Churches; and hence very little danger will arise from the occasional relaxation of a principle which does not lie at the very heart of Christianity. Some Christian men, owing to certain intellectual and spiritual idiosyncrasies, entertain peculiar views, and have strange methods of casting out devils, which we cannot approve; but the Great Master may acknowledge them as His faithful and true followers. There are, in the spiritual, as well as in the physical world, some abnormal developments.

3. THE MEETING AT COPENHAGEN.

It is known that the last meeting of the Alliance was appointed to take place in Stockholm, Sweden. The opposition of the bishops of that country induced the Committee to change the place of meeting to Copenhagen. This change was providential. In the first place, the Danes, on account of their greater Catholicity, were better prepared to receive it; and in the second place, the Alliance, by meeting in Copenhagen, could exercise a stronger influence on Germany, on the one side, and on Sweden, on the other. The attitude of the bishops was very distasteful to many of the Swedish clergy, many of whom attended the Alliance as delegates, notwithstanding episcopal opposition. Greetings were sent to the Alliance from Stockholm.

The action of the Swedish bishops was probably prompted by the resolution of the Alliance, some years ago, in behalf—if I mistake not—of the Baptists, who complained of persecution on the part of the government; and, on that supposition, it might be considered retaliatory. It was, however, very unwise; and it will tend to promote, what it endeavoured to suppress.

The reception of the members of the Alliance in Copenhagen was very enthusiastic. The venerable Dr. Kalkar, an octogenarian, of that city, delivered the address of welcome. Addresses were delivered by the Lord Mayor of London, Count von Bernstorff, of Berlin; Count Bylandt, of The Hague; the Rev. Dr. Hall, of New York, and others. The Bishop of Zealand, Primate of the Danish Church, was present; but he took no part.

The fraternal Christian spirit which pervaded all the meetings was beautiful—but it shone most beautifully in the prayer-meetings, two of which—one in English and one in German—were held at seven o'clock every morning.

The King and Queen of Denmark, the King and Queen of Greece, the Crown Prince and Crown Princess attended one of the evening meetings. They listened with great attention, and at the close of the meeting, the King and Queen of Denmark shook hands with the Rev. Dr. Schaff, of New York, and expressed their agreement with the views, which he had expressed in an able paper on the "Divisions and Unity of Christendom." On two other occasions members of the Royal Family were present.

Many able papers were read. Those that interested me most were Dr. Schaff's, on the topic just mentioned, Dr. Christlieb's on the "Causes of Religious Indifference"; and the Rev. Prebendary Anderson's, on "Evolution." In expressing my preference for these, I do not attempt to deny that there were others of equal ability.

There is something suggestive in the music and in the meetings of the Alliance. The same hymns, in four different languages—Danish, German, English, French—were in many instances sung to the same tunes so that the members of the Alliance sang together, each in his own language the praises of God.

The members of the Alliance, at the close of its meetings, attended a musical concert in the Frue Kyrkan; and next day, the Lord's Day, September 7th, as many as remained in Copenhagen united in the celebration of the Lord's Supper, in the French Reformed Church.

I have refrained from minute details, for two reasons—space and the fact that the details have been already published.

BROTHER SKINFLINT'S SOLILOQUY.

BY KNONONIAN.

The Church is in a bad way. A man must have his hand in his pocket all the time now. In the good old days the Government built the churches, and paid the ministers. One could sit in the church for years in these happy times and never put his hand in his pocket. Those were the days when religion flourished and the people could put their money in mortgages at twenty per cent.

Things are much worse now than when this country was settled. In those early times ministers got three or four hundred dollars a year for stipend. It was enough. The arrangements for collecting the stipend then were much better than now. Part of the stipend was often paid in produce. If a man had anything that he could not sell for money on the market he could always take it to the minister. It was so handy when one had small potatoes or produce of any kind that would not sell to take it to the minister; when the collector came round one could always say "I paid in produce." The plan of paying in kind was a good plan. It was far better than the envelope system. The envelope system makes a man keep his hand in his pocket all the time. That is the weak point about the envelope system. The envelope system was devised by worldly-minded men, who say that one should pay for the Gospel by the week instead of putting one's money in the bank or lend it on mortgages at twenty per cent.

I read in that *Mail*, that I borrowed from one of the neighbours last week, that the Church is in a state of decay. The *Mail* says the Church has lost its influence in the world and blames Huxley and Darwin and men of that kind for making the Church so weak that, like Wellington at Waterloo, it calls for night or Blucher. The *Mail* does not understand the question. Darwin and his people have not injured the Church to any great extent. The injury has been done by the envelope system. The worldly-minded men who devised that system shows how weak we are by dividing our annual subscription by fifty-two and showing how small the quotient is. The quotient is often weak, so weak that you have to handle the little thing tenderly or it might die. I have always paid four dollars a year for my pew which holds nine. Taken as a lump sum my contribution looked respectable. I always liked to hand it to the minister himself. I wished to produce a feeling of dependence in him, and keep him from spiritual pride. It was his spiritual good I had in view. Our congregation elected a worldly-minded man for treasurer, and he introduced the envelope system, and divided my contributions by fifty-two. He said the quotient was only about seven cents per Sabbath for the Gospel for the family or three and a half cents for those who went to church twice. Then he tried to divide the seven cents by the number of my family and he couldn't get any quotient at all. He was a very worldly-minded man, that treasurer, but, he couldn't find any quotient. Such carnal devices as dividing one's contribution by fifty-two should not be allowed. The Church will always call for night or Blucher until the envelope system is abolished.

Some of our ministers say too much about the Schemes. I was always a liberal supporter of missions. I never allowed the plate to pass me on collection day without putting five cents on it. Never. Dr. Cochrane came here a short time ago and made such a fuss about Home Missions that I had to double my contribution. He spoke nearly two hours and so worked up the people that several liberal contributors like myself had to double up. He said that "half farthings were just coined to give Scotchmen a chance to contribute to charitable and religious institutions." I deny the charge. I never gave less than a cent for any religious or charitable purpose in my life. I am afraid Cochrane is a worldly-minded man like those who introduce the envelope system and divide by fifty-two.

I have no great admiration for Mr. Macdonnell. I am afraid he has a touch of worldly-mindedness, too. He goes up and down through the Church speaking on augmentation and making the people believe that a minister should have \$750 a year and a manse! The worst thing about it is that a great many people do believe him. He has a terribly earnest way about him and makes his points so clear and plausible that simple minded good people are carried away by him. He is a dangerous man to come into a congregation—

about as dangerous as Principal Grant. Any man who takes the ground that a minister should have \$700 a year is worldly-minded. I can hire a man to do all kinds of work for half that sum.

Why cannot our colleges be supported by the Government? If Mr. Mowat is not willing to give us part of the surplus, then why should not the Church try Sir John? I always had the good of the colleges at heart and am perfectly willing that either Government should endow and support them out of the public funds. Farther than this no man can reasonably be expected to go.

I don't like much of the preaching of these modern times. There is too much about gratitude, and obedience and self-sacrifice and all that sort of thing. Why don't our ministers preach more about the Jews? They were a wicked people and should be condemned. Judas was a very wicked man. If he had been the right kind of man he would have kept the thirty pieces of silver and lent it at twenty per cent. Our ministers should dwell more on these early times. A preacher who has proper regard for the feelings of good people will not come within five hundred years of the present time.

I like controversial sermons. It does me good to hear a preacher pitch into the Catholics and warn up the Methodists. Sermons of that kind do Catholics more good than French Evangelization. They do not cost money and French Evangelization does. The Catholics should be pitched into quite often. It does me more good to hear a preacher pitch into the Jews and Catholics than to hear him preach about duty and love, and obedience and gratitude and self-sacrifice and that sort of thing. I conclude as I began—the Church is in a bad way.

NOTES OF A WESTERN RAMBLE.—II.

(FROM OUR OWN CORRESPONDENT.)

So far our experience of weather and the people we met had been alike pleasant. But ere leaving the beautiful terraces and handsome residences which characterize the thrifty manufacturing town of Brampton, circumstances were to change. The fact of the annual fair being held was very much against the rapid pursuit of the business before us. The final day of the show, too, broke in a downpour of rain, and everybody had to seek shelter. The prospect seemed poor for the Scott Act just then, for there was not a vacant space where a temporary bar could be erected, and a pair of hands engaged to attend it, where this extra "accommodation" was not provided. There seemed to be a very evident "drink and be merry" sentiment prevailing, and the thought that it might be the last chance of the kind, before the evening of the 23rd would bring its verdict. And so we left Brampton amid a shower of rain, drunkenness and a good deal of profanity.

We thought that our next stopping place,

GEORGETOWN,

in the County of Halton, would witness for us a change, and so it did, but it was not in all respects so pleasant—like everything else when viewed from a distance—as we had expected. Wet and cold, there was no warm reception, or polite landlord waiting to make us comfortable. The hotel at which the "Union" bus had dropped us seemed to be deserted. True, an apology for a fire sizzled in a great drill-shed concern of a stove, and one or two individuals passed to and fro, but the stranger was left to his own resources. Behind a seven feet partition, however, something interesting was going on, and if the sense of smell and hearing could be relied on the

SCOTT ACT WAS VIOLATED

before we had been very long in Halton. A suspicious looking barrel had followed us on another conveyance from the station, and there was an evident and "absorbing" interest in its broachment, which being accomplished after much trouble, the feverish impatience observable among those who passed out and in wore off. There was lots of time for reflection and our conclusion was that the Act was a success—so much a success that there was an infinity of trouble before the habitual toppers could have their appetites gratified. But the broaching of a keg of beer could not last for aye, and at last the landlord appeared. That individual had not an heroic appearance, but he had more than the dejection of Othello when he found his occupation gone. The whole time we remained there this poor unfortunate victim of temperance fanatics,

as he evidently regards himself, did nothing but rail at the iniquity of those meddlers who would not let the like of him alone. But when I have said that in Acton and Milton I found a much more pleasant state of things, and that the Act seemed to be quietly endured, if occasionally broken, I would gladly leave this subject out of my notes. It is so closely interwoven with the

WELFARE OF OUR CHURCH,

and so forcibly brought before every traveller's notice, that this to a large extent will be impossible. Georgetown itself is not a particularly attractive village. Its streets are steep, and, as a consequence, its drainage is excellent. But the sojourner who has to tramp hither and thither, up and down the hills and dales, finds a grateful relief when he can sit down. Rev. Mr. Wallace has charge of the Presbyterian church here, and though young in years he has evidently gained the affection and esteem of his people, and that, too, at a time when the other churches in this Scott Act county are suffering somewhat from the differences of pastor and people on this question. But it must not be inferred that Mr. Wallace has been a passive spectator in this struggle. His sentiments were with those who desire the good of their fellow-creatures as well as the moral, and spiritual, and temporal progress of the community. The church is a neat but unostentatious brick edifice. I had the good fortune to be present at the regular weekly prayer meeting, and can testify to the interest and attendance on that occasion, which were much above what might have been expected when judged by the standard of similar meetings in other churches.

A run out to the county town of

MILTON

was next in order. This place has the advantage of Georgetown in natural location, but it is doubtful if there is as much manufacturing enterprise or business. There is nothing remarkable about the churches. That of our own especial denomination is a substantial stone building. Rev. M. C. Cameron, the pastor, took an earnest part in the late Scott Act repeal contest, and was president of the Scott Act Association. His congregation is largely made up of Scotchmen of the "Paisley Block," Esquesing Township, who almost to a man voted in favour of repeal, and who, I am sorry to say, felt wrath because Mr. Cameron like themselves, acted as his conscience bade him. While in Milton the sad accident at Cumminsville Powder Mills, by which five men lost their lives, took place, the shock being plainly felt and the clouds of smoke visible almost simultaneously. Though Halton hotel-keepers had posted notices that their tariff had been doubled, I had the pleasure of dining in company with the judges of the county fair then in progress, for the usual charge of twenty-five cents, receiving every attention from the landlord, etc. I did not see a sign of intoxicating liquor while in the place, or a person showing the effects of it. I might be prejudiced—I am apt to be where temperance is concerned—but I thought I had never seen a more intelligent class of men than those around me at table, and I can safely add that for my quarter I had some substantial mental food as well as the more material element. The farmers discussed rotation of crops, soils, cattle, etc., in such a manner as could not fail to benefit each other.

Returning to Georgetown for tea and settlement with our disagreeable Boniface, we found our bill was at the rate of \$2 per day, besides having to pay bus accommodation to and from the station. I was, therefore, not sorry to shake the dust of Georgetown from my feet and make

ACTON

my halting place for that night. It was quite dusk when I found myself on the platform there, and my searching glance for some one to speak to revealed only one gentleman. In reply to my enquiries he said the village was close by; there were just three hotels and all very much alike. In that case I preferred the nearest, and still showing hesitation, he said he was going down and would show me the way. Only when I had committed myself to the nearest hotel did he reveal the fact that he was the landlord thereof. Not a word of commendation of his own or disparagement of the others had he uttered. I am glad to say I felt "at home" in his establishment while I remained, and that he proved a much more pleasant landlord than his Georgetown contemporary. Acton is in every respect a neat and pretty village. It has

enough commercial industry to keep it from being dull and enough of the rural element to make it quiet and retired like. The business of the village is distributed all over with great generosity. There is no "centralization" in Acton, and very little plate glass. The Presbyterians have a neat church. The village industries are chiefly confined to tanning and glove manufactures. A new building has recently been erected by the Messrs. Storey for the latter business. Some idea of its extent may be formed by readers when I state that on one side alone I counted fifty-two large windows. The building itself is of very handsome proportions, four stories, with mansard roof, the walls being of red and black brick.

But lest I weary readers of THE PRESBYTERIAN, I shall close this letter, and as before they have another I shall have passed through those busy centres of manufacturing wealth and industry, viz.: Guelph, Galt, Berlin, Waterloo and Stratford, I may be able to give them more diversity of matter, and more that appertains to the Church of our forefathers.

Before closing I may say how pleased I am to hear the warm regard in which THE PRESBYTERIAN is held by those who have longest read it. "I would not miss it for anything" is a frequent expression.

Stratford, Oct. 29th.

T. A. A.

AN APPEAL TO THE PUBLIC.

MR. EDITOR,—Will you be good enough to give a place in your columns, to the following circular, which has been directly sent to a large number of the people of the Dominion. Not being able, however, to send a copy to everybody, I ask the publication of this in your columns, trusting that it will have the desired effect.

WM. BENNETT.

DEAR SIR.—You must be aware that Mr. Chiniquy has a book ready for the press, entitled "Fifty Years in the Church of Rome." The book is three-quarters printed, but further progress is arrested for want of funds.

Mr. Chiniquy has appealed to 50,000 Protestants, to purchase copies in advance, but as yet he has received only from twenty-five to thirty subscriptions.

The book will contain 700 pages. The price is \$5 per copy. The proceeds after paying expenses connected with publication, will be devoted to the furtherance of the work at St. Anne.

Will you kindly subscribe for a copy yourself, if convenient? Will you also kindly ask for subscriptions from those of your friends, who are able and willing to advance \$5 for a copy? In addition may I ask you to use your influence to place copies on the shelves of your Congregational and Sabbath school libraries?

Love to Mr. Chiniquy, and anxiety to promote the reformation cause, constrains the writer to undertake this work of faith. He has been all along a firm believer in the honesty of the author of the book, and has done something to sustain him in his conflicts.

Contributions can be sent either to Mr. Chiniquy at St. Anne, Kankakee, Illinois, or to myself at Peterborough, Ont., Box 209.

I am, yours very sincerely,

WM. BENNETT.

Peterborough, Ont., November 1st, 1884.

A CORRECTION.

MR. EDITOR,—Some unknown person has sent me a copy of your issue of November 12, in which certain words are attributed to me as spoken at the late Church Congress. I never uttered them; and though I am not authorized to speak for the Dean of Montreal, I am perfectly sure he did not say what is attributed to him. Of course I do not desire to be understood as denying the grace of the sacraments, of which your correspondent judges so much amiss; and I am glad to be able to say that the Confession of Faith contains, in my judgment, a satisfactory statement of their efficacy.

JOHN CARRY.

Port Perry, 18th Nov., 1884.

ONLY reflect on it, of the Tongan Islanders—only the other day cannibals—eighty per cent. are found every Sunday engaged in the worship of Almighty God.

THE Lodiana Mission of the American Presbyterian Board in Northern India, will celebrate its jubilee in December. It was founded in 1834. It is proposed to enlarge the Mission to double its present size.

Pastor and People.

WARNINGS.

By keeping our eyes open, and judging things upon Scriptural principles, we may often be forewarned in our dealings with certain characters. One man cannot see farther into a millstone than another, and yet shrewdness sees where the ordinary observer is in the dark. A prudent man with the fear of God before his eyes, is almost a prophet. Two or three instances are before our mind at this moment.

A gentleman went carefully into the stable where his horse was placed to bait, and he saw for himself that the proper feed of corn was in the manger. In a few minutes, time he was in the stable again, and the oats were gone. He taxed the hostler with taking them out, and remained while he saw his nag eat up his fair portion. How did he know that the hostler would steal the corn? He had heard him cursing, and therefore he knew that he would steal.

A friend met the deacon of a church in the street, a man whom he much esteemed. The aforesaid deacon begged the loan of £100, and the friend would have lent it to him with pleasure; but in the course of conversation the deacon observed, "Other people might rob you; but you know me as an old pilgrim. I am, I trust, quite past temptation." The money was refused, for the friend said to himself, "Past temptation? Past temptation? Why he must be quite ignorant of his own heart. He must surely be a hypocrite." And so he was. He knew that he was hopelessly involved even when he was seeking a loan from one who could not afford to lose the money; before that day was over he had failed. "Pride goeth before destruction." "A prating fool shall fall." His Bible had made our friend wise, and he was saved from loss.

A man who stood high in the city observed with great satisfaction that he had in a single morning cleared £30,000 by a speculation. A brother merchant remarked that he ought to feel very grateful to Providence for such good fortune, whereupon the successful merchant snapped his fingers and said, "Providence! pooh! that for Providence! I can do a deal better for myself than ever Providence can do for me." He who heard the observation walked away, and resolved never to deal with such a man again except upon cash principles, for he felt sure that a crash would come sooner or later. Great was the indignation of the man who stood high in the city when he was told, "If you and I are to have dealings, it must be on strictly ready-money terms." He was insulted; he would not endure it; he would go to another house. That other house welcomed his custom, and in due time it was repaid by losing many thousands.

A tradesman chose a shopman from seeing him pick up a pin; Rowland Hill would button up his coat when he heard a man swear, for he did not want to have his pocket picked; thus for good or for evil little things may be tests of character. To deal with persons who have no respect for the Sabbath is always risky; to marry a man who can repeat a lewd story is eminently perilous; to buy goods of tradesmen who are "really giving them away" is to invite deception; and to trust those who flatter you is to court delusion. Do you meet with one who tells you many of the secret faults of others? Mind that you show him none of your own which you would not wish to publish. Does he tell you what others have said of you? Then say nothing of others which you would not wish him to report; for as sure as you live he will repeat all that you say with additions. All dogs that fetch will carry.

By observing such things as these men may be saved from deceptions. The difference between one man and another in point of prudence arises from the fact that one man learns from his blunders and another does not. When we are once taken in by a person, we ought to take his measure so exactly that he will not be able to do it again. No mouse can be excused if it is caught twice by the same cat. Yet as long as the world stands there will remain some in it who can never see farther than the end of their own noses.—*C. H. Spurgeon.*

WILLING TO SHOVEL.

To be willing to begin at the bottom is the open secret of being able to come out at the top. A few years ago a young man came to this country to take a position in a new enterprise in the Southwest. He was well bred, well educated, and he had the tastes of his birth and education. He reached the scene of his proposed labours, and found, to his dismay, that the enterprise was already bankrupt, and that he was penniless, homeless, and friendless in a strange land. He worked his way back to New York, and in midwinter found himself without money or friends in the great busy metropolis. He did not stop to measure the obstacles in his path; he simply set out to find work. He would have preferred the pen, but he was willing to take the shovel; and the shovel it was to be.

Passing down Fourth Avenue on a snowy morning, he found a crowd of men at work shoveling snow from the sidewalks about a well-known locality; he applied for a position in their ranks, got it, and went to work with a hearty good-will, as if shoveling were his vocation. Not long after, one of the owners of the property, a many-millionaire, passed along the street, saw the young man's face, was struck by its intelligence, and wondered what had brought him to such a pass. A day or two later, his business took him to the same locality again, and brought him face to face with the same man, still shoveling snow. He stopped, spoke to him, received a prompt and courteous answer, talked a few minutes for the sake of getting a few facts about his history, and then asked the young man to call at his office. That night the shovel era ended, and the next day, at the appointed time the young man was closeted with the millionaire. In one of the latter's many enterprises there was a vacant place, and the young man who was willing to shovel got it. It was a small place at a small salary, but he more than filled it; he filled it so well, indeed, that in a few months he was promoted, and at the end of three years he was at the head of the enterprise, at a large salary. He is there to-day, with the certainty that if he lives he will eventually fill a position second in importance to none in the field in which he is working. The story is all told in three words; willing to shovel.—*Christian Union.*

FOR THE CANADA PRESBYTERIAN.

NEARER, MY GOD, TO THEE.

TRANSLATED BY D. M'G., BRANTFORD.

PROPIOR, DEUS, TE.

I.

Propior, Deus, Te!
Propior Te!
Etsi gravis crux sit
Quae exaltat me,
Semper carmen erit,
Propior, Deus, Te!
Propior Te!

II.

Etsi, velut errans,
Occaso sole,
Supra me tenebrae,
Lectus lapis;
Et in somniis sim
Propior, Deus, Te!
Propior Te!

III.

Hic viam dirigas
Gradus ad coelum;
Omnia Tu mittis,
Gratia data;
Me allecturi angeli,
Propior, Deus, Te!
Propior Te!

IV.

Tum mane cogitans
Laudes canam;
Ex mœrore discens,
Bethel struam;
Ut sim doloribus
Propior, Deus, Te!
Propior Te!

V.

Aut si ala telante,
Coelos findo,
Omne sidus supra,
Sursum volo;
Semper carmen erit,
Propior, Deus, Te!
Propior Te!

THE GHETTO AT ROME.

There are few places in Rome of more interest than the Jewish quarter, the Ghetto. For nearly 2,000 years the sons and daughters of Israel have been confined by walls in a quarter of the city often flooded by the Tiber, and have been treated with cruelty by rulers both heathen and Christian. As early as the second century, B.C., Jews were in Rome. When Pompey took Jerusalem many Jews were brought to Rome as slaves. Caligula wished his statue to be erected in the Temple of Jerusalem. This, however, the Jews in Palestine opposed, and 30,000 of them were killed. From then until September 20th, 1870, when the Italian flag was hoisted over their houses, synagogues and schools, cruelty and degrading misery have been their daily lot. They were forced to attend in the portico of Octavia to add to the glory of Vespasian and Titus, the conquerors of their beloved Jerusalem. At the entrance to the Ghetto is the Church of St. Angelo in Pescheria to which the Jews were driven every Sabbath to hear sermons against themselves and their faith. Laws were enacted that crushed their spirit into the dust. The leading streets of the Ghetto, Via Rua and Via Fuimara, run parallel with the Tiber, and are con-

nected by many narrow lanes. Since 1870 many have emigrated, so that the Jewish population is reduced to 5,000. The streets are narrow and the houses squalid. Many families have only one room, in which six or eight persons eat, live and sleep. Most of the business is done at the doors in the street. There men, women and children busily toil at their trade all day long. I saw their busy fingers sorting heaps of rubbish that might have been collected from Jerusalem to Toronto—old lace, old boots, old brass and iron, and soldiers' cast-off coats, pots and pans and vessels of every shape, size and name under the sun. The street is full, and so is the room. Before and behind the door are mountains of rags.

Daily, from morn till night they ply the needle, the scissors and the hammer. What would be a hopeless task in the hands of a western mother, and be heart-breaking is done with apparent ease by the descendants of Rachel. Under their hands everything assumes a new form as if by magic. They are poor, but thrifty and diligent. In company with the late Rev. Dr. Philip, missionary for many years to the Jews in Rome, I visited the Ghetto frequently, and never saw a Jewish beggar in the whole district. They have five synagogues. On Friday evening at sunset, goods are taken down from the walls and door-posts on which they have been exposed for sale. The people washed and clean, go to worship Jehovah in their synagogues in Piazza Del Pianto, where Jewish ambassadors once lived, ere Jerusalem had fallen and the curse of heaven had been poured on it. They wish each other a good Sabbath, and in peace enjoy their evening meal, well earned after a hard day of toil. The best of their shops are poor. I saw much misery in their houses, and signs of it on their pale, care-worn faces, but never was I importuned for money. Their condition is greatly improved, and they are no longer treated with injustice and violence. The late King Victor Emmanuel they call their second Moses. Under the free flag of Italy there are some successful Jewish lawyers and merchants. For centuries the captive daughter of Zion has been in the dust. The heel of the oppressor has been on her neck. The cry of despair has gone up to Jehovah for eighteen centuries, from bleeding hearts in the Ghetto, and by the hand of the Mighty God they are free to-day.—*Voices From the Orient by Rev. G. Burnfield, B.D.*

A MODEL MINISTER.

"A young man!" is the cry as soon as the pulpit is declared vacant, but, though young, he must have a mature intellect and ripe experience. He must have all the flash of modern times, burning zeal, and masterful eloquence; but at the same time he must be noted for his prudence, calmness, and executive ability, so that he can rouse the enthusiasm of the congregation, and at the same time do all the work necessary to insure success. He must be willing to bear the blame of all mistakes made by the board of management; for who but he is the manager of the management? He must be "original" in his style and methods, and yet do everything in strict accord with the pre-conceived notions of his people. He must be noted for his depth of thought, and yet be able to engage in all light conversation of the social circle and tea meetings. He must be poor, in order that he may be humble. The congregation will ever say "Amen" to the prayer of the Scotch elder who asked the Lord to keep their minister humble, and they would do what they could themselves to keep him poor, and yet he must never be wanting in hospitality; his children must be well educated, and always appear well dressed. He must head the list in every charitable subscription, and never be known to be in debt. He must be a "good pastor," spending the most of his time in visiting, and yet be at home to receive the calls of respectable society. In preaching, his chief aim should be to "draw," as it is called, so that strangers will go in crowds to hear him, and thus to increase the contributions, to the great delight of the finance committee. He must be orthodox, preach short sermons, every one of which must include all the essential doctrines of the church. He must not neglect to make his discourses interesting with modern research, and spicy with modern controversy, and never conclude without calling attention to all the rules of a practical character necessary to a religious life. There is a small, but decreasing minority who think he should be a man of piety, but as the majority rule in all truly democratic countries, the church at large will not insist upon this latter qualification, but will not object to any piety he may have, so long as he does not make it offensive to our rich wordlings. If a man can be found who will be and do these few simple things required of him, the church will condescend to give him a call, promising to listen to him diligently, and grant him the usual support, primarily by their counsel, and secondarily by their means, though in the latter respect he must not expect more than they give one of their clerks, and be satisfied with considerably less than they pay one of their station overseers. If any one thinks this statement overdrawn, let him visit the people of some congregation looking for the "right man," inquire diligently until he discovers their ideal, and he will be surprised to find the half has not been

told. Such congregations usually make a stumbling block of their own liberty, and choose the "wrong man" in the end. We would suggest that prayer has not yet lost its efficacy that a choice made without prayer is likely to bring an unregenerate Saul. Choose prayerfully as well as carefully, and the Lord will send a regenerated David. *Victoria Monthly Messenger.*

SABBATH DESECRATION.

The growth of Sabbath labour of late years has been enormous. Tens of thousands of immortal souls prosecute, very much as on other days, their work upon the Sabbath. They have almost no opportunity of waiting on the public services of religion. Where they have such opportunity the sensibilities of their souls are so deadened by continuous toil or their scanty opportunities of waiting publicly on God that they don't improve the few and distant opportunities they have. Look at our railway and tramway systems extending every year, and drawing into the vortex of Sabbath labour mightier multitudes every year. If it should be alleged that some such accommodation on the Lord's Day is a public necessity, it must be allowed that all necessity is vastly exceeded, and that a huge and growing evil is here sapping the foundations of religion, and doing unspeakable damage to the souls of men. And still greater is the evil of Sabbath profanation. And many professors of religion are here falling into the ways of the world. The Sabbath is also profaned by large masses of men now in all parts of the United Kingdom, Scotland excepted, devoting it to secular purposes. On the Thames Embankment, in Trafalgar Square, in Hyde Park, in and over the metropolis of Christian and Protestant Britain, and now in the peaceful vales of Ulster, this evil is defiantly raising its haughty and guilty head. Surely it is time that a testimony be lifted up for the sanctity of the Sabbath, that the Christian sentiment of the country be awakened and organized to arrest this evil. It is no time for the Churches with bated breath and whispering humbleness, behind closed doors, timidly to deprecate the growing evil of Sabbath desecration, and its peril to the best interests of society. The disciples did, indeed, on one occasion meet, the doors being shut for fear of the Jews. But he submitted that such a time was not now, and that such a timid policy was not at this stage of Christian history in accord with what was due to the Church, to the world, and, above all, to the Great Master, whose Word it was their duty and privilege to proclaim. Let it be known alike to the prince and peer and peasant that it is by a Divine authority enjoined on all to "Remember the Sabbath Day to keep it holy." To do justice to this subject it would require a series of many discourses, and other aspects of it would be touched as opportunity offered. Meantime, he uttered this testimony in dependence on the Lord that He would acknowledge it to the good of His own cause and the glory of His own name. The discourse was listened to throughout with the most earnest attention. *Rev. Dr. Hanna.*

A HARD HIT.

"Are you a believer in the Christian religion?" "Oh, certainly." "You are a member of some church, then, I suppose?" "Member of a church? No, indeed. Why should I be a member of a church? It is quite unnecessary. The dying thief wasn't a member of the church and he went to heaven." "But of course you've been baptized? you know the command. "Been baptized? Oh, no. That's another needless ceremony. I'm as safe as the dying thief was, and he never was baptized." "But surely since you will not join a church or be baptized, you do something in acknowledgment of your faith? You give of your means—you help the cause in some way?" "No, sir. I do nothing of the kind. The dying thief—" "Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career; but, mind you, there is one important difference between you and him. He was a dying thief—and you are a living one."—*Michigan Herald.*

CHURCH MEMBERSHIP.

It is the Christian duty and privilege to profess Christ. It is a duty because Christ commands it; not in so many words, but plainly, nevertheless. We are bidden "confess His name before men." This does not mean simply to tell our friends but formally before the world to declare our allegiance to Him. Moreover, the command is coupled with a promise. "If thou shalt believe, and confess, thou shalt be saved." "With the mouth confession is made unto salvation," and, again, "Whosoever shall confess Me before men, him will I confess also before my Father which is in heaven."

Every Christian needs the strength which membership gives, and which follows a profession of faith. He needs the support and advice of other Christians. Being known as a Christian, he escapes temptations which would otherwise try him. Evil men let him

alone, and good men encourage him. Being planted in the house of the Lord, he grows every day in strength. He is in the way of sanctification; he is in the place where God reveals Himself. A Christian now in the church is a child without a home. He knows nothing of its protection or of its enjoyments.

Again, church membership is necessary to the successful accomplishment of the work we are to do for Christ. He has chosen us, and ordained us, not to spiritual enjoyment alone, but to "good works." Life is a warfare against sin. The church is God's host. It is under his direction, and in his plan each has his place and duty. The new convert, full of zeal for the cause, may believe that more can be done by standing apart, but this is not God's plan. The recruit, in time of war, may think to serve his country independently by conducting his own campaign. In the church, as in the army, there must be organization, and he accomplishes most who falls in with the divine plan, and takes up the duty assigned him.—*Herald and Presbyterian.*

THREE GOOD LESSONS.

"One of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep, was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained about it. I shall never forget the kind smile of the old gentleman as he said, 'Never mind, Jonathan, you shall have the sheep.'"

"What does my grandfather mean by that?" I said to myself. "I don't expect to have a sheep." I could not exactly make out in my mind what it was, but I had great confidence in him for he was a judge, had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sabbath's lesson, 'Thou hast been faithful over a few things, I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful, and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio who knew me, came to buy goods and said, 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea-merchant, called in to congratulate me, and he said, 'You are all right now. I have only one piece of advice to give you: Be careful whom you walk the streets with.' This was lesson number three."

And what valuable lessons they were: Fidelity in all things; do your best for your employer; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation-stones of character and honourable success.

THE GREAT SPECIFIC.

Whatever I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any of these things as the great specific for alleviating the sorrows of human life and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something very different; to something which in a well-known hymn is called "The old, old story," told in an old, old book, and taught in an old, old teaching, which is the greatest and best gift ever given to mankind.—*Wm. E. Gladstone.*

HOW CAN YOU HELP?

No church can be what it should be without a live vigorous prayer meeting. Have you such a prayer meeting? If not, possibly the fault may be in part at least your own. There are some things you can do to help it, you can be present yourself, you can invite some one else to come, you can pray for its success, you can recite a passage of Scripture or a hymn, say a few words or offer prayer, you can think much of the meeting and its themes before it occurs, and you can dwell much on what has been said after the meeting. Live largely for it before the meeting, live largely beneath its influence after the meeting. It ought to be a help to you; you ought to be a help to it.

Mission Notes.

The Moravians recently lost an energetic missionary in the death of Greenland workman Brodbeck, who was lost with the vessel taking him back to his post of duty. This is the first accident of the kind that has happened in the extensive missionary enterprises of the Moravians in the thirty-six years of their existence.

There is nothing, says Spurgeon, that so enlarges and expands the human soul as an active interest in foreign missions. The idea compasses the entire globe, and lifts the thoughts out of the region of selfishness into that of universal benevolence; besides, the sanction and the command of Christ is its impelling impulse.

The Evangelical churches of America are supporting in the foreign field, according to the latest summary, 2,236 labourers. Exclusive of native helpers, the Presbyterian Church (North) maintains 445 missionaries, the American Board 432, the Methodist Episcopal Church (North) 279, the American Baptist 190, and the Moravian 284.

There is now a Chinese mission in New Orleans under the care of presbytery supervised by the session of the Canal Street Church. This is a great and most interesting work. In the city there are some three hundred to four hundred Chinamen—eighty-one are on the mission roll. The Chinese Home is in charge of Miss Lena Saunders, a most estimable, intelligent, and devoted Christian worker. She began the mission with one Chinaman, now the regular attendance is from twenty-five to thirty. Each scholar has a teacher.

A PROCLAMATION has been issued by the Japanese Government abolishing all official connection with the Buddhist and Shintoo priesthood. This is equivalent to a complete disestablishment, and is looked upon in Japan as a death-blow to the priesthood. The native press applauds the measure which throws open the empire more completely than ever to religious effort. In the course of last year the three Bible Societies at work in Japan circulated 85,818 copies or parts of Scripture, of which 43,275 copies were issued by the National Bible Society of Scotland.

The *Missionary Record* of the Scottish U. P. Church, says. Meetings were held on the evenings of the 2nd and 3rd October in our Synod Hall, and in the Free Assembly Hall, Edinburgh, to bid farewell to eight male and nine female missionaries, who sailed on October 8th and 22nd as agents of the China Inland Missions. Representatives of all the churches took part in the interesting services. We are glad to notice that, in addition to those seventeen, other twelve agents of the same Society sailed in August and September, and three more are expected to sail in November. It is most cheering that the band of Christian workers in the Chinese empire should be reinforced, but in view of the vast population of 400,000,000 we may still say, what are these among so many? "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest."

MR. MOODY, Free Church of Scotland missionary to the Jews at Buda-Pest, writes: I had a very interesting visit a few days ago from a rabbi from the country, who does not wish that his name in the meantime should be divulged. He read me a great part of an appeal to his brethren which he has drawn up and desires to publish. It is a most remarkable document. He acknowledges the Lord Jesus to be the Messiah, and calls on the Jews, especially those of them that are weary and heavy-laden, to take His yoke upon them, which is easy, and His burden, which is light. His views seem to correspond somewhat with those of Mr. Rabinowitz and the leaders of the Jewish Christian movement in Bessarabia, described recently by Bishop Titcomb in a letter to the *Times*, and referred to in the *Christian*. I never had, I think, a more interesting visit from a Jew. He is to leave Pest again to-day; but I hope he may return after the Jewish holidays.

A LETTER recently written by the Rev. Dr. Chalmers, of Hong-Kong, serves to recall evangelistic efforts of more than half a century ago in the Malacca Straits Settlements, where, previous to the opening of the ports of China, the London Missionary Society sustained a mission. Dr. Chalmers writes: Wong Amuk, the last surviving convert of the Malacca Mission, died here on the 18th August at the age of seventy-four. He has led a consistent and exemplary Christian life for fifty-six years. For some years he has been nearly blind, and his health has been gradually failing, but his interest in the church, of which he was an elder, and in the work of God was never flagged. So long as the Society had a type-founding and printing office in Hong-Kong, Amuk was an efficient foreman of that establishment. In that, and in other capacities, it has been my privilege to know him intimately since 1852, and the impression left upon my memory, now that he is gone, is that he was "an Israelite indeed, in whom was no guile."

DIVINE POWER AND HUMAN AGENCY.

BY PRINCIPAL GRANT, D.D.

The discourse delivered by Principal Grant in Convocation Hall, which has incited Bishop Cleary to reply is as follows:

1. That power belongs to God alone is the consistent teaching of the Old and New Testaments. Again and again we are told that man by himself is nothing, his wisdom, wealth, numbers, all alike nothing. Yet here, between the two Testaments, stands up a man who says, "All power is given unto me." No man before or since ever ventured to make such a claim. And this man had always appealed to the Old Testament, and from Him the New has its life! If He had merely asserted that He had all power in heaven no one could prove a negative. But here is a claim that can be tested, for He asserts that He has all power on earth. To no people would such a claim sound so monstrous as to Jews. To them it was rank blasphemy. From no other man, if he were only man, would such a claim be less expected, for even the popular estimate of Jesus then and now has always been that He was "meek and lowly," the last man in the world to arrogate to Himself anything that He did not possess. And at no other time did circumstances make such a claim so apparently opposed to truth, for when the words were uttered He was simply, in the eyes of the law, a fugitive who had escaped from justice, and one who had

SOMEHOW ESCAPED THE HANGMAN.

Yet He did speak these words. We know that not one of His disciples was capable of inventing them. No mere man could have conceived or would have uttered such words. And the claim has been verified. All power on earth is, we may say, already in the hands of Christian nations. Verily, "the Galilean" is triumphed.

The claim is astonishing. Its verification by history is still more astonishing. But, perhaps, still more astonishing to us is the conclusion drawn by Him as regards the duty of His disciples, in consequence of all power being His. All power is mine; therefore I will do all that is needed, is what a man would have said. What He says is, "The power is given to me, go ye therefore."

But, how divine in its wisdom is this conclusion, though it is the direct opposite of our wisdom! Mark, in what perfect accordance it is with the fundamental law of the Divine Government! That law may be expressed in these words.

ALL THE POWER IS GOD'S, ALL THE AGENCY OR INSTRUMENTALITY IS MAN'S.

Illustrations of the working of this law in the kingdom of nature, in the history of the Church, and in the formation of character, I gave you a fortnight ago, and those illustrations might be multiplied from every department of life. Everywhere we are indebted for enjoyment, or improvement, or the accomplishment of our plans to human agency, and, while giving all the glory to God, let us never forget to acknowledge the agents that He uses. Every man's own business will suggest to him the aptest illustrations, and it is quite unnecessary for me even to suggest others.

We see the law exemplified in the history of the Church, both in Old and New Testament times, and ever since. We are apt to think that everything was done miraculously and abnormally in those days. No view could be more crude and more opposed to the facts. As a rule, everything went on as naturally as events in our day. Miraculous agency was very sparingly used, in accordance with what has been called "the law of parsimony." The Old Testament gives us the history of thousands of years, yet almost all the miracles cluster around two crises in the history of Israel, the first being the epoch connected with the Exodus, when, humanly speaking, it seemed far from improbable that Israel would succumb to the organized power, civilization and religion of Egypt, or degenerate into a mere Bedouin tribe. The second being six or seven centuries later, the epoch commencing with Elijah, when all signs, so far as man could see, indicated that the fate of Israel was to

SINK TO THE LOW LEVEL.

of the surrounding Semitic heathenism. In the Gospel we have recorded the miracles of Christ. It was fitting that miracles should be wrought by Him. Never were miracles so suited to the occasion, so beneficent, so beautifully symbolic of the constant working of Divine power in nature as His. And yet, what does He say? His disciples, immediately after telling them to believe Him "for the very works' sake?" Listen, and if you do not understand, have humility enough to be silent. "Verily, verily I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do." There are persons who in the name of religion refuse to believe that emphatic promise of Christ. But the promise has been fulfilled. Christ healed the few blind men whom He met on earth, but now, through the wisdom and skill and love that He gives to His people, thousands of the blind are being healed in every land. You say that He healed supernaturally, while we heal in accordance with natural causes.

Certainly. But, the supernatural work was to point out that the power behind natural law is divine. Hence it is that His miracles are

ALWAYS IN SCRIPTURE CALLED "SIGNS,"

signs, that is, of a power that we may avail ourselves of. At Pentecost, three thousand were converted. Last year by the agency of missionaries fifty thousand in heathen lands were converted. In both cases, the power was divine. At Pentecost, men from a dozen different countries heard the apostles tell the mighty works of God, "every man in his own language." Now the Bible is translated into hundreds of languages, and by the agencies at work millions instead of thousands are being reached. And we shall see greater things yet, greater triumphs over nature, greater wonders in the kingdom of Grace, if we only lay hold of Him who holds all the power in His hands.

We see the same law exemplified in the building up of character. You do not grow in any virtue by giving or hearing glowing descriptions of that virtue. Preaching or listening to eloquent sermons will not redeem you from selfishness or from the dominance of any bad habit or the practice of any sin. No, there is no other way for us but the old-fashioned way of diligent practice in the opposite direction. When you know what is right,

"PERFORM THE DOING OF IT,"

is the injunction of Scripture. God, says St Peter, has given to you all things that pertain to life and godliness, therefore, do you give all diligence to make those things yours, so making your calling and election sure. Work out your own salvation, says St Paul, because it is God that worketh in you. All the power is God's, but far from that meaning that we may fold our hands and do nothing, it means the very opposite. It means that, therefore, we are to be up and doing without delay, to do with all our might what our hands find to do. There is no other way of growing in knowledge, wisdom and spiritual strength. The observance of ritual, the listening to stirring sermons, learning Catechisms by heart will avail nothing. Tongue fence, arguing with other denominations, slandering your neighbours will avail less. These things tend to foster selfishness and pride. The one thing needed on your part is action. The power is Mine. He says, go ye therefore and do your duty. Do not be afraid of the difficulties in the way. "Wherefore criest thou unto Me," says the living God to Moses; "speak unto the children of Israel that they go forward." The consciousness

THAT YOU ARE GOD'S AGENT

or instrument will keep you humble, and at the same time give you the inspiring assurance of victory. "Without Me, ye can do nothing," says the Lord, and then He adds, "ye are my friends, if ye do whatsoever I command you." In other words, the one thing required of us is to do our duty as obedient agents of our Lord.

2. Let us now consider the next clause of the Great Commission, "disciple all nations." This second *all* is as wonderful as the first. It was opposed to all previous opinion and practice, so much so that it was not understood by the disciples, plain as the language is, for years and decades after the commission was given. According to the wisdom of the ancient world the political existence of a nation was bound up with its religion. The nation could not change its religion and live. Hence Jeremiah asks, hath any changed its gods? Certainly not. Such a thing was out of the question. Neither could it give its gods to any other nation. The practical wisdom of the Roman Empire recognized indeed the necessity of tolerating the religions of all the people under its sway, and, therefore, when Christianity had become a power, place would have been found for Jesus in the Pantheon if that would have satisfied the Christians. The Jews, believing in One God, believed that there

COULD BE ONLY ONE RELIGION,

but, whether they accepted or rejected Jesus, their idea was that all nations must enter into the universal temple through the gate of Judaism, and submit to the ordinances of Moses. In a word all others must denationalize themselves and become second-class Jews. But the conception of Jesus is as high above the Roman or Jewish ideal as heaven is above earth. Make disciples of all nations, He says. That is, as He puts it elsewhere, preach the gospel to them, be witnesses of Me to them, make them My disciples.

In Him God speaks to the poorest and most sin-stained sinner, saying, "My child, turn from your sin and be reconciled to Me," and there is no land in which that message of wondrous love has been preached wholly in vain. To make a man a disciple of Jesus is to infuse a new life into his nature. It is to create a conscience in man, a new thing to the wisdom of the old world. How new it was we see in the celebrated letter of Pliny the younger to the Emperor Trajan, some seventy years after the great commission was given. As governor of Bythynia, Pliny found the heathen temples deserted and the people all going over to the new superstition called Christianity. He made inquiries and found that the Christians were good people. What was he to do? According to the laws of the twelve tables it seemed

to him that he would have to stamp out any new religion. But he was a wise politician and felt that it would be difficult to take that course.

HE ADOPTED A COMPROMISE,

and wrote the Emperor on the subject. He did not seek out the Christians or institute a general persecution, but if any were brought before the tribunals, they were ordered to sacrifice to the gods and the statue of the Emperor. If they refused they were immediately punished. Whether they were good or bad, "it was quite clear to Pliny that nothing but an absurd superstition" and "inflexible obstinacy" that threatened the fundamental principle on which the state was based would prevent any one from obeying the mandate of Rome. The Emperor approved of Pliny's policy, and made it the law of the Empire. And so war was regularly declared. On the one side the disciples, apparently helpless as sheep, on the other side Imperial Rome, to oppose whose power seemed about as sensible as to oppose gravitation. The war lasted for more than two centuries after that, and we know how it ended. The Christians went on making disciples, until heathen Rome became Christian Rome.

"Go ye, and disciple all nations." In obeying this command, see how the law to which I have already referred, "the power God's, the agency man's," has been exemplified. The gospel has gone as far as man has gone with it, so far and no farther. Angels have not been sent to preach to the heathen. The Lord has appointed men to be his agents. If they are disobedient, He sends no substitutes. I do not find anywhere in Scripture that angels were sent to preach the gospel. Jesus would not summon angels to his own aid when the hour and power of darkness came upon Him, neither would He send them to share the work that the disciples had to do, nor will He send them now. He imposes the responsibility on us.

HE GIVES US THE HONOUR.

He trusts His cause to us, and, oh, shame! how unfaithful to the trust we have been! Sceptics ask, if all power is in the hands of your Master, how is it that He allows thousands of millions to die without hearing of the great salvation; how is it that two-thirds of the inhabitants of earth have never heard His name? That fact alone, they say, is proof that Christianity is not of God. It is a startling fact, but the reason is still more startling. For wise reasons that we can partly understand, He left the work in the hands of the disciples. They did their duty, but we, their successors, are playing with the work. The blood of our brothers is on our skirts. It cries to Heaven against us. Can the heathen be saved if we do not send the Gospel to them, it is sometimes asked? That, said Mr. Spurgeon, to his congregation, is not the question for us. That is a matter for God. He will do what is right, no doubt about that. But the question for us to ask is if we do not send the Gospel to the heathen, can we be saved, for, he added, I very much doubt if we can. Suppose the disciples had disobeyed the command. Would their Lord have excused them? Certainly not. How, then, can we expect Him

TO EXCUSE OUR DISOBEDIENCE?

Do I mean that this great commission is given to us as directly as it was to the first disciples? Yes. Is not the need as great? Is not the Lord still living? Do we not profess to be His disciples? To each one of us this command is addressed.

BE VERY SURE OF THAT.

There can be no doubt whatsoever of that. Do I mean that all of us are to go abroad as missionaries? Certainly not. But all of us can make disciples of Christ at home, and all of us can take part in the work abroad by our faith, our prayers, our gifts and sacrifices. When a nation is at war every citizen does not put on the red coat. But every citizen is interested, and all contribute to the cost. The mother that buckles the sword on her boy, the sister of mercy who prepares lint or serves in the hospital, yea, the street arab who cheers the soldiers as they march past, all help according to their nature and their capability. And Christ's Church is at war, though many of us seem hardly to be aware of it, and some of us seem to think it hard that God should lay such a burden upon us. What have we done in this great war for man's liberty and man's blessedness? How much have we striven, how much have we suffered, how much have we paid? The sum contributed by the Church universal for foreign missions, would, I am told, pay the drink bill of Great Britain for two days, and of the United States for three days! Is it wrong to say that we are playing at the work?

Make disciples of all nations. For the first time in the history of the world, since these words were spoken, there is no real difficulty in the way of obeying them. Miracles! Are we blind to the miracles that Providence has wrought in our own day? Must a known law of nature be contravened before we can see that God has again given a "sign" to His Church? Then, if we had lived in Christ's day we would have been blind to his miracles. We, too, would have shouted, "Not this man, but Barabbas."

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TORONTO, WEDNESDAY, NOVEMBER 26, 1884.

THE Brooklyn *Eagle* is moved to say that "only the Church of Rome has been able to produce the peers of John Wesley." Our neighbour, the *Guardian*, quotes this doubtful compliment approvingly, and seems to think it does honour to the renowned father of Methodism. We rather incline to the opinion that a good many pious Methodists would scarcely thank anybody for a compliment of that kind to the founder of their Church. We doubt very much if Wesley himself would like to hear his followers say that only the Church of Rome produced his peers.

COMMENTING on the fact that this is the jubilee of the abolition of slavery in the British Colonies, the *Bystander* says in the last issue of *The Week*:

Abolition is a perfectly pure gem in England's circle of renown. It is also one of the glories of Christianity. Wilberforce and Clarkson were above all things Christians, and it was by distinctly Christian motives that they were impelled to this crusade. Let all due allowance be made for the co-operation of economical causes; still it cannot fairly be denied that the great deliverer of the slave has been the Gospel.

Timely as well as truthful. Making all due allowance for economical or other causes, it is well to remember that the great deliverer of this country from drunkenness must be the gospel. It is also well to remember that the only temperance reformers who can be relied on are such as are impelled by the motives that impelled Clarkson and Wilberforce. Far be it from us to say that the vote and influence of any kind of a man should be refused in favour of the Scott Act. Clarkson and Wilberforce were no doubt willing to take help from men who were not Christians. So should the friends of the Scott Act. The vote of an infidel counts one as well as the vote of a bishop, and majorities are made up of ones. Still men who are not Christians are not often reliable moral reformers. A man who has no love for his God never has real and lasting love for his fellow-men.

THE collection of arrears for pew rent has always been a somewhat delicate and difficult kind of financial operation. Father Egan, of Richmond Hill, has introduced a new method of dealing with delinquents, which has the undoubted merit of being short though not particularly easy. It seems that one of his parishioners, said to be in arrears, either could not or would not pay up. On coming to church the other Sabbath he found a board nailed across the door of his pew. A member of his family removed the board. The parishioner then took his seat. The priest came in soon afterwards, and going directly to the seat caught the delinquent parishioner by the collar of his coat and dragged him to the door. The parishioner fell and broke his leg, and the priest has been committed for trial. This is a rather heroic way of collecting arrears, and could not be adopted in any but an infallible church. The churches that are not infallible perhaps go to the other extreme. There must be a happy medium somewhere between this priest's method and allowing delinquents to go free. All congregations, we believe, suffer more or less from arrears. Some parishioners get so far behind that they never pay up, and some boards of managers are very poor collectors. If a parishioner is so poor that he cannot pay, by all means let him have a place in God's house free. But then if a man promises to pay a certain amount he should certainly consider that promise as binding as any other. So far as making the promise is concerned every man is free, but he should not consider himself free to break it when made.

WE have been waiting with interest to see what the party journals would say about the recent attacks on Father Chiniquy in Montreal. A few, the *Globe* among the number, have spoken with no uncertain sound. It is painfully evident, however, that the majority of these journals prefer to remain silent for party reasons. Without putting too fine a point upon it they are afraid of the Catholic vote. We believe our brethren of the broad sheet abhor such proceedings quite as much as any other class in the community. They certainly should denounce such riotous proceedings from motives of self-interest, if from no higher motive. If freedom of speech is to be stamped out in Canada, then the freedom of the press must go along with it. If free discussion is not to be allowed then the poorest business in Canada is the business of the publisher and the poorest property is a newspaper. All this is well known but the party you know might suffer. We fully recognize the difficulties of the situation and quite believe that many who denounce the party press for what they call *cowardice* would, in the same circumstances, remain silent themselves and call their silence *prudence*. The root of the evil is the absurd length to which the party spirit is carried in this country. In so far as party politics prevents journals from speaking out manfully on vital questions partyism is a national curse. Whether Government is possible without party is not a question for discussion at present, but every one knows that were it not for the insane party spirit that prevails these outrages in Montreal would be an impossibility. Nothing but the fear of the Catholic vote prevents public opinion from being expressed in such a way that the perpetrators, lay or clerical, would not dare to mob Protestant worshippers. It is high time that good men of both parties were asking if the Catholic vote is worth what it costs.

PROGRESS OF THE SCOTT ACT.

SINCE the temperance question has entered the sphere of practical politics, public sentiment in its favour has grown rapidly. The current of popular opinion has become both wide and deep. Even in England where personal liberty is so highly prized and where custom is well nigh omnipotent the cause of temperance within recent years has made rapid progress. It is not permissible any longer to ring the changes on "tectotal fanatics," to describe the adherents of abstinence as weaklings, and to assert that the use of strong drink is a distinguishing characteristic of manliness. That condition of things has passed away. Thinkers of all shades, display a marvellous agreement as to the tremendous injury caused to individuals and communities by the drink plague.

All sections of the Christian Church, have taken up the temperance cause in good earnest. Men of the highest eminence have pleaded eloquently in favour of temperance. The leading medical authorities have demonstrated that the drinking habit is a fruitful cause of disease and death. Women have with burning earnestness testified to the home-cursing and soul-destroying effects of the appalling sin of drunkenness.

The ready and hearty responses given by so many of the ratepayers of Canada in favour of the Scott Act, wherever it has been submitted, is a clear indication that the country is prepared for a general advance in temperance legislation. Eight or nine years ago, when the subject was brought under the notice of members of the Dominion Cabinet, it was stated that the public sentiment would indicate how far it was desirable to go in the direction of restrictive legislation. Since then popular opinion has made a decided advance in dealing effectively with one of the greatest barriers to material, social and spiritual well-being.

The Scott Act agitation is entering on a new phase. At first the issue was fought in the arena of public debate. When Paul's accusers desired to arraign him before Felix they hired a certain orator named Tertullus, who no doubt, was as eloquent as his retainer permitted. The interested opponents of the temperance cause had their hired orators, who like Tertullus, made more or less graceful platform appearances, but to little purpose. In no instance, with the exception of Prince Edward County, were they able to secure a popular verdict against the Scott Act. There are men who have a great gift of making the worse appear the better reason, but in this contest it is plain that the sound common sense and the moral worth of the community refused to be swayed by

the smooth-tongued oratory of professional stump speakers.

The press of the country has risen above the restrictions of party exigency, and with a rare unanimity taken the side of moral progress and sobriety. On the platform and in the press the advocates of temperance have had it pretty much their own way, and their opponents do not seem any longer to care for continuing the fight in the open field. They have abandoned their outer works, taken to ambushes and the petty shifts of guerilla warfare. A few recent incidents reveal the depths to which some of them can descend. The first glaring outrage was the theft from the sheriff's office in Cobourg of a large number of signatures to the petition asking for the submission of the Scott Act in the County of Northumberland. In Brighton an hotel-keeper resorted to the Hibernian device of sending threatening missives to prominent workers on behalf of the Scott Act. In a northern county, after a decision in favour of the Act had been cast, the ballot boxes were tampered with and a number of the ballots stolen. About the same time precisely the same tactics were followed in Huron, without happily in either case affecting the result, showing only the desperate game to which some upholders of the liquor traffic are ready to resort.

A mode of warfare no less mean or contemptible has been the effort in some quarters to wreak personal revenge on those who took a prominent part in the endeavour to carry the Temperance Act. They have in many instances been made the victims of petty and malignant spite. A futile effort in one or two cases was made to boycott newspapers that had the courage to advocate the adoption of the Scott Act. These journals have their reward. They only did their duty in seeking to promote the public welfare. The impotent effort to injure their advertising patronage and lessen their circulation will only the more enlist popular sympathy in their favour. Such journals deserve well of their country.

The hope of the liquor dealers, is, however, in more exalted quarters. They are looking wistfully to Ottawa. It is so obvious that they are not without friends at court. All the preparations had been made for the submission of the Scott Act in the County of Lanark. It was confidently expected that an early day would be appointed for taking the vote; yet it has been decided, mainly at the instigation of an active M. P., it is said, that the taking of the vote in that county shall be deferred, so that a year must elapse before the Act can come into force.

While the workers in the temperance cause seek to triumph by all fair and honourable means, they must have their wits about them. They must not permit themselves to be circumvented. They must keep a close watch on the movements of their adversaries, and not suffer them to snatch an advantage by tricks to which no honourable man would descend, nor by button-holing Dominion or Provincial parliamentarians. The temperance cause has no occasion to shut the light, neither must it permit its sinister opponents to burrow in the dark.

WHO SHOULD MANAGE PUBLIC AFFAIRS?

THE CANADA PRESBYTERIAN is not a political organ. It leaves the discussion of party questions to the journals whose province it is to set before the people the principles they advocate. There are, however, certain aspects of politics, irrespective of party, to which the attention of all good citizens ought to be directed. Some people are so completely absorbed in business cares that they have not a single thought to spare on matters of public concern. They content themselves with an occasional growl when something has gone wrong and additional taxation has to be levied. These devoted business men are rather sceptical of the existence of public virtue. If it exist at all, in their estimation, it exists only in infinitesimal quantities. Others again who do profess to have a high regard for the public welfare, consider that it would be beneath their dignity to take part in political affairs, to mingle with the crowd who are always busy at election times.

The result is that many of our best and most reputable citizens by their unintentional neglect and their desire to avoid trouble, help to perpetuate misgovernment, permitting the management of municipal, provincial and national affairs to fall into the hands of

professional politicians. What some of these worthies are capable of, recent disclosures in election and other courts only too plainly reveal.

It cannot surely be the duty of Christian men to stand aside, and let the welfare of the country be jeopardized by parties who degrade politics into a game of grab. If we boast of possessing Christian statesmen, we ought also to have our Christian politicians. We need the application to our political life of the principles recognized in our social and religious life.

The Presidential campaign in the United States has shown how necessary it is to consider the personal fitness of candidates who aspire to public life, that they are qualified for the discharge of the duties of the positions they seek. It is not alone sufficient that a man be faithful to the party whose representative he is; he must possess the intellectual qualities requisite for the worthy performance of the duties of his office. He must, to be a worthy representative of the community that entrusts him with their confidence, be a man of unblemished reputation. A primary requisite in every one that occupies a seat in municipal, and legislative assemblies is a moral character that will bear inspection. A man without a sense of personal honour and integrity has no call to legislate for the community. He is not to be depended upon; he cannot be trusted. It will not do for people who desire to live virtuous and peaceable lives, to say in effect to their growing sons: "What a man's private record may be does not much matter, if he is a smart business man and a glib talker; that is pretty much all we want." We cannot, as a people, afford to dispense with personal character.

Aspirants for public office should be men of reputable morals. It is not necessary to encourage malicious and untruthful disparagement, and the resuscitation of repented-of follies. What is needed is that men who are publicly known to lead dissolute lives should not be accepted as our municipal or provincial legislators. These are not the men we should delight to honour. Have Canadians been sufficiently careful in this respect in the past? We see only too plainly what it has led to among our neighbours.

If we were more careful as to the characters of our public men, there would be a better tone in our public life. The bitterness, uncharitableness and unscrupulous nature of much of our political discussion would disappear. Men and measures would be considered on their merits more than on their demerits, as is now too often the case. There would be greater confidence in our public men, if they were more generally selected for their personal worth, as well as for their intellectual fitness and social standing.

The people throughout the country will soon be called upon to elect their municipal representatives. The franchise is a public trust possessed by the people. They are responsible for the manner in which they discharge their duty. Partyism should have nothing to do with municipal matters. Christian electors should vote for the best men, in every sense of the word, whatever their party allegiance in the wider sphere of politics. We want the kind of men Moses was instructed to choose, "men who fear God and hate covetousness."

Books and Magazines.

THE WESTMINSTER QUESTION BOOK FOR 1885. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This useful little manual contains as formerly the scheme of lessons for the coming year, together with exhaustive questions that bring out the principal points of the International Lesson Series.

EVENING REST. OR UNDER THE SHADOW OF THE GREAT SHEPHERD. By L. L. (Boston: D. Lothrop & Co.)—The Young Folks' Library series, recently begun, has furnished agreeable and instructive reading to the class to whom it is specially addressed. Evening Rest is a simple story well told, and conveying an excellent impression.

AN OLD SAILOR'S YARN. By Captain Roland F. Coffin. (New York: Funk & Wagnalls; Toronto: William Briggs.)—There is a peculiar interest in tales of the sea. Captain Coffin tells a series of fascinating yarns in this the last issue of the Standard Library. They treat of many phases of sea-life from whaling expeditions in the South Seas to blockade-running in the late civil war.

DAVID STRONG'S ERRAND. By Mrs. Nathaniel Conklin. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This well-written story contains a number of striking incidents so that the reader's interest never flags till the conclusion is reached. The lessons it teaches are valuable. It is well printed and handsomely bound.

THE YANKEE SCHOOL-TEACHER IN VIRGINIA. By Lydia Wood Baldwin. (New York: Funk & Wagnalls; Toronto: William Briggs.)—When sketched by a kindly hand, negro life with its beliefs and superstitions, its humour and pathos, is full of interest to general readers. The work before us, a recent issue of the Standard Library, is a very racy account, true to nature, of negro life in Virginia after the close of the war.

THE MEISTERSCHAFT SYSTEM. By Dr. Richard S. Rosenthal. (Boston: Estes & Lauriat.)—No foreign language can be acquired without intelligent application, but great improvements in methods of mastering other languages have been made of late years. One of the best of these is that known as the Meisterschaft System. It is simple and philosophic. A resolute student could unaided make great progress by means of it. The work before us is the application of the system to the acquisition of the Spanish language. It is published in fifteen parts, paper covers.

HOW TO SEE JESUS, WITH FULLNESS OF JOY AND PEACE. By James W. Kimball. (Boston: John A. Whipple.)—This is a plain, simple work, admirably fitted to help all who seek to obtain a living and joyous piety from its one true source, personal communion with Christ. The author is well and, as past success shows, favourably known to Christian readers, and this book will in no way detract from his fame. It has already attained its eighth edition, and bids fair to occupy a not unenviable place in Christian literature. We wish him God-speed, and heartily commend the book to all Christian readers.

THE POACHER'S DAUGHTER. Translated from the French by Anne H. Giles. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—The character of this handsome little volume may be learned from the translator's preface: This tender and simple narrative, attractive to us with its portraiture of life in a secluded district of France, is a translation of *La Fille du Braconnier*, of J. de Vèze. It will be found interesting and not unprofitable by American readers, to whom its scenes and conversations will come with a flavour that does not attach to the more familiar narratives of their own land.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The contents of the current number of the *Pulpit Treasury* are rich and varied. The sermons are: "Reconciliation," by Dr. Deems; "The Transforming Power of the Gospel," by Dr. B. M. Palmer, and the "Attractive Power of the Gospel," by S. M. Hamilton, D.D. Besides these there are a number of leading thoughts of sermons by some of the most noted preachers of the time. Dr. Philip Schaff has a concise paper on "Faith and Criticism." There is a portrait of Dr. Deems, a view of the Church of the Strangers, and an appreciative sketch of its pastor.

HALF HOURS WITH THE LESSONS OF 1885. By Twenty-four Presbyterian Clergymen. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—Presbyterian Sabbath school teachers and advanced scholars have derived great benefit from this valuable exposition of the International Series of Lessons in the past. The volume for the coming year may be said to be the best that has yet appeared. A number of the most competent and best known ministers of the American Church are among the contributors to the present volume. Noteacher who desires to be thoroughly conversant with the lessons of 1885 ought to be without this valuable help.

CRITICAL AND EXEGETICAL HAND-BOOK OF THE GOSPEL OF MATTHEW. By Heinrich Auguste Wilhelm Meyer, Th. D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Meyer's Commentary is so well and favourably known by all Biblical scholars that a detailed account of its merits is quite superfluous. The cheap and handsome American edition published by Messrs. Funk & Wagnalls places it within the reach of all to whom it would be of use. It is a translation of the sixth German edition which received the final revision of its author, the Rev. Peter Christie. The translation is revised and edited by Professors Frederick, Crombie, D.D., and William Stewart, D.D. This edition contains a preface and supplementary notes by George R. Crooks, D.D., Professor in Drew Theological Seminary, Madison, N. J.

MORE FRATERNAL GREETINGS.

THE PRESS ON THE CANADA PRESBYTERIAN.

LATELY greatly improved. *London Free Press.*

It is as bright editorially as it is typographically. May its shadow never grow less!—*Orinda Times.*

It will now compare favourably with any of the New York religious weeklies.—*Port Hope Guide.*

As the organ of the great Presbyterian body, and a credit to any denomination, it should be largely supported.—*Bradford Witness.*

THE CANADA PRESBYTERIAN appears this week in a new dress. The appearance of the paper is wonderfully improved.—*Peel Banner.*

It is conducted with marked ability and filled from week to week with matter that should be in the family of every Presbyterian.—*Berlin Telegraph.*

The publisher promises to spare no effort to maintain the position of the paper in the front rank of Canadian literary enterprises.—*Brockville Recorder.*

THE CANADA PRESBYTERIAN occupies a place second to that of no denominational paper in Canada, and should be liberally patronized.—*Dumfries Reformer.*

THE CANADA PRESBYTERIAN is a first-class Church paper, and ought to be, and is, liberally supported by the members of the great Church it represents.—*St. Mary's Argus.*

THE CANADA PRESBYTERIAN has donned a new dress and looks exceedingly well. It is a good paper and deserves the success it is evidently having.—*Religious Intelligencer, St. John, N. B.*

THE CANADA PRESBYTERIAN appears in new type and is a very handsome and well-filled paper. It gives very fully the Presbyterian news of the Upper Provinces.—*Halifax Presbyterian Witness.*

THE CANADA PRESBYTERIAN comes to hand this week in an elegant new dress. The get-up is certainly very creditable, and is an excellent proof of THE PRESBYTERIAN'S flourishing condition.—*Hamilton Times.*

We wish it every prosperity, in its sphere as the representative of the body whose name it bears, whose interests it so ably serves, and whose activities it so fully sets forth for our example.—*Dominion Churchman.*

THE CANADA PRESBYTERIAN, a paper which we have often commended for the excellency of its general matter and its sensible editorials, comes to hand this week greatly improved in appearance.—*Canadian Baptist.*

THE CANADA PRESBYTERIAN comes out this week in a new dress and full of church news. The improvement in appearance is marked. The announcement is made that arrangements are in progress for increasing its efficiency.—*Toronto Mail.*

THE CANADA PRESBYTERIAN has donned a new dress. We are glad to see this evidence of prosperity, which has been earned by the continued publication of a journal which is an ornament to the denomination which it represents.—*Bruce Standard.*

THE CANADA PRESBYTERIAN is a paper on which a good deal of careful editorial work is shown, and it is easy to see that the labour of revision is in practised hands. We shall be glad to see THE PRESBYTERIAN continue on its prosperous career.—*London Advertiser.*

THE CANADA PRESBYTERIAN, always a good paper, has been further improved by a new dress of type. It looks a model of typographical beauty, and its contents are always of an excellent character. It is one of the best edited and best printed weeklies in Canada.—*Huron Signal.*

THE New York *Christian-at-Work* is no doubt within bounds when it speaks of THE CANADA PRESBYTERIAN as "the leading denominational paper in Canada." A list of the contributors to the PRESBYTERIAN displays some of the most distinguished theologians in that denomination, while the general editorial matter shows a breadth and liberality of view that renders the paper welcome in any household.—*London Advertiser. (Second Notice.)*

ACKNOWLEDGMENTS. Rev. Dr. Reid has received the following contributions for Schemes of the Church, viz.: J. B., Belmont, for Foreign Missions, \$1; for French Evangelization, \$1; Family, *Northern Advance*, for Foreign Mission, Formosa, \$10; for French Evangelization, Pointe Aux Trembles School, \$10; J. Warren, P.L.S., Kincardine, for Rev. Dr. Mackay's mission, in Formosa, \$25; Knox Church, Perth, for Foreign Mission to Provide Additional Missionaries for India, sermon by Rev. J. F. Campbell, \$12.

Choice Literature.

CAROLA.

BY HESBA STRETTON.

CHAPTER VII.—SEP. RATED.

There was no longer any question about the money with Matthias. Carola was already a Christian, and nothing he could do could save her from her doom. He told her the next day, without remonstrance or reproach, that she might go to the Rector of St. Chad's and tell him he would allow her £45 a year till she was twenty-one, and then the money which stood in his name in the Consols should be transferred to her. Before the next Sabbath came Carola was gone, and he was alone.

Carola's new life was exactly the reverse of the old. At a boarding-school in the out-skirts of a small country town, among girls who were the daughters of tradesmen and of small farmers, all the circumstances of daily life were utterly different. A fine network of rules and customs such as she had never dreamed of encompassed her. The Rector of St. Chad's, who had sent her there, had deemed it best not to say much of her former position, and had warned her not to talk of it herself. The school was well chosen; a good, homely place, where a plain and solid education was given, with no ludicrous attempts at gentility. Carola was not to waste time in acquiring a smattering of any accomplishment; but her voice was to be trained for singing, and she sang well.

She had never seen the interior of a church in London, and when she entered the long aisle of the parish church, with its arched roof resting upon polished columns, and saw the tinted light shining through the painted windows, and heard the deep and solemn tone of the organ, her heart beat fast with delight.

"Why is it so beautiful?" she asked; "is it because they love Him so? That makes me very glad."

— But it was the same when she saw a little chapel standing alone amid the fields. It was not so grand and beautiful a place as the church, but if they who built it built it for the sake of the Lord Jesus Christ, that too made her happy, and it was a pleasant place to enter.

By-and-by she began to understand many things about the life of Christ that she could not have learned for herself, and she could place the incidents of that life into more harmonious order; but there remained a freshness and power in it which those around her, too long accustomed to read it with wandering minds, did not share with her. Shades of doctrine, which her teachers saw only too keenly, were altogether imperceptible to her. She wished to obey the precepts of Christianity with a literalness and simplicity which perplexed and embarrassed them; and there was a strange directness and fervour about her love to Christ, which set her, as it seemed, almost at variance with those about her.

It is true that something of this freshness and vigour of feeling wore away as years passed by, and the story of Christ's life grew more familiar to her. But still she had made the discovery of Him for herself; and there was too deep a fund of joyousness in that discovery to allow her to fall into the listlessness of so many Christians. The sun had so shone in upon her darkness that she could never love darkness rather than light.

As time went on, Carola scarcely cast a glance backward. She was of a nature that lived intently in the present, and this was so full of new interests and occupations that she seemed to have no time to recall the past. Moreover, there was nothing to link her with it. Matthias reckoned her as dead to him, and held no communication with her. He punctually paid the interest of her money to the Rector of St. Chad's, exacting a receipt from the ladies who kept the school where Carola was; for he had no faith in a Christian, and especially in a Christian clergyman. But no message from him reached the girl; and though now and then, as she read in the Testament how the Jews denied their Lord, and persecuted Him, and at last crucified Him, a sad memory of Matthias, who would have done the same, crossed her mind, she willingly banished it, lest any feeling of personal hatred should mingle with her indignant sorrow at their crimes.

As for Matthias, his heart seemed to be dead within him; though he still sat at his cobler's stall, and many a barefooted Christian child went away shod from his shop-door, with no more money dropped into his till. It was almost mechanically that he continued to do justly, and love mercy, and walk humbly with his God; there was no more a happy consciousness in him that he was doing so. Day after day he saw the never-ending flood of wretchedness and crime from which he had done his best to save Carola, as though he had stood upon the brink of a darksome pit, and knew that she was lost there though out of sight. Her garret was empty, for he would never let it to a stranger; and the Christian woman whom he was compelled to have to wait on him on the Sabbath, kept it clean and habitable, but he could not bring his mind to enter it. Sometimes during the long and dreary Sabbath hours he fancied he could hear the old grandmother and Carola talking overhead. But it was only a dream; and when he roused himself how silent and empty was all his life!

A stealthy feeling of triumph moved his cold heart when he heard of the death of the Rector who had stolen Carola away from him. Not that he expected to find her again; he did not even hope for it. She had become a Christian in spite of his precautions, and was lost to him. But his foe was dead, and could exert over him no longer. When Carola was twenty-one, he transferred the money in the Consols to her name, and felt as if the last interest that tied him to earth was gone.

CHAPTER VIII.—A VILLAGE SCHOOLMISTRESS.

A few days after old Matthias Levi had transferred her little fortune to Carola, she entered upon a new life. The post-of-village schoolmistress was offered to her through her

governesses, and she accepted it gladly. It was a small endowed school, founded by a certain Lady Hazelmount more than a hundred years ago, with a salary of £50 a year and a cottage and garden attached to the school house rent free. The Rector of St. Chad's, had, before his death, recommended her to the office when it should next be vacant, and the vacancy occurred just as Carola was twenty-one.

She awoke with the earliest gleam of dawn on the morning after the long journey that had carried her down to Hazelmount. There was at first no sound to be heard save the rustling of ivy-leaves round her open window, a sound more soothing than is dead silence; and she might have fallen asleep again but for the sudden crowing of a cock, which seemed to awaken a hundred chirping little birds under the eaves of the thatched roof. Very soft and sleepy the twittering was at first, but as the light grew stronger, all the many cries and notes of country life resounded through her quiet chamber, and Carola made haste to dress herself, and see what her new home was like.

A short flight of stairs led her down into a large, old-fashioned kitchen, with a low ceiling crossed by massive oak beams. A broad, deep window of lattice-panes stretched across the one side of the kitchen, and on the window-sill stood a blue jug, filled with tall white lilies, which just caught the first rays of the rising sun. The quarried floor was of dark red, and the oak chairs and table, and the long dresser near the window, were almost black with age. An eight-day clock, a hundred years old, was ticking softly in a corner. The tender sunlight was flickering here and there through the quivering ivy leaves, and filling the pleasant room with a cool and subtle cheerfulness. Carola looked round with a smile of utter contentment. She had never seen a place like this before; never before had she felt as if she had a home. She breathed a sigh of satisfaction, though the tears started to her eyes. "Jesus Christ and His mother could have lived here," she said to herself.

The thought made it seem a holy place, without taking away from its homeliness. Yes, Mary might have sat there, in the tall old arm-chair in the chimney-corner; and the Lord, weary and wayworn as He often was, could have rested on the oaken settee, with its high back, which screened the chimney-corner from the door. Oh! if she could but have ministered to Him as the women did! If she could but have washed His feet, and wiped them with her hair, and kissed them with many kisses! Or if He would have asked her, as He asked the woman of Samaria, to bring Him water to drink! She had never seen a place before where she could fancy Him living at home, as He might have done here, in this spotlessly clean and solemn, yet cheerful room. The thought of it made her wondrously happy, as she crossed the quarried floor with quiet steps, and threw open the lattice casement.

"How lovely it is!" she breathed, half aloud.

The cottage stood on the slope of a hill, and as far as her eager eyes could reach there stretched a vast plain of meadows and cornfields, losing themselves in a hazy distance, yet with faint forms lying across the dim horizon, which might be either low soft clouds or far-off mountains. Near at hand the hedge-rows were full of fine oak and elm trees, still in full leaf, but with shining gossamer webs woven round them. The sun was touching all the landscape with its earliest and tenderest rays; and low-lying beds of mist, brooding over the hollows, gleamed like pools of silver in the light. A narrow lane ran past her cottage, and on the other side of it was a cornfield, with the corn gathered into brown shocks, which cast long shadows across the yellow ground; whilst the restless leaves of a row of aspen trees glistened and danced in the morning breeze. As she leaned through the window, scarcely breathing for very gladness, a lark began to sing so suddenly as almost to startle her with the flutter of sweet song that fell upon her ear. Carola listened as if she had never heard a bird sing before.

"Yes, certainly He might have lived here," she thought, "and yonder is the cornfield where He walked with His disciples on the Sabbath day. And it is my own house," she added, as she turned away from the open window.

Home was a thought entirely new to her. She had been happy at school, working hard to gain the knowledge she longed for; but it had been too full of little rules and regulations to possess the freedom of a home, and Carola had always loved freedom. It was very pleasant to her, lonely as she was, to set about her morning's work, kindling the fire, and hanging the kettle on to the chain and hook which fell from the chimney. The housewife's instinct stirred pleasantly within her. She had never tasted a meal so delicious as the breakfast she ate with her door open, and the little birds hopping fearlessly on to her door-sill to pick up the crumbs she scattered for them. How good it was to have a home, especially such a home as the Lord Himself might have lived in.

Her work as schoolmistress was not to begin till the harvest was over, but Carola found plenty to do, and the day passed quickly by. The corn field before her house was a busy place, and now and then she paused to watch the waggons coming and going, and the band of harvest-men lading them. Whilst little knots of women and children loitered round the gate and under the hedges. Towards evening, when half the field was cleared, they were allowed to enter and glean the stray stalks of corn, and Carola could no longer keep herself away from them. The thin film of school-girl shyness which had crept over her during the last three years was dispersed at once. Bare headed, as she had been used to run about the streets of London, she stepped out of her cottage, and crossed over into the crowded corn-field. The old impulse to be in the front of any gathering of her fellow-creatures was astir again.

It was a very busy hour, for the sun would be setting soon, and though there would be a long twilight under the harvest moon, night would be come before the field was cleared. The village folk had little time for more than a word and a smile as their new schoolmistress passed to and fro, helping the feeblest and the youngest to make up their tiny shocks of corn. Babies, wrapped up in cloaks and shawls, were lying under the hedge, most of them sleeping with their thumbs in their little mouths; but Carola came upon one that was fretting with low, languid wailing and sobs, unheard

by its busy mother. She picked it up with a strange thrill of tenderness, for oh! how long it was since she held a baby in her arms! Soothing it very gently, she strayed on towards a closed gate, over which she could see the setting sun going down in a clear sky, with a soft green light lying all around it. Almost unconsciously to herself, Carola's sweet ringing voice was heard over the busy corn-field, singing as the lark she had listened to in the morning had sung:

"Glory to Thee, my God, this night,
For all the blessings of the light."

The first two lines she sang alone, standing with the glow of the setting sun shining on her uplifted face; but then the familiar hymn was taken up by the deep voices of the men at the waggons, and the women who were gleaning lifted themselves up to join in it, and the children shouted it out with delight. A finely solemn feeling fell upon them all; it was almost like being in church the women said to one another afterwards. When the hymn was ended, and the new schoolmistress came down the field again, still carrying the baby in her arms, she had won the hearts of all who were there.

Hazelmount was so small a village, that the news of what the young schoolmistress was like, and how she had sung the evening hymn in the corn-field, spread throughout it that evening. The men who carried in the last load spoke of it to Mrs. Arnold, of the Grange, as they sat slowly eating their supper, which had been spread for them on a long table in the farm-yard under her own superintendence. She had been too much occupied all day to pay her intended visit to the new schoolmistress, whose cottage had been made ready for her by herself and her servants the day before. The coming of a schoolmistress was always a little event in Hazelmount; and what the men said of her heightened Mrs. Arnold's curiosity. But her husband and her son would tell her more when they came in from the field.

They came in shortly after their harvesters. Both of them were tall, strong, handsome men, with a masterful air about each of them, as if there was no one with any right to dispute their authority. The son stooped down to kiss his mother, and she stroked his arm with her hands fondly.

"Well! and what is our Miss Fielding like?" she asked, somewhat eagerly; "and what is this I hear about you all singing 'Glory to Thee' together in the field?"

"She's as pretty a young maiden as any twenty miles round," answered her husband, "and she sang the hymn as naturally as a bird. She was singing to a baby she'd picked up under the hedge, and it sounded so hearty and so true we couldn't help joining in. It seemed just a right thing to do, and not a soul of us but was the better for it. We'll get her to sing for us at the Harvest Home."

"And what do you think of her, Philip?" asked Mrs. Arnold.

"Oh, she has a good voice," he answered carelessly.

But he did not tell his mother that he could still see Carola standing bare-headed, with her rapt face towards the setting sun, singing out of the pure gladness of her heart; and that the sweet, joyous tones of her voice were still ringing in his ears. She had not noticed him among his men; how should she, when he was working as hard as any, in a dress very little different? But he should not get the thought of her out of his head until he had seen her again.

CHAPTER IX.—HAZELMOUNT.

The little hamlet of Hazelmount was not altogether a common country village. It lay at the gates of Hazelmount Park, and every cottage in it was built in a picturesque style, and surrounded by pretty gardens, that the eyes of the owners of the park, or those of their numerous guests, should not fall upon anything to shock them. There was no public-house in it, and only one little shop, in a cottage down a by-lane. The parish church was a mile away, but there was a highly decorated private chapel at the Hall, the road to which ran through the park and past the village school; with a chaplain's house half-way between the Hall and the school. Hazelmount was built at the end of a long inland cliff of red sandstone, with the fresh air of thousands of meadows blowing across it whichever way the wind blew. There was no town nearer to it than Market Upton, which was seven miles away, and which was only a small country town numbering five or six thousand inhabitants. No manufacturing were within thirty or forty miles of it, and the nearest railway station was four miles away.

The Arnolds of the Grange had lived there from generation to generation. The Hall and the estate had passed away from the old family of the Hazelmounts, and had been bought by a rich manufacturer, whose widow, Mrs. Stewart, was still in possession of them. But the Arnolds, though tenant farmers only, held their old farm, with no fear of being disturbed, and inscribed their names in the parish register as their forefathers had done for hundreds of years back. It was the same with many of their labourers whose names, usually attested by a cross, could be traced in the register of births, marriages and deaths, as far back as the name of the Arnolds. The labourers who tilled the fields and tended the cattle lived and died, like their masters, under the same old roof-tree beneath which they were born. The ancient half-timber farm-house, with its independent cottages, was like a strong old oak, with its branches? and the human beings dwelling in them came and passed by as the leaves came and went in their seasons.

It might have seemed, but for the sweet winds blowing all about it, that the air of the little hamlet was heavy and tainted with the deaths of so many untold generations of men and women; and that the cottages, so often visited by the last enemy, would strike a chill like that of a tomb; but the dead were as much forgotten as last summer's leaves. The sun shone as merrily for those who were in the land of the living, and the corn grew as thickly in the furrows where so many departed forefathers had sown and reaped; and the thick trees sheltered the harvesters as kindly; and the earth and all that is therein was as fresh and fruitful and as joyous as it had ever been in earlier and younger times.

The very core and heart of the little hamlet was the Grange; and the rulers of all its concerns and affairs were the Arnolds. There was no other farm in it, and Mr. Arnold was looked

upon as the best farmer for many miles round. He was the agent of Mrs. Stewart, who was generally absent from the Hall, where he was almost master. The great kitchen at the Grange, which was large enough to hold all the population of Hazelmount, was the common council-chamber and assembly-room of the village. Men and women and children brought their troubles and their wants there, sure of a patient audience from the master or the mistress. This was so natural a custom that the latter would have felt aggrieved if their humble neighbours and dependents had sought help and counsel elsewhere.

Mr. Arnold, like his father before him, was churchwarden; and neither he nor his wife and son were ever absent from their great square pew next to the reading-desk in the parish church. They were men much in earnest about doing their duty both towards God and man, and they were held in high repute as men of honour and integrity. Mrs. Arnold went somewhat beyond this in her religion. Though she could not induce her husband to deviate from the customs of his forefathers, by having family prayer at any other time than Sunday night, she read some chapters in the Bible to herself, morning and evening, with scrupulous care; and as long as Philip was only a boy she had required him to read with her. She made a point of going through the Bible from beginning to end once a year; and she had accomplished this feat thirty times. When any of their cottagers were ill, she visited them daily, and read to them suitable and impressive passages of Scripture; sometimes with an inward thrill of emotion which made her feel that there was something more in the familiar words than she had yet laid hold of. It is natural to any community of human beings to seek a spiritual guide; and for many years Mrs. Arnold had been the spiritual guide at Hazelmount, as being the one among them who stood in the closest relationship to the unseen world.

(To be continued.)

THE TERCENTENARY OF EDINBURGH UNIVERSITY.

An educational picture which will never fade from my memory is that of the great celebration of the tercentenary of the University of Edinburgh which I had the pleasure of attending, not only as an alumnus of that university, but as a representative of McGill. The number of eminent men collected on that occasion from all parts of the world, the enthusiasm of the people of Edinburgh itself, and the admirable tone of the whole of the meetings, contributed to give it a character unique among university gatherings. One feature of the occasion which was especially noteworthy was the emphatic recognition that Edinburgh University is a child of the Protestant Reformation, and that to this it owes largely its commanding position as compared with the older universities of Scotland. This same idea was echoed by the representatives of the German Universities, who advanced similar claims, and attributed to the more modern and liberal aims thence arising the vast growth of their universities. The Reformation was not merely a religious movement, but scientific, literary and educational as well, and the special genius of what we know of Protestant education, which is Protestant in that it strives to cultivate the powers of independent thought, depends largely on this origin.

The subject is one which merits attention on the part of the Protestant community of the Province of Quebec. As a minority it is necessary for us to maintain as high a standard of general and professional education as we possibly can, and to preserve those free and modern methods which we inherit from the Protestant schools and colleges of the mother country. There is, however, as strong tendency, becoming more and more manifest, on the part of the provincial legislature, to oblige us to conform to what may be called the pre-reformation educational methods of the majority, making these alone valuable in the eye of the law. It was guaranteed to us at confederation that this should not be done; but it is natural that, without any intention to injure us and by mere inadvertence, such encroachments should be made, not only in general education, but also perhaps more especially in the laws regulating the learned professions. Attention to this matter I think vital in our present circumstances. We can at least maintain that our methods of education have succeeded in producing as efficient professional and business men as the others; and the Protestant community of this province, and especially of this city, has made very great sacrifices to maintain institutions suitable to its own views and interests. The fact of this educational and practical difference to which I have referred, is in reality the principal reason for the existence of our university and the institutions connected with it, since but for this we might save money and trouble by sending our students to the numerous and well-endowed French colleges of our province. It is necessary that this should be distinctly understood and that we should temperately but firmly maintain our right to have our education conducted on our own principles, and to have it recognized as being for our own people and relatively to our own wants, equally valuable and efficacious with that which may be preferred by the majority, or which may be inculcated on it by the ecclesiastical authority to which it defers in all educational matters.

Another feature of the Edinburgh celebration was the prominence given to the connection of the city with the university, for Edinburgh, like Montreal, has built up its university largely by its own liberality, and if we may judge from the small beginnings of the Edinburgh University and the fame it has since achieved, still greater things may be expected when our university shall have attained to the same venerable age. In connection with this it is well that we should notice the relations between McGill College and the citizens of Montreal. There is no room here for any jealousy between town and gown. Our endowments, our buildings, our apparatus, books and collections, our exhibitions, scholarships, prizes and medals, are the gifts of the men and women of this city, and it would be the basest ingratitude on our part to manifest either in word or deed anything except friendliness or kindness to the city and its people. We know by the most assuring evidence that the city is proud of its

university and desires to promote its interests, and the interests of its teachers and students, and it should be a point of honour and right feeling on the part of every one connected with McGill to reciprocate this kind feeling and to show our appreciation of the benefits we receive.—*Sir William Dawson, C.M.G., LL.D.*

THE DEAR LONG AGO.

In the gray of the gloaming o'er lowland and highland
The storm wind is sounding its bugles afar,
The billows roll black on the desolate island;
In vain shall the mariner seek for a star.

O keeper, look well to thy beacon forth-gleaming;
O fisher, steer boldly, with eye to the light,
Lest slumber unbroken by waking or dreaming
Thy portion shall be in this turbulent night.

Yet quiet I sit, thinking not of the sobbing
So eerie and dreary of tempest and snow,
For tones in my heart with strange sweetness are throbbing
The runes and the tunes of the dear long ago.

I am lone to the days that were swift in their flying,
All pulsing with music and sparkling with mirth,
The days when my childhood no space had for sighing,
No place for the phantoms of darkness and death.

On the hearth pales the fire's red glow to dull ashen;
Without, the trees moan in the deepening chill;
But fancy recalls to my spirit the fashion
Of Spring on the meadow, the plain, and the fill.

I remember the lilacs that budded and flowered,
The willows that dipped in the full-flooded stream,
The orchards with blossoms so lavishly dowered,
In times when joy held me unchecked and supreme.

Ah, wild is the winter on lowland and highland,
And black break the waves on the storm battered coast,
And sound the long bugles on peak and on island,
And gathers the tempest with haste and with host.

I sit by myself in the gray of the gloaming,
I muse on the days that were tender and true,
And my heart, like a child fain to rest after roaming,
Is back in the bright days, my mother, with you.
Margaret Sangster, in Harper's Magazine for December.

SYDNEY SMITH EXTINGUISHING A BORE.

Sydney Smith, on his visits to Bishopthorpe, frequently acted as croupier at the archbishop's table, and several amusing anecdotes used to be told of his conduct in that capacity. Dr. Harcourt had a rooted aversion to bores of every description, but he particularly dreaded the attentions of scientific and erudite guests, as he had discovered, through many a doleful experience in the past, that they were addicted to long-winded and tediously minute explanations. One day an entomologist, full of enthusiasm for his hobby, and eager to impart what he knew of insect ways to his reluctant host, sat at the right of the archbishop. A momentary lull in the conversation, which up to this point had been general, gave the admirer of beetles his coveted chance, and straightway he plunged into the midst of his subject, until the good natured prelate, who cared for none of these things, was rendered supremely miserable by a complicated and confused account of a department of knowledge with which he had never intermeddled. The archbishop frankly avowed his ignorance, and did so in such significant terms that his indifference likewise stood confessed. The student of things which creep was either blind or remorseless, and accordingly pursued his way through larvae, antennae, and the like, with dangerous animation. The master of the banquet tried to turn a deaf ear to the maddening persistency of his misguided visitor, who told a tale as interminable, but not as interesting as that with which the "Ancient Mariner" detained the wedding guest, whilst the host sat at the head of his table like a picture of injured innocence. At the other end Sydney Smith, a delighted spectator of the scene, awaited his opportunity to rescue the disconsolate prelate from his embarrassing dilemma. Bye-and-bye he heard the man of science declare that the eye of a fly was larger in proportion to its body than that of any other creature. At once in tones of lofty authority, not unmingled with contempt, the croupier struck in and met the statement with a flat denial. Indignant at such a contradiction on ground of which he felt sure, the entomologist proudly fell back on facts, and demanded visual proof. The whole company was now on the alert, and began to settle down to the expected controversy. With much deliberation and precision Sydney proceeded to call attention to the great sources of all truth, and argued that it must be admitted that the common judgment and knowledge of mankind lay treasured in the bardic measures and nursery rhymes of antiquity. "What then? How does all this bear upon the present case?" demanded the naturalist, somewhat stiffly. In overwhelming recitative came the familiar words, "I, said the fly, with my little eye, I saw him die!" The *reductio ad absurdum* was complete, and Archbishop Harcourt was free.—*Reid's Life of Sydney Smith.*

DURING the last four years as compared with the previous four there has been a decline of 34,000,000 gallons in the consumption of spirits in the United Kingdom, equal to a saving by the people of \$65,000,000.

IN one of the English public schools, a difficulty arose between a teacher and a scholar concerning certain prescribed lessons which were to be learned at home. The case was taken before the Appellate Court, where it was decided that "home lessons set by teachers cannot be enforced."

British and Foreign.

IN the consumption of soap per capita in the United States lead. Italy is last on the list.

A CHAIR of Biology has been founded in the recently established University College, Dundee.

AN invitation from all denominations in Melbourne is to be addressed to Mr. Moody asking him to visit Australia.

THE pauper population of England exceeds by some 100,000 souls the entire population of the great colony of New South Wales.

THE Prater at Vienna has recently been very much embellished and is now considered by the Viennese to be the finest park in Europe.

THE vineyards around Mount Aetna in Sicily yielded this year an extraordinary crop of grapes, the wine from which is of a superior quality.

AS usual, crowds of tourists visited the battlefield of Waterloo, last summer and brought away relics turned out of the Birmingham factories.

THE Nan of Kenmare has arrived at New York. Her mission in coming to America is to raise funds to aid the suffering poor of Ireland.

COMBINATIONS have been formed in New Zealand Victoria, and South Australia for the purpose of re-arranging the Bible in the public schools.

PROFESSOR LUSHINGTON has been elected Lord Rector of Glasgow University, and Professor Alexander Bain Lord Rector of Aberdeen University.

ALTHOUGH newspaper reading is greatly on the increase in Austria-Hungary, it is estimated that some twenty millions of the nation never see a paper.

DESPITE the distress in the north of England this autumn, there is a decrease in the returns of paupers as compared to last year, and a very decided diminution in crime.

DR. TAYLOR, the M. E. Bishop of Africa, proposes instead of teaching his assistant missionaries the native languages to teach the natives English as the shorter method.

A VERY brilliant light is obtained in China from candles—only of late years imported into Europe made of wax supplied by insects, specially reared through Chinese ingenuity.

DR. A. N. SOMERVILLE is accompanied on his evangelistic tour in Greece by his son Rev. J. E. Somerville, late of Broughty-ferry, and Mr. James D. White of Norwood, London.

THERE was a case in the Bankruptcy Court in London a few days ago in which a banker's clerk, with a salary of \$500 a year, had run up a bill of \$255 for flowers for his button-hole.

WITH the exception of the Dean of Christ Church and Prof. Jowett, Master of Balliol, there is not now a single head of a college in Oxford who has any reputation as an author in the world of letters.

THE manufacture of watches and clocks in Switzerland has of late suffered so severely that many of the factories have been indefinitely closed; Geneva has lost twenty-five per cent. of its trade in this line within five years.

ONE-THIRD of the newspapers published in Italy bear the title of "Gazette," the name having been handed down from 1570, when the first gossipy little sheet saw daylight at Venice, and was sold for a small coin, *gazetta*.

A DEEP cave has been found to exist under the town of Blankston, Iowa, by a farmer who was sinking an artesian well. Three unsuccessful attempts were made to sink the well, but each time the drill sank into the cave.

IN France, by a refinement of judicial cruelty, the date of execution is not known until the previous evening. Notices are then sent to the governor of the jail, executioner and chaplain. From the hour of his sentence the criminal is dead to the world.

EACH man of the camel corps which has been formed for Egypt will ride, like the mounted infantry, at the back of a native driver, whose assistance in the management of the animal is indispensable. Besides the two men, a camel will carry baggage and probably one of the 12½ gallon tanks of water.

THE *Moscow Gazette* remarks that sedition having reached as high as Lieutenant-Colonel it will probably not stop there and we must be prepared for still more surprising revelations: while the *Vedomosti* believes that the canker of Nihilism has now eaten through every class of society, private and official.

TWO Frenchmen have invented a new kind of harp, made entirely of wood. Instead of strings the inventors use strips made of American fir. The sound is produced, by the contact of the fingers, but the player wears leather gloves covered with resin. The tone of the instrument is said to be of remarkable purity.

A NEW outfitting establishment has been opened in Oxford street, London, and among the curiosities displayed is an umbrella labelled as the identical machine described in the *Female Tatler* of December 12th, 1709, as borrowed from the mistress at Wills Coffee House by the young gentleman from the Custom House.

IT has been suggested in Bombay that the questions of the infectiousness of the cholera microbe should be put to practical test with convicts sentenced to death. In the event of the result being *nil*, the sentence should be commuted, the subjects being given the choice between the chances of cholera and the certainty of the hangman's rope.

ABOUT a year ago Mr. Mackay resigned the congregation of Balteagh, Ireland, resolving to go to New South Wales. Thither Mr. Mackay accordingly went, and was called to a Church in Sydney. Intimation having reached the Balteagh congregation that Mr. Mackay would return, they recalled him by cablegram, and he, accepting the call through the same medium, has now been installed in his old congregation.

Ministers and Churches.

REV. DR. MOFFAT, of Walkerton, has declined the call to St. George, Ont.

REV. J. A. MURRAY, of London, has been seriously ill. He is now recovering.

THE Rev. Thomas Atkinson, late of Hiniskillen, has received a unanimous call to Knox Church, Ingersoll.

REV. MR. DAVIDSON has succeeded Rev. Mr. Anderson as Presbyterian minister at Medicine Hat.

THE Rev. D. Tait, of Berlin, has commenced a series of discourses on the Life of the Apostle Paul.

ON Sunday week the Bishop of Assiniboia held two services in the Presbyterian Church, Medicine Hat.

THE First Year's class in the Presbyterian College, Halifax, will number ten. This is the largest class for some years.

THE Rev. John Smith, of Toronto, has been engaged to give five public lectures on behalf of the Scott Act, in Lanark county.

THE Rev. E. Wallace Waits, of St. Andrew's Church, Chatham, N. B., has declined the invitation from Westminster Church, Chicago.

THE ordination and induction of the Rev. J. D. Dustan as pastor of St. Paul's Church, Truro, took place on Tuesday evening, 11th inst.

THE subscriptions received at a Monday evening meeting in the Presbyterian Church, Orillia, for the Knox College fund amounted to \$600.

REV. J. A. ANDERSON, B.A., has been presented, by a member of the Whitechurch section of his charge, with a very handsome buffalo overcoat.

THE ministers of all the churches of Stratford exchanged pulpits on Sunday week, and after the evening services a union service was held in Knox church.

IN the course of his remarks on a recent Sabbath, Rev. Mungo Fraser, St. Thomas, entered a protest against Sunday selling of American papers in that city.

REV. DR. JOHN HALL, of New York, is expected to deliver an address in London, on behalf of the Crumlin Presbyterian Church, on his return from Nebraska.

THE Rev. Dr. James, the able and conscientious pastor of Knox Church, Hamilton, has felt it to be his duty to place his resignation in the hands of the Hamilton Presbytery.

REV. THOMAS CUMMINS, of St. Joseph Street Church, Montreal, will be inducted as pastor of St. Andrew's Presbyterian Church, Truro, N. S., on Tuesday, the 25th inst.

FIVE new elders were inducted and ordained in Chalmers' Church, Kingston, lately, viz.: Rev. D. Ross, Mr. John Landlaw, Mr. William J. Dick, Alexander Gunn, M.P., and Mr. Robert Gage.

THE Rev. J. Fraser Campbell, returned missionary from Central India, preached in St. Paul's Church, Peterborough, lately. He dwelt on the missionary work in India and the great good arising therefrom.

THE Rev. Alexander MacGillivray, of Williamstown, Glengarry, has received the appointment of agent of the French Evangelization Mission in Scotland, and will leave for Glasgow first week in January.

THE Rev. J. Fraser Campbell, Presbyterian Missionary at Mhow, India, preached in St. Andrew's and Knox Churches, Perth, recently, giving many interesting and instructive facts about the country where he labours.

REV. A. McFAUL, of Charleston, was presented with a cheque and complimentary address the other evening by the Presbyterian congregation of Orangeville, in recognition of his services as Moderator of the Session during the pastoral vacancy.

MR. W. M. ROBERTSON acknowledges the receipt of \$5 from "A Friend, Thamesford," toward purchasing stoves for churches at Cypress and Emsdale, for which he says: "We are very thankful; we will be glad to receive further subscriptions."

A MEETING of the committee appointed by the Guelph Presbytery was held at Berlin lately, when it was decided to hold a convention to report on the state of religion, temperance and Sunday schools, to be held during the January meeting of the Presbytery, at Berlin.

THE Rev. W. D. Armstrong is giving in the Daly Street Presbyterian Church, Ottawa, on Sunday evenings, a series of interesting sermons on some very practical subjects such as "Commercial Morality," "Wholesome and Unwholesome Literature," "Where Infidelity Breaks Down," etc.

THE Rev. D. L. McCrae, Cobourg, who met with a painful accident, and who was reported recovering, has had a relapse. It is found that Mr. McCrae has sustained severe internal injuries, the kidneys especially being badly hurt. For ten days he has suffered great pain, but under the skillful treatment of Dr. Waters it is hoped he may soon recover.

AT the residence of Rev. Dr. Moore, Ottawa, last week, a large number of the congregation of the Bank Street Presbyterian Church assembled and presented Mr. John Dickie with a beautiful tea service for his valuable services

rendered as secretary of the Committee of Management, in which capacity he has been for the past four years. Mr. Dickie leaves shortly for California.

THE last of the series of socials, by the Ladies' Association of Knox Church, Owen Sound, for the present year was, held in the town hall lately. Mr. Scott gave a sketch of sights seen and places visited during a ten days' stay in London, England, also an account of his experiences at Liverpool, Chester and Hawarden, the country seat of Mr. Gladstone, the Prime Minister of England.

THE Rev. Prof. Campbell lectured in Knox Church, Montreal, last week on the "Roman Empire." Mr. James Croil presided. At the close of the lecture a hearty vote of thanks was tendered to Prof. Campbell. This lecture is one of a course of lectures in the church; the next lecture will be delivered on the second Tuesday of December by Sir William Dawson on "Walks About Jerusalem."

THE new church in course of construction by the French Presbyterians of Ottawa, under the auspices of the Rev. Marc Ami, is growing rapidly, and in a short time will be fit for occupation. The congregation so far has had little difficulty in finding friends not only willing but anxious to contribute to its construction, and when finished it will be one of the few churches in the city free from debt.

THE officers and members of St. James' Square Church Hopeful Gleaners' Mission Band have arranged to hold a conversation and sale of ladies' work in aid of the mission cause, on Friday next, 25th inst., in the school room. The sale of ladies' work begins at three o'clock in the afternoon and will be continued during the evening, when there will be the added attraction of vocal and instrumental music.

REV. GEORGE S. ALLEN, of St. John, N. B., was ordained as minister of the Presbyterian Church at Woodstock, on Tuesday. Revs. T. F. Fotheringham and George Bruce, of St. John, and Kenneth McKay, of Richmond, were the officiating ministers. Mr. Fotheringham preached and Mr. Bruce performed the solemn ceremony of ordaining and addressing the minister. After the induction Mr. McKay addressed the people.

To facilitate contributions to the Augmentation Scheme, packages of envelopes and circulars were mailed on or before Friday last to all congregations and mission stations. Should any require an additional supply they can be had on application to the Rev. R. H. Warden, 198 St. James Street, Montreal. It is hoped that the circulars will be distributed and the envelopes used in a very large number of the congregations of the Church.

A VERY interesting anniversary was held in connection with the North Erin Union Sabbath school on the town line between Erin and Caledon. The anniversary sermon was preached by Rev. W. A. Hunter to an overflowing congregation in Knox Church, and the annual soiree was held the following evening in the Congregational Church. Congratulatory speeches were made by Rev. Messrs. Armstrong, Hunter, Richardson and Hay.

OF the total number of bursaries won at the Dalhousie College examinations, eighteen were won by Nova Scotians, four by P. E. Islanders, and three by New Brunswickers. Edmund P. Allison is the only Haligonian who has secured a bursary. The New Brunswickers whose names are on the list are Alex. Robinson, of Sussex, who stands at the head and wins an exhibition worth \$200 a year for two years; and A. W. Macrae (son of Rev. D. Macrae, D.D.) wins a bursary of \$150 a year for two years.

AT a meeting of the Presbytery of Maitland, held on the 18th of November, a call from the congregation of Ashfield to the Rev. F. McLennan, Kenyon, was sustained. Stipend \$800, with manse and glebe. Also a call from the united congregations of Dungannon and Port Albert to the Rev. D. G. Cameron, probationer, was sustained and accepted. The induction to take place at Dungannon on the 15th of December at two o'clock. Mr. Law to preach, Mr. Muir to address the minister, and Mr. Cameron to address the people.

THE closing services of the Poplar Grove congregation, Halifax, in the old building, took place recently. The venerable Dr. Sedgewick preached in the morning. In the afternoon a number of addresses were delivered at the farewell meeting of the Sunday school. Rev. P. G. McGregor reviewed the forty years' history of the church, and the pastor, Mr. Simpson, delivered a very impressive closing address, and Dr. Sedgewick offered the final prayer at the evening service. The following Sunday services at the new Park Street Church were conducted by Dr. Macrae, of St. John, and Rev. Allan Simpson.

A CORRESPONDENT states that the Rev. J. M. MacIntyre held a series of very successful meetings at Tottenham. A large number became anxious about their souls, the greater number of whom profess to have found peace with God through our Lord Jesus Christ. On Nov. 2nd, over forty young converts sat at the Lord's table, in the Presbyterian Church, St. Andrew's, Stratford. Mr. MacIntyre then left to help at evangelistic services, in Stratford, for about a week, at the close of which time, about 100 persons stood up seeking an interest in the prayers of God's

people. Mr. MacIntyre is now in London East, where a good work is going on.

DR. REID has received from the solicitor acting for the Church in the matter of the will of the late Rev. William Barrie, D.D., a statement showing the result of the arrangement for the settlement of the case. Deducting the amount paid to the relatives, the executors' fees and costs, and the fees of counsel, there has been received the sum of \$3,076.19, to be divided among the following schemes, viz.: Knox College Endowment Fund, Home Mission Fund and Foreign Mission Fund. The executors, the Rev. Robert Torrance and Mr. J. A. Armstrong have had a large amount of responsibility and anxiety in connection with this matter.

ON the 18th inst. Rev. Walter Reid was inducted, by the Presbytery of Toronto, to the pastoral charge of Weston and Woodbridge, the parties officiating being those who were named in a previous issue. In the evening a social was held, when Weston church was entirely filled, quite a number of persons being present from the Methodist body, and from several Presbyterian congregations around. Mr. G. Wallace, of the High School, very creditably filled the chair, and addresses were given by Revs. R. Monteath, R. Boyle, J. R. Gilchrist, J. Campbell, R. P. Mackay, and W. Reid; interspersed with a variety of musical solos, duets and anthems, sung by the choir of the congregation and others.

ON Friday, Oct. 17th, the Rev. J. C. Tibb was inducted to the pastorate of Moore Line and Burns' Church, under the most favourable circumstances. Rev. Mr. McLintock, Moderator, presided, Rev. Dr. James, of Hamilton, preached an eloquent and impressive sermon; Rev. Mr. Thompson, of Sarnia, addressed the pastor, and Rev. Mr. McLintock the people. In the evening a "welcome social" was held in Burns' Church. Mr. Wm. Elliott, of Osborne, acted as chairman. Addresses were given by Rev. Mr. Doak, Sarnia; Rev. Mr. McCutcheon, Corunna; Rev. Mr. Thompson, Sarnia; Rev. Dr. James, Hamilton; Mr. R. C. Tibb, student, Knox College, Toronto, and the pastor, Rev. J. C. Tibb.

THE anniversary services of the ordination and induction of the Rev. W. Robertson to the charge of Knox Church, Waterdown, were held recently and were exceedingly interesting. The morning service was conducted by the pastor; the afternoon service by Rev. Mr. Edmison, former pastor of old St. Andrew's, in the evening by Rev. Mr. Neil, of Nassagaweya. There were large congregations at all the services. On Monday evening a tea and concert took place in the town hall, and there was a very large gathering of the congregation and friends of the church, notwithstanding the wet. Prof. Johnson had charge of the singing. The programme of the meeting was an interesting one and much enjoyed. The proceeds of the entire services amounted to \$120.

ON the evening of Wednesday, the 29th ult., a soiree was held by the congregation in connection with the Presbyterian Church, worshipping in the Stone Church on the sixth line of Garafaxa. Music, vocal and instrumental, was furnished by the choir from the second congregation in Douglas, and suitable addresses were interspersed by the Revs. Messrs. Beattie and J. C. Smith from Guelph, the Rev. J. R. Black and Dr. Mennie of Douglas. Mr. James A. Grant, B.A., student missionary, acted as chairman. Towards the close of the proceedings, at the request of the congregation, the Rev. J. C. Smith presented to Mr. Grant, on their behalf, a purse containing fifty-two dollars, and in the name of the young ladies a huge iced three-storied cake, both of which were acknowledged in suitable terms by the recipient.

THE induction services of the Rev. A. M. McClelland into the congregation of Ashburn and Utica took place on Tuesday, November 4th, at eleven a.m., the moderator of Presbytery, the Rev. J. Abraham presided. The Rev. Mr. Craig, of Dumbarton, preached a very excellent and appropriate sermon from Rom. 1. 16; the Rev. J. A. Carmichael addressed the people, and the Rev. A. A. Drummond the newly-inducted minister. In the evening a welcome social was held. Tea was partaken of in the manse and then the company adjourned to the church where speeches, effective, original and humorous, were made by the chairman, Rev. J. A. Carmichael, Rev. J. Abraham and the pastor. Notwithstanding the dull rainy weather the audience was large and quite a spirit of enthusiasm was manifested. Mr. McClelland enters on his labours under very pleasant auspices.

ON the 10th inst. Rev. James Murray, B.A., was ordained, by the Presbytery of Toronto, to the office of the ministry, and inducted as pastor of the congregation of Streetsville. Rev. E. D. McLaren presided, put the questions, and offered up the ordination prayer. The sermon was preached by Rev. R. P. Mackay. The charge was delivered by Rev. G. M. Milligan, and Rev. H. M. Parsons addressed the congregation. In the evening, after a sumptuous repast provided by the ladies, an exceedingly pleasant social was held, when addresses were given by Revs. G. Brown (Methodist), R. Monteath, R. P. MacKay, and J. Barkwell (Methodist), and G. M. Milligan; also Dr. Thom, in name of the congregation, addressed a cordial welcome to the new

pastor, who offered a few words in reply, and after a suitable complimentary address, Mr. William Steen presented a purse to the chairman (Rev. E. D. McLaren) in token of the gratitude cherished by the congregation for his services to them during the vacancy. It is proper to add that the choir, assisted by a number of musical friends, contributed materially to the enjoyment of the evening and it is hoped that the settlement at Streetsville, thus effected, will prove a successful as well as an harmonious one.

THE people of St. Andrew's Church, Campbellford, held a social meeting on the evening of the 12th inst, for the purpose of bidding good-bye to the Rev. D. Sutherland and his excellent wife. Mr. Sutherland now takes charge of Warkworth congregation only, the Campbellford congregation having been separated from that of Warkworth at the last meeting of Presbytery. The social proved quite a success. The chair was taken by the Rev. D. A. Thomson, of Hastings, moderator *pro tem.*, and interesting addresses were delivered by Mr. Ferris, M.P.P., and the Rev. Messrs. Browning and Beattie all of whom testified their esteem for Mr. and Mrs. Sutherland. The choir also, under the leadership of Mr. Gellady, precentor, rendered, in good style, some very suitable anthems during the course of the evening. Before Mr. Sutherland was called upon to give his parting address, Mr. Cook, manager, said that the congregation desired to give some tangible proof of their esteem for Mr. and Mrs. Sutherland, and in the name of the congregation of St. Andrew's Presbyterian Church, Campbellford, he would present Mr. Sutherland and his excellent wife with an address and a purse containing \$100. Mr. Sutherland then thanked the congregation for their kindness on behalf of himself and his partner in life and gave a brief outline of his work among them. A pleasant meeting terminated by singing the sixth doxology, Mr. Sutherland pronouncing the benediction.

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton met on November 15th; twenty-nine ministers and eleven elders were present. The vacancy at North Pelham was reported and Mr. Ratcliffe was appointed to confer with the trustees of the congregation regarding the future. Dr. James tendered his resignation and the congregation and session will be cited to appear at the next ordinary meeting. Mr. Fenton's resignation of Vittoria was tendered, and accepted, to take effect after the 23rd inst. It was resolved to hold conferences on the State of Religion, Sabbath schools and Temperance at Burlington at such time after January as may be determined hereafter. Leave to moderate in a call was granted to Nelson, and Dundas street and to Strabane. Arrangements were made for visiting all congregations on the Augmentation Fund. The remit from the General Assembly on marriage with a deceased wife's sister was considered and the judgment of the Committee and action recommended were unanimously approved. The remit on the regulations for the Aged and Infirm Ministers' Fund were considered and Regulations 3rd and 5th were approved, the 4th was disapproved. The remit on printing was laid over till next stated meeting.—J. LAING, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting at Kippen on the 11th November. Mr. Pritchard gave a report of his visit to Bayfield and Bethany, setting forth that the above-named congregations agreed to raise for the support of gospel ordinances the sum of \$200 each. The clerk was instructed to write to the Session of Bayfield asking them to pay their arrears to Mr. Paterson, their late minister. A call from the congregations of Hullett and Lonsborough in favour of Rev. D. M. Ramsay, R. D., was sustained, and ordered to be transmitted to Mr. Ramsay. The call is both hearty and unanimous, and numerously signed. Provisional arrangements were made for Mr. Ramsay's ordination in the event of his accepting the call, as follows, Mr. Stewart in the absence of the Moderator to preside, Mr. Acheson to preach, Mr. Barr to address the minister, and Mr. D. D. Wilson, (elder) to address the people; the Moderator to call a *pro re nata* meeting for this object if necessary. The clerk to prescribe subjects for ordination trials, etc. The afternoon sederunt was mainly taken up with the induction of Mr. Acheson, late of Wick, into the pastoral charge of Kippen and Hill's Green. In accordance with previous arrangement, Mr. Thomson, of Brucefield, presided, Mr. Thomson, of Rodgerville, preached, Mr. Barr of fering the induction prayer, Dr. Ure addressed the minister and Mr. J. R. Miller (elder) the people. Mr. Acheson received a hearty welcome from the people at the close. The Presbytery then proceeded to consider the Assembly's remit on marriage with a deceased wife's sister. After deliberation, a motion was carried over an amendment, approving of the recommendation of the Assembly's Committee as set forth in the remit. The following deliverance on temperance was unanimously given by the Presbytery: Whereas for many years the subject of temperance has been occupying the attention of Christian people in this country and the Government has given option to each county to adopt a local prohibition known as the Canada Temperance Act of 1878: whereas the said Canada Temperance Act has been submitted to the vote of the people of the County of Huron, and the ministry and the membership of the Church throughout

the county have taken a decided stand in favour of the Act: whereas in the good providence of God the hearts of the people have been so directed in favour of temperance that the Act has been carried by a large majority: whereas the General Assembly of our Church has on several occasions approved of the principle of the said Act and the last Assembly recommended the application of the principle in the life and influence of the Church—Resolved—1. That this Presbytery express gratification with the result attained, and thankfulness to God that the prayers of His people have been answered and their efforts crowned with success. 2. That this Presbytery recommend to the members and office-bearers within the bounds, loyal adherence to the terms and spirit of the Act when it becomes law, and further that every endeavour be made in the proper way to see that the provisions of the Act are carried out in their entirety. The next meeting of Presbytery is to be held in Blyth on the third Tuesday of January at half-past ten a. m.—A. McLEAN, Pres. Clerk.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 7, 1884.

DRUNKENNESS.

(Prov. 23: 29-35.)

GOLDEN TEXT.—Be not among wine-bibbers.—Chap. 23: 20.

TIME.—As in last lesson.

INTRODUCTION.—That intoxicating liquors were manufactured in the days of Solomon, this lesson, if all other Scripture was silent, is sufficient proof, and that men got drunk, and manifested all the degrading influences of liquor, is evident also. We are told that "all Scripture is profitable for reproof, for correction," as well as "for doctrine, for instruction in righteousness;" so from this lesson let us take those solemn warnings which are so powerfully put in these selected verses.

NOTES AND COMMENTS.—Ver. 29. Six things are here noted as the results of intemperance on the person of the drunkard. "Woe—sorrow:" these words are, strictly speaking, interjections, they are not found elsewhere, but doubtless express distress from want; "contentions," nearly all the murders and brawls are caused by liquor, and more than half of them take place in liquor saloons; "babbling:" senseless talk; "wounds without cause:" different to the wounds received in defence of all that is sacred and dear; the wounds from drunken brawls are infamous; "redness of eyes:" blood-shot.—Gen. 49: 12.

Ver. 30. This verse answers the question of the preceding one, and indicates who it is that exhibits those marks of degradation. "Tarry long at the wine:" the oriental idea of enjoying drink is to sit until the last drop of the wine is gone. Eastern travellers give frequent instances of this habit; "seek mixed wine: wine made stronger by the addition of drugs and spices, hence more intoxicating.

Ver. 31. Cautions based on the effects described. "Look not:" guard "eye gate," as Bunyan has it. Talk of the fanaticism of total abstinence from drinking, the inspired penman goes further, and bids us abstain from even looking; "red:" red wines were considered the choicest in the East, and those not having the colour received an addition of a surging matter; "its colour:" *lit.*, "its eye:" the clear brightness or the beaded bubbles on which the drinker looks with such complacency; "moveth itself aright:" the same word occurs in Song of Sol., 7: 9, where it is rendered, "goeth down sweetly;" which seems to be the idea, describing its pleasant taste as it is taken.

Ver. 32. "Biteth like a serpent:" pleasant as it seems when drinking, this is what follows, it brings the sharp sting of remorse, degradation and shame; "stingeth like an adder:" one of the most venomous of the serpent tribe; so drunk poisons, it destroys the body and pollutes the soul; the destructive results of drink can only be compared to the sure poison of deadly serpents.

Ver. 33. "strange women:" licentiousness is closely allied to drunkenness; drink inflames the passions and blinds the judgment; there is, however, another interpretation; "see strange things:" the objects of a drunken man's vision, perhaps a reference to the horrors of *delirium tremens*; "utter perverse things:" the talk of the drunkard. Who that has seen men under the influence of liquor has not noted their stupid, perverse, and at times, horrible talk?

Ver. 34. We have now one of the physical effects of drunkenness. "Lieth down in the midst of the sea:" head swimming and giddy, feeling as if tossed about by the restless waves; "upon the top of a mast:" asleep, insensible of danger, liable at any moment to be dashed to pieces upon the deck or cast into the sea—or it may be another form of the thought of the first clause; either thought, the stupid, senselessness of danger, or the giddy feelings of one intoxicated, holds good.

Ver. 35. The drunkard is represented as replying in his maudlin way to the statements of vs. 29, about contentions and wounds: "stricken—not sick—beaten, felt it not:" he has been stricken it is true, but no ill has resulted, he is not sick; he may have been beaten and wounded, it would look as if he had, but he did not feel it. It could not be much, insensible alike in body and mind. And now, last and saddest of all, the sinner longs for a return of his indulgence. "When shall I awake?" better, as it is not a question, "when I shall awake, I will seek it yet again:" unheeding the lessons of the past, the remonstrances of friends, the whips of conscience, the pleadings of God's Spirit; unable to resist the fatal fascination, I will seek it again.

HINTS TO TEACHERS.

Temperance literature is so plentiful in these days of temperance agitation that there ought not to be any difficulty in

making this lesson interesting and helpful, but be cautious, teacher, how you treat it, *no man with the smell of liquor on his breath* should attempt to teach it. Teach it earnestly, seriously, let there be no turning aside to what some regard as the amusing side of the question, as if there could be anything amusing in such horrid degradation. Check your scholars if any would tell stories of the ridiculous tricks of drunken men, and impress upon them that drunkenness is sin, and that the drunkard has no portion in the Kingdom of Heaven; inspire them with a horror and a fear of this arch-destroyer, and teach that he who keeps away from drink is the only one who is safe from its terrible results, and that the duty we owe to ourselves and to others is, *to totally abstain from all intoxicating liquors.*

Without giving a "topical analysis" of the selected verses we shall offer three topics as illustrating the subject generally. (1) The beginning of drunkenness. (2) The evils of drunkenness. (3) The safeguards against drunkenness.

On the *first* topic, which is an all important one for our young people, impress the fact that *there is a beginning to this sin*, and that beginning is the first drink a boy or girl takes; not, of course, to say that every one who drinks a first glass will end in being a drunkard, but they have entered upon a perilous path, which, if they follow it to the end, leads to a precipice of death. The lads who pass with loathing the drunken man lying in the gutter, or laugh at his vagaries as he reels helplessly from one side to another, and then turn into a saloon for a drink, proud of their own superiority, may little think it, but they are on the same downward grade as the poor wretch they despise, only that he is a little lower than they. *Drunkenness may, often does, begin at home.* A sorrowful fact this; we have seen children of very tender years encouraged by their parents to take a taste of wine or spirits—how terrible the mistake—the first step, as it has too often proved, in the downward road to death. Many a parent has wrung helpless hands of agony, and shed scalding tears over the drunkard's grave of the child whom they early taught to love intoxicating drink. That family is the safest with which no such temptations are ever found. *Good nature and good fellowship often lead to drinking habits,* boys and young men, clever, genial, whose presence adds grace to a party, are peculiarly liable to fall in this way. How often has the sad story been told like that which threw such a gloom over the Bronte family, and brought a Coleridge to an early grave. Beauty, genius, amiability; lovely but fatal gifts if the possessor is not kept by the grace of God. *The habits of society is another fruitful source of this sin.* Wine or other drinks are offered at table or on calls, and a liking is thereby acquired for them, which grows and becomes a power that cannot be thrown off. The season is at hand when, in towns and cities especially, an opportunity will arise to discountenance such a practice. Let no one connected with a Sunday school offer to a caller that which may prove the first step in the downward road to death. Take not the deadly glass yourself nor put it into the hands of another.

On the *second* topic we fear to begin to speak as we shall scarcely know where to end. Its evils are *physical*—alcoholic drinking, it has been abundantly demonstrated, is a breach of the laws of life. Alcohol is poison. Upon some its action may be slow and light, but upon the many it is most destructive. We cannot dwell here on the details, they would require too much space, and tractates are everywhere to be found on this subject. The evils further, are *mental*, the will is weakened, the intellect is destroyed; it may be stung into increased activity for a short season by ardent spirits, but the re-action will come, and ultimately, as there are, alas, living proofs, many, to-day, the mind will be completely and hopelessly wrecked. Need we speak of the *spiritual* evils; of drunkards the Apostle Paul says that they "shall not inherit the Kingdom of God," 1 Cor. 6: 10; Gal. 5: 21. There are *social* evils, *family* evils, *national* evils vast and dreadful from this curse. It is in fact evil and only evil, from first to last.

On the *third* topic we may dismiss it almost in a single sentence, for there is *only one safeguard* against the danger of drunkenness, that is as we said at the first, total abstinence from alcoholic drinks. That, and that alone, is, under the grace of God, a certain safeguard. The moderate drinker may become a drunkard, (how many drunkards were not at one time moderate drinkers?) but to him who tastes not it is impossible. Lay this, then, before your scholars as the safe way, and enforce your teaching by telling them that *it is your way.*

SUPPLEMENTARY.—Teachers of girls classes must not think that there is no need to press this upon their scholars. Unhappily there is need, for it is a sad fact, as proved in Europe and America alike, that female drunkenness is increasing; the girls need caution as well as the boys. One more thought—if you are still of opinion that you may drink in moderation, and do not feel disposed to teach otherwise, read the Apostle's beautiful reasoning with reference to meats offered to idols, in 1 Cor. 8, and see if you can avoid coming to his conclusion in vs. 13, and saying "if drink make my brother to offend, I will not drink while the world standeth, lest I make my brother to offend."

FINAL LESSON.—A few thoughts from the Bible about drunkenness. It brings poverty—Prov. 20: 17; 23: 21. Sorrow—Prov. 23: 29; (lesson), forgetfulness of the law of God—31: 5. Sickness—Hos. 7: 5. Woes are denounced against drunkenness—Isa. 5: 11-20. Under the Mosaic law a drunken son might be put to death—Deut. 20: 21. To be excluded from Christian fellowship—1 Cor. 5: 11. Shut out of the Kingdom—1 Cor. 6: 10; Gal. 5: 21. *Warning Beacons:* Noah—Gen. 9: 21; Lot—Gen. 19: 33; Nabal—1 Sam. 25: 36; Belshazzar—Dan 5: 1-6.

MR RUSKIN is about to close the publication of *Fors Clavigera*, and set to work instead on a brief autobiography.

LORD LORNE says he would be glad to see the experiment at present on trial in Canada in regard to popular liquor legislation tried in the mother country also.

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Scepticism is a deplorable thing, especially when it leaves the mind on a stormy sea without an anchor or hope of haven. It does not probably prevail any more in these days than in did it the past, but we hear more of it because of the publicity given by the secular press. Some minds are so constituted that they cannot accept anything without proof, and yet they do not necessarily demand that the proof shall have the stamp of highest authority. They recognize merit for itself, and accept it gladly, knowing that eventually it must gain general recognition. The legal and medical professions as well as the ecclesiastical are slow to adopt what may conflict with their notions of self-interest and right. New ideas are almost always disturbing, but eventually they become assimilated and are warmly commended.

The case of the Rev. George Waterman, a talented clergyman of Berwyn Lodge, Broadstone, Winborne, Eng., suggests these observations. He got into a desperate condition, which thoroughly unfitted him for ministerial work. His mind sympathizing with his body, became very much depressed. As the mind is so the thoughts are. He finally put himself under the care of the best London specialists. For several years he pursued the ever-fleeting phantom, but at length they told him that his case was beyond amendment. Still more thoroughly depressed, he grew sceptical to a degree that he believed himself doomed.

Providentially, however, he had his attention drawn to a widely-quoted means of restoration in cases like his own. He reluctantly began its use. In a few weeks he had chemical analyses made, and finding constant improvement, he eagerly persevered, and when twenty bottles had been used, the analyst reported: "No trace of either albumen or sugar by the severest tests." In other words, he exclaimed with rapture, "I was cured." He had fought the disease of the kidneys. That was in 1882, and from the day he put aside his scepticism in the use of an unauthorized remedy until to-day he has been strong and well in body and mind, and contrary to the boasts of his medical friends has had no relapse. It is only fair to remark, though it may be unusual for papers editorially to do so, that Warner's Safe Cure, is the remedy which saved Mr. Waterman's life, to which he ever bears willing testimony. And when we see it publicly endorsed by such eminent persons of quality as the Right Rev. Bishop Edward Wilson, the Rev. W. S. Henderson, of Prescott, Madame Sinton-Dolby, the renowned music teacher of London, Dr. Dio Lewis, the famous American hygienist, the Rev. Dr. Squirrel, of Rugby, Eng., the Rev. D. A. Brown, of Aultsville, Mr. Arthur Augur, of Montreal, Captain W. H. Nichols, of Hamilton, the Rev. R. C. Sowerby, of Helensburgh, N. B., the Rev. James Brierly, M.A., Congleton, Eng., the Hon. Geo. Taylor, of the Globe, and others equally well-known, we unhesitatingly commend it to the favour of our readers.

NEVER be angry because you cannot make others as you wish them to be, since you cannot make yourself as you wish to be.—Anon.

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ALAS! it is a poor happiness that consists only in the ignorance or forgetfulness of approaching danger.—Richard Baxter.

DANGER IN THE AIR.—In the chilling winds, the damp atmosphere, and suddenly checked perspiration, colds are lurking. Hagar's Pectoral Balsam cures colds, coughs, asthma and bronchitis, and all complaints tending towards consumption.

I THINK it a sweet thing that Christ saith of my cross, "Halt-mine. nay, that I and my cross are wholly Christ's.—Samuel Rutherford.

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Words of the Wise.

THE hand of the poor is the purse of God.—Du Vair.

HE that is unwilling to serve God in pain and patience is unworthy of so good a Master.

OUR fair morning is at hand. The day-star is near rising, and we are not many miles from home.—Samuel Rutherford.

THE massive gates of Circumstance Are turned upon the smallest hinge And thus some seeming pettiest chance Oft gives our life its after tinge.

The trifles of our daily lives, The common things scarce worth recall, Whereof no visible trace survives, These are the mainsprings after all.

THE heart is like the tree that gives balm for the wound of man only when the iron has wounded it.—Chateaubriand.

If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.—Amen.

No superior, whether master, parent, husband or magistrate, can make obligatory on us either to do what God forbids, or not to do what God commands.—Anon.

IN His hands we are safe: we falter on Through storm and mire; Above, beside, around us, there is One Will never tire.

What though we fall, and bruised and wounded lie, Our lips in dust? God's arm shall lift us up to victory: In Him we trust.

For neither life, nor death, nor things below, Nor things above, Shall sever us, that we should ever go From this great love.

THE truest words we ever speak Are words of cheer, Life has its shade, its valleys deep; But round our feet the shadows creep, To prove the sunlight near.

THE golden beams of truth and silver chords of love twisted together will draw men on with a sweet violence whether they will or no.—Cudworth.

TRUTH being essential to holiness, it is the duty of Christians to bring it to bear upon all those who are ignorant, and all the works of darkness.—Anon.

AFFLICTION is the good man's shining scene; Prosperity conceals his brightest ray; As night to stars, woe lustre gives to man.—Young.

LET suspicion and alarm be awakened when we find our minds at work to make out anything to be innocent against doubt and an uneasy conscience.—John Foster.

MY mind was ruffled with small cares to-day, And I said pettish words, and did not keep Long-suffering patience well; and now how deep

My trouble for this sin! In vain I weep For foolish words I never can unsay.

Yet I shall learn at last; though I neglect, Day after day, to seek my help from Thee, Oh, aid me, that I always recollect This gentle heartedness; and, oh, correct Whatever else of sin Thou seest in me! Henry Septimus Sutton.

SUFFER not your thoughts to dwell on the injury you have received, or the provoking words that have been spoken to you. Not only learn the art of neglecting them at the time you receive them, but let them grow less and less every moment, until they die out of your mind.—Anon.

GREAT talkers are seldom great performers. There is much truth in the old adage, that a barking dog seldom bites. A man who is full of talk about what he can do seldom does it. He expends all his energies in talk. Self-praise is no recommendation. Let another praise thee and not thine own mouth, is wise counsel. If many persons would think more, talk less, and do something, it would be much better for themselves and others.—Methodist Recorder.

IF one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes forever, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only, the iron in God's sand is gold.—O. W. Holmes.

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Of endless joy it seemed to sing,
As on it flowed unceasingly.

While down it coursed the mountain side,
Its crystal waters oft were dyed,—
But still those taints it swept aside
That marred its spotless purity.

When through the spreading vale it wound,
Low, sweet and gentle was its sound;
It shed fair verdure all around
As on it glided peacefully.

Onward the sparkling water sped,
Until a mighty stream it spread,
And lost itself in ocean wide,
For ever rolling boundlessly.

To Jesus give thine early days;
He will thee lead in pleasant ways,—
He loves to hear the children praise
In strains of heartfelt melody,

If sin at times your hope belies,
And shadows dark flit o'er your skies,—
Oh, look to Him! light will arise
And shine with sweet serenity,

The work of grace will still increase,
And bear good fruit that will not cease,
And fill the heart with joy and peace,—
It will the whole life beautify!

The peace of God will ever flow
Through all the Christian's life below,
Until before the Throne he bow,
And praise God's love eternally.

KIND HEARTS.

It was a warm day, and a warm dispute was going on in the pretty summer-house in Mr. Mayne's garden between Lily and Victor Mayne.

At first it was a half-laughing dispute, but it grew and grew, until Mrs Mayne heard the angry voices and went out to see what could be the matter. But when she saw the flushed faces, and noted how high the tide of anger had risen in each little heart, she said:

"No, I cannot hear your story now. You may both remain here without speaking for a half-hour. I will return in a few moments bringing something which you are each to learn by heart and recite to me at the end of the half-hour.

Lily and Victor were silent. They were obedient children, and did not think of resisting their mother's will. At the end of the half hour they were ready to repeat the verse she had given them to learn.

They both looked a good deal ashamed as they walked slowly up to the piazza where Mrs Mayne sat. But there was no shade of reproof on her face. Her eye and voice were as kind as ever, and she listened with the most pleased attention to the recitation, first from Victor, and then from Lily.

This is the verse they recited:

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the sweet sunshine
That warms into life;
For only in darkness
Grow hatred and strife.

"And now, Lily," said Mrs Mayne, "you may tell your side of the story first, as you are the lady."

"Oh, mamma," said Lily, "I haven't any side to tell. I got angry at nothing, and I am sorry and ashamed."

"And you, Victor?" said Mrs Mayne smiling.

"I was the only one to blame, mamma," cried

Victor, eagerly. "If Lily will forgive me, I'll try and behave better another time."

And so it was all over, and kind hearts won the day!

SAYING GRACE.

"Come, come, mamma, to the window!"

Cried little Fred one day.

"I want you to see my chickens;
Why do they drink this way?"

I quickly went at his bidding,
And saw a pretty sight
Of his downy little chickens
Drinking with all their might.

And, after sipping the water,
They raised their heads on high,
To the heavens o'er them bending,
To the beautiful blue sky.

JESUS KNOWS.

Florrie used to go every day to the pretty white school-house on the hill. She had been head of the spelling-class for a week. If she could keep head a week longer, her father would give her a rosewood writing desk full of paper and pens and ink.

How hard Florrie studied!

One day she stood up to spell buttercup. "But—but—but," she stammered.

Ned Ross laughed and whispered.

"Go on, Miss Tongue-tied."

Florrie grew very red in the face, and spelled it ~~butter~~ instead of butter.

Then, very quickly, Ned spelled it right, and went above her. "Cry-baby! cry-baby!" he whispered, and slyly pulled a lock of her hair.

Poor Florrie! When school was over she ran home and upstairs to her own little room. There she sat sobbing and crying, till nurse came up to see what was the matter.

"I want mamma," she cried. "Please, dear nurse, send for mamma." But Florrie's mother was a hundred miles away, taking care of a sick sister. Her father was at his office, and would not be home till tea-time.

"What shall I do? I have so many troubles!" cried Florrie.

Then nurse told Florrie about Jesus, who says to us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Florrie had heard about Jesus all her life, but she had never before felt so sure that he was right there in the room with her, ready to hear all about her trouble. She just knelt down and told Him all about it, and then was as happy as ever. She "cast her burden on the Lord."

THE FOUR TRIALS.

There was once an old monk walking through the forest with a little scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was beginning to peep above the ground; the second had rooted itself pretty well into the earth; the third was a small shrub; while the fourth and last was a full-sized tree. Then the old monk said to his young companion:

"Pull up the first."

The youth easily pulled it up with his fingers.

"Now pull the second."

The youth obeyed, but not so easily.

"And the third."

But the boy had to put forth all his strength, and used both arms, before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree grasped in the arms of the youth scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the wise old monk explained to his scholar the meaning of the four trials.

"This, my son, is just what happens with our passions. When they are young and weak one may, by a little watchfulness over self and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them; the almighty hand of the Creator alone can pluck them out.

"For this reason, my child, watch well over the first moments of your soul and study by acts of virtue to keep your passions well in check."

COMPANY TO TEA.

Havnani was a little girl who lived in the Sandwich Islands, a great many thousand miles away from Toronto, and even from San Francisco. In her home they had warm weather all the time, and the flowers always bloomed and they had strawberries all the year round.

She had a funny name. It means "beautiful snow." It was the pet name her Sandwich Island nurse gave to her because she was such a white little baby—that is, so much whiter than nurse's babies were. Her father and mother named her Helen, but after all everybody called her Havnani.

She had a brother—just one brother—and they called him Bonnie Boy. They used to play together all the time, and were very happy.

While they were playing little Claude Armstrong, who lived next door, came across the yard and through the house, and climbed up to see what was going on.

"Me tum; me p'ay tea too," he cried.

"So you shall, dear; come in," said the good-natured little girl.

"There's no cup for him," said Bonnie Boy.

"He shall have mine," said Havnani.

"Don't you know we must be good to one another, because God is good to us?"

So she turned out the tea, which was sweetened lime-juice, into her own cup, and made Claude sit down "like company."

They had a piece of sponge cake and some molasses candy, which the Chinaman cook had made, and a banana and two mangoes. So they had a very nice little feast.

LITTLE THINGS.

Over the smallest steps you may follow on and find the most stupendous achievements. From the slight deposit of a little insect arose the coral islands, and the State of Florida. It was Bruce—was it not?—who regained his courage when he saw the baffled spider, which tried to mount up the wall with its unwonted burden, did not mind the number of falls by which he was so often defeated, but kept right on—as if nothing had happened—and won the victory at last. So little a thing as a pin kept a certain prisoner, who was held in solitary and dark confinement, from becoming a lunatic. Knowing that this would be his fate when deprived of occupation, he took a pin from his clothing and threw it down at random upon the floor of his cell. He then employed his time in crawling about to find it, and when he found it, the first operation was repeated. A perpetual series of these performances kept his mind from stagnation and consequent ruin.

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On the 17th inst., by the Rev. S. Houston, M.A., Jennie, eldest daughter of John Knox, to Mr. James A. Carroll, both of Kingston.

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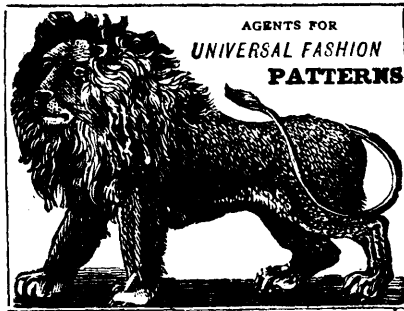
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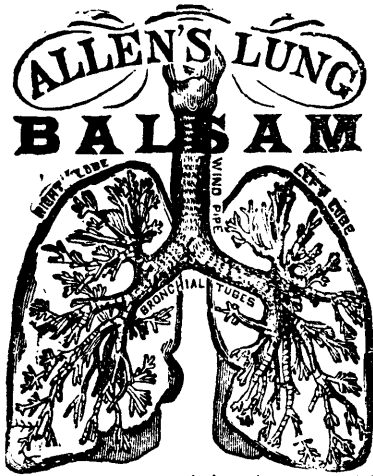
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OWEN SOUND.—Adjourned meeting in Division St. Church, Owen Sound, October fourteenth, at half-past one p.m. Regular meeting in Division Street Church, Owen Sound, third Tuesday of December, at half-past one p.m.
BRUCE.—In Knox Church, Paisley, on the second Tuesday of December, at two p.m.
MAITLAND.—In Knox Church, Lucknow, on Tuesday, the sixteenth December, at one o'clock p.m.
PARIS.—In Princeton, on Tuesday, December sixteenth, at eleven a.m.
SAUGEEN.—In the Presbyterian Church, Mount Forest, on the sixteenth December next, at eleven a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, sixteenth December next, at ten a.m.
PETERBORO'.—In St. Paul's Church, Peterboro', on the second Tuesday of January, at two p.m.
MONTREAL.—In David Morrice Hall, on the second Tuesday of January, 1885.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 15th, at half-past seven p.m.
TORONTO.—In the usual place, on the first Tuesday of December, at eleven a.m.
OTTAWA.—In St. Andrew's Church, Ottawa, first Tuesday in February, at ten o'clock a.m.
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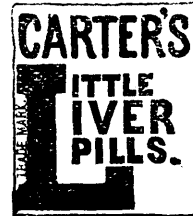
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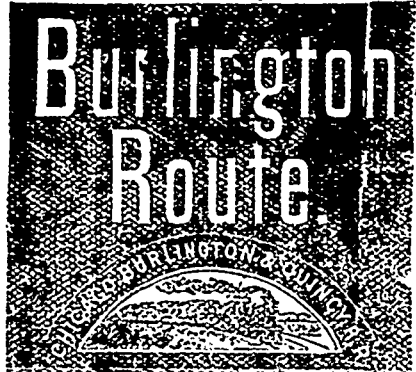
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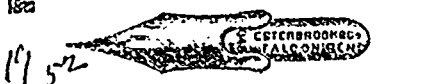
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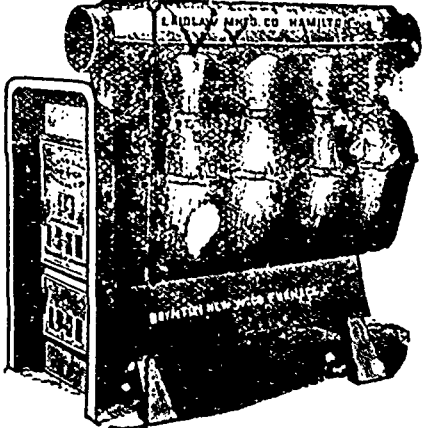
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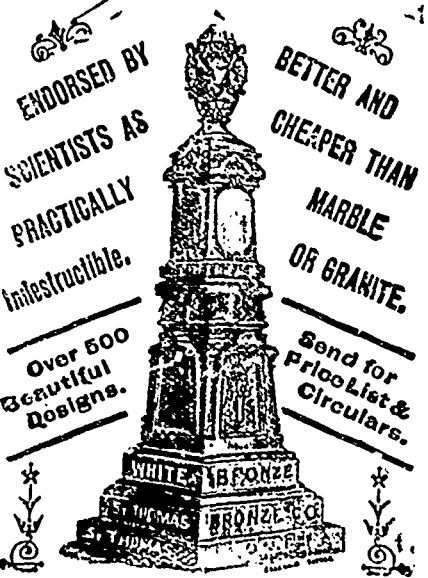
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