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TORONTO ENGRAVING CO.

Vol. 16.—No. 2.  
Whole No. 778.

Toronto, Wednesday, January 5th, 1887.

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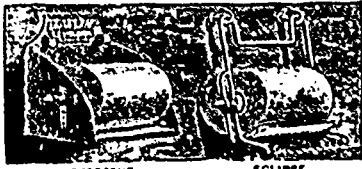
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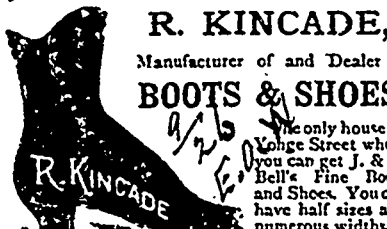
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1	Fever, Congestion, Inflammations
2	Worms, Worm Fever, Worm Colic
3	Crying Colic, or Teething of Infants
4	Diarrhea, of Children or Adults
5	Dysentery, Griping, Bilious Colic
6	Cholera Morbus, Vomiting
7	Coughs, Cold, Bronchitis
8	Neuralgia, Toothache, Faceache
9	Headaches, Sick Headache, Vertigo

# HOMEOPATHIC

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12	Whites, too Profuse Periods
13	Croup, Cough, Difficult Breathing
14	Salt Rheum, Erysipelas, Eruptions
15	Rheumatism, Rheumatic Pains
16	Fever and Ague, Chills, Malaria
17	Piles, Blind or Bleeding
18	Catarrh, Influenza, Cold in the Head
19	Whooping Cough, Violent Coughs
20	General Debility, Physical Weakness
21	Kidney Disease
22	Nervous Debility
23	Urinary Weakness, Wetting Bed
24	Diseases of the Heart, Palpitation

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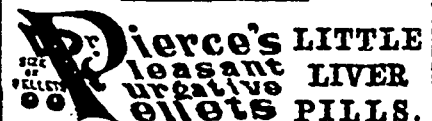
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CONSTITUTION AND RULES OF ORDER

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## Notes of the Week.

THE Quebec *Chronicle* warmly compliments the Y. M. C. A. upon the re-election as their president of Mr. J. C. Thompson, who has devoted more time, means and labour to the association work than any other man in the city. The compliment is well deserved.

THE undutiful son of Rev. P. Leys, whose prosecution of his father occasioned so much adverse comment, has applied to the court to recover from his father the expenses of process, and also all expenses incurred in the unsuccessful search for the children. The former were granted, but he was told that his right to recover the latter must be judged by the court. The warrant for the recovery of the children is still in force.

IN a readable letter from England by Peter O'Leary, which appears in the Montreal *Witness*, there is a vivid contrast between the extremes of wealth and poverty that are to be found there. After graphically describing the wretchedness and misery visible in certain London districts, he adds: I have no hesitation in saying, however, that public houses and their influence is one of the chief causes of a deal of our poverty. There are 28,000 public houses in London, and if only \$10 per day was spent in each, it would amount to \$280,000 per day, and that in an article which produces disease, crime and misery. These figures, however, are not one-fifth of the amount spent, but I have used them merely as a minimum to show the unanimous waste of money in the purchase of an article which is neither good for body nor mind. The principles of temperance are, however, growing stronger every day.

THE music teachers of the Province have felt that music as well as the interests of their profession could be advanced by association. The organization was formed a year ago, and last week the second convention was held in this city. Several subjects of interest came up for discussion, such as the use of the tonic sol-fa method. It was ably advocated and ably opposed, the ease with which young learners can acquire an elementary knowledge of music by its means being generally recognized. Church music was also ably discussed. The music of the Moody and Sankey hymns came in for sharp criticism, one speaker describing it as "jingling melodies and puerile harmonies which do not reach the heart, but only the ears and feet," and another gave the alliterative opinion that it was "trite, trivial and trashy." Many will be deeply offended no doubt, but educated

musicians generally will readily assent to the judgment expressed.

REV. DAVID SCOTT, of Saltcoats, recently conducted services on three Sabbaths, in the Scotch Church, Rotterdam, and dispensed the communion. This historic congregation, which was founded by Covenanting refugees from Scotland in 1642, has had twenty-five pastors, some of whom were men of celebrity, such as Petrie the historian; M'Ward, the Scottish worthy; and Fleming, the author of "The Fulfilling of the Scriptures." It is interesting also to know that at Rotterdam, the famous Richard Cameron, martyr, was ordained to the ministry, on which occasion, when the other ministers had removed their hands from his head, Mr. Ward continued his, and exclaimed, "Behold, all ye beholders, here is the head of a faithful minister and servant of Jesus Christ, who shall lose the same for his Master's interest, and it shall be set up before sun and moon, in the view of the world." That same head was exposed on the Netherbow, Edinburgh, in 1683.

IT is time that some serious protest was raised against the foolishness of some of the proposals for commemorating the jubilee year, is the sensible remark of the *British Weekly*. It goes on to say: We do not speak of the Imperial Institute, of which the idea at any rate is excellent, nor of the Church House, of which we may not be considered unprejudiced judges. But why should we be eager to multiply bad statues? Why build jubilee towers, which are sure to be as ugly and useless as they threaten to be colossal? If we use so ill a golden opportunity, we shall only convince our children how blind were their fathers to the misery and ignorance and social danger in which they lived. There is a better way. We may, for instance, make it a year of educational work. Free libraries are not yet universal. In many places mechanics' institutes, founded under different social conditions, have ceased to satisfy the needs of the increasing numbers of earnest working men, and require to be reconstructed. In every direction there is good work to be done, and money, where that is needed, will flow freely in a jubilee year. Let us not spend it in toys.

THE recently-formed Protestant Ministerial Association of Montreal has gone vigorously to work in endeavouring to secure the better observance of the Sabbath. Inquiries set on foot by them have elicited the fact that post office Sabbath labour has been lengthened. The old story. Only get in the thin edge of the wedge, and the opening will soon be made larger. The association has resolved to make a representation on the subject to the Postmaster-General. It would appear that skating rinks in Montreal are open on the Sabbath. For this state of things the plea of necessity or mercy cannot be urged, and therefore strenuous efforts ought to be made to close up such places on the sacred day. The running of street cars, hacks, etc., on that day was properly condemned, and attention was also drawn to the fact that many saloons and shops were kept open in violation of the law. These efforts of the Ministerial Association of Montreal ought to be productive of good. Something is achieved when an appeal has been made to the Christian conscience of the citizens where such flagrant violations of the divine law are suffered to prevail.

AT a meeting of the Evangelical Alliance in Glasgow, many years ago, Dr. Krummacher, of Berlin, said he had looked in vain for a monument to John Knox in Scotland, and added Scotland herself was his monument, energy personified. A movement is now on foot, however, as the *Christian Leader* states, for the erection of a bust in memory of the great reformer at Abbey Craig. At the inauguration of the bust of Robert Burns in the Wallace monument in September last, it was suggested by Dean of Guild Mercer, in a spirited speech, that a bust of Knox should follow those of Burns and King Robert the

Bruce. There has been a speedy response, for several personal friends of Provost Yellowlees, of Stirling, have requested him, at their expense, to commission a colossal bust of the great reformer for the statuary room. The provost has, we understand, entrusted the work to Mr. D. W. Stevenson, R.S.A., who has therefore now in hand for the monument three separate works of sculpture. The statuary hall is suited to accommodate about sixteen busts; and as we understand, a niche is intended for James Watt, it is to be hoped some of our patriotic friends in the west of Scotland will authorize the Provost of Stirling to get Watt's bust executed on their behalf. There is some movement, we learn, among Scotsmen in America, in order to the due completion of the monument.

IF we may accept as true, says the *Christian Leader*, the statements that were made at a Sunday evening conference of railway employes in Glasgow, it would appear that on the North British railway the drivers and firemen on passenger trains are working from twelve to fourteen, sixteen and even seventeen hours a day; passenger guards from twelve to fifteen; and goods drivers, firemen and guards from twelve to eighteen! From our own personal observation we are strongly inclined to believe that there is no exaggeration in these figures. It is our proud boast that slavery no longer exists within the dominions of Queen Victoria; but if the unfortunate men who are obliged to work these hours are not slaves, the term is one that has lost its meaning. Corporate bodies have a tendency to establish tyrannies for which no individual would care to assume the responsibility; and it is therefore the duty of the press, the pulpit and the public, to keep a watchful eye on companies, and to bring to bear upon them the moral compulsion by which alone they can be kept in order. We are all much too slack in this matter; and it seems to us very shameful that such a scandalous state of things should not provoke an expression of public reprobation which no company, however strong in money and weak in morality, could afford to trifle with. Besides the wrong that is inflicted on the guards and engine-drivers, there is the peril to be considered in which the lives of the travelling public are necessarily placed by the heartless system.

THE genial Reuben Roseneath, a regular and valued contributor to the *Christian Leader*, in his latest communication, says: It is gratifying to learn that Mr. Spurgeon is recruiting his health amid the soft scenes and balmy breezes of the sunny South, but our sympathy goes forth toward the people of the tabernacle in these very dull November days in London as we think of them as sheep without a shepherd. But in the enforced absence of their own they exercise the privilege of borrowing one for a day from neighbouring flocks, and such is the kindly feeling to the grand bishop of nonconformity in South London that all the needed help is graciously supplied, and there is nothing lacking in the bereaved fold. Last Sunday morning, as the gas was turned up amid the vast area and galleries of the capacious building, one was able to see that the attendance was as large as usual, but then the preacher for the day was Rev. J. Munro Gibson, D.D. English Presbyterians do not go in for tabernacles, or Dr. Gibson would have had one of his own ere this. When his church building gets too strait for the congregation he and his session, borrowing from the bees, arrange for a "hiving off," and this very week St. George's, Brondesbury, has been opened to relieve the pressure from that district upon the Marlborough Place accommodation. As we wait for the opening of the service we cannot help wondering if the doctor will look at home upon the spacious platform where no pulpit is, and feel at home without that cloak and the "bands" in which Presbyterians love to see their ministers arrayed. And what if he ventures to bring with him a "paper crutch"! and how will he manage to manoeuvre it upon a low table before the gaze of the waiting multitude? But, hush, there he is, hymn book in his hand.

## Our Contributors.

### THE KNOWN AND UNKNOWN ABOUT THE NEW YEAR.

BY KNOXIAN.

Once upon a time a group of visionary people, of a little sect we need not name, were seated upon a rock at one of our St. Lawrence watering places, engaged in conversation. A matter-of-fact theological professor chanced to pass near the rock on the way to his morning dip. One of the visionaries told him that they were conversing about the *unwritten* words of the Saviour, and asked him if he would join in the conversation. The matter-of-fact theologian modestly replied that he was quite well satisfied with the *written* words, and always preferred *them* to the words that were *unwritten* and are now unknown. Conversing about unknown words must be a very unsatisfactory kind of exercise. It does no more for one's spiritual nature than was done for Ephraim by the diet that Hosea alludes to in the first clause of his twelfth chapter. In fact it is very much the same kind of diet. That kind of diet may do fairly well for the sect those visionaries referred to belonged to, but no Presbyterian ever thrives on it. It does not agree with the Presbyterian constitution.

Talking about unknown words, however, is not much more unsatisfactory than talking about unknown events that may occur in 1887. "Nobody knows what may happen this year," says some one fond of peering into the unknown future. Well, that is true as a mere proposition. It is also true that the probabilities in favour of certain things taking place are so great that for all practical purposes they amount to a certainty. There is nothing absolutely known about this new year, but the probabilities are a million to one that certain things will take place.

Your note falls due at the bank in thirty days. Now it is not an absolute certainty that the bank will try to collect that note. The probabilities are, however, a million to one that you will hear from the bank or its solicitor about that time. In fact the probabilities come so near an absolute certainty that you had better have the money ready.

The minister does not know any more about the future than any other man. Still every minister is reasonably certain that if his health does not break down he must prepare and preach between fifty and 100 sermons during the year. Things may occur that he now knows nothing about, but he may rest assured that when the clock strikes eleven on each Sabbath forenoon he will be expected to enter his pulpit with a new sermon or an old one touched up a little. In view of this fact it is much more sensible to get ready the sermons than to sentimentalize about the unknown quantities of the future.

A professor of theology does not know the future any more than a "mere pastor," but the probability in favour of his having to deliver a certain number of lectures is so great that for practical purposes it amounts to a certainty.

Even a student does not know the future. He does know, however, that, unless some very unusual changes take place, he must go up for examination in spring and pass or be plucked. The probability that the examination will take place is so great that he prepares for it as diligently as if he had a special revelation telling him of the day and hour that he must enter the hall.

An editor is supposed to know everything. In fact he generally does know almost everything. It must, however, be admitted that even an editor cannot foretell all the events of 1887. There is one thing, however, about the future that the editor does know. He knows that on a certain day the "boy" will come in and yell for "copy." Knowing this, it is the editor's duty to make the "copy." There is no use in telling the "boy" that, not knowing the future, you did not know "copy" would be needed. A printer's boy has no respect for that kind of reasoning.

The future of the students of Knox College is unknown in regard to matters matrimonial. There is a strong probability, however, that eight out of every ten of them will be married within two years of the time they are inducted. This probability is so great that it almost amounts to an absolute certainty. The most conservative insurance company in the

Dominion—even the old Canada Life—might take a risk on this contingency at a very low premium, and be reasonably safe.

In what are called the ordinary affairs of life there are many things in the future that may be considered almost certain. For all practical purposes they are certainties. The bread-winner of the family knows that food, raiment and shelter must be provided for wife and children. The mother knows that the little flock must be cared for. The home must be attended to.

In short, most of us know that there is one thing reasonably certain, and that is that we must all *work* during 1887. Whatever else the New Year may bring, it will be certain to bring its duties. The wise course then is to attend to the *known*, and leave the *unknown* to us in the hands of Him who knows all. Bravely, hopefully, cheerfully, let us prepare for dealing with the known. Let known duties, known responsibilities be met in the spirit of faith and courage, and if the unknown and unexpected comes, "the Lord will provide."

### CO-ORDINATE CAUSES IN THE DEVELOPMENT OF MIND.

BY F. C.

Companionship—wherein does companionship differ from friendship? The one differs from the other not so much in kind as in degree. The choice of one person in preference to another is common to both, but they differ in the points. The one is distant, but the other is close; the one is occasional, but the other is frequent; the one is just begun, but the other has been carried on for a time; or the one is the first stage, but the other is the advanced stage, of personal intercourse. Companionship is therefore the inauguration of friendship, and opens out to us a series of things as subjects of inquiry. The first is the intercourse of the one sex with the other. This was the purpose of the Creator in the creation of woman as a special means toward great ends. Woman was created as the helpmate of man, and, true to her mission, she is ever found associated with him from the dawn to the close of his existence on earth.

The very first  
Of human life must spring from woman's breast;  
Your first small words are taught you from her lips;  
Your first tears quenched by her, and your last sighs  
Too often breathed out in a woman's hearing,  
When men have shrunk from the ignoble care  
Of watching the last hour of him who led them.

As designed, woman is a power with man for good—woman's presence forbids the use of improper language, all rudeness and bad conduct; her gentleness tends to soften his obstinacy, to sweeten his temper and to improve his bearing toward others; her sense of propriety tends to polish his manners, to refine his taste, and to elevate his character. Great, indeed, is the influence of woman on man, but he exerts a corresponding influence on her—she is weak, but he strengthens her by his energy; she is timid, but he emboldens her by his courage; she is circumscribed in her ideas of things, but he widens the range of her mental vision by his general notion of things; she instinctively confines her attention to domestic affairs but he awakens in her an interest in things outside of the domestic circle by his own interest in the republic, of letters, in the domain of politics, and in the arrival of news from all parts of the world. The one acts and reacts on the other with mutual advantage, and the outcome is the rational development of both in their respective natures.

Man may the sterner virtues know,  
Determined justice, truth severe;  
But female hearts with pity glow,  
And woman holds affliction dear:  
For guiltless woes, her sorrows flow,  
And suffering vice compels her tear;  
'Tis hers to soothe the ills below,  
And bid life's fairer views appear.  
To woman's gentle kind we owe  
What comforts and delights us here;  
They its gay hopes on youth bestow,  
And care they soothe and age they cheer.

The one, it is clear, is not complete without the other, and the union of the one with the other is, therefore, the plain intent of nature, as the one is the necessary complement of the other. Toward this union there is implanted in the bosom of each an inclination, which is awakened, nourished and completed by the companionship of the one with the other; but, when the tender passion is once excited, there are often

doubts and fears mixed with expectations in a painful struggle, before the two become one flesh.

In Love, if Love be Love, if Love be ours,  
Faith and unfaith can ne'er be equal powers:  
Unfaith in aught is want of faith in all.  
It is the little rift within the lute,  
That by and by will make the music mute,  
And ever widening slowly silence all.  
The little rift within the lover's lute,  
Or little pitted speck in garnered fruit  
That rotting inward slowly moulders all.  
It is not worth the keeping: let it go:  
But shall it? answer, darling, answer, no.  
And trust me not at all, or all in all.

Many other facts and arguments might have been adduced in support of the point at issue; but enough has been said to show that the intercourse of the one sex with the other is a prime factor in promoting the intellectual, social and moral welfare of the human race. There is here a tumult of diverse emotions, which shows the agitation of the heart in regard to the beloved object; but there is withal a real sense of pleasure, which shows that there is deep down in the heart the secret of sweet repose in the beloved object, as set forth in the strain:

One, whose unconscious smiles were wont to dart  
Ineffable emotion through his heart—  
A nameless sympathy, more sweet, more dear,  
Than friendship, solaced him, when she was near.

How can it be so, when there is in the heart a strong current of disturbance? The heart can worry itself by its own fictions, just as reason can entangle itself in its own speculations, but without entering into the metaphysical causes of the fact, we appeal to the experience of mankind. If any, over whom love has exerted its potent influence, cast their thoughts inward upon themselves, they will find that such is a transcript of their own hearts, and that is in perfect accord with truth or with the psychological conditions of the mind. The second is the intercourse of the young with one another. An infant is for awhile totally ignorant of the use of the senses with which he is endowed. At first, he does not see objects, and when he sees them, he does not know that he can touch them. He possesses the faculties of knowing, but he has no knowledge of anything, and he will remain in that state of ignorance until his faculties of knowing be awakened into activity by what is external to him.

When man with reason dignified is born,  
No images his naked mind adorn;  
No sciences or arts enrich his brain,  
Nor Fancy yet displays her pictured train.  
He no innate ideas can discern,  
Of knowledge destitute, though apt to learn.

It is long before he learns how to use his five senses, or to exercise his reason. On the one hand, many are the attempts he requires to make before he comes to form the idea of distance, or to know the properties of things, or many are the processes he requires to carry on before he learns how to walk and how to speak; on the other hand, he requires assistance in every step he takes in the direction of using his five senses or in the direction of exercising his rational faculties, and any one can see that assistance tends to quicken the faculties, by observing how much faster a child improves when daily surrounded by little brothers and sisters, or when acted on by other children outside of the domestic circle. As thus set forth, it is clear that the influence of the young on one another is a reciprocal agency to draw out the faculties of the human mind—it begins to do so in the early days of children, when they mix with one another in the several neighbourhoods. It continues to do so with great force in the days of boys or of girls, when they meet each other in the schoolroom and in the playground. It continues to do so with still greater force in more advanced years, when young persons associate with each other from similar pursuits, or from similar tastes, or from similar pleasures. There is in this way, whether viewed in quantity or quality, a great confluence of forces at work in the formation of character among the young. Multifarious are the influences which they exert on each other, when they meet at common resorts to while away time, to engage with each other in sports, and to contend with one another in games; when they meet to enjoy themselves at socials, picnics and excursions; when they meet together on public occasions, on holidays and on visits to each other. Since it is so, in a sense, pregnant with great issues, it behooves the young to choose their companions with discrimination, as on that choice depends in no small degree the practice of virtue, purity of heart and

sanctity of conduct. In order to capacitate the members of their family to do so in the interests of high-toned morality, it is incumbent on parents to teach them Christian principles, to imbue them with Christian sentiments, and to inspire them with Christian aspirations, as well as to strew their homes with little kindnesses in adaptation to the dispositions, aptitudes and proclivities of their sons and daughters. The humble current of little kindness, which, though but a creeping streamlet, yet incessantly flows—although it glides in silent secrecy within the domestic walls and along the walks of private life, and makes neither appearance nor noise in the world—proves in the end a more copious tributary to the store of human comfort and felicity than any sudden and transient flood of detached bounty, however ample, that may rush into it with a mighty sound.

The third is the intercourse of the young with their seniors. One generation is the intellectual reproduction of another under new phases. It has been so from age to age since the world began, as the one learned what the other taught, and added in turn something new to the commonwealth of thought by the intelligent use of what they had learned, and it will continue to be so till the consummation of all things. All the great men that have ever lived were the outcomes of the respective ages in which they lived. The mother of Hogg inspired him with the spirit, and furnished him with the materials, of song. Our predecessors are to us the fountains of knowledge, and we ought in this respect to avail ourselves of them on two grounds, if we wish to do justice to ourselves as rational beings. We ought to do so, because, on the one ground, man is heir of all the ages behind him, that, in virtue of his intellect, imagination and sympathy, he may connect himself with earliest times; that he may enrich and exercise his mind by a sympathizing acquaintance with every form of national and individual life, and every masterpiece of mind, which the centuries behind him can show. We ought to do so, because, on the other ground, our seniors can talk to us on men and things with personal experience, can discourse with us on physical and social phenomena in the light of reason, and can store our minds with gems of thought, and with a flow of fine sentiments, all in a strain as entertaining as instructive. This does not arise solely out of consecutive thought. To trace a thing out in its relations and connections calls into play only our thinking powers; but we have other powers, we have imagination, we have affections, passions and so on, and therefore one, without at all following up a train of thought, can give another an intellectual feast. He can touch this chord or that chord of the heart into a train of pleasing emotions; he can, with the spontaneous sentiments of his own mind, make the mind of another glow with sentiment; he can, with the pathos of his soul, melt our feelings into tenderness; he can, with the glow of his own soul, kindle the soul of another into ardour. Is it not, then, the duty as well as the privilege of the young to improve time in the expanding of their mind by intercourse with their seniors. The question is not simply, how long an individual has existed, but what has been the extent of his mental and moral development, and what the amount of rational life which has been devoted to the grand purposes of man's original destination? He who gives himself in youth to gain the grand end of his being is certain to adorn his manhood with the brightness of noonday, and to close his career with the glory of the setting sun.

MISS FAIRWEATHER, M.D.

MR. EDITOR,—It may be already known to many of your readers that Miss Fairweather, one of the two first missionaries sent by our Church to India, is now again on her way thither, to enter upon a noble field of labour in the city of Agra, where she has obtained the position of superintendent of the native Woman's Medical College and also of the General Hospital for women. Several notices of her past career and present prospects, as well as of a public meeting held in the city of Montreal to do her honour, and to bid her farewell, have already appeared in the Montreal *Witness*, and probably in other papers, but it is my purpose in addressing you, rather to call attention to her Christian character, to her faith, patience and zeal, than to the wonderful perseverance, energy and talent which she is now, by all who know anything of her, acknowledged to possess. It has been my privi-

lege to have been in correspondence with her during all the years of trial and patient toil of which she is now beginning to reap the reward, and thus to know something of the secret springs of action, which have led to the present happy results, and I trust you will agree with me in thinking it well that the ladies of our Foreign Missionary Societies should know more than they yet do of the true character of one, once in their service, and whom they will yet, I believe, delight to honour. It is well known that circumstances, which it is unnecessary to particularize, led to Miss Fairweather's return to Canada, and the severance of her connection with our Foreign Mission Board in the summer of 1880. But her life had been consecrated to missionary work, and her heart was too full of sympathy for the women of India to give up, for a moment, her fixed purpose to spend her life in helping to enlighten their darkness and lessen their suffering; and, though there were difficulties to conquer and trials to endure which would have crushed a less hopeful and energetic nature, she bravely set herself to the task of conquering them, and making them stepping-stones to increased future usefulness in the East, when she should be able to return thither. Within a month from the time when her engagement with the Foreign Mission Board expired she had entered Charity Hospital, Blackwell's Island, New York, where, after two years of hard study and labour in the wards, she obtained her diploma as a thoroughly-trained nurse, and, having during the time earned sufficient means to enable her to begin a college course, she proceeded to Chicago, and in less than a week was enrolled as a student of the Woman's Medical College there, earning, by sick nursing during the intervals between the sessions, enough to pay all her expenses, and, graduating with honours at the close of the four years' course. Since her graduation she has practised in Chicago with remarkable success, but only with a view to secure sufficient means for medical appliances, personal outfit and travelling expenses. All these and more she secured by her own exertions, and so soon as the way opened for her to return she gave up her lucrative practice, and set out for her chosen field of labour. This is but a brief sketch of what will be acknowledged to be a remarkable career. I would like to add a few extracts from her letters, which will show the spirit which sustained her during these laborious years. Shortly after entering the hospital she writes: "This is a splendid hospital, and there is such an opportunity for real mission work. I am learning much that will be useful to me, I trust, in the dear land across the sea, which I hope yet to see and occupy for the Master, and somehow these words keep with me lately: 'The Lord, He it is that doth go before thee; He will be with thee; He will not fail thee, neither forsake thee: Fear not, neither be dismayed.'"

Again, shortly after going to Chicago: "I am going steadily on, and things look as though there is a silver lining beyond the cloud. I have been very successful with the profession, who give me full credit for my ability as a scientific nurse, so that I have first-rate cases and pay. I was offered the position of director of a splendid hospital here, with a good salary and no work, but declined it for India," and later, "There is little to interest you in my daily treadmill, only work—hard work, but it is hopeful, and when I see another difficulty overcome I feel I have taken a step Eastward. More and more his great work and its responsibilities grow upon me. Surely it is a high vocation this raising from off a human creature the burden of his pain, or if unable to stay it, yet to mitigate and soothe." When practising, after her graduation, "I owe you many apologies for not having written sooner and oftener, but my life is such a rush. I see patients from half-past seven o'clock a.m. to half-past twelve p.m.; then I have a chronic patient who pays me a salary for attendance during the afternoon and night, and with extras I feel as though I should be two, rather than one person."

After some statement in regard to the state of her finances, she adds: "I send you these figures that you may see somewhat the extent of the ground for my encouragement, at which I know you will rejoice. Surely good is coming out of evil, and God is showing the shining of His face after the great darkness." And when her object was attained she wrote: "The purpose in my case is now plain, and I can truly say I am glad. 'It was all in love,' and the divine fin-

ger while it led me, by unwilling following through the crimson of anguish, has in me accomplished what I never dared to dream myself worthy of. Now, to my desire for His work, He has added power, and opened the way in which to use it." I might easily add other interesting extracts, but these must suffice. Miss Fairweather will, on her return to India, be welcomed by many faithful friends, whose confidence and counsel cheered her in dark days, by whose advice she has always acted, and whose influence has been instrumental in procuring for her the honourable position she is now on her way to fill. Among these may be mentioned the Rev. John Beaumont, of Poonah, whose intimate knowledge of the Indore Mission, during her connection with it, made his friendship and advice invaluable to her. He, the Rev. Narayan Sheshadri, and one or two other prominent missionaries, formed themselves into a committee to aid in carrying out plans for her return to, and work in, India. These were almost completed when a change of Government in India occasioned unavoidable delay, but all obstacles have now been happily overcome, and, as formerly stated, Dr. Marion Fairweather is now on her way to fill a position which her Christian character and great ability make her well able to occupy. Trusting you will give this communication a place in your columns, I have pleasure in subscribing myself

A FRIEND OF MISS FAIRWEATHER.

AGGRESSIVE GOSPEL WORK.

We are not unmindful that certain words have become hackneyed, and that the very sight of them rather tends to discount the context in which they stand. For example, the stereotyped question, "How shall we reach the masses?" has become stale as a topic. Nevertheless the great question underlying this form of words is still there, and the problem remains as yet unsolved. So of "aggressive work." We heard a good brother say not long ago that he "was sick and tired of these everlasting discussions," and was inclined more and more to turn his eyes and attention purely and simply upon Church work—by which he meant that to the best of his ability he would "feed the flock," take care of his parish generally in an orderly and respectable fashion, receive into the fellowship of the Church such persons as might be converted in the ordinary course of a ministry not specially directed to the conversion of men, and "let the thing go at that."

There is no doubt that many sporadic efforts are being made toward "reaching the masses," and in the direction of "aggressive work," which do not altogether commend themselves to the critical approbation of brethren of the "quiet and orderly" turn of mind, who hate bustle, noise and confusion, as they are pleased to denominate the attendant circumstances, and the quicker and more earnest methods of a Gospel meeting, or even of a protracted meeting, in connection with ordinary pastoral work and charge. Nevertheless it is far better that somebody should be so filled with compassion for the multitudes who are as sheep without a shepherd, and even make mistakes in their efforts to save them, than that the pastors and teachers, who are occupying posts of honour and trust in the Churches, should shut their eyes to the state of affairs about us, both in the city and country districts of our land.

As to how this aggressive work is to be done, we can only say that if pastors and official brethren will honestly put heads and hearts together, and inquire of the Lord concerning this matter, and be willing to do anything and go outside of stereotyped lines, we have no doubt that the angel of the Lord will appear before them to lead them in the battle, as he did to Joshua; or a "man from Macedonia" will stand before them, and indicate the field and the means to the cultivation of it. At any rate, we sincerely trust that there will be a general awakening during the coming winter to the necessity of engaging in "aggressive work" more than we have ever done heretofore.—*Words and Weapons.*

MR. W. R. CALLAWAY, of the Canadian Pacific Railway, has earned the thanks of the Methodist missionary authorities for the admirable arrangements for the comfort of the missionaries who went over the route on their way to their fields of labour in Japan. One of them writes: Mr. Callaway's arrangements were perfect, and too much cannot be said in commendation of the railway facilities offered us along this route. Good coaches, very courteous officials, good dining accommodations at the stations along the line, and all trains on time.

## Pastor and People.

### A STRIKING CONTRAST.

It occurs in the life of Christ, and is placed on record by the three evangelists, the contrast in each narrative being sharply marked, so that valuable insight is afforded in reference to the experience of our Saviour in His earthly ministry of mercy to the body, and eternal salvation to the soul of sinful and suffering man. By the people of one section of the land His coming was met with dismay, while by another section His presence was the token of wonderful blessing, and He was hailed with unbounded joy. Immediately upon His entrance into Gadara He performed a miracle which might have stirred the whole population with profound gratitude, especially such as in themselves or their friends had need of healing. For had there been any proper appreciation of the divine character of Him who thus appeared unexpectedly among them, they would have brought out their sick and suffering in scores as glad subjects of the healing power. It was not so, however. The loss of their swine, which was closely associated with the cure of the poor possessed maniac, filled every heart with alarm. And so that presence, which had only a few hours before stilled the stormy sea, and now gave quiet to the still wilder distractions of a human soul, became the cause of utter consternation. It appears remarkable that at least the Jewish element in the population of Gadara did not at once perceive in the destruction of the unclean and forbidden swine a monition of some more fearful judgment which might fall suddenly and terribly on such unlawful traffic, involving the good as well as the bad in fearful loss and suffering; for those 2,000 swine, if not owned by Jews, were tolerated in the midst of Jewish people. The reader of the Gospel narrative, even at this distant day, cannot repress a rising regret at the more than foolish conduct of those excited people, and the perfect unanimity of their folly—of their self-destroying action—when "the whole multitude of the country of the Gadarenes roundabout besought Him to depart out of their coasts, for they were taken with great fear." In complying with their blind request, Christ was consistent with His own counsel afterward given to His disciples, and so forced neither His presence nor His mercies upon the unwilling. And yet, though ready to comply when "prayed to depart out of their coasts," He did not leave them to the fate of their own worldly blindness, involving spiritual death also, and so He left at least one witness who might be among them a constant monument of His divine power and saving mercy so freely offered to them; to the cured maniac who, prompted, perhaps, both by his fear of the demons' return and by his love to his Deliverer, "requested that he might be with Him," Jesus replied, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Now mark the contrast. "And when Jesus was passed over again by ship unto the other side"—only across the narrow sea of Galilee—"the people gladly received Him; for they were all waiting for Him." Yes, they knew something of the value of the divine "power to heal" among them, and so "they brought to Him a man sick of the palsy, lying on a bed," and He healed him. So great was their faith in Jesus that even Jairus, a ruler of the synagogue, fell down at His feet, beseeching Him that He would come into his house and heal his only daughter, who was a-dying. And as He went with the ruler, "a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind and touched the border of His garment and immediately her issue of blood was stanch'd." And so those who had need of healing, of all classes and of every age and sex, came in this glad day of salvation, and so great was the demand upon Christ by a people who realized their need and saw their opportunity, that then appeared the emergency for endowing the twelve disciples with extraordinary power and authority over "all devils and to cure diseases, . . . and to preach the kingdom of God and to heal the sick." Nor is this wonderful contrast in the life of Christ without a practical application to our time of Gospel privileges. It is not an evidence of the weakness of the messenger, or of the worthlessness of his message, when he is not received wherever he goes with marks of appreciation and welcome. Much depends on the character of those to whom he comes.

Again, it is sometimes charged upon the exponents of the Christian religion that they betray a weakness of faith in the realities of their teaching in not urging salvation more earnestly upon sinners. The charge may be in a measure true, and yet if the example of Christ be any guide to us we must learn from it to mix our evangelistic persistency with great wisdom and prudence. Over-zeal in some cases may be quite as fatal to the rescuing of the perishing as utter indifference. To say that the duty of religion is not satisfied till we take the unbeliever by the collar, and tell him that he shall eternally perish unless he repents, may do very well as an oratori-

cal burst of holy zeal, but to attempt it in practice might prove too clearly a mistake. On the whole, men have "minds of their own," and think that they "can take care of themselves." And for such has Christ not made abundant provision? To the great mass of Christians to-day His command is: "Return to thine own house, and show how great things God hath done unto thee," rather than "Go thou, and preach the kingdom of God." Few, indeed, are the Christians who do not come into daily contact with relatives, neighbours and friends who give no evidence of saving faith, and who, if the Saviour Himself appeared among them, would pray him to depart out of their coasts. If those who have tasted that the Lord is gracious would, by word and deed, in private as in public, let their light shine, unbelievers would be forced at least to "marvel" at the power of the Christian faith, and, sooner or later, they might even believe on the same divine Lord.—*Rev. R. H. Craig, in N. Y. Observer.*

### ALL'S WELL.

The day is ended, Ere I sink to sleep,  
My weary spirit seeks repose in Thine:  
Father I forgive my trespasses, and keep  
This little life of mine.  
With loving-kindness curtain Thou my bed,  
And cool in rest my burning pilgrim feet;  
Thy pardon be the pillow for my head—  
So shall my sleep be sweet.  
At peace with all the world, dear Lord, and Thee,  
No fears my soul's unwavering faith can shake;  
All's well, whichever side the grave for me  
The morning light may break!

### UNCONSCIOUS INFLUENCE.

There is much of unconscious influence flowing out in schools, in society and in all the callings and relations of life. A teacher got a dirty scholar to wash his face. When he went home, the mother scarcely recognized the boy. However, it pleased her, and she washed her face. Her husband returned from his daily work, was struck with the changed appearance of his wife and washed his face. It spread through the family, among the neighbours and all along the dirty alley. The change was very marvelous.

In 1856 I entered Jefferson College. My roommate was a stranger to me. He was a Christian, and I was not. The first night we were together, he retired before me. But before going to bed he knelt at the bedside in prayer. Like John following Peter into the sepulchre, I followed him in secret devotion. For thirty years the unconscious influence of that example has been affecting my daily life.

This unconscious influence may be very silent. So is a burning lamp, but it gives light to all that are in the house. It may seem to be a very little thing. So is the pebble that falls into the ocean, but it starts a circle of waves that widen more and more till they reach the farthest shore.

Nor does death end it. It was said of Abel's faith, "And by it he, being dead, yet speaketh" (Heb. xi. 4). John Bunyan, Luther, Calvin, the Wesleys, Harlan Page and Harriet Newell still live in the influences of their lives. And so with Voltaire, Hume and Paine. Ingersoll's blasphemous utterances will still live, and poison the souls of young men after he is dead.

To live is a tremendous responsibility! In this sensitive world our influence goes out, touching all around us, and it goes on and on, touching those now unborn, after we are silent in our graves. What shall it be? Like the Dead Sea that withers and blasts everything on its shore? Or like the river Nile, that gives life, verdure, fruitfulness and beauty wherever it flows?

Do not say you are ignorant, unknown and have no influence. It is not true. Every one has some influence. Even a child was the means of reforming a drunken father. "And a little child shall lead them."

No influence! The old Romans were accustomed to place the busts of their distinguished ancestors in the vestibules of their houses. They did this that they might be reminded of their illustrious deeds. If the cold, lifeless, speechless marble had an influence in awakening noble aspirations, is it possible for rational and immortal men to live and not be felt? We cannot help influencing some soul for weal or for woe. "For none of us liveth to himself, and no man dieth to himself."

The highest and best conscious, or unconscious, influence can only be exercised by a consecrated Christian. Cultivate Christian character. Live near to the cross and close to God. So living, your influence will be felt for good. Like the lighthouse, it will shine out in the darkness. Like the fragrance of the flower, it will sweeten all that it touches. Like the fern leaf that fell on the sand ages ago, and left its beautiful impression on the rock for ages to come; so the influence of Christian character will endure. It will rise higher than the stars. It will rise to heaven, and give joy to the angels, to our friends in glory, and to our blessed Redeemer on His media-

torial throne. And through the grace of Christ it will secure for us "a crown of glory that fadeth not away."—*Baltimore Presbyterian.*

### TRAINING AND PREPARATION FOR SUNDAY SCHOOL TEACHING.

The Sunday school teachers of the Presbyterian Churches of Northern London held a conference on Sunday school work, recently. The need for special training for the work is almost universally acknowledged, but that peculiar power which can lead a band of voluntary workers into the spirit of self-sacrifice to thoroughly attain it is a gift not common. It was to this end that the conference was held, and it was Dr. Oswald Dykes, the Convener of the Synod's Committee on Instruction of Youth, who took the chair and gave the opening address. Two subjects were submitted: "The Training of Teachers for their Work," and "Their Weekly Preparation for their Classes." Dr. Dykes submitted that there was a very close connection between training and preparation. It depended almost entirely on what the preliminary training of a teacher for his work might or might not be, how far he required special preparation from week to week, and what the nature of that preparation ought to be, or what help would be suitable for him. Given a well-furnished teacher, with adequate apparatus of knowledge and tact and skill, then weekly preparation would be one thing; but with an ill-prepared, ill-informed teacher, how different would be the preparation he would require! Of course there were "helps" many, and they were sometimes used as crutches by the lame and impotent. These would be almost unnecessary to the well-trained teacher. Yet he would not blame those who were not quite so well informed as was necessary—if they were doing their best. If blame there was, it was to be laid to the Sunday school system or to the Churches themselves, who have not provided training. But what were the essentials necessary? First, a thorough knowledge of the Bible. Second, a knowledge of auxiliary information to throw light upon Scripture, such as the outlines of general history as they bear upon the history of God's ancient people, sacred geography, and the manners and customs of the east. The third was a knowledge of the doctrine or teaching of Scripture as reduced to system. A well-digested manual of doctrine such as the Shorter Catechism, well and thoroughly studied, was essential. To be an intelligent Christian was one thing, to be an intelligent teacher was another. The Synod had asked Dr. Morrison, the head of the Free Church Normal School in Glasgow, to prepare a manual upon the art of teaching. It was now in the press, and he hoped that it would be eminently serviceable. Mr. Wales, of the Highbury congregation, gave a most interesting account of the weekly preparation class for teachers at Highbury, which had been carried on with great success during the last ten years. The discussion was continued by Mr. Webb, of Marylebone, Dr. Pringle, of Greenwich; Mr. J. Y. Henderson, of Kingston-on-Thames; Mr. Garden, of Richmond; Dr. Gauld, of Highbury, and many others. It was brought to a close by Dr. Edmond.—*Zephon, in Christian Leader.*

### THE MYSTERY OF GOD'S LEADING.

Why is it that I am not suffered to come to Thee by the near way? Wherefore am I forced to seek the promised land through the longest road—the road of the wilderness? There are times when I almost seemed to have reached Thee at a bound. There are flashes of thought in which I appear to have escaped the wilderness and to have entered already into Thy rest. I am caught up to meet Thee in the air, and the world fades away in the far distance, and I am alone with Thyself. But the rapture and the solitude are short-lived. The world returns again with double power, and a cloud falls over the transfiguration glory; and at the very moment when I am saying, "Methinks it is good to be here," a voice whispers in my ear, "Go back, and take the journey through the wilderness."

My soul, thou must not murmur at that message; it is a message of love to thee, and a message of love, to the wilderness. Thou hast need of the wilderness, and the wilderness has need of thee. There are thorns in the desert which must be gathered ere she can rejoice and blossom as the rose, and the gathering of her thorns shall be the gathering of flowers to thee. Thou canst not do without the thorn. To be caught up to meet thy Lord in the air would be too much exaltation; it would lift thee above the sympathies of the toiling crowd. Better to meet thy Lord in the wilderness than in the air. Thou wilt find Him travelling by the long road—the road of Gethsemane and Calvary. Join thyself on the journey to the Son of man. Help Him to carry His burden of human cares over the wastes of time. Enter into fellowship with that cross of His which was the pair of seeing pain, and verily love shall make the long road short; thy feet shall be as the feet of the roe; the crooked shall be made straight, and the rough places shall be made plain; for the glory of the Lord shall be revealed, and the glory of the Lord is love.

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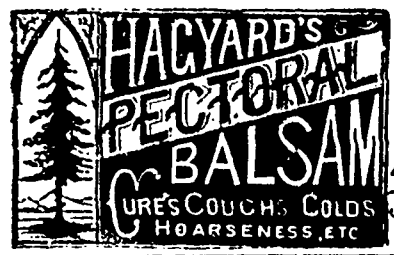
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TORONTO, WEDNESDAY, JANUARY 5, 1887.

**SPECIAL NOTICES.**

ATTENTION is invited to the following very liberal combination offers: THE CANADA PRESBYTERIAN and *Weekly Globe* for \$2.00; THE CANADA PRESBYTERIAN and the *Rural Canadian* for \$2.00; THE CANADA PRESBYTERIAN and the *Weekly Mail* for \$2.00; THE CANADA PRESBYTERIAN and the *London Advertiser* for \$2.00; and THE PRESBYTERIAN and Dr. Gregg's "History of the Presbyterian Church in Canada," for \$4.00. These combinations will prove most advantageous to our readers; and that such is being generally recognized is evidenced by the large number of new subscriptions and renewals daily received at this office. Might we respectfully request our readers to draw the attention of their friends to these offers?

ON another page of this issue we print a list of BOOK PREMIUMS which ought to prove gratifying reading to present and prospective subscribers. We shall be pleased to send any subscriber, remitting \$2.00, THE CANADA PRESBYTERIAN during the year 1887, and his choice of a book from the list thus printed.

WE have to bespeak the forbearance of friends. It will be impossible for us to enter all the new names in time for this week's issue, or give proper credit to old subscribers who have already renewed. By next week we hope to overtake arrears of work caused by the very large additions to our subscription list during the past ten days. Our hearty thanks are hereby tendered to kind friends who have sent us in lists of names; and we venture to ask readers who value THE CANADA PRESBYTERIAN to invite their friends to subscribe for 1887, and thus benefit others, while at the same time extending the circulation of their favourite periodical.

NO one can call in question the good work contemplated by the establishment of the Toronto Industrial School. Several citizens, distinguished for their benevolence, have already made timely and handsome contributions; many more accord the movement their hearty approval and sympathy. There is enlightenment enough, sufficient energy, humanity and wealth to make this institution not only a credit to the city, but a boon to those rescued and trained for honest industry by its means, and a social safeguard in these days when wild and anarchic theories are being canvassed. The appeal on behalf of the Industrial School, which appears in another column, is respectfully commended to the attention of our readers.

THE Government of Mowat came out of the contest last week with its majority about twice as large as it was at the close of the last Parliament, and nearly three times as large as it was when the Parliament began its course three years ago. The sectarian cry was the main factor in bringing about the result. Had Mr. Meredith strengthened his position by taking some new blood into his party, and with some good men, gone to the country on purely political issues, the result might have been quite different. Whether the Government would have been defeated or not, it certainly would not have doubled its majority. At the close of the last contest, Mr. Mowat's majority was only ten or eleven. The natural history of most Governments is to weaken with time. The friction caused by governing generally alienates some supporters. Reasoning from parallel cases, one would almost expect that the majority of less than a dozen

given by the people in 1883 would have been still further reduced in 1886. Perhaps it would have been had not the sectarian cry not been raised. The one thing clear now is that they believed the sectarian cry should be stamped out, and they stamped it out accordingly. We do not regard the result as a party triumph, pure and simple. The large majorities rolled up for the Liberal candidates in many places, and the cutting down and cutting away of many Conservative majorities prove, we think, that thousands of Conservatives must have either voted with the Government, or abstained from voting. There are no such Liberal majorities in many constituencies as the returns indicate. The usual Conservative vote in several is much larger than the vote recorded last week. The figures seem to show that a large number of Conservatives had no sympathy with the cry. The lesson is obvious. The electors do not approve of raising sectarian cries for political purposes. It will not be necessary to repeat this lesson for some years.

WITH a good deal of interest, we scanned the election returns last week, to learn the effect of the sectarian cry on the Presbyterian vote. No doubt, it was expected by those who raised the cry that Presbyterians would be more influenced by the cry than any other class of electors. As everybody knows, Presbyterians are very sensitive on the question of Romish aggression. They may well be excused for their sensitiveness. Their forefathers suffered long and severely at the hands of Romanists and others. Had they believed for a moment the Mowat Government yielded, or were likely to yield, to unfair demands from Rome, they would have risen in their might and hurled that Government from power. They did something very different. A little study of the returns will show, we believe, that more Presbyterians voted to sustain the Mowat Government last week than ever voted to sustain any Government, or any man, in the past history of this Province. Among them, we believe, were many who never voted the Liberal ticket before, and may never do so again. It was confidently stated in Toronto that the Presbyterians of such constituencies as the three Hurons would go strongly against the Government. They never gave such majorities the other way. The plain inference is that a large majority of the Presbyterians of Ontario did not believe those who told them that Protestantism was in danger. They judged for themselves as they always do, and voted accordingly. We have no desire to see the Presbyterians of this country on one side in politics. We quite agree with a statement made by Mr. Macdonnell, at the last meeting of the Toronto Presbytery, to the effect that it is better for the country, and as well for the Church, that Presbyterians should not be of one political faith. But we hope we shall never see the day when Presbyterians will ask any Government, Tory or Liberal, to do a certain thing, express gratitude because it is done, and then try to hurl the Government from power, for doing what they were asked by the Church to do. That is not fair political warfare. Our readers can characterize it for themselves.

WHEN the Ontario branch of the Dominion Alliance passed resolutions asking Prohibitionists to vote for none but Prohibitionists in political, municipal and school elections, we expressed grave doubts as to the wisdom of their action. Such action may be questioned on moral grounds as well as on grounds of expediency. Is it right for an elector to bind himself to vote for any kind of a candidate, provided such a candidate pledges himself to vote for Prohibition? That question we shall not now discuss. Right or wrong in the abstract, we think, along with Dr. Dewart, Senator Vidal and others, that taking this pledge, or asking others to take it, was unwise. And unwise for this reason among many others—when an election comes round the pledge goes to the winds, and the Alliance is put in the humiliating position of seeing its action treated with contempt. Now, for a shining illustration. The other evening three of the most prominent ministers of the Methodist Church—three official men—were on the stump in Toronto promoting the election of two political candidates. The record of neither of the candidates was as good as one on the temperance question as the record of Mr. John Leys, one of the candidates they were opposing. Mr. Leys voted for the Dunkin Act; he signed for the submission of the Scott Act to the electors, and voted an-

worked for the by-law separating groceries from liquor stores. But Mr. Leys is a Presbyterian, and one of the other candidates was a prominent Methodist. And Dr. Potts and Dr. Sutherland go on the stump for the Methodist candidate, whose temperance record is not so good as the temperance record of Mr. Leys. We do not for a moment dispute the right of these eminent Methodists to do what they did. It is not our business. We merely use their act as an illustration of how little even eminent temperance advocates care for the resolutions of the Alliance when other issues are at stake. Principal Grant and the Rev. Mr. Macdonnell have been coarsely attacked many a time because they, having no faith in the Scott Act, do not support it. Other Presbyterians here and there throughout the country have been assailed in the same way. Methodists have done their full share of this work. Some of them have been ever ready to make capital out of the action of any Presbyterian who did not seem to rise to a high degree of enthusiasm when a Scott Act wave was passing. Now let these men attend to their own official men. And let us hear no more about Methodism leading the van on the temperance question. There was just one straight-out Prohibitionist before the electors of Toronto—the unfortunate Roney, who stood at the foot of the poll. How many Methodist Prohibitionists voted for him in preference to the Methodist who was running? It is said that he did not poll a dozen temperance votes in the whole city.

**NOTICEABLE IMPROVEMENTS.**

MANY now living can remember the way in which elections were conducted in the days of the early settlers. Then polling was not simultaneous. One constituency would have its choice made, and again settle down to the ordinary pursuits of everyday life, while a neighbouring riding would be in the agony of a protracted contest. An election was not decided in one day, but might be kept up for nearly a week. Scenes worthy of Hogarth's pencil might have been witnessed in many a Canadian settlement in early times, and to look on them now would be instructive. It may be remarked that in reference to our election laws we are as yet in advance of Great Britain in one particular. There, as here, elections are held on one day, but not in all constituencies on the same day. There can be no doubt that such an arrangement is perfectly fair to politicians of all shades of thought. None are taken by surprise; it shortens the time of uncertainty, and thereby enables people to attend better to their business and ordinary duties; above all it tends to minimize attempts at bribery and a resort to the other unworthy devices of the unscrupulous politician.

In the election contest of last week, it must be gratifying to all who love their country, and who desire the progress of their kind, that though the excitement in many places was most intense, great good feeling and good order generally prevailed. In the early times referred to, there were, for days together unlimited supplies of free whiskey at the polling booths. It was carried around in pails, from which, with a dipper, the free and independent elector could help himself. Is it marvellous that, heated with patriotic fervour and free whiskey, many serious and even fatal quarrels took place in the good old days that have gone, happily never to return?

Marked improvement is noticeable in many things connected with our political contests. Numerous meetings were held throughout the Province for several weeks. There were large numbers attending them. Keen discussions of public questions took place, and no serious disturbance has been reported. The time is not long past when it was no uncommon thing for parties at public meetings to prevent a hostile speaker being heard, and meetings were broken up by disorderly gangs. During the recent campaign the leaders of both parties addressed numerous meetings, but beyond good-humoured chaff, there were no unseemly displays. For this improved state of affairs people generally ought to be thankful. It is by fair and straightforward discussion that truth is reached. Fair play is due to opponent and friend alike. The growth of a more generous spirit is certainly an indication that ought to be hailed by every patriotic citizen.

In the city of Toronto, with its large population, only one arrest for drunkenness on election day was re-

ported. This is also a pleasing contrast to what was only too common in the good old days. To what is this better state of things really due? The temperance movement is to be largely credited with this improved condition of things. It has taught men in all walks of life to be more self-respecting than was formerly the case. Even the excitement incident to a hotly contested election is not now seized upon as an excuse for degrading indulgence in intoxicants. Another reason is found in the fact that under our improved election laws all places where liquor is to be had are closed on polling days. This has produced most excellent results. It is a test on a small scale of prohibition; and facts generally demonstrate that in this case at least prohibition does prohibit.

THE GOSPEL IN JAPAN.

THE progress of the Gospel in the South Sea Islands is generally regarded as one of the most striking triumphs of modern missionary enterprise. The complete change in the beliefs, social habits and customs, the exemplary Christian lives of the converts, and the liberality and zeal with which they maintain ordinances among themselves, attest the reality and genuineness of their faith. No less does the present condition of these islands evidence the transforming power of the Gospel of Christ. In another part of the world a like remarkable movement in favour of the Gospel is visible in these days. The rapid growth of Christianity in Japan is simply marvellous. Within the last few years thousands have embraced the Gospel of Jesus Christ, and many of them are zealous and earnest in the work of making known the way of salvation to their fellow-countrymen. The various Christian Churches, Presbyterian among the rest, are employed in the good work, with the most encouraging results. The work goes on with a unanimity of spirit and purpose that must be cheering to all who pray that the watchmen on Zion's towers may see eye to eye.

The immediate want in Japan is a large accession of men and women qualified to take part in the work of the Gospel. It is not so long since the missionaries of the cross in Japan had to encounter, in addition to the indifference of the people, the active opposition of those in authority, and the bitter hostility of the interested upholders of the native religions. With the exception of the latter all is now changed. Everywhere throughout the island a keen interest is manifested by the people. They are eager to hear the message of salvation. Converts by the hundred are coming in. The erstwhile opposing authorities are friendly to the spread of the Gospel. Everywhere there is an open door for the missionary to enter. Now, although the Buddhist and other priests are no more friendly than before, yet they receive so little sympathy in their opposition that they are less violent than formerly.

The friends of Christian truth in Japan, both foreign and native, are deeply concerned at the present time. The conditions for the successful spread of the Gospel there were never before so favourable; in the future they may not be so favourable as now; therefore they are anxious that the present opportunity may be embraced by the Christian Churches of Europe and America to carry on the work with all the energy they can command for the complete Christianization of the Japanese Empire. Rikizo Nakashima, a Japanese student in theology at Yale College, in a recent communication to a New York contemporary, gives an account of the opening of a new mission school in Sendai, one of the largest and most important cities in Northern Japan. Sendai is the chief town in a large, populous and prosperous province, and the influence this new mission school is fitted to exert is unquestionably great. At the opening of this school three months ago there were more than 130 students enrolled at once, and many more were anxious to enter, but the resources of the institution being taxed to the utmost, no more could be admitted. The principal people in the city are anxious to have their sons educated there, and are contributing to the support of the school. With the exception of the maintenance of two or three missionary teachers, all the expenses of the school are provided for by the people themselves.

This recently opened school is conducted on Christian principles. It is opened in the morning with the reading of the Scriptures and prayer, and the truths of Christianity form part of the daily course of instruction. This Japanese student at Yale recalls

how different in these respects matters were only ten years ago, when mission schools at Kiyoto were first opened. Scarcely a dozen students ought to be enrolled at that time. The Government authorities prohibited the reading of the Bible in the school, and Christian instruction was forbidden. Students desirous of learning the truths of Christianity had to repair to the homes of the missionaries, where they were gladly welcomed. Great and beneficent is the change that in God's good providence has been wrought.

The communication of the Japanese student closes with an expression of opinion which he assumes us is shared by many of his friends. It is one which in the main was also expressed by one of the most devoted of modern Christian missionaries, Dr. Alexander Duff, and commends itself to many. It is that the success of the Gospel in foreign lands is in the first instance mainly dependent on educational work. The aim should be that a native ministry, which is best fitted for the work of evangelization, should be trained and equipped as speedily as possible. This is claimed to be specially applicable to the circumstances of Japan. It is what all sections of the Christian Church are striving for, and they are appealing earnestly to the British and American Churches for Christian men and women who are apt to teach, and for increased means to carry forward this most promising work in what is to-day the most promising mission field in the world.

Books and Magazines.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—In general excellence and in adaptation to its interesting circle of readers, this publication is unsurpassed.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* for January presents its friends with varied, instructive and entertaining reading, and a profusion of beautiful engravings.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—In presenting to intelligent readers the most noteworthy products of the intellectual activity of the age this weekly publication maintains the foremost place.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This favourite weekly for young people begins the new year with an excellent number. The reading matter is varied, appropriate and instructive, while the illustrations are numerous and finely finished.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—On its merits this new competitor, in the first rank of current literature deserves a cordial welcome. The initial number presents a very attractive appearance. The engravings are good and directly illustrate the texts to which they are related. Among the most interesting of the contents of this number may be mentioned "Reminiscences of the Siege and Commune of Paris," by E. B. Washburne, who was American minister to France at the exciting time described in these papers, "The Babylonian Seals," Glimpses at the Diaries of Gouverneur Morris and several others. In fiction and poetry the first number of Scribner's is very attractive.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—If the contents of the January *Atlantic* are a fair sample of the qualities which will distinguish this magazine for 1887, its subscribers may congratulate themselves; for the number opens with the first chapters of a delightful novel of English country life, written by Mrs. Oliphant and Thomas Bailey Aldrich in collaboration. Besides this, Mr. Marion Crawford begins a serial entitled "Paul Patoff," and Mr. Philip Gilbert Hamerton, in his continuation of papers on "French and English," shows the difference which the Puritan influence has made in the English manners as opposed to French. There are also a number of admirable papers by distinguished contributors. "The Saloon in Society" is upon the subject of temperance. A discussion of the political relations of Frederic the Great and Madame de Pompadour, by Edith M. Thomas, and some brilliant reviews complete the prose articles. Charlotte Fiske Bates has a striking little poem called "The Clue," and S. V. Cole some verses on "Athens," and there is also some good verse by others. The usual brief notices and a clever Contributors' Club complete one of the best magazine numbers that January will bring.

THE MISSIONARY WORLD.

ASIATIC TURKEY.

The Rev. P. Chambers, formerly of Whitby, now of Erzerum, has written an interesting letter to the Rev. D. M. Gordon, Winnipeg, from which the following are extracts.

The parties on whose behalf I originally wrote you are entirely unable to scrape up passage money. The old father—about seventy years old—in despair started off to Constantinople to try to get work. Friends, however, followed him and brought him back, considering that his project was a crazy one. He was actually imprisoned this year because of his inability to raise 80 cents as part payment of taxes. And yet he has always been and is still one of the most respectable and honoured of the Christians of this district. He is our oldest Protestant, and our work in that district owes more under God to him than to any other half dozen men there. His tale of persecutions borne for "farmasonism," as they call Protestantism here, would fill a not uninteresting chapter in the "Tales of the Covenanters." I spent a whole month in that district this summer. I collected together our four helpers there during the month of July, and gave them lessons in theology, sermonizing, English commentary and Bible introduction. I enjoyed it greatly, and the students seemed to be greatly benefited. On Sunday I circulated through the district, and became more intimately acquainted than ever before with the condition of the people. They are a most industrious, hard-working people, being in their fields with the rising sun, and do not return to their homes until after sunset. Their food is mostly bread and a crude kind of cheese. Their garments—Sunday and Saturday the same—look as though the wearer had been well tarred and then plunged into a rag bag. Every one who has any credit is heavily in debt. Wheat, for lack of means of transportation, is, in that district, 18 cents per bushel. Circassians (robbers and cut-throats)—emigrated from the Caucasus—loan money at from sixty to 300 per cent. per annum, and men are compelled to borrow in order to pay their taxes. These Circassians collect their dues on time at the edge of the sword. In case the debtor fails to raise the money by selling his ox, or cow, or sheep, or bed—house furniture there is almost literally none—the creditor takes him into a species of slavery until the debt is paid by labour—the wife and dependents being left to beg. One village this year, in utter despair, carried the title deeds of their lands, along with their oxen and sheep, to the seat of government, and said to their pitiless rulers. "Take what we have, and pay the taxes yourselves, we can do no more." Last summer Koordish bands, some of them in the employ of Government officials, roamed the country, and robberies were of nightly occurrence. I sat up in my tent one night till after midnight with my gun and cartridges in my hands, awaiting an attack. But the Koords had come for the village sheep, and as I had called the shepherd with his flock to my vicinity, and had also called out a band of villagers to act on the defensive, the Koords thought it wise not to attack. The Koords were all armed with Martini-Henry rifles, and had plenty of ammunition. The Christian villagers are not allowed to possess a gun of any sort except old flint locks, which they quite possibly inherit from Togarmah, or, more likely, Tubal-Cain. It is a crime also for them to buy or sell powder. On the whole I think this the most viciously governed country on the face of the earth. I myself, during my short stay in that place (meek and forbearing as missionaries always must be, and I always try to be), got into a hand to hand fight with a captain and two or three soldiers, in which fight I used my loaded English riding whip on the captain's head, and got a handful of my beard pulled out. One soldier put a cartridge in his rifle, and was about to shoot me, but was prevented. How the blood of one who has had a taste of liberty bleeds in this land! Were I a native Christian of this land, I would certainly follow the example of the outlaw David. God be praised for the picture of that noble outlaw which the Bible, most just of all books, blesses the world with!

THE jubilee of Rev. Mr. Fleming, of Troon, is to be celebrated by a dinner in the King's Arms hotel at Ayr, and the Presbytery have issued invitations to none but office-bearers of the Troon Church.

## Choice Literature.

## MISUNDERSTOOD.

BY FLORENCE MONTGOMERY.

## CHAPTER XII.

It was a lovely day, real harvest weather, when Sir Everard Duncombe and his two little boys took their way to the corn fields to see the new machine at work.

Sir Everard was going up to town that evening, but it was for the last time; and then, to the children's delight, he had promised to come down for good, and he had settled that the Harvest Home should take place early in the ensuing week.

The corn-field presented a gay appearance when they reached it. The new machine, drawn by two fine horses, and driven by the bailiff, was careering along the corn, with the reapers all running by the side. Down fell the grain on all sides, and eager hands collected and bound it up.

With a shout of joy, Humphrey was among them, hindering every one and alarming his father by continually getting in the way of the machine and the horses.

Of course he was not long content with so subordinate a part in the proceedings; and came to beg his father to let him mount up on the little seat by the bailiff's side.

Sir Everard assisted him up, and the machine went off again, followed by the reapers.

By and by, Sir Everard looked at his watch, and found it was time to be making his way to the station. The children were so happy, he had not the heart to take them away.

"They are quite safe," he reflected, "with so many people about; and I will send *Virginie* to them, as I pass the house."

Humphrey was out of sight, so Sir Everard told Miles (who was playing with the "little girl at the lodge") to look out for *Virginie*, and to say "good-bye" for him to Humphrey.

Little Miles held up his face to be kissed—a thin face it was still—and said: "You'll come back soon, I ardie, and not go away any more?"

"Very soon, my darling; and then not leave you again till next year! We'll have great fun, and you must be a good little man, and not get ill any more."

"I promise, Fardie."

Sir Everard smiled rather sadly, kissed the child over and over again, and then waved away.

When he got to the gate, he turned round to have one more look at the gay scene. Miles was still standing where he had left him, gazing after his father, and kissing his hand. His was the prominent figure in the foreground, surrounded by the golden corn. Away behind him stretched the lovely landscape, and in the background was the machine returning to its starting point, followed by the reapers. Humphrey, sitting by the bailiff, had now got the reins in his own hands, and was cheering on the horses as he came.

So Sir Everard left them.

Excitement cannot last for ever, and after a time, Humphrey got tired of driving, and got down to play with his little brother. They followed the machine once or twice, picking up the corn, but it was hot work, and they went to rest under the hedge.

"It's very hot, even here," said Humphrey, taking off his hat and fanning himself. "I think we'll go and sit under the tree in the next field, where we sat the Sunday Uncle Charlie was here. Come along."

They climbed over the gate, and made for the tree, where they sat on the grass.

"How jolly Uncle Charlie's stories were," sighed Humphrey; "how I wish we could hear them all over again. It's a great pity father ever told me not to climb the bough that sticks out. It would have been the very thing to crawl along, like the man in that story. Father says it is rotten and unsafe. I think he must make a mistake, it looks as strong as possible!"

He sighed again, and there was a long pause.

Presently he resumed. "I don't see why we shouldn't go and look. It would be so cool by the pond."

"Oh! Humphie, please don't. We shall lose our way, and *Virginie* will be so angry."

"But I know the way quite well from here, Miles. It was only because we started from *Dyson's* cottage that I lost it before."

"But Humphie, if we get wet again! I promised Fardie not to get ill."

"The rain made you wet, Miles, not the pond; and it's not going to rain to-day. Look what a blue sky!"

The two brothers gazed upward. It was clear overhead, but there was a suspicious bank of clouds in the distance.

"Those clouds won't come down till night," Humphrey observed. "Come along. It's not very far."

"Better not, Humphie."

"I'm only going to look, Miles. What are you afraid of?"

"Don't know, Humphie," answered the little fellow, with a tiny shake in his voice; "but please, don't let us go!"

"Well, you needn't come if you don't like. I'll go alone—I sha'n't be long."

But Miles did not like being left in the field by himself; so with a sigh he got up, and put his hand in his brother's.

"I'll come," he said resignedly.

"That's right," said Humphrey; "there's nothing to be afraid of—is there?"

"No," said the child; but his face was troubled, and his voice still shook a little.

So over the grass the two little brothers went, hand in hand, till in an adjoining field they saw the waters of the pond gleaming like silver in the summer sunshine. Side by side they stood on its brink.

"We're only going to look, you know," said Humphrey. They were the first words he had spoken for some time,

and they came so suddenly that Miles startled as they fell on the still air. They seemed to rouse the inhabitants of that secluded spot, for birds flew out of the tree, and soared away with a scared chirrup, which fell with a melancholy sound on the children's ears; and a water-rat bounded from under a lily-leaf, and plunged with a dull splash into another part of the pond.

Innumerable insects skimmed across the surface of the water, and one or two bees droned idly, as they flew from one water lily to another.

The branches of the tree that stretched over the pond dipped its topmost leaves into the water with a sleepy sound; as the breeze swayed it gently backward and forward, the water-lilies danced lightly with the movement of the water; and there was over the whole place a sense of repose and an isolation which infected the children with its dreaminess, keeping even Humphrey silent, and making little Miles feel sad.

"Let's go, Humphie."

"Not yet," answered Humphrey, recovering from his fit of abstraction, and moving toward the tree: "I want to look at the branch. Why, it's not rotten a bit!" he exclaimed, as he examined it. "I do believe it will hold us quite well!"

He clasped his arms round the trunk of the tree, and propelled himself upward, where he was soon lost to view in the thick foliage.

Miles gave a little sigh; he could not shake off the melancholy that oppressed him, and he was longing to get away from the place.

Presently Humphrey's ringing laugh was heard, and Miles, looking up, saw him crawling along the branch which stretched out over the water. His face was flushed, and his eyes sparkling with excitement, and he was utterly regardless of the shivering and shaking of the branch under his weight. When he had got out a certain distance he returned, and throwing his arms once more round the upper part of the trunk, he raised himself to his feet and stood upright, triumphant.

"There!" he exclaimed—"I've done it. Who says it's dangerous now? It's as safe as safe can be. Come up, Miles. You can't think how jolly it is!"

Miles drew a long breath. "Must I really, really come?"

"Why not? you see how easily I did it. Give me your hand, and I'll help you up."

Bright and beautiful was the aspect of the elder boy, as he stood above, with his graceful figure clearly defined against the green foliage, one arm thrown carelessly round a bough, and the other outstretched to his little brother; and very lovely the expression of wistful uncertainty on the face of the younger one, as he stood below, with his eyes upraised so timidly to his brother's face, and his hands nervously clasped together.

Involuntarily he shrank back a little and there was a pause.

He looked all around the secluded spot, as if to find help, as if to discover a loophole whereby he might escape, even at the eleventh hour. But the insects skimming from side to side of the pond, the water-lilies dancing gently on the surface, were still the only animate things to be seen, and no sound was to be heard save the dipping of the branch into the water, and the splash of the active water-rat. They were powerless to help him, and so he resigned himself to Humphrey's will.

"I know I shall be *kilt*, but I'll come," he said; and he held out his shaking little hand.

Humphrey grasped it tightly, and got him up by degrees to the same level as himself. Then he carefully dropped down on his hands and knees, and helped Miles to do the same.

Slowly they both began to move, and gradually they crawled along the branch that stretched over the water! Clinging tightly with arms and legs, and listening to Humphrey's encouraging voice, little Miles settled himself on the branch in fancied security.

Humphrey got close up to him behind, and put his arms round him. "Hurrah!" he shouted; "here we both are!"

They had been so engrossed that they had not noticed how the weather had clouded over. The bank of clouds they had noticed was nearly over their heads, the air was becoming thick and oppressive, far in the distance was heard the growl of approaching thunder, and some big drops of rain fell.

Humphrey remembered, with a start, his father's injunctions about Miles, and the ill effects of their last adventure. "We must go home," he exclaimed; and, forgetting their perilous position, he moved so suddenly, that he nearly sent his little brother off the branch. Instinctively he reached out his hand to save him, and Miles nearly overbalanced himself in his attempt to cling to it.

Their combined movements were too much for the decaying wood, already rocking beneath their weight. It swayed—it shivered—it creaked . . . and then with a crash it broke from its parent bark!—and boys and branch were precipitated into the water below.

## CHAPTER XIII.

Sir Everard Duncombe pursued his way to the stables on leaving the harvest field, and as he passed the house he called out to *Virginie*, who was sitting at work in the nursery window, to go and join the children.

On arriving in London, he went to his club for his letters, and, meeting a friend on the steps, they walked down Piccadilly together, and turned into the park at Hyde Park Corner.

They stood by the railings for a little while, watching the streams of carriages and their gaily-dressed occupants; but it was very hot, and after a time Sir Everard took leave of his friend, and strolled toward the *Serpentine*, in search of a little air.

Miles' delicacy, ever the subject rising uppermost in his mind, occupied his thoughts as he walked along. He wondered to himself whether he would outgrow it, whether a

winter abroad would set him up, and whether it would not be wise to bring him to London, and show him to one of the great chest doctors.

The sight of the waters, as he approached the *Serpentine*, recalled to his mind the pond at Wareham, and the expedition which had been the cause of the mischief. He remembered, with a start, how near he had left the children to the tempting spot, for the pond was almost within sight of the field where they were reaping.

For a moment he debated whether he had been wise to trust Humphrey again; but then he reflected how soon *Virginie* must have joined them, and how many people there were about.

Besides they were quite taken up with the reaping, and when he remembered his own severe words to Humphrey, and the boy's penitence and remorse, he could hardly fancy he would transgress again.

Still, he could not get it out of his head, and as he stood watching the water, he wished there were such a thing as the magic glass he had read to the children about; that he might see as far as Wareham, and satisfy himself about them.

Had his wish been satisfied at that moment, he would have seen Humphrey and Miles astride on the rotten bough, with flushed and exultant faces.

The same change of weather now took place as was taking place at Wareham. Umbrellas and carriage-hoods were quickly put up, and very soon the park was empty.

Sir Everard retraced his steps to his club and was closing his umbrella leisurely in the hall, when a telegram was put into his hand.

He glanced his eye hastily over it, and then dashed into the street, and hailed a hansom.

"Waterloo Station," he shouted, as he threw himself into it; "double fare if you catch the train!"

Bustle and confusion, though no doubt, uninteresting and unpoetical, are, certainly, at such times useful. They keep the mind from dwelling too much on the painful, and thus rub off the sharp edge of the first moment.

So it was not till Sir Everard was in the train, and tearing swiftly though quietly to Wareham, that he realized his position.

Till then, his thoughts had been entirely taken up with passing his carriage, shaving that omnibus, or rounding that corner. He had chafed at every stoppage, fumed at every delay, and been able to think of nothing but whether or no he should catch the train.

And now, the strain over, he leant back in the railway carriage and examined the telegram at leisure.

There was not much to be learnt from it; it was terse and unsatisfactory, like most messages of the kind—just sufficiently clear not to quell all hope, and yet undefined enough to give reins to the imagination. It contained these words: "An accident has happened. Both the young gentlemen have fallen into the pond, but neither are drowned. Come directly."

Those who have read and re-read such missives, and vainly endeavoured to extract something from them, will best understand how Sir Everard tortured himself during the next quarter of an hour. Might not this be a part of the truth, and the rest concealed? Might it not be meant as a preparation?

But, no—unless the message told a deliberate falsehood, "neither were drowned." Why, then, bid him come directly, unless Miles' condition after his immersion in the water was all but hopeless. "A ducking would not hurt Humphrey," he reflected; "so, of course, it is Miles."

He thought of Miles' fragile appearance as he stood in the corn-field. How little he was fitted to cope with such an accident! Fragile and flushed, with traces of his late illness lingering about his lustrous eyes and colourless lips.

He worked himself into a terrible state of anxiety as the train neared Wareham, and restlessly he laid the blame of the accident on everything and everybody.

What business had they at the pond? he angrily questioned; it was the most flagrant act of disobedience on Humphrey's part he had ever heard of.

For a moment he felt as if he could never forgive the boy for such a barefaced breach of his command. Over and over again had Miles's health, life even, been endangered by Humphrey's heedlessness.

Heedlessness!—willfulness he felt inclined to call it. Perhaps he was too indulgent. Stricter measures should be enforced; the boy must and should learn to obey. He had been weak, but he would be so no longer. No punishment could be severe enough for Humphrey; and punished he should certainly be.

Then he thought perhaps it was too much to expect from such a young creature, and he began to lay the blame on others. *Virginie*—why was she not there? Why did not she prevent their going to the pond?

Even the reapers and the bailiff came in for a share of his anger. Surely, among so many people, somebody might have prevented the two children from leaving the field!

But, after all, Humphrey was the chief offender, and he felt he ought not to try to shield him, by throwing the blame on others.

There was no carriage waiting for him at the station, and no one could give him any information beyond that contained in the telegram.

He ordered a fly, and then, unable to bear the delay, walked on without it. He got more and more anxious as he neared the Abbey. He took a short cut to the house. There was no one about—not a servant, not a gardener. His heart misgave him as he strode on. He reached the hall door, passed in, ran upstairs to the nursery. Still no sound—no voice. The nurseries were empty! He called. No answer. He shouted. How horrible his voice sounded in the empty passages! He rang the bell furiously, and, without waiting the answer, he ran downstairs again, and opened the library door.

A confused hum of voices struck upon his ear, a confused group of people swam before his eyes, but he only distinguished a little form that ran forward with outstretched arms; and with an exclamation of fervent thanksgiving he clasped Miles safe, warm and unhurt in his arms!

How eagerly he felt the little pulse and chafed the little hands! He stopped the child's mouth with a kiss whenever he attempted to speak.

He was so occupied with his newly-recovered treasure, that he did not notice what a deep silence had fallen on the assembled group on his entrance; but now he turned to one of the maids, and asked how the accident had happened. "And, by the way," he added, "where is Master Humphrey?"

No one answered. "Where is Master Humphrey?" repeated the baronet. "They told me not to say," began little Miles; but his father was looking directly at one of the gardeners, and the man was obliged to answer.

"If you please, Sir Everard, we carried Master Duncombe in there," pointing to the drawing-room.

"In there!" said the baronet, amazed.

"If you please, Sir Everard, it was the first room we came to; and the only one where there was a sofa." Before he had done speaking, Sir Everard was in the room. A shutter had been opened, and there was just light enough for him to see Virginia bending over the sofa, round which was a group of people.

The doctor came forward from among them, but Sir Everard pushed past him, and advanced to the side of the sofa.

And there, under his mother's picture, colourless, motionless, and to all appearance lifeless, lay the boy for whom "no punishment could be severe enough," and whose disobedience he had felt he never could forgive!

(To be continued.)

**NORWEGIAN HOSPITALITY.**

In no land is hospitality more openhanded and more unaffected than in Norway, and though these features are naturally becoming blunted along the beaten lines of travel, the genuine goodness of heart, fine "gentlemanly" feeling, and entire absence of that sordidness which is so often seen even in primitive regions, cannot fail to strike the unprejudiced observer. Nor is etiquette ignored by even the rudest of the people. In the cities the stranger is apt to make many blunders. In the country, however, this is not less marked, though perhaps the visitor will be less conscious of its presence. One of the peculiarities of the Norwegian farmer is that, when visiting a friend, he must ignore all the preparations made for the entertainment. He will see the coffee roasted, and the cups set out, and then, just when the good wife is about to offer him her hospitality, he gets up, bids the family good-bye, and is only persuaded to remain after some resistance. Every cup must be filled to overflowing, otherwise the host would be thought stingy. When milk, brandy or beer is offered, the guest invariably begs that it will not "be wasted on him," and then, after emptying the cup, declares that "it is too much"—going through the same formalities, it may be, three or four times. In the farmhouses, or upland "saeters," the guest is left to eat alone, silver forks and spoons being often substituted for the carved wooden ones used by the family, and a fine white cloth for the bare boards which serve well enough on ordinary occasions. To a punctilious guest this may not be a drawback, for at the family table, as, indeed, among the peasants in Scandinavia everywhere, the different individuals dip their spoons into the same dishes of "grod" and sour milk; but for any one desirous of studying a people a load of foreign prejudice is a grievous burden to carry about. When a child is born the wife of every neighbour cooks a dish of "fodegrod" (porridge made with cream instead of milk), and brings it to the convalescent, there being a good deal of rivalry among the matrons to outdo each other in the quality and size of the dish. When any one has taken food in a Scandinavian house he shakes hands with the host and hostess in rising from the table, and says: "Tak for mad" ("Thanks for food"), to which they reply: "Vell bekomme" ("May it agree with you"). In many parts of Scandinavia all the guests shake hands with each other and repeat the latter formula; and in Norway, at least, it is the fashion for a guest to call on the hostess a few days later, and when she appears to gravely say: "Tak for sidst" ("Thanks for last time"), great gravity on this formal visit being a mark of good breeding.—*Peoples of the World.*

**THE COSSACKS.**

A few weeks' sojourn with the Cossacks, eating, sleeping, marching and plundering with them, gave me an entirely new idea of their character. I had unconsciously formed my estimation of them from the tradition regarding them common to this day all over continental Europe. They are always alluded to as the bugbears of the human race, and their name, the symbol of all that is cruel, is used as a potent terror to keep runaway children at home, and to frighten them into obedience. I expected to find them, not child-eaters, to be sure, as they have been popularly reported in the nurseries, but at least barbarous, unwarrantably cruel, and distinctly uncivilized in tastes and habits. To my great surprise, they developed on acquaintance a close similarity in various traits of character to western frontiersmen. This is not so remarkable a fact as it would at first appear, for parallel experiences and kindred interests and occupations are naturally accountable for the same characteristics which distinguish the pioneer of the great West and the Cossack of the great East. Unlike the common Russians, they are independent in spirit, self-reliant, and full of resource. They know little of the cringing servility that brands the ordinary Slav as an inferior order of human being. Their pride of race and of position is unbounded, their faithfulness and loyalty almost phenomenal. Accustomed to communistic government, they are thoroughly republican in their notions, and know how to obey as well as to command. They are both prudent and brave—prudent because they are acquainted with danger, brave, because bravery is part of their creed. "The army may sleep in safety when Cossacks are at the outposts" is the common saying, for they are believed to scent danger afar off, and to

be thus secure against surprises. They have the keen sense of the Indian fighter, and a touch of the stoicism of the Indian himself. A prominent trait of their character, and one which seems unaccountable in conjunction with their independence and self-reliance, is their superstitious faith in the observance of all sorts of religious ceremonies, and in all manner of signs and omens. The most trivial act is often prefaced by a brief prayer, or appeal for divine aid, and by the sign of the cross. They never eat without first standing erect, uncovering the head, and repeating a few words of grace. In their list of signs and omens there are almost as many items as were noted by the augurs in old Roman times. In actual warfare they are the eyes, the ears and the mouth-piece of the army. They do the larger part of the scouting service and of cavalry outpost duty, carry orders and despatches—there is no signal corps in the Russian army—act as orderlies to the officers, and perform all kinds of useful services. Whenever a man is needed for anything outside the common camp duties, a Cossack is sure to be summoned; whenever the army moves, the wiry little horses with their jaunty riders are seen scampering in all directions; wherever the advance guard of infantry penetrates, it is sure to find that the Cossacks have already left their mark, for they have the activity and the enterprise of true pioneers, and all the restlessness of savages.

While they form one of the largest departments of the Russian army in time of peace and in time of war, they are entirely distinct from any other branch of the service. Even among the Russians the exact relations of the Cossacks to the Government are not distinctly understood, and they are often looked upon more as allies than as subjects of the Czar. Like most existing institutions of that country, they are regarded as part of an order of things which knows no change.—*Harper's Magazine for January.*

**NEW YEAR'S RESOLVE.**

As the dead year is clasped by a dead December,  
So let your dead sins with your dead days lie.  
A new life is yours, and a new hope! Remember  
We build our own ladders to climb to the sky.  
Stand out in the sunlight of promise, forgetting  
Whatever your past held of sorrow or wrong;  
We waste half our strength in useless regretting;  
We sit by old tombs in the dark too long.

Have you missed in your aim? Well, the mark is still  
shining;  
Did you faint in the race? well take breath for the next;  
Did the clouds drive you back? but see yonder their  
lining;  
Were you tempted and fell? let it serve for a text.  
As each year hurries by, let it join that procession  
Of skeleton shapes that march down to the past;  
While you take your place in the line of progression,  
With your eyes on the heavens, your face to the blast.

I tell you the future can hold no terrors  
For any sad soul while the stars revolve,  
If he will but stand firm on the grave of his errors  
And instead of regretting, resolve, resolve!  
It is never too late to begin rebuilding,  
Though all into ruins your life seems hurled;  
For look! how the light of the new year is gilding  
The worn, wan face of the bruised old world!  
—*Ella Wheeler Wilcox.*

**LORD ELGIN AND THE PARTHENON.**

Lord Elgin is made accountable for the vanishment of some of the friezework of the Wingle's Victory. Without doubt Lord Elgin is a badly used man. There is no nation that calls itself civilized but loves to cast a stone at his lordship. Even his fellow-countrymen, who have had all the profit of his deprecations (to give them a hard name) do not spare him. And yet, if a man is to be judged by his motives, Lord Elgin deserves rather to be crowned with an olive wreath. Who could foresee the emancipation of Greece in Lord Elgin's time? And who, knowing with what scant esteem the Moslems looked upon the sublimest of human achievements, could aver that the Parthenon itself might not any day be blown pell-mell to the four quarters of the winds? The Turks, during Lord Elgin's residence in Athens, were accustomed to forage among the statuary of the city for the whitest bits of marble, sculptured or otherwise; these they would reduce to powder and serve up as mortar in their own building work. They were also wont to trundle columns and statues and capitals, and throw them indiscriminately among the dust and brick ends of their own building material: a mixture of all these together would surely make a good substantial wall, quoth the Turks; while, worst of all, it was a custom with them, when their hands were idle, to scale this or that pillar or statue larger than themselves, and amuse themselves by knocking off noses and chiselled excrescences until they were tired. At other times they would use the statuary as a target. Under such circumstances Lord Elgin moved for permission to take casts and drawings of those antiquities which still remained in Athens. It was granted him by the Sultan, and for three years six eminent artists and modellers were at work under his superintendence in the great task. A little later he took the more mature step of trying to rescue from what seemed to him inevitable destruction certain of the ornaments of the Parthenon. The Sultan had no objection. All the marble treasures of the East were little to him save as valuable equivalents of gold and silver. And thus it was the friezes and other valuables which adorn our British Museum come to be transported from Athens to England. The Parthenon was at one time used as a powder magazine—a fact to be remembered when Lord Elgin is held up to scorn and execration.—*Cornhill Magazine.*

BREADALBANE Free Presbytery has unanimously adopted the overture asking the Assembly to consider whether Aberdeen College ought not to be discontinued.

**British and Foreign.**

DR. JAMES BROWN, of Paisley, was present at the Unionists' banquet in London.

THE *Protestant Ensign* is the name of a new weekly journal about to be started in Dunedin.

IN Spain the Irish Presbyterian Church has a college for native pastors, conducted by the Rev. Mr. Moore.

SOUTHLAND Presbytery, New Zealand, is proposing to relieve deacons from subscribing the Westminster Confession.

To the disgrace of Sydney, the Fisk jubilee singers had difficulty in securing quarters in the city owing to their colour.

THE Rev. John M'Queen, M.A., of Campbeltown, was the preacher at the jubilee of Greenock Total Abstinence Society.

THE Rev. Dr. Marshall Lang, of the Barony, preached the anniversary sermons in Dr. Hugh Macmillan's pulpit at Greenock.

THERE are, it is said, 131 parish churches in Bangor diocese and not one penny is contributed by them to any missionary society.

ACCORDING to Mr. William Archer the eyebrows of Darwin were developed into their formidable length and bushiness by his continual concentration over his microscope.

ANGLICANS in Australia are beginning to think that, instead of importing bishops from England, a work of great difficulty, it would be better to grow them in the colonies.

IT is proposed to form a World's Day of Rest league, and a conference of representative Jews is suggested to endeavour to secure the transfer of the Jewish Sabbath to the first day of the week.

SHEIK SELIM HISHMEH, from Jerusalem, who was Stanley's interpreter in his successful journey in search of Dr. Livingstone, lectured in Livingstone memorial Church, Blantyre, recently, on Palestine.

THE Rev. J. Lindsay, B.D., B.Sc., of St. Andrew's, Kilmarnock, reported at the annual soiree that during the past year nearly 200 had been added to the roll, 136 as new members and about sixty as seat-holders.

TWO unauthorized editions of Dr. William M. Taylor's latest work having been issued in Britain, Messrs. Sampson, Low, Marston & Co., the doctor's publishers in the Old Country, have begun legal proceedings to protect their copyright.

AT Dundee a conference has been held between representatives of the three Presbyterian denominations, with a view to arranging for the half-yearly communion being observed simultaneously. A committee was elected to consider and report.

NIVA FOU, a small island of the Tongan group, with a native population of 1,200, has been visited by a volcanic eruption which suddenly overwhelmed the villages and plantations. A number of lives were lost, and not a green leaf nor a bird has been left on the island.

THE Rev. J. A. Campbell, Troqueer, having offered on behalf of his session to raise \$5,000 toward the cost of alterations, the heritors have agreed to contribute \$1,250, for which they would have been liable for repairs. A new peal of bells is to be supplied by one of the members.

THE acclimatization society of Otago having issued licences to fish on the Sabbath, the settlers on the banks of the trout streams have held an indignation meeting, at which they determined to prosecute every fisher trespassing on their grounds until the society rescinds its impious resolution.

THE Rev. J. V. M'Nair, late of West Free Church, Port Glasgow, has been inducted to Chalmers Church, Melbourne. Mr. M'Nair was sent out by the colonial committee to West Australia on a mission of enquiry, and, after visiting three colonies, resolved to settle in Victoria.

PROFESSOR M'KENDRICK says he has never seen a student the worse for drink within the walls of the new university at Glasgow. This he attributes to the absence of public houses in the vicinity. But at Edinburgh University, around which there are many, he has known a large number of fine young fellows ruined by drink.

THE Rev. J. Bain, Duthill, has been presented with a purse of sovereigns, as a token of sympathy and respect. In acknowledging it he said he had dared to rebuke and expose tyranny and oppression in high places, and had thereby incurred displeasure. He would continue to do so in future, as he desire, equal justice to be meted out alike to rich and poor.

MR. J. G. WEIR, of Hampstead, has been pointing out to leading ministers of the denomination that it is not fair to probationers that vacancies in large congregations are invariably filled by ministers from Ireland, Scotland or America. The reply he has received is that they prefer pastors who have proved themselves by efficient service in a less responsible position.

BISHOP WILLIAM TAYLOR, who is throwing out his picket lines on the Congo, has arrived in England, and will remain until January to supervise the building of a steamer for the use of the mission. Last year, in settling his people in Angola, he walked over 600 miles. This year he walked to Stanley pool and back, 460 miles. While at Stanley Pool he worked vigorously with spade and axe six days in the week.

MR. JOHN SKELTON, speaking in his latest essay, of the Reformation, says that in Germany it was in great measure the fruit of a profound spiritual excitement; in England it was mainly due to the political indignation which the corruptions of the monastic orders had roused; in Scotland both forces worked with nearly equal energy. But these subjective national peculiarities did not, he thinks, affect the vital unity of the movement.

## Ministers and Churches.

THE lectures in Manitoba College closed for the first part of the session on Friday week. The examinations were then held. The principal of the institution, Dr. King, is spending the holidays at Clifton Springs, in New York State.

THE members and adherents of the Presbyterian Church, Hemmingford, Que., lately presented their pastor, the Rev. William Robertson, with a fine young horse as a token of their esteem, and to aid him in his pastoral work in the parish.

THE Rev. Mr. Mackie, in giving a missionary talk at Gananoque, pointed out that more money was contributed by the people on mission stations in the Kingston Presbytery, than was, on an average, given by self-sustaining congregations.

THE entertainment recently given by the young ladies of the Presbyterian Church, Lyn, seemed to be well enjoyed by the large audience present. Besides local talent, parties from Brockville, Mallorytown, Cantown and Fairfield assisted in making the evening pass pleasantly. The proceeds amounted to about \$35.

THE Rev. A. Bell, of St. Andrew's Church, Peterboro', was lately the recipient of a neatly and kindly worded address, expressive of the value of his ministrations, and the high esteem in which he is personally held by his congregation. The address was read by Mrs. Carnegie. Mrs. Nichol then presented to Mr. Bell a handsome pulpit robe. In fitting terms, Mr. Bell gratefully acknowledged the address, with its accompanying gift, and the company thereafter spent an enjoyable and profitable evening.

THERE was a good turn-out at the festival in St. Andrew's Church, Stratford, on Tuesday evening week. Tea was served in the basement from six to eight o'clock p.m., and after that good addresses were delivered by the Rev. Messrs. Gordon Smith, Turnbull, St. Marys; Kay, Milverton; Cunningham, Central Methodist Church, and Mr. Panton, of Knox College, who gave an interesting address on the missionary work of the college. Between the addresses the choir sang some pleasing selections. The solos of Mrs. A. C. Mowat and Miss Knight were much admired. Rev. Mr. Macpherson then closed the meeting with the benediction.

THE Rev. P. McF. MacLeod, of Central Presbyterian Church, Toronto, delivered a very able lecture on "That Young Man," under the auspices of the Presbyterian Ladies' Aid, in McCrossin's Hall, Pentanguishene, on Monday evening, the 6th ult. A large and highly appreciative audience listened to Mr. MacLeod for an hour and ten minutes with undivided attention, and heartily thanked him at the close. The Presbyterian Church choir discoursed sweet music during the evening, and added much to the entertainment. Since Mr. MacLeod's visit to Penetanguishene last fall, he has, in many substantial ways, aided the Presbyterians in their endeavours to build a church.

THE annual meeting of the Ashburn Busy Bee Mission Band. Receipts from mite-boxes, \$17.17. Membership thirty-four. Thus, under the auspices of the Woman's Missionary Society, it also has had a very successful year. The annual meeting of the Woman's Branch of the Foreign Missionary Society in connection with the Presbyterian Church took place last Wednesday at the manse, there being a good attendance. The following officers were elected:—Mrs. McClelland, president; Mrs. John Heron, vice-president; Mrs. James Davidson, secretary; Miss Lizzie Gardiner, treasurer. There were four new members received. The past year has been very successful financially. The receipts are \$70.25. This is a good deal above the average from a membership of twenty-three.

ON the evening of Tuesday, the 21st ult., a surprise party of the South Church took possession of the manse of the Presbyterian Church of West Nissouri. On the Wednesday following, the pastor, the Rev. J. W. Penman, and his family were to leave for the east, where they proposed spending the Christmas holidays. The rev. gentleman having resigned his charge, the object of the "surprise" was to express their respect for him as a man and as a minister, and their affection for his amiable lady. During the evening, which was filled up with tea, speech, music and song, Miss Mary Ann Stewart presented to Mr. Penman an appreciative address, full of kindly feeling, regret and wishes; while Mr. David Wilkie presented a purse containing a nice sum of money. Both were presented in the name of the many friends of the congregation. The rev. gentleman very feelingly replied. He spoke of the pleasure his work had brought him, and the many friends made during his pastorate among them. He assured them that his many friends of Nissouri would always be kindly remembered by him, and have a warm place in his heart.

THE Chelsea Presbyterian Church Sabbath school gave a successful Christmas entertainment. The church was crowded, taxing the ingenuity of the ushers, who were compelled to devise all sort of means to find seating accommodation. The programme was filled by the Sabbath school scholars in a very creditable manner, indeed reflecting great credit upon the efforts of the teachers, particularly upon those of Miss Slothers, the organist of the school. The distribution of presents from the Christmas tree was the item of interest to the scholars. The liberality of the parents and friends of the school was such as furnished an abundance of good things. A most pleasant feature in the evening's entertainment was the presentation made to Mr. Dempster, the pastor, of a purse containing the sum of \$50. The Chelsea Presbyterian congregation are to be congratulated upon the high state of efficiency to which their Sabbath school has attained. The number on the roll is at present seventy scholars, with a staff of ten teachers and officers. The affairs of the congregation are in a very satisfactory condition. Quite a number of additions have been recently made to the Church membership.

THE Presbyterian congregation of Grafton held a very successful soiree on the evening of Monday, 27th December. The Rev. Messrs Drummond, of Newcastle, Malcolm, of Underwood, Centre Bruce, McCrea, of Cobourg, delivered instructive and eloquent addresses to a large and appreciative audience. Music, both vocal and instrumental, and recitations imparted variety to the evening's entertainment. The Christmas greetings of the Grafton congregation to their pastor, the Rev. W. A. McKenzie, were manifested in a practical form indeed. He was presented with a beautiful and costly cutter, set of harness and pair of robes as a token of appreciation and warm sympathy. Rev. Mr. McCrae, of Cobourg, made the presentation on behalf of the Grafton congregation and Mr. McKenzie responded briefly, thanking the generous donors for their munificent gifts. Afterward suitable presents were distributed to the Sabbath school children from the Christmas tree. Presents were also given to the efficient superintendent of the Sabbath school, Mr. W. E. Johnstone and the teachers. The proceeds of the soiree are to be expended for the benefit of the Sabbath school.

THE Knox Church, Stratford, anniversary services were conducted on Sabbath week, by Rev. Dr. Thompson, of Sarnia, who preached excellent sermons, both morning and evening, to unusually large congregations. Except in point of attendance, the tea meeting on Monday evening went off successfully. The tea was taken in the basement, and the rest of the programme was all that could be desired. Sensible and stirring addresses were delivered by Rev. Mr. McEwen, Stratford, Rev. Dr. Thompson, Sarnia, and Rev. Mr. Macdonnell, B.D., Toronto. Mr. Macdonnell's address was fraught with good advice to young men, and he closed with some pertinent remarks on mission work, alluding more especially to the labours of Knox College students in this direction. Messrs. Hamilton and Paion, students of the college, addressed the meeting by invitation, telling what was being done by the students during their holidays in Home Mission work. They solicited the aid of any in the audience who felt disposed to give pecuniary help in forwarding such work. Mr. Cunningham, of the Central Methodist Church, occupied a seat on the platform. The choir were highly complimented on their rendition of the music prepared for the occasion.

ON Sabbath, 19th ult., a fine new church, in every way suitable to the requirements of the place, was opened at Strangfield, Tilbury West. The opening sermons were preached by the Rev. J. Allister Murray, of St. Andrew's Church, London. The Rev. J. B. Scott, of Leamington, interim Moderator of the vacant charge with which this new church is connected, was present, and conducted the devotional exercises at the evening service, assisted therein by the Rev. J. Murray, late of Douglstown, New Brunswick. The congregations assembled on the occasion were very large, especially in the evening. The services were felt to be impressive, appropriate and edifying. Our Presbyterian friends at Strangfield deserve great credit for their persistency and liberality in the construction of this beautiful church, which, henceforth, must form the key of their position, and the centre of their increasing interests in this fertile district of the rich county of Essex. On Monday afternoon, following the opening, Rev. Mr. Scott held a meeting of the congregation, and completed in due form its organization in connection with Tilbury West and Comber. On Monday evening, a very successful social meeting was held, with fine music, eloquent speeches and satisfactory financial results.

THE new Presbyterian Church in the township of Torbolton (Rev. W. K. Shearer, pastor) was opened on Sabbath, December 19. Ground was broken on the 22nd of April, and the congregation is to be congratulated on the successful issue of their efforts. The building is a handsome stone one, and will accommodate comfortably about 225. The total cost is \$3,033, of which, on the day of opening \$1,827 were provided for. The Rev. G. M. Clark, of New Edinburgh, preached morning and evening to the largest audiences ever gathered in Torbolton. The services were appropriate and highly appreciated by the people. On Monday evening, a very successful social was held. The church was crowded. An excellent tea was provided by the ladies of the congregation, after which, addresses were delivered by the Rev. Messrs. Austin, Stewart, McLaren, Roberts and Clerk. Rev. Mr. McLaren and choir kindly furnished almost all the music, and were heartily applauded by the audience. One very important feature of the evening's proceedings was the subscription—before the meeting closed—of nearly \$900 toward paying off the debt. The proceeds of the opening services amounted to about \$200, and the remainder of the debt has almost all been provided for. The thanks of pastor and people are due Mr. Clark for his aid in clearing off the debt.

THE re-opening of the Presbyterian Church, Emsdale, was held on Sabbath last, 19th ult. The services were conducted by Rev. A. Findlay, Barrie and Rev. J. Leishman, Angus. Morning services were conducted by Rev. A. Findlay, who preached a very eloquent sermon to an appreciative audience from Luke's Gospel, ii. 14. At the evening service Rev. J. Leishman preached to a large and attentive audience from 1 Peter i. 18. The services were characterized by deep solemnity and thanksgiving to God for His goodness in blessing the work in which they had been engaged to a successful issue. On the Tuesday following a very successful tea meeting was held in the church, which was filled by an enthusiastic and appreciative audience. After a plentiful repast, provided by the good ladies of the congregation, Rev. A. Findlay was called to the chair, who, by his genial warm-heartedness, kept the large gathering in good humour to the close. Addresses were delivered by the chairman and others present. Mr. Jackson, of Magnetawan, was a whole choir in himself, and cheered the company by several pieces of music on the organ, kindly lent for the occasion by Mr. Dean, proprietor of the shingle factory here. After votes of thanks had been awarded, the meeting was closed by singing the doxology. The evening throughout proved a success, and cleared the church from debt, leaving a balance on hand.

PRESBYTERY OF BRUCE.—This Presbytery met within Knox Church, Walkerton, on December 14. A letter was read from Rev. D. Wardrop, tendering his resignation of the charge of Westminster Church, Teeswater, owing to failing health, and a committee was appointed to make arrangements for the supply of his pulpit till next meeting of Presbytery. On application, leave was granted to organize a station at Skipness, to be associated with Allenford and Elsinore, as a part of that charge. Mr. Eckford, on behalf of a committee, submitted a series of questions to be put at Presbyterial visitations. The report was adopted, and arrangements were made for visiting the congregations within the bounds. The remit on the marriage question was approved of by a vote of ten to five. Sessions were instructed to send in their answers to the questions on the State of Religion to Rev. John Ferguson before the middle of February.—J. GOURLAY, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 22nd ult. Rev. Thomas Scouler intimated his acceptance of the call to New Westminster, B. C., and his translation was agreed to by the Presbytery, on motion of Rev. D. H. Fletcher, seconded by Rev. R. J. Laidlaw, both of whom expressed their high appreciation of Mr. Scouler's personal worth, and of the work he had accomplished in Hamilton. They also expressed their sincere regret at his removal from the ranks of the Presbyterian brotherhood of the city. Rev. S. Lyle was appointed to preach in Eskine Church on the first Sabbath in January, and declare the pulpit vacant, also to act as Moderator of the Session until another pastor is secured. The next business was the union of the Presbyterian Churches at Caledonia and Ancaster East. The report of the committee appointed to attend to this matter was submitted by Rev. R. J. Laidlaw. The report stated the arrangements made for the union of Sutherland Street Church and Argyle Street Church, Caledonia, and recommended the union of these churches as one congregation forthwith. This report was unanimously adopted by the Presbytery, and Rev. D. H. Fletcher, Convener of the Committee on Union, was appointed to preach in Argyle Street Church on the second Sabbath of January, and declare the union formed, also to act as Moderator of the interim Session, composed of the two existing Sessions, and report to Presbytery at next meeting, January 20. In order to facilitate this union the Rev. Thomas Wilson had tendered his resignation of the Sunderland Street charge, his congregation agreeing to do all in their power to consider his pecuniary interests under the circumstances. The report also recommended the uniting of Knox Church, Allen Settlement, and Erskine Church, Ancaster East, as one congregation. After considerable deliberation it was agreed to unite the two churches, and Rev. R. J. Laidlaw was appointed to preach in Knox Church, Allen Settlement, on the second Sabbath of January, at two p.m., and declare the union, also to act as Moderator of the interim Session, and report at next meeting of Presbytery.

PRESBYTERY OF BRANDON.—A regular meeting of Brandon Presbytery was held in Knox Church, Minnedosa, on Tuesday and Wednesday, 14th and 15th December. The following were present: Ministers, Messrs. Duncan (Moderator), Douglas, Robertson, Todd, McTavish, Haig, Murray, Smith, Mowat, Kelly, MacKay, McKellar, Flett and Solomon; Deacons, Messrs. Elmer, McNab, Catechist, Mr. Patterson. An open meeting was held on the evening of Tuesday, when excellent addresses were given by Messrs. McKellar and Douglas on "Christian Life in the Home." Mr. Flett, on being called on, drew a vivid contrast between life in the Christian's home, and that in the home of the uncivilized. Mr. Robertson gave a fine address on the influence which missions exert on the spiritual life of the Church. Rev. Wm. Hodgett, of Birtle, was elected Moderator of Presbytery for the next six months. Congregations throughout the Presbytery are to be requested to change their ecclesiastical year so as to correspond with the calendar year. Mr. Duncan was appointed to visit Birtle, and moderate in a call to a minister at such a time as shall be suitable to all parties concerned. Mr. Currie having accepted the call to Virden, arrangements were made for his induction to take place on January 5, Mr. Durand to preach, Mr. Douglas to address the minister, and Mr. Anderson the people. The call from Oak Lake in favour of Mr. Hodges was transmitted to the Clerk of Regina Presbytery, of which he is a member, and should all necessary arrangements be completed in the meantime, the deputation which is to meet at Virden on January 5 is empowered to arrange for the induction of Mr. Hodges in case he accepts the call. Mr. Flett gave a report of work done on the reserve at Okanase. Out of twenty-eight families, eighteen now profess Christianity. The attendance at Sabbath services is between fifty and sixty. He expressed deep gratitude to the farmers of the Portage Plains and merchants of Portage la Prairie for the substantial encouragement received from them in thirty-seven bags of flour and four kegs of syrup to relieve the destitute Indians under care of this Presbytery. Solomon reported having visited the Sioux bands at Oak Lake, Oak River and Brandon. At Oak Lake he found fourteen families, two of which are Christian. At Oak River out of seven families one is Christian. At Brandon no Christian Indians were found in the fourteen families camping there, though they were willing to listen to the good news which he brought of a Saviour. On his own reserve at Fort Ellice, out of twenty-five families sixteen are Christian, with a membership of thirty-three, whom he describes as "holy members." "By their fruits ye shall know them." These Christian Indians, from the little they possess, have actually contributed \$6.72 toward sending the Gospel to their "white brothers." Indians contribute to the Home Mission Fund! Mr. Todd presented the Home Mission report for the past half-year showing that some \$3,050 have been expended on mission work during the six months. A deputation was appointed to visit Virden and Oak Lake to arrange concerning arrears to recent missionaries at these places, it being the rule that no settlement take place till all arrears be arranged for. Presbytery adjourned to meet again on the second Tuesday of March, in Portage la Prairie.—A. MCD. HAIG, *Pres. Clerk*.

MONTREAL NOTES.

The regular quarterly meeting of the Presbytery of Montreal takes place in the David Morrice Hall, on Tuesday next, the 11th instant, at ten o'clock in the morning.

Anniversary week was wont to be held in Montreal on the last full week of January. This year, however, it is put down earlier in the month, and follows immediately the Week of Prayer. All the anniversaries are to be held in Erskine Church. Monday, the 10th, is set apart for French Canadian Missions; Tuesday, for the Y. M. C. A.; Wednesday, for the Bible Society; Thursday, for the Evangelical Alliance, and Friday, for Temperance. During the week a prayer meeting is to be held in Erskine Church lecture room every morning at nine o'clock. The speakers from beyond the city are Rev. Dr. McArthur, of New York, Mr. H. M. Moore, of Boston, and Bishop Baldwin, of London Ont.

Two years ago the Rev. Wm. Robertson was inducted into the pastorate of the Presbyterian Church of Hemmingford, Que., and has been much encouraged in his work. His services are greatly appreciated by his people, in proof of which they last week presented him with a valuable horse as a Christmas present.

This is the season of the year when many of our Sabbath schools hold their annual festivals, and the children are made happy. On the evening of Monday last the annual gathering of the Nazareth Street Mission School took place, there being a large attendance of teachers, scholars and friends of the school. The superintendent, Mr. James Ross, presided, and in addition to recitations, short addresses were delivered by Rev. Messrs. MacKay, MacVicar, Fleck, Dewey and Bennett, and Mr. W. Paul. The contributions of the school for 1886 amounted to nearly \$200, being considerably in excess of the preceding year. The annual festival of the Melville Church, Cote St. Antoine, school was held on Thursday evening, in the new school building, and a very pleasant evening was spent. The attendance at this school has very largely increased during the year, there being now upward of 150 on the roll. The school now supports a pupil at the Pointe-aux-Trembles Mission Schools.

The first annual gathering of the Hochelaga French Presbyterian Sabbath school was held on Wednesday evening. The church was most tastefully decorated, and the Christmas tree heavily laden. The whole school, numbering thirty-eight children, was present with their teachers and a large number of friends. The pastor, Rev. R. R. Duclos, presided, addresses were given by Rev. Messrs. Doudiet and Warden, and by Mr. Herdt, and recitations and hymns by the pupils. The entertainment was a marked success in every respect. Besides Mr. and Mrs. Duclos and Mr. and Mrs. Bonenfant, credit is due to Mrs. John and Mrs. Robert Campbell for their kindly interest and generous assistance.

The festival of St. John's Church French Sabbath school took place on New Year's evening, and was also successful. Rev. C. A. Doudiet presided, and read the annual report. In addition to meeting the expenses of the Sabbath school illustrated papers, the children contributed a small sum to the Home Mission and Augmentation Fund. After tea, an interesting programme was gone through, embracing recitations by the pupils, and addresses by Rev. Messrs. Warden, Duclos and R. Campbell.

The great annual gathering of the Montreal Presbyterian Sabbath schools, on New Year's morning, was held, as usual, in Erskine Church, which was filled on Saturday morning, despite the stormy weather, by happy groups of children. Mr. J. Murray Smith presided. In his opening remarks he stated that there were now seventeen schools connected with our church in the city, with 355 teachers and 3,172 scholars, whose missionary contributions last year exceeded \$2,800, or about 30 per cent. in excess of the amount raised by them in 1876. The singing of the children, led by the organ and a cornet, was most hearty and inspiring. Addresses suitable to the occasion were delivered by Rev. Messrs. Dewey and Cruikshank.

On the evening of Tuesday last the Rev. James Fleck presided at a meeting of the congregation of West Farrah, and moderated in a call to the Rev. R. V. McKibbin, B.A. The call is unanimous. The stipend to be paid by the people is \$600 per annum. It is understood that Mr. McKibbin is to accept. The induction will be arranged for by the Presbytery at its meeting on the 11th inst.

The congregation of St. Joseph Street at a recent meeting resolved to change their name to that of Calvin Church. A change was rendered necessary by the fact that the name of the street has recently been altered from St. Joseph to Notre Dame Street.

On the evening of Tuesday last a large gathering of Sabbath school teachers met in the lecture hall of Erskine Church to listen to an exposition from Principal MacVicar, of the lessons for the first two Sabbaths of the year. The exposition was most clear and terse, and cannot fail to be of great service to the teachers present. So highly appreciated was Principal MacVicar's address that he has been asked, and has consented to give, at an early date, an exposition of the remaining three lessons for January under the auspices of the Presbyterian Sabbath School Association.

December went out and January came in with cold, blustery weather. For the past week the thermometer has rarely been above zero, and has fallen as low as twenty or twenty-two below—as cold as most people here care to have it, especially when accompanied with gales or high winds.

The Scottish Band of Hope union, which in 1879 had only sixty-one branches, has now 528. The dowager Countess of Aberdeen is the author of its New Year tract.

The Rev. George Wainwright has resigned the pastorate of Grosvenor Street Baptist Church, Manchester, because a dancing class was carried on there in defiance of a protest by himself and many members. His friends have formed a new Church and purchased a chapel in Comp and street.

THE WEEK OF PRAYER.

The week of prayer is from the 2nd to the 8th of January; and the following subjects will be especially brought forward for prayer and exhortation on the respective days:

Sunday, January 2.—Sermons—"O Thou that hearest prayer, unto Thee shall all flesh come."

Monday, Jan. 3.—Praise—For rich spiritual blessing; for the long suffering grace of God; for new openings for the spread of the Gospel in many lands; for the preservation of peace among the nations of Europe.

Tuesday, Jan. 4.—Humiliation—For personal sins, family sins, and national sins; for the spread of unbelief and of atheism, in various quarters; for the large amount of intemperance, licentiousness and all immorality; for unseemly divisions and lack of love among those who are brethren in Christ.

Wednesday, Jan. 5.—Prayer for the Church—That the people of God may know their high calling and responsibility; that they may be filled with the Spirit, bring forth the fruit of the Spirit, and labour aggressively for the conversion of souls; that grace may be given to all pastors, teachers and preachers.

Thursday, Jan. 6.—Prayer for Families—That family love may be sanctified—husbands and wives walking together as fellow heirs of the grace of life, and training their children in the nurture and admonition of the Lord. That the young may be early drawn to Christ, and kept from the evil that is in the world; for the afflicted; for the better observance of the Lord's Day, and the more extensive study of the Word of God.

Friday, Jan. 7.—Prayer for Missions—That the Church of Christ may recognize the glory of the commission to "preach the Gospel to every creature," and may feel it a privilege to make sacrifice that it may be fulfilled. That far greater zeal for the divine glory, and far more pity for the perishing, may be imparted by the Holy Ghost to all the people of God.

Saturday, Jan. 8.—Prayer for Nations—For the outpouring of the Holy Spirit upon the nations. For rulers and all in authority; for just and equal laws; for righteous administration; for peace between nations; for the removal of international and class antipathies and jealousies. For the abolition of slavery, the opium trade and all immoral traffic. For the protection of women; for the blessing of God to rest upon all efforts to remove the curse of intemperance; for the cessation of persecution for conscience' sake, and of all oppression. For God's ancient people, Israel.

Sunday, Jan. 9.—"Thy Kingdom Come."

APPEAL ON BEHALF OF THE INDUSTRIAL SCHOOL.

This school is now nearly completed. The head master has been appointed. He has just returned from visiting similar institutions in United States, and is ready to begin work. The school, however, is unfurnished, and we shall require \$2,000 for this purpose. The school has received several donations, amounting in all to about \$10,000; from Mrs. Alexander Cameron, \$5,100; from Mrs. Pollard \$500, and from Mr. Alcorn, \$500, besides several from members of the Board of Governors of \$100, and under. There is an immediate demand for the school to go into operation. Boys are, for want of a place of this kind, now growing up in ignorance and vice, to be a terror to the community in future, and a perpetual burden on the resources of the country. Last year over 1,000 minors were arrested in the city of Toronto alone. What can be expected from boys who are driven by sheer want to commit crimes or become beggars?

Last winter a neglected boy, well known as a brave and uncomplaining youth, after sleeping at night under door steps and battling with adverse circumstances, instead of becoming a thief, whereby he might have obtained relief, gave up the struggle and died from exposure.

Our Boys' Home is overflowing, and the demand for this institution comes to me daily with cries louder and louder.

I would appeal first to our capitalists to come forward at once, and save us the degradation of having to go about begging. You will find the investment one of the best ever made.

Secondly, I would appeal to the governors of the institution to each try and raise the amount required.

Some might raise \$500, but almost any one could raise \$100. With \$4,000 more we could make a fair start after which this School will act as a model for similar schools, which the country absolutely requires.

W. H. HOWLAND, Chairman of Board of Management.

Sabbath School Teacher.

INTERNATIONAL LESSON.

Jan. 16, 1887. GAIN AND ABEL. Gen. 4. 1-16.

GOLDEN TEXT.—"Am I my brother's keeper?"—Gen. iv. 9.

SHORTER CATECHISM.

Questions 4 and 5.—It has often been remarked that the answer to the fourth question of the Shorter Catechism is a striking example of comprehensiveness and precision. No language can define the Infinite, but it would be difficult to find a parallel to the description of God here given. God exists as a Spirit. No man hath seen God at any time; the Only Begotten, who is in the bosom of the Father, hath declared Him. As a spirit He is Infinite, limitless, from all eternity and unto all eternity the same. There is no other God. What is true of His being is equally true of His attributes. His wisdom is absolute. There is no increase or diminution of that wisdom, because it is infinitely, eternally and unchangeably perfect. The same applies to His holiness, justice, goodness and truth. All these infinite perfections are revealed in Jesus Christ, who is the bright-

ness of the Father's glory and the express image of His person.

God is one, living and true. In opposition to all false religions with their gods many and their lords many, the Scriptures reveal to us the existence of One only God. If God is infinite, there cannot be two infinities. He is the living God, because He is self-existent. Jehovah signifies absolute, undivided existence. He is also the source and sustainer of all life. He is the true God. All the gods of the heathens are false gods, creations of their own fancy, or the works of their own hands. Be it ours with heartfelt conviction and devotion to say, "This God is our God, and He will be our guide, even unto death."

INTRODUCTORY.

Last lesson showed how sin entered into the world, and death by sin. The tendency of sin is ever downward from bad to worse. The first sin was against God—as all sin is—but this lesson shows its awful effects on man. Here we have the account of the first murder. What was the quarrel that led to such a terrible result?

I. The Brothers' Worship.—Many years had passed since, for their disobedience, Adam and Eve had been driven from Eden. Eve had cherished in her memory the promise given, and when Cain was born she may have imagined that the promise was fulfilled, for she named her first-born son Cain—possession or acquisition. When the second son was born he was named Abel, which means breath, vapour, that which swiftly passes away. It is clear from the narrative that they had been taught to worship God. It is no less clear that all who are thus taught do not learn to worship God aright. Cain was a tiller of the soil; Abel was a shepherd. Each brought his offering before the Lord. Cain presented the fruits of the ground, while Abel offered the firstlings—the best—of his flock. Is it not an impressive thought that the offering of the one is accepted, and the offering of the other rejected? The Lord had respect unto Abel and his offering; but unto Cain and to his offering he had not respect. God takes account of both offerer and offering. The Lord looketh upon the heart. He saw clearly the motives of each. The heart of the worshipper must be right if his offering is to be accepted. If I regard iniquity in my heart, the Lord will not hear me. The offering also must be right. It must be in accordance with God's own appointment. Abel's was a sacrificial offering. This shows that sacrifice for sin has been recognized from the beginning, and God accepted sacrifice. It pointed to the one true sacrifice, the Lamb of God that taketh away the sins of the world. The lesson does not indicate in what manner God signified His acceptance of Abel's sacrifice and His rejection of Cain's, but the last named was perfectly well aware that his offering was unacceptable. This rejection did not, as it should have done, produce repentance, and impel him to seek for forgiveness. He was very wroth, and his countenance fell. To the sinner God is merciful and forbearing. He remonstrates with Cain. "Why art thou wroth?" If we enter on wrong-doing, reflection might bring us to see how unreasonable and foolish it is. Cain's sin against God also took the form of envy against his brother. God shows him that if he did well he would be accepted; if not sin lieth, coucheth, at the door, ready to spring upon him.

II. The Awful Crime.—It may be the murder of Abel was unpremeditated. Cain did not know by observation what the death of any one meant. Abel was the first to die, and strange that the first death in the human family should be a murder. Cain was probably subject to fits of ungovernable temper. While he and his brother were talking together in the field a quarrel arose between them. It is said that it takes two to make a quarrel, but in every quarrel there is a right and a wrong. We are not left to guess who was right and who was wrong in this case. In the heat of passion Cain rose up against Abel, his brother, and slew him. Awful deed! What must have been the first murderer's emotions as he looked on his victim still and silent in death?

III. The Result of the Crime.—God calls Cain to account. All things are naked and open to the eyes of Him with whom we have to do. To the question, Where is Abel, thy brother? he answers I know not. Sin ever adds to sin. Now he lies unto God, and peevishly, if not defiantly, adds, Am I my brother's keeper? God then pronounces sentence upon the first murderer. A curse rests upon him. Only by the hardest toil should he henceforth find sustenance. He was to be a wandering fugitive, ever impelled onward by the overshadowing memory of his crime. Realizing, in some degree, the burden of guilt that had fallen upon him, he cries, My punishment is greater than I can bear. Fear possesses him, and he apprehends that others will take his life. But God protects him, sets a mark upon him lest any finding should kill him. What that mark was we are not told. It was, however, visible to others. Some have suggested that his countenance became so hideous that men would flee from him affrighted. He went out from the presence of the Lord and dwelt in the land of Nod, travelling into Eastern Asia.

PRACTICAL SUGGESTIONS.

The worship of God is an incumbent duty. We must worship Him in spirit and in truth. Our offering can only be acceptable through Christ's atoning sacrifice.

The first family quarrel ended in murder. God's message to us is, Love one another.

Wild and ungoverned passion is sure to lead to crime, bitter and unavailing regrets certainly follow. Repentance and faith in Him who shed His blood for the sins of men will save us; that blood cleanses from all sin, but it does not remove the impression made on the memory by sin.

THE organs of the publican interest are busily at work endeavouring to make out that Sunday closing has been a failure in Wales. The same sort of attempts were made to discredit the Forbes Mackenzie Act in Scotland for some years after its adoption; but by and by they were silenced by the inexorable logic of facts.

## Our Young Folks.

### LITTLE FOXES AND HUNTERS.

"Take us the foxes, the little foxes, that spoil the vines."—Solomon's Song ii. 15.

Among my tender vines I spy  
A little fox named "By-and-by."

Then set upon him quick, I say,  
The swift young hunter, "Right-away."

Around each tender vine I plant  
I find the little, "I-can't."

Then, fast as ever hunter ran,  
Chase him with bold and brave, "I-can!"

"No-use-in-trying" lags and whines  
Among my young and tender vines.

Then drive him low and drive him high,  
With this good hunter named "I'll-try!"

Among the vines in my small plot  
Creeps in the young "I-forgot."

Then hunt him out and to his den  
With "I-will-not-forget-again!"

The saucy fox that's hidden there  
Among my vines is "I-don't-care!"

Then let "I'm-sorry," hunter true,  
Chase him afar from vines and you.

What mischief making foxes! yet  
Among our vines they often get.

But now their hunter's names you know  
Just drive them out and keep them so!

### MAKE EXCUSES.

Not for yourself, but for others. So little is known of the interior life, even of those whose history is thought to be well known that motives would often justify what seem like very strange acts.

A brother in the church whose income was known to be constantly on the increase was condemned because his contributions to the support of the Gospel did not increase, as was thought, proportionately. But matters of equal importance with those of the church's interest were making constant demands upon his purse, and, as it was in the direction of a private nature, outsiders thought him simply unwilling to give as he was able.

A nobleman whose sensitiveness was mistaken for hauteur was anxious to secure as private secretary a man who would be likely to think charitably of his unfortunate manners. While riding one day he overtook a man who had been pointed out to him as a very eccentric, though learned, person. The nobleman, in his hunting-suit, presented so different an appearance from what he did in court costume that the gentleman failed to recognize him when he overtook him and began a conversation.

"I see," said the nobleman, "we are riding over the domains of the Earl of X—."

"Yes; so I thought."

"He is said to be a very dogged sort of person."

"Is he, indeed? Do you know the earl?"

"Yes; I know him very well. I'm sorry to say he is churlish at times."

"Then he is a man to be respected."

"Why so?"

"If he is churlish only at times, he must be heroic, as the cause of occasional petulance must be the result of a constant trial. This must be under control when he is pleasant."

"But he is distant and haughty besides."

"You must excuse me, but I should have to be convinced of that before I could accept it as a fact."

"Then my word is not enough for it?"

"Sir, the word of no one is sufficient guarantee in attacking the name or fame of a person unknown."

The man, though poor when he entered the earl's grounds, was soon raised to a position of honour—one for which his early teachings had fully fitted him.

An aged Christian who always would find excuses for every one, no matter how glaring the fault, was once told the shameful misdeeds of a professing Christian, the account being concluded with the words, "You surely cannot make excuses for such conduct as that?"

"Very well," was the reply; "then I shall surely leave it to God to condemn him."

Make excuses whenever you can; when that is impossible, imitate the example of this aged saint; leave condemnation to God.

### DOING GOD'S ERRANDS.

Hester was a little girl who was trying to love and serve Jesus, and she showed her love for Him by seeking to please Him in all she did. She loved to do errands for her mother, and to have her mother say she was a faithful servant when she did them well.

One day she had been talking with her mother about God. As they got through she looked up with a bright thought beaming in her eyes and said: "Why, mother, God is sending us on errands all the time! Oh, it is so nice to think that I am God's errand-girl!"

"Yes, dear," said her mother, "God has given us all errands to do for Him, and plenty of time to do them in, and a book full of directions to show us how to do them. Every day we can tell Him what we are trying to do, and ask Him to help us; and when He calls us home to Himself we shall have great joy in telling Him what we have been trying to do for Him."

"I like that," said Hester; "it is very pleasant to be allowed to do errands for God."

"One of my errands," said her mother, "is to take care of you."

"And one of mine, dear mother, is to honour and obey you. I think God has given us very pleasant errands to do."

You know that nothing makes us more happy than to do anything for a person we really love. This is what Jesus meant when He said, "My yoke is easy, and My burden is light." This is what the Apostle John meant when he said that "His commandments are not grievous." His people serve Him from love, and that makes everything they do for Him light and pleasant to them. If we can only remember all the time that the duties given us are "errands for God," and that He is our Father in heaven, how easy it will make them all! Every burden will then really be light.

### MANLY BOYS.

I am by no means an old man, but I have lived long enough to be thankful that I was one of the boys of whom rude boys speak as "led by a mother's apron strings." I was reared in a large city and in a neighbourhood where there was a large number of boys. Many of these seemed to have or to take their own way; a few of us were kept under parental guidance and control. I confess that there were times when it seemed hard because I was not permitted to go and come just as some boys were doing whom I knew. But now when I think of the after-results in different cases, I feel that I cannot be too grateful for the home influences which I had, and to which I yielded in youth. Of the boys whom I knew, those who lived and attained and honourably filled positions of trust were, without exception, those who were known as the "home boys," the "mother boys," "the babies"; and all because they did not think it manly to swear and smoke or chew tobacco and

fight and play truant from school, and be a nuisance in general. They were by no means "goody-goody" boys, they were not angels; they loved, and had, their fun; they had games; but they were loving and kind to their parents, and truthful and honest and well-behaved everywhere. And, although thus nick-named, many of them were strong enough to withstand the temptations of the camp and to endure severe hardships, and brave enough to fall on the field of battle with their face to the foe. Others of them have been able to keep themselves pure and to make for themselves a good record in the midst of the tests and struggles of life. In the meantime, as I have had opportunity to learn, the sad news has come to me of the moral wreck of one after another of those who preferred a street education, or who hated and rebelled against everything like a wholesome restraint, and who considered themselves manly.

### WHAT WOULD JESUS DO?

I was walking along a narrow, dirty street in a large town about thirty years ago, when I saw a crowd of boys and girls laughing and jeering at an old man who was feebly tottering along, leaning on a thick stick for support. I had just made my way through the crowd when a poor, thin, ill-looking boy stepped from it, and going up to the old man took a piece of paper off his back, on which was written, "Who'll bid for the saint?" He had no sooner done this than a rough lad caught him by the arm, saying, "Hallo, sneak, you'll get something for that!" When their leader uttered these words several other lads came up and joined in tormenting the poor boy.

I then went up and made them let him alone, while I took his hand and commended his conduct in taking the paper off the old man's back.

"Sir, do you know what made me do it?" he asked.

"No, what was it?" I asked carelessly.

"Well, sir, that old man, they call him 'Saint Willie'; he comes to our house every week to read and talk to mother. One day he came, and said to me, after telling me all about Jesus, 'If ever you're a-going to do anything that ain't right, say to yourself, What would Jesus do? (and He'd always go right) then you do it: and that's what made me do it,' he cried triumphantly.

If every reader of this little story would ask themselves whenever they are in difficulty as to what they should do, or are tempted to do anything wrong, "What would Jesus do?" they would find it would be a great help to them in their daily life.

### NO "IF."

There was a knock at the door of Aunt Fanny's pleasant kitchen one morning, and on the step stood a little girl with a basket on her arm.

"Don't you want to buy something?" she asked as she came in.

"Here are some nice home-knit stockings."

"Surely you did not knit these yourself, little girl?" said Aunt Fanny.

"No, ma'am; but grandma did; she is lame and so she sits still and knits the things, and I run around and sell them; that's the way we go along. She says we are partners, and so I wrote out a sign and put it over the fireplace: Grandma and Maggie."

Aunt Fanny laughed and bought the stockings and as she counted out the money to pay for them Maggie said: "This will buy the bread and butter for supper."

"What if you had not sold anything?" asked Aunt Fanny.

But Maggie shook her head. "You see we prayed, 'Give us this day our daily bread,' and God has promised to hear when folks pray; so I guess there wasn't any 'if' about it. When He says things, they're sure and certain."

Sparkles.

A NEW poet speaks of the "unwinking eagle." This is nonsense. The eagle is always a wink king.

THE bull speculator in wheat does not relish pacific news from Europe. It goes against his grain.

THERE are in Massachusetts 65,000 more women than men. That is why the women have to stand in the horse-cars.

Mrs. Langtry, Mrs. Bernhardt, and Adeline Pattil Revists Toronto.

These celebrated artistes will arrive here in the coming season to give us pleasure during the dreary months. Some people, however, prefer a different kind of pleasure and that is to furnish a home of their own, and have music, cards and games to while away the hours. Jolliffe's is the place to furnish these homes, and 467 to 473 Queen Street West contains an enormous variety for you to choose from.

A CHARLESTON paper speaks of an opal "as large as a small hen's egg." We think it would be difficult to set.

"WHATEVER you do, my boy, begin at the bottom and work up." "But, father, suppose I were going to dig a well?"

FAITHFUL - J. R. Faithful, of Stroud, Ont., says he suffered from quinsy for several years, until cured by Haggard's Yellow Oil, which medicine is a specific for all painful complaints.

A COAL stove is a cast-iron paradox. It won't burn unless you put it up; then it won't burn unless you shake it down.

A LYRE five feet high has been found by Dr. Schliemann. We have bigger lyres in this country, but they are not spelled that way.

YOUNG married couples in the cities generally set up housekeeping in hired flats. Their motto probably is: "Suites to the Sweets."

A Deep Mystery.

Wherever you are located you should write to Hallett & Co., Portland, Maine, and receive, free, full information about work that you can do and live at home, making hereby from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Hallett & Co. will start you. Capital not needed. Either sex. All ages. No class of working people have ever made money so fast heretofore. Comfortable fortunes await every worker. All this seems a deep mystery to you, reader, but send along your address and it will be cleared up and proved. Better not delay; now is the time.

"I SEE young Quinine has gone out of the apothecary business and become a letter carrier." "Yes, he was fairly driven by poverty from pillar to post."

"MA, what is this coal pool I read about in the papers?" asked little Johnny. "I'm sure I don't know," was the reply, "unless it is where miners go in swimmin'."

TO OUR READERS.—If you suffer from headache, dizziness, back ache, nervousness, humors of the blood, try Blood Purifier. It is a guaranteed cure for all irregularities of blood, liver and kidneys.

An Orangeville boy conscientiously objects to take Ayer's pills, "because," he says, "if them pills is Ayer's, why, just let Ayer take 'em. I don't want what belongs to him."

"I SEE you have got a new trotter, Jones," said Brown. "What do you call him?" "I think of calling him Theodore Thomas." "What for?" "Oh! because Thomas eats time."

A COUGH, Cold, or Sore Throat requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. BROWN'S BRONCHIAL TROCHES are a simple remedy, containing nothing injurious, and will give immediate relief. 25 cts. a box.

THE new two-dollar silver certificates have been issued. They are—but, hold on! if the United States treasurer wants us to receive his publication he had better send along some sample copies.

BREVET-MAJOR W. H. FOE, C.B., has just been awarded fifteen months' extra pay and a pension of \$1,000 a year for services in Egypt. After that, who says England isn't generous to a Foe?

Horsford's Acid Phosphate. As a Nervine.

DR. F. DE V. HOARD, Concordia, Kan., says: "I have used it personally, and am greatly pleased with its action as a nervine."

A GENTLEMAN, who has just returned from Germany, says there is a good point and a bad point about German coffee. The good point is that it contains no chicory; the bad point is that it contains no coffee.

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of danger by the condition of your blood, as shown in pimples, blotches, boils, or discolorations of the skin; or by a feeling of languor, induced, perhaps, by inactivity of the stomach, liver, and kidneys, you should take Ayer's Sarsaparilla. It will renew and invigorate your blood, and cause the vital organs to properly perform their functions. If you suffer from

### Rheumatism,

or Neuralgia, a few bottles of Ayer's Sarsaparilla will relieve and cure you. Alice Kendall, 218 Tremont st., Boston, Mass., writes: "I have been troubled with Neuralgia, pain in the side, and weakness, and have found greater relief from Ayer's Sarsaparilla than from any other remedy." J. C. Tolman, 336 Merrimack st., Lowell, Mass., writes: "In no other remedy have I ever found such a happy relief from Rheumatism as in

## Ayer's Sarsaparilla

sarsaparilla." It instils new life into the blood, and imparts vitality and strength. Being highly concentrated, it is the most economical blood purifier.

with Ayer's Sarsaparilla, there need be no fear of Dyspepsia, Rheumatism, Neuralgia, Salt Rheum, Tetter, Eczema, Catarrh, Liver troubles, or any of the diseases arising from Scrofulous taints in the blood. Geo. Garwood, Big Springs, Ohio, writes: "Ayer's Sarsaparilla has been used in my family for a number of years. I was a constant sufferer from

### Dyspepsia,

but Ayer's Sarsaparilla effected a permanent cure. Seven years ago my wife was troubled with Goitre: two bottles of Ayer's Sarsaparilla cured her, and she has never had any return of the disease. I regard this preparation as the best medicine in use for the blood." B. Barnard Wair, 75 Adams st., Lynn, Mass., writes: "For many years I suffered terribly from Indigestion, Dyspepsia, and Scrofula. Almost hopeless, I took Ayer's Sar-

and am a well man to-day." Be sure and get Ayer's Sarsaparilla, the most thorough and effective blood purifier. The best is the cheapest.

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MEETINGS OF PRESBYTERY.

MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 11, 1887, at ten a.m.
WHITBY.—In Oshawa, on Tuesday, January 18, 1887, at half-past ten p.m.
MIRAMICHI.—At Campbellton, on Tuesday, January 18, 1887, at eleven a.m.
PARIS.—At Tilsonburg, on January 11, 1887, at half-past twelve p.m.
STRAITFORD.—On January 11, 1887, at half-past ten a.m.
ORANGEVILLE.—At Shelburne, on Tuesday, January 11, at eleven a.m.
HURON.—In Seaforth, on Tuesday, January 18, at eleven a.m.
REGINA.—At Moosejaw, on the first Tuesday of March, 1887.
GUELPH.—In Knox Church, Elora, on Tuesday, January 18, at ten a.m. Conferences on the State of Religion and Temperance on the afternoon and evening of the same day, and on Sabbath Schools on the forenoon of the day following.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.
LINDSAY.—At Lindsay, on Tuesday, February 22, 1887, at eleven a.m.
BARRIE.—At Barrie, on Tuesday, January 25, 1887, at eleven a.m.
TORONTO.—In the lecture room of St. Andrew's Church, on Tuesday, January 11, at ten a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on the fourth Monday of February, 1887.
CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, March 20, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, March 20, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 8, at half-past seven p.m.
KINGSTON.—An adjourned meeting will be held in Chalmers Church, Kingston, on Tuesday, January 4, at three p.m. Next regular meeting in St. Andrew's, Hall, Kingston, on Monday, March 21, at three p.m.
BRUCE.—In Knox Church, Paisley, on Tuesday, March 8, at two p.m.
BRANDON.—In Portage la Prairie, on Tuesday, March 8.
SAUGHER.—In Knox Church, Palmerston, on the 14th March, at ten a.m.
BROCKVILLE.—At Morrisburg, on March 1, at half-past one p.m. Special meeting at Cardinal, on January 17, at two p.m.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTH.
At the Manse, Cantly, Quebec, on the 15th ult., the wife of the Rev. D. Findlay, of a son.

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CAPE BRETON RAILWAY. Section—Grand Narrows to Sydney. Tenders for the Work of Construction. Sealed Tenders, addressed to the undersigned and endorsed "Tenders for Cape Breton Railway," will be received at this office up to noon on Wednesday, the 12th day of January, 1887, for certain works of construction. Plans and profiles will be open for inspection at the office of the Chief Engineer and General Manager of Government Railways at Ottawa, and also at the Office of the Cape Breton Railway at Port Hawkesbury, C.B., on and after the 27th day of December, 1886, when the general specifications and form of tender may be obtained upon application. No tender will be entertained unless on one of the printed forms, and all the conditions are complied with. By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 15th December, 1886.

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