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BRAISED CELERY.—Take six good heads of celery, trim to about six inches in length, parboil them in water with a little salt about ten minutes; take them out and drain them in a cloth or hair sieve, then place in a stew pan with one pint of stock-broth, add a little grated nutmeg and some seasoning, and boil gently for one hour; when cooked take out the heads with a slice, drain on a cloth, and boil the sauce for a few minutes. Place the celery in a hot dish, and strain the boiling sauce over it; garnish the sides with some small pieces of well-buttered, fresh-made toast, and serve very hot.

CREAM OF RICE.—Beat the yolks of two eggs with three-quarters of a cup of sugar, and a pinch of salt. Dissolve a tablespoonful of corn starch in a half cup of cold milk, mix it with the beaten yolks and sugar, and stir in gradually two cups and a half of scalding hot milk. Cook this custard in a double boiler, stirring constantly until it thickens, adding meanwhile a cup of hot rice cooked in the following manner: Wash the rice through three waters, then boil it fifteen minutes in salted water, after which drain and set on the back of the stove to steam until done, which will be in fifteen minutes longer. Use a cupful of rice, measured after cooking. Flavour with lemon or vanilla, turn into a pudding dish and set into the oven to slightly brown the top. Cover with a meringue made with the whites of the two eggs, and two tablespoonfuls of sugar beaten stiff. Colour a delicate brown and serve cold.

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THE CANADA PRESBYTERIAN.

VOL. 10

TORONTO, FRIDAY, FEBRUARY 24th, 1882.

No. 8.

NOTES OF THE WEEK.

THE new rules called the *Cloture* excite great interest in the British Parliament, and may lead to the defeat of the Ministry.

AN International Conference in behalf of Sabbath observance is to be held at Pittsburgh, beginning in the First Presbyterian Church in that city on the 28th of March, and continuing three days.

THE American Board sent out last year forty new missionaries, including nine ordained men, two physicians, and thirteen unmarried ladies. Fifteen labourers of both sexes were sent to Africa alone.

THE "Christian Intelligencer" says that "the Church to-day does not need new theological truths any more than it needs a new multiplication table; but it does need an earnest, bold, loving declaration of the plain truths of the Word of God."

A PERIOD of increased material prosperity is confidently expected in Great Britain. There is considerable activity in the principal manufacturing industries; trade, both foreign and domestic, is improving; and the agricultural prospect is so far favourable.

THE Rev. Dr. McCosh, of Princeton College, tells a story of a Negro who prayed earnestly that he and his coloured brethren might be preserved from their upstettin' sins. "Brudder," said one of his friends, at the close of the meeting, "you ain't got de hang ob dat ar word. It's besettin', not upstettin'." "Brudder," replied the other, "if that's so, it's so; but I was prayin' de Lord to save us from de sin ob 'toxication, an' ef dat ain't an upstettin' sin I dunno what am."

PRINCIPAL RAINY, of Edinburgh, has a letter in the London "Times" on Church Disestablishment, in which he says that the question "has been practically tabled in all its aspects since 1874. At any rate, it has," he says, "been recognised as a practical and present question, and we have been summoned by the heads of the present Government to declare our minds upon it. When we do so, and when we exert ourselves to educe the convictions of our people on the subject, we do not feel that the course we take requires any special justification."

A LONG despatch, dated February 4th, has been received from Lieut. Danenhower, of the *Jeannette* expedition, from which it appears that at the time of writing DeLong and his party, if alive, must be in a certain circumscribed region between the rivers Lena and Oleusk, a barren region without inhabitants. Before entering upon it they were in an extremely destitute and suffering condition, so as to be unprepared for long surviving the privations of such a locality. It is stated that the general health of the crew during the twenty one months' drift was excellent. Divine service was regularly held.

IN Egypt there is a pseudo-legislative body called the Chamber of Notables. The Notables coerce the Khedive, and the army-chiefs coerce the Notables. This double process is now going on at Cairo. On the 3rd of this month the military commanders threatened the Chamber with the interference of the soldiery if the policy demanded by them of resistance to European intervention were not persisted in. Affairs in Egypt are evidently ripening fast for the direct interposition of English and French troops to prevent anarchy. There seems to be no vital self-governing force in the country.

THE Toronto Coffee House Association has got its philanthropic enterprise fairly started. The first house under its auspices was formally opened on the 16th inst. by the Lieutenant-Governor, in the presence of a large number of influential citizens. It is situated in a busy locality, and is said to be already attracting a large custom. "The fare offered," says

a daily paper, "is excellent, and what is next in importance, very cheap. A cup of tea, coffee or milk, can be had for three cents, a bowl of soup for five cents, and a plate of any kind of meat, any sort of a pie, or a couple of poached or scrambled eggs for five cents. At breakfast, oat or cornmeal porridge or milk toast is also sold for five cents. A dozen count oysters, cooked in any style, or raw, will be supplied for twenty cents. Other articles are given at equally reasonable figures." It is to be hoped that many such establishments will soon be in active operation in various parts of the city.

THOSE who tell us that the Christian religion has passed away from the hearts and lives of men are measuring other people's corn with their own bushel, and describing things not as they really are, but as they would have them to be. "Once in a while," says the "Sunday School Times," "we still hear the old croak that religion has lost its hold on the general public; that the Church and the pulpit are no longer a power in the world; and that religious reading has given place to the daily newspaper. To this venerable fiction there is no better answer than that given by the annual statistics of the number of books in the several classes of literature published in America and England. From the figures of the English book trade for last year, it appears that 'as usual, theology heads the list with 945 works; educational and classical publications are second, with 682,' etc. Publishers issue books to sell, and they are not accustomed to put forth, year by year, that which nobody buys; so that the regular publication and sale of religious books is a perfectly fair test of the general demand. That little coterie of readers which no longer cares for religious books, makes the ostrich's mistake of measuring the capacities of other heads by the situation of its own."

MR. J. A. ALLEN, writing to the Kingston "Daily News," compares the "wretchedness" of Ireland with other European countries, notably France as described by Lady Verney, Miss Nightingale's sister. The result is to show that Ireland by no means stands "alone in the hideousness of her misery," that her complaint is one that is common to humanity wherever a low moral standard prevails, and that the true remedy is to be found in the reformation, not of the laws, but of the people. The following are Mr. Allen's concluding sentences: "When English statesmen are blackened and reviled for not making Ireland happy, I ask the censorer to point me to the government that has succeeded in making any people, among the millions of Europe, so. I have read a page or two of history as well as he, and I know the ground on which I stand. The doctrinaire may have his nostrum, and the orator his indignant cry, but it is a cry against (with all their faults) the widest-minded and most magnanimous government (of whichever party) the world has ever seen; yet the hard facts remain insoluble as ever. And if ever they be solved, it will not be by doctrinaires, or hot orators, or governments even, but by the people themselves—the people truly educated and enlightened as to their real interests and as to the means of securing them, and who have learned to postpone the passions of the present to their future higher good. But no people ever have been, or ever will be, legislated into prosperity and happiness. Into these, so far as attainable, they must legislate themselves. These may seem cold words, but are they true? It is pleasanter, I know, to preach and hear utopias."

IT would appear that the services of the Salvation Army in England are better attended than those of the various churches. At Gateshead on a single Sabbath the aggregate attendance was 11,036; in Hull, 11,394; in Sheffield, 4,064; in Nottingham, 4,245; in Bradford, 4,206; in Scarborough, 3,380; in Portsmouth, 3,000. The permanent results, however, are said to be very small. A correspondent of the "Nonconformist" points out the following among the defects of the organization: "There is no provision

for improvement and development in manner and matter as men's minds enlarge and their feelings change. The preaching of the captives, both in style and sense, is the same now as it was in the beginning. Those who heard their first addresses hear nothing different and nothing better now. They do not edify, they merely assist. They turn men round, but they do not move them on, and thus shows both the power and the weakness, the success and the failure, the usefulness and the imperfection of their organization. The Salvation Army, from the very nature of its operations, from the very nature of its purpose, can only convert men. It succeeds in doing this; but unless those converted are moved on into a higher school, in which they may be built up and established, mere conversion will in time make little or no practical moral improvement in them. Unless they move on to something better, they will turn back to something worse. It is impossible for them to remain long without moving one way or the other; and it is because no means are provided to move them forward that the thousands who profess conversion from the evangelistic services of Moody and Sankey and others, and from the services of the Salvation Army, relapse into sin and vanish again into the darkness of godlessness."

THE Brorkville "Recorder" publishes a letter written by the Rev. G. Barnfield, M. A., B. D., from Athens, while on his way to Palestine. The following extracts give his impressions of the Greeks and their chief city: "After a sail from Naples through the Straits of Messina, which I enjoyed much, we rounded the south of Greece and landed in this fair city of Athens, so famed in ancient story for philosophy and poetry, for learning and art. . . . Greece is small, and Athens, its principal city, contains only 50,000 inhabitants; but every step taken is on historic ground, where great men lived and great deeds were done. . . . And the Greek, though a lazy fellow, as most eastern people are, yet retains an inherent self-respect, a pride in the past glory of his nation, which prevents him, no matter how poor, from degenerating into the importunate beggar which Italy produces. The usual dress of the men is a white cotton garment, something like a Highland dress; the trousers are short and also white. They have long blue or dark stockings coming above the knee, boots of untanned leather, pointed like a canoe at the toes, turned up, and having a round tuft or ball on the point, and on the head they wear a red turban or fez, with a tassel hanging down at the side. The people live much on the street, many of them doing business under awnings; and those possessed of shops spend much of the time at the door, waiting for customers and news, now, as of old, the news being as welcome as the customer. There are three places here of special interest to me—Mars Hill, the Agora or market-place, and the Acropolis. On Mars Hill Paul delivered his grand address, which is recorded in the seventeenth chapter of Acts, and which is full of the noblest truth, and was so well adapted to find entrance to the minds of his audience. From the Agora on the north and west (to which the Areopagus slopes down) Paul came. He had been teaching the people who were doing business in the market-place, and he now ascended the Hill to declare to the philosophers the new doctrine. He taught that God is the Creator of all things, and He, the Lord of heaven and earth, dwelt not in temples made with hands. He also declared unto them Jesus and the Resurrection. And Paul must have cast his eyes as he spoke upon those heathen temples, filled with statues of their gods, and of their great men who had died, and who were now worshipped by them as gods. But of the philosophers who heard him, some mocked; others said, 'We will hear thee again on this matter,' waiting, as Felix did, for the more convenient season which never came. At present the American Presbyterian Church is doing good work in Greece. Dr. Kalophakes, a native clergyman, related by marriage to Mr. John Kyle, on Perth street, Brockville, is settled in Athens, where he is doing what he can for the Master."

OUR CONTRIBUTORS.

RAPID CITY MISSION.

MR. EDITOR,—In accordance with my promise, I send you a few lines regarding my North-West experiences.

Mr. McCannell of Queen's and myself drove together for four days in going from Winnipeg to our respective stations—Big Plains and Rapid City—and this was our first experience of a Manitoba winter. We drove from sixteen to thirty miles without stoppage, and felt no annoyance from the severity of the cold, although the day we left Winnipeg the thermometer registered thirty degrees below zero. The drive was necessarily monotonous, for it was over prairie continuously, and one thirty miles is a facsimile of the next—varied only by a stray fox or wolf, or an occasional flock of chickens. At the end of the fifth day I reached my present location on the banks of the Little Saskatchewan. I have been driving three days in the week ever since, and I have only once been touched by frost, and that so slightly as to be scarcely worth mention. But do not let any one suppose that it is too warm here. The thermometer has ranged from twenty degrees above zero to about forty below during the six weeks of my stay here, so if there be monotony in the scenery there is none in the temperature. It is quite true, however, that we do not seem sensible of the variations. It is always cold; sometimes pleasantly so, and again otherwise. The three congregations which form the Mission here number about fifty families, or representatives of families; for you are aware, Mr. Editor, of the great number of bachelors in the North-West. In one thing the young unmarried men of this settlement differ somewhat from their brethren in Ontario—they neither forget to come to church, nor to bring the collection when they do come. In Rapid City we are going to build a church, and three young men, two of them not yet members, subscribed \$50 each towards it; and before the few members of the congregation who were present left, \$730 had been placed to the credit of the Building Fund. With men like these in this new land the Church cannot help but succeed, if she only awakes to her responsibility and occupies the field at once with earnest, energetic young men capable of enduring, and willing to endure, hardships for a year or two, until the settler begins to reap rich returns from the fertile virgin soil. There are settlements not 100 miles from Rapid City, which number thirty Presbyterian families, that have not had service from our Church for the last three months. In proportion as Ontario becomes depopulated by the exodus to the North-West, why not condense the few congregations remaining and send the available pastors to do needful work here? I purposed to say something in regard to the outfit required, and the expense incurred in procuring it, but must reserve it for a future communication.

C. T.

Rapid City, January 31st, 1882.

ROMISH ORDINATION.

MR. EDITOR,—In my last letter I gave a short sketch of the position of the Church of Scotland, and all the branches of that venerable Church, upon the question of ordinations, showing (1) that *implicitly* they required from the year A.D. 1560 re-ordination in the case of an ex-priest being called to the Christian ministry; (2) that there is no instance on record since the settled organization of these Churches of priests being thus admitted, with the exception of the Rev. W. Crotty, of Birr, popularly known as Priest Crotty. To this particular case I now refer more fully.

"The case of Mr. Crotty, of Birr," says Professor Witherow, "is the only case of the kind which, so far as I know, ever occurred in our branch of the Church. He and a considerable wing of his flock joined the Presbyterian Church of Ireland in 1839; but as he was to continue his ministrations among his own people over whom he had been appointed as priest, the Presbytery does not seem to have insisted on his re-ordination. From the minutes of the Synod of Ulster, it appears that the Presbytery of Dublin reported the case as follows: "On the 30th of May they received into connection with the Synod the Rev. W. Crotty, formerly a Romish priest; he having publicly declared, for himself and his congregation, their abandonment of

Popery, and their attachment to the doctrines, discipline, government and worship of the Presbyterian Church: that Mr. Crotty accordingly signed the Westminster Confession of Faith, according to the Synod's formula." In the margin of the minutes this transaction is described as "The Installation of Mr. Crotty." At this installation the usual induction services, without imposition of hands, were observed." The above transaction is thus spoken of by the venerable Dr. Killen also. The italics are his: "I very well remember the case of the Rev. W. Crotty. He came over to the Synod of Ulster *along with his congregation*. He scrupled to receive ordination by imposition of hands on the ground that he would thus compromise himself with his people. He had been for a considerable time acting as their minister, and he urged that by being re-ordained he would invalidate his previous ecclesiastical acts, including the marriages he had celebrated. I was then a very young minister, and had an idea that he should have been re-ordained, but the matter was settled by a kind of compromise. He was installed by the Presbytery as the minister of Birr. The installation service was virtually an ordination, but the imposition of hands was omitted. You are, no doubt, aware that in the earliest ordinations, according to the First Book of Discipline of the Church of Scotland, there was no imposition of hands. The essence of ordination was not in the mere imposition of hands, but in the *election* to the office and the recognition of the Presbytery. I would not throw a stumbling-block in the way of a priest and his *congregation* passing over to Protestantism by insisting on scrupulous adherence to all our arrangements."

Surely this is sufficient evidence that in all ordinary cases the Church in Ireland would require re-ordination; but in a case where a man is *de facto* pastor of a people, and applies *along with his congregation* for admission to the Church, but has scruples arising from any good cause with regard to the laying on of hands, adherence to strict rules should not be insisted upon. The keenest advocate for re-ordination will agree in this with Dr. Killen. For my own part, if election and formal recognition by Presbytery are conserved, I would dispense with laying on of hands in the case of the ordination of *any* man to the Presbytery for sufficient reasons, as we now do in ordaining our ruling elders and deacons. What I contend for is not the *form*, as if that were necessary to the apostolic succession, but the *essence*, as Dr. Killen well puts it.

The American Church has one instance of a priest received without re-ordination—viz., Rev. C. Chiniquy in 1860. It is not necessary to give the proceedings of the Chicago Presbytery in the case in full. They can be found in the Report on Romish Ordination, in Appendix, page cxxxv., Assembly Minutes, 1878. It is enough to state that Mr. Chiniquy was received as the *de facto* minister of a congregation of "Independent Protestants," *along with his congregation*, and was "*recognised as their pastor*" by the Presbytery. Thus in almost every respect it is similar to the case of Mr. Crotty, and not insisting on re-ordination was based on similar grounds.

Our Canadian Church, so far as I can find, stands alone among all the offshoots of the Church of Scotland in receiving ex-priests to the *ministerium vacum*, and recognising their Romish orders as equivalent to Presbyterian ordination.

But what of other Reformed Churches? In 1562, as soon as the Reformed Church of France was settled and fully organized, the Synod of Orleans decided that "if a bishop or curate desired to be employed as a minister of the Gospel, he must first be admitted to Church membership, give proof of his repentance of past sins, and be chosen to the ministry in the usual manner. The fact is, that instead of admitting the converted prelates as entitled on the ground of being prelates to exercise any authority over ministers or people, the Reformed Church *ignored their orders and treated them as mere laymen*."—Prof. Witherow, in "Foreign and Evangelical Review," October, 1878, p. 667. According to Articles II. and III. in the French Book of Discipline, "the bishops, curates, priests and friars among the Popish clergy, turning Protestant, were to be re-ordained by imposition of hands."—Pardovan, p. 189.

For the Swiss Reformed Churches Turretine and Beza may be held as good authority. The former, in his "Institutes," discusses the question, and vindicates

the practice of re-ordination at length. The latter, in a most powerful passage, too long for insertion, gives his reason for denying the sufficiency of Romish ordination, and concludes by saying that when a priest, by the grace of God, has received light and changed his mind, he will "detest the Papacy and *abjure his most disorderly ordination*; and if he abjure it, how will he, by virtue of it, have the right to teach? I do not, however (by this), deny that such men, if they honestly hold the true doctrine, if they are possessed of good moral character, if they are found apt to feed the flock of God, may be lawfully (regularly) *appointed new pastors from being false—bishops*."

Of the practice in the Reformed Church of Holland I cannot speak. That there was no decisive course prescribed I think may be fairly inferred from the following facts: In the years 1834-35 the question was carefully discussed by the General Synod of the Dutch Reformed Church in America, and at length it was decided: "Whereas the right of ordaining the ministry of the Gospel belongs to the classes of the Church, therefore resolved, 'That the question of the validity of Roman Catholic ordination be left to the different classes.'" The vote stood 37 yeas, 32 nays. In accordance with this decision, the classis of Bergen *re-ordained* a Catholic priest on receiving him into the classis. Surely the weight of this Church must be cast into the scale for re-ordination.

Of other Reformed Churches I know nothing as to the position they have taken or might take. I noticed, however, some eighteen months ago, a newspaper paragraph which stated that Father Hojda, in Baltimore, had renounced Roman Catholicism and is studying "preparatory to being ordained as a minister in the Lutheran Church."

As has been objected, it is possible—nay probable—that before the Reformed Churches were settled and organized, some other priests, like Knox, were recognised as ministers (that there were hundreds such I question, notwithstanding the confident statements of some speakers). But anyone will see that during the short period of transition implied, there was no Church to which they could apply, into which they could be admitted, and by which they could be ordained. At that time re-ordination was impracticable. But who will venture to assert that a procedure which was necessary, and therefore proper, when there was no organized Church, and in extraordinary circumstances, is to be followed in all time to come by fully organized Churches in ordinary circumstances? Even if it can be shown that many of the Reformers were ex-priests and were not re-ordained, that cannot decide the question, unless it can be shown further that they and their associates, who, like Calvin, were never ordained, held that it was by virtue of prelate ordination that they were ministers of Christ; and everyone knows that that is nonsense.

On the whole, Mr. Editor, while I am prepared to receive light on the question from any quarter, and to confess myself mistaken if my position can be shown to be in opposition to the principles and practice of the Reformed Churches, I think all your readers must admit that, with the Church of Scotland in all its branches, and the French, Swiss and Dutch Churches explicitly or implicitly requiring re-ordination, the Church in Canada is not in any danger, if she insists on re-ordination, of finding herself in antagonism with the great majority of the Reformed Churches, as was stated at last Assembly, in order to prevent a decision on the question; and unless some fresh light is forthcoming, it seems to me that in June next we are prepared to take a step in the right direction, or at least to stop the course hitherto followed of receiving ex-priests into the ministry without re-ordination.

One other word before I close. Last year some of the speakers (I do not give names, as I wish the subject discussed without personalities) objected to giving any decision on "an abstract question." This attempt to avoid the issue was as ungenerous as unfair. Unfair, because the Church had already received priests without ordination, and the question was no longer in the abstract; it was a practical one, and the Church was making precedents from time to time; because in 1877, on the reception of Mr. Ouriere, discussion had been waived expressly, as declared in the minute of Assembly, on condition that the subject should be fully considered, and the discussions of the report presented in 1878 were therefore in order as a practical matter; because, further, there was last year an application before the

Assembly, and a decision on the point would have decided that case. And it was ungenerous, because the discussion had not been previously forced, but waived on more than one occasion, because brethren had stated their desire to have time to consider the question. All this is now past. Another case is before us. I do not know the reason why, at last Assembly, the Committee on Reception of Ministers, in dealing with the application from the Presbytery of Montreal for leave to receive Mr. Coubove as a minister, reported recommending that "the Assembly grant leave to receive him as a missionary." This virtual withdrawal of the application prevented a second vote being taken then; but on the case of Mr. Quinn coming up in June next, an opportunity will be afforded of settling the question finally. Personally, I am anxious to receive ex-priests who are called of God to the work of the ministry. I only ask that they, when applying, be treated either as ministers from evangelical churches—viz., received under our Act for the Reception of Ministers; or, if this cannot be done—as I think it cannot—that they be dealt with as our own loved and trusted Church members and inferior office-bearers are treated when they are honoured by being set apart to the work of the Christian ministry, viz., that they be regularly called and ordained.

Thanking you, sir, for the ample space afforded in your columns for bringing this matter before the Church,
JOHN LAING.

Dundas, Ont. January 31st, 1882

MR EDITOR, I have read with interest the communication of the Rev Mr Laing on this subject in your last issue, and also that of "X." The former casts important historical light on the question. In the latter, while generally agreeing with the views of "X," I think he should not have blended the reception of a minister or the licensing of a student with their ordination. Those necessarily precede and prepare for the latter by placing the individual in such a position that he is eligible to be ordained, but they form no part of it in the specific sense in which it is understood by the Church.

There is a form in which the matter may be presented, which to my mind is sufficiently conclusive, whatever it may be to others, which perhaps you will permit me to state. If ordination may be correctly described as the setting apart of a person found duly qualified for a specific purpose in connection with the service of God by a competent authority, then the ordination should be valid only to those who recognise that authority, and with respect only to the office in view at the time, with its purpose and duties.

Now, to begin with the authority that confers ordination on a Roman Catholic priest is not recognised as lawful nor scriptural by the Presbyterian Church, and surely it follows that its official acts cannot be recognised by us as valid. Then again, import and effect of ordination in the Romish Church are both quite different from what we hold them to be. It is not necessary to specify what these differences are, as your readers are no doubt acquainted with them, or at any rate will admit the fact. It follows from this that Romish ordination and Presbyterian ordination are two quite different things—so different as to be in most respects conflicting in their character and tendencies. How then can the one be taken for the other? Then still further, the functions and duties of a priest of Rome are so different from those of a Presbyterian minister that they can hardly be said even to resemble them. Now, though a man may be lawfully appointed to one position, as for instance a member of the medical profession, it does not surely follow that when he ceases to act in that capacity the same appointment should hold good for another and totally different position—for example, the practice of law. And then, finally, does not a man, in renouncing the Church of Rome and his position of priest therein, ipso facto renounce his ordination to the priesthood as well? No doubt, the Church of Rome holds that the grace of ordination does not lapse in such cases, but is valid for the individual during his life; but we don't hold their views of ordination, and we should not recognise and give effect to what we believe to be deadly error. J. A.

SUSTENTATION VS. SUPPLEMENT.

MR. EDITOR, The following analysis of the principles upon which the rival Schemes at present before the Church are based, was prepared for Pres-

bytery a little over a month ago; but Presbytery having postponed consideration of the remit till its next regular meeting, it is in the meantime submitted to the readers of your excellent weekly, in the hope that it may prove serviceable in the agitation at present going on regarding the above Scheme.

I.—POINTS OF RESEMBLANCE.

1. The object of both Schemes is to aid the weak charges of the Church.
- 2 Both Schemes propose to do so by making the strong help the weak.
- 3 Both Schemes aim only at partial results. Only such of the weak charges as come up to a certain minimum are to be helped. Mission Stations are entirely ignored.

II—POINTS OF DIFFERENCE.

1. The one Scheme proceeds upon the principle that the minister is the servant of the Church, that it is therefore the duty of the Church to provide an adequate support for each of her ministers; that each settled minister has a right to such support as the Church is able to provide, and should look to the Church for it, and not to the congregation.

The other proceeds upon the principle that in the matter of ministerial support each congregation should, as far as possible, be left to its own resources; that in this matter each congregation should be taught to become absolutely independent, and that the minister should look for support, not to the Church, but to the congregation over which he is settled. In other words, the one Scheme is Presbyterian, the other is purely Congregational.

2. The one Scheme proceeds upon the principle that the Church owes as liberal a support to the minister who has charge of a weak congregation as she does to the minister who has charge of the wealthiest, that in the matter of ministerial support the Church should proceed upon the well-known Presbyterian principle of the "equality of the clergy."

The other, being purely Congregational, recognises no such principle; but as the one Scheme teaches the minister to look for support mainly to the Church of which he is a servant, so this Scheme teaches him to look mainly to the congregation of which he is minister.

3. The one Scheme proceeds upon the principle that each congregation should surrender its principal revenue for the support of the cause at large, retaining only its surplus funds for its own use—to cast their "bread upon the waters," and it would return to them "after many days" (Ecc. xi. 1).

The other proceeds upon the principle that each congregation should retain its principal revenue for its own use, giving only its surplus funds for the support of the cause at large. "Keep the loaf, and give away the crumbs."

III.—WEAK POINTS.

The weak points of Sustentation are:

1. It does not practically succeed in securing for the general support of the ministry the whole revenues of the aid-giving congregations.
2. It does not reach all the weak charges, and reaches none of the Mission Stations.
3. It gives almost unlimited power over all the congregations of the Church to a Finance Committee.

The weak points of Supplement are:

1. Numbers 1 and 2 above.
2. It denies the right of the minister to receive any support from the Church, excepting in the form of charity, to relieve actual want. It is this that makes this Scheme so extremely offensive to all who are dependent upon it to any extent. It recognises and treats them as paupers.

IV. - ADVANTAGES OF SUSTENTATION OVER SUPPLEMENT.

1. It is more in harmony with the spirit of the Bible. When the manna was given to the children of Israel in the wilderness, they gathered "some more, some less," but it was dealt out to them on the principle of "the equal dividend," so that he that "gathered much had nothing over, and he that gathered little had no lack" (Ex xvi. 17, 18).
2. In the matter of support, it places all her ministers upon an equal footing before the Church. The other places the poorer ministers in a most humiliating position, treating them as paupers.
3. It is Presbyterian and scriptural in principle; the other is purely Congregational.

4. In taking the direct support of the ministry out of the hands of congregations, (1) it removes from the people the false and unscriptural principle which the other Scheme tends to develop, of giving "for the sake of the minister," and certainly appeals to the higher and more scriptural principle of giving "for the sake of the cause." (2) It in a great measure delivers ministers—and may we not also add weak congregations?—from the tyranny of purse-proud supporters. (3) It removes from ministers and Sessions the temptation to lower the standard of discipline in order to retain all their supporters. It is undeniable that under the present system discipline in many of our congregations exists only in name. (4) It enables ministers to give proper attention to the training of their people in the important matter of scriptural giving, which, under the present system (Supplement), is practically neglected, and must be neglected so long as ministers receive their support direct from their congregations. WATCHMAN.

10th February, 1882.

THE GOSPEL BY MARK.

SUGGESTIONS TO TEACHERS.

The great object before the mind of the teacher is the conversion and instruction of his scholars, and this is, in other words, teaching them to know Jesus Christ. The Gospel by Mark is our special guide this year. We shall commit ourselves to our evangelist, we shall try to learn about our Saviour as He is revealed to us in this book, and then to teach as we have learned. In the measure in which we succeed Jesus will be better known to us in His person, His character, His work. The conception which the inspired evangelist had of Christ we shall search for in his words. Thus we shall first seek to learn and then to communicate the teaching of the Spirit concerning Christ in this Gospel. But in order to do this it will be well to compare our Gospel with the others, for two reasons. First, to find what Mark has left out; and secondly, to see what he alone has given. Our attention may be drawn to very important truth by the character of the omissions, and, on the other hand, the elements with which Mark has enriched the Gospel narrative will be brought into due prominence. We shall see how some of the gems which his hand alone has gathered, glow with a lustre all their own, or blaze with a splendour almost overpowering. It may be as well to note here the order of the events as they are given by the different evangelists. No doubt some will be surprised at the apparent want of harmony in this. In some instances a careful study will remove difficulties or explain them, but in others they will remain after all has been done, so that the most careful student would find it impossible to give the exact sequence of journeyings and events. It is well to keep in mind that, except where it is expressly so stated, the evangelists do not lead us to expect that they will adhere strictly to the chronological order of the events. Their design was chiefly rather to give an account of such actions and teachings as came to them, supernaturally of course, but in another sense naturally, in accordance with a law of affinity; such events, such words as would convey a truthful illustration or expression of the life which they desired to set forth. The ruling principle with them was to produce, not simply a chronicle of circumstances set down in the order in which they took place. Such a history would have been comparatively valueless. John tells us that even the world itself could not contain the books that should be written to tell all that Jesus did. Not one of the evangelists, then, proposes to give an account of all that Jesus did and said; this would have been impossible, and nothing could have been gained by any attempt of the kind; but, from among these events each of them has taken actions which are deeply typical and words which are powerfully expressive of the character and the life of the Lord, and it may be that the differences in the order or grouping of the events, however it came about, which are found in some places, was necessary to bring out the fulness and manifold significance of the works and the teachings as expressions of His life. The order is, in general, easily followed, and it may be that the places where the paths seem to diverge, where we need to stop and look for the way, searching carefully or painfully for the traces of His footsteps,—that these places are meant to remind us of what we are seeking, and that the knowledge of

events and arrangements and days, however pharisaically accurate, is not the end of the Gospel, but the knowledge of the life and the spirit of Jesus Christ, who is the same yesterday and to-day and forever. A "Harmony of the Gospels" is an indispensable help in this department of the work. It will be found very useful also to construct what might be called a "converse harmony," which may be done very simply by setting off four columns on a sheet of paper, one for each of the Gospels, and entering in each the principal events in the order in which they occur in the Gospel, each in its own order, and then drawing lines connecting the accounts of the same event in the different columns. By this simple contrivance the extent of divergence or harmony in the order will be represented to the eye at a glance.

G. BRUCE.

PROFESSOR ROBERTSON SMITH.

MR. EDITOR.—I regret that the Rev. A. B. Baird, of Edmonton, in his second interesting letter on "Student Life in Edinburgh," has thought it a befitting and seemly thing to compliment and laud Prof. Smith in terms so extravagant, take sides with him virtually against the Free Church, and describe him as "one of the most sincere Biblical critics that the century has produced." I have now before me the volume containing the lectures to which Mr. Baird listened with such admiration, and after carefully examining those lectures, as a person merely listening to them when delivered could not, I have formed a very different estimate of their merits. That Prof. Smith is a man of high scholarship, I readily admit; but that he is unfair in argument and reckless in spirit and statement throughout those lectures, I can abundantly prove. He displays consummate skill in marshalling an array of half truths to make a point, but he frequently commits himself to positions which are easily exposed. For example, on page 259 he commits himself to his assertion that Samuel, who officiated as priest at Shiloh, "was not of priestly family." He goes on to say that Samuel became a priest "by a vow of his mother," and his object is to prove that the law of the Pentateuch, limiting the priestly office to members of the tribe of Levi, must at that time have been unknown to Israel, and therefore it did not then exist as a written law, and must date from a period subsequent to the time of Samuel. This is one of the "glaring departures from the very principles of the Pentateuchal sanctuary" for which Prof. Smith is unable to account, except on the theory that the so-called books of Moses were written subsequent to the time of Samuel. Now, the answer to this learned and elaborate nonsense is, that Samuel was of "priestly family," and a member of the tribe of Levi. His name is given after that of Elkanah, his father, in the genealogical list of the tribe of Levi, in 1 Chron. vi. 28; and to identify him beyond all doubt as the Samuel there mentioned, let us examine the names of Samuel's sons. In 1 Sam. viii. 2, we read that the name of his first-born was Joel, and the name of his second Abiah. Now, in 1 Chron. vi. 33, we read that Heman the singer was the son of Joel, the son of Shemuel—another form of the name Samuel—and in the verse which follows we are told that Shemuel was the son of Elkanah. Then in 1 Chron. xv. 2, we read: "Then David said, None ought to carry the ark of God but the Levites;" and at the seventeenth verse we find that one of those chosen to carry it was Heman the son of Joel, and he was chosen by the Levites themselves. Now, if Heman the son of Joel, the son of Samuel, the son of Elkanah, was of the tribe of Levi, Samuel was also of the tribe of Levi, and that this is the same Samuel whose Levitical descent Prof. Smith denies is proved by the correspondence of names through four generations. And what is the ground on which Prof. Smith denies that Samuel was of "priestly family?" Simply that we read in 1 Sam. i. 1, that "his father was an Ephrathite!" that is, he was a native of Ephrath, the ancient name of Bethlehem-Judah (see Ruth i. 2; 1 Sam. xvii. 12); but as the Levites had forty-eight cities, with their suburbs, distributed among all the tribes of Israel, the place of a Levite's birth had no bearing whatever on the question of his Levitical descent. And if it be claimed that "Ephrathite" may mean a person belonging to Mount Ephraim, then all the worse for Prof. Smith, for Shechem, in Mount Ephraim, was one of the Levitical cities (Joshua xxi. 21). I have read Prof. Smith's volume of lectures

through several times, and examined it carefully, and instead of regarding him "one of the most sincere Biblical critics that the century has produced," I consider him a reckless critic, and an unsafe man to have charge of the training of students for the ministry, and that the Free Church has acted wisely in setting him aside. Out of the many inaccuracies with which his volume of lectures is replete, I have selected the specimen given because it is a case capable of being made clear to all your readers. Many of the enthusiastic admirers of Prof. Smith are probably persons of such humble and lowly spirit that they "do not presume to understand him," and never make an attempt at investigation.

Woodstock, Feb. 13, 1882. W. T. MCMULLEN.

AQUINATION.

Vaccination is usually regarded as a sure preservative from that loathsome disease, small-pox. It is so called because the substance first used in that operation was obtained from the cow, the Latin name of which is *vacca*.

Dean Stanley, in his "Christian Institutions," page 22, says: "Sir John Floyer dated the prevalence of consumption to the discontinuance of baptism by immersion." According to the gallant knight—or baronet—baptism by immersion is as powerful to keep away consumption, "that fell destroyer of the human race," as vaccination is to keep away small-pox. A very proper name for it, therefore, is "aquination," from the Latin word for water, *agua*. A person, then, needs to be aquinated as well as vaccinated. But why should infants be refused aquination? Are they not liable to fall into consumption? Why should aquination be administered only to those who make a profession of faith? How is a profession of faith needed for it and not for vaccination? Why should not doctors—even if they be infidels—be allowed to aquinate as well as vaccinate? If the opinion of Sir John be correct, let all healthy persons be aquinated without delay. That, however, would not suit the makers of certain patent medicine. They would then be glad to sell their goods at five cents a puncheon.

It is quite possible that immersion—not once, as Floyer recommends, but from time to time—might help to keep away consumption. I cannot see, however, how a person could not aquinate himself. Further, provided water be applied to the body, I cannot see why pouring, sprinkling, or sponging, would not do as well as immersion.

T. F.

Metis, Que.

GOSPEL WORK.

SALVATION ARMIES.

The organization known by this name in Great Britain, under the leadership of "General" Booth, has for some time been carrying on a bold aggressive work, with, no doubt, some marked good, especially in the lowest stratum of society, but also with a good deal of what seems both unnecessary and undesirable friction. They certainly succeeded, as they claimed, in "stirring up the devil" in Sheffield, where their street procession was mobbed, many of them suffering grievous bodily injury, one "Lieutenant" being nearly killed.

A similar organization has just been started in Chicago, under the leadership of Bishop Fallows, with already many posts, councils, officers, drill-houses, banners, and the "Battle Cry" as organ. Now it ill becomes us, from the midst of our church proprieties, to laugh to scorn these guerilla warriors, especially when the truth is that the cold, dignified formalism of the Churches, their sloth or incapacity for the rougher work of the campaign, is the very reason of their existence. Their methods are not what we would choose, but no doubt the end will show that "Wisdom is justified of all her children." Meantime a few pertinent questions would be in order:

(1) Is the work needed? That it is much needed can be the only candid answer.

(2) Might it not quite as effectively and less objectionably be done by Christian Churches already occupying the field, led by a Captain to whom, for the very purpose, is given "all power in heaven and earth?"

(3) Then why, in the name of loyalty to Christ and humanity to perishing men, does the Church refuse

to face the problem, and even attempt the work God has given it and it has professed to accept?

AN OUTCAST SAVED.

On the Sunday evening following the Christmas dinner at the Pacific Garden Mission, Chicago, a man of fifty years arose in the Mission meeting, who said that he had come to the city a homeless wanderer and drunkard. Passing along Van Buren street, with little heed of his surroundings, he saw men rushing down into a basement. Inquiring what it meant, he was told that the Mission was giving a free Christmas dinner. Penniless and hungry, his fast yet unbroken that day, he went in to ticket himself for this free board. While waiting for a seat, he heard Colonel Clarke speak of God's willingness to save even the most hardened sinner. Like the bullet which wounded him while in the army, conviction went straight to his heart in that moment and laid him low at Jesus' feet. Mr. E. S. Miller then sang of home and mother, and that completed the work. As he went to the inviting tables and saw kind ladies ministering to poor, wretched men, the impression took deeper hold. "And now," said he, as the tears coursed down his cheeks, "I want to forsake my sinful life. At the age of fifty, a poor wanderer, outcast and wicked sinner, I want to come to God and be saved, if there is hope for me—such an old, wicked sinner as I have been." Then and there he yielded himself to God and found peace and joy.

A BRAND FROM THE BURNING.

"When I was in Newcastle, eight years ago," says Mr. Moody, "the aunt of a young man came to me, and said that she wished me, after the meeting, to speak to her nephew, whom she had entreated to go and hear me, and who had consented to do so upon the condition that he should never be asked again. She feared this was his last hope, as he was going to destruction fast. I said to myself, 'Am I a God, that I can kill and make alive?' However, I did the best I could; I put into my sermon what I thought suitable to such a case; and after I had preached I went for him; but, while shaking hands with the aunt, he dodged me round her back, and thought that he had done a very smart thing by giving me the slip. Although he was the son of pious parents, who died praying for him, and had had the best example set him, he went from everything good until his appetite for strong drink took such a hold upon him that he felt it impossible to get clear of it. Little by little it grew upon him, until, a month before his conversion, one of his friends had told him that if he did not give it up he would kill himself, and that drink would drive him mad, to which he replied that it was a hopeless case with him. A year passed, and on the evening of October 9, 1875, after he had been drinking and playing billiards, he went to his chambers in the Temple, and while sitting there smoking his pipe, the thought struck him how all this would end! and the Spirit of God put in his mind the text that 'With God all things are possible.' He put down his pipe there and then, and prayed to the Lord to save him, and that He would not give him up. For eight or nine days the poor fellow was groping in the darkness, until at last he found that God, for Christ's sake, had pardoned him; and he has had no desire for the intoxicating cup since. He is a graduate of Cambridge, a solicitor of Newcastle, and one of the noblest Christian men there. God met him and dealt with him alone. This is one of the most powerful testimonies that the work is supernatural."

THE nominal Christian communions of Turkey can give a great deal of trouble to members who attend Protestant services when they are so minded. Mr. Jenney, of Monastir, European Turkey, a missionary of the American Board, gives a case in point. At Strumnitza, a city a hundred miles from Monastir, a man named Tanne had attended Protestant services; whereupon the Greek bishop sent for him and told him that his wife demanded a divorce because he no longer attended the Orthodox Church. The bishop had previously announced that he would grant a divorce to any one whose husband or wife attended Protestant meetings. Tanne renounced the Church, whereupon the bishop tried to strike him, and had him shut up in gaol. After much delay, his release was obtained; but he is to be tried on a charge of cursing the bishop's hat and beard. Mr. Jenney says the people throughout Macedonia seem to be ready for the Gospel.

PASTOR AND PEOPLE.

BABIES.

This article is about babies—not little babies that have just entered the world and have a right to be genuine babies, but babies full-grown, that have therefore lost all claim to sympathy, patience and coddling as babies. There are plenty of them, and one finds them everywhere. They are of both sexes, but it must be confessed that males predominate, although there certainly are some very aggravated cases of female babies.

These grown-up babies are infinitely more trouble than nursing babies. It takes a vast deal more effort to get along smoothly with them, and to keep them in good humour. There are summary ways of disposing of a pout in a genuine baby in long or short dresses, but these modes of treatment are not so easily applied in the case of adult babies.

There are some of these babies in nearly every church. They are known by their tone. They speak in a peculiar manner, with a sort of plaintive intonation. They speak as martyrs, with a martyr-like air, although they have little or nothing of the grand old martyr ring about their words. They do not glory in their sufferings. There is no victorious joy shining in their faces. They do not rejoice in persecution, in suffering wrongfully. Yet they continually imagine themselves martyrs. They are forever finding out that somebody has slighted them. They have been left off some committee. Their work has not been appreciated. Their position in the Church is not respected. The pastor does not call on them as often as on some other member. They were sick and absent from church, and yet he never came to see them.

They are never at a loss for some grievance. They see everything through smoked glass, and nothing is beautiful to their eyes. Even blue sky is tinted with dark, and sunshine is not bright, and lovely flowers appear all stained, and the sweetest human face has some evil intent lurking in its sweetness.

What miserable souls these grown-up babies are! They find no pure joy in God's great beautiful world. They find not a moment's real contentment in the happiest circumstances. They imagine all the world is plotting against them. They suspect the sincerity even of their best friends. They are envious of every other person's joy.

They are wretchedly unhappy themselves, and then they succeed in making a great many other people unhappy too, or at least in spoiling their peace and gladness. Many pastors and superintendents are worried half to death by them. If Paul's "thorn in the flesh" was one of these babies in the Church at Corinth, it is not hard to see why he prayed so earnestly to have the thorn removed. And whatever his particular thorn was, there is no doubt that some modern Christian leaders have thorns of this kind, which do buffet them and try them very sorely.

Paul wrote that he himself had put away childish things since he became a man. He had evidently gotten further along than these babies. They retain all the faults and infirmities of childhood greatly intensified, while they have succeeded in putting away whatever is lovely and attractive in babyhood and childhood.

What shall we do with these babies? In some cases they need medical treatment. The cause of their infirmity is their liver. Let such be kindly taken in charge by a skilful physician. In other cases they need a new and large baptism of the Holy Spirit. Let such be prayed for very earnestly. In all cases let them be dealt with patiently and wisely. Give them abundance of work to do. There is nothing like work to cure discontent and drive out the blues. —Westminster Teacher.

WEATHER SIGNALS.

There is at least one hopeful sign on the spiritual horizon—an increasing consciousness of religious decline and dearth. This is manifesting itself in the meetings of ecclesiastical bodies, in the less formal gatherings of ministers, in the pulpit utterances and in the prayer-meetings, in the communings of earnest Christians, and in the secret sigh and cry of the praying ones. The church within the Church is awaking to the situation, to the existence of a drought,

paralleled only by that of outward nature, to a numerical decline not merely, but to an actual religious decay. It is evident that conforming to this world is the order of the day, and not the desire to be transformed into the spirit of Him who was "not of the world." The line grows fainter and more confused between the sons of God and the children of men. The witness-bearing and the cross-bearing types of Christian discipleship are not in the ascendant; above all, that radiance of spirituality and heavenly-mindedness, which attests that one's conversation is in heaven; and those unconscious betrayals of Christ's spirit, whereby all take knowledge of us that we have been with Jesus.

It is a great deal that the Church is thus awakening to self-inquiry, if it be not allowed to stop there. Nothing is so pitiful a display of weakness and insincerity as the indulgence in general and futile self-accusation and confession, without a real and decisive grapple with the evil. If each Christian, who realizes this in his own case, will go straightway and make it right between his own soul and God, between his own life and Christ's law, then the whole Church will be aroused; and the world will have to wake up, not only because its bedfellow is up, but because it feels the warm tear fall on it from anxious and entreating love.—*Christian Intelligencer.*

A TIME OF PEACE.

Golden leaves, and a golden day;
(Lights are warm when the year is old;)
Rushes whisper, and branches sway,
Gossamer shines and drifts away,
And the empty foot is still and grey;
(The river flows like a tide of gold.)

Long ago from that dim hill-crest
(The year was young and lights were pale;)
Broke the thunder that scared the rest
Out of the rich vales languid breast,
Till day died faint in the clouded west;
(But only the river tells the tale.)

Golden rays are about your face,
(Mellow lights are the old year's crown;)
Come to the old war-haunted place;
Come with your spell of peace and grace
To the heart where strife has scar'd its trace;
(The river sings as the sun goes down.)

Golden ways are before our feet;
(While the year waits the rich light glows;)
Lies stored with the garnered wheat;
All the butter has turned to sweet,
After the battle the rest is meet;
(The song goes on as the river flows.)

—Good Words. Sarah Doudney.

THE COMFORT OF PRAYER.

When we are tried and tempted, lonely or sad, perplexed or disheartened, what comfort there is in prayer! We can tell the Saviour the troubles which can be whispered in no other ear. Many a time have we gone with weary hearts and anxious to the mercy-seat, there "to cast the burden at His feet and bear a song away."

The comfort of solitary prayer is very great. The blessing which we receive from prayer with others is equally undoubted. How often we have had sweet revelations of our Lord, nearer views of Him, glimpses of His Divine beauty, when in some quiet, obscure prayer-meeting we have mingled our desires and petitions with those of others! We have had happy moments in those retired and peculiarly unobtrusive meetings where a few women, sisters in Christ, have met to pray for a blessing on their homes and on their daily lives. Some ladies have a dread of meeting together to pray, because of a natural reluctance to express their thoughts in the hearing of others. There are excellent women who in this regard are all their life-time subject to bondage. For youthful Christians there is no better school than a little prayer-meeting of their own, where they can learn to pour out their hearts without being fettered by a timidity which grows heavier with the years.

Dear Christian woman, we ask you to think of this subject as relating to yourself.

The present condition of Ireland is said to be an improvement upon that of last year. Intimidation is pronounced to be decreasing, and justice is supposed to be more perfectly administered. Undoubtedly some good work has been done, and partly for that very reason much more will be required before the Irish troubles can be regarded as settled.

MISSION NOTES.

THIRTY TWO American lady missionaries are now at work in the Turkish empire. They conduct boarding and day schools, and do other educational work, as well as much direct missionary work among the women. They have thirteen girls' seminaries with 463 scholars.

FROM Catholic sources the statistics of Roman Catholic missions in China are reported to be: Bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; Catholics, 1,092,818, including, in this last number, many who are merely nominally Catholics. Their missions were established in the Chinese empire nearly 300 years ago.

THE Rev. J. W. Waugh, D.D., for over a score of years a Methodist missionary in India, stated at the Chicago Preachers' Meeting that he estimated the successes in mission work in Northern India to be 500 per cent. greater than that of home work, and that the money spent on missions in India produced a five times greater percentage, in a business point of view, than the same amount did invested in the work of the home churches.

Rev. Mr. Hore, of the Ujji Station, found to the west of Tanganyika a district called Katale, which is ruled by a woman, the Sultana Monema. Learning that Mr. Hore had come to visit her, she met him with a large suite of women; being taken into the missionary boat, she examined all its details with great interest, and explained to her women all that she was told. She is apparently about forty years of age, appears very capable, and is treated with great respect. Her husband, who was with her, is simply "the husband of the chief." She expressed a desire to see the whites established among her subjects, and offered them whatever land they desired.

PASTOR FLIEDNER, of Madrid, encourages those who labour and pray for the spread of the truth in Spain by his statements of the progress it has made within the last ten years. He has been there for nearly twelve years, and he has personally been a victim to the persecutions of the priests. When he went there the Bible was not allowed to enter the country. Now there are 13,000 Protestants who regularly gather to hear God's Word. The cause of education is making progress. There are between 4,000 and 5,000 children in the Sabbath schools, and the Protestant day schools are well sustained. The Government now is not under the servile domination of the priests. The light is coming into Spain, and light dispels darkness.

THAT Africa needs the light and love of the Gospel, the cruel practice described in the following sketch by Archdeacon Crowther clearly shows: "A slave, who professed to be a doctor, was decoyed from a neighbouring village under pretence that he was appointed to offer sacrifices to a dead man, for which a goat was also brought to the village, Alenso. On arrival at the house where the corpse was laid out, the goat was taken from the slave-doctor, and he was at once pounced upon by two stalwart men and bound fast in chains. What an amount of treachery and bounds in the worship of Satan! The poor man saw at once that he himself, not the goat, was to be the victim. He calmly addressed the people around, saying he was quite willing to die, and need not be put in chains. A pipe was brought to him, which he smoked, a new cloth replaced his rags, and while he was having his last smoke the daughter of the deceased chief stood before him and began to eulogize her dead father, telling of his former greatness and achievements. The address was directed to the victim, as if to her dead father, that he might repeat the same to the inhabitants of the spirit world when in attendance there. The news of the intended sacrifice was soon circulated. It reached the ears of the missionary, Rev. J. Back, who, with some Sierra Leone friends, hastened to the spot. A large hole had already been dug; the poor man was led into it and ordered to lie on his back with his arms spread out. The missionary and his friends used all possible arguments, entreaties and pleadings for his release, but in vain. They offered bullocks for sacrifice instead of the man, but these were flatly refused; and while they stood entreating, the corpse was brought and placed on the poor slave. He was then ordered to embrace it, and obeyed. The missionary and his friend turned away from the horrible sight as the grave was being filled, burying the living, as a sacrifice, with the dead."

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TORONTO, FRIDAY, FEBRUARY 24, 1882.

THE event of the week in this city—regretted, but not unexpected—is the death of the Rev. Egerton Ryerson, D.D., sometime Chief Superintendent of Schools for the Province. He died last Sabbath morning, at the age of seventy-eight.—The educational interests of the country sustained another severe loss on the same day in the sudden death of Mr. S. A. Marling, M.A., Inspector of High Schools. In the morning he had attended Charles street Presbyterian Church, of which he was an elder. In the evening, not feeling very well, he remained at home, and died in the absence of his family.

THE Synod of the Church of Scotland in Canada met in this city last week. In his opening address the Rev. Gavin Lang was pleased to say that the "seceding ministers" who came out in 1844 "were by no means despicable in point of either numbers or ability." It was kind of Mr. Lang to say that—very kind—very kind indeed. The friends of the Gales, and Rintouls, and Essons, and Reids feel relieved. Thousands of western Presbyterians will be delighted to hear that Dr. Bayne was not "despicable in point of ability." The modesty of the Synod of the Church of Scotland in Canada has never been equalled since the three tailors of Tooley street began their proclamation, "We the people of England!"

A MINISTER writes protesting against the "monopoly" which he alleges is enjoyed by Toronto and Montreal in the matter of electing Moderators of the General Assembly. Since the Union we have had seven Moderators—two from Toronto, two from Montreal, one from Quebec, one from St. John, and one from Cape Breton. Montreal and Toronto have each supplied double the number of any other place. The matter is entirely in the hands of the supreme court. If the General Assembly sees fit to elect Montreal and Toronto men twice as often as representatives from any other part of the Church, no one can blame the Montreal and Toronto brethren for accepting the proffered honour. The will of the Assembly is supreme in the matter. Quite frequently we have heard ministers say that the Moderatorship should not be passed so often between the two principal cities of the Dominion. Perhaps not; but if the General Assembly so passes it, what then? The supreme court is supposed to know its duty, and when it says that some of the ministers of these cities have the strongest claims, and are the best qualified to discharge the duties of the chair, the gentlemen bow and take the chair. That's all. If the Assembly wishes to have it otherwise, let them make it otherwise.

A CITY journal gives a glowing report of a meeting recently held in Trinity College, "to discuss the endowment of two professorships, the erection of a chapel, and the improvement of the existing building." The reporter seems to have been dazzled with "the rich and tasteful attire of the ladies," "the sombre hues of the gowned students," and "the staid evening dress of the lay gentlemen." He tells us that the gathering

in the Convocation Hall was in every way representative. From the dignified member of the Corporation, whether the Bishop in his conspicuous attire, the towering figure of the Chancellor, the Provost with his assistant resident staff in academics, the Chief Justice and the barrister, or the successful merchant, down through the ranks of masters and bachelors of arts to the newly matriculated in all the glories of his new academics. The report ends with the statement that over "\$1,300 was subscribed in the room!" In a village in the south-western corner of Ontario there is a very handsome Presbyterian Church. One plain Presbyterian puts down his \$1,900 for the erection of that church, or \$600 more than the whole meeting in Trinity. Several farmers there gave \$1,500 each, or \$200 more than all the Bishops and Chancellors, and Judges and Provosts, and other dignitaries who formed this most distinguished assemblage. Presbyterians don't wear "conspicuous attire," or "academics," or "robes" at ecclesiastical meetings; but when it comes to putting down the money, one Kidge town Presbyterian farmer can beat all Trinity.

THE DEGRADATION OF THE PRESS.

WE have been in the habit of feeling rather proud of Canadian journalists and journals. We thought that upon the whole they were honestly anxious to state what they believed to be true, and to follow the golden rule even with those to whom, unfortunately, they were politically and even socially opposed. With reluctance we are beginning to think that a change, and not for the better, is taking place with a good many of these. Somewhere among them, in any case, there must be an enormous amount of lying going, though who may be the chief offenders in this respect it is not for us to say. We allow a good deal for the bias of party spirit, and a good deal more for the journalistic necessities of the hour, which have to be met some way or other with copy to a sufficient amount of quantity, let the quality or the truth be what it may. But is there any reason for such untutored, illiterate blackguardism as is becoming alarmingly common in certain quarters? Are our public men all such unchangeable rascals as they are so frequently represented? We have never meddled with party politics, and have no desire to change our course in this respect. But in the name of everything that is decent, and, in a literary point of view, moderately respectable, we must protest against very much which passes current as vigorous writing, and in the interests of good high-hearted patriotism. If we may believe only too many of our newspapers, there is not one of our public men that any respectable person would touch with tongs, to say nothing of gloves. They are either "liars," "perjured persons," or of some of those classes for whom, according to the Apostle Paul, the "law is made." Some who have hitherto been regarded as rather reputable, are declared to be altogether of the wicked one—wholly given over to evil, "sold under sin." Others are "detestable hypocrites," who ought to be hissed out of society and the world, while others still fabricate facts, forge documents, say the thing that is not, and comport themselves generally as those who have been given over to work all manner of wickedness with greediness, and who, to put matters as gently as possible, "roll sin as a sweet morsel under their tongues." Now, is all this true? Is even the larger portion of it in accordance with fact? We doubt if it is, while the very wildness of the accusations, and the wide, unlimited character of the average diet of denunciation that is thus going, tend toward a general discrediting of journalistic statements, and even lead many to repudiate with contempt accusations that may be substantially true, as well as to regard with favour, rather than otherwise, some whose conduct richly deserves to be both condemned and exposed. Naturally men argue from the known to the unknown. They say, "Here is a man who, to our personal knowledge, is notoriously an upright, honourable person; one who fears dishonour and untruth more than he fears a blow; who has behind him a record of a considerably long life passed in honour, and has for his fastest friends those who have known him longest and most intimately, and yet we have him set forth day by day as a pitiful, unprincipled impostor, and everything that is worthless. We know that all this is impudently, gratuitously false. What reason have we to believe that any other statements from the same or similar sources are

any better?" So it comes round that much of what is called public criticism is treated with good-natured contempt, as were Falstaff's statements about his losses and his men of buckram by his intimate friends and cronies. Is all this wise or prudent even in a selfish point of view? The foul, illiterate nonsense that used to be—and may be still for ought we know to the contrary—scattered very impartially round Prince Edward Island in the name, we are sorry to think, of religion and Presbyterianism, used to be regarded by us as perfectly unique in the annals of journalism. We are, however, reluctantly forced to confess that we must have been mistaken, and that the same evil prevails a great deal farther to the west.

We have, indeed, heard it argued that in a certain stage of a country's history such abuse is absolutely necessary, for that nothing else can be appreciated or have the slightest chance of getting credit for either vigour or ability. If this is the case, so much the worse for the country where such necessity prevails, and so much the greater the need for those who profess to be the teachers and guides setting up a higher and better standard of excellence, and showing by their actual practice that they not only see and approve what is excellent, but follow it as well. It is becoming more and more the fact that the newspaper affords the chief, if not the only, reading matter which very many ever meddle with; the more then the necessity that its contents should be decently respectable in a literary point of view, passably clean, and reliably true.

THE NEW COFFEE-HOUSE.

WE are pleased that the coffee-house movement in Toronto has issued in the establishment of a well-appointed coffee tavern, with the prospect of others of a similar character being in due time in active operation. The success of the movement will greatly depend upon the character of the food supplied and the general make-up of the whole concern. It must be bright, cheery and attractive, with the food first-class, well served, and as cheap as it is possible on a paying margin to make it. The start, we believe, has been good. Certainly the place chosen for this first venture is among the best in the city, but still anything like slovenliness in the management will most certainly insure speedy and inevitable failure. We wish it all success, and hope all friends of sobriety in that locality, whether residents or there on business, will do all in their power to help it forward. It will of course take some little time to get everything into full working order. The waiters will, no doubt, at first be a little awkward at their business, and there may be more or less of friction in the different parts of the machine; but if the manager be of the right stamp all this will be speedily got over. The ruin of a great many ventures of the kind has been that either from want of sufficient capital, or from an inadequate idea of what was indispensable to success; they sank down after a short spurt into cheerless, repulsive, and not over cleanly distributors of slops. We have no doubt the promoters of the present venture have considered all this, and have resolved that, come what may, their snuggery on the new plan shall not be deserted for want of either cleanliness or comfort. There are multitudes frequenting the market who would never enter a whiskey tavern if they could have done otherwise. But they have had no choice. Now they have, and we are sure many of them will be thankful that such is the fact.

DR. W. M. TAYLOR IN TORONTO.

The recent visit of Dr. W. M. Taylor, of New York, has been highly appreciated in Toronto, and productive of most excellent results. On Sabbath he preached the sermons in connection with the missionary anniversary services of St. James' Square Presbyterian Church; in the morning selecting as his theme of discussion 1 Kings xix. 12, "And after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice." The sermon was an admirable and thoughtful exposition of the noiseless and progressive power of the Divine love in the conversion of men in contrast with the rampant sensationalism now prevalent. The evening discourse was based on Romans i. 16, "I am not ashamed of the Gospel of Christ." Both dis-

courses were characteristic of Dr. Taylor's strongly-marked individuality of thought and varied and beautiful power of apt illustration. They were most thoroughly enjoyed by the large and appreciative audiences assembled on both occasions.

On the afternoon of Friday last, the pastor of Broadway Tabernacle addressed a large assemblage of students in Convocation Hall, Knox College. In addition to the students of that institution, a large number of those attending Toronto University and McMaster Hall were also present. Dr. Taylor delivered a valuable lecture on "The Inductive Method applied to the Study of Theology," giving several principles and forcible illustrations of the importance of that instrument in the discovery and elucidation of divine truth.

On Monday evening, at the annual missionary meeting in St. James' Square Presbyterian Church, Dr. Taylor spoke on the reflex blessings of the missionary enterprise, showing that the Churches engaged in this work received blessings in return. Christian biography had been enriched by the record of the devoted lives of many eminent missionaries, the success attending missionary effort afforded an effective answer to the current cavils of materialism, its influence was reflected in originating and sustaining efforts for the evangelization of the masses, and in giving to the Church a valuable addition to its hymnology. The speaker concluded with a fervent appeal for greater consecration to the work of Gospel extension.

Dr. Taylor, a native of the west of Scotland, was for several years pastor of the Presbyterian congregation of Bootle, near Liverpool, where faithfully but unobtrusively he laboured with ever-growing power and success, till about ten years ago, on the retirement of Dr. Thomson, he was called to succeed that eminent divine in the Broadway Tabernacle. In New York he ranks with the foremost of those spiritual leaders who make their influence felt in the religious thought and life of the age. Dr. Taylor has contributed several works to sacred literature. The distinction he has achieved and the power of usefulness he has attained have been reached, not by haphazard, but by faithful, conscientious and persevering endeavour thus obtaining an influence that is genuine and productive of abiding results.

During his stay in this city Dr. Taylor was the guest of his friend and former fellow college classmate, the Rev. J. M. King, M.A.

HOME MISSION NOTES.

BY THE CONVENER.

THE Home Mission Sub-Committee have appointed to Manitoba the following missionaries: Revs. M. McGregor, Parkdale; A. McFarlane, Bobcaygeon, and McKay, Mount Forest, and recommended for appointment to the regular half-yearly meeting of the Committee, Mr. Cameron, a student of Halifax College, but at present finishing his studies at Auburn, N.Y. Other appointments may be made at the next meeting, on March 28th, if the funds will permit.

ORDAINED missionaries will be wanted for the Nipissing district and Sault Ste. Marie in April. Applications should be forwarded to the convener.

THE sum of £150 has been received from the Free Church of Scotland for the North-West.

THE regular meeting of the Home Mission Committee will be held on Tuesday, March 28th, at two o'clock p.m., in St. Andrew's Church, Toronto. All claims for the current six months, applications for appointment to the North-West, and other documents to be considered by the Committee, should be forwarded not later than one week before the above date.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for the several objects mentioned: A Friend, Montreal, for Foreign Mission, \$5; Widow's Friend, Kingsville, for Widows' Fund, \$1; A Member of St. Andrew's Church, Blyth, per Rev. Archibald McLean, additional, the result of the non-use of tobacco, for Foreign Mission, \$23; A Friend, Dalhousie congregation, N.B., per Rev. A. Russell, for Foreign Mission, Formosa \$1, also for French Evangelization Pointe aux Trembles Schools \$1; dying gift of a Young Christian, per Rev. Professor McLaren, for Foreign Mission (Rev. Dr. McKay, Formosa), \$500.

AT the annual soiree of the Sabbath school in connection with Knox Church, Montreal, on the 3rd inst., the contents of the missionary box, amounting to \$278, were voted by the scholars to the different schemes of the Church, and appropriate addresses were delivered by the Rev. Professor Campbell, Mr. James Brown and the Rev. James Fleck, B.A., pastor of the congregation.

By the report read at the annual meeting of the North Bruce congregation, it appeared that \$1,748.24 had been received from all sources. This included a donation of \$300 from the pastor, Rev. John Scott, for the purpose of building an addition to the church. Besides the proportionate amounts to Presbytery, Synod, and Assembly Funds, \$147.83 was devoted to the Schemes of the Church, special contributions of \$53.50 to the Formosa Mission, and \$26.53 to the Waldensian Pastors' Fund. The debt on the manse had also been reduced by \$300.

THE annual meeting of the congregation of Zion Church, Brantford, was held on a recent evening in the school room of the church, there being a large attendance. Rev. Dr. Cochrane occupied the chair. Reports from the different branches of the Church work were received, and a board of management for the ensuing year elected. It was determined to go on at once, and refit the church in modern style. A pleasing incident of the meeting was the presentation of a handsome gold watch and chain to Miss Eva Austin, who for some years has been the leading singer in the choir. The presentation was made by Dr. Cochrane, on behalf of those who had thus desired to mark their appreciation of Miss Austin's services.

FREE St. John's Church, Walkerton, held its annual soiree and concert on Tuesday evening, the 7th inst. The musical services were provided in a very superior manner by the choirs of the Methodist church and the congregation. A very varied series of readings were well given by Messrs. O'Connor, Telford, W. S. McGregor, and the Rev. R. C. Moffat. As usual, the ladies had first-class tables. The large lecture-room was packed to its fullest capacity, yet the best attention was given all through. It was by far the most successful soiree yet held in the new church. The children's soiree was held in the same place on the following evening. About 300 children, besides their friends and parents, were present. Short addresses were given by a number of the Sabbath school teachers. The largest collection ever taken at such a meeting in connection with this Sabbath school was passed over to the treasurer.—COM.

PRESBYTERY OF OTTAWA.—This Presbytery met in Ottawa on the 14th inst. There were present twenty ministers and seven elders. Mr. Munro was appointed Moderator for the next six months. The business of the meeting occupied five sittings. A large amount of routine business was transacted. The remits of the General Assembly were handed to a Committee, with D. M. Gordon as Convener, to report to Presbytery at the May meeting. Home Mission and French Evangelization work occupied a large portion of the time of the Presbytery. Dr. Cochrane was nominated as Moderator of the next General Assembly. Commissioners appointed to attend next General Assembly are as follows: Revs. Dr. Moore, Joseph White, Wm. Armstrong, G. M. Clark, John Munro, D. Findlay, and T. S. Glassford, ministers; and Messrs. John Durie, James Brown, J. and Dr. Thorburn. JOS. WHITE, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery held an adjourned meeting for unfinished and emergent business at Barrie on the 14th inst. Mr. Carmichael, of King, being present, was invited to sit with the court, and received its cordial thanks for assistance during a series of missionary meetings in the Muskoka district. Mr. Fairbairn was elected Moderator of Presbytery for the next six months, in consequence of Mr. Sinclair (elected at previous meeting) having declined the office. A call from the congregations of Angus, New Lowell and Bonington, in favour of Mr. John K. Henry, probationer, was sustained. Stipend promised is \$700, with probably a house rent-free. Provisional arrangements were made for trial and examination of Mr. Henry for ordination, and, if these be sustained, for his induction to the charge. The call from Carleton Place and Franktown to Mr. Duncan McDonald, of

East Nottawaga, was taken up. After the pleadings of commissioners for and against translation, Mr. McDonald intimated his desire to accept the call. The Presbytery agreed to the translation, and instructed Mr. McDonald to wait for and obey the orders of the Presbytery of Lanark and Renfrew. Mr. Alexander McDonald was appointed to declare the pulpits vacant on notification received of the induction, and to act as Moderator of the Session when vacant. A committee was appointed to prepare a resolution in view of Mr. McDonald's removal from the bounds. Mr. McDonald informed the court that on account of sickness in his family he would be unable to remove at once, and the clerk was instructed to request the Presbytery of Lanark and Renfrew to delay induction till after the first Sabbath of April. A report on Sabbath schools, based on replies to the questions of the Assembly's Committee, was presented, and held over till next meeting. The circular of the Convener of the Synod's Committee on Evangelistic Services was read, and a committee appointed to consider the matter of such services, and what arrangements may be practicable for holding them in the bounds. Other items relating to Presbytery's Home Mission work, to Manitoba College, etc., were attended to, but do not call for detailed notice.—ROBERT MOUDIE, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—The court met in Sherbrooke on the 8th inst. Mr. Malcolm McLeod was appointed Moderator for the next twelve months. The members of court to whom the matter of holding missionary meetings within the bounds of the Presbytery had been entrusted, reported. Meetings were held in most of the congregations of the Presbytery in many cases the attendance was good, and the interest manifested in this part of the Church's work encouraging. Mr. Amaron was relieved of the duty of holding such meetings in the congregations of Quebec and Point Levi. The work was entrusted to the pastors, with instructions to report at the next meeting. A circular auctent the support of Manitoba College was read, and it was agreed to recommend the different congregations of the Presbytery to contribute towards its support. Leave to moderate in a call was granted to the Moderator of the Session of St. Andrew's Church, Sherbrooke. The Presbytery agreed to ordain Mr. Joseph Allard, and to appoint him as missionary to the French Church of Quebec; trial exercises to be heard at the next meeting. The committee appointed to confer with the congregation and Mission Station of Lingwick, with the view of uniting them under one pastorate, reported that they were not successful in effecting such a union. Mr. J. R. McLeod, of Kingsbury, was appointed Convener of the Presbytery's Home Mission Committee for the ensuing year. Mr. Ross submitted a constitution which had been adopted by the congregation of Megantic, for the sanction of the Presbytery. After considering its different sections, it was sanctioned by the Presbytery as the constitution of the congregation for the time being. The circumstances of the Mission field at the Chaudière were brought before the Presbytery as demanding its immediate attention. It was stated that in view of the prospect of a large influx of Scottish families in the early spring, the field requires a place of worship and the services of a missionary. The claims of the field were commended to the different members of the Presbytery and other Christian friends, and a committee, consisting of Messrs. McDonald, Ross, and McMaster, was appointed to confer with the people of the field regarding the erection of a suitable church. Mr. Ross, of Megantic, was requested to preach there as often as convenient until the spring, and the Convener of the Home Mission Committee was charged to secure a suitable missionary for the field for the summer months. Mr. Amaron was appointed Moderator of the Session of the French Church, Quebec, in the stead of Dr. Mathews, who resigned. The Clerk was granted leave of absence for four months, to enable him to visit Europe. Delegates to the General Assembly were appointed as follows: Ministers, Dr. Mathews and Mr. Amaron, by rotation; Mr. J. McDonald and Mr. R. H. Haskin, by ballot. Elders, Dr. Weir, A. E. McMaster, Roderick McKenzie, and James G. Ross. Dr. Cochrane was nominated as Moderator of the next General Assembly. The Presbytery adjourned, to meet in Morrin College, Quebec, on Wednesday, April the 12th, at ten a. m.—F. M. DEWEY, *Clerk*.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON.

CHAPTER XXIII.—A REJECTED SUITOR.

Six weeks later, all the arrangements for Phebe leaving her old home and entering upon an utterly new life were completed. Simon Nixey, after vainly urging her to accept himself, and to give herself and her little farm and her restored fortune to him, offered to become her tenant at £10 a year for the land, leaving the cottage uninhabited; for Phebe could not bear the idea of any farm labourer and his family dwelling in it, and destroying or injuring the curious carvings with which her father had lined its walls. The spot was far out of the way of tramps and wandering vagabonds, and there was no danger of damage being done to it by the neighbours. Mrs. Nixey undertook to see that it was kept from damp and dirt, promising to have a fire lighted there occasionally, and Simon would see to the thatch being kept in repair, on condition that Phebe would come herself once a year to receive her rent, and see how the place was cared for. There was but a forlorn hope in Mrs. Nixey's heart that Phebe would ever have Simon now she was going to London; but it might possibly come about in the long run if he met with no girl to accept him with as much fortune.

Before leaving Upfold Farm Phebe received the following letter from Felicitia:

"DEAR PHEBE: I shall be very glad to have you under my roof. I believe I see in you a freshness and truthfulness of nature on which I can rely for sympathy. I have always felt a sincere regard for you, but of late I have learned to love you, and to think of you as my friend. I love you next to my children. Let me be a friend to you. Your pursuits will interest me, and you must let me share them as your friend.

"But one favour I must ask. Never mention my husband's name to me. Madame will feel solace in talking of him, but the very sound of his name is intolerable to me. It is my fault; but spare me. You are the dearer to me because you love him, and because he prized your affections so highly; but he must never be mentioned, if possible not thought of, in my presence. If you think of him I shall feel it, and be wounded. I say this before you come, that you may spare me as much pain as you can.

"This is the only thing I dread. Otherwise your coming to us would be the happiest thing that has befallen me for the last year.

"Yours faithfully,

"FELICITA."

If Felicitia was glad to have her, Phebe knew that Madame and the children would be enraptured. Nor had she judged wrongly. Madame received her as if she had been a favourite child, whose presence was the very comfort and help she stood most in need of. Though she devoted herself to Felicitia, there was a distance between them, an impenetrable reserve, that chilled her spirits and threw her love back upon herself. But to Phebe she could pour out her heart unrestrainedly, dwelling upon the memory of her lost son, and mourning openly for him. And Phebe never spoke a word that could lead Roland's mother to think she believed him to be guilty. With a loving tact she avoided all discussion on that point; and, though again and again the pang of her own loss made itself poignantly felt, she knew how to pour consolation into the heart of Roland's mother.

But to Felix and Hilda Phebe's companionship was an endless delight. She came from her lonely homestead on the hills into the full stream of London life, and it had a ceaseless interest for her. She could not grow weary of the streets with their crowd of passers-by; and the shop windows filled with wealth and curiosities fascinated her. All the stir and tumult was joyous to her, and the faces she met as she walked along the pavement possessed an unceasing influence over her. The love of humanity, scarcely called into existence before, developed rapidly in her. Felix and Hilda shared in her childish pleasure without understanding the deep springs from which it came.

It was an education in itself for the children. A drive in an omnibus, with its frequent stoppages and its constant change of passengers, was delightful to Phebe, and never lost its charm for her. She and the children explored London, seeing all its sights, which Phebe, in her rustic curiosity, wished to see. From west to east, from north to south, they became acquainted with the great capital as few children, rich or poor, have a chance of doing. They sought out all its public buildings, every museum and picture gallery, the birthplaces of its famous men, the places where they died, and their tombs if they were within London. Westminster Abbey was as familiar to them as their own home. It seemed as if Phebe was compensating herself for her lonely girlhood on the barren and solitary uplands. Yet it was not simply sight-seeing, but the outcome of an intelligent and genuine curiosity, which was only satisfied by understanding all she could about the things and places she saw.

To the children, as well as to Madame, she often talked of Roland Sefton. Felix loved nothing more than to listen to her recollections of his lost father, who had so strangely disappeared out of his life. On a Sunday evening, when, of course, their wanderings were over, she would sit with them in summer by the attic window, which overlooked the river, and in winter by the fireside, recounting again and again all she knew of him, especially of how good he always was to her. There was a vividness and vivacity in all she said of him which charmed their imagination and kept the memory of him alive in their hearts. Phebe gave dramatic effect to her stories of him. Hilda could scarcely remember him, though she believed she did; but to Felix he remained the tall, handsome, kindly father, who was his ideal of all a man should be; while Phebe, perhaps unconsciously, portrayed him as all that was great and good.

For neither Madame nor Phebe could find it in their hearts to tell the boy, so proud and fond of his father's memory, that any suspicion had ever been attached to his name. Madame, who had mourned so bitterly over his premature death in her native land, but so far from his own, had never believed in his guilt; and Phebe, who knew him to be guilty, had forgiven him with that forgiveness which possesses an almost sacred forgetfulness. If she had been urged to look back and down into that dark abyss in which he had been lost to her, she must have owned reluctantly that he had once done wrong. But it was hard to remember anything against the dead.

CHAPTER XXIV.—AT HOME IN LONDON.

Every summer Phebe went down to her own home on the uplands, according to her promise to the Nixeyes. Felix and Hilda always accompanied her, for a change was necessary for the children, and Felicitia seldom cared to go far from London, and then only to some seaside resort near at hand, when Madame always went with her. Every summer Simon Nixey repeated his offer the first evening of Phebe's residence under her own roof; for, as Mrs. Nixey said, as long as she was wed to nobody else there was a chance for him. Though they could see with sharp and envious eyes the change that was coming over her, transforming her from the simple, untaught country girl into an educated and self-possessed woman, marking out her own path in life, yet the sweetness and the frankness of Phebe's nature remained unchanged.

"She's growing a notch or two higher every time she comes down," said Mrs. Nixey regretfully; "she'll be far above thee, lad, next summer."

"She's only old Dummy's daughter after all," answered Simon; "I'll never give her up."

To Phebe they were always old friends, whom she must care for as long as she lived, however far she might travel from them or rise above them. The free, homely life on the hills was as dear to her and the children as their life in London. The little house, with its beautiful and curious decorations: the small fields and twisted trees surrounding it; the wide, purple moors, and all the associations Phebe conjured up for them connected with their father, made the dumb old wood-carver's place a second home to them.

The happiest season of the year to Mr. Clifford was that when Phebe and Roland Sefton's children were in his neighbourhood. Felicitia remained firm to her resolution that Felix should have nothing to do with his father's business, and the boy himself had decided in his very childhood that he would follow in the footsteps of his ancestor, Felix Merle, the brave pastor of the Jura. There was no hope of having him to train up for the Old Bank. But every summer they spent a few days with him, in the very house where their father had lived, and where Felix could still associate him with the wainscoted rooms and the terraced garden. When Felix talked of his father and asked questions about him, Mr. Clifford always spoke of him in a regretful and affectionate tone. No hint reached the boy that his father's memory was not revered in his native town.

"There is no stone to my father in the church," he said, one Sunday, after he had been looking again and again at a tablet to his grandfather on the church walls.

"No; but I had a granite cross put over his grave in Engelberg," answered Mr. Clifford; "when you can go to Switzerland you'll have no trouble in finding it. Perhaps you and I may go there together some day. I have some thoughts of it."

"But my mother will not hear a word of any of us ever going to Switzerland," said Felix. "I've asked her how soon she would think us old enough to go, and she said never! Of course we don't expect she would ever bear to go to the place where he was killed; but Phebe would love to go, and so would I. We've saved enough money, Phebe and I; and my mother will not let me say one word about it. She says I have never, never to think of such a thing."

"She is afraid of losing you as well as him," replied Mr. Clifford; "but when you are more of a man she will let you go. You are all she has."

"Except Hilda," said the boy fondly, "and I know she loves me most of all. I do not wonder she cannot bear to hear about my father. My mother is not like other women." "Your mother is a famous woman," rejoined Mr. Clifford; "you ought to be proud of her."

For as years passed on Felicitia had attained some portion of her ambition. In Riversborough it seemed as if she was the first writer of the age; and though in London she had not won one of those extraordinary successes which place an author suddenly at the top of the ladder, she was steadily climbing upward, and was well known for her good and conscientious work. The books she wrote were clever, though cynical and captious; yet here and there they contained passages of pathos and beauty which insured a fair amount of favour. Her work was always welcome and well paid, so well that she could live comfortably on the income she made for herself, without falling back on her marriage settlement. Without an undue strain upon her mental powers she could earn a thousand a year, which was amply sufficient for her small household.

Though Roland Sefton had lavished upon his high-born wife all the pomp and luxury he considered fitting to the position she had left for him, Felicitia's own tastes and habits were simple. Her father, Lord Riversford, had been but a poor baron with an encumbered estate, and his only child had been brought up in no extravagant ways. Now that she had to earn most of the income of the household, for herself she had very few personal expenses to curtail. Thanks to Madame and Phebe, the house was kept in exquisite order, saving Felicitia the shock of seeing the rooms she dwelt in dingy and shabby. Excepting the use of a carriage, there was no luxury that she greatly missed.

As she became more widely known, Felicitia was almost compelled to enter into society, though she did it reluctantly. Old friends of her father's, himself a literary man, sought her out; and her cousins from Riversford insisted upon visiting her and being visited as her relations. She

could not altogether resist their overtures, partly on account of her children, who, as they grew up, ought not to find themselves without friends. But she went from home with unwillingness, and returned to the refuge of her quiet study with alacrity.

There was only one house where she visited voluntarily. A distant cousin of hers had married a country clergyman, whose parish was about thirty miles from London, in the flat, green meadows of Essex. The Pascals had children the same age as Felix and Hilda; and when they engaged a tutor for their own boys and girls they proposed to Felicitia that her children should join them. In Mr. Pascal's quiet country parsonage were to be met some of the clearest and deepest thinkers of the day, who escaped from the conventionalities of London society to the simple and pleasant freedom they found there. Mr. Pascal himself was a leading spirit among them, with an intellect and a heart large and broad enough to find companionship in every human being who crossed his path. There was no pleasure in life to Felicitia equal to going down for a few days' rest to this country parsonage.

That she was still mourning bitterly for the husband whose name could never be mentioned to her, all the world believed. It made those who loved her most feel very tenderly toward her. Though she never put on a widow's garb, she always wore black dresses. The jewels Roland had bought for her in profusion lay in their cases, and never saw the light. She could not bring herself to look at them, for she understood better now the temptation that had assailed and conquered him. She knew that it was for her chiefly, to gratify an ambition cherished on her account, that he had fallen into crime.

"I worship my mother still," said Felix one day to Phebe, "but I feel more and more awe of her every day. What is it that separates her from us? It would be different if my father had not died."

"Yes, it would have been different," answered Phebe, thinking of how terrible a change it must have made in their young lives if Roland Sefton had not died. She, too, understood better what his crime had been, and how the world regarded it; and she thanked God in her secret soul that Roland was dead, and his wife and children saved from sharing his punishment. It had all been for the best, sad as it was at the time. Madame also was comforted, though she had not forgotten her son. It was the will of God; it was God who had called him, as He would call her some day. There was no bitterness in her grief, and she did not perplex her soul with brooding over the impenetrable mystery of death.

CHAPTER XXV.—DEAD TO THE WORLD.

In an hospital at Lucerne a peasant had been lying ill several weeks of a brain fever, which left him so absolutely helpless that it was impossible to turn him out into the streets on his recovery from the fever, as he had no home or friends to go to. When his mind seemed clear enough to give some account of himself, he was incoherent and bewildered in the few statements he made. He did not answer to his own name, Jean Merle; and he appeared incapable of understanding even a single question. That his brain had been, perhaps, permanently affected by the fever was highly probable.

When at length the authorities of the hospital were obliged to discharge him, a purse was made up for him, containing enough money to keep him in his own station for the next three months.

By this time Jean Merle was no longer confused and unintelligible when he opened his lips, but he very rarely uttered a word beyond what was absolutely necessary. He appeared to the physicians attending him to be bent on recollecting something that had occurred in the past before his brain gave way. His face was always preoccupied and moody, and scarcely any sound would catch his ear and make him lift up his head. There must be mania somewhere, but it could not be discovered.

"Have you any plans for the future, Merle?" he was asked the day he was discharged as cured.

"Yes, Monsieur," he replied; "I am a wood-carver by trade."

"And where are you going to now?" was the next question.

"I must go to Engelberg," answered Merle, with a shudder.

"Ah! to Monsieur Nicodemus; then," said the doctor; "you must be a good hand at your work to please him, my good fellow."

"I am a good hand," replied Merle.

The valley of Engelberg lies high, and is little more than a cleft in the huge mass of mountains; a narrow gap where storms gather, and bring themselves into a focus. In the summer thunder-clouds draw together, and fill up the whole valley, while rain falls in torrents, and the streams war and rage along their stony channels. But when Jean Merle returned to it in March, after four months' absence, the valley was covered with snow stretching up to the summits of the mountains around it, save only where the rocks were too precipitous for it to lodge.

He had come back to Engelberg because there was the grave of the friendless man who bore his former name. It had a fascination for him, this grave, where he was supposed to be at rest. The handsome granite cross, bearing only the name of Roland Sefton and the date of his death, attracted him, and held him by an irresistible spell. At first, the strange weakness of his mind, he could hardly believe that he was dead, and this inexplicable second life of Jean Merle was an illusion. It would not have amazed him, if he had been invisible and inaudible to those about him. That which filled him with astonishment and terror was the fact that the people took him to be what he said he was, a Swiss peasant, and a wood-carver.

He had no difficulty in getting work as soon as he had done a piece as a specimen of his skill. Monsieur Nicodemus recognized a delicate and cultivated hand, and a faithful delineator of nature. As he acquired more skill with steady practice, he surpassed the master's most dexterous

helper, and bade fair to rival Monsieur Nicodemus himself. But Jean Merle had no ambition; there was no desire to make himself known, or put his productions forward. He was content with receiving liberal wages, such as the master, with the generosity of a true artist, paid to him. But for the unflagging care he expended upon his work, his fellow-craftsmen would have thought him indifferent to it.

For nine months in the year Jean Merle remained in Engelberg, giving himself no holiday, no leisure, no breathing time. He lived on the poorest fare, and in the meanest lodging. His clothing was often little better than rags. His wages brought him no relaxation from toil, or delivered him from self-chosen wretchedness. Silent and morose, he lived apart from all his fellows, who regarded him as a half-witted miser.

When the summer season brought flights of foreign tourists, Merle disappeared, and was seen no more till autumn. Nobody knew whither he went, but it was believed he acted as a guide to some of the highest and most perilous of the Alps. When he came back to his work at the end of the season, his blackened and swarthy face, from which the skin had peeled, and his hands, wounded and torn as if from scaling jagged cliffs, bore testimony to these conjectures.

He never entered the church when mass was performed, or any congregation assembled; but at rare intervals he might be seen kneeling on the steps before the high altar, his shaggy head bent down, and his frame shaken with repressed sobs which no one could hear. The curé had tried to win his confidence, but had failed. Jean Merle was a heretic.

When he was spoken to he would speak, but he never addressed himself to any one. He was not a native-born Swiss, and he did not seek naturalization, or claim any right in the canton. He did not seek permission to marry or to build a house, but as he was skilful and industrious and thrifty, a man in the prime of life, the commune left him alone.

He seemed to have taken it as a self-imposed task that he should have the charge of the granite cross erected over the man whose death he had witnessed. He was recognized in Engelberg as the man who had spent the last hours with the buried Englishman, but no suspicion attached to him. So careful was he of the monument, that it was generally rumored he received a sum of money yearly for keeping it in order.

No doubt the friends of the rich Englishman, who had erected so handsome a stone to his memory, made it worth the man's while to attend to it. Besides this grave, which he could not keep himself from haunting, Engelberg attracted him by its double association with Felicità. Here he had seen her for the first and for the last time. There was no other spot in the world, except the home he had lost forever, so full of memories of her. He could live over again every instant of each interview with her, with all the happy interval that lay between them. The rest of his life was steeped in shadow; the earlier years before he knew Felicità were pale and dim; the time since he lost her was unreal and empty, like a confused dream.

After a while a dull despondency succeeded to the acute misery of the first winter and summer. His second fraud had been terribly successful; in a certain measure he was duped by it himself. All the world believed him to be dead, and he lived as a shadow among shadows. The wild and solitary ice-peaks he sometimes scaled seemed to him the unsubstantial phantasmagoria of a troubled sleep. He wondered with a dull amazement if the crevasses which yawned before him would swallow him up, or the shuddering violence of an avalanche bury him beneath it. His life had been as a tale that is told, even to its last word, death.

(To be continued.)

STUPIDITY IN COURT.

Mr. Howells, in the *Atlantic Monthly*, gives his observations in a police court. To show the difficulty of getting an answer out of a stupid witness, he says, if it were necessary, for example, to establish the fact that a handkerchief was white, it was not to be done without some such colloquy as this:

"Was it a white handkerchief?"
 "Sor?"
 "Was the handkerchief white?"
 "Was it white, sor?"
 "Yes, was it white?"
 "Was what white, sor?"
 "The handkerchief,—was the handkerchief white?"
 "What handkerchief, sor?"
 "The handkerchief you just mentioned,—the handkerchief that the defendant dropped."
 "I didn't see it, sor."
 "Didn't see the handkerchief?"
 "Didn't see him drop it, sor."
 "Well, did you see the handkerchief?"
 "The handkerchief, sor? Oh, yes, sor! I saw it,—I saw the handkerchief."
 "Well, was it white?"
 "It was, sor."
 "A boy who complained of another for assaulting him said that he knocked him down."
 "How did he knock you down?" asked the judge. "Did he knock you down with his fist or his open hand?"
 "Yes, sor."
 "Which did he do it with?"
 "Put his arms round me and knocked me down."
 "Then he didn't knock you down. He throw you down."
 "Yes, sor. He didn't throw me down. Put his arms around me and knocked me down."

HUMAN ENDURANCE IN THE WATER.

Men and animals are able to sustain themselves for long periods in the water, and would do so much oftener were they not incapacitated, in regard to the former at least, by their terror, as well as complete ignorance of their real

powers. Webb's wonderful endurance will never be forgotten. But there are other instances only less remarkable. Some years since, the second mate of a ship fell overboard while in the act of fisting a sail. It was blowing fresh; the time was night, and the place some miles out in the stormy German Ocean. The hardy fellow nevertheless managed to gain the English coast. Brock, with a dozen other pilots, was plying for fares by Yarmouth; and, as the main-sheet was belayed, a sudden puff of wind upset the boat, when presently all perished except Brock himself, who, from four in the afternoon of an October evening to one the next morning, swam thirteen miles before he was able to hail a vessel at anchor in the offing. Animals themselves are capable of swimming immense distances, although unable to rest by the way. A dog recently swam thirty miles in America in order to rejoin his master. A mule and a dog washed overboard during a gale in the Bay of Biscay have been known to make their way to shore. A dog swam ashore with a letter in his mouth at the Cape of Good Hope. The crew of the ship to which the dog belonged all perished, which they need not have done had they only ventured to tread water as the dog did. As a certain ship was labouring heavily in the trough of the sea, it was found needful, in order to lighten the vessel, to throw some troop-horses overboard, which had been taken in at Corunna. The poor things, my informant, a staff-surgeon, told me, when they found themselves abandoned, faced round and swam for miles after the vessel. A man on the east coast of Lincolnshire saved quite a number of lives by swimming out on horseback to vessels in distress. He commonly rode an old gray mare, but, when the mare was not to hand, he took the first horse that offered.—*Popular Science Monthly*.

THE FARMER'S WIFE.

Up with the birds in the early morning,
 The dew-drop glows like a precious gem;
 Beautiful tints in the skies are dawning,
 But she's never a moment to look at them;
 The men are wanting their breakfast early;
 She must not linger, she must not wait;
 For words that are sharp and looks that are surly
 Are what men give when meals are late.

Oh, glorious colours the clouds are turning,
 If she would but look over hills and trees;
 But here are the dishes, and here's the churning,—
 Those things must always yield to these.
 The world is filled with the wine of beauty,
 If she could but pause and drink it in;
 But pleasure, she says, must wait for duty,
 Neglected work is committed sin.

The day grows hot, and her hands grow weary;
 Oh, for an hour to cool her head
 Out with the birds and winds so cheery!
 But she must get her dinner and bake her bread.
 The busy men in the hay-field working,
 If they saw her sitting with idle hand,
 Would think her lazy, and call it shirking,
 And she never could make them understand.

They do not know that the heart within her
 Hungers for beauty and things sublime;
 They only know that they want their dinner,
 Plenty of it, and just "on time."
 And after the sweeping and churning and baking,
 And dinner dishes are all put by,
 She sits and sews, though her head is aching,
 Till time for supper and "chores" draws nigh.

Her boys at school must look like others,
 She says, as she patches the frocks and hose;
 For the world is quick to censure mothers
 For the least neglect of the children's clothes.
 Her husband comes from the field of labour;
 He gives no praise to his weary wife;
 "She's done no more than has her neighbour;
 'Tis the lot of all in country life."

But after the strife and weary tussle
 With life is done, and she lies at rest,
 The nation's brain and heart and muscle—
 Her sons and daughters—shall call her blest.
 And I think the sweetest joy of heaven,
 The rarest bliss of eternal life,
 And the fairest crown of all will be given
 Unto the way-worn farmer's wife.

A STATUE of Zwingli is to be erected at Zurich, the cost not to exceed \$16,000, and sculptors of all nations are invited to compete.

DURING the cold snap in New York lately an old omnibus driver who had learned by experience that coffee helped him to stand the cold better than liquor, said tersely, "It's only a green driver, or them horse-car fellows, as tries to keep warm on rum."

THE entire teaching staff of the College of the City of New York consists of a president, salary \$7,500; twelve professors, at \$4,500 each, and one other at \$3,000; nine tutors, at \$2,375 each; five others, at \$1,500 each; two others, at \$1,200 each; one at \$2,000, and one at \$800; thirty-two professors and tutors, at an aggregate annual salary of \$99,575.

THE education of the English army has made marked progress. Comparing 1861 with 1880, we find the proportion per thousand to be as follows: those who neither read nor write, 190 to 40; number who can read but cannot write, 197 to 34; number who can read and write, 539 to 249; number of superior education, 74 to 677. Regarding the nationalities of the men, the proportions per thousand of English, Scotch, and Irish respectively were 697, 81, and 209, whereas in 1868 they were 593, 94, and 308.

BRITISH AND FOREIGN ITEMS.

THE next Anglican Church Congress will be held in Derby, Oct. 3rd-6th.

THE Jubilee Fund of the English Congregational Union now amounts to \$500,000.

ZURICH is to erect a monument in honour of Zwingli, the Swiss Reformer, in its Lindenhof.

FIVE women have held the office of county superintendent of education in Nebraska during the past two years.

MR. BRADLAUGH presented himself at the House of Commons on the occasion of the opening of Parliament, but was refused admission.

THE prefect of an Italian city obliges the labourers in his vineyard to wear an iron muzzle in the grape-harvest, to prevent them from eating any bunches.

REV. HENRY LANSDALL, who has been travelling in Russia, says that in no other country has he found so great eagerness for the Scriptures and good books.

FURTHER intelligence has been received relative to the suffering of the crew of the "Jeannette," and efforts are being redoubled to assist them.

CONFIRMATION has been received at Bombay of the news that an attempt was to be made to assassinate the Prime Minister of Nepal, and that twenty-one of the conspirators have been executed.

PRESIDENT GREVY has issued a decree throwing open instruction in modern languages in the lycées and colleges for girls to ladies able to obtain a certificate of aptitude for such instruction.

THE United States House of Representatives passed without opposition a bill disqualifying any polygamist from holding a seat as a delegate from a Territory. Let the Senate go and do likewise.

THE "Advance" charges that certain merchants of New York have telegraphed to members of Congress, "New York sold \$13,000,000 worth of goods to Utah last year. Hands off!" Can this be?

EX-CANON CAMPELLO, who recently left the Roman Catholic and united with the Methodist Church, proposes to edit a daily paper in Rome, where he can ably aid the cause of evangelical truth.

THE Rugby Colony in East Tennessee, established through the influence of Thomas Hughes, seems to have totally failed. The reasons given are, "official mismanagement, laziness, and lawn tennis."

THE New York "Observer," in chronicling the large gifts to the cause of education, patly says, "These gifts are called princely, yet we would like to know what princes are in the habit of giving after this fashion."

HER MAJESTY will be absent on the Continent about three weeks in March, and the nuptials of the Duke of Albany with the Princess Hélène of Waldeck will probably take place during the Easter week.

THE grape-raisers of California are engaging more and more in the manufacture of raisins. This is better than to turn them into wine. It is expected that the raisin crop this year will reach 150,000 boxes.

THREE hundred Jewish refugees from Russia sailed from Liverpool for the United States on the 11th inst. The Chief Rabbi in London says enormous sums will be required for relief purposes.

THE Austrians have asked Montenegro to aid in the suppression of the Balkan rising. Russia will not support Montenegro in doing so. The defeat of the Herzegovina insurgents by the Austrian troops is officially reported.

MR. EDWIN N. BENSON, of Philadelphia, has given \$600 for the translation into Arabic of Dr. Richard Newton's "Life of Christ for the Young," which the missionaries in Syria are desirous to use among the young Arabs whom they reach.

IN reply to a letter urging the release of the Irish suspects, Mr. Gladstone, through his private secretary, in refusing compliance with the request, says the Government have no alternative but to persevere with a most painful duty.

A ST. PETERSBURG paper says that Russia and Turkey have come to an agreement with regard to the payment of the war indemnity, the arrangement being that Turkey will pay the amount by annual guaranteed instalments of ten million francs.

PHILADELPHIA has an excellent "notion" in the shape of wood yards, where industrious, sober men can find steady and profitable work in cutting up wood for kindling, and where men who give as a pretext for begging the reason that they cannot get work, can be sent.

THE electric light used for the great reading-room of the British Museum is greatly appreciated by the scores of readers who frequent it. It is proposed to light up the alcoves and rooms of the library in the same way, so that books can be more readily supplied from interior compartments after three p.m.

REVIVAL meetings are very general in all sections of the United States. The extra services in the Methodist churches of Cincinnati and vicinity have resulted in about 750 conversions. At the altar of St. Paul's 363 persons were converted. The "Methodist" of New York says it has recorded in its issue for 1882 nearly 13,000 conversions in Methodist churches.

THE organization of a Salvation Army, to be worked on Church of England lines, and to be in no way antagonistic to the "Army" at present campaigning so vigorously throughout the country, is proceeding towards completion. The Archbishops of Canterbury and York have been duly informed that the new branch is in course of formation. "Captains" have been appointed, and a "General" *pro tem* has been elected, and these appointments only need confirmation by the whole "Army."

MINISTERS AND CHURCHES.

THE Presbyterians of Greenbank recently presented their pastor, the Rev. Samuel Acheson, with the sum of \$69 50.

THE Rev. Mr. Wilkins, pastor of Belgrave Presbyterian church, has tendered his resignation of his charge to the Maitland Presbytery.

A SOIREE was held in Bethel Church, Price's Corners, on the 15th inst., and a social for the children the following evening. The proceeds amounted to \$67.

A DEPUTATION from the Presbyterian congregation of Botany waited recently upon their pastor, the Rev. J. Becket, of Thamesville, and presented him with a purse of \$40.

THE financial report read at the annual meeting of Chalmers Church, Guelph, on the 7th inst., showed that a considerable portion of the debt had been wiped out.

A tea-meeting held in the North Derby Presbyterian church on the 7th inst. was addressed by the Rev. Messrs. McKenzie, Currie and Godfrey. The receipts amounted to about \$60.

THE Presbytery of Victoria and Richmond sustained the trials of Mr. Angus McMillan, and he was duly ordained and inducted into the pastoral charge of Malagawatch and River Dennis on the 25th ult.

IT is with much regret that we notice the death of the Rev. John Black, D.D., of Kildonan, Manitoba. After the relapse mentioned in our last issue he sank gradually, and passed away about midnight on the 11th inst.

THE annual meeting of the Brooksdale congregation took place on the 1st inst. The report showed that the debt on the manse had been considerably reduced. Suggestions were made in the direction of having a church built.

AT a Sabbath school soiree recently held at Shakespeare, over 120 children were present. Rev. Mr. McClung, the pastor, presided. Addresses were given by Rev. Messrs. Sauvage and Waits, and the Sabbath school funds were increased by \$26.

THE charge of Georgetown, Cardigan and Montague, in the Presbytery of Prince Edward Island, is vacant by the resignation of the Rev. John McKinnon, who has gone to Scotland, and has been appointed assistant to the Rev. Dr. Maclauchlan, of Edinburgh.

ON Tuesday evening, January 31st, a social was held by the congregation of St. Andrew's Church, Kincardine. The pastor, Rev. J. B. Hamilton, M.A., presided, and addresses were given by Rev. Messrs. Hiltz, Anderson, Pomeroy, Andrews and Ware. The receipts amounted to \$104.

THE annual tea-meeting of the Newmarket congregation, held on the 8th inst., was very largely attended. The Mayor of Toronto, who presided, gave an interesting account of his "City Hall Experiences," and the Rev. John Smith delivered his lecture on "The Sins of the Pews." The proceeds amounted to \$105.

ON the evening of the 15th inst., Mr. J. H. Panton, late Professor of Chemistry at the Ontario Agricultural College, being about to remove to Manitoba, was presented with "Chambers' Encyclopædia" in ten volumes, handsomely bound in calf, by the Bible class of Chalmers Church, Guelph, whereof he has been the teacher during the past three years. A warm address accompanied the gift, and Professor Panton replied with much feeling.

AT the annual social meeting of St. Andrew's congregation, East Oxford, on the 1st inst., the pastor, Rev. D. M. Beattie, occupied the chair, and addresses were given by the Rev. Messrs. Tongue and Teeple, Cathcart; Edmonds, Eastwood; and Dr. Cochrane, Brantford. The receipts amounted to \$106. The congregation of St. Andrew's, Blenheim, also under Mr. Beattie's charge, had a similar meeting a few weeks ago, at which the speakers were Revs. J. Little, Princeton; S. S. Bates, Goble's Corners; J. Thompson and Walter Inglis, Ayr; and J. McEwen, Ingersoll. The sum of \$65 was realized.

ANNIVERSARY sermons were preached in Knox Church, Milton, and Boston Church, Esquering, by the Rev. Mr. Dickson, of Galt, on Sabbath, the 29th ult. His sermons were instructive, and delivered in

a masterly manner which more than sustained his popularity as a preacher. On Monday evening there was an old-fashioned tea meeting in Boston Church, and addresses were delivered by Revs. J. M. Cameron, Hunter, McWilliam and Dickson, all of which were received most heartily by the people. The proceeds amounted to a considerable sum—over a hundred dollars. Since Mr. Cameron's ordination, not three years ago, 132 members have been added to the Church.—COM.

THE following figures are gleaned from the reports read at the annual meeting of the John street Presbyterian Church, Belleville, held on the 11th ult.: Receipts from pew rents, \$1,574 36; collections, \$940-98; collected for Foreign Missions (including Ladies' Association, \$110; Mission Band, \$95; subscriptions, \$25), \$230; for Colleges, \$110; for French Evangelization, \$25; for Aged and Infirm Ministers' Fund, \$20; for Widows' and Orphans' Fund, \$15; for Assembly Fund, \$25; for Presbytery Fund, \$29; for pupil at Pointe aux Trembles, \$50; for Building Fund, \$670 75; for schemes, from June to 31st Dec., 1881, by the envelope plan, \$301.73; for Sunday school Library, \$98.18; making a grand total of \$4 090 raised by the congregation for all purposes.

THE anniversary services of Guthrie Church, Harriston, were held on Sabbath, the 5th inst., when the Rev. Wm. S. Ball, of Guelph, preached to a large and appreciative audience in the morning and evening. One of the most successful soirees ever held in Harriston was held on the Monday evening following. The speeches were thoroughly practical. The music, rendered by the members of the choir and others, both vocal and instrumental, was received with well-merited applause. On Tuesday evening, notwithstanding the inclemency of the weather, there was a large attendance at the entertainment given to the Sabbath school children. After good addresses by the superintendent and others, a well-prepared programme was efficiently carried out by the scholars. Proceeds \$321.—COM.

THE congregation of Wakefield held their annual missionary meeting on Monday evening, 30th ult. Rev. Joseph White, of Rochesterville, and Rev. T. S. Follick, addressed the meeting. The pastor, Rev. G. D. Bayne, B.A., occupied the chair, and after presenting the claims of Foreign Missions, gave an account of the Church's Mission work in Manitoba and the North-West. The meeting was largely attended, and gave evidence of healthy progress and increased interest in the Missionary enterprises of the Church. A Missionary Association is in successful operation, and, besides its appropriations to the various Schemes, the Sabbath school has decided to contribute a scholarship of \$50 for the support of a pupil at the Pointe aux Trembles school. The collection taken at the close of the meeting was voted to the funds of Manitoba College.—COM.

THE annual meeting of the Central Presbyterian Church Sabbath school, in this city, was held on Thursday evening, 16th inst., when, notwithstanding the unpropitious state of the weather, a very creditable representation was made by the scholars, who, as need hardly be mentioned, did ample justice to the excellent repast provided for them. On adjourning to the church, the annual report of the school was presented by the Secretary, after which suitable addresses were delivered by the Rev. P. McF. McLeod, pastor of the church, and Rev. J. M. Cameron. The annual report exhibited very satisfactory results of the school's progress during the past year, showing an average attendance of 221, and a total number of scholars on the roll of 302. The amount collected for all purposes during the year was \$211, of which \$135 was for the Mission Schemes of the Church.—COM.

ON the evening of the 25th ult. a social was held in Cantley with decided success. After a service of tea, etc., the remainder of the evening was chiefly occupied by Mr. D. W. Campbell, of Bristol, who gave an interesting sketch of his tour around the world, and described many of the chief places witnessed during his extended journey. During the evening an excellent fur overcoat was presented to the pastor, the Rev. D. Findlay, by Mr. A. F. Gardiner, on behalf of the congregations of Cantley and Portland, accompanied with expressions of good-will, hoping that he may be long spared to enjoy the gift, and continue in their midst the work of the ministry. A suitable reply was elicited from the recipient, remarking that this was

not the first instance of kindness shown him, and that it would be his constant aim to advance their moral and spiritual interests. On the following day the sum of \$21 was given the pastor, to be expended for his own benefit. Such gifts are encouraging indeed, speaking as they do more loudly than words.—COM.

THE first anniversary services of the Presbyterian Church, Bridgen, were held on Sabbath, the 5th inst. The Rev. J. McRobbie, of Petrolea, preached morning and evening to large and appreciative congregations. In the evening especially, as the Canada Methodists closed their church, the congregation was so large that a number could not find seats. A social was held on Monday evening following, which was a great success. The pastor of the congregation presided. Instructive and exceedingly interesting addresses were delivered by Rev. Messrs. McRobbie, Petrolea; Cuthbertson, Wyoming; Welson (Canada Methodist); and Mr. Argo, student, Oilsprings. The entertainment was enlivened by music from the Morrison family. Proceeds amounted to \$159.80. After the usual vote of thanks, a very enjoyable evening was brought to a close by the Rev. G. Cuthbertson pronouncing the benediction. The above congregation has made marked progress during the past year. There has been an increase not only in the number of families, but also a large number added to the communion roll.—COM.

THE opening services of the new church at Scotstown, in the Presbytery of Quebec, were conducted on Wednesday, the 8th inst., by the Rev. Dr. Mathews, of Quebec, and the Rev. William Ross, of Lake Megantic; and on Sabbath, the 12th inst., by Rev. R. H. Warden, of Montreal, and Rev. Mr. Ross. On the following Wednesday evening, in a large hall in the village, over 300 people met socially to congratulate the congregation on the result of their labours. The crowded hall represented all the Christian denominations to be found within a radius of twelve miles. Rev. Dr. Mathews, Mr. Ross, Mr. Wheatly and Mr. McDonald, pastor of the congregation, with Mr. McMaster, elder, addressed the meeting. The church choir gave several pieces of sacred music, and the evening altogether was spent in a pleasant and profitable manner. In addition to large subscriptions given by the church members when building operations commenced, there was nearly \$200 realized from collections and proceeds of tea-meeting. The kindness of many outside friends in aiding this congregation to procure a church building is hereby acknowledged with thanks, and it is hoped that the small debt on the church will very soon be wiped off.—COM.

THE congregation of St. Andrew's Church, Gananoque, held its annual meeting on the 6th inst. From reports of Session and Sabbath school, it appeared that the work of the congregation was being carried on successfully. The following sums were contributed through the year to the Schemes: Home Mission, \$55; Foreign Mission, French Evangelization and Colleges, \$35 each; Manitoba College, \$10; Widows' Fund, \$15; Aged and Infirm Ministers' Fund, \$17; Assembly Fund, \$6; Presbytery and Synod Fund, \$22. In addition to the above sums, the Sabbath school gave \$50 to support a pupil in Pointe aux Trembles school, and the Woman's Foreign Mission Society raised \$22 for the Zenana Mission, making a total of \$302—a considerable advance on previous years for the Schemes. A committee appointed to canvass the congregation with a view to have the debt on church and manse removed, reported that the whole debt of \$2,100 was subscribed, and they hoped to get enough to cover, not only the principal, but the interest, while the payments are being made. The church and manse are therefore practically out of debt. The treasurer's report showed a balance on hand after all liabilities were paid for the year. It was decided to make some improvements on the manse as soon as the season will admit of building operations. An excellent feeling prevailed at the meeting, and the congregation seems to be in a prosperous condition.—COM.

ANNIVERSARY services were held at Delaware in connection with the St. Andrew's Presbyterian Church there, on Sabbath, the 5th inst. The pulpit was occupied morning and evening by the Rev. A. Beamer, of Wardsville, who preached very appropriate, able and eloquent sermons. On the following evening the annual tea-meeting was held in the Delaware town hall. The meeting was called to order at eight o'clock, the pastor, the Rev. J. A. McConnell, in the chair. The

choir of St. Andrew's Church, London, was in attendance, and sustained their reputation under the leadership of Mr. Freeland, Miss Freeland presiding at the organ. The music consisted of solos, duets, anthems and glees. The literary part of the entertainment consisted of addresses by Rev. Messrs. Crews (Methodist), Beamer (Presbyterian), Clark (Baptist), and the chairman; and Mr. Donaldson, teacher. Also of recitations by Mr. Wells and Miss Hager, and a reading by the Rev. Mr. Clark. The ladies of the congregation deserve great praise for the quantity and quality of the edibles, and also for the ease and dexterity with which they performed their part in serving. The treasurer reported at the close that the proceeds of the tea-meeting amounted to over \$82, which will be appropriated to manse repairs.—COM.

THE annual congregational meeting of St. Paul's Church, Peterborough, was held on the evening of Wednesday, Feb. 1st. The basement was crowded with the members and adherents of the church. The different reports showed that the past year had been one of remarkable prosperity in the congregation. This was due largely to the revival in the early part of the year, the results of which have proved both lasting and satisfactory. There are now connected with the congregation 275 families and 610 communicants, a net increase during the year of 30 families and 110 communicants. The number of communicants received into the church during the year was 180. The attendance at the different services has largely increased, especially at the weekly prayer meeting and at the meetings held in some of the Elders' districts for the study of the Scriptures. The average attendance at the Sabbath school was 275—a net increase of 59 over the average attendance the previous year. The average attendance at the Mission school, and at the schools in the country parts, was in the neighbourhood of 200. There was raised for the ordinary revenue, \$1,804.71; from pew rents, \$1,700.05. The contributions for the Schemes of the Church amounted to \$1,526, of which sum \$312 was raised in the Sabbath school. To Home Mission Fund \$563 was sent; to Foreign Mission, \$446; to French Evangelization, \$259; to College, \$120; to Aged and Infirm Ministers, \$70. There was raised for the poor of the congregation, and for other objects not mentioned above, \$550. After paying \$500 into a fund started for the enlargement of the church, there was in the hands of the Treasurer at the close of the year, \$449.—COM.

THE annual congregational meeting of Chesley Presbyterian congregation was held on the 12th ult., the pastor, Rev. John Ferguson, M.A., B.D., in the chair. The Treasurer reported a considerable increase in the total amount raised for Church purposes as compared with last year—also a surplus of \$133 after paying all expenses of the year. The Building Committee reported that the sum of \$2,815 had been subscribed for the purpose of building a new church, and that the entire congregation had not yet been canvassed. It was agreed by motion to continue the canvass, with the view of starting building operations as soon as a sufficient amount had been subscribed to warrant such a course. The Sabbath school secretary, in his report, stated that the Sabbath school had increased largely in attendance during the year, and was now so full that a new church was absolutely required in the interests of the Sabbath school alone. A new library had been procured at a considerable expense, and the amounts raised in the past year for Sabbath school purposes, and for the different Schemes of the Church, were considerably in excess of the previous year. The report of Session stated that a Ladies' Missionary Association had been formed about three months ago, to take charge of the Schemes of the Church. The sum of \$102 had been raised in this way, besides a large amount for the same purpose by collections. The number of members added to the communion roll for the year was thirty-three, making a total membership of 216. The increase of membership has been 123 in two years, and the Church is now so crowded that unless sufficient accommodation is provided before long, the congregation must soon cease growing altogether. It is suffering considerably for want of room already.—COM.

THE annual missionary meeting of the St. James' Square Presbyterian Church was held on Monday evening. There was a large attendance. On the platform was Rev. Prof. McLaren, Rev. Dr. Taylor,

Rev. Dr. Reid, Mr. T. W. Taylor, Q. C., Mr. George Laidlaw, and Rev. Messrs. Robertson, Hamilton, and Kirkpatrick. In the unavoidable absence of Hon. Attorney-General Mowat, who was to have presided, the chair was taken by the Rev. J. M. King. After devotional exercises, the annual report was read by Mr. George Laidlaw, the Secretary. About \$3,000 had been collected during the year by the Missionary Association, the Sabbath school, and the Hopeful Gleaners' Mission Band. This was \$315 more than was raised the previous year. Of this amount \$1,381 were given to Home Missions, \$615 to Foreign Missions, \$530 to Collegiate Education, \$185 to French Evangelization, and the balance to other schemes. On motion of Mr. T. W. Taylor, seconded by Rev. Wm. Inglis, the report was adopted, and the following were elected office bearers for the ensuing year. President, Rev. J. M. King, M.A.; Vice-President, Hon. Attorney-General Mowat; Committee, the members of the Session, and Messrs. Josiah Bruce, Robert Carrie, Alexander Nairn, Thomas Clarkson, R. C. Steele, W. D. McIntosh, Thomas Woodbridge, T. O. Anderson, Andrew Telfer, H. W. Nelson, C. Blackett Robinson, and John Young; joint Secretaries and Treasurers, Geo. Laidlaw and Robert Kilgour. Thereafter the Rev. Jas. Robertson, M.A., Mission Superintendent for the North-West, and Dr. Taylor, of New York, delivered effective addresses—the former on the pressing needs of the great North-West for men and money; the latter dwelling mainly on the results of Foreign Mission work upon the Church at home. A very successful and highly interesting meeting was then closed with the benediction.

THE new Presbyterian Church in the village of Roslin was opened on Sabbath, the 29th ult. The Rev. Professor Gregg, D.D., of Knox College, Toronto, preached in the forenoon, and the Rev. David Mitchell, of Belleville, in the afternoon. The church at both diets of worship was filled to its utmost capacity. Both preachers delivered eloquent and impressive sermons. Dr. Gregg thirty-five years ago had charge of Roslin congregation, and his old friends were delighted to meet with him, and to hear from his lips once more the precious gospel. On Monday evening a soiree was held. The church was crowded, and many could not gain admittance. After tea the Rev. D. Kelso took the chair, and was supported on the platform by Rev. Messrs. Young, Gardner, Peake, Gray, and Messrs. John White, M.P., and Hugh Walker. The choir from St. Andrew's Church, Belleville, was in attendance and rendered excellent music. A pleasant and profitable evening was spent. On Thursday evening the church was again well filled to hear the Rev. David Mitchell deliver his interesting and instructive lecture on "How to get along in the world." Mr. Mitchell kept up the unflagging attention of the audience during the whole evening. The proceeds in all amounted to \$337. The church, which is built of brick, has circular seats, and will accommodate 300. It is well finished and tastefully furnished. A very handsome pulpit Bible was presented by Mrs. Wm. Campbell, the senior member of the congregation. John White, M.P., kindly presented the congregation with two fine circular stoves. The Building Committee reported that the church is almost free of debt. The pastor and congregation are to be congratulated on their beautiful church, dedicated to the worship of Almighty God under such favourable circumstances. May the great Head of the Church bless them, and make them a power for good in the neighbourhood.—COM.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VIII.

Mar. 5, 1882. } CHRIST STILLING THE TEMPEST. { Mark iv. 35-41.

GOLDEN TEXT.—He maketh the storm a calm, so that the waves thereof are still.—Ps. 107: 29.

TIME.—Evening of the same day as last lesson.

PLACE.—On the Sea of Galilee, during the passage across in a south-easterly direction to the country of the Gadarenes.

PARALLELS.—Matt. 8: 23-27. Luke 8: 22-25.

HINTS TO TEACHERS.

Dangers.—Missing the central thought, the helplessness of man without Christ. Some would teach that it is the power of Christ—power over nature—that is in the lesson and

to be taught; but if it is made the one principal idea, the great lesson is lost.

Topical Analysis.—(1) The storm on the lake, 35-37. (2) The terror of the disciples, 38. (3) The authority of the Master, 39, 40.

What and How to Teach.—This had been one of the busiest days in the life of the ever-busy Saviour. He had cast out the dumb demon and replied to the accusation that He did this through the power of Satan—Luke 11: 14-26. He had dined with a Pharisee, and there, at his table, had denounced the formality and hypocrisy of the Pharisees—37-54. The seven parables on the kingdom had been given, for which see Mat. 13. Three memorable conversations had taken place: first, a man who would follow Christ, but who was daunted at the prospect; then one whom He called to follow Him wanted to delay for a time, but was forbidden; while a third sought to excuse himself just then, but was reproved and shewn his unfitness for the kingdom of God. And now, wearied out, He sets sail upon the lake.

First topic.—Shew how continuously the multitudes waited on Christ, and what a strain it must have been to the man Christ Jesus, so sympathising and yearning towards the sinful and suffering. The crowds had to be sent away, and then, just as He had been teaching from the ship, they put out into the lake. Shew briefly how sudden storms come over that lake, and how it was so then, until the ship, filled with water, was ready to sink, and Christ asleep in the hinder part on a pillow. You can then easily shew how this pictures the voyage of life (a ship is a favourite Early Christian symbol of life), how storms arise when least expected, and how the dangers threaten to overwhelm us. If your scholars have not yet experienced any of these storms, they may be sure that sooner or later they will come. How to be prepared for them is the lesson.

On the second topic picture their terror; get from your scholars if it was right and reasonable. Were they not there by Christ's command? Was He not with them? Should they then have displayed such abject terror? You may teach here that though men are Christians, they must not expect to be kept from all trouble, but if they have Christ all will be right.

"With Christ in the vessel I smile at the storm."

If their terror was not right, what did it shew in them? Surely unbelief. They had seen mighty deeds; could they not have believed? But He was asleep. They did then the only thing they could—"awake Him and cry 'Master,' etc. Teach here that while right to pray in trouble, only right because prayer is always right; to pray in trouble alone, mean and contemptible.

On the third topic shew that He forgave their weak faith for the faith they had. How wonderful the change—the wearied man, the mighty God! Shew how the words imply that the wind and the sea are His creations, to obey His word. If He was man, truly man—and, thank God, this is true—He was more, He was Divine. The scene brings out more fully than perhaps any other in His life the completeness and perfectness of the two natures—He is truly the God-man. Teach here that as He calmed the violence of the waves, so He can still the storms of life; that there are no tempests that beat upon us too mighty for Him to subdue; and if we turn to Him in our hour of darkness and danger, He will save; yea, and more, that when the storms of our passions are raised and threaten to destroy our faith, our cry to Him for help will not be unheeded. He will save us from ourselves.

Notes and Comments.—Ver 35, "same day"—day of the previous teaching and healing. "Other side," of the lake, the eastern side, lit. "to the beyond,"—probably to escape from the crowd and get needed rest.

Ver. 36. "Sent away," REV. "leaving the multitude;" more correct, "as He was," without any preparation for the sail. "Little ships," likely with a part of the disciples and some of His hearers, these were but fishing boats.

Ver. 37. "Great storm," to which that lake is specially subject from its position; lying low and warm, with the snow-capped peaks of Hermon to the north, the winds rush down the ravine with suddenness and violence.

Ver. 38. "He-asleep." Wonderful picture of the wearied God-man. "Pillow," REV. "cushion," a part of the vessel, probably of wood, used for the boatmen. "Awake," no doubt they delayed until hope was well-nigh gone. "Master," twice repeated—Luke 8: 23, great urgency, "Carest thou not?" this their unbelief. Mark alone gives this exclamation.

Ver. 39. "Arose" at once; "rebuked," Matthew and Luke record the fact. Mark alone gives the words "Peace, be still," and nature heard its Lord and obeyed. "A great calm"—ordinarily the sea would have remained rough for some time.

Ver. 40. "Fearful," that is, with Me; there was reason for fear otherwise. "No," lit. "not faith;" had they not had reason to trust Him? So REV. "have ye not yet faith?"

Ver. 41. "They feared," lit. feared a great fear. "Said," the talk all round in whispered, fearful tones, "What manner," REV. "Who then is this," shewing such wonderful power "that even"—here was a thing they could understand; it was in their line of experience; they knew and dreaded the treacherous lake, but this man could make it obey Him.

Incidental Lessons.—That in the voyage of life we shall meet with storms, as did the disciples. Acts 5: 40; S: 1; 2 Cor 1: 7; James 1: 2; 1 Peter 4: 12.

That even in the right course where Christ sends us, we may expect these.

That even Christ with us does not necessarily protect us from the storms of life, but saves us from being overwhelmed by them.

That the storms of life only shew us more clearly the love and power of Christ.

That Christ sleeping in the vessel shews the man.

That Christ stilling the storm shews the God.

Principal Lessons.—We should meet all the storms of life with trust in God. Isa. 30: 15; Ex. 14: 13.

Christ with us, all well. Without Christ, helpless, undone, lost. Deut. 31: 6, 8; Isa. 43: 2; Rom. 8: 35, 39; 1 Pet. 3: 13; John 6: 68.

OUR YOUNG FOLKS.

THE OPEN DOOR.

Within a town of Holland once
A widow dwelt, 'tis said,
So poor alas, her children asked
One night in vain for bread
But this poor woman loved the Lord,
And knew that He was good;
So, with her little ones around,
She prayed to Him for food.

When prayer was done, her eldest child,
A boy of eight years old,
Said softly, "In the Holy Book,
Dear mother, we are told
How God, with food by ravens brought,
Supplied His prophet's need."
"Yes," answered she, "but that, my son,
Was long ago, indeed."

"But, mother, God may do again
What He has done before,
And so, to let the birds fly in,
I will unclosethe door."
Then little Dick, in simple faith
Threw open the door full wide,
So that the radiance of the lamp
Fell on the path outside

Ere long the burgomaster passed,
And, noticing the light,
Paused to inquire why the door
Was open so at night.
"My little Dick has done it, sir,"
The widow, smiling, said,
That ravens might fly in to bring
My hungry children bread."

"Indeed!" the burgomaster cried,
"Then here's a raven, lad;
Come to my house, and you shall see
Where bread may soon be had."
Along the street to his own house
He quickly led the boy,
And sent him back with food that filled
His humble home with joy.

The supper ended, little Dick
Went to the open door,
Looked up, said, "Many thanks, good Lord,"
Then shut it fast once more.
For though no bird had entered in,
He knew that God on high
Had hearkened to his mother's prayer,
And sent this full supply.

THE IVY AND THE ELM.

A tall elm tree grew in a lovely glade of a green English forest. It was as healthy a tree as you could have wished to look on. For many a year it had flourished, and it seemed likely to become in girth and height and in spread of branches a giant among the trees, for the soil was deep and rich, there was plenty of water to nourish it, the climate too was of a kind that favoured its growth. Under the shelter of this elm many kinds of plants that loved the shade grew beautifully. There in spring you would have found the sweet-smelling violet. Ferns of different sorts uncurled their fronds and spread them out to the light. The honeysuckle sent out its wandering sprays and opened its pale blossoms. Mosses and beautiful tufts of feathery grass covered the ground.

Amongst the others a little plant of ivy grew near the elm. It seemed very quiet and modest, and without the least ambition. Pushing its way among the grasses and ferns, it appeared quite contented with the lowliest place. As for any harm being in it, you would have thought that impossible. It seemed to say to the other plants, "Let me live here in the shadow, close to the ground, and I will

trouble none of you. My dark green leaves will only set off your brighter foliage and lovely flowers."

Slowly all through the first year of its life the ivy crept nearer to the elm. If it could not get straight to the stem of the tree, it went to the right or the left, and so round the plant or stone that was in its way. So zigzag was its course that you could hardly have told in what direction it was really advancing. But when the second summer came it had reached the trunk of the elm, and at every joint of its thin pliant stem it had sent roots into the ground to make its progress secure.

By this time a wise tree would have had some suspicion of the ivy. Though it seemed very quiet and humble, it had a cunning way of gaining its object. Its long, lithe, tortuous stem looked very like a serpent. But the elm tree, tall and stately and vigorous, thought no evil of a plant so lowly and unassuming. And when by-and-bye the ivy raised itself a little from the ground, leaning against the great stem of the elm for support, it was allowed to do so without rebuke.

Another summer came, and the elm and ivy seemed to be fast friends. The feeble plant, clinging to the great tree, had climbed upwards several yards. The elm, thinking itself improved in appearance as the shining green of the ivy leaves gradually covered its bare stem, looked in a kindly way on its dependent. Still it seemed quite impossible that so gentle and unobtrusive a plant could have any evil designs.

Ten years afterwards what a change there was! The ivy had grown up to the high branches of the elm, and was groping its way along them. It had woven a network of strong cord-like stems about the trunk. It had sent its roots through the bark, and was living, not on the moisture it drew from the ground, but on the sap that should have nourished the great tree it had so cunningly used for its own ambitious ends.

In other five years the elm was dead; the ivy hung in great festoons from the black, leafless branches of the hapless tree, and flourished luxuriantly on the decaying substance of its stem.

Sin is like the ivy. An evil habit does not at first seem dangerous, but when it takes hold, and is allowed to grow, it utterly destroys the noblest life.

SUSAN TAYLOR AND THE ROSE.

Susan Taylor was a very discontented girl; she was never pleased with anything—always looking out for what was disagreeable, and not for what was pleasant in anything. She was going away from home, and her grandma asked her if she would have a rose to stick in the bosom of her dress. So, being fond of flowers, she told her that she would like one. Away went her grandmother, with her cane in her hand, into her little garden, and gathered the finest rose that grew there. There were two buds growing on the same stem with the rose, and the leaves were as fresh and as green as the leaves of a rosebush could be. You may suppose that Susan was not a little surprised when her grandmother snipped off the rose, the two buds and the green leaves

with her scissors, and offered Susan Taylor the stem alone, all covered with thorns.

"O, grandmother, this is not a rose. Do you think that I will stick that ugly stem in my dress, without a single flower or leaf upon it? No, that I never will! You do not deserve to have roses growing in your garden if you spoil them in this way."

"Perhaps not," mildly replied her grandmother, "but there are other people in the world besides me who spoil their roses."

"Then," said Susan, "they must be very silly people."

"I think so too," replied her grandmother. "And now I will tell you the name of one of them: it is Susan Taylor."

Susan reddened to her very ears while her grandmother said. "It has pleased God, Susan, to mark your life with many blessings, mingled with a few cares, and you are continually neglecting your blessings and remembering your cares. If, then, you thus wilfully despise your comforts and repine over your troubles, what is this but throwing away the flowers and green leaves of your life and sticking the thorns in your bosom?"

Who is like Susan Taylor?

GOD'S CARE.

There is no money quite so small
But mother mouse comes at his call,
And brings him many crumbs of bread,
With which the little one is fed.

There are no birdies quick and bright,
Who through the garden take their flight,
But have their thick warm feather clothes,
To shelter them from rains and snows.

There is no fitting butterfly,
No little worm so soon to die,
But finds a bud or finds a leaf,
And eats of it and knows no grief.

No creature is there on the earth,
But has its chimney-place and hearth,
With food and bed within its house,
From highest man to tiny mouse.

And who has thought of all of this?
The loving God! The work is His!
He rules o'er all with gentle sway,
And makes for us both night and day.

ARE YOU SAFE?

Two little girls were playing with their dolls in a corner of the nursery, one day not very long ago, and as they played they were softly singing to themselves

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er-shaded,
Sweetly my soul shall rest.

Mother was busy writing, only stopping now and then to listen to the little ones' talk, unobserved by them.

"Sister, how do you know you are safe?" asked Nellie, the younger of the two.

"Because I am holding Jesus with both my two hands—tight!" promptly replied sister.

"Ah! that's not safe," said the other child. "Suppose Satan came along, and cut your two hands off!"

Little sister looked very troubled for a few moments, dropped poor dolly, and thought deeply. Suddenly her face shone with joy, and she cried out, "Oh I forgot! I forgot! Jesus is holding me with His two hands, and Satan can't cut His hands off; so I am safe!"

Yes, my dear young friends, that is the secret. If you want to be happy, you must not be thinking about yourself, and your "feeling safe," but rest in the happy knowledge that Jesus has got you safe.

Words of the Wise.

I PRAY that the Lord would help me: for the pulpit without Him is a terror.—Boston.

NOTHING will make us so charitable and tender to the faults of others as, by self-examination, thoroughly to know our own.

He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a lifetime is unravelled.

Oh! it is sad when the preacher meets his own sin in his subject, and pronounces sentence against himself while he reads his text.—Gerrard.

Some can teach all the doctrines of Christ, saving three syllables—"Follow Me!" Therefore these are like some tailors, who are busy in decking and tricking up others, but go both bare and beggarly themselves.—Henry Smith.

BETTER, it is easier to declaim like an orator against a thousand sins in others than to mortify one sin in ourselves, to be more industrious in our pulpits than in our closets, to preach twenty sermons to our people than one to our own hearts.—Flavel.

The man who has an empty cup may pray, and should pray, that it may be filled; but he that has a full cup ought to pray that he might hold it firmly. It needs prayer in prosperity that we may have grace to use it, as truly as it needs prayer in poverty that we may have grace to bear it.

When we ask for strength for the day, our thought is usually of that which is needed for our most important work. We should not limit it. The grace that shall save us from evil thoughts, hasty speech, a violent temper or censorious spirit, is just as much needed as the other.

CHRISTIANITY insists, first of all, on a real faith. Whatever else it has or lacks, the soul to be saved, must obey an honest purpose. It must believe with the affections hearty. With the heart man believeth unto salvation before confession is made with the mouth.

CURIOUSLY the physical exclusively, and you have an athlete or a savage; the moral mania, the intellectual only, and you have a diseased oddity—it may be a monster. It is by wisely training all of them together that the complete man can be found.

While we thankfully peruse the instructive narrative "of all that Jesus began both all instruction should be reduced to practice; and that ministers should begin to do, and then to teach, that their example may illustrate, confirm and adorn their doctrine.—Scott.

To walk in Christ, or to walk by faith, is to have the life regulated by an habitual, prevailing regard to those doctrines and invisible realities revealed to us in Scripture. A person may be said to be walking by faith when the influence of invisible, spiritual objects prevail in regulating his judgment, his affections and his conduct.

The life of the Christian is to be a spectacle like that witnessed in the Temple when, as morning rose and eve declined, the lamb was laid upon the altar whose fires were never extinguished, and Israel saw it ascend in its smoke a whole burnt offering to God. Our sacrifice is to cover the entire person—ally, the frail and perishable elements and nobler spirit of the body, as well as the nobler spirit of the soul.

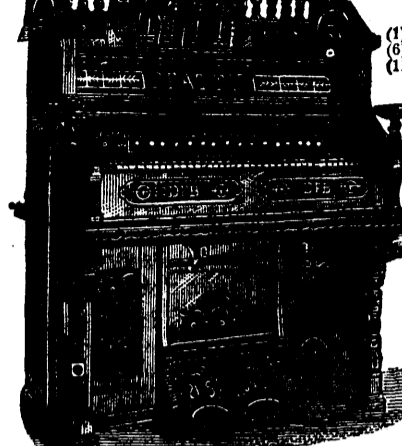
Love Him that first loved you, and while you sink into His arms, and surrender all to Him, let a joyful, absolute self-renunciation, retaining nothing of love well and abound, till every fragment of distrust shall be swept away. And against every challenge, in time that spareth not His own Son, but delivered Him up for us all: how shall He not with Him also freely give us all things!

Any "touchy" Christians who are tempted to neglect the worshipping of God through dissatisfaction with the minister, or to abandon any of the social services of the church because of the presence of some uncongential individual, will do well to consider the pointed reply given by an old Scotch lady to a minister who knew he had offended her, and who expressed surprise that she should come so regularly to hear him preach. Said she: "My quarrel's wi' you, mon; it's no wi' the gospel."

[Toronto (Can.) Telegram.] Some people seem to think that the "Tale of the Fish" is down on St. Jacobs Oil. This is a mistake. From all that our reporters can hear, St. Jacobs Oil is effecting wonderful cures, and its spicy advertisements are putting everybody in good humour.

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PETERBORO'.—In St. Paul's Church, Peterboro', on the 21st of March, at two p.m.
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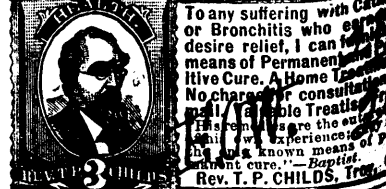
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