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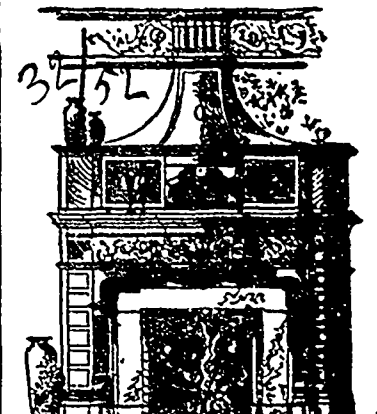
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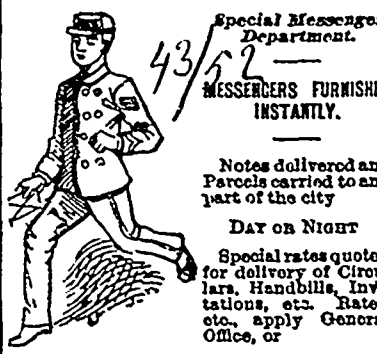
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STEWED VEAL. — Lay a knuckle of veal in a saucepan with two blades of mace, an onion, a small whole pepper and some salt, with two quarts of water; cover it close, and let it simmer for two hours.

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OATMEAL COOKIES. — One cupful of sugar, two eggs, one cupful of flour, one cupful of cold boiled oatmeal, one teaspoonful of soda, two teaspoonfuls of cream tartar, one tablespoonful of butter; roll thin, and bake in a quick oven.

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# THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, JANUARY 22nd, 1890.

No. 4.

NOW READY.

## PRESBYTERIAN YEAR BOOK

FOR THE  
DOMINION OF CANADA AND NEWFOUNDLAND,  
FOR 1890.

In addition to the usual contents, the following papers appear in the issue for 1890:—The Moderator, Home Missions, by Rev. William Cochrane, D.D.; Our Foreign Missions, a general survey, by James Croil, Montreal; The Woman's Foreign Missionary Society, by a member of the Central Board; Our Sabbath School Work—Its Present Condition and Pressing Needs, by W. N. Hoggie, Brantford; Sabbath Observance by a Layman; Young Ladies' Colleges, by J. Knowles, Jr.; Our Maritime Synod, by Rev. Dr. Burn; Halifax; American Presbyterianism, by Rev. A. T. Wolff, D.D. Ph.D., Alton, Ill.; Home and Foreign Missions of the Presbyterian Churches of Scotland, William Johnston, Wamphray, Scotland; The Presbyterian Church in Ireland, by Samuel Houston, M.A., Kingston; Sketches of St. David's Church, St. John N.B., St. Andrew's Church, Windsor, and Knox Church, Winnipeg.

### REVIEWS OPINIONS.

It contains a list of the Moderators of the Church, a record of notable events, officers, committees and boards of the General Assembly, information about home and foreign missions, members of Presbyteries and Synods, a list of the ministers of the Church, etc. Every Presbyterian should have a copy.—*Hamilton Times*.

The PRESBYTERIAN YEAR BOOK is a neat little publication of 120 pages, containing a great amount of useful information relating to the Presbyterian Church in this country, and its work at home and abroad. It also contains papers dealing with the Church in Scotland, Ireland and the United States.—*The Mail*.

It gets up in very neat and attractive, and the arrangement inside is as carefully done. It will be difficult for any loyal Presbyterian to get along without it.—*Guelph Mercury*.

This publication is one of the best of its class in Canada. The YEAR BOOK is beautifully printed, making it a most attractive volume.—*The Globe*.

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## Notes of the Week.

THE Hon. G. R. Wendling lectured under the auspices of the Young Men's Christian Association last week on "Saul of Tarsus." The lecture was an able and eloquent one, and was listened to by a good-sized and delighted audience.

THE St. Thomas Ministerial Association, at its meeting last week, passed the following resolution: Resolved, that in the opinion of this Association of ministers, all ecclesiastical properties, other than places of worship, should be taxed the same as other properties, and that the salaries of ministers should be taxed the same as other incomes.

LADY ABERDEEN has made a proposal to found a Women's Friendly Society for Scotland, providing for its members an allowance during sickness, an annuity during incapacity for work from old age, and burial expenses. Miss Louisa Stevenson, Mr. Haldane, M.P., and Councillor Auldjo Jamieson spoke in favour of the proposal at a public meeting in Edinburgh, and a provisional committee was appointed to have the society registered.

AT a meeting of the Associated Charities at Toronto last week Professor Goldwin Smith, the president, objected to the city being divided into small charitable bodies, as was the tendency at present. There should be an authorized labour bureau under the supervision of the Corporation. The increase of paupers made this necessary. The present system of dispensing charity required to be revised; work should be found for the industrious and imposition checked. The multiplication of charities contributed to pauperism.

THE meetings addressed in Christmas week by Dr. Pierson at Wishaw and other centres of population in Lanarkshire, Scotland, were remarkably well attended, in spite of the numerous distractions of the festive season; and everywhere the earnest appeals of the distinguished visitor from America made a deep impression. Dr. Pierson's work in the west of Scotland was completed for the present at Airdrie, where he addressed two great meetings—that in the afternoon for ladies being presided over by Rev. Sholto Douglas of Douglas Support; and the mass meeting at night having for chairman Col. Buchanan, of Drumpellier. Dr. Pierson goes to Eng'land next, and will be there till the beginning of February, when he returns to Scotland, beginning with Aberdeen and visiting the towns in the eastern counties so far as these can be overtaken in a fortnight.

As we expected, says the *Christian Leader*, the evangelist representing himself to be a brother of Sullivan, the pugilist, who appeared lately in New Zealand, has turned out an impostor. His real name is Clampett. Not only in Auckland and Wellington, but also in Christchurch, his services were immensely popular. It was at the last named place unfavourable rumours began to circulate respecting him; but when the local ministers' union made their suspicions known, many foolish people declared that he was being persecuted, and that the ministers were jealous of him! A pecuniary testimonial was got up for the fellow, and he was presented with a communion service, the day after the soiree and presentation he came out in his true colours and was found in his true place—the public house.

AMONG names mentioned for the vacant professorship in Queen's Square, London, in addition to those already published, are those of the Rev. A. S. MacPhee, B.D., lately of Singapore, and Rev. John Thompson, M.A., of Newcastle, the Moderator-elect. The condition of Mr. Thompson's health is a serious barrier in the way, and it is doubtful whether his name will, in the circumstances, be proposed in Presbyteries. As to his fitness for the post, there is widespread agreement, especially in the Presbytery of Newcastle, where he is best known. When the Barbour Chair was in "commission," after Principal Lorimer's death, Mr. Thompson lectured at the college on "Apologetics" with marked ability. Mr. MacPhee is little known in England, though he held a pastorate at Redcar previous to his removal to Singapore. But he has a high, scholarly reputation in the north. For a time he conducted Principal Douglas's classes in the Free Church College, Glasgow, during the Principal's illness.

THE Sunday School Union of the Province of Quebec will hold its fifty-third anniversary and convention and institute in the Young Men's Christian Association parlours, Montreal, on Wednesday, January 29; Thursday, January, 30, Erskine Church, and Friday, January 31, in the same church. On Saturday, February 1, the meetings commence in Crescent Street Presbyterian Church, when Mrs. Crafts will teach the next Sunday's lesson, and the Rev. Dr. Mackay will address the Sunday school teachers. Dr. A. E. Dunning, of Boston; Dr. H. M. Parsons, of Toronto; Mrs. W. F. Crafts, of New York; the Rev. H. E. Barnes, of Sherbrooke; Rural Dean Saunders, of Lachute; the Rev. D. W. Morrison, of Ormstown, and the Rev. S. G. Bland, of Quebec, are among the visiting speakers, while Dr. MacVicar, Dr. Wells, Archdeacon Evans, the Rev. S. P. Rose, Dr. Robbins, the Rev. A. G. Upham and Dr. A. B. Mackay, of Montreal, are on the programme.

CHRISTMAS, says a Scottish contemporary, as a benevolent and holiday institution is becoming every year more widely recognized in Scotland. Services will soon be pretty generally held in Presbyterian churches if the present rate of their increase goes on, and there is an altogether commendable desire at this season to remember the old and indigent in some practical way. Glasgow merchants on 'Change entertained 2,500 poor people to a Christmas dinner. Lord Provost Muir, who was in the chair, said that, following his predecessor, he would send a New Year's dinner to a number of houses otherwise ill-provided for the festivity. He read the suggestion made by Sir William Collins, that the magistrates should request the publicans and licensed grocers to close their shops on New Year's Day. This was greeted with loud and long-continued cheering from the party, the poor women in the hall being particularly demonstrative in their approval. The Lord Provost said he would make the request in his own name. The closing could not be enforced—if done voluntarily it would be greatly appreciated in many quarters.

THE *British Weekly* says Bohemia resounds once more with the name of John Huss. The proposal of the young Czech or Liberal Party to give him a place among the heroes and great men whose busts are to adorn the National Museum in Prague, having met with fierce opposition on the ground that the Hussites were nothing but thieves and incen-

diaries, the whole of the Czech race are once more discussing the merits of the grand old reformer. Unfortunately, those who wish to do him honour declare expressly that they regard him, not as a reformer of religion, but only as a patriot, and as the man who emancipated the Prague University from foreign influence, and by his writings gave the Czech language (a branch of the great Slav family) its present form. But the Protestants, a very small body, comparatively speaking, are asking whether this is not a favourable moment for bringing before the whole Czech people Huss's real character and work. There is a talk of publishing a cheap edition of his writings and of circulating them widely. Other schemes are also talked of, e.g., the establishment of a Huss House in Prague, as a sort of centre for the Protestant body.

THE *Christian Leader* says: Mr. John Wilson, M.P., is not ashamed to confess that when he entered on the duties of life he deposited the first savings from his wages in the savings bank at Glasgow, and it would have gone hard with him during an illness with which he was visited in those early days if he had not had this little reserve to fall back upon. Mr. Wilson's case does not stand alone, though it is not every M.P. who would have the moral courage to make such an avowal, or the manliness to make it without any taint of the self-sufficiency of Mr. Bouverie. Mr. Muir, the new lord provost, declares that many of the most successful merchants in the city over which he presides entered on their course of good fortune through the savings bank; and it is consoling to learn that at present, in spite of the increased waste on drink that has come with improved trade in the closing months of 1889, the bank has \$5,000,000 standing at the credit of 151,000 depositors. But if we could only get the drink-shops closed, the total might soon be five times five millions. We are glad to observe that, at the annual meeting, Mr. Ure, an ex-lord provost, cordially acknowledged the self-denying labours of the 500 Christian workers who conduct penny banks.

A MEETING of the Winnipeg Historical and Scientific Society was held last week, at which the president, Mr. C. N. Bell, Rev. Dr. Bryce, the lecturer of the evening; Rev. Professor Hart, Rev. A. B. Baird, Professor Laird, Mr. J. H. Ashdown, Mr. W. G. Fonseca, Mr. John MacBeth, ex-M.P.P.; Rev. Mr. Cloutier and a number of others were present. A paper was read by Rev. Dr. Bryce, entitled, "Two Provisional Governments in Manitoba." After the reading of the paper Rev. Mr. Cloutier rose to make explanations, especially in regard to the commission furnished to the delegates who went to Ottawa. He stated that they went as commissioned by the Provisional Government and not as delegates of the convention which met on the 7th of February. He stated that the delegates refused to go until urged by Archbishop Tache on his arrival, that Archbishop Tache provided funds, being assisted by his friends, to take the delegates; and that they only went on letters being presented from the Government of Canada giving assurances to them. Rev. Mr. Cloutier stated distinctly that the delegates, especially Father Richot, refused to act until recognized as a delegate of the Provisional Government by the Government at Ottawa. This statement was denied by some of those present. A discussion arose as to the several bills of rights which were prosecuted; it ended in Dr. Bryce and Mr. Cloutier agreeing to meet at some point with the several documents and have them compared. Mr. Ashdown also made a few remarks, stating that Judge Black especially could not have regarded himself as a delegate of the Provisional Government, but must have regarded himself as a delegate appointed by the convention as being a representative of the English people. Mr. Ashdown was strong in his expression of the unfairness of the Bill of Rights being presented in the name of the whole people, after the English people had withdrawn themselves in consequence of the death of Scott, from having anything to do with the Provisional Government. Professor Hart made a few remarks, and addressed some inquiries to Rev. Mr. Cloutier. On motion of Mr. Ashdown, seconded by Rev. Mr. Baird, a vote of thanks was presented to the lecturer of the evening, and the meeting adjourned.

## Our Contributors.

### WHY SO MUCH TALK ABOUT PLUCKING UP THE PLANT?

BY KNOXIAN.

Canada in her present form is not twenty-three years old and yet there are three distinct plans suggested for a change of her political constitution. The smoke raised in '67 by the cannon that announced the birth of the Dominion had scarcely died away when some men who would like to be called wise began to mutter about some other mode of political existence.

The agitators for constitutional changes all start from the same point. They begin by laying down an alleged axiom, which they ask everybody to accept. Put into its most compressed form the axiom would be

WE CAN'T GO ON AS WE ARE.

If you asked one of the advocates of Independence or Imperial Federation why we cannot go on as we are he would probably smile upon you with a smile of mingled pity and contempt. Very likely he would say that your early education had been neglected. Perhaps he would express great regret that you had never attended a university in which your ideas might be enlarged into those of a chronic, patronising, pessimist. Possibly indeed he might kindly enquire what lunatic asylum you had escaped from. Many a time and oft, as the great dramatist would say, we have seen that axiom, "We cannot go on as we are," but when we read on and try to find a "why," we generally read in vain. Every speech on Independence or Imperial Federation begins with, "We cannot go on as we are," but the orator instead of showing us the obstacles that block the way usually switches off on his "fad" and tries to convince us that his remedy is the right one. It never occurs to him that it is unreasonable to ask a sane man to take dangerous medicines if he is not sick. Even Principal Grant usually begins his speeches on Imperial Federation by assuming, if not by formally laying down the axiom, "We cannot go on as we are," and when you get interested and feel like saying, "Why not, doctor?" he sails proudly away into the cloud-land of the Imperial scheme. If all the advocates of Imperial Federation and Independence were to give themselves up to incubation for six months they could not produce a reason why we cannot go on, that lively opposition editors did not use forty years ago to prove that Upper and Lower Canada were just going to destruction; and yet Montreal is the richest city of its size in the world, Toronto grows faster than any city in America, except perhaps Minneapolis, and Ontario farmers and dairymen can hold their own against an equal number of farmers and dairymen in any part of the world.

There never was a time when a few people in this country did not feel called upon to say that there was going to be a great crisis of some kind; but we are all here yet and most of us have plenty to eat and wear fairly good clothes. Somehow or other the people who behave themselves and work always get along and the crisis kindly postpones itself. We don't feel the least inclined to admit that "we cannot go on as we are" for a great many years to come. In fact the alleged axiom is no axiom at all. It is nothing more than one of those confident—we shall not say impertinent—assumptions that superior people often make when they kindly take a hand with the Almighty in the future government of the world.

Of the three changes suggested—Imperial Federation, Independence and Annexation—we may have something to say at another time. Meantime we ask our readers not to close their eyes and swallow the statement, "We cannot go on as we are," without asking any questions. No small part of the difficulties we have to contend against as a country, arise from the fact that too many of our people have far too much capacity for swallowing things. If a good many of them swallowed less whiskey and a good many more would stop swallowing every kind of nonsense they hear on the platform, and sometimes even in the pulpit, Canada would have no difficulty in getting on.

Does constant discussion about the future of our country do harm? It does most undoubtedly do a vast amount of harm. No doubt it does some good but the evil greatly predominates. In so far as the opinion of those who advocate constitutional changes means anything it is an acknowledgment that our Confederation has

HOPELESSLY BROKEN DOWN.

Does any one suppose that our shrewd neighbours to the south will not say, "Why, these Canadians are discussing constitutional changes already and their confederation is only twenty-two years old. They cannot govern themselves. They are not fit to be trusted with self-government. They can't run a government of their own. England does not care for people who cannot take care of themselves. John Bull never did care for men who have no pluck. Let us annex these Canadians and if they have no capacity for self-government perhaps they may balance the niggers on the other end of the continent." Who could blame the American people if they should talk in that way about a nation that has three proposals to change a constitution not twenty-three years old?

Too much discussion on such questions produces a feeling of

UNREST.

There is far too much unrest in the country now. There is far too much in some of the churches. One of the weakest

things in the Canadian character is an insane desire to do everything with a jump. People want to get rich in a year, to go through college in a session, to take short cuts into all the professions, to learn trades in a few months, to evangelize cities and towns in a few nights; and this feeling of unrest, which is alike dangerous to family, Church and State, is increased and intensified by constant declarations from platform and press that we cannot go on as we are, and to avoid a crisis must change our twenty-two year old constitution.

But the worst effect that agitation produces is the impression it makes on many minds that

GOVERNMENTS CAN DO MUCH TO HELP PEOPLE.

No more cruel fallacy was ever palmed off on an unsuspecting, illiterate man than that he may be made rich or kept poor mainly by Acts of parliament. This delusion has been the curse of Ireland for centuries and has sent many an honest Irishman to the prison or the gallows. Once convinced that the government can and should make men rich, almost any citizen becomes a rebel the moment he and his family become hungry. Who can blame a man for drawing his sword against a power that he thinks should give bread to his hungry children but refuses so to do. Canadians should be taught that integrity, perseverance, energy, pluck, industry and economy can win under any reasonably good form of government. Brave, manly men—such as Canadians ought to be—never wait to ask many questions about the form of government they are under. Any number of men have succeeded very well in countries in which there was almost no government at all. Everlasting discussion about the benefits of this, or that, or the other form, of political existence will soon lead a certain class of people to think that government can do everything for them.

### REVISION OF THE CONFESSION.

MR. EDITOR,—As a revision of the Confession of Faith seems to occupy the attention of Presbyterians to quite an appreciable extent just now, would you kindly grant some space for the consideration of one of the chief articles therein, upon which there seems to be most desire for a new rendering, viz., the "Decrees of God."

Confession of Faith, chap. III. and section 3rd, "By the decree of God for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death." Proofs to this sec. as given in the Confession: "Those predestinated to everlasting life I Tim. v. 21, "I charge thee therefore before God and the Lord Jesus Christ and the elect angels, etc." Those to everlasting death, Matt. xxv. 41. "Depart from Me ye cursed into everlasting fire, prepared for the devil and his angels."

These passages prove, conclusively, that some men and angels were predestinated to a life of endless blessedness, and that likewise there were some men and angels (of which latter class of beings doubtless the devil was the chief) who had rebelled against the authority of Jehovah, in being disobedient to His high behests, and who therefor were driven from heavenly places to be consigned eternally to a place of woe, prepared expressly for the devil and his angels. And to which place of endless torment it hath also pleased the Almighty to assign unto wicked men their portion, at the final day of judgment and retribution for the deeds done in the body. And all such being foreknown to the Eternal by reason thereof, as He willed, they were foreordained thereunto.

But a careful study of our Saviour's declarations, as recorded in St. Matthew's Gospel, from the beginning of the twenty-fourth unto the end of the twenty-fifth chapter, must make it quite apparent to any unbiassed reader, that there are conditions attached to the final judgment which make man responsible for the condemnation which may be passed upon any; and likewise conditional to the redeemed, in that they have accepted of the only means of reconciliation with Deity offended, yet which, albeit, hath nothing meritorious in it, on the creature's part, being entirely of God's sovereign grace freely offered unto all.

Again, further, as to others foreordained to everlasting death, the proofs following are given in the same section Romans ix. 22. "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction," vs. 23. "And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory." Eph. i. 5. "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will," verse 6. "To the praise of the glory of His Grace, wherein He hath made us accepted in the Beloved." Prov. xvi. 4. "The Lord hath made all things for Himself, yea, even the wicked for the day of evil."

The apostle had been showing forth in the previous verses of this chapter that they are not all Israel which are of Israel; that the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. As it was promised unto Sarah and again unto Rebecca, when Jacob was chosen and Esau rejected, that God's purpose was to bless only the seed which He foresaw would exercise the faith of Abraham and Isaac, and hence the proclamation before the birth of Jacob and Esau that the latter should serve the former; and against Esau the hand of the Lord was directed; and likewise, most emphatically, against his descendants, as found in various parts of the inspired records. In the seventeenth verse of this same chapter (Romans ix.) Paul

gives us a very good explanation of the twenty-second verse, when he said that Pharaoh was raised up that God "might show forth His power in him, and that his name might be declared throughout all the earth," and, as in the twenty-second verse, that "He had endured, with much long-suffering, the vessels of wrath," and, without doubt, on account of their wickedness, "fitted for destruction," and also "that he might make known the riches of His glory on the vessels of His mercy, which He had afore prepared unto glory" verse 24. Even us, whom He hath called, not of the Jews only, but also of the Gentiles. Because being called to believe upon the Messiah they had accepted the call, which had been prophesied by Hosea. "I will call them my people which were not my people and her beloved which was not beloved, and in the place where it was said, Ye are not my people; there shall they be called the children of the living God." And the apostle at the thirtieth verse enquires why it was that the Gentiles which had not followed after the righteousness of the law had attained to the righteousness which is of faith. And that Israel which followed after the law of righteousness had not attained to the law of righteousness. And at the thirty-second verse he assigns the reason thus, "Because Israel sought it not by faith, but, as it were, by the works of the law. For they stumbled at that stumbling stone. As it is written, Behold I lay in Zion a stumbling-stone and rock of offence; and whosoever believeth on Him shall not be ashamed."

Undoubted testimony this, proclaimed by Paul that the Almighty, out of His good pleasure, allowed to the creature, man, the freedom of will to accept or reject His appointed way of reconciliation unto His favour, and, thereby their consequent fore-ordination to everlasting happiness or endless woe.

Returning to the Confession, chapter III. section 4, we find it laid down that "these men and angels thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. Proofs of the foregoing section, II. Tim. ii. 19, "Nevertheless, the foundation of God standeth sure, having this seal: The Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity." John xii. 18, "I speak not of you all; I know whom I have chosen, but that the Scripture may be fulfilled: He that eateth bread with me hath lifted up his heel against me." These affirmations and proofs in sec. 4 harmonize, and certainly they must be acceptable to all who believe Jehovah to be an omnipotent, omniscient and omnipresent Being.

Confession, chapter III. section 5, "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of His glorious grace." Proofs given for the foregoing asseverations in section 5, are the subjoined: Eph. i. 4, "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love." Verse 9, "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself." Verse 11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Rom. viii. 30, "Moreover, whom He did predestinate, them He also called; and whom He called them He also justified; and whom he justified them He also glorified." II Timothy i. 9, "Who hath saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given us in Christ Jesus before the world began." I Thess. v. 9 "For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ."

No one sound in the Christian faith but must agree with the compilers of the Confession when they assert that God out of His mere free grace and love hath chosen some in Christ to everlasting glory. For all must acknowledge that it was entirely of free grace and love that a ransom or scheme of redemption was planned in the counsels of eternity, wherein the second person of the Trinity should, in the fulness of time, empty Himself of glory and become "God manifest in the flesh," Jesus, the Saviour of His people. But as the inspired Word repeatedly proclaimed unto mankind that our Heavenly Father willeth not the death of the sinner, yea, rather, that he would turn unto Him and live. Which is very clearly shown by the prophet Ezekiel, as in the thirty-third chapter from the eleventh verse, "Say unto them, As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel." Verse 12, "Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression. As for the wickedness of the wicked he shall not fall thereby in the day that he turneth from his wickedness, neither shall the righteous be able to live for his righteousness in the day that he sinneth." Verse 13, "When I shall say to the righteous that he shall surely live, if he shall trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed, he shall die for it." Verse 14, "Again, when I say unto the wicked, Thou shalt surely die, if he turn from his sin and do that which is lawful and

right." Verse 15, "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Verse 16, "None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right he shall surely live." Verse 17, "Yet the children of thy people say, The way of the Lord is not equal; but as for them their way is not equal." Verse 18, "When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby." Verse 19, "But if the wicked turn from his wickedness and do that which is lawful and right, he shall live thereby." Verse 20, "Yet ye say the way of the Lord is not equal. O, ye house of Israel, I will judge you every one after his ways."

These quotations and many others which might be cited, prove most conclusively that the Almighty of his own good pleasure hath allowed unto men the freedom of will, to choose or reject; to obey through faith in the goodness of His justifying grace, promised unto all who accept His terms. And the same liberty of choice being granted unto all who determine to disobey his just and holy demands, hath the consequence thereof set forth that they shall even die thereby. But this free-will claimed to be granted unto the creature taketh not away one jot or tittle from the sovereignty of the Great I Am, who from his prescient omniscience (using the language of time to express the conditions of an ever-present eternal vision) recognizing every living being who should reject his freely-offered conditions of acceptance, he did consign or fore-ordain all such for their non-compliance therewith unto the day of wrath. Viewed in the light thus set forth predestination is quite reconcilable with the attributes of a God of love, and who is love itself. For the call is, "Ho, every one that thirsteth, come unto the waters, etc." Thus proving most forcibly that whosoever believes and strives to obey will receive grace sufficient to sustain him, and by perseverance after the righteousness, which cometh of faith in the full atonement made for all sin by the Lord Jesus, the Lamb of God, who taketh upon himself the sins of believers, these are elect, so that nothing which can be styled merely arbitrary selection by our Heavenly Father can be justly asserted. Therefore, without following out the other sections in the same chapter of the Confession, it may be reasonably asserted that the Westminster divines in their zeal to faithfully set forth in their compilation the sovereignty of God, have not accurately demonstrated the nature of His decrees; having allowed His goodness and tender mercy to be partially overshadowed in their contemplation and elucidation of the greatness of His Majesty, so much so as to cause some to endeavour to ridicule their promulgations by such designations as hard cut Calvinism and such like epithets. Though all do not fully agree with the Rev. D. J. Macdonnell, in his statement sometime ago before the Presbytery of Toronto, namely, that the Confession said too much anent God's sovereignty and too little regarding His love, en passant, I may say that most assuredly we cannot ponder overmuch upon the Omnipotent's sovereignty, He being the great uncreated being who doeth His will in the armies of heaven and amongst the children of men, and that He is worthy of His creatures' highest adoration. Yet, still, He is love, not willing that any should perish but that all should come unto Him and live; and such love should beget on our part a reciprocal feeling. Loving Him with perfect love which casteth out fear; loving Him because He first loved us; and because we still have an advocate who intercedeth with the Father in our behalf, and striving to make our calling and election sure by trusting upon Him and endeavouring to conform our lives to His precepts, so that we may be as living epistles seen and read of all men. As I fear that I have now trespassed too much upon your limits I abruptly write, for the present, *finis*.

Springfield Farm, Almonte, Ont., Jan. 4, 1890. D. McF.

THE SEPTUAGINT.

FROM THE POSTHUMOUS PAPERS OF THE LATE MR. THOMAS HENNING.

"Nemo fortassis ratem suam Pelago Scopulosiori, quam se utique quæstio de Septuaginta Versione virali exhibit, unquam commisit: ac ne naufragium et ipse experiundo faciem multa sunt quæ me suadent; haud pauca quæ penitus deterreant." Such are the words with which the learned editor of the "Polyglott Bible" commences a dissertation on the Septuagint. If, then, he felt that there were many things to discourage in entering on a discussion respecting the origin and merits of this celebrated translation, with what diffidence and caution should I commit my "frail bark" to such a treacherous sea.

My inexperience, however, as well as my limited ability for undertaking a voyage on such a deep and dangerous ocean, compels me to keep close to land, so that when danger threatens I may the more speedily betake myself to some haven of safety.

Regarding the origin and early history of this ancient version, little truly historical can be consulted, while amidst the multitude of theories and hypotheses that have been framed by the learned and the ingenious, one feels almost bewildered and unable to decide where lies the truth. Equally contradictory are the opinions that exist as to the value and authority of the LXX. We shall therefore, perhaps, best consult our own safety and best accomplish the design of this essay by confining ourselves to a brief survey of the chief points relating to the Septuagint, stating results rather than

attempting a minute or radical investigation. We shall begin therefore, with the

ORIGIN OF THE SEPTUAGINT.

Three different opinions have been held by modern writers respecting its origin, and under one or other of these we may classify most of what has been said upon this point; we would notice then

1. The opinion of Bishop Walton: and as he adopts the story of Aristeas, which has been generally received by the fathers, we shall state with as much brevity as possible the leading points of his account.

ARISTEAS' ACCOUNT OF THE SEPTUAGINT.

This writer pretends to be a Gentile, and a favourite at the Court of Ptolemy Philadelphus, King of Egypt. In a letter addressed to his brother, Philocrates, he relates that Philadelphus, when forming the celebrated Alexandrian Library, was advised by Demetrius Phalercus, his chief librarian, to apply to the Jewish high priest, Eleazar, for a copy of the book containing the Jewish laws. Having previously purchased the freedom of more than a hundred thousand captive Jews in Egypt, the King sent Aristeas and Andreas to Jerusalem, with a letter requesting of Eleazar seventy-two persons as interpreters, six out of each tribe. The messengers were well received by the High Priest and other Jews, and obtained a magnificent copy of the law written in golden letters. Translators too were immediately dispatched to Alexandria, where Ptolemy entertained them for some days with great respect and liberality. Demetrius then led them to an island, probably Pharos, where they lodged together. The translation was finished in seventy-two days, having been written down by Demetrius, piece by piece, as agreed upon after mature consultation. It was then publicly read by Demetrius to a number of Jews whom he had summoned together. They approved of it; and imprecations were uttered against any one who should presume to alter it. The Jews requested permission to take copies of it for their use; and it was carefully preserved by command of the king. The interpreters were sent home loaded with presents.

Such is an outline of the story of the famous Aristeas, and as most of the ancients followed it, we must append a summary of what they say on the subject. We shall begin with

ARISTOBULUS.

This is the oldest writer who makes mention of the Septuagint. He is referred to by Eusebius and Clement of Alexandria. According to the former he was a Jew, who united the Aristotelian with the Jewish philosophy and composed a commentary on the law of Moses, dedicated to Ptolemy Philometer. He is also mentioned in 2 Macc. i. 10. Both Clement and Eusebius make him contemporary with Philometer (125 B.C.). The next historical testimony regarding the Septuagint is the prologue of

JESUS, SON OF SIRACH,

a document containing the judgment of a Palestinian Jew concerning the version before us. His words are these: "And not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference when spoken in their own language." Frankel has endeavoured to throw suspicion on this passage as though it were unauthentic, but his reasons are extremely slender (Kitto). It appears from it that the law, the prophets and the other books, had been translated into Greek in the time of the Son of Sirach, i.e., that of Ptolemy Physcon, 130 B.C.

PHILO,

who was a contemporary with Christ, states many of the facts related by Aristeas, and adds others no less extraordinary. He sa., that the interpreters rendered everything not only in the same sense but also in the same phrases and words. He thinks they were divinely inspired, and had every word dictated to them by the Spirit of God. He adds that an annual festival was celebrated by the Alexandrian Jews in the isle of Pharos, where the version was made, until his time, to preserve the memory of it, and to thank God for so great a benefit.

JOSEPHUS

agrees in the main with Aristeas, differing only as to the sum paid by Ptolemy for the ransom of the captive Jews.

JUSTIN MARTYR,

who lived about the middle of the second century, endeavoured to harmonize the various traditions current in his day, but without success. Exaggerations and glaring falsehoods had been added to the story of Aristeas in the days of Justin and Epiphanius, which these credulous men received without hesitation, and to which it is probable (says Davidson) they themselves contributed. The interpreters are said to have been shut up in separate cells, where they made separate versions, which were found on comparison to agree in every minute particular. Justin, to confirm the truth of this story, in which (says Prideaux) he appears to have been a true believer, adds, "These things, which we now relate unto you, O Greeks, are not fables and feigned stories. For we ourselves, having been at Alexandria, did then see the ruin of those little houses or cells in the island of Pharos there still remaining, and what we now tell you of them we had from the inhabitants of the place, who had received it from their forefathers by undoubted tradition." Most of the Fathers received this tradition, and the early Jewish Rabbins believed it. Jerome seems to have been the first who distinctly rejected the story of their inspiration, although he did not doubt the veracity of Aristeas, whose simple narrative makes no mention of inspiration.

Such is a sketch of the account of this version as given by Aristeas and followed with more or less closeness by those of the early fathers who wrote on the subject.

WALTON

thinks that the Septuagint was the first Greek version, and that it was made in the seventh year of Ptolemy Philadelphus, 278 B.C. He believes that there were seventy-two interpreters, and that they translated not only the Pentateuch, but the entire of the Canonical books in seventy-two days; "for [says he] a Greek version of the whole Scriptures existed at the time of our Lord, and was in public use among the Jews; but no version is ever spoken of as having been in existence at that period, except what was called the Septuagint, and we may judge from quotation that it was the same which we now have." He adds that the same motives which led Ptolemy to desire their law would have made him wish to know something of their history and of the writings of their prophets. He remarks in what an extended sense the word law is applied in the New Testament, and proceeds to point out how they might have translated the whole in seventy-two days, viz., by their having come in some degree prepared for the execution of their work. He rejects the account of their having been shut up in separate cells and yet producing versions agreeing *verbatim*. He also rejects the idea of their having been inspired, admitting them to be fallible. He says that they used a correct Hebrew MS. (Codex), but did not adhere to the letter, sometimes giving rather a paraphrase. He denies that they translated the Apocryphal books, and then goes on to show how generally it was received by both Jews and Christians, but as this subject will come up in a subsequent part of this essay, we shall proceed to the second opinion that has been held respecting the origin of the LXX.

THE OPINION OF DR. HODY,

Until the latter half of the seventh century the origin of the LXX, as given by Aristeas, was firmly believed, while the numerous additions that had been made to the original story in the progress of centuries were unhesitatingly received as equally genuine. The story was first reckoned improbable by L. Vives (in a note to Augustine's "De Civitate Dei"); then Scaliger asserted that it was written by a Jew, and Richard Simon was too acute a critic not to perceive the truth of Scaliger's assertion. Dr. H. Hody, however, was the first who demonstrated "with great learning, skill and discrimination that the narrative could not be authentic," as Walton went to the extreme of credulity regarding this story, so Hody has erred, we conceive, in going to the extreme of scepticism. However difficult it may be for writers to determine the extent to which truth is mixed up with fable, still we think there is some truth at the bottom of the story. Davidson thinks that Hody has not been very successful in separating the true from the fabulous. Hody argues that the history exhibits internal evidence from its style and manner of treating Jewish affairs, that it was the work of a Jew.

He makes Ptolemy advance an incredible sum of money—not surely Hody—for this version. Prideaux computes the expenses to be nearly two million sterling, "more than twenty times as much as his whole library was ever worth."

The extraordinary respect and honour paid by the king to the Jews and their law—the questions he put to and the answers he received from the seventy-two elders, his request to have six persons sent from each tribe—the imprecation denounced, etc., all wear the appearance of Jewish origin.

The mistakes discernible in the history are fully sufficient to prove that it could not have been the work of an eye-witness. The king is said to have gained just at that time a naval victory over Antigonos, but of this victory history is silent.

Menedemus, the philosopher, mentioned as being at Ptolemy's court, and Eleazar, the high priest, were both dead at the time the history speaks of, and the testimony of Hermippus, quoted by Diogenes Laertius, proves that Demetrius never was in favour with Ptolemy, but died in prison not long after his accession to the throne. (This is controverted by Stillingfleet and others.)

Hody conjectures that the fragments of Aristobulus, which say that this version was made when Demetrius Phalereus lived, were written in the second century by another Aristobulus, a Christian. Eichorn follows him in this opinion. But (says Davidson) the quotation of Cyril of Alexandria, to which they appeal, was erroneously made by that father, as may be seen by comparing it with Clement. Simon also denied the authenticity of Aristobulus' remains. But Valckenauer has sufficiently established their authenticity. The testimony of Aristobulus is corroborated by "A Latin Scholion," recently found in a MS. of Plautus at Rome, which has been described and illustrated by Ritschl. (Kitto.)

Hody contends that it was made during the two years that Philadelphus reigned along with his father Lagus, and not by the advice of Demetrius, or with a view of placing it in the Royal Library, but by the Jews resident at Alexandria, or in other parts of Egypt, for their own use. Such also is the opinion of Horne and many others.

(To be continued.)

PROFESSOR THOMAS SMITH received an address from Cowgatehead congregation, Edinburgh, as a memorial of his jubilee, along with a silver vase and a mantel mirror. In making the presentation Dr. Moir Porteous referred to Dr. Smith's twenty years' connection with the congregation. Principal Cairns also spoke.

## Pastor and People.

### SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF.

Lord, for to-morrow and its needs  
I do not pray;  
Keep me, my God, from stain of sin  
Just for to-day.

Let me both diligently work  
And duly pray;  
Let me be kind in word and deed  
Just for to-day.

Let me be slow to urge my will,  
Prompt to obey;  
Help me to mortify my flesh  
Just for to-day.

Let me no wrong or idle word  
Unhinking say;  
Set thou a seal upon my lips  
Just for to-day.

### WILL IT DO TO WAIT?

Dr. Nettleton had come from the evening service in some country town to his home for the night. The good lady of the house, rather an elderly person, after bustling about to provide her guest with refreshment, said directly before her daughter who was in the room: "Dr. Nettleton, I do wish you would talk to Caroline. She don't care nothing about going to meeting, nor about the salvation of her soul. I have talked and talked, and got our minister to talk, but it don't seem to do no good. I wish you would talk to her, Dr. Nettleton." Saying which, she soon went out of the room.

Dr. Nettleton continued quietly taking his repast, when he turned round to the young girl and said: "Now, just tell me, Miss Caroline, don't they bother you amazingly about this thing?"

She, taken by surprise at an address so unexpected answered at once: "Yes, sir, they do; they keep talking to me all the time till I am sick of it."

"So I thought," said Dr. Nettleton. "Let's see—how old are you?"

"Eighteen, sir."

"Good health?"

"Yes, sir."

"The fact is," said Dr. Nettleton, "religion is a good thing in itself; but the idea of all the time troubling a young creature like you with it, and you're in good health, they say! Religion is a good thing. It will hardly do to die without it. I wonder how long it would do for you to wait?"

"That's just what I've been thinking myself," said Caroline.

"Well," said Dr. Nettleton, "suppose you say till you are fifty? No; that don't do: I attended the funeral the other day of a lady fifteen years younger than that. Thirty? How will that do?"

"I'm not so sure it would do to wait quite so long," said Caroline.

"No; I don't think so either; something might happen. See now, twenty-five, or even twenty, if we could be sure you would live so long. A year from now; how would that do?"

"I don't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, and how many young people, as well apparently as you are, do die suddenly, I am afraid to have you put it off another moment longer. Besides, the Bible says, 'Now is the accepted time.' What shall we do? Had we not better kneel right down here and ask God for mercy through His Son Jesus Christ?"

The young lady, perfectly overcome by her feelings, knelt on the spot. In a day or two she, by grace, came out rejoicing in hope, finding she had far from lost all enjoyment in this life.—*St. Louis Presbyterian.*

### REV. DR. W. M. TAYLOR ON READING.

In the course of his discourse at the Broadway Tabernacle on a recent Sunday forenoon the Rev. Dr. W. M. Taylor dwelt on the influence of the press, as a whole, on the manners and morals of the people. After enlarging on the different classes of books, he spoke of fiction as follows: As to works of fiction, they need not be forbidden, for as a form of literature the novel is as legitimate as the parable—is in fact just the parable amplified and filled in. But they should not form the staple of one's reading, for that would tend to develop the imagination to the neglect of the other faculties, would blunt the sensibilities of the soul and would waste a great amount of valuable time which might be much more profitably spent in other matters. The true place for the reading of such books is under the category of recreation. But that presupposes antecedent mental toil, and after that, it will do good and not harm. Even for purposes of recreation, however, novels should not be read indiscriminately. They should be tested by these two principles; first, whether they are truthful representations of the life which they profess to portray, and, second, whether the life so portrayed is in itself good, wholesome and instructive, as a manifestation of the workings of great laws in the hearts of men and under the government of God. This will rule out a great host of such works, many of them, I grieve to say, written by women, in which vice is gilded, the villain glorified, and things which it is a shame even to name are written of in the coolest and most matter-of-fact manner.

But whatever other books you read or neglect to read let me entreat you to give yourselves thoroughly and systematically to the mastery of that which is the oldest, the greatest and the best of all—the Bible. Our literature owes more to it than to any other, and however literary we may be, we shall only enjoy it the more. Here are the earliest histories, the noblest lyrics, the loftiest philosophy, the most honest biographies, and the most earnest letters that were ever penned. And besides all these other attractions here is the portraiture of a perfect life, the exposition of the true religion, and the proclamation of the only atonement for the sins of men. Other books are trees of knowledge, bearing a mixture of good and evil on their branches; this is the tree of life, whose very leaves are for the healing of the nations. To this book, therefore, give your most earnest attention, and with whatever deference you approach the writings of man, be reverent when you draw near the oracles of God. "Put off thy shoes from off the feet" here, "for the place whereon thou standest is holy ground."

### CLEAN HANDS AND A PURE HEART.

The Psalmist tells us that he that hath clean hands and a pure heart shall ascend into the hill of the Lord and stand in His holy place; and the Saviour says, "Blessed are the pure in heart, for they shall see God." This is a good theme for a meditation as we pass out of the old into a new year.

Do we leave the old year with clean hands and enter the new one with a pure heart? These two things should always go together, but there may be cleanness of hands without pureness of heart. The hands stand for a man's external conduct. Pureness of heart is something deeper. It is to be found in the motive back of the deed, in the principle from which the outward acts of a man's life proceed. To be pure in heart is to have the heart right with God and towards men. We speak of pure gold. We do not mean gold that is washed clean and burnished bright, but gold unalloyed. Alloyed gold may be clean. All clear water is not pure. Clear water may hold an invisible foreign element in solution. That element may be poisonous; but all pure water is necessarily clear. You cannot becloud by agitation the crystal clearness of pure water. A man's external conduct may be clean and clear in the sight of man, while there is much impurity in his heart; but if his heart is pure, his hands will be clean. "Clean hands" is morality. The philosophy of the morality may be nothing more than a voice, which says: "Be honest because honesty is the best policy; be true because you will be better for it; and do right because you will never lose by it." All this is nothing more than a refined and reward-seeking selfishness. There is a theology at the bottom of some people's religion that is not much better. It is that which says, "Give up this world in exchange for a better one; lose here in order to gain hereafter" What is all this but selfishness, refined and sublimated and projected into eternity? Is selfishness ennobled by being made eternal? The Gospel says, "Be holy because God is holy, and do right because God is righteous." This is pureness of heart; and blessed are the pure in heart, for they shall see God. They see God in all the works of His creation and in all the wonders of His grace, and in the life to come they shall see Him in the full beatific vision, face to face.

The inward eye of the beholder creates an inner world in the world his outward eye sees. There is a soul in all things which the unenlightened never see. Only the painter sees the picture in the landscape and only the sculptor sees the statue in the unchiselled marble. One man looks upon the world and sees only a huge machine made up of a combination of mysterious forces; another sees in the world a tissue of living nature through which God becomes visible to his sight. This man's heart is pure, is spiritual, and he lives a life of faith, and, like Moses, "endures as seeing Him who is invisible."

On the other hand, cursed are the impure in heart for they cannot see God. The impurity of heart turns the light of life into darkness. The impure in heart see only evil and evil-doers on the earth. They think that there are none better than themselves. They imagine that as each new year rolls in they can see that the world has grown worse. The impurity of their own hearts is the curse upon their lives. They are blinded by it; they can see no goodness on earth, and they fancy that there is no God in heaven. The fool, the depraved hath said in his heart there is no God. Impurity of heart darkens the mind, leads to unbelief, and culminates in atheism.

In this life the pure in heart see God as through a glass darkly, but in the life to come they shall see Him face to face, and know even as they are known. If, as the years come and go, we are progressing in sanctification and growing in grace, we are approaching the day of our supreme beatitude, when, in perfect pureness of heart, we shall see God as He is, and seeing our Lord and Saviour we shall become like Him.—*Presbyterian Journal.*

### HATE EVIL.

The popular religious sentiment of the present day, says the *National Presbyterian*, requires the toleration of every form of error. It requires us to look with kindness and indulgence not only upon heretics of every grade, but also upon heresy of every form. Practically it insists that in our attitude toward religionists we must make no distinction between truth and error,—that we must regard all as alike entitled to

respectful and considerate treatment. The demand of the age is that we shall exercise a charity that shall cover all sins of this character. But in this regard the spirit of the age is in direct conflict with the spirit of the Gospel. The Scriptures require of us an attitude of uncompromising hostility toward every form of essential error. Opposition to error is an essential characteristic of the spirit of the Gospel. The love of what is good in this direction involves the hatred of what is evil. The degree of our hatred of error is the real measure of our love of the truth. This hatred is an essential characteristic of the spirit of Christ. Of the heretical doctrine of the Nicolaitans our Lord himself says, "Which thing I hate." He hated it because it involved rebellion against God, and because it was adapted to destroy the souls of sinners. And just in proportion as we have in us the mind that was in Christ Jesus, we shall be like Him in this regard. We shall occupy a position of uncompromising hostility to error in all of its essential forms. A disposition to look with complacency upon error indicates, not a large measure of the charity of the Gospel, but an inexcusable indifference to the truth and to the honour of Christ and the salvation of lost men, as well. Charity "rejoiceth not in iniquity, but rejoiceth in the truth." This temper is set forth by the apostles in unmistakable language. Paul says, "Abhor that which is evil; cleave to that which is good;" and Jude exhorts the faithful that they "should earnestly contend for the faith." And just in proportion as we are animated by the temper of our Divine Master we shall be in sympathy with the apostles and with His people of every age in their opposition to error, and we shall unite with them in earnestly contending for the faith.

### A HOLY LIFE.

Guthrie illustrated the emptiness of a mere profession by the simile of the tree lying across the path, apparently a fair and mighty object, but the foot lightly placed upon it breaks through the bark and sinks down into the body, for insects and poisonous fungi have attacked the core and hollowed out the heart.

"Take care," said he, "that your heart is not hollowed out and nothing left but the crust and shell of empty profession."

There are some who began the Christian life full of warmth, ardour, and zeal, who are still regular attendants at the religious services, but scarcely the fruit-bearing branches that witness nearness to the Master. It would be possible to live beneath that roof in a state of unconsciousness as to religious influences, which certainly ought not to be the case with any who name the name of Christ. Religion is not a matter for Sundays only, for outside respectability, or even a mere matter of subscriptions and religious work, but it is a vital, every day concern, affecting the heart.

It is an easy thing, but a dangerous condition, for us to glide into the customary groove of attending meetings and performing good works, thereby increasing our responsibilities the more, while our own souls are full of worldly tendrils. It has been truly said that it costs but little now-a-days to multiply copies of the Bible in our homes; our personal concern must be that God's word is hidden within our hearts, and that it is the rule and chart whereby we are steering the bark of our every day life, not only in perilous places when storms seem threatening, but when all around us things betoken fair weather and prosperity.—*Quiver.*

### OLD MINISTERS AND YOUNG ONES.

A minister who had spent nearly thirty years in the service of the Presbyterian Church North, applied lately to the superintendent of Missions in one of their Synods for work. The reply was civil and expressed deep sympathy with the applicant, but stated that the Synod was "already overloaded with men far down on the slope of life," and that his own age was an "almost insuperable objection to offering him a field of labour." His age, it appears, was fifty-five. He appealed to the press, stating that over seventy churches in the Synod were vacant and arguing that surely some of the old men that were out of employment, for the time, might be found fit to supply them. And he urged that if every man who has reached the age of fifty-five is going to be reckoned superannuated and left to idleness and starvation, those who are looking to the ministry, as a call to them for life, ought to be so informed as a warning.

Now, is it not possible to deny that probably some of the men far down on the slope of life in any Church who are unemployed find themselves in that position because inefficient? Yet is it not a remarkable fact, speaking of our own Southern Presbyterian Church, to what extent congregations will generally give the preference to a young man just out of the Seminary over the minister of thirty years' experience? They will tolerate the elderly minister if God has given him not more than two or three children at the most—but, even in such a case the youthful and especially the yet unmarried, and still better perhaps the not yet betrothed candidate, will generally command the majority of the congregation's votes. An old lawyer or an old doctor, whose vigour is still equal to his experience, will generally be preferred to a beginner in either of those professions; but in the ministry the rule is often the reverse, and this is a very significant thing.—*Southern Presbyterian.*

## Our Young Folks.

### BE GOOD

Journeying onward through the years,  
Speak with kindness, cause no tears,  
Do some good along the way,  
Do a little every day.

Never idle precious time ;  
Never grumble, scold or whine.  
As far as earth is from the skies  
Above all petty quarrels rise.

At the failings of another,  
Be it friend, or foe, or brother,  
Never sneer, and ne'er deride,  
Help the weak and conquer pride.

Let no good by thee be marred ;  
Let no duty seem too hard.  
In all things bravely do your best  
And then to God we'll leave the rest.

### TRUTHFULNESS

Two country lads came at an early hour to a market town, and, arranging their little stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along, and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in the money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said :

"What a fine large melon ! What do you ask for it, my boy ?"

"That melon is the last I have, sir ; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over.

"So there is," said the man ; "I think I will not take it. But," he added, looking into the boy's fine, open countenance, "Is it very business-like to point out the defects of your fruit to customers ?"

"It is better than being dishonest, sir," said the boy, modestly.

"You are right, little fellow ; always remember that principle, and you will find favour with God and with man also. I shall remember your little stand in future. Are those clams fresh ?" he continued, turning to Ben Wilson's stand.

"Yes, sir ; fresh this morning. I caught them myself," was the reply, and a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot in the melon ! Now you can take it home for your pains or throw it away. How much wiser is he about those clams I caught yesterday ? Sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer and you have lost one."

And so it proved, for the next day the gentleman bought nearly all his fruit and vegetables of Harry, but never spent another penny at the stand of his neighbour. Thus the season passed ; the gentleman, finding that he could always get a good article of Harry, constantly patronized him, and sometimes talked with him about his future prospects. To become a merchant was Harry's great ambition, and when the winter came on, the gentleman, wanting a trusty boy for his warehouse, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until, having passed through the various posts of service, he became at length the honoured partner in the firm.

### STARTING OUT RIGHT.

A young girl who occupies a minor position in the clerical department of a large railroad company declared one day in a passionate tone, "I'd give anything in the world if I were out of the X Y and Z offices."

"Why ?" asked her friend, knowing that the position was fully as good as she could expect to hold.

"Because I've started out wrong and I can't get right."

"I thought when I began that I could be on friendly, sociable terms with the men in the office, and have nice, easy times with them as we worked together day by day. But, oh, it hasn't turned out as I thought it would, at all ! They treat me in a familiar, slap-you-on-the-back kind of way that humiliates me constantly."

"When I come in the morning they say, 'Jennie, what have you got that thing around your neck for ?' or they ask if I didn't forget some of my hairpins. And when I try to resent it, they only laugh at me. I am fairly degraded in my own eyes, and I can't help it because I've started out wrong."

There is a lesson here for the vast army of girls and young women who are privileged under our liberal social requirements to go out into the world and earn their own livings.

It is hard for a girl who has lived a free and unconstrained life at home, entertaining her male friends, usually in her mother's presence, and always with her sanction, to realize that the same unstudied atmosphere should not prevail in a public office.

She does not take into account that she has not the accustomed background of home and parents to countenance her innocent gaiety. The proverbial inch is given and the ell taken, and, often when it is too late, she finds that the charmed circle of womanly sanctity, which is every girl's birthright, is trodden down and obliterated.

Her name is bandied from one pair of masculine lips to another, her actions openly commented on, the details of her dress discussed. She finds herself treated as a sort of anomalous creature, not a man, and yet not commanding the respect and deference due a woman. It is monstrous and humiliating, and once allowed, is nearly irremediable.

Girls, earn your independence, if you must, or will ; go as a wage earner into the office or the shop, but carry with you that sweet and womanly reserve which is at once your charm and your safeguard. Be sure that you start out right.

### A FALSE BUNCH OF GRAPES.

This appears very attractive. Perhaps some of you boys are ready to say, "How I should like a bite." Were I to let you, you might break your teeth for this is made of stone. Here we have an emblem of the hypocrite. Whatever you do, resolve you will never be false. Now it would be possible to turn a bunch of grapes into stone, but no man could turn this stone into grapes. But the great God could, and that reminds me of a story. Many years ago there lived a great painter whose name was Leonardo da Vinci. He was some years painting one of the most famous pictures in the world. It was the last supper of our Saviour, when he sat with his twelve disciples and took bread and wine. The painter wanted to have a very holy-looking young man to help him in drawing the likeness of the Saviour. At length his attention was fixed on a chorister in the cathedral named Pietro Bandinelli. He had a very noble face and a devout demeanour. The great painter used him as a model for the Lord. Soon after Pietro went to Rome to study music. There he remained for some years, was led by bad companions to drink, and became a very wicked youth. The painter went on year after year with his picture. He had completed all but one face, that of the apostle. He walked about the streets of Milan seeking a suitable person from which to draw a portrait marked by crime. One day he met a miserable, unclean beggar man in rags, with a villainous look about the face. Looking at him more narrowly, he found it was his old friend, Bandinelli. His wickedness had changed his countenance from being beautiful to become hideous. Ah, my dear young children, I have known very handsome people become dreadful looking through sin. I wish the story had been the other way. I have known persons who once had sour, angry-looking countenances, become quite pleasant through turning from sin and following Christ. You would all like to be beautiful. Jesus Christ will make everybody beautiful that loves Him, if not in this world, yet in the world to come. All who go to heaven become like Jesus Christ. There He is the chief among ten thousand, the altogether lovely.

### HOW TO TREAT STRANGERS.

A Sunday school missionary in the west, while addressing a Sunday school, noticed a little girl, shabbily dressed and bare-footed, shrinking in a corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, and, taking her by the hand, led her onward toward a brook, then seated her on a log, and, kneeling beside her, took off her ragged sun-bonnet ; and then, dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed her tangled hair, talking in a cheery manner all the while.

The little one brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said : "Is that your sister, my dear ?"

"No, sir," answered the noble child, with tender, earnest eyes ; "I have no sister, sir."

"Oh ! one of the neighbour's children," replied the missionary—"a little schoolmate, perhaps ?"

"No, sir ; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her if you do not know her ?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

### A GOOD REPLY.

A good reply was made at a children's mission meeting one evening. Said the speaker to the boys :

"There's a time and a place to play, but the time and the place is neither now nor here. Say, boys, a kite is a good thing, isn't it ?"

"Yes, sir," replied a bright little fellow, "but it is not worth much when it breaks loose."

"Stop right there," said the speaker. "I want to ask you a question : How much is a boy worth when he breaks loose ?"

The boys understood at once ; there was unanimous consent that a boy is not worth much either. The speaker had compelled the boys to testify against the habit of breaking loose from parental restraint, from the teacher's authority, from the loving rule of Christ.

### THE OPEN VISION.

One summer evening, while stopping in a beautiful suburban home not far from our city, I was told this story by one who had been lately an inmate of the house :

A maiden, about sixteen years of age, had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was finally agreed upon, and successfully made. The girl was kept within the house until her eyes gathered full strength, and was permitted gradually and sparingly to go out doors. It so happened that some time elapsed after her recovery before she went into the open air after nightfall. One evening she rushed into the parlour with face aglow with excitement. The joy of a great discovery illumined every feature.

"O come !" she exclaimed, "come out quickly to the lawn, and see what beautiful things have appeared in the sky !"

Her friends hastily followed her out-of-doors, wondering what might have occurred. They saw nothing.

"What do you mean ?" they asked her.

"Look !" she said, pointing eagerly heavenward, "don't you see those bright things up there ? They are there—and there—sparkling all over the sky !"

"My dear child," said one who loved her, "those are the stars."

Yes, the stars, which she had not seen before. Friends could hardly take in the fact that for all the years of her life the dear child had been moving through God's world with a limited vision, seeing only what lay close around her, utterly oblivious that there were stars, hosts of stars, all over the sky, and all so very beautiful. How strange it seemed !

I think of something far more strange—and pitiful. O souls of men ! heaven is full of shining lights that God has hung out to charm the pathway to His eternal home, to lure you upward, to show you how far eternity exceeds time in beauty, how far heaven rises above earth in value and glory. Yet, O friends, your eyes are still withholden. You do not see ; you do not comprehend. Oh, for the hand of Him who opened the eyes of the blind when He walked this world to touch your soul and give you sight of these realities.

### A DEBT TO THE CHILDREN.

"I shall never forget," said a still living English author lately, "the joyous laugh with which my mother would summon us sometimes. 'Come, children, we have nothing but bread and cheese and kisses for breakfast to-day !' and the fun and happiness of those scanty meals."

Every mother owes to her children the simple tastes, the happy faith in love, in their fellow-men, and in the good God overhead, which will keep through life on a level above money or lack of it. At any cost, let her give them a happy, careless childhood. No after-trial can take away the health and vitality which that one gift will bring into their own lives.

It is not the poor only who neglect to give their children this wholesome start in life, of unreasoning cheerfulness. In many a splendidly appointed household the struggle of the father to provide riches for them, and of the mother to give them social position and a thorough mental and spiritual culture, leaves not an hour for the songs by the fireside or the stroll into the fields, which count for such rapture to the little ones and are so pregnant of good hereafter.

These baby creditors do not know how to urge their claims, yet something is now lost out of their lives which no future years can restore to them. Shall they be cheated of it ?

### SOLOMON IN ALL HIS GLORY.

The sumptuous palaces which he had erected for his own residence display an opulence and profusion which may vie with the older monarchs of Egypt and Assyria. His great palace stood in Jerusalem ; it occupied thirteen years in building. A causeway bridged the deep ravine and, leading directly to the temple, united the part either of Acra or Zion on which the palace stood, with Mount Moriah. In this place was a vast hall for public business, from its cedar pillars called the "House of the Forest of Lebanon." It was 175 feet long, half that measurement in width, above fifty feet high. Besides this great hall there were two others of similar dimensions, in one of which the throne of justice was placed. The harem, or women's apartments, adjoined these buildings, with other piles of vast extent, particularly, if we may credit Josephus, a great banquetting hall. The same author informs us that the whole was surrounded by spacious and luxurious gardens. Another palace was built in a romantic part of the country, in the valleys at the foot of Lebanon, for his wife, the daughter of the King of Egypt, and as a summer residence.

### CULTIVATE A SWEET VOICE.

There is no power of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing it so much needs as a sweet voice, to tell what it means and feels, and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work while at play, to get and keep a voice that shall speak at all times the thought of a kind heart. Use your best voice at your home.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 22nd, 1890

## Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 50 CENTS a hundred, at the office of THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD.), JORDAN STREET, TORONTO.

THE *Globe* is of the opinion that this is a most important question on this side of the Atlantic: "What have students a right to expect in a professor?" There used to be another question important on both sides of the Atlantic: "What have professors a right to expect in a student?"

THE parliamentary mills will soon be at work. The Dominion Parliament met last week and the Ontario Legislature meets next week. An exciting session is promised at Ottawa, but as it is the unexpected that nearly always happens in politics it may be a quiet one. The feeling at the opening was good. Mr. Laurier was decidedly humorous and Sir John seemed in good form. It is not very probable that the session of the Ontario Legislature will be of much more than ordinary interest. Of course the usual attempts will be made to manufacture material for the coming election. The people understand all that.

IN discussing Dr. Laing's claims to the moderatorship it should be remembered that while he has served the church faithfully for thirty-six years in many capacities the Church has never in any way recognized his services. It was generally expected that he and Dr. McLaren would be among the first who would receive the degree of D.D. from Knox College and well did they deserve the honour. Dr. Laing's degree, however, came from the other side, and though a man honoured by Rutgers need never feel that he has lost anything by not receiving a degree from any Canadian College, still the fact remains that Knox for some unaccountable reason passed over the most noted and useful of her founders. We do not agree with Dr. Laing in all things, and we have no special admiration for his manner at times, but we think he has done more hard work and has got less thanks for it than any other man in the Presbyterian Church in Canada. The Church has few honours to bestow and all ministers worthy the name consider the honour of preaching the Gospel the highest that can be enjoyed, but still the Church might bestow what honours it has in a way that would indicate the existence of a little discrimination and gratitude.

THE Presbytery of Winnipeg gives the following timely and important reason for entering systematically upon the work of Presbyterial visitation:

The object of such visitation is to help the congregations to feel that the oversight of the Presbytery is a reality, to give practical proofs of its sympathy with the work of each congregation under its supervision, and to make such supervision felt for the benefit of all concerned.

Congregations do certainly need help to enable them to feel that Presbyterial oversight is a reality. As a rule such oversight is a myth. The Presbytery settles a pastor over a congregation and usually pays no further attention either to him or his people until something goes wrong. A member of Presbytery gets information, perhaps in some underground way, and moves for a Presbyterial visitation. The visitation is not a matter of friendly oversight but an inquisitorial investigation which proceeds on the assumption that there is something wrong. Naturally enough some parties in the congregation resent it. The inquisition is not interfering with other congregations, why with theirs? Generally speaking, more harm than good is done by such investigation. Regular, systematic, Presbyterial visitation, proceeding

on the lines of friendly oversight and not on lines inquisitorial would prevent many of the worst difficulties congregations have to contend against.

TWO or three years ago a wave of Pharisaism struck this city, and the Ontario Capital was named Toronto the Good. Since that time Toronto has had more than her share of horrible crimes, and the crime of murder seems to be alarmingly on the increase. So great is the business of the police court that an additional magistrate had to be appointed the other day. Those who know Toronto best would be the last to claim that the city is any better morally than any other place in the province. The city will never be made good or even better by Pharisaical vapouring about Toronto the Good. We need some plain talk like the following from Dr. Douglas' great speech:

Think of a human dog, a Toronto dude, coming with glittering gold to the door of a Toronto haven of refuge, to tempt and decoy a winsome Magdalene out of that refuge of mercy, where she was trying to struggle upward out of the reflux waves to the foot of the Cross—waves that threatened to engulf her forever. Can you think of midnight assassin more cruel? Call me extravagant! Brand me as mad! "I am not mad, most noble Festus!" Not mad, for I speak what I do know and testify what I have seen.

The best service that could be rendered the city would be to get the name of that "human dog," and publish it to the world. The publication of the names of half a dozen such unclean animals would do more to benefit the city than any amount of vapouring about Toronto the Good.

IT would be a handsome thing to appoint Dr. John Laing Moderator of the next General Assembly by a unanimous vote. As we showed in these columns last June, Dr. Laing has throughout the greater part of his ministerial life been identified with measures that were extremely unpopular when introduced, but which, after a time, became the best things in Canadian Presbyterianism. Who would ever dream now of having each Presbytery carry on its own Home Mission work? And yet there was a time when advocacy of the present scheme made any man unpopular. Dr. Laing got his full share of unpopularity for what was called "centralization." Centralization was just the thing needed, though not the thing wanted, by many. Nobody would try to abolish examining Boards now, and yet there was a time when Examining Boards were considered an encroachment on the rights of Presbyteries. Dr. Laing got his full share of unpopularity for advocating the appointment of these boards. We might mention several other useful reforms by the introduction or advocacy of which Dr. Laing did not help his chances for such ecclesiastical honours as are going. He has been closely identified for many years with every kind of committee and other work likely to bring him across the paths of other ministers. It is easy for a man who smiles at everybody and does nothing more serious at the Church Courts than shake hands all round, to be popular. One of the questions before the Church is whether such honours as are going are to be given to men who work or to men who merely smile?

THE thunderbolt hurled by Dr. Douglas the other day in Montreal against impurity cannot fail to have a good effect. Half a dozen such addresses would shake any Canadian city to its centre. The old man eloquent has not a particularly high opinion of the way in which the electors of Montreal, Toronto and Hamilton sometimes fill the highest public offices:

I impeach the moral sense of our city for its criminal indifference to the

## CHARACTER OF ITS PUBLIC MEN.

Look at the men that have been elected to our Council and civic chair. While we have had some of the noblest of citizens in high office from the times of a Viger and a Ferrier down to those of a Charles Alexander, yet the highest civic offices have been held by some of the vilest of men, and what is true of this city is true of Toronto and Hamilton, as I know. This city has elected men from whose homes virtue has fled; men who have sought to introduce the Ottoman seraglio into our country, men whose lives were a perpetual defiance of the seventh canon of the Decalogue. These men, whose immorality was flared in the very face of heaven, have come forward again and again, and have been elected and re-elected, until it would seem as if vice itself in this city of Montreal were one of the credentials for high office.

There is something worse than "criminal indifference" to the character of public men. Some people go beyond indifference and assert that the people have nothing whatever to do with the private character of their representatives. Their theory is that so long as a public man discharges his public duties fairly well, no one has a right to say anything about his private character. And this theory is held by a good many people who call themselves Christians.

WE have not read anything more courageous and faithful for many a day than the following impeachment by Dr. Douglas of the constituencies that send men of putrescent character to Parliament

I impeach some of the constituencies of the Dominion of an abnegation of moral discrimination in the representatives they have

## SENT TO PARLIAMENT.

There are men, living and dead, at the very mention of whose name virtue blushes and modesty hides her head; men whose characters have been kicked around the hotels and the corridors of our Houses of Parliament and then over the land; men who have introduced the Continental stare of the Parisian boulevard into the streets of the capitals, to the outrage of innocency. Eloquent, are the men? Yes, but it is worthless as the hackneyed snatch of a worn-out opera, given by a vagabond musician. Gifted with political sagacity, are they? Yes, but, bankrupt in character, their counsels are distrusted as the trickster tales of an itinerant beggar. Name, you say, name! I will not name for the sake of the living, I will not name for the sake of the dead. But, I tell the constituencies of this country, east or west, which I could name, that the hour is coming and now is, when to send men of tainted, of damaged and putrescent character to the Parliaments of the land is to consign the very name of their constituency to reprobation and universal contempt. I tell those men, who have won some little political success as members or Ministers, but who bear on their forehead the Apocalyptic mark of the beast—I tell those highly honourable members whom it may concern—yes, and all rough-handed I hit them square between the eyes when I tell them that their example and record is pestilential. It is an encouragement to youth to imagine they can enter upon licentious courses and yet win an ultimate success; but let them not be deceived, the time is at hand when the Sir Charles Dilkes and the Colonel Halletts of Canadian politics must retire before the scorn and aroused conscience of the electors of this land. We strike the tocsin and sound the knell of their political damnation.

Whose fault is it if there are men in Parliament at the mention of whose names virtue blushes and modesty hides her head? These men are all sent there by Canadian electors and among the electors who support and even lionize some of the most putrid may be found many members and office-bearers of the different churches and not a few clergymen. Who can blame a putrid character for going to Parliament if he gets a chance? The electors who send him there are responsible for the evil.

## PREVALENT IMMORALITY.

IT is well understood that beneath the veneer of social life there are festering abominations that blight the hopes of parents and children and spread ruin and desolation all around. There are certain manifest popular evils that are openly spoken about and unsparingly denounced, but the great social evil that is working such deadly havoc at the core of modern civilization is talked of only in whispers and referred to on public occasions in terms too vague and general to be thoroughly understood. Granted that the subject is one of extreme delicacy, and that unskillful and clumsy reference to it may do more evil than good, is the policy of silence capable of justification? Are thousands to be left unwarned of the terrible fate on which they are thoughtlessly rushing? The inquiry of Cain affords not the shadow of an excuse for neglect of what every right-thinking person feels in his heart and conscience to be an imperative duty.

It is easy to raise the objection that what goes on in the darkness, and in the day light as well, is greatly exaggerated; that much of a disgraceful nature that finds publicity is largely due to a vivid and inventive imagination; that as the reading public seems to relish the unsavoury details of vice, they are supplied without much scrupulous regard to facts. Candid reflection on what has taken place within a short time will, however, convince those who are disposed to take the most charitable view of recent events, that it is no needless alarm that is raised over the prevalence and spread of hideous vice that in Christian lands to-day was unsurpassed by even the shameless corruptions of Greece and Rome in ancient times. If there is any truth in the recent disclosures of immorality in London, would not the terrible portraiture of moral degradation depicted in the epistle to the Romans still apply to a state of things now existing in the capitals of France and England. Why is there such eagerness to discredit the disclosures that are made from time to time, by those who are anxious to arouse a slumbering philanthropy to dangers that menace not only the well-being but the very existence of modern society? It is notorious that men occupying positions of influence use their opportunities to stifle investigation and to silence the voices raised in protest against crying evils that will not be concealed. In connection with recent events in London it would seem that the principal offenders, those moving in the higher social circles, received timely hints to leave the country, and that those who had it in their power to give criminating evidence were spirited

away, and only those who were of little account were proceeded against. Why should there be such manifest anxiety to screen those implicated? Why not let the law take its inflexible course and thereby become a terror to evil doers and a praise to them that do well?

The White Cross movement has taken up this terribly neglected field of humane and Christian endeavour. Its aim is to rescue the fallen and throw the shield of protection over the innocent, and to arouse the people to the importance and blessedness of social purity. Under the auspices of this society an important meeting was held in Montreal last week at which the venerable Dr. Douglas gave an address which for power and earnestness was worthy of his best and most vigorous days. His ringing words were tipped with the fire of a holy indignation, and though his language was classic in its elegance it had all the force of the utmost directness, as when denouncing immorality in men occupying prominent public positions, he said: "I tell those highly honourable members whom it may concern—yes, and all rough-handed I hit them square between the eyes when I tell them that their example and record is pestilential." Rightly he started out with the proposition of Matthew Arnold that if from the Greek we learn the grandeur of intellect and the science of beauty, it is from the Jew that we have derived that choicest gift of God to the race, the institution of the family. "To protect the family in its integrity and virtue, to bear aloft the ideal of social morality, is the most fundamental and beneficent work which can engage the sympathy and fearless endeavour of any man on this footstool divine." From this standpoint he impeached the modern drama and its demoralizing influences, and the publication of immoral literature with its corrupting and debasing effects. He then turned his attention to those elected to fill public offices whose characters were tainted with immorality, and denounced in the strongest terms the evil effects of their example. He stated that in Montreal "the highest civic offices have been held by some of the vilest of men," and added, "What is true of this city is true of Toronto and Hamilton, as I know." Here, however, we feel like putting the question, Are you sure of that, Doctor? This much can with safety be asserted that for the last ten or twelve years the highest civic office in the gift of the citizens of Toronto has been bestowed on men whose character in this respect has been held to be unimpeachable, several of them being prominent in Christian and philanthropic work. It may, however, be conceded that there has been too much indifference respecting the moral character of some who have aspired to fill representative positions. Dr. Douglas dealt unsparingly with those parliamentary constituencies that elected men of immoral life to represent them. His words in this connection deserve to be carefully weighed and acted upon. He then denounced the liquor traffic, and the evils to which it leads. The rest of his masterly address was devoted to the portrayal of the gilded youth who lived vicious lives, and lashed them with indignant scorn. The prevalent habit in fashionable life of dealing leniently with the male transgressor of the laws of virtue, and making a pariah of the female offender, came in for severe rebuke. The lash was also laid vigorously on the backs of those who were outwardly virtuous at home, but who when abroad paid visits to the haunts of vice. This naturally led him to speak of the sedative effect of universalism, and in doing so he effectively showed that moral character was fixed in the after-world. After drawing telling and pathetic instances from his own pastoral experiences he concluded with a glowing appeal on behalf of the White Cross movement.

Principal MacVicar followed with a brief, direct speech in which he urged more plain outspokenness in the way of warning and counsel. Ministers and medical men, could they only speak out, are able to tell things concerning the dreadful ravages caused by this social crime that would make the ears of this generation tingle.

#### THE QUEBEC TEMPERANCE ALLIANCE.

THE annual meeting of the Québec Branch of the Dominion Temperance Alliance was held in Montreal last week. It was well attended and the proceedings were of marked interest from beginning to end. Different aspects of the Temperance question came up for discussion, and in several the speaking was of a decidedly lively character. There were the customary denunciations of partizan politics and the wonted condemnation of professional politicians, and no doubt during the heated portions of debate, if there were any cool onlookers, they would be certainly slightly amused at the in-

dications given of the tenacity of political leanings on the part of various speakers. Of course the contemptuous expressions used by the Premier of Quebec Province when referring to Temperance and Prohibition advocates as hypocrites and fools, were very properly and very strongly resented by all who took a prominent part in the Alliance debates. Vigorous were the declarations of several of the speakers that for his insulting words Mr. Mercier would be remembered at the polls. In the heat of debate one gentleman went so far as to declare that he would not vote for a supporter of Mr. Mercier even if he were a sound Temperance man in every respect. The offending Premier had friends at the Alliance meeting, but they found it difficult to justify his course in Temperance legislation. They found the general sentiment of the delegates decidedly against them. After a very keen debate the following resolution was carried by a standing vote.

Resolved, That this Alliance, representing the temperance organizations of this province, is of the opinion that the remarks made by the Premier of the Province of Quebec at the recent opening of the Provincial Legislature, evidence the weight that prohibition and temperance sentiment are exercising on political parties; and while we attach but little importance to the fact that Mr. Mercier so palpably forgot the dignity due to his position, and whose recent legislation has been determinedly against the interests of the cause of temperance and in favour of the liquor traffic, yet at the same time we would urge the friends of temperance reform to bear in mind, when their political suffrages are being solicited, that to vote for a pledged supporter of the Hon. Mr. Mercier means to vote for a leader who has designated all prohibitionists as fools and fanatics.

Another question that occasioned an interested discussion was whether support should be given to a candidate for parliamentary honours who, though favourable to prohibitory legislation and the Temperance cause generally, was not personally a total abstainer. Several maintained that a candidate occupying such a position was unworthy of support, while others claimed that as the Alliance itself did not make total abstinence a condition of membership, it would at present be inexpedient to exact such a condition from one who was in other respects favourable to the Temperance reformation. Instead of the motion to refuse support to a political aspirant who is not himself an abstainer, the following amendment was carried: That in the case of a contest this Alliance prefers, all other things being equal, a candidate who is a total abstainer to one who is not.

A special committee on legislation was appointed to meet at Quebec during the present session of the Provincial Legislature, and invite to meet with them those members who were favourable to Temperance, and confer with them as to the legislation that should be sought. Various suggestions were also made for the advancement of the Temperance cause. The publication of pamphlets in French of the declarations of eminent Roman Catholic divines in opposition to intemperance and the liquor traffic, and co-operation with the Roman Catholic ecclesiastical authorities, were recommended. These recommendations were remitted to the executive. The same was done with a proposal to encourage coffee houses and popular concerts of a high class to serve as counter-attractions to the saloon.

A large and enthusiastic public meeting was held in the evening, at which earnest and telling addresses by officers of the Alliance, Mr. W. H. Howland representing the Ontario Branch, and others were delivered. One of the principal attractions was the presence of Mrs. Lathrap, of Boston, who spoke at the evening meeting. Her fervent address was a powerful arraignment of the licensing system, which was heard with unabated interest for nearly an hour. From the general tone of the meeting it can be gathered that the friends of temperance are in earnest, and are firmly resolved to labour with undiminished zeal in furthering a cause that is inseparably connected with the moral and social advancement of the people.

### Books and Magazines.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The first number for the year and of the new volume of this Canadian monthly presents an improved appearance. The number opens with a finely illustrated descriptive paper by the Editor, "Canadian Tourist Party in Europe." The first of a series of papers, "The Last Voyage," by the late Lady Brassey, makes its appearance. Professor Goldwin Smith's "A True Captain of Industry," a sketch of Thomas Brassey, is interesting reading. As a whole the number is an excellent one.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The descriptive illustrated papers in the January number of this popular maga-

zine are: "The Straits Settlement," by Sir Frederick Dickson, K.C.M.G.; "Hoorn and Enkhuizen," by R. T. Bloomfield; and "New Year's Day in a Persian Village," by J. Theodore Bent; "Social Questions as Affecting Women" are discussed by Mrs. Jeune and William James Walker. Earl Lytton's serial, "The Ring of Amasis," is continued, and the other contents of the number are meritorious and attractive.

THE OLD AND NEW TESTAMENT STUDENT. Edited by William R. Harper, Ph.D. (Hartford, Conn.: The Student Publishing Co.)—The new number begins the tenth volume of this valuable monthly. It shows great improvement. Its contents are more varied and attractive than formerly, and several new features are introduced. There is a finely-executed portrait of Professor Stearns, of whom there is an interesting sketch. In line with the International series, "The Life and Times of Christ" has a prominent place and will be found very instructive and helpful.

BIBLE STUDIES. International Sabbath School Lessons for 1890. By George F. Pentecost, D.D. (New York: A. S. Barnes & Co.; Toronto: A. G. Watson, Willard Tract Depository.)—Dr. Pentecost has for years issued a series of Bible Studies covering the International Sabbath School Lessons. The brief comments are very practical and thoroughly evangelical. He is successful in the accomplishment of the plan he has marked out—"endeavouring to maintain a proper balance between exegesis and exposition." For the study of the Sabbath school lessons and for the study of Luke's Gospel as well, this book will be helpful and profitable.

BROKEN SHACKLES. By Glenelg. (Toronto: William Briggs.)—Happily the accursed slave trade on this continent is now only a memory. Many who were its abettors and defenders now accept the overrulings of Providence, and admit that its removal has been a blessing to the American nation. The picturesque incidents of slave life will, however, afford a great variety of subjects for artistic treatment. Many have been the sketches which have found numerous and delighted readers. Here we have a new Canadian work that, from the interesting narrative, the graphic delineation of character, and the general tone of the work, is certain to achieve popularity.

BEACON LIGHT OF THE REFORMATION; or Romanism and the Reformers. By the Rev. Robert F. Sample, D.D. With an Introduction by Rev. John H. D.D., LL.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—This excellent volume contains seventeen lectures on such characters as John Wyclif, Savonarola, John Huss, Martin Luther, Zwingli, Calvin, Cranmer and John Knox. The lectures are popular and vivacious and will make most interesting reading for all who care to know the story of the men whose lives and character are portrayed in them. It is well that all Protestant Christians should know something of the cost of the precious heritage they enjoy in so much peace. Where the sweet flowers now bloom in rare beauty, sore battles once raged, and the flowers are nourished by the blood of holy martyrs and by the tears of those who suffered for the truth. Dr. Sample's many parishioners west and east and his host of friends everywhere will be glad of the opportunity to read the pages he has here written.

JOHN G. PATON, Missionary to the New Hebrides. An Autobiography. Edited by his Brother. First and Second Parts. (London: Hodder & Stoughton; Toronto: Williamson & Co.)—This delightful autobiography is one of the best books of the season. In a short time the first part reached a fourth edition. Books sometimes receive a wide circulation for reasons that are not apparent, this book is one that depends for its success on its intrinsic merits. "I publish it," says the editor, "because something tells me there is a blessing in it." It is a sign, when such a work is appreciated, that in religious circles there are yet thousands who have not bowed the knee to the Baal of sensationalism and sham. The very interesting story of the New Hebrides missionary's life is frankly and fully told, and that, too, with an unassuming modesty which is felt to be an added charm. The second volume is devoted to a narrative of mission work in the isles of the Pacific, and affords most interesting reading. These volumes have not been written for the purpose of glorifying an individual—though his eminent worth and devotedness are apparent—but to deepen the interest in missionary endeavour and to advance the cause of Christ throughout the world. Sometimes the purchaser of a book regrets his bargain, those who get this work will read it with interest, and then give it an honoured place in the library.

## Choice Literature.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER IX. (Continued.)

"Madame has not the nerve to give information against any one, monsieur, but her plan is perhaps as efficacious. M. Chevalier is to be privately warned of his danger, and advised to quit La Rochelle. He will do so, probably, without attempting to see mademoiselle again. At any rate, madame, we will take care that they do not meet, and that the young lady does not suspect the real cause of his non-appearance. She will be piqued, disappointed. In this state of mind she is to meet M. le Capitaine again. What say you?"

"Madame is clever, smiled the courtier, as he rose leisurely, and took his hat down from a peg. "Was the young man so confiding as to entrust her with his own address?"

"He was too cautious for that, monsieur. But I made sure our captain had it, or would find means to obtain it, when he knew his friend was in danger, and I did not err."

"Have you spoken to Henri already?"

"M. le Capitaine is on his way to warn his friend."

M. Renau uttered a contemptuous exclamation, and the round eyes of his companion opened in dismay.

"You surely do not intend to lodge actual information against him?" he inquired anxiously.

His patron's answer was a short, satirical laugh, as he quitted the room.

The sunshine was streaming in through the windows of Madame Cartel's salon the next morning, and Eglantine was bending over the table, filling a bowl with roses, when the door opened to admit a visitor. Expecting Rene, she glanced up quickly, and met, instead, the melancholy glance of Henri La Roche. There was a second of lovely confusion, and then, letting her flowers slip to the floor, she advanced to meet him.

"Rene told me you had left La Rochelle. I hope you have not suffered for your kindness to us, M. Henri?" She held out her hand shyly.

Captain La Roche bowed low over the tremulous fingers, but did not offer to touch them, as he had done two days before.

"It was my intention to leave for home yesterday, but I was prevented—fortunately, as it has since turned out. I am the bearer to you of a letter from Rene, mademoiselle, which will explain everything, and which he was extremely anxious I should place in your own hands. It will be my pleasure to carry back to him any message you may wish to send."

There was no mistaking the change in his manner, so stately in its courtesy, so distant in its kindness. Eglantine's wondering eyes had been watching him intently as he spoke; Eglantine's quick girlish brain had been coming to an indignant conclusion. "He has repented his attention to me since he has learned who I am. The foster-daughter of pastor Chevalier is very much beneath the notice of the sieur La Roche," she thought hotly. "Oh, do not be afraid, M. le Capitaine, that I will presume on anything you have been so imprudent as to say to me. I am quite as proud as you." And the high-born demoiselles of her father's house need not have been ashamed of Eglantine, as she took the letter coldly from Henri's hand and walked with it to the window. She did not vouchsafe him a second glance, and Captain La Roche, smitten with unbearable pain by the proud, hurt curves of the soft lips, kept his eyes sedulously turned away. A low cry of dismay forced him to look up.

"Rene not come to see me again! Rene in danger!"

The letter had fluttered to Eglantine's feet, her lips were quivering. She gazed at her visitor with startled, well-filled eyes.

Henri was glad to hide his face for a moment, as he stooped to recover the fallen paper.

"I am very sorry. I would give anything if this had not happened," he said in a low, troubled voice.

She went on without heeding him.

"I must see him again! I cannot let Rene leave me like this, when we have not met in so many years, and we have only begun to talk to each other. Aunt Madeline was by all the time yesterday. Rene made her angry with me. I promised everything he asked, because I thought he would be here to help me, and take care of me if they worried me too much. He said he would come again. Rene always keeps his promises."

Did she know the sting every word held for the man before her? Henri kept his eyes upon the floor. His voice was low and stern as he answered:

"You will scarcely exact the fulfilment of that promise now, mademoiselle. Your affection for him—"

Eglantine caught up a rose from the table, and began with quick, uncertain fingers to tear the ruby leaves from the goldæ heart.

"It would break my heart if anything should happen to Rene—my good Rene. But he need not have told me himself that he dared not come again. He might have left it for me to say he should not run the risk. I have been counting the hours till he would come again. Why did he speak to the people at all if it was to come in between him and me? I had more of a claim on him than those other strangers."

"You forget that he could not foresee the trouble into which the action would bring him."

She flashed him an indignant look.

"As if that would have made any difference with Rene!" she said loftily. "You know as well as I do, M. Henri, that if he thought it his duty, he would have done it all the same. He would go through fire and water to do anything he thought right. He is the best man I ever knew except my uncle Godfrey."

Her voice quivered a moment. "Why does he not leave La Rochelle at once if the danger is so great? What is he waiting for?"

Captain La Roche looked embarrassed. There had been a sharp dispute between himself and Rene on that very point the night before.

"What keeps him here if he cannot come to me again?" repeated the girl imperiously.

"He expects a case of books and instruments by the Southampton schooner, mademoiselle. The captain will de-

liver the package to no one else, and Rene says they are necessary to his work, and he must run whatever risk there is to obtain them."

"And he will endanger himself for that, yet he will not come and see me again?" Eglantine fixed her dark eyes deep with an inscrutable expression, upon her companion's face.

Henri made no answer. However sharply he might differ with Rene himself, at this bar, his lips were loyally sealed.

"Perhaps he will go, also, and see the weaver's child, of whom he told me yesterday?"

Eglantine's voice trembled once more with indignant pain.

Captain La Roche's eyes were fixed upon the floor, his lips firmly closed.

"Have the goodness to answer me, monsieur. Will Rene go and see the sick child?"

Henri bit his lip. He began to wish he had let Rene come and make his own excuses.

"It is against my entreaties and expostulations," he said coldly.

Eglantine gave him a quick, searching look.

"Indeed, monsieur! Perhaps it was your entreaties and expostulations, then, that proved more effectual in my case. Rene was not wont to think first of himself, and then of me."

She had drawn the bow at a venture, but the colour that mounted to his brow owned the truth, and she uttered an indignant cry.

"Nay, it is not generous to blame me for taking thought for his safety," began Henri in a pained voice; but she motioned him to be silent.

"Oh, I do not blame you, monsieur. It is very easy to understand why his safety seemed of so much consequence in your sight, and my happiness of so little. I am only sorry I have annoyed you with my distress. And—Giles should not have kept you standing here. Aunt Madeline is sick to-day and receives no visitors."

She was gathering her flowers together, evidently preparing to leave the room. He caught her firmly by the wrist.

"You shall not leave me like this, Eglantine. I have done what seemed to me the best and kindest thing for you in taking thought for Rene. You shall not condemn me unheard. He would indeed have kept his word to you at any cost. He would at least have made the effort to come to you; but I proved to him how little likelihood there was of his being able to reach the house in safety, and promised if he would write, to put the letter into your own hands myself. Did I so deeply err, mademoiselle? Would the gratification of seeing him for a few moments have compensated you for the peril he must have incurred? Remember, that he could go anywhere else in La Rochelle more safely than he could come here; that his interest in you is known, and that there are no doubt spies continually hanging about the house."

She freed herself with a hasty gesture.

"That will do, monsieur: I do not need to be taught my duty to Rene—by you. It is something to know he would have come if you had not prevented him."

Henri turned, and took up his hat.

"Is that the only message you have to send?" he asked coldly.

The tone frightened Eglantine. It was one thing to make him feel the smart of her resentment, it was quite another to find herself under the cloud of his anger. But she was too proud to show it.

"I have sent him no message," she answered, in a tone as icy as his, and the door closed, and she found herself alone.

Nannette, sewing in the sunny window-seat in the chamber above, was startled a moment later, to have the door hastily opened, and her young mistress hurry in, and throw herself weeping into her arms.

"Alas! alas! what has gone wrong now?" she asked, dropping her needle, and laying her trembling old hand on the bowed, quivering head.

But Eglantine only sobbed on for some time without speaking. It would have been very hard for her to tell what emotion touched the deepest fount of tears; she only knew that she felt very miserable and forsaken, and that under all her alarm and disappointment about Rene, and her anger against Henri, there was a vague sense of loss, a heavy pang which she did not care to analyze.

"I don't believe any one loves me very much except you, Nannette," she whispered once, nestling closer to her old nurse's heart, but Nannette only smiled and stroked her head. She had heard such speeches before, and knew the storm would spend itself ere long, and she could wait, but it is to be feared that she had only a very confused impression of Rene's danger, and Captain La Roche's unkindness, and her darling's unhappiness, what at last the story sobbed itself out. Two attempts at consolation were summarily dismissed.

"I am sure you would not wish Master Rene to run any risk," and, "It was certainly very kind of the young sieur to come and tell you; I hope you were not rude to him, my young lady"—were speeches which both proved so unpalatable that the old nurse held her peace, marvelling. But at last the passionate flow of tears ceased, the girlish head was lifted, and a faint smile glittered through the tears trembling on the long lashes.

"I believe I would feel better for a walk. Can you go with me, Nannette? You said this morning that the sunshine would do you good."

"I doubt not I could make out to walk a little way, my young lady. But what scheme have you on foot? Not a step will I go till I hear the why and the whereabouts of the expedition."

"As if I would take you along if I were going into any mischief, you dear old sober Nannette. It is only to see the weaver's wife, Rene told us about yesterday. You know he said he hoped we would be friends to her, and go and see her sometimes; he said he thought she could do me good. That was not very complimentary of him, but I forgive him now. And I mean to go this very afternoon."

"In the hopes of seeing Master Rene himself! It does not need a magnifying-glass to detect that, my young lady." Eglantine laughed blithely as she rose to her feet.

"And if we did meet him, Nannette, what harm would there be? You know you would be as happy as I. But indeed there is no chance of it, for he has been there already

to-day. I only want to send him a letter. M. Henri was so cross, I could think of nothing to say, and you know that was not right, not to send Rene any answer, and this is the only way I can think of to get a message to him."

"Then be sure you tell him not to adventure himself for you, but to leave La Rochelle as quickly as possible; I only wish we were going along with him."

Eglantine did not answer as she passed on into the inner room. A resolute look, which the old woman did not see, had settled down upon her fair face. With tremulous haste she put out her writing materials upon the table. "I must see him again. I will see him again," she was whispering to herself, "in spite of Aunt Madeline and the gendarmes and all of them. M. Henri shall see that he cares for me."

A letter was always a difficult undertaking to her girlish brain and unused fingers, and this one proved especially hard to write. But it was finished in time.

"Do not leave La Rochelle without seeing me again—if you love me, Rene. I must speak to you. Every Wednesday I go to take an embroidery lesson at the candy shop, opposite the cathedral. Nannette goes with me. It is her cousin who keeps the shop, and his wife gives me my lesson. They are both Huguenots. There would not be any danger in your coming there, would there? We will be there by ten o'clock to-morrow. Do not disappoint me, if you can help it. I need you, Rene. How am I to keep my promise if you do not help me?"

Her heart smote her a little as she penned those last words. Would they not imply to Rene a danger that did not exist? Would not that appeal, "I need you," bring him to her in the teeth of any peril, at any cost? But then it was certain to prove so much more potent with him than that truer one, "I want you," and she let it stand. "I do need him," she argued with herself, as she folded and sealed the little note. "It is always easier to do right after I have been talking with Rene, and he will run no more risk coming there than going to see that weaver's child."

And so, late that night, when Rene slipped around to say good-bye to his friends in the attic, the young mother put the letter into his hand.

"It was such a beautiful young lady as brought it," she said, looking wistfully into the surgeon's startled face. "She said as how she was your sister, monsieur, but that you were not living under the same roof, and she had no other way to get a letter to you. And she brought the children such loads of bon-bons that they took her for a fairy princess, and indeed she did not look unlike one, with her lovely face and her beautiful clothes, and that sunshiny look in her eyes, as though she had never known the meaning of trouble. The little lad seem to know she was some way 'n to you, for he let her hold him in her lap, and stared at her with his round, black eyes, without crying once. And she was so sweet and gentle with him, and let the others press around her, and said you had told her about us, and the tears actually started to her beautiful eyes when I told her how hard the struggle had been, and how near we were to the brink when you found us. She said she would remember it if ever she was tempted herself, and she begged us, if you did not come again, to get that letter to you some some way to-night, as it was of importance."

Rene did not lie down that night. To do Eglantine justice, she could not know, when she penned those three words, "I need you," the agony of the fear, the energy of the love she would awaken. How could she dream that through the long hours while she slept, a great heart would keep anxious watch for her with ceaseless prayer?

But she felt a little frightened when she awoke the next morning, and remembered what she had done. She had not dared to confess to her old bonne what she had written. Somehow the reasoning which had proved so satisfactory to her own mind would not, she felt sure, stand the scrutiny of Nannette's reproachful eyes. How would it look to Rene? Would he be very angry with her? Nannette could not understand the haste of her young mistress to be off the next morning, and had much ado to accommodate her feeble steps to the quick, young feet, as they threaded their way through the streets. Eglantine's chatter ceased suddenly when they came in sight of the candy shop. Michael Bonneau waited them in the doorway, smiling good humouredly.

"There's a friend of yours in the back parlour," he said to his kinswoman, "a big, strapping fellow from the hills, who says he has an appointment to meet you here. What! you know nothing of it? Well, that's odd, but the wife had him in as a matter of course, and you can see him for yourself."

Eglantine had not waited to hear more after the first sentence. Much to Michael's amazement, she brushed past him into the shop, flew past Antoinette, open-mouthed in the dark entry, and burst into the little parlour behind the shop. A tall, broad-shouldered peasant, leaning against the mantel-shelf, looked up with a quiet smile as she entered.

"Rene! is it really you?" She stopped short and surveyed him with doubtful eyes.

He came forward, and touched his lips gravely to her brow.

"Does that convince you, Eglantine?"

"It ought. No one else would be so impertinent, sir. Oh! Rene, I am so glad to see you again. I knew you would come to me when I asked you. But how funny you look. Was it really necessary for you to wear that disguise?"

"There was a gendarme in the shop as I passed in. Are you mad?" laying his hand quickly on her lips, as she would have uttered a scream. "There is no need to be frightened, Eglantine. Only for the sake of these good people, as well as my own, I must not be surprised here. Tell me what your letter meant. Have they tried to make you go to mass again?"

"No, no," rather nervously. "Aunt Madeline is very angry, but she has not said anything about it since. How long are you going to be in La Rochelle, Rene?"

"I was ready to leave last night when I got your note. The boat came in last evening. Eglantine, what new sorrow or trouble threatens you? You said you had something to tell me."

Her eyes fell beneath his inexorable gaze.

"I did have a great deal to say to you, Rene, but you are so cold and unkind, you put it all out of my head. Was it such a sin to want to see you again, and to let M. Henri see you did care for me? I am sure it is not any more dangerous for you to come here than to go and see the weaver's child. How could I know you would be ready to leave before my note reached you?"

The man, whose own words were clear as crystal, who would have scorned to save his life by an equivocation, dropped his hand.

"You have deceived me and worked upon my feelings, to show your power over me." He spoke in a slow, pained voice. "I would not have believed it of you, Eglantine."

She had expected a rebuke, but this deep grief was something terrible. She caught his hand just as was turning away.

"Do not look like that, Rene. Indeed, I did mean every thing I wrote in my letter."

"You said you needed me, Eglantine."

"I did need you Rene. I need you every day."

He shook his head. There was no wiping out the deception, and tender as was the plea, the truth burnt itself, like a seething iron, into his soul that it was only a selfish affection which could have set his love this rest.

They were both relieved when Nannette hurried into the room. A sudden suspicion of the truth had flashed upon the old woman, and she had been busy without, taking anxious precautions with her kins-people.

"Mademoiselle, I am ashamed of you," she exclaimed, as her young mistress ran laughing to meet her. But Eglantine pretended to misunderstand her.

"It is Rene, Nannette. Do you not know him? Our good Rene, who used to save you so many steps, and would never do wrong even when I tempted him—though you often scolded him—you know you did, Nannette, when you ought to have scolded me."

But Nannette put the coaxing face sternly aside.

(To be continued.)

THE FUTURE.

What may we take into that vast Forever?  
That marble door  
Admits no fruit of all our long endeavour,  
No fame-wreathed crown we wore,  
No garnered lore.

What can we bear beyond the unknown portal?  
No gold, no gains  
Of all our toiling: in the life immortal  
No hoarded wealth remains,  
Nor gilds, nor stains.

Naked from out that far abyss behind us  
We entered here;  
No word came with our coming to remind us  
What wondrous world was near,  
No hope, no fear.

Into the silent, starless night before us  
Naked we glide;  
No hand has mapped the constellations o'er us,  
No comrade at our side,  
No chart, no guide.

Yet, fearless toward that midnight black and hollow,  
Our footsteps fare;  
The beckoning of a Father's hand we follow—  
His love alone is there,  
No curse, no care.

—Augusta C. Winthrop.

A TRIBUTE TO BROWNING.

Mr. Browning made his last visit to us at our hotel on the day we left Venice, the 7th, I think, of November. He came between ten and eleven o'clock, and remained until near the time of our leaving for the one o'clock train for Bologna. I never knew him to be more communicative and cheery. He told us much about himself—about Asolo, where he wrote, or prepared for publication, the poems contained in his last volume, "Asolando," in the dedication of which, to Mrs. Arthur Bronson, he says, "I unite, you will see, the disconnected poems by a title-name popularly ascribed to the inventiveness of the ancient Secretary of Queen Cornaro, whose palace-tower still overlooks us—Asolare: 'To disport in the open air, amuse one's self at random.' . . . I use it for love of the place, and in requital of your pleasant assurance that an early poem of mine first attracted you thither, where and elsewhere—at La Mura as Cà Alvisi—may all happiness attend you!"

This last little volume was not the last in his mind then, for he talked as though he looked forward to many more years of productive work. My wife remarking that he could not be accused of letting his talents lie idle, he replied:

"It would have been quite unpardonable in my case not to have done my best. My dear father put me in a condition most favourable for the best work I was capable of. When I think of the many authors who have had to fight their way through all sorts of difficulties, I have no reason to be proud of my achievements. My good father sacrificed a fortune to his convictions. He could not bear with slavery, and left India and accepted a humble bank office in London. He secured for me all the ease and comfort that a literary man needs to do good work. It would have been shameful if I had not done my best to realize his expectations of me."

I give his own words as nearly as I now remember them.

A servant announcing that the gondola was waiting to take us to the railway station, he arose suddenly from his chair, bade us a cordial good-bye, with a "God bless you both," saying as he hastened off, "Now be sure to come and see me, next May, in London. You'll remember where my little house is, near the Kensington Gardens"—and was gone. We little thought then that we should see him no more in this world.—Hiram Corson.

WHAT CAUSES SUICIDE?

Nature revolts at self-destruction, even when life has lost all charms for its possessor and when existence is attended with naught but misery. When loss of all that is dear has driven a soul to the madness of despair, when a life of crime has brought remorse unendurable, or when the body is racked with ceaseless torments of pain, self-wrought destruction seems sometimes pardonable and often almost logical, but suicide, when attended by no such circumstances, can be ascribed to nothing else than the breaking down of self-control—the act of a madman. Psychologists have wrestled with this problem for ages without coming to any very full and satisfactory conclusions as to the real causes that produce suicide. In some instances physical causes seem to predominate, in others a diseased brain destroys the body as a caged tiger breaks its prison bars. Every case is more or less isolated, for, being an unnatural act, there are no general principles which govern it. Often when confidently expected it is never found, and it is usually discovered where least looked for. Physiologists tell us that life is a constant effort to preserve a balance between the forces of the individual within the body and the external forces and conditions of its environment. When this equilibrium is disturbed disease results and it is necessary to restore it by unusual means, as medicine, diet, change of habits or climate, and if unsuccessful, death results. Much more is this the case as regards the brain and its functions. That organ is constantly at work whether the body is at rest or not. In some the action is sluggish; the equilibrium is easily preserved. In others it is active and more care is necessary, while in a few highly developed organisms the conflict is constant, though unperceived, and often the struggle ends suddenly. The over-wrought brain, instead of yielding slowly, gives way altogether and the reaction is proportioned to the effort that has been made at resistance, just as the ball of a pendulum, if held at a distance from the position of rest, will swing an equal distance beyond the centre when released. No sane man ever killed himself, because self-preservation is the first law of sanity. No man, however, is at all times sane, or which is the same thing, mentally balanced. In most persons the variations are small and the balance is easily restored, particularly if the giving way has been gradual and prompt efforts are taken for relief. It is only when the strain has been long and continual, without effort or relaxation, that the consequences are serious. Sometimes the result is complete prostration, often resulting in dissolution, at others the laws of nature are completely reversed and self-destruction follows. Life at a high mental pressure in any sphere is dangerous. The man who violates those laws which pertain to his material body only is far safer than he who gives his brain no rest. Sleep throws the body into complete repose, but the brain is still more or less active. The brain needs rest and recreation apart from this, and those who neglect it have soon to repent of their indiscretion. The tendency of this age is to live at too high a pressure and we have only ourselves to blame for the results which follow.—Philadelphia Inquirer.

MR. BROWNING'S ONLY PUBLIC SPEECH.

A correspondent of the Scotsman writes:—Though an accomplished and fluent talker in private life, Mr. Browning had a pronounced and life-long antipathy to speaking in public. Edinburgh enjoys the honour of having been the scene, and the students of Edinburgh University the credit of having been the direct instigators, of probably the only public speech that the poet ever made. During the celebration of the tercentenary of the university, in 1885, Mr. Browning was one of the most popular of the many illustrious guests that thronged our city, and he thoroughly appreciated the unexpected tribute to his work. At the end of the famous week a "Students' Reception" was organised in the United Presbyterian Synod Hall, and Mr. Browning was present, not as one of the savants who had agreed to address the students, but as a guest. When he appeared to take his seat on the platform, he was hailed with a perfect storm of applause by the students. Mr. Browning was profoundly affected by the heartiness of the welcome; he could scarcely believe that he had conquered such a position in the enthusiasm of the younger generation. He turned to the writer of these lines, who, as a platform steward, had the honour of ushering the poet to his seat, and embracing him as a kind of convenient epitome of the students in general exclaimed in a voice full of feeling—"You dear young men, how I love you all!" At the close of the reception, after Lesseps, Laveleye, Virchow, Helmholtz, Lowell, and the other famous men had spoken, shouts for "Browning!" "Browning!" once more broke out tumultuously. Mr. Browning could not resist the appeal; the antipathy to public speaking had to vanish on an occasion like that. "My dear young friends," he said, "some people are good enough to say that my writings are sometimes unintelligible; but I hope to make myself intelligible now, when I say how affected and impressed I am by this noble, this magnificent welcome, which you have given to one so unworthy as myself." It was not a long speech; but, when a thing is unique, size does not go for much.

THE seceders from Wallacetown congregation, Ayr, have begun services of their own in River Street Hall with a Canadian minister, Mr. Gilmour, in the meantime taking charge. The attendance is between 200 and 300.

British and Foreign.

DR. WALTER C. SMITH is mentioned by a London paper as heir presumptive to the poet-laureateship.

THE Rev. Henry White, of the Chapel Royal, Savoy, has been appointed chaplain to the House of Commons.

MR. COCHRAN-PATRICK gave an excellent lecture lately in Beith Parish Church on "Early Christianity in Scotland."

THE novel spectacle of an excited female "forbidding the banns" was witnessed in Huntley parish church on a recent Sunday.

A YOUNG Catholic lady, not named, whose father is an English clergyman, has devoted herself to the lepers at Molokai.

DR. SCOTT, of St. George's, Edinburgh, preached at the anniversary of Gartsherrie congregation, when the collection was \$545.

MR. KITTO, vicar of St. Martin-in-the-Fields, son of the famous Dr. Kitto, has been appointed an honorary chaplain to the Queen.

THE Rev. Alex. L. Henderson, of Camphill Presbyterian Church, Birmingham, has been unanimously called to Anderson, Glasgow.

THE call from St. James, Kirkcaldy, signed by 211 members and adherents, has been accepted by Mr. John Johnston, of Inverness.

MISS RAINY, sister of Principal Rainy, has been giving an account at Ardishaig of her recent visit to the mission stations in India.

THE Rev. Thomas Robertson, lately of the Original Secession Church, Kilwinning, has received a call from Mildura, Murray River, Australia.

THE Rev. Lewis Davidson has been granted twelve months' leave of absence in order to take charge of the Calcutta congregation for a time.

THE Rev. John C. Barry, of Dumbarton, desires the repetition of the Lord's prayer by the congregation to form a regular part of the church service.

A CLERGYMAN in Kent says that one of his hop-pickers last summer, a ragged specimen of an Irish peasant, conversed with him in Ciceronian Latin.

ROMAN Catholics almost daily visit the shrine of Thomas à Becket in Canterbury Cathedral, "crawling on their stomachs," the verger says, "and kissing the stones."

IN the fortnight preceding his departure for Mentone, forty save one were added to Mr. Spurgeon's church. Well nigh 3,000 were present at the farewell communion.

LORD ROSEBERY, on behalf of Dalmeny parishioners, presented an address and a purse of sovereigns to Rev. R. Hugh Muir on his retirement after forty-five years' service.

EDINBURGH Presbytery recommend that the spring communion be held on the last Sunday of April, the town council having appointed a public holiday on Easter Monday.

IN Lochgilphead parish church on a recent Sabbath, Rev. L. Maclean, of North Knapdale, gave a lecture on the Westminster Confession to a large and deeply interested congregation.

AN Australian clergyman, Rev. Joseph Campell, declares that the Church of England must either head the Protestant Evangelical Churches or unite with Rome, for she cannot sit on two stools.

MR. ROBERT WYLIE, an elder in the Kilwinning U. P. Church, well known as the historian of the mother lodge of the Scottish Freemasons, has been elected the first provost of Kilwinning.

MR. QUARRIER received a Christmas gift of \$7,500 to build one of the ten cottage homes he desires to add to the establishment at Bridge of Weir; it is to be named the Lincoln and Garfield Home.

THE Rev. D. A. MacDonald, Free Church minister of Kilmuir, Isle of Syke, was the preacher at the bi-monthly Gaelic service in Crown Court Church, Covent-garden, on Sunday afternoon, 12th inst.

MR. H. B. COTIERILL writes from Wiesbaden advocating the extension of British influence in the heart of Africa by boldly opening up railway and steamboat communication through the central chain of lakes.

IN the St. James disputed settlement case, Glasgow Presbytery heard additional evidence, the supporters of Mr. Cathels denying that they had bribed, intimidated or used undue influence; the inquiry was postponed.

THE temperance agitation is making its influence felt in the highest quarters in India. The government of Bengal have decided to abolish the whole of the outstills in the Burdwan and Presidency divisions in April.

NEWBATTLE Church, so pleasantly associated with the name of Bishop Leighton, was tastefully decorated at Christmas Eve service, when the choir sang several carols and Mr. Carrick preached to a large congregation.

A POSTHUMOUS volume on "Notes on Sport and Ornithology," by the Crown Prince Rudolf, of Austria, shows that he had a good and easy literary style, with no little power of picturesque description, and that he was an ardent naturalist.

AT the close of a musical soiree for the young people of Free St. Stephen's, Glasgow, Rev. Hugh Ross suggested that the children in little companies might visit the houses of infirm and old members to cheer and encourage them by singing sweet hymns.

MR. GLABSTONE, who entered his eighty-first year on Sunday, the 29th ult., read the lessons in Hawarden Church on the morning of his birthday; hundreds of telegrams of congratulation and gifts reached him on Saturday and Sunday from all parts of the world.

FOR the young men and girls employed in the shops and warehouses of his parish, Canon Shuttleworth has opened a club; already 200 members have been enrolled. Most of the young city workers, he says, have no opportunity whatever of meeting members of the opposite sex, many of them having no homes at all and living in poor lodgings, so that their days are grey and monotonous. To put some colour and brightness into these lives is his main motive.

## Ministers and Churches.

OWING to the numerous reports of congregational meetings appearing in this issue a number of interesting items have been unavoidably held over.

MR. WILLIAM DEWAR, a graduate of Toronto University, and son of Rev. Robert Dewar, of Annan, has been appointed Science Master in Owen Sound Collegiate Institute.

ST. ANDREW'S CHURCH, Ottawa, will appoint an assistant to the pastor, Rev. W. T. Herridge, at a salary not to exceed \$1,000. There is also a popular congregational movement on foot to increase Mr. Herridge's salary, now \$3,000.

AT the close of a social held in Schreiber on Christmas evening, the Rev. Wm. Neilly was the recipient of a valuable present consisting of fur cap, fur collar and cuffs, also an address expressive of the esteem in which he is held by the members of the congregation.

PRINCIPAL GRANT, of Queen's University, occupied the pulpit of St. Andrew's Church West, Toronto, on Sabbath last. Large congregations were in attendance. In the morning Dr. Grant preached an able, impressive and practical sermon from Luke vi. 45.

MR. W. H. IRWIN, superintendent of the Brandon Presbyterian Sunday school, was the recipient of a handsome present last week in the shape of an elegant bookcase, which was given by members of the school and congregation in recognition of his valuable services as superintendent of the school for the past four years.

THE first regular meeting of the Oriental Languages Club, of Knox College, since its organization, was held last week, the president, Mr. J. L. Scully, in the chair. Mr. Scully read an interesting paper on "English Words of Semitic Origin." This was followed by a few remarks on the same subject by Prof. McCurdy. The next meeting of the society will be held on the 28th inst.

THE St. John Presbyterian Church, St. John, N. B., signaled the seventh anniversary of the pastor's induction by presenting Mr. and Mrs. Fotheringham with a handsome suite of bedroom furniture—sofa, lounge and other articles. The gift was a complete surprise, and testifies to the cordial relations existing between pastor and people. During the seven years the communion roll has increased from seventy to 200. 103 have been admitted on profession and fifty-one by certificate. The congregation is now well equipped and organized. Every pew is allocated. Not a dollar is raised except by direct voluntary contributions.

A WOODVILLE correspondent writes: I noticed that the Sabbath school at Warkworth gave Bibles to five children who repeated the whole of the Shorter Catechism at one time, and as it may stimulate some other schools to follow suit. The Sabbath school at Woodville made the same offer a year ago, and eight scholars came to Mr. Gilchrist, the superintendent, and repeated the whole without an error; and each of the following successful competitors was presented with a Bible: Archibald Ferguson, John McKay, Christie Ferguson, Annie McArthur, Etne Smith, Donald Campbell, Isabella Smith, Gertrude Barnes.

AT the annual Sabbath school entertainment recently held at Caledonia it was reported that the school had during 1889 contributed to missions the considerable sum of \$168, not counting the further sum of \$75 or \$80 raised by the two mission bands. The average attendance is between 130 and 140, not including the eighteen teachers and officers. At the same meeting fourteen fine Oxford Bibles were presented to Misses Maggie McAlpine, Clara Scott, Lizzie Earl, Lottie Wright, Jennie Douglas, Eliza Douglas, Maggie Palmer, Bella Brown, Edith Walker, Selina McCauley, Nellie Findlay, Jessie Shaw, and Masters John E. Walker and Harry C. Moses. The Bibles were the gift of the Session, and were presented by Rev. J. G. Shearer, B.A., pastor, and Mr. George Elwood, elder.

THE Vancouver World says: The Rev. D. J. Macdonnell, B.D., arrived in Vancouver this morning from New Westminster in company with the Rev. E. D. McLaren, and is looking well after his trip across the continent. He expresses sorrow that he was unable to spend more time enjoying the wonderful scenery of the Rockies. He purposed remaining over in Vancouver until to-morrow, but the people of Victoria telegraphed for him to go over to-day, so that no unforeseen delay or accident to the boat could deprive them of his services on Sunday. His time is so limited that he will have to start back for the east again on Tuesday. On this account he will not be able to address a Vancouver audience at all during this trip, which will, naturally enough, be a disappointment to his many friends in this city, who have been looking forward to his coming with such pleasure, as well as to that distinguished divine himself. He called during the forenoon on many of his former parishioners from the east as well as old friends. He visited several places in the North-West on his journey to the coast. On Tuesday next he will be able to spend a few hours again in this city.

THE members of St. Andrew's Church, Ottawa, held a special meeting last week to consider the advisability of securing the services of an assistant to the Rev. W. T. Herridge. There was a large attendance and the pastor opened the proceedings with prayer. He then stated that the meeting had been called by the Clerk of the Session, and that the object was to consider the question of providing an assistant pastor. He entered very fully into the reasons for adopting this course, pointing out that the district to the south was very rapidly developing, and would soon require a branch church. The rev. gentleman then had to leave, and Mr. James Cunningham was called to the chair. Several speeches were made, and the greatest unanimity of opinion was displayed. The following resolution was moved by Mr. F. Bronson, seconded by Mr. G. M. Holbrooke: "That with a view to increase the work of St. Andrew's Church, and congregation, especially in Stewarton and outlying portions of the city, the Session is authorized to engage an assistant to the minister of this congregation at a salary not to exceed \$1,000." This motion was carried unanimously after a considerable amount of speaking.

THE foreign mission work of the Presbyterian Church in Canada was the subject of the regular meeting of the Institute of St. Andrew's Church, Ottawa, last week. A very elaborate and instructive paper on the New Hebrides Mission was read by Miss Isabel Gibson, who detailed the early struggles and martyrdoms on those islands, and showing the results of patient and painstaking missionary effort. These islands are situated 1,500 miles north-east from Sydney, Australia, and 600 miles from Fiji; there are at present thirty mission stations on the islands, and two sons of the murderer of the first missionary are now native preachers. Mr. Blythe followed with a very interesting account of Rev. Dr. Mackay's work in the island of Formosa, and "A Plea for Missions," a thoughtful paper by Mrs. Alexander, was read by Mrs. C. H. Beddoe and listened to with marked attention. The programme was interspersed by vocal solos by Miss Hutchinson, Mrs. Beddoe, Dr. McLaren and Mr. Thicke. Closing remarks on the subject of the evening were made by the chairman, Rev. W. T. Herridge, and very fine programmes were announced for the next two fortnightly meetings of the Institute.

THE following circular has been sent to the Ladies' Aid Societies of the principal churches of all the Christian denominations in Toronto. It speaks for itself: To the president of the Ladies' Aid Society, Dear madam:—During a recent visit to Toronto, Mrs. Travers Lewis (Miss Leigh, with whose great work in Paris among the English, American and Canadian young women who go there as governesses, shop-girls, and in various other capacities, we are all familiar), appointed me her secretary, and requested me to make the

work and its needs known as widely as possible in Toronto. In pursuance of her request I venture to send your society a few papers relating to the work, and quote a paragraph from a recent letter of her's to me: What we most want help for at present is our Orphanage—being \$6,000 on the wrong side of our exchequer. One of our London directors has written me since my return from Toronto, asking me if I will undertake to collect \$5,000. God, who has never failed us yet, will, I am sure, raise up friends to help this much-needed work among our own country-people in a foreign land. During the seventeen years this work has been in operation more than 6,000 girls have been helped in various ways. Most of them homeless and friendless, strangers in a strange land, we can hardly estimate the boon that such a home would be to them. Any subscriptions, either for the papers, or of money to carry on the noble work, Mrs. Hodgins, 92 Pembroke Street, Toronto, will gladly receive and forward to Mrs. Travers Lewis.

THE new church at Airle was opened on Sabbath, the 12th inst., by Rev. Dr. McLaren, who preached in the morning at 10.30 and in the evening at 6.30. Both were sermons of power, full of Gospel truth and kind words of encouragement to the people. Rev. Mr. Leishman preached in the afternoon at 2.30. All the services were largely attended. On Monday evening a tea-meeting was held in connection with the opening services. Mr. Leishman, Moderator of Session, asked that he be allowed to resign the chair and that Ald. E. A. Macdonald, of Toronto, be appointed. During the evening Mr. Macdonald announced a balance of debt on the church of \$600, and said if the people would subscribe \$500 he would give \$100. Mr. E. Brennan, of Silverbank, with great earnestness and zeal undertook to secure the \$500. Mr. Stinson, missionary in charge, Rev. Mr. Henry, of Creemore, and H. Biggart, secretary of congregation, assisted, and soon reported more than the necessary amount, so the church is virtually free from debt. Subscriptions are payable in two years. The building, completed with all fixtures, cost about \$2,000, and seats comfortably 250 persons. It is scarcely a year since the congregation met in the little Orange Hall and decided to build. They deserve great credit for their energy and liberality. Mr. Stinson, missionary for two years amongst them, has laboured diligently. Presbyterianism in that section enlarges her borders. There are now seven congregations and regular preaching stations in the field where there were only three when Mr. Leishman accepted a call six years ago. Addresses were given by Rev. Mr. Henry and Mr. Leishman. The choir of the Presbyterian Church, Creemore, provided music.

THE Peterborough Presbyterian Woman's Foreign Missionary Society met in Port Hope on Tuesday, the 14th inst. A large attendance of delegates and other visitors was present. A morning session was held for the election of officers and other business. The officers for the ensuing year are: Miss Roger, Peterborough president; Mrs. Craik, Port Hope, secretary; Mrs. Hay, Cobourg, Treasurer; Mrs. Waddell, Centreville; Mrs. Fairbairn, Peterboro; Mrs. Thompson, Hastings; Mrs. Ford, Grafton, vice-presidents. In the afternoon a large number of ladies assembled in the Young Men's Christian Association Hall. The president occupied the chair. The secretary's report and the financial statement of the treasurer showed the society was making progress along all the lines. Membership, 702 in seventeen auxiliaries and nine mission bands. Aggregate contributions, \$154.11. Contributions in clothing were sent to North-West Indians valued at \$40. An address of welcome was presented to the delegates by Mrs. Coleman. Kindly words of sympathy and encouragement came from ladies representing sister societies in St. John's Church and the Baptist Church. The president's annual address followed, after which a thoughtful and suggestive paper was read by Mrs. Grant, of Orillia, on "Gratitude as a Motive Power." The educational, civil and ecclesiastical advantages of Canadian Presbyterian women were pointed out; the blessings of health, home, friends and, above all, the blessings which the Gospel brings in its train were emphasized as motives for gratitude, the test and outcome of which must be sacrifice. Mrs. N. F. McNachtan of Cobourg, in her paper, which may be characterized as brilliant and comprehensive, took as her subject, "The Claims of Foreign Missions on the Christian Women of Canada." After passing in rapid review the various features of social and educational progress which mark the present century, the writer took up the various excuses made by those who are either indifferent to or out of sympathy with the cause of foreign missions, combating them in a very able manner. The Misses Chisholm and Richardson contributed to the interest of the meeting by rendering a missionary duet. Miss Gilchrist, of Baltimore, and Mrs. Roche assisted with the devotional exercises. The ladies then adjourned to the Presbyterian Hall for tea, where they were joined by the members of Presbyterian and were served cleverly and gracefully by the members of the two Mission Bands. Mill Street Church was well filled at the evening meeting, and those who were present had the privilege of listening to two excellent addresses by the Rev. J. B. Smith, of India, and the Rev. Mr. Johnston, of Lindsay. Dr. Robertson, of Winnipeg, took up a short time in advancing the claims of the North-West upon the sympathy and funds of the Church. These he showed to be very urgent and pressing.

A CORRESPONDENT of the Bradford Witness writes: On New Year's Eve a large number of the parents and friends of the Churchill Presbyterian Sabbath school met in the church to witness the distribution of gifts from the Christmas tree. It was the first meeting of the kind in the new church, which was well filled with a most enthusiastic audience. After an entertaining programme, consisting of several anthems by the choir, Christmas and New Year's carols by the children, readings by Messrs. David Lennox and Eustace Brierly, an exhibition of club swinging by Miss Sasie Little, etc., the character most interesting to the young people was introduced. Amid the deafening applause Santa Claus appeared in the person of Mr. Joseph Todd. His costume, prepared especially for the occasion, reflected great credit on the designer, and the humorous remarks of the genial old man as he presented the gifts to each of the children, were frequently greeted with loud applause. When his work was completed, the Rev. W. A. Duncan read a report of what he considered one of the most encouraging features of successful Sabbath school work, viz.: the practical interest manifested by the children in missions. At the beginning of the year it was suggested that each parent give 5 cents to each of his children attending the Sabbath school, with the request that they should invest it as best they could, and, at the end of the year, report the result as their contributions for missions. The following are some of the replies received: "I invested 5 cents in eggs, raised six chickens, which I sold for 80 cents." "I invested 5 cents in beans, which I planted, and the result was ten pounds, which I sold at 5 cents per pound—50 cents." Three little boys report having planted potatoes, and each received \$1. Another for the same received 50 cents. One of the girls says: "I bought 5 cents worth of eggs, and raised six chickens; sold three at 20 cents and three at 15 cents—total, \$1.05." A little girl says: "With my 5 cents I bought a pound of onions, planted them in new ground, and when ready they were taken up, and weighed twelve pounds, which I sold at 5 cents per pound—total, 60." An enterprising boy reports: "I bought two eggs, and soon had a small flock of two thoroughbred chickens, which, when grown, I sold for \$1." Two bright little girls report 60 cents each, the one by raising chickens, the other by raising twelve pounds of onions. Two boys report purchasing and planting potatoes, the proceeds in one case being 80 cents, and 75 in the other, etc. A most enjoyable meeting to both old and young, and one not soon to be forgotten, was brought to a close by a farewell address from Santa Claus, on behalf of the dying year, after which he wished one and all a Happy New Year, and hoped to have the pleasure of meeting them all again under similar circumstances on a future occasion.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 7th instant, Rev. Walter Amos, Moderator. The attendance of members was comparatively good; and the following are some of the items of business that were transacted. It was moved by Rev. Dr. Caven, seconded by Rev. G. M. Milligan, and unanimously agreed to, That this Presbytery nominate Rev. Dr. Laing, of Dundas, to be Moderator of the next General Assembly. A letter was read from Rev. G. E. Freeman (written by him from Florida), stating that failing health had compelled him for a time to desist from all ministerial work, requesting leave of absence for the space of three months or so, and naming Rev. Dr. Parsons to take his place *pro tem.* as Moderator of the Session of Deer Park, and as Moderator also of the interim Session of Eglinton. The Presbytery agree to assure Mr. Freeman of their sympathy with him on his indisposition, and gave him the leave of absence for which he applied, and appointed Dr. Parsons to be interim Moderator of the Sessions just named. A circular card was read from the Presbytery of Columbia, stating that said Presbytery would ask leave of the General Assembly to receive as a minister of our Church Rev. Dr. W. W. Warner, a minister of the Cumberland Presbyterian Church of the United States. The committee appointed at a previous meeting to organize as a regular congregation certain petitioners connected with St. Enoch's Mission, reported through Rev. G. M. Milligan that they held a meeting with said petitioners, and that after conferring with forty-nine of them as certified church members, and with twenty-five of them as adherents, they had formed them into a regular congregation of the Church, under the jurisdiction of the Presbytery. The report of the committee was received and adopted. And an interim Session for the new congregation was also appointed, viz.: Rev. Mr. Milligan as Moderator, and Messrs. A. McMurchy and John Carlyle. A petition was read from thirty-six members and thirty-one adherents of our Church, all of them connected with the Ruth Street Mission, Parkdale, praying the Presbytery to organize them as a regular congregation, and agreeing to pay for Christian ordinances at the rate of \$500 per annum. In support of the prayer of this petition, Messrs. Gall and French appeared as commissioners, and were severally heard. It was then moved and agreed to, that the prayer of the petition be granted, and a committee was appointed, consisting of Rev. R. P. Mackay and Messrs. Gall and Sievart, to meet with the petitioners aforesaid, to organize them as a regular congregation of the Church, and report to another meeting of Presbytery. Similar action was eventually taken in regard to the movement made from Brockton. At the meeting of Presbytery held in November, sixty-one members and twenty-four adherents of our Church in that locality had petitioned for a new organization. Neighbouring Sessions had also been corresponded with, in order to ascertain their mind on the matter. And now, on motion made and seconded, the prayer of the petitioners was complied with, and a committee was appointed, consisting of Rev. J. A. Grant and Messrs. Massie and Stewart, to meet with the petitioners aforesaid, to organize them as a regular congregation of the Church, and to report thereon to next ordinary meeting. A petition was read from twenty-six members and eleven adherents of our Church, all of them connected with the mission station of Fairbank (or the Five Points), praying the Presbytery to organize them as a congregation. In support of the prayer of the petition Mr. John Paxton appeared as commissioner, and was duly heard. Thereafter it was moved and agreed to, that notice of this petition be sent to the neighbouring Sessions of Weston, Deer Park and West Toronto Junction, and that these Sessions be requested to express themselves as to the petition to the next meeting of Presbytery. A circular from the Presbytery of Ottawa on suggested amendments to the License Act of Ontario was submitted to the Presbytery, and the same was referred to the Committee on Temperance, to be considered by them, and reported on at another meeting. The next meeting of Presbytery was appointed to be held in the same place on the first Tuesday of February, at ten a.m.—R. MONTEATH, Pres. Clerk.

PRESBYTERY OF STRATFORD.—The Presbytery of Stratford met in St. Andrew's Church, Stratford, on the 12th inst., at 7.30 p.m. Rev. A. Henderson read a paper on "Missions, their claims, progress and reward." Mr. Henderson was requested to publish a synopsis of this paper in the church and local papers. Rev. A. B. Winchester was invited to correspond with the Presbytery. Rev. A. Grant was appointed Moderator for the next six months. The name of the congregation hitherto known as "Fullarton" was, at the request of Mr. Hamilton, changed to "Motherwell." Mr. McKibbin presented an overture against the entertainment of delegates to the meeting of Synod and the Presbytery adopted it, instructing the Clerk to forward it to the Clerk of Synod. It is as follows: To the Reverend the Synod of Hamilton and London, convened at Windsor, Ontario. Moderator and Brethren.—Whereas this Synod at its last meeting enacted that henceforth the system of accommodating members attending Synod in private houses—known as the billeting system—should be discontinued, and that the members be left to provide for their own accommodation; and whereas it seemed to us that this was done somewhat hastily and without due consideration; and whereas we think the following reasons to be cogent against said enactment, viz.: 1. That it implies a slur upon the members of Synod as if unworthy of the hospitality of the Church in the place of meeting. 2. That it implies a slur upon the members of the Church in the place of meeting as that they are unmindful of the precepts "to be given to hospitality," "to use hospitality one to another without grudging," and "to forget not to entertain strangers." 3. That it would certainly fail of affecting all the members of Synod, the more distinguished of whom will in every place have ready entertainment among acquaintances, or others delighted to honour them. 4. That it would preclude in great measure that fraternal intercourse between members of the Synod and the Church in the place of meeting, which in the past has been found both pleasant and profitable. 5. That it would certainly limit the Synod to a narrower circle of meeting places, because of the impossibility of finding sufficient accommodation in the hotels of the lesser towns, and so limit also the benefits arising from the visits of the Synod throughout the bounds. 6. That the hitherto imperfect attendance upon meetings of Synod would become markedly more imperfect by reason of the said enactment. It is therefore humbly overtured to the reverend the Synod of Hamilton and London to rescind the enactment referred to, and to return to the mode of accommodating members attending Synod hitherto in vogue and still employed in the case of members in attendance upon the General Assembly. Dr. Laing was nominated as Moderator of the next General Assembly. A communication from the Presbytery of Columbia showing that application would be made to next Assembly for leave to receive Rev. W. W. Warren, D.D., of the Cumberland Presbyterian Church, U.S., was read. The remit of Assembly's ancient obligatory connection with the Aged and Infirm Ministers' Fund, was considered, and it was agreed that connection with this fund should be entirely voluntary. Communications from the Presbytery of Ottawa regarding the restriction of the liquor traffic were read. The matter was referred to the Presbytery's temperance committee. Copies of the report showing the average giving per family and per communicant of the congregations within the bounds, were presented by Mr. Turnbull, and the Presbytery thanked him for labours therewith. The Presbytery then adjourned to meet in the same place on the second Tuesday of March next, at 10.30 a.m.—A. F. TULLY, Pres. Clerk.

MR. GEO. KENNAN, whose Siberian papers in the *Century* have caused such wide-spread interest, is to lecture in the Pavilion, Toronto, on the evenings of Friday 24th and Monday 27th inst.

**ANNUAL CONGREGATIONAL MEETINGS.**

A congregational meeting in connection with the new Chester Presbyterian Church, Toronto, was held last week, and another step taken in organization. The members of the interim Session appointed by the Toronto Presbytery were present, and received the Rev. William McKinlay, who is in temporary charge of the congregation. The following Board of Management was elected: Messrs. Young, Marshall, Cuthbertson, Macdonald and McKinnon. Mr. R. Marshall was elected chairman, and Mr. J. R. Cuthbertson, secretary of the Board. This new congregation is prospering under the charge of the Rev. Mr. McKinlay.

The first annual congregational meeting of St. John's Presbyterian Church, Gerrard Street and Bolton Avenue, Toronto, took place last week. Rev. J. McP. Scott, the pastor, occupied the chair. The report of the Managing Board for 1889 showed very satisfactory progress in all departments; the membership, which at the beginning of the year was twenty seven, has now increased to seventy. The treasurer's report showed the total revenue from all sources to be \$1,050, leaving a balance in the treasurer's hands, after all disbursements, of \$87.46. The report of the Sunday school showed the membership to be over 300, the average attendance being 200, with thirty-two teachers and officers. The election of managers for the ensuing year resulted as follows: Messrs. C. E. Lee, A. Greer, John Gray, R. O'Brien, J. C. Walkinshaw, A. Duncan, J. Traill, J. Cochrane and Dr. A. F. Mackenzie. Votes of thanks were tendered Miss Warner and Miss Readman for their efforts in connection with the musical part of the service.

At the annual meeting of Erskine Presbyterian Church, Toronto, held last week, very satisfactory reports of the year's work were presented. The communion roll on the 1st of January, 1889, numbered 490 names, and the additions during the year were 124, making a total of 614 members. The building fund shows a mortgage debt of \$1,600, at five per cent. interest, and not in arrear. The weekly offerings for the year amounted to \$4,957.34, and the total income of the congregation was about \$8,000. The chief items of expenditure were the stipend of the pastor, Rev. W. A. Hunter, \$2,000; Mrs. Smith, \$500; organist's salary, \$300; sexton's salary, \$250; coal account, \$231.90; gas account, \$95; water rate, \$86.57, and painting, \$108. The various societies in connection with the congregation were reported to be in a very prosperous condition. The William Street Mission has increased in number and finances during the year. The following members were added to the Board of Management: Messrs. Young, Mitchell, Muir, Miller, Kerr and Dr. Turner, making a total membership of fifteen. The chairman is Mr. John A. Patterson, treasurer, Mr. John Young; secretary, Mr. James Robertson.

The annual meeting of Knox Church congregation, Toronto, was held last week in the lecture room of the church, the pastor, Rev. Dr. Parsons, presiding. There was a large attendance. After the adoption of previous minutes, the secretary read the trustee's financial report, which showed the expenditure for the year to be \$12,889.64, against \$11,149.98 receipts, making a deficiency of \$1,747.66, which, however, was wholly due to two items of unforeseen, extraordinary disbursements in 1888. By a unanimous motion the trustees were authorized to take immediate steps to liquidate this shortage. The report was then passed. The deacons' report, read by the chairman, showed that something over \$800 had been contributed to the poor fund during the year, and over \$6,000 devoted to other schemes of the Church. The outlay on the Duchess Street Mission for 1889 amounted to \$699.83. There were 112 new names added to the roll of church membership during the year, making the total number now about 1,000; there were thirty deaths, of which thirteen were members. Various other reports, the Ladies' Aid, Young People's Association, Willing Workers, Sabbath School, etc., not being quite ready for submission at last week's meeting, were, on motion, passed in advance. These, it is understood, all show most encouraging and gratifying results.

The annual meeting of College Street Presbyterian Church, Toronto, was held last week. The Rev. Alexander Gilray, pastor, occupied the chair, and Mr. Beatty acted as secretary. The managers' report on the financial position of the church showed that the collections during the year amounted to \$4,382.15, being \$36.95 in advance of last year; general revenue to building fund, \$1,110; from subscribers, \$1,616.50; from concerts, \$207.65; from Sunday School Association, \$157.66. On September 1, 1889, the Board converted \$1,000 of the debt into a floating debt. The financial report is as follows: Receipts, \$4,749.21; expenses, \$4,659.26; balance on hand, \$89.95; building fund liabilities for 1889, \$24,455.54; Missionary Association receipts, \$632.64; payments, \$580.36; balance, \$52.28. The Session report that 181 members have joined the Church during the year, while 176 members have left, and formed what is now known as St. Paul's congregation. The present total membership is 700. The managers elected are: Messrs. D. W. Clark, J. A. Dingwall, C. R. Peterkin, George Gall, William Clark, J. Alexander, W. P. Elder, W. R. Calloway, James Colhoun, A. B. Smith, D. T. Gray, J. Mitchell, Dr. Ferguson, D. Watson and John McCracken. The number of scholars attending the Sabbath school averages 400, while the number of names on the roll is 616. The auditors elected are Messrs. J. S. Brown and J. Brown. The following additional names have been added to the Session: Messrs. W. McWhinney, S. Phillips, Thomas Woolley, John Irmic and W. F. Mitchell. The chairman spoke for some time in favour of a suggestion for the building of an additional Sunday school room.

The annual meeting of the Central Presbyterian Church, Toronto, was held in the lecture room of the church last week, there being a large number of members present. After refreshments had been taken of in the basement, Mr. Robert Donald took the chair, and called upon the secretary, Mr. Melville, who read the report of the session. The report was very favourable, and expressed a deep sense of gratitude to the great Head of the Church for many tokens of blessing attending the work of the congregation during the year. The various societies and organizations in connection with the church had given in their monthly reports to the session, with encouraging accounts of the work done and of the results realized. The membership had been largely increased, while the attendance of strangers was very large each Sabbath. The Elizabeth Street mission work was attended with good results, the services being conducted voluntarily by students and others. The Sabbath school and Bible class work was also in a very satisfactory state, the attendance during the past year being greater than in any previous year in the church's history. The church was also doing much towards the foreign mission. Two members of the church had devoted themselves to this work, Miss Maggie McIntosh having gone to the Hnan Mission in connection with the Foreign Mission Board of the Church, and Mr. Malcolm Fenwick to Corca, as assistant to Mr. Gale. Miss Bella Ross who had been connected with the Sabbath school had just left for China under the auspices of the China Inland Mission. The number of members received into the fellowship of the Church during the year was eighty-five. The removals from the Church had been as large as in 1888, leaving a net increase of forty-eight, and making the present membership 480. The managers' report, dealing with the financial position of the church, was very satisfactory. The debt had been reduced to \$4,650. The average weekly collections by envelope and

loose contributions amounting to \$114, as compared with an average of \$104 last year. The receipts and expenses for the year were: Receipts, \$6,318.25, and expenses, \$6,289.40, leaving a balance on hand of 28.85. The report of the Sabbath school showed that there were 169 names on the roll, and that \$201.62 had been collected during the year for foreign missions. The remainder of the business consisted in electing managers for the present year. The following were elected: Dr. Wishart, Messrs. K. Donald, George Paton, A. Creelman, P. Campbell, J. Crooks, R. Spence, W. B. Windrum and F. Anderson.

The second annual meeting of the Bloor Street Presbyterian Church, Toronto, was held in the lecture hall of the church last week, and was well attended by the congregation. The pastor, Rev. W. G. Wallace, M.A., B.D., occupied the chair, and, after prayer and praise, opened the proceeding with a few well-chosen introductory remarks bearing on the work of the church during the year. The several reports were presented by Mr. William Davidson, secretary. The statement of the Session was a very satisfactory one, and expressed gratification at the very favourable condition of the church affairs at the end of this, the second year of its history. The report of the Board of Managers was very encouraging. The financial statement showed the total receipts during the year to be \$4,408.74; expenditure, \$4,356.19, leaving a balance of \$112.55 on hand. The report of the building committee showed that contributions amounting to \$6,397 had been paid to the building fund during the year, thus clearing off a considerable portion of the building accounts. The Missionary Committee reported that \$1,605 had been contributed towards their fund, showing that a great interest is taken by the congregation in the spread of civilization and the Gospel among the heathen, and that Bloor Street Presbyterian Church is well in the van in the good work, and has many earnest workers. The average attendance of scholars at the Sabbath school during the year was 389, teachers, forty three. The following officers were elected for the present year: Managers—Messrs. William Davidson, R. J. Hunter, Matthew Lanzmann and Andrew Mahead. Auditors—Messrs. R. Donald and Joseph McIntosh. The erection of a new church is progressing rapidly, and it is fully expected to be ready for occupation, according to contract, in May.

The annual meeting of the congregation of St. Andrew's East, Toronto, was held last week, Mr. W. D. Gilleen presiding in the absence of Rev. G. M. Milligan through illness. The various reports submitted showed the church and the associations connected with it to be in a healthy and progressive state. The report submitted by the Board of Managers stated that the receipts for the year ending December, 1889, amounted to \$9,070.58, which, with the balance carried forward from last year of \$694.95, makes a total of \$9,771.29. The disbursements were \$9,632.64, leaving a balance on hand January 1, 1890, of \$138.65. During the year the Board had reduced the debt \$1,000, in addition to paying the yearly interest on the mortgages, both out of the ordinary revenue. The debt on the church is now \$17,000. The Board hope to consolidate the debt next August at a reduced rate of interest. The system of raising money for church purposes by envelope was reported to be giving satisfaction, and the hope expressed that the envelopes would come into more general use. Improvements and repairs had been made to the church during the summer to the extent of about \$4,300; towards this fund the sum of \$2,246 had so far been subscribed. The Board recommended that a grant of \$800 be made towards St. Enoch's Mission Church for the coming year, after which it is expected the mission will be self-supporting. The report was adopted. The Session's report stated that at the close of 1888 the communicants' roll numbered 495. During 1889 twenty-one persons were received by profession of faith and fifty-eight by letter. Forty-nine members left the church during the year and six deaths occurred. The number of communicants now on the roll is 517. The auxiliary of the Woman's Foreign Missionary Society reported that they had raised \$353 during the year and ninety-five new members had been added to the roll. Great interest had been manifested in mission work at Indore. Miss Harris had left for that field. St. Enoch's Church, on Winchester Street, a mission of St. Andrew's was reported to be rapidly approaching that period when it would be able to stand alone. A congregation was organized there a short time ago and the Sunday school is largely attended. The election to the Board of Management resulted in Messrs. Robert McLean, W. L. Symons and James E. Baillie being selected for three years, and Mr. James Baird for one year. Other members of the Board are: Messrs. John Leys, jr.; A. B. McColl, Joseph Oliver, R. McClain (secretary), and Hon. G. W. Ross. The auditors elected were Messrs. C. J. Beggs and John Keut.

The Central Presbyterian Church congregation held its annual meeting last week in Hamilton, J. W. Mutton, chairman, and Roland Hills, secretary. The report of the managers was presented, and showed a balance in the treasury of \$339.05. The receipts from the various sources amounted to \$8,355.24. The disbursements were \$7,956.19, of which \$3,600 was for ministers' stipend, and \$240.25 for pulpit supply. The musical service cost \$1.100. The average Sunday collections have been \$73.21, which is \$6.14 below last year's average. The total revenue for the year has been \$84 more than the previous one. Mention is made in the report of the new Sunday school building, which will necessitate an expenditure of \$1,000 more for the coming year, \$400 of which will be used for rent of a manse for the pastor. The following amounts collected show how the internal working of the church body has been conducted during the year past: Ladies' Aid Society, \$712.53; Mission Committee \$346.84; Sunday school for mission purposes, \$498.74; Ladies' Visiting Committee, interest on deposits, \$8.36; Mission Band, \$371.52; Woman's Foreign Mission Society Auxiliary, \$189.99; Young People's Society of Christian Endeavour, \$159.86; Treasurer of Mission school, exclusive of contribution from Christian Endeavour Society, \$121.04; contribution to Women's Christian Association, \$70.50; subscription to Sunday School Building Fund, \$4,315. These figures augment the total income of the church to \$14,640.66. The report of the Ladies' Aid Society showed that of the \$5,000 promised in aid of the new Sunday school, \$2,500 had been paid over and \$500 more was in the bank, leaving only \$2,000 to be raised. The ladies were tendered a vote of thanks. The Visiting Committee reported \$575.68 raised, and \$495.78 disbursed. The session report showed a net gain of thirty in membership, and suggested the appointment of five new elders to properly look after the needs of the church. The pastor, Rev. S. Lyle, presented a letter offering to forego the \$400 allowed him for rent and apply it to the Sunday school. A. Rutherford did not think it right that the pastor should make such a contribution to the Sunday school. If the church gave him \$3,600 and a manse, it certainly was not the intention to reduce the amount. W. F. Findlay spoke in the same strain and the following resolution was put and carried: Moved by A. Rutherford, seconded by W. F. Findlay, that the pastor's offer be not accepted, but that \$400 be added to his salary in lieu of the manse, of which he has been deprived. W. F. Findlay made a report on the new Sunday school finances, and showed that subscriptions to date amounted to \$4,315; amount borrowed on mortgage, \$3,000; paid on contract, \$4,160. The election of officers resulted as follows: Board of Management: R. Hills, jr., Robert Hobson, A. M. Cunningham, Adam Stewart, James Balfour, and H. D. Cameron. Three trustees elected were Hon. J. M. Gibson, Alex. Garthshore and John Calder. J. B. Fairgrieve and Wm. A. Wood were elected auditors.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

Feb. 2, 1890.

**JESUS BROUGHT INTO THE TEMPLE.**

Luke 2: 25-35.

GOLDEN TEXT.—A light to lighten the Gentiles, and the glory of Thy people Israel.—Luke ii. 32.

**INTRODUCTORY.**

Forty days after the birth of Jesus He was taken by Joseph and His mother to the temple at Jerusalem. The first born male in every Jewish family belonged to Jehovah. In memory of the preservation of the first-born in Egypt, the dedication of the first-born son in every Jewish household was required by the divine law. As, however, the tribe of Levi had been set apart for service in the priesthood, the child was redeemed by the payment of five shekels—\$2.75 of our money. Mary also went to the temple to observe the ceremony of purification in accordance with the requirements of the ceremonial law. It was customary on such occasions to present a burnt-offering and a sin offering, for the first a lamb was required and for the second a turtle dove or young pigeon. If the person was poor, another pigeon might be substituted for the lamb. This was what was done in the case of the mother of our Lord, showing that she was in humble circumstances.

I. An Aged Saint.—The old man's name was Simeon. This is the only place in the New Testament in which he is mentioned. The one notable thing recorded of him is that he welcomed the infant Saviour the first time He was brought to the temple. What is said of him here shows that he was a God-fearing and upright man. He had lived a life of pious endeavour, and had held communion with God. This life of faith and holy obedience had prepared him to recognize Jesus as the Saviour. It is here said of him that he was just and devout. This expresses his attitude toward God and toward his fellow-men. In all his relations with others he was just and upright. He was faithful in the discharge of his religious duties, and to this he was moved by his feelings of love to God, and an earnest purpose to serve Him. In the darkest of evil times God is never without his witnesses. At the time of Christ's birth there were many waiting for the consolation of Israel, looking for the coming of the promised Deliverer. Simeon was one of these, and the lesson is followed by the mention of Anna, the prophetess who cherished the same exalted hope. The Messiah was to bring consolation and to satisfy the deepest longings of the soul. The source of the moral and spiritual beauty of Simeon's life was the Holy Ghost, who inspired and directed his thoughts, and was his unerring guide. To him the Holy Ghost had brought the revelation that "he should not see death before he had seen the Lord's Christ,"—Jehovah's anointed One. No doubt Simeon had prayed fervently for the coming of the Messiah, and longed for His appearing. The answer was given in the form of a deep conviction that before he closed his eyes on this world he should see the Divine Redeemer. Though like many other good men before him he might have passed away without seeing with his bodily eyes the Lord's Anointed, he would have died in faith, yet this great blessing was bestowed upon him that he might look upon Him who had come to die for the sins of men. By the Holy Spirit he was guided to the temple at the time the infant Saviour was brought. Joseph and Mary had come to express their thankfulness to God, and in accordance with the requirements of the ceremonial law for the redemption of the first-born. Reverently and affectionately he took Jesus in his arms and blessed God.

II. Simeon's Song of Praise.—In a spirit of devout thankfulness the aged saint is now ready to depart. He has nothing more to live for, the greatest blessing had been bestowed upon him. God's promise had been fulfilled and he is ready to leave the world in peace. He was at peace with God, and He who is the Prince of Peace had come to the world, "For mine eyes have seen thy salvation." What a strong faith this old man possessed! In that little infant only six weeks old he was able to see the Saviour of the world, and the salvation he brings is a perfect salvation from sin in its condemnation and power in reconciliation to God, bringing the soul into harmony with God's will and everlasting life; perfect also in the means whereby it is applied,—the truth of God, the atonement for sin, faith in Jesus Christ and the efficacious work of the Holy Spirit. This salvation wrought out by Jesus Christ was in accordance with God's eternal purpose. "Which thou hast prepared!" The plan of deliverance was before the foundation of the world. All the events of history since the fall of man were in the line of preparation for Christ's coming in the fulness of time. Though the Jewish race were God's peculiar people, though Christ took on Him the seed of Abraham, yet His salvation was for all people. The Jews had a special training as well as a clear revelation of a Saviour to come. Other nations by their experience were led to recognize the need of a divine salvation, since all mere human efforts at deliverance were unavailing, as the best and noblest of their teachers were led to confess. Simeon, by the Holy Ghost's teaching, was able to recognize the world-wide aspect of Christ's salvation. The Saviour was "a light to lighten the Gentiles," the heathen nations, sunk in the darkness of idolatry and moral and spiritual gloom. Jesus is the Light of the World, bringing truth, joy, peace, love and life to the nations. Christ is also "the glory of thy people Israel." He was the greatest of the race, but He was much more. The coming and the work of Christ was the fulfilment of God's purpose to which all His dealings with the Jewish nation led up. Though the Jewish people rejected Him, the time will come when they shall yet recognize him as the glory of their nation, and the source of their most precious blessings.

III. Simeon's Benediction.—Simeon's sayings caused Joseph and Mary to marvel. They themselves believed in the divine promises concerning Jesus, but here was a stranger to them speaking in the most exalted strains concerning His future. The venerable saint bestows his blessing on Joseph and Mary and says to the latter, "This child is set for the fall and rising again of many in Israel." The common Jewish expectation was very different from the reality. Their ideas of a temporal deliverer and an earthly sovereignty were completely at variance with the purpose of His coming. These misconceptions were overthrown. Christ's method of salvation causes the fall of all human attempts of securing spiritual deliverance. The rejection of Christ caused the fall of the Jewish nation. All who accept Him as their Saviour are raised up from the death in trespasses and sin to newness of life. Jesus was to be the sign that would be spoken against. The Jews spoke against Him, and many in our own day are to be found speaking against him. To all such he is a sign they do not understand. Mary was to experience great intensity of grief, as is here intimated by the very expressive words "A sword shall pierce through thy own soul also." When she stood by the cross weeping what words could be capable of expressing the depth of her soul's anguish. Christ reveals the thoughts of mercy. Jesus cannot be regarded with indifference. "He that is not with Me is against Me." Those who come to Him cannot help but love Him; and the souls of those who reject Him will be filled with dread.

**PRACTICAL SUGGESTIONS.**

If we would live just and devout lives we must have the Holy Spirit's guidance.

Those who see God's salvation have no fear of death. They are ready to depart in peace.

Christ is the Light of the World and will yet be recognized as the glory of His people Israel.

Christ's truth cannot leave us indifferent.

30/52

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26/52

**JOHNSTON'S FLUID BEER**  
THE  
**GREAT STRENGTH GIVER**

THE MISSIONARY WORLD.

DIARY OF A NATIVE BIBLE TEACHER IN BOMBAY.

May 31. - In one of the houses my pupil's husband was at home, a very respectable and nice gentleman. He said, "I am glad you came to teach my wife." I replied, "I have no time for secular teaching, but give her Bible instruction." He said that he always reads the Bible and does not worship idols, although they are in the house. He believes there is one God and respects Christ. I said, "Respecting only will not save you. Believe on Him as a divine being, and believe that He has made atonement for sinners. We cannot go to God, and our sins will never be forgiven, unless we trust in Christ."

I said, "I can tell you by experience that there is no happiness in this world until our sins are forgiven." He looked very grave and said that the thought often struck him that God would never forgive sins unless somebody bore the punishment of them. Jesus Christ suffered the punishment for us; so He must be the Mediator, and so on. He seemed in earnest.

June 4. - Went to a house where I have a very nice pupil; her daughter and educated son-in-law were there. The first question he put to me was, "Are you a Christian?" I replied, "I am glad I look so, and those who are not Christians know at once that I am one." Then he began to discuss with me. At first I thought he was in earnest, but very soon I found he was a great humbug. I told him I did not care to discuss with him, as he was not a humble inquirer. He asked me how I knew it. I said, "By your talk." He said that he was in earnest and that he wanted to see God. I said, "You can never see God unless you know you are a sinner and feel the need of forgiveness. When you will see your sins you will be humble and cry for mercy to God, I've no doubt."

June 12. - In one house I found a lady lying on a couch, crying. I went near and asked why she wept. She said she would tell me because she considered me like a sister. The night before her brother came home drunk, pulled her hair, and beat her. She cried bitterly and said she had spent her strength and money on her brother and their children, and that they were very ungrateful.

She said she would be polluted like me by becoming a Christian, and then give all her money to a mission, and before her death she would be sure her money would be used in a good work. Although she had expressed herself as being sure that Christians were the best sort of people yet she called them polluted. I explained to her the meaning of Christian and polluted; comforted and spoke to her a long time about religion. She seemed pleased to hear me, and said, "Ah, Lord, I thank Thee because Thou hast sent an angel to me in the time of trouble." She was comforted when I left her.

June 14. - Visited an interesting house. The woman looked rather restless that day. I asked what the trouble was. She answered that she liked to hear and learn the Bible, but as she was a widow the people abused and persecuted her because she let me go to her house. The poor woman was crying, and said, "Please do not come here, I shall go to my sister-in-law's to hear you." I realize more and more every day in what a sad condition the Hindu women are.

June 22. - Visited four widows; all were very attentive. One, who is very anxious, told me she liked my teaching, but she could not understand. "How could she know that her sins were forgiven?"

I said, "Believe on the Lord Jesus Christ and thou shalt be saved." She said she would believe on Jesus willingly and that he would forgive her, but how was she to know that she was forgiven? I told her my experience and how I know that my sins are entirely forgiven. She listened thoughtfully, and said, "This really is a mystery, but I shall understand when my sins are forgiven."

June 24. - Visited a house where I used to teach two years ago. They asked me to go and teach them English. I said, "I do not go to teach anywhere." They asked what I did the whole day. I said, "I give Bible instruction to the women who are willing to hear it." They inquired if I had many houses where the women learned the Bible only. I replied, "Yes, many." They laughed loudly, and said, "We never thought that there were any such stupid women to love your Bible! Ah! the world is getting mad with these mission workers. We do not know what we will have next. We never will be so foolish. We hear the Bible because the lady who comes here teaches us some other things. If we do not listen to it she will not come to the house."

June 27. - Had a nice time in the schools. The boys and girls listen so attentively and remember what I teach them. It does one's heart good to see their dear bright faces, anxious to hear every word and ready to answer.

June 28. - Visited seven houses. In one of them an educated young man (Mohammedan) began to talk to me in a very respectable way. I have often had talks with him. He said "I read in a newspaper that if any one converts a man he gets a present of \$1,200." He asked me whether it was true.

I said, "No, no; you are greatly mistaken. Last year a certain missionary baptized thirty or forty persons, but he did not get a cent." He was astonished, but believed me. He asked, "Are you really saved?" "Yes." "Why did Jesus save you?" "Because I was a sinner and had broken His commandments and was fit for hell. When I realized this I went to Him, believed on Him, and was saved." He said that he honoured Jesus and believed Him to be one of the saviours. I said, "There are not many, only one, and He is Jesus Christ." Then he said that he would tell the truth; he had never committed a sin in his life, and was very proud of himself. I said, "Well, Jesus will not save you." He said, "What kind of people does Jesus want?" I replied, "Wicked and sinners." Then he said two ladies used to visit his house, but when he began to ask them questions they used to get vexed, and at last they left the house entirely. Now another lady went there, but she would be sure to leave the house soon. But he had tried often to get me vexed, but he found me always calm, and said, "You are a wonderful creature born into this world."

I said, "No wonder the ladies left your house when they saw such an educated, respectable gentleman so obstinate, and trying to tease them like a child." All the ladies who were listening were greatly amused and began to laugh. I said, "Now we will not talk about this any more."

The last three months passed very encouragingly. The Bible was taught in the houses and schools, the sick visited, sorrowing ones comforted. The Lord was with me all the time and gave me strength to preach to the poor souls. I could realize His presence, and so had happy times. - *Gospel in All Lands.*

IS IT AN ANSWER TO PRAYER?

All branches of the Church have been taken more or less by surprise by the uprising of a very large number of Christian young men and women, mostly students, who have volunteered under a partial pledge to give themselves to the work of Foreign Missions. This striking movement has been explained by one and another on such theories as seem to each most plausible, the theories, however, differing widely from each other. Whether it was an impulse borrowed from a similar movement in the Universities of Great Britain, whether it was mainly due to the great influence of that earnest and devoted man, Dwight L. Moody, of Northfield, or whether it was a response to the stirring appeals of young men sent out from Princeton to labour in the colleges and seminaries, are questions which have been discussed but never settled.

In sympathy with the volunteer movement, there has appeared a general enkindling of the spirit of missions in colleges, and where, but a few years ago, the merest trifle was contributed for the cause of Foreign Missions by students, large sums are now annually raised.

Coupled with this movement, a new departure on the part of the Young Men's Christian Associations of the country. There is a widening of their plans. They are looking across the sea and asking themselves, "Why may not the globe be belted with similar organizations, embracing the young converts on the mission fields, training them and organizing them for work among their countrymen?" With this great end in view, Rev. Mr. Wishard has been sent abroad for a labour of two or three years along these lines. He has thus far met with marked success, not only in organizing associations but in quickening the spirit of the young men, especially of Japan.

May we not also regard the rapid and remarkable development of the work of Christian Endeavour Societies in the churches as a part of this general movement and as due largely to the same causes? The young of both sexes who are soon to assume the great work of the world's evangelization are quickened in zeal throughout this country and in other Christian lands.

What are the causes of this general movement among the young? Has the Church any right to look with surprise as-if something strange had happened, something not to be accounted for on ordinary Christian principles? We dare not speak positively, but there are some things which are worthy of notice by way of suggestion.

Twenty or twenty-five years ago the Christian women of the churches of this country as well as of Great Britain were moved by the Spirit of God to undertake the work of enlightening and reclaiming the benighted women of heathen lands. It was one of the

most remarkable movements of our time in its depth, its extent, and its moral elevation. It appeared to be so divinely guided as to avoid extravagances, and it worked with the utmost loyalty to the instituted authorities of the Church of Christ. It disclosed great ability and organizing power, but what was most noteworthy was the fact that everything was done in the spirit of prayer and supplication. Prayer for missions had declined. The monthly concert had fallen into disuse or had ceased to emphasize the wants of the heathen. The week of prayer had become almost wholly subsidized for interests nearer home. Prayers for missions in the pulpit were, for the most part, confined to set phrases when not omitted altogether.

But the Woman's Boards bore the work of missions to the mercy seat. Many of their committee rooms became Bethels. The great work was taken to their homes and their closets. There was coupled with the prayer not only the consecration of their means but of their children. The work of missions became a topic of conversation at the fireside as it had never been before. To the children it became a household word. At the same time they were organized into missionary bands and furnished with facts, maps, and catechetical exercises, until in a few years they really possessed greater knowledge of the mission fields and of the mission work than many adults had possessed before, and greater than some had been able to boast who were pastors of churches.

The Church of Christ proceeds upon the assumption that the whole work must be divinely guided and inspired. "Without faith it is impossible to please God. He that cometh to Him, must believe that He is, and that He is the rewarder of all them that diligently seek Him," and he must not be overtaken with awkward surprise when his prayers are answered.

On this principle it ought not to be thought strange, after twenty years of prayer, that multitudes of the young are rising up and saying, "Here are we, send us." It is the very thing that should have been looked for with earnest expectation, and if now the blessing has come, there is reason to ask that God will enlarge the faith of His people in another direction—in one word, that the wealth, as well as the children of the Church, may be consecrated to missions.—*Missionary Review.*

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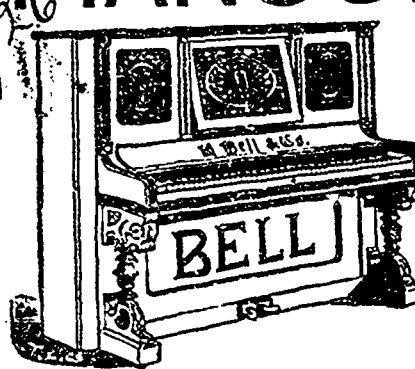
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MEETINGS OF PRESBYTERY.

BARRIE—At Collingwood, January 28th, at 2 p.m. BRANDON—Knox Church, Portage la Prairie, 2nd Tuesday in March, at 7.30 p.m. BROCKVILLE—At Spencerville, on the second Tuesday in March, 1890, at 1 p.m. BRUCE—Knox Church Paisley, second Tuesday in March, 1890, at 1 p.m. CHATHAM—First Church, Chatham, second Tuesday in March, 1890, at 10 a.m. GLENGARRY—In St. John's Church, Cornwall, March 11th, at 11.30 a.m. KINGSTON—In Cooke's Church, on the third Tuesday of March, at 3.30 p.m. LINDSAY—At Uxbridge, on last Tuesday of February, 1890, at 10.30 a.m. LONDON—First Presbyterian Church, on 2nd Tuesday in March, at 11 a.m. MAITLAND—At Wingham, Tuesday, March 11, 1890, at 11.15 a.m. PARIS—Knox Church, Woodstock, March 11, 1890, at 12 o'clock noon. QUEBEC—Morris College Hall, Quebec, on 11th March. REGINA—At Broadview, second Monday in March, 1890, at 9 a.m. ROCK LAKE—At Manitow, on Wednesday, March 5th, at 10.30 a.m. SARNIA—St. Andrew's Church, Sarnia, on 3rd Tuesday in March, at 1 p.m. STRATFORD—St. Andrew's Church, Stratford, on 2nd Tuesday in March, at 10.30 a.m. TORONTO—St. Andrew's Church west, on 1st Tuesday in February, at 10 a.m.

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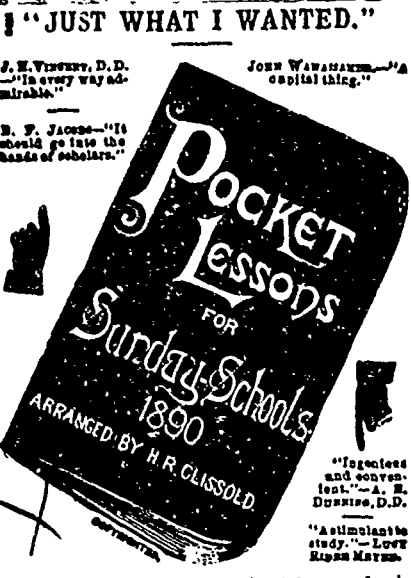
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