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WHEAT MUFFINS.—One teaspoonful of melted butter, one egg, one and a half cups of flour, one teaspoonful of cream of tartar, half a teaspoonful of soda, half cup of sweet milk. Bake quickly in muffin pans.

LEMON BUTTER FOR TARTS.—Lemon butter is excellent for tarts. It is made as follows: One pound of pulverized white sugar, whites of six eggs, and yolks of two, three lemons, including grated rind and juice. Cook twenty minutes over a slow fire, stirring all the while.

FOR COCOANUT CANDY.—Take four cups of water, two and a half cups of fine white sugar, four spoonfuls of vinegar, a piece of butter as large as an egg; boil till thick, about three-quarters of an hour. Just before removing stir in one cup of desiccated coconut, and lay in small flat cakes on buttered plates to cool and harden.

NERVOUS HEADACHE.—Dr. Ehschlager, of Dantzig, says that he has found salicylate of sodium to be a remedy of great value in the treatment of nervous headache, especially if given in a dose of one gramme (gr. xv.) in the beginning of an attack. It usually produces drowsiness, and after a few hours the patient wakes up refreshed and free from pain. It, however, often fails to produce this effect in cases dependent on anæmia.

ICING WITHOUT EGGS.—Soak a teaspoonful of Cox's gelatine in a tablespoonful of cold water for an hour, then add a tablespoonful of boiling water and set over the tea kettle until it melts, after which stir in a cupful of sugar and let come to a boil. Take it immediately from the fire and stir until white, when it must be spread on the cake as soon as possible. It is best that the cake should be freshly baked and not completely cold.

TO MAKE CHILDREN'S PUDDING.—Grease the pan a very little, then put a layer of apples in the bottom, then a layer of crumbs, then a little sugar, and so on until the dish is filled. Pour a little water in and cover over with a plate or tin and set on the top of the stove, and let it remain until the apples are nearly cooked; then put in the oven and let it brown over nicely. The apples should be the last layer. Eat with milk or cream and sugar. This pudding will bake very quickly.

BAKED APPLE CUSTARD.—Peel and core a dozen large apples, put them into a lined saucepan, with a small teaspoonful of cold water. As they heat, bruise them to a pulp, sweeten and add the grated rind of one lemon. When cold, put the fruit at the bottom of the pie dish and pour over it a custard made with one pint of milk, four eggs and two ounces of loaf sugar. Grate a little nutmeg over the top, place the dish in a moderate oven and bake half an hour. This will make a quantity sufficient for six or seven persons.

CATCHING COLD.—Colds are generally considered to be the exciting cause of a very large proportion of the diseases to which the race is prone, and therefore any light upon the subject is well worth considering. I have known a whole family to have severe colds in their heads the day after dining on roast goose, a dish of which they were especially fond. Since then I have studied the subject largely from a dietetic point of view, and with great advantage. I had always enjoyed good health, except that symptoms of dyspepsia were increasing in number and severity; for, being a "good feeder," like all the world about me, I ate as much as I wanted of all the good things found on Thanksgiving, Christmas, and other festive occasions, together with a daily fare quite up to the standard. I soon found myself entirely exempt from "colds" so long as I practised intelligent moderation in my diet, and kept clear of pastry and all indigestible substances; but so sure as I "let myself out" for a few days, so sure was I of having some sort of a cold. I found, however, that by skipping a meal or two the severe symptoms speedily abated, and then moderation would effect a complete cure. Whether these so-called colds are simply evidence of a clogged system from over-indulgence, or from eating indigestible substances, or whether unhygienic living is only a predisposing cause, and damp feet, carelessness, atmospheric changes, etc., are the exciting causes, are debatable questions. — *Journal of Chemistry.*

A PROMINENT ACTOR'S BELIEF.

Mr. Tony Pastor, of New York City, the great humorist and actor, was signally benefited by the Great German Remedy, and felt constrained to testify to its efficacy for the benefit of others suffering in the same way.

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, DECEMBER 30th, 1881.

No. 52.

NOTES OF THE WEEK.

THE \$20,000 given to the Montreal Presbyterian College by Mrs. Redpath, of that city, is a noble gift, well applied.

THE assertion is made that at Harvard University, in the last fifty years, no smoking student has graduated at the head of his class.

A GREAT awakening is reported in several Spanish villages near Villafranca. In one, the entire population, consisting of about one hundred families, has become Protestant.

THE London "Standard" says that the Marquis of Lorne will remain in Canada three years, having made known his desire to complete the full term of the Governor-Generalship unless recalled to take up another appointment.

DR. JOHN HALL states the difference between the religious aspects of England and America thus: "In England the people are divided into Churchmen and Dissenters; but in America they are divided into Churchmen and Absenters."

THE average rent of land per acre in Ireland is three dollars per annum. This would make the rental of the island the round sum of \$57,576,960; while the whiskey bill of the nation amounts to \$69,115,510—the amount of rum over rent is \$11,538,550.

M. PAUL BERT, the French Minister of Public Instruction and of Worship, has written to all the prelates who attended the recent canonization ceremony in Rome, reminding them of the provisions of the Concordat requiring them to obtain permission of the Government before leaving their dioceses.

A RECENT despatch from Rome states that the bishops who attended the late canonization ceremony there have given a formal denial to the report that the Pope consulted them upon the advisability of his leaving Rome. On the contrary, they affirm that, to their great surprise, the Pope said nothing at all about the matter.

THE public coffee-houses of England, intended to check intemperance, have rapidly increased. The first house was established in 1873. There are now over 160. One of the largest is the Caxton, in London, patronized largely by persons employed on newspapers. The upper stories of the building are used by the Press Club, which has 150 members.

IN Mexico there are now 10,000 Protestant Christians. The Presbyterian Church began in 1872, and has 4,000 members; the Methodists in 1878, and have 337 in full connection and 378 on probation; and the Episcopal Church has 3,500 members. The first introduction of the Bible into the country was by the soldiers and chaplains of the U.S. army in 1847.

GREAT suffering still exists in Muskoka as the result of the bush fires in the fall. Many of the settlers in Draper, Ryde and McLean especially, are destitute, not only of stock and farm implements, but even of the necessaries of life. Application has been made to the Government in their behalf, and the Attorney-General has promised to give the matter immediate attention. Whatever relief is to be given, either from public funds or from the private purses of the charitable, would require to be given without any delay.

THE city public schools closed for the holidays on the 22nd inst. They will reopen on 9th January. Nothing has been done by the Board in the matter of the overwork so much complained of lately. The Committee on School Management say that the Inspector says that there is no overwork in the schools, and that there has not been any during the past two years. That, of course, settles the matter. It is probable, however, that the new Board will find it

necessary to investigate the alleged grievance somewhat more thoroughly.

AT Tientsin, on the 8th of November, in the presence of Li Hung Chung and other high Chinese officials, the Woman's Hospital was opened. Mr. Angell, United States Minister to Peking, delivered an address. Mrs. Dr. Howard, an American missionary lady who was instrumental in the cure of Lady Hi, wife of the Viceroy, when her life was despaired of by all of her Chinese medical attendants last year, is in charge. The hospital thus established in Tientsin, and another in Peking, are solely due to the influence of Mrs. Howard. Foreign medicines are, in consequence, in large demand in China.

REGARDING the custom of offering wine and other intoxicating liquors to visitors on New Year's Day, the "New York Observer" says: "A word in season may be spoken to the ladies. It is becoming less and less usual to offer intoxicating liquors to friends who call on New Year's Day. Let us hope that the custom will be abandoned altogether now. Thousands of young men, and some not very young, have lost their heads under the influence of wine offered by ladies, who would shrink from the thought of doing evil. It is better every way to dispense with it, and one of the very least of reasons for its disuse is, that it is no longer genteel."

SINCE the imprisonment or dispersion of the officers of the Irish Land League, its work has been to a large extent still carried on by female members. Mr. Gladstone's "resources of civilization" have not yet, however, been exhausted. The Lord Lieutenant has issued a circular to the police, informing them that the proclamation declaring the Land League a criminal association included females, and directed them to take measures against any woman participating in any illegal proceedings. It is stated that a prison designed for females is being prepared for the reception of members of the Ladies' Land League, and the arrest of several prominent members of the Dublin branch of that organization is expected.

SOON after the publication of the Revised Version of the New Testament, the pastor of a Congregational church in Connecticut preached a sermon for the enlightenment of his people, comparing the Revised with the King James version, which he several times called *Saint James' version*, to the amusement of some of his hearers. Subsequently the officers of his church sent to him in writing an expressed wish that he would not use in the public services of the Church the Revised version, to the exclusion of the St. James version. For this the pastor seems to have been indignant, and is reported to have said: "The ignorance thus shewn by a people to whose enlightenment I have devoted myself, so disgusts me that I will no longer read any Scripture for their benefit. I have resigned."

A MEETING for the organizing of the work of establishing temperance coffee-houses in the city of Montreal was held at the Exchange Bank there on the 16th inst. Several ministers and a large number of influential laymen were present. After full discussion it was moved by Mr. D. Morrice, seconded by Mr. C. Garth, and carried unanimously, "That it is expedient to form a joint stock company to be named The Montreal Coffee-House Association, or any other name that may be decided on hereafter." A committee was appointed to take the initiative in forming the company. It was afterwards decided that the shares should be \$10 each, and those present at once subscribed for 250 shares. The total amount of capital to be raised has apparently not yet been determined, but sums as low as \$20,000 were mentioned, and as high as \$50,000. One of the speakers described the clean and neat coffee taverns now so commonly to be found in the most prominent positions in London, Liverpool and Glasgow, at which a breakfast can be had for threepence, a dinner for fourpence halfpenny, and a cup of coffee for a penny.

THE Mormon issue is fairly before Congress. On the afternoon of the 12th inst., there was laid on the desk of each Congressman, ready for the meeting of the House on the next day, a handsomely engraved card, bearing on one fold the President's message on polygamy, printed in letters of gold, and on the other fold, in crimson, the admission filed by one of the parties in the pending Utah contest. "I, George Q. Cannon, contestant, protesting that the matter in this paper contained is not relevant to this issue, do admit that I am a member of the Church of Jesus Christ of the Latter Day Saints, commonly called Mormons; that, in accordance with the tenets of the said Church, I have taken plural wives, who now live with me, and have so lived with me for a number of years, and borne me children. I also admit that in my public addresses, as a teacher of my religion in Utah Territory, I have defended said tenet of said Church as being, in my belief, a revelation from God." Each card is inscribed "Respectfully dedicated to the Forty-seventh Congress by the Women's Anti-Polygamy Society of Salt Lake City, Utah."

AT the ordinary meeting of the Edinburgh Presbytery of the Established Church of Scotland, on the 30th ult., the Rev. Dr. McGregor, of St. Cuthbert's, in the course of an explanatory statement regarding his recent four months' absence from his charge, on a visit to the Canadian North-West in company with the Marquis of Lorne, gave his impressions of the condition and prospects of Presbyterianism in this country, and of the work now opening up before us in the North-West, promising details on a future occasion. He is reported as follows: "With regard to his impressions on the religious affairs of Canada, he said they were very decided. It would not be fair to inflict these upon the Presbytery without due notice, but he would make one observation—that while all the Churches of God were happily pulling together in Canada, and while all the Churches of God were giving evidence of great prosperity and success, he might be pardoned for saying there were none which gave that evidence in a higher degree than the Presbyterian Church in Canada; there was none blessed with more able, more accomplished, and more devoted men—none that had a firmer hold on the intellect of the community—none that was labouring with more arduous and self-sacrificing diligence to meet the spiritual wants of what they knew was a very rapidly increasing population. There were no names in Canada higher than names like Principal Dawson, McGill College, and his equally able son; Principal Grant, Kingston; Principal Bryce, Winnipeg; and Mr. Gordon, Ottawa. There were Presbyterian churches in Montreal, Toronto, and Winnipeg, which was on the borders of what was at one time considered an unknown desert, which would serve as a model in their internal arrangements, and in point of stone and lime, to any of our churches in Scotland. He never saw such provision made for Sabbath schools. He called it then and now ludicrously sumptuous. They had sufficient evidence that, owing to many causes, but specially, he thought, to the expedition of Lord Lorne, there would be a rush of emigrants to the North-West Territory such as was never known before, and among those the majority would be Scotchmen. Scotchmen were the backbone of Canada, and the universal cry was 'Send us more Scotchmen!' So much was that the case, that the universal experience was crystallised into a proverb—'Of all the trades in Canada there is none like being a Scotchman.' He knew the Canadian Church would strain every nerve to follow this mighty wave of emigration. It would tax their utmost effort, and they would fail, because it was not within their resources to meet the spiritual destitution in the North-West Territory. No duty lay nearer the Scottish Churches than that of seeing that their brethren leaving these shores and going there did not become heathens. He hoped the scheme over which Dr. Gray so worthily presided would get much countenance within and without the bounds of the Presbytery."

OUR CONTRIBUTORS.

THE PROTESTANT CHURCH IN FRANCE.—II.

MR. EDITOR,—In my last letter I tried to condense into a brief space some of the most prominent events—external and internal—which helped to make the Reformed Church of France what it is at the present day. Amongst the external incidents were the Edict of Nantes, granted by Henry IV., and subsequently revoked by Louis XIV.; the life of the Church in the desert; the Edict of Toleration, passed by Louis XVI.; the Concordat, by Napoleon I., binding the Church to the State; and the decree of Napoleon III., in 1852, modifying the laws of his predecessor. Then, as regards the internal events which tended to modify the doctrines of Calvin, I noticed the teachings of Samuel Vincent at Nismes, who had adopted the subjective theory of Schleiermacher, and taught "the religion of good works dictated by the conscience." The difference between the so-called Liberal party and the Evangelicals was still further marked by the appearance of the "Revue de Strasbourg"—the organ of the ultra-negative criticism of Strauss and Baur—which received with favour the thoroughly anti-Christian "Vie de Jésus," by Renan, when it appeared in 1863. Then, again, there was the refusal of the Kirk Session and Consistory of Paris to renew the license of Rev. Athanase Coquerel, jun., a member of the Rationalistic party, in 1864, and the separation between the Right and the Left in their "Pastoral Conferences"—the latter declaring that "faith in the supernatural agency of God in the universe is in no wise necessary to the development of religious life," while the Right adhered to the "reality of Christian supernaturalism." This brings the *resume* of events down to the time of the meeting of the General Synod in 1872; and in order to understand the precise position occupied since then, doctrinally and otherwise, between the two parties whose antagonism constitutes the "most obvious fact in the religious history of France during the nineteenth century," I shall give in this letter the substance of the paper by M. Babut, which appeared in the "Catholic Presbyterian" for October, 1879, comparing his statements with M. Bersier's "History of the . . . Synod of the Reformed Church," as my former letter contained the salient points of M. Wheatcroft's article of April, 1880, supplemented by M. Felice's "Histoire des Protestants."

THE EVANGELICALS AND THE LIBERALS.

1st. In regard to doctrine, the Evangelical party retains, as essential to the Protestant faith, the *formal* principle and the *material* principle of the Reformation—the authority of the sacred Scriptures, and the justification of the sinner through faith in Jesus Christ. In the Liberal party there are two sections—the one avowedly rationalistic, the other feebly supernaturalistic—but both agree in affirming and defending, as a sacred and inviolable position, unlimited liberty of belief and of teaching in the bosom of the Church.

2nd. In regard to Church government, the Evangelical party, in all its aims and efforts, seeks the definite re-establishment and regular operation of the Synodical government, as instituted by their fathers. The Liberal party inclines in general towards independence; or if there be a central representation of the Church, it desires that it shall be limited to purely administrative functions, and shall not inquire into, or give judgment on, any question of doctrine.

3rd. The two parties are not less opposed on the question of the relations between Church and State. The Evangelical party lays down as a fundamental principle the autonomy of the Church, and regards the interference of the State with jealousy and anxiety; the Liberal party cordially maintains the rights and privileges of the State, seeing in them a safeguard against extravagance on the part of the official majority of the Church—a tendency which it deems more dangerous to liberty than State control.

Such were the relations between the two parties as stated by M. Babut when

THE MEETING OF SYNOD OF 1872

took place. The first National Synod of the Reformed Church was held at Paris in May, 1559, and was attended by deputies from only eleven churches. Just 100 years after—in 1659—the twenty-ninth and last General Synod was held at London, Louis XIV. assigning as a reason, or rather excuse, for putting a

stop to them, the great sum it cost, and the trouble and fatigue it gave those who attended. Now, again, after an interval of more than 200 years, the Reformed Church was permitted by M. Thiers to hold another—its thirtieth—Synod at Paris in June, 1872, when the two parties so clearly defined above met face to face—the Evangelicals to the number of sixty-two, and the Liberals forty-six. Four important decisions were arrived at, after lengthened discussions from 2nd June to 10th July. First, in opposition to the allegations of the Left, that the Synod possessed but the functions of a deliberative assembly, the majority affirmed the authority and legality of the Synod of 1872; secondly, by the same majority, the Synod adopted a Confession of Faith, proclaiming the supreme authority of the Scriptures in matters of doctrine, and salvation by faith in Jesus Christ, the only Son of God, who was delivered for our offences, and raised again for our justification; thirdly, it was decided that every candidate for the ministry, before receiving the imposition of hands, should formally express his adherence to the faith of the Church as set forth and defined in the preceding declaration; and fourthly, the Synod resolved that before any one could be inscribed in the electoral register of a parish it was necessary to make a declaration that he heartily adhered to the Reformed Church of France, and to the truths of revelation as contained in the sacred books of the Old and New Testaments.

These decisions have been met by strong and obstinate opposition both by Liberal ministers and laymen. And now a few words as to how they were received by the State. In November, 1873, the Council of State passed a minute declaring the legality of the Synod; and a decree of the President of the Republic, dated 28th February, 1874, authorized the publication of the Synod's Declaration of Faith. Nothing, however, was said about the Synod's decision as to future pastors. A circular from the Minister of Worship, December, 1873, communicated to the Presbyterian Councils the religious conditions of the parochial electorate, but those councils which were inclined to Liberalism refused to comply with those instructions, and by a formal vote annulled the new conditions for electorship. The elections held in 1874 were, in these circumstances, declared illegal by the Minister of Worship. Still, the refractory members took no notice of this, and the elections of 1877 were all finally approved by the State in whatever way they were held. Since then the several Governments have rather taken the side of the Liberals, and put the Evangelicals on the defensive, and in fact "the Church has been turned into one of the public services, paid and administered by the State, with little beyond the shadow of independence." Each of the two parties holds one or more conferences annually, without formal delegation, and discuss Church matters. At the meetings of the Evangelicals, discussions frequently take place in the direction of self-government and emancipation from the State; and although they are not courageous enough to take this step at present, it seems pretty certain that they will be ere long compelled to do so if they desire to retain any of the characteristics of a living Church of Christ. If the present Government remain in power, it is probable that the application of the Concordat will be but of short duration. A motion will shortly be made in the Chamber of Deputies by a prominent Republican, backed by some eighty members, to put an end to the present connection between Church and State; and M. Paul Bert, the Minister of Worship, in addressing the other day some of the delegations from the churches, admitted that the strict execution of the Concordat was but a provisional expedient, as the movement which had commenced in the country would undoubtedly lead in time to the separation of Church and State. It is believed, therefore, that this has been decided on in principle by the Ministry, and that its execution is only a matter of time. The Reformed Church of France, therefore, may be released from its present state of bondage earlier, and in a different way than it expects.

T. H.
Paris, November 29th, 1881.

WHAT IS BEING DONE FOR THE CHINESE IN AMERICA.

MR. EDITOR,—That the Chinaman in America is subject to many unnecessary hardships and much cruel oppression is a fact as disgraceful as it is undeniable. This, however, is but one side of the question;

and having lately seen statements in print to the effect that even the Christian Churches, while professing great zeal for the Chinese at a distance, were entirely neglecting those in our own midst, I have been led to make some inquiries into the matter. The result I now place before your readers. It will, I think, shew that not only is the charge of "indifference," brought against the Church, unfounded, but that a very earnest and successful work is being carried on among the Chinese of this continent.

NEW YORK.

The late census places the number of Chinese in this city at 750. There are six Chinese Sabbath schools in connection with the Presbyterian Church, one in connection with the Methodist Church, and one with the Baptist—eight in all. The average attendance is eighty, while the number of names on the roll is very much larger.

There are also week evening schools for Chinamen, in which religious as well as secular instruction is imparted, and apparently much good done. The report of one of these says: "The school during the year has been full of interest. The largest number on the roll for one month has been forty-five, the smallest number thirty-four, average thirty-eight. The new pupils entering the school during the year were 106. Thirty-six former scholars have returned, some having been absent several years. One had been away nearly seven years, another six, and two others four years. They gave good evidence that the school had not lost its power and influence over them."

BROOKLYN.

Present number of Chinese here 159. Christian work commenced in the summer of 1879 by Mr. S. S. Parsons, 163 Broadway, New York. In a private letter Mr. Parsons says: "Our average attendance for nearly eighteen months was about twenty-five; the largest number at one session thirty-nine. One pupil, after being in the school for a single year, wrote Mr. Parsons a letter in 'a good, plain hand, correctly spelled.' The following is an extract: 'I am going home to China. I am sorry to leave the school, but I hope to come back in the spring. I shall try not to forget what I have learned, and I thank you all for teaching the Chinese.' Another pupil writes: 'When I lived in China I worshipped idols. Now I know it is wicked. I believe in the Lord Jesus Christ and love Him.'"

"The sad fact," says Mr. Parsons, "that our people compel the Chinese to work on the Sabbath is a hindrance to us, but the Chinese soon learn that all the people here are not Christians. One of the pupils who went to Ashbury Park last summer closed his laundry every Sabbath, putting up a sign on the window and inside, 'No work delivered on the Lord's Day.'"

At present there are five Chinese Sunday schools in Brooklyn. Mr. Parsons says: "Teaching these people I consider a real mission work, and one that pays well. I look upon the days spent in the work as among the most profitable of my life. It needs patience and care, for the Chinese are easily offended, and they want a regular teacher."

SAN FRANCISCO.

Here there are no less than 21,000 Chinese. Christian work was commenced in 1852. At present the Presbyterian Church alone has in this city no less than nine missionary labourers, besides the superintendent, Rev. A. W. Loomis, D.D. Dr. Loomis, in his last report, says: "The chapel services have been more interesting during the past year than ever before. The congregations are always well attended, the average being about eighty-five. Ten persons were received into communion with the Church during the year. The whole number received from the beginning, on profession of faith, is 118.

"There is a school every evening in the week, where secular and religious instruction is given. The attendance is from 90 to 120.

Some of those who have been thus educated and hopefully converted have returned to their native country, and have proved themselves faithful followers of the Lord Jesus there. Most interesting letters are being constantly received from such. "This," says the report, "is the way by which the work of evangelization in China is to be carried on, through the influence of missions here co-operating with missions in China, much more rapidly and efficiently than if those China missions were left to work on without the aid of those who return from America, and who go

home to thousands of cities and hamlets which the foreign missionaries would not be likely to visit for years to come."

I have before me reports, more or less complete, of "Mission Work Among the Chinese," in Oakland, Sacramento, Philadelphia, Pittsburg, Chicago, Boston, and some other places. To use the language of one of these reports, "The experience of the workers has been uniformly interesting, and in most instances very encouraging."

The following rather amusing incident will shew not only the clear apprehension of the true nature of Christianity, but also the power of ready retort possessed by a large number of Chinamen. A ministerial friend of mine, not a hundred miles from Woodstock, was lately dining at an hotel. His nearest neighbour at table was a well-dressed, intelligent-looking Chinaman. The conversation turned on Christian work among the Chinese. "How," inquired the clergyman, "does Mr. — (a missionary in California) succeed among your people?" "Very well, doing much good," was John's reply. "Why does he not get them to cut off their pig-tails?" said a snobbish-looking individual, with a squeaking voice, on the other side of the table. "O, sah," retorted John, without a moment's hesitation, "Christianity has to do wid the heart, not wid the hair."

In regard to the work in Ontario, it is as yet but the day of small things. Still, a good beginning has been made. In Toronto there are at present ten Chinamen. Perhaps this is the largest number to be found in any of our towns or cities. Mr. David McLaren, son of Rev. Professor McLaren, has interested himself in the secular and religious education of the Chinese of Toronto. In a private letter Mr. McLaren says: "As regards my work, it has been little as yet. Last June I began a Sabbath school class with one pupil. After a few Sabbaths I had three pupils, and had just secured another teacher to help me, when one of the Chinamen left with his brother for Saginaw, Mich. Then another left for Rochester, but came back after a few weeks, when the third man left for the United States. So at present I have but one pupil, whom I teach in Rev. Mr. McLeod's vestry every Sabbath. He attends Mr. McLeod's church, and is a very interesting, intelligent fellow, who wishes to live well, and to learn to read the Testament."

It is a pity that Mr. McLaren is compelled to add the following: "I am sorry that there is a rowdy class even in Toronto, who are cowardly enough to persecute and even stone this Chinaman on the street when they can do so on the sly." He may well ask "How can we dare, complain of ill-treatment to our missionaries among the ignorant heathen of China, when such things are done here?"

The few facts I have thus given are encouraging, as indicating that God is with us and prospering our work among the Chinese. It is true when we think of China, containing one-third of the earth's inhabitants, steeped in heathen darkness and degradation, we sometimes stand appalled at the work before us. But why should we doubt? Let us go forward to possess the land, not looking, like unbelieving Israel on the borders of Canaan, to the giant-like forms of evil, or to the numbers which oppose or hinder, but rather to the Lord of Hosts who fights for us. Let us not ask, with unbelieving Philip, as we contemplate our feeble resources, what are these among so many? Rather let us rest in the confidence that He whose very touch is consecrating can take and bless the few resources we offer to Him, and multiplying them just as we faithfully employ them, can make them available to the full comprehension of the work. "The morning cometh"—the morning of a brighter and more glorious day for China than she has ever yet seen. Its coming may be hindered by the wickedness of some, and the worldliness and selfishness of others, but come it will. The power and the promises of God make it certain. God help each Christian to perform his part well in bringing about the glorious consummation.

W. A. MCKAY.

Woodstock, Dec. 5th, 1881.

ROMISH ORDINATION.

MR EDITOR,—As I said in my former paper, if the application to receive Mr. Quinn, ex-priest, is made in accordance with the Act for the admission of ministers from other Churches, then it is proposed that in so far the Presbyterian Church in Canada shall acknowledge and officially recognize the Roman

Catholic Church as a "sister Church of Christ." Are we prepared to do this? It is true that Dr. C. Hodge and Dr. Patton, in advocating the validity of Romish baptism, have, to a certain extent, taken this position. Dr. Hodge's position, in a sentence is, that as the Church of Rome, notwithstanding all her errors and corruptions, "does contain truth enough to save the soul," holds the cardinal truths of Christianity, and has Christians within her pale, so she is a Church of Christ. I think it will be admitted that in the sense above given the Church of Rome may be a Church without it following therefrom that all the rites and ceremonies she has established and practised are to be recognized by other Churches as Church rites having Christ's sanction. Particularly, it may be admitted that the Church of Rome is a Church, without the necessity of deducing therefrom that the Mass is the Lord's Supper, or the priest (*sacerdos*) the New Testament presbyter, or the ordination of a prelate the equivalent of a call from the people and the solemn investiture with office by a Presbytery.

I am averse to supporting a cause by the weight of any man's authority; but as Principal Caven at last Assembly laid great stress on the opinion of the eminent theologian mentioned, it may not be amiss to remind your readers that every other theologian of eminence of the American Church took the other side of the baptism question, even although some of them allowed that in a certain sense the Church of Rome may be called a Church of Christ. May I further quote the language of a Scotch divine, still, I rejoice to think, spared to the Church of Christ, whose opinion on the other side will have much weight with some of us: "There may be, and no doubt is, salvation in the Romish Church. But as an outward organization, I look on it as radically vicious, through a false theory of membership, which is communion with the Bishop of Rome and alleged successor of Peter; a false theory of the sacraments, which is the dispensation of grace through them, and not through faith in the Saviour; and a false theory of the priesthood, the main function of which is to offer sacrifice to remit sin, and not to preach the gospel and watch for the souls of men. A Romish priest is so entirely different a functionary from a Protestant minister that the ordinance which has been the introduction to the one office cannot be the passport also to the other."

I think that it is expedient, unless there be special reasons to the contrary, to give converted priests who are called to the ministry Protestant ordination." So writes Dr. John Cairns, of Edinburgh, and if authority is to have weight let his words be weighed. I may also just note that the "Westminster Confession," ch. xxv., sec. 5, says: "Some (churches) have so degenerated as to become no churches of Christ, but synagogues of Satan." If the framers of the "Confession" did not by this clause intend the Church of Rome, the Pope of which is further down declared to be Antichrist, who was intended? Calvin also (Instit., Book IV., ch. 7, sec. 23) argues that there is no church at Rome, because there is no true bishop, and asks, "Where will they shew me any semblance of a church?" I may further add, that Rev. C. Chiniquy, who, as an ex-priest, may be thought to have a right to speak, wrote a short pamphlet against the views of Dr. Hodge; and those who listened to the clear, tender, convincing speeches of Mr. Casey at last Assembly will conclude that if the attention of ex-priests is properly directed to the subject, they will ask for ordination when called to the ministry in the Presbyterian Church. So much for authority. But the vast majority of the Church of the United States, both North and South, approve of the following deliverance on Romish baptism in 1845: "The so-called priests of the Romish communion are not ministers of Christ; for they are commissioned as agents of the Papal hierarchy, which is not a Church of Christ, but the man of sin, apostate from the truth, the enemy of righteousness and of God; . . . and the whole Papal body, though once a branch of the visible Church, has long since become utterly corrupt and apostate." The United Presbyterian Church have decided in the same way. In 1858 the Synod of the Presbyterian Church in Canada approved and sent down an overture to Presbyteries on the subject of Romish baptism, which contained the following: "The Church of Rome should not be acknowledged as a branch of the visible Church, nor should her ordinances be accounted as the ordinances of the Church of Christ. Therefore, it is respectfully over- tured to declare that Romish baptism is not to be

regarded or treated as Christian baptism." What proportion of the Presbyterian Church in Canada holds these views to-day remains to be seen; but it is more than probable that a large majority does so, although the overture which proposed re-baptism was not approved by the Presbyteries in 1858. If in this opinion I am correct, then it is only natural to expect that while willing, nay, anxious, to receive Mr. Quinn and any other ex-priest who may be approved, and give him part in the ministry, the majority of the Church will insist on re-ordination.

The other point raised at last Assembly by Principal Caven, and given as a reason for not deciding the "general question," viz., a fear lest we might put ourselves in opposition to the Reformed Churches in the past, will require a somewhat lengthened notice at a future time.

JOHN LAING.

Dundas, Ont., Dec. 17th, 1881.

REMIT TO PRESBYTERIES.

SUSTENTATION AND SUPPLEMENTAL SCHEMES.

IN ACCORDANCE WITH RESOLUTION OF GENERAL ASSEMBLY. Printed Minutes, p. 31.

"The General Assembly having received the overture (in relation to a Supplemental Fund for the adequate support of the Ministry in this Church), appoints a Committee to prepare a detailed scheme in accordance with its proposals, and to remit it, along with the Sustentation Scheme, to the Presbyteries of the Church, with instructions to report as to their preference of the one or the other, and to make suggestions in regard to either, so as to guide the General Assembly in its future action."

SUSTENTATION SCHEME.

1. AS TO AID-RECEIVING CONGREGATIONS.

1. No congregation shall be entitled to receive the minimum stipend agreed upon unless it remits to the Fund the sum of not less than \$500, and rises to the standard of liberality per member and family now required for participation in the Supplemental Fund, or such other standard as may be agreed upon by the Assembly.

2. Every congregation receiving aid from the Fund shall be required to send into the Fund its whole revenue, after paying the rent of a house for the minister, where there is no manse, and the usual congregational expenses, such as the salary of precentor, caretaker, fuel, lighting, etc.

N.B.—All cases in which there are debts on buildings requiring a yearly outlay for interest shall be specially dealt with by the Committee.

3. In every aid-receiving congregation, opportunity shall be given to all members and adherents to contribute regularly to the Fund, if possible monthly.

4. It shall not be lawful for any aid-receiving congregation to pay their minister a supplement.

5. A re-arrangement shall be made with every congregation on its becoming vacant, and no step shall be taken towards filling up the vacancy till this is done.

6. In the event of any congregation failing to fulfil its engagement towards the Fund, the Committee will communicate with that congregation directly, and through the Presbytery, and, if necessary, bring the case before the Assembly, which, may, if it see cause, remove it from the minimum stipend platform.

7. All congregations at present on the Supplemental List, not able to reach the amount necessary to place them on the minimum stipend platform, shall be dealt with so as most effectually to develop their resources by means of direct grants on a given basis, to make up a certain amount; all the revenue of such congregations being sent to the Fund, and arrangements made in them for regular contributions to the Fund as in those on the minimum stipend platform.

8. That in the event of a vacancy in an aid-receiving congregation, situated in the immediate neighbourhood of one or more other congregations, the Presbytery within whose bounds such congregation is situated shall consult with the Sustentation Committee in regard to the necessity of retaining such congregation as a separate and independent charge, and, if it shall seem expedient, use all prudent means to effect a union between the vacant congregation and a neighbouring one, cases of difficulty to be referred to the Assembly.

9. That every aid-receiving congregation be required to furnish the Committee with an annual statement of its accounts, duly certified by the Presbytery of the bounds.

2. SELF-SUSTAINING AND AID-GIVING CONGREGATIONS.

1. All self-sustaining and aid-giving congregations shall be required to participate in the Fund, sending in the amount of the minimum stipend, or the minister's receipt for the same, plus whatever they may be able to give to the help of the Fund, and receiving back the minimum stipend for their minister.

2. When such congregation gives a call, it will promise its minister the minimum stipend plus any amount it may feel able to give as supplement.

3. The amount such congregation will be expected to contribute to the Sustentation Fund will be adjusted by negotiation between the Committee and each congregation, subject to the sanction of the Presbytery, on a common basis applicable to the whole Church.

It being understood that such adjustment is not meant to limit the liberality of such congregations or to enforce from them any stated sum. The Sustentation Fund, like all the other schemes of the Church, will rely on the free-will offerings of the people.

3. REGULATIONS APPLYING TO BOTH AID-RECEIVING AND AID-GIVING CONGREGATIONS.

As it is proposed to pay the minimum stipend at the close

of each quarter, congregations will be required to remit to the Fund quarterly, and, where that is possible, a monthly remittance will be preferred.

In cases where the remittance is not made before the quarter's stipend is due, and no explanation sent to the Treasurer, the quarter's stipend will be withheld.

SCHEME FOR THE SUPPLEMENT OF STIPENDS.

1. The list of Supplemented Congregations shall embrace only such charges as have pastors duly called by the people, and inducted by the Presbytery, and, as in the judgment of the Presbytery, are entitled to assistance in support of the ministry.

2. Congregations to be placed on the list shall contribute towards the salary of their minister at least \$400 and a manse or rented house, or make an allowance of \$50 towards house rent; they shall also contribute at the rate of not less than \$4.50 per member in full communion for ministerial support, and contribute in addition to the schemes of the Church.

(a) In the case of congregations in which the families reported as connected with the congregation are more numerous than the members in full communion, the contribution shall be at the rate of not less than \$4.50 per family.

(b) In calculating the rate of contribution per communicant, the congregation providing a manse or rented house shall be credited with \$50 in addition to the amount of salary paid.

(c) Congregations having at present settled pastors, and so situated as to forbid the application of the rule requiring a minimum contribution of \$400 and manse and a minimum rate of \$4.50 per communicant, shall be admitted to a place on the list, on a lower scale of payment, to be afterwards determined; the Committee acting in conjunction with Presbyteries to prepare a list of such congregations, and to submit it to the General Assembly for approval.

(d) That none of the above congregations on becoming vacant shall be continued on the list, and no congregation now vacant, or to be hereafter organized, shall be admitted to the list, which is not prepared to contribute for salary at least \$400 per annum.

3. That all congregations on the list be supplemented so as to make the salary in the first place \$600 and a manse or rented house, or allowance for the same, and that the supplement be paid in semi-annual payments in the beginning of April and October of each year.

4. That the income which remains at the disposal of the Committee when the treasurer's books are made up for the year, shall, after leaving a certain sum as a working balance, be constituted the Surplus Fund; it being the aim of the Committee to secure such an income for the Fund as shall make a full share in this surplus not less than \$150.

5. That all congregations on the Assembly's roll paying to their minister at least \$400 and manse, but less than \$750 and manse, shall be entitled to participate in this Surplus Fund, according to the following scale:

(a) Congregations contributing at the rate of \$7.50 per communicant, or per family (where the families are more numerous than the communicants), shall receive a full share, or \$150, subject to the limitation in No. 6.

(b) Congregations contributing at the rate of \$6.50, but under \$7 per communicant or per family, shall receive two-thirds, or \$100, subject to the same limitation.

(c) Congregations contributing at the rate of \$5.50, but under \$6.50 per communicant or per family, shall receive one-third, or \$50, subject to the same limitation.

6. No congregation shall receive from the Fund more than \$300, and no salary shall, by participation in the Surplus Fund, be made larger than \$750 and manse, except in towns and cities where it may be impossible to effect an advantageous settlement on the ordinary terms. Any balance arising from this provision to be carried forward to the Fund for the following year.

7. In the case of congregations in Manitoba and the North-West, the minimum contribution for salary entitling them to participate in the benefits of the Fund (ordinary and surplus) shall be \$450 and manse. Congregations on the list shall be supplemented in the first place to \$700 and a manse, and shall participate in the Surplus Fund, on the terms and in the proportions stated above; and no salary shall be made by this participation larger than \$850, and no congregation shall receive in all more than \$350.

8. That the amount of aid to be given to congregations on the list when vacant, be afterwards determined, in the event of this scheme being adopted. Such aid to be limited to congregations contributing less than \$600 for salary when having settled pastors.

9. That the Fund be composed of contributions made by congregations and individual members expressly for supplemental purposes, and in the meantime of also a definite proportion of the Home Mission contributions of congregations which prefer continuing to give for both purposes (mission work in new or destitute districts and supplement of pastors' salaries) in one sum; the proportion to be determined in view of the estimates submitted to and approved by the General Assembly for the two departments of work.

NOTE.—In the event of the Church signifying its approval of this scheme, the Committee recommends the General Assembly to take steps to collect, from some of the more able and liberal members of the Church, such an amount as will enable the scheme for increased ministerial support to be begun with a good working balance.

JOHN M. KING, *Convener.*

TORONTO, November 30th, 1881.

PRESBYTERY OF BROCKVILLE. The regular quarterly meeting of this Presbytery was held on Tuesday and Wednesday, the 20th and 21st inst., in the First Presbyterian Church, Brockville. The court was occupied chiefly with matters of internal economy, the arrangement of congregations, report of Home Mission Committee, appointment of standing committees

upon Sabbath-schools, the state of religion and temperance, etc. On the evening of Tuesday a public conference was held, to which the Presbyterian congregations of the town had been invited. The Moderator, Rev. J. Richards, presided, and commenced the meeting with devotional exercises, after which he called upon the Rev. Dr. Jardine to read a paper, according to previous appointment, upon "The best means of organizing and managing a congregation, with a view of developing Christian work among its members." The paper referred to the want of a complete and uniform organization in Presbyterian congregations, and unfolded a scheme of organization which provided for different kinds of Christian work being done by as many members of congregations as could be induced to take part in it. After the reading of the paper, members of the Presbytery joined in the conference, nearly all of whom approved of a more complete organization of congregations than at present obtains, and also of the scheme of organization advanced by Dr. Jardine. At the close of the conference the thanks of the Presbytery was tendered to Dr. Jardine, and he was requested to publish his paper in one of the recognized organs of the Church.

PRESBYTERY OF BRUCE.—This court met at Paisley on the 13th inst. Rev. James Gourlay, M.A., was appointed Moderator for the next six months. Rev. Jas. Irvine, late of Malsie, being present, was asked to sit and deliberate. Mr. Tolmie submitted the Home Mission quarterly report. At the request of the congregations of St. Paul's Church, Walkerton, and Balaklava, they were united into one pastoral charge. They promise to give a pastor a salary of \$1,000. The former agree to give \$700 of this amount, and the latter \$300. Mr. John Eadie was appointed Moderator at their Kirk Session. There was read a letter from the Rev. Mr. Jones, Missionary on Manitoulin, setting forth that he had not been fully remunerated for services rendered on the island. The letter was laid on the table in the meantime, and the convener of the Home Mission Committee instructed to communicate with Mr. Jones, and ascertain all the circumstances of the case. The following committee was appointed to visit the congregation of Kinloss and Bervie Presbyterially during the month of January, namely, Mr. Moffat (convener), Messrs Eadie and Wardrope ministers, and Mr. Nesbit elder. There was read a call from Manitowaning and associate stations in favour of Rev. Hugh McKay, Missionary of Manitoulin. The call was accompanied with a promise that they would contribute at the rate of \$400 per annum towards his support. It was resolved that, inasmuch as nothing can be done during the winter towards giving effect to said call, it be allowed to lie on the table in the meantime. The Committee appointed to prepare a minute on Dr. Bell's resignation read the following, which was adopted: "It is with very great regret the Presbytery feels itself called upon to record the loss it has sustained in the removal of a brother so beloved as the Rev. George Bell, M.A., LL.D., whose large experience and abilities rendered his counsels so valuable in Church Courts, being always ready to take a fair share of the responsibilities and duties devolving upon us, in the oversight and care of the congregations within our bounds. The members of Presbytery will long cherish the pleasing remembrance of his generous and loving bearing to the brethren. Doctor Bell's literary attainments are too well known in the Church to need any comment from us." Mr. Sraith was appointed to take charge of the Foreign Mission Fund. There was read a circular letter from the secretary of the Foreign Mission Committee. The Sessions of the bounds were recommended to hold missionary meetings, and report at the March meeting of Presbytery. The clerk was instructed to issue the schedules on Sabbath schools and tabulate the returns when received. The following appointments were made for Riversdale and Enniskillen for the present quarter: Mr. Johnson, student, December 25; January 1, January 8; Rev. G. McLennan, January 22; Rev. J. Eadie, February 5; Rev. J. Gourlay, M.A., February 19; Rev. J. Ferguson, B.D., March 5; Rev. J. T. Paterson, March 19. The next meeting of Presbytery was appointed to be held in Knox Church, Paisley, on the 1st Tuesday of March next, at two o'clock p.m.—A. G. FORBES, *Pres. Clerk.*

DEAN STANLEY is to have a memorial, probably a bust, in St. Giles (Presbyterian) Cathedral, Edinburgh.

PASTOR AND PEOPLE.

BOARD OF FRENCH EVANGELIZATION.

The entire population of the Dominion of Canada is about 4,000,000 of whom one-third are French-speaking Roman Catholics. In the Province of Ontario there are 75,000; in New Brunswick 45,000; in Nova Scotia 33,000; in Prince Edward Island, Manitoba, etc., 25,000; while in the Province of Quebec the number exceeds 1,000,000. The object of the Board is to give a pure Gospel to these million and a quarter French-speaking people. The work is carried on by means of three agencies.

1ST, COLPORTAGE.

In many of the French settlements there are as yet few Protestants to be found, and so hostile and priest-ridden are the people that to attempt opening a preaching station or a Mission school would prove futile. The only method of reaching the people in these settlements is by means of the colporteur going from house to house, reading the Bible, and leaving a copy of it or a tract with those willing to receive and read them. The value of this kind of agency can scarcely be over-estimated. After visiting a settlement several times and becoming acquainted with the people, the colporteur, if he can get some family sufficiently well disposed to give the use of his house, invites the neighbours to a cottage prayer meeting. In this way small assemblies numbering from ten to twenty or twenty-five are gathered together in the evening, and an hour or two is spent in singing Gospel hymns, in reading the Word of Life, in asking and answering questions, and in prayer. During the year eleven colporteurs and three Bible women were engaged in this department of the work. They distributed upwards of 6,000 copies of the Bible in whole or in part, and about 32,000 French tracts and other religious publications.

2ND, MISSION SCHOOLS.

Conscious of the vast importance of getting hold of the young and of early instilling into their minds a knowledge of the truths of the Gospel, the Board open a Mission school and send in a Christian teacher as soon as a group of families in any settlement have been brought to a knowledge of the truth and have abjured Romanism.

During the year there were maintained in connection with the work of the Board thirteen of these schools, employing eighteen teachers, with an attendance of 475 pupils, the children of Roman Catholics or of recent converts from Rome. The well-known Central Mission schools of the Board at Pointe aux-Trembles are attended this session by between eighty and ninety pupils. In addition to the elements of a good education in both French and English, special attention is given to religious training, and the pupils, residing, as they all do, in the mission buildings, enjoy the advantages of a Christian home, under the watchful nurture of earnest, devoted teachers. The cost to the Board of each pupil averages \$50 per Session. To every person or Sabbath-school contributing this amount, a particular pupil is assigned, concerning whose progress reports are sent from time to time. These schools have been greatly blessed of God in the past, and have turned out upwards of 2,000 pupils, many of whom occupy positions of trust and influence as merchants, teachers, physicians, lawyers and ministers of the Gospel. A superior class has this session been established for the purpose of qualifying for entrance to college those of the pupils who intend to study for the ministry.

3RD, PREACHING STATIONS.

Another branch of the Board's work is the planting of Mission stations and the formation of congregations wherever in the providence of God there is an opening for such. The number of preaching stations under the care of the Board is thirty-five.

Most of the colporteurs and teachers conduct religious services on the Sabbath. In addition to these, the Board employed during the year twenty-seven missionaries, of whom twenty-one are ordained ministers. In the city of Montreal we have two French congregations, together with a Mission among the Italians, ministered by an ex-priest of Rome from Italy. We have the only French Protestant congregation in the cities of Quebec and Ottawa, and the only French Protestant Missions in such important centres as St. Hyacinthe, Joliette, New Glasgow,

Sorel, Namur, etc. At Ste. Anne, Illinois, the Board have a large congregation of one hundred and fifty families, under the care of the Rev. Father Chiniquy, and at Headingly and Riviere Sale, in the Province of Manitoba, we have an ordained missionary ministering to the English and French settlers. Sixteen of the missionaries of the Board conduct services in both English and French. In many districts, especially in the Province of Quebec, there are small settlements of English speaking Protestants hemmed in on all sides by French-speaking Catholics. Heretofore these were to a large extent left destitute of Gospel ordinances. During the past few years the Board, by means of missionaries able to preach in both English and French, have supplied these English settlers with religious services, at the same time making inroads upon the French Catholics of the surrounding district.

TRAINING OF MISSIONARIES.

In order efficiently to train missionaries and colporteurs for the work, a French department, supported entirely by the funds of the Board, has been instituted in the Montreal College, and the Rev. D. Coussirat, B.D., recently from Orthez, France, appointed Theological Professor. At present fourteen French students are in course of training for the work of the Board.

FRENCH RELIGIOUS LITERATURE.

The Board keep on hand a stock of French Bibles and Testaments, tracts and other religious literature published in Paris and in London, England. In conjunction with others interested in the work, they published, in February last, a lecture delivered by Mons. Reveilland on the present and future of France politically and religiously, and more recently a translation into French, by Rev. Professor Coussirat, of Dr. Bacon's pamphlet on "God's Wonderful Work in France," together with the well-known pamphlet of Mons. Emile de Laveleye on "The Future of the Catholic People." The question of the publication of a French religious newspaper is under the consideration of the Board.

FUNDS.

The amount required to carry on the work of the Board with efficiency for the year ending 1st May, 1882, is \$34,000. At present the fund is in debt to the extent of \$5,000. The policy of the Board is to end each year free from debt. To enable them to do this without withdrawing from any of the fields now occupied, they very earnestly appeal to congregations and Sabbath schools and all friends of the work for liberal contributions. Encouraging as has been the success in the past, there yet remains much to be done. Nearly a million and a quarter of our French-speaking fellow-subjects are still in spiritual bondage. Self-interest, the moral and religious liberties of our children, and the future weal of the Dominion, all demand the most vigilant and unremitting effort for their enlightenment and evangelization. It is only by a broad view of the whole field and the forces at work therein, by systematic effort, by money, by self-denial, by earnest prayer and humble dependence on the help of God's Spirit, that the conversion of these French Canadians to Christ and to the pure faith of the Gospel can be effected. To accomplish this, we solicit the co-operation of all friends of the work.

All contributions should be forwarded to the Treasurer, addressed Rev. R. H. Warden, 260 St. James Street, Montreal.

MISQUOTATIONS OF SCRIPTURE.

QUOTATIONS SAID TO BE FROM THE BIBLE, BUT NOT TO BE FOUND THERE.

These are numerous. In some cases there is something in the Bible which has probably been the foundation for the saying; but in many others some well known sentence has been supposed to be from the Bible when it is really from some other source; sometimes to be traced, and at others unknown.

I have often been told that the Bible says: "The merciful man is merciful to his beast," but I have never found it there. The nearest approach to it is Prov. xii. 10: "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel."

"Be not wise above what is written," is not a quotation from the Bible; but it is probably corrupted from 1 Cor. iv. 6: "That ye might learn in us not to think of men above that which is written."

"What we know not now, we shall know hereafter," is not to be found in the Bible. It is probably

twisted from 1 Cor. xiii. 12. "Now I know in part, but then shall I know even as I am known."

I have often heard the statement made with reference to God, that "His favour is life, and His loving kindness is better than life." This makes the loving kindness of God more valuable than His favour. But the statement is not in the Bible. The expression is probably made up of two different texts, in which the word "life" is used in different senses. In Psalm xxx. 5, it is said of God. "In His favour is life." Here spiritual life and enjoyment are evidently meant.

In Psalm lxxiii. 3, it is written. "Because Thy loving kindness is better than life." Here by "life" we are certainly to understand physical life and earthly enjoyment, which are not equal in value to the loving kindness of God.

It has been stated, I think on good authority, that a very celebrated Baptist minister in England arranged a funeral sermon from the text, "In the midst of life we are in death." But in the end he had to find another text, as the above is not in the Bible, but in the Church of England Prayer Book.

A few years ago I heard of a minister in New England preaching an impressive sermon from the text, "Ye knew your duty, but ye did it not." This is not a Bible text, but a quotation from Pollok's "Course of Time."

I have often been told that the Bible says that "God tempers the wind to the shorn lamb." But those who wish to know where it is to be found will look in vain in the Bible, and will have to go to the writings of Laurence Sterne, the author of "Tristram Shandy."

I have been told that the Bible says that "Jesus never laughed, but often wept," but in my reading of the Bible I never met this statement.

I have sometimes heard prayer offered in religious meetings that those present might be so blessed in connection with the exercises that they might "go forth as giants refreshed with new wine." Now, in addition to the fact that this expression is not in the Bible, as it is supposed to be, it seems to give an undue value to intoxicating drinks.

Prayer is sometimes offered for ministers, that they may have "seals to their ministry, and souls for their hire." In my early days I supposed, like many others, that this was a quotation from the Bible, but I have never found anything like it in that book.

I have many a time heard persons in prayer-meetings pray that the Holy Spirit might "go from heart to heart, as oil goeth from vessel to vessel;" and some of these have been very much surprised when I have told them that there was no such expression as this in the Bible. And besides this, it conveys a very unworthy idea of the Holy Spirit, who is omnipresent, and needs not to go from one to another, but can bless all at the same time.—W. H. in "The Watchman."

PULPIT AND PEW.

Every now and then there is an outcry made about the kind of preaching that is prevalent in the present day. It seems that it is poor, pithless and prosy. We are assured that the "hungry sheep hop up and are not fed;" that painful platitudes are the chief stock in the preaching trade, and that Sunday services are in consequence a weariness to the flesh against which an ever-increasing number are protesting by being conspicuously absent from the church altogether, or nearly so. It never seems to occur to people to deny that such is the fact. The only difficulty is to account for what they think beyond all possible denial. Perhaps the preaching is poor in many cases; perhaps the awful amount of ministerial visiting has something to do in producing these mortifying pulpit exhibitions; perhaps so have the small stipends. But will all this account for the phenomenon? We doubt it. Some of the noblest exhibitions of pulpit power have been found in connection with very poor pay and very much visiting, for not a few have preached as if they would never preach again, as dying men to dying men, and have at the same time been "passing rich on forty pounds a year." No, no, the idea that big stipend will put all right in the pulpit is a perfect delusion. The poor preaching is found quite as much among the rich and those newly beginning the work as among those in mid-life. We have heard the poorest of poor preaching among those who were not bothered about money at all. What would some folks say if we were to affirm that the hearers have as much to do with this

complained-of state of things as the preachers, and that in the one case as in the other the great cause is the want of any great interest in religious matters both among preachers and people? We are all so much taken up with the world that we scarcely give religion a chance. Worship has become in a great degree a tradition which they don't like to give up, but in which they feel little or no interest. They have to get up a great number of "extras" to make it passable. The wails of the lost have to be set to music, and the prodigal's return or the publican's prayer would be nothing at all if they were not well "done" by first rate performers. The idea of God is the least of it. People are bound to have "a good time" of it, and the sermon is not cried out against in ordinary cases because it is so poor, but because it is so long. Everybody knows that there are churches crammed to the doors every Sunday where the preachers are as poor sticks as ever opened mouth. But the orchestra is grand, the cushions are comfortable, the beadle is civil, and the gals are nice-looking, while the pastor lets them off with a pleasant little talky talk of twenty minutes or a quarter of an hour, and never a living soul in all those fashionable crowds complains that his sermon is poor. No indeed. It is because worldliness has taken the very soul out of religion that the preachers make such a poor fist at the business of sermonizing, and that the hearers cry out, "What a weariness! When shall we again be at our buying and selling and getting gain?" It is a living church which makes a living preacher, and nobody can wonder if a good many find it a hard business to preach to tombstones. The good old book does not say, as it is often represented as doing, "Like priest, like people." The very opposite, "Like people, like priest." Come now, let us all give the ministers something of a show by occasionally leaving the world and the workshop at the church door. With Mammon tugging at the heart-strings, as he is so generally doing all the time, what chance is there for the most of church goers either recognizing or appreciating a good sermon though they heard one every week? There is, no doubt, lots of mighty poor preaching going, but there is also quite as much of mighty poor hearing, and that stupid, worldly and godless into the bargain. We know the preacher ought to waken up and warm and animate even these calculating fellows, but extracting sunbeams from cucumbers is proverbially hard work. Stratford Beacon.

CLOSE COMMUNION.

It was Robert Hall, the English Baptist, who thus arraigned the close communion dogma which is held by the Baptist denomination generally in this Province:

"Reflect on the enormous impropriety of demanding a greater uniformity amongst the candidates for admission into the Church militant than is requisite for union with the Church triumphant—of claiming from the faithful, while encompassed with darkness and imperfection, more harmony and correctness of sentiment than is necessary to qualify them to sit down with Abraham, Isaac and Jacob in the kingdom of God—of pretending to render a Christian society more sacred and more difficult of access than the abode of the Divine Majesty—and of investing every little Baptist teacher with the prerogative of repelling from his communion a Howe, a Leighton, or a Brainerd, whom the Lord of glory will welcome to His presence. Transubstantiation presents nothing more revolting to the dictates of common sense."

PRESIDENT McCOSH reports that a number of the students at Princeton are devoting too much of their time and energy to games and amusements, and the Faculty has resolved to put narrower limits to the time thus employed.

I DO not deny but that those that are wicked and neglect religion may think themselves wise, and may enjoy this delusion for a while; but there is a time when the most profane, who now think it a piece of gallantry, and an argument of a great spirit, and of a more than common sort of understanding, to slight God and to baffle religion, and to level all the discourses of another world with the poetical descriptions of the fairy land: I say there is a day coming when all those witty fools shall be unhappily deceived, and not being able to enjoy their delusion any longer, shall call themselves fools forever.—Trotton.

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TORONTO, FRIDAY, DECEMBER 30, 1881.

THE Remit to Presbyteries on the Sustentation and Supplementing Schemes will be found in this issue, and will, no doubt, receive that attention which its great importance demands. A full statement respecting the Supplementing Scheme, by the Rev. John M. King, M.A., will appear in our next number.

"Go west, young man," said Horace Greeley many a year ago. "Go west, young woman," said the Marquis of Lorne the other day in Exeter Hall. The gruff sage of Gotham wasted no words in support of his prescription; the courtly nobleman who now tenders advice fortifies it with inducements almost irresistible. "There," says he, "you will have an offer of marriage once a day at the least, and the farther west you go the more offers you will get." Greeley was right, so is the Marquis. Our great North West needs Christian women. Where they go God's altar is set up, and civilization is established on a sure basis.

REMARKING on the duty of Methodists to support their denominational journal, our excellent contemporary the "Christian Guardian" says:

"A Methodist taking some other weekly simply because it is cheaper, is much the same thing as for Methodists or Presbyterians to leave the church to which they belong, and whose teaching they approve, because they can get cheaper preaching somewhere else."

True, neighbour, every word of it. We do occasionally lose people of that kind. But will the "Guardian" tell us how it happens that they always get "cheaper preaching" in the Methodist Church, when they leave us and go over into Arminian pastures? Are the pew rents never let down a little for "Rounders"? Our neighbour will probably tell us also how these lovers of cheap preaching are admitted to the communion of the Methodist Church without certificates of Church membership.

A CONTEMPORARY has the following, which throws some light on the cry about pulpit power.

The church becomes the temple of her ministers when, instead of regarding their sermons as instruments of spiritual edification and quickening, she requires them to be mere works of rhetorical art, exciting admiration without causing men to feel guilty before God for their sins and shortcomings.

The men who "wander wickedly" from church to church have no desire to "feel guilty before God." To be able to produce a feeling of that kind is not what the majority of them mean by pulpit power. They are not specially desirous, we fear, of getting "spiritual edification and quickening." Sermons are not always popular in proportion as they are spiritual. The opposite is notoriously the case. If the majority of those who bewail the absence of pulpit power in Ontario were asked "What do you mean by pulpit power?" we doubt whether they could give a definite answer. Of one thing at all events we are certain—they would not say the right kind of preaching is that which has power to make us feel guilty before God. We quite agree with our contemporary in saying that a church or congregation that demands mere rhetorical fireworks from a minister instead of spiritual truth, is guilty of wrong-doing. Still, truth should be presented in the pulpit in rhetorical form.

THE END OF THE YEAR.

WE are not going to moralize on the departure of another year, or repeat any of the wise saws that have done duty for centuries, about the shortness and uncertainty of time. Our readers may be understood to be tolerably familiar with all that, and they would scarcely thank us for serving it up to them once more. There is no doubt about the fact that time is going very rapidly, and always more so as people get up in years. "While we think a thought," as Jeremy Taylor says, "we die, and the clock strikes and reckons on our journey to eternity." But mere help-less published repetitions of this will not do much. Rather for each to say it to his and her own heart, and be the more pressed thereby with the consideration that what the hand finds to do must be done with all one's might, and forthwith. Eighteen hundred and eighty-one is very nearly gone. Whether spent to advantage or the reverse, it is away for ever, and all that remains is to mark wherein we have come short, and see to it that by God's help the future shall in these respects be different from and better than the past. It would be curious indeed, and sad as well as curious, if any of our readers were so well satisfied with themselves and their doings during the year that is just taking its departure, as to say that they would like to live it over again exactly as they have actually done. There may be such—we hope their number is small. Sure we are at any rate that however anxious we have been to make THE PRESBYTERIAN during these months all that we have thought it ought to be, we should be sorry, were the work to be done over again, if in no respects we could think of it being both different and better. We count during the coming year to accomplish this, not by following a different course or adopting different methods, but by taking advantage of past experience, by profiting from past mistakes, and by being always open to friendly and judicious suggestions. Will our many friends and supporters also do their parts with even more energy and earnestness than in the past? From some we could scarcely expect more than we have been in the habit of receiving. They have paid promptly, recommended heartily, canvassed successfully, and given us the needed word of encouragement and kindly cheer in ways and to an extent of which we can never think but with gratitude and gladness. Pity that we cannot say as much even of all who, we are persuaded, really wish us well. In many congregations we have even yet scarcely a foothold. In many more the number of our subscribers is not at all what we should like to see it. Every year, we acknowledge with gratitude, sees in this respect an improvement on those which preceded. But that advance is not at all what it ought to be, or what it might be, and we therefore do not think we ask too much of our friends when we suggest that in their review of the doings and shortcomings of 1881, they give some thought to the question whether or not they have done their duty by THE PRESBYTERIAN. We want to do Ours with ever growing zeal and fidelity, but all does not lie with us, and if the work is to be done with anything like increasing efficiency every one must help. We don't see any reason why our circulation should not be doubled in the course of a month or two. If all were doing as some have done, and others have promised, this could be easily accomplished, and it would put us in such a position that we could do much in the way of improvement which hitherto we have but vainly wished we could successfully manage. As a contemporary on the other side of the line says, there are three classes of Presbyterians whose names we specially desire to see on our subscription list. 1. Those who are without any religious paper—and they are, we are sorry to know, only far too numerous. 2. Those who take another paper, and are able to take this also. 3. Those who take some religious paper published outside of our own denomination, instead of a Presbyterian paper that would keep them posted in regard to the doings of Presbyterianism. We should be perfectly contented if we had for subscribers all who come under the above heads, and we mean to try to secure them just as quickly as we possibly can.

Let us add but one word more. There are too many who during 1881 have regularly received and read newspapers without paying for them. We are sorry to say that our list of such is far larger than we have any liking for. Let all these turn over a new leaf, and thus save themselves from the continued regret which every honourable mind must feel at the

sight of balances being persistently on the wrong side of the ledger. The aggregate of small sums which all over the country are due to us makes a very formidable whole. We wish all professedly religious people would continually bear in mind the duty and the privilege of owing no one—not even the printer—anything but love.

While, however, we say this in all frankness, we cannot close the year without most cordially thanking our large and ever-growing circle of friends and supporters for their past countenance, and without wishing for them all that 1882 may be a year of great usefulness, comfort and prosperity in the best and most Christian sense of those sometimes much-abused and greatly misapplied expressions.

CHRISTIAN MORALITY IN OUR SCHOOLS.

IT will be generally admitted that it is important to have our children instructed in Christian morals. The former Superintendent of Education, to whom our boasted system owes so much, was so deeply impressed by the necessity of this that he prepared "My Book" on Christian Morals, but for some reason or other it was never used to any extent in our schools. In the semi-annual returns a column may be found for the number of scholars in each school who are taught Christian morals. We cannot tell how this column is filled in all the schools, but we know that some teachers and masters fill it up with the whole number of scholars on the register. They do so because they think that using the form of prayer prepared for opening and closing the school, teaching a few verses of Scripture, in a few instances also teaching the ten commandments, and giving good advice from time to time, is instruction in Christian morality. We are not going to discuss the propriety of such returns being made on these grounds. We simply state facts. We are strongly of opinion, however, that our people generally, not to say our Christian people, desire much more than this in teaching the children Christian morals. We are persuaded that there is no sectarian feeling among us so unreasonable as to prevent co-operation. There may be a few Free-thinkers who would treat the Bible as a sectarian book, but their children need not be required to be present at any lesson on Christian morals, and when the Roman Catholics have no separate schools, their conscientious objections can be met by granting them a like exemption from attendance on such instruction. Nay, we go further. The regulations at present in force under the School Law provide for giving instruction in Christian morals, for reading the Bible as a class book, and for the visits of ministers of all denominations with the privilege of using the school-room after school hours. Thus the law itself acknowledges the importance and duty of instructing our children in Christian morality. Indeed, some have gone as far as to say that inasmuch as the above provision is made, and the giving of Scripture lessons is left with the trustees of each section, the teachers and the ministers, there is no room for complaint, for all is done that can fairly be asked in that direction.

Practically, we all know that little or nothing is being done. The reasons are very evident. *First*: There are so many studies that it seems impossible to add another to the already heavy burden without cruelly oppressing the pupil. *Second*: Instruction in Christian morals does not count in an examination; it will not show in the results, and teachers are not such fools as to waste their time in teaching anything that will not count or show. *Third*: The permission accorded to ministers to use the school room after school hours is mockery. It may read nicely and sound religiously; it is impracticable. Every one that knows anything about teaching will regard it as the height of absurdity to ask children to stay after four o'clock, when, wearied with the day's labour, they expect their relaxation and play. Besides, no minister could possibly visit all the schools which the children of his charge attend, and give them religious instruction after school hours. Neither is to do so a duty obligatory on a minister either by the law of the land or his ordination engagements; nor has the School Law attached any salary to the discharge of such a function. *If instruction in religion and Christian morals is to be given at all in connection with our schools, it must be done in school hours and by the teachers, and it must be made to count in the examinations.* Now, just here we are met with a host of

objections. For example, we are told there is no time for such lessons. We answer, make time. The fear of God and the love and practice of righteousness are by far the highest wisdom—the most necessary knowledge. Rather drop grammar and arithmetic than religion and morality. Again, our teachers cannot be trusted to teach religion and morals. Answer: To say so is a libel on our teachers. There is no class of the community, as a whole, more to be trusted; and if to teach religion and morals were their duty, they would do so conscientiously. Also, to say that you entrust your child to the care of a man or woman, as teachers, in whose religious and moral character you have no confidence, is to confess that you are indifferent as to the example and powerful influence which the school-room cannot but exert for evil, even if there be no direct teaching opposed to God and morality. Non-religion is irreligion; no morality is immorality; where the positive element of good is wanting, the positive element of evil is present. Yet again, "Our teachers are not competent to teach the Bible and Christian morals." Answer: Men make them fit. Let these subjects be made part of the Normal and Model School studies. No more interesting subject can engage the attention of intelligent, ingenuous youths, and none will be prosecuted with more delight. If the result should be that some, whose opinions and practices are at variance with religion and morality, withdraw from the profession, it will be no loss to our nation and to the cause of righteousness; others will be found to take their place. The instructors of youth ought to be men and women who fear God and live uprightly. As a class they are such now, and if their training was improved, and conscience as well as intellect was instructed, the school-room would become a potent instrumentality for the promotion of righteousness and the suppression of immorality and crime. In this direction there is room for improvement, and most respectfully would we suggest to the Minister of Education and to the Legislature of Ontario, if any changes are to be made in the administration of our school system, the introduction of lessons from Scripture into our reading books, beginning with the simplest extracts in the Third Book, giving more difficult passages in the Fourth, and some of the magnificent oracles from Job, Isaiah, and the Apocalypse in the Fifth Book. This is feasible. Also, it may be well to consider how our teachers, while attending the High Schools, Normal and Model Schools, may be instructed in Christian morals and the best methods of teaching the same. "Righteousness exalteth a nation," but how shall the people know without a teacher? Our children are suffering for lack of the highest knowledge. It is in vain to try to roll the responsibility on Churches and Sabbath schools. They reach a small portion of the people, and that feebly. They are not national institutions—not under the control of the nation. The God of nations will hold the nation as such responsible, and in the awful language of the prophet, "The nation and kingdom that will not serve Him shall perish; yea, these nations shall be utterly wasted."

OUR YOUNG WORKING WOMEN AND THE SOCIAL EVIL.

IN the current discussions on the "social evil" we think sufficient prominence has not been given to the poor and most unsatisfactory wages that are far too generally allowed to young women who have to earn a living in the various departments of honest industry. Imputations have been very freely, but very gratuitously, thrown out against girls of this class, as if from these the ranks of the lost sisterhood were specially recruited. We do not think that such is the fact; but even if it were, we could not very much be surprised at it when we bear in mind the persistent and ungenerous efforts that are being continually made to keep down their wages to the very lowest possible figures. Business, it is urged, is carried on in circumstances of such keen competition that unless the very lowest prices are reached there is no use in going into it at all. For this state of things, it is further said, the purchasers are even more to blame than the sellers, for they are so continuously and persistently on the watch for bargains that they never consider what sacrifices are to be made if their wishes are to be satisfactorily met. We acknowledge that there is more or less of truth in this, but it does not therefore at all follow that the employers are in

every case guiltless. On the contrary, in a great many instances they cut down prices simply that their own profits may be unreasonably swelled. It is simply monstrous for individuals professing to be animated by the spirit of Christ to offer any one such starvation wages as are frequently given to those employed in the various departments of female industry. It is not true to say that such employers could not do better and secure fair incomes to themselves. In many cases they could do better. They might themselves possibly have a thousand dollars of income less than they at present enjoy; but what of that? They would still have a large and liberal amount to live on, and they could more confidently ask the blessing of God upon their business efforts and their family comforts. It does not follow that because others do such and such things all are bound to do likewise. Others may in their business transactions cheat and lie, but it does not follow that all must do the same, or be distanced in the race. If success can only be achieved by such means, then every honourable, upright man will refuse to make the attempt. It never surely can be justifiable for a professed Christian to cheat or lie. We should be jolly to say a single harsh word in this connection, but we ask, in all sobriety and with all earnestness, the employers especially of female labour not only in Toronto but throughout the country, gravely to consider whether they are doing what is right and fair and Christian in this respect. It is of no use to say that supply and demand regulate the market price of labour. So far this may be the case, but only so far. In a great many instances better remuneration could be given to the worker with no other result than this, that the final profits of the employer might not be so large, but still very satisfactory. We have heard of well-authenticated cases in which the heads of large dry goods establishments reconciled themselves to the idea of their poor starveling wages being made up in other and unmentionable ways. We hope there are none such in Canada, though we have our fears. But is it much better if those who in theory would shrink back with horror from such a possibility are yet quite ready to offer remuneration which practically points to no other result? We are persuaded that what may be styled the working classes of young women are, taken one with another, as honourable and virtuous as any other section of the community. At the same time, we repeat, were it different, we cannot but say that while it would be a matter for sorrow, it could not reasonably be one for surprise. What are young women in many cases getting for making a shirt or a pair of pants? Sums so small that it is simply shocking to think of anyone having the face to offer such wretched mockeries in the name of reasonable remuneration. We don't envy the condition of men employed in such a proceeding, and can only say that money made in that fashion is the price of blood. Grant it that people are willing to work on such terms, and that if one won't another will. Is that any excuse for any one trafficking on the necessities of his neighbours, and coining money from the sweat and blood of the hungry and the helpless? In dull times the lowering of even the miserable pittance that are paid comes fast enough, but how long would it be even in the best times before even so-called Christian employers would volunteer a rise all round? In fact, too many are frightened lest the extent of their prosperity should be known, because they suspect that a demand for increase of wages would be the result. Now, all this is not as it ought to be. It is not Christ-like; it is not decent; it is not even politic; and ministers of the Gospel and others, when they have their hands in at the work of putting down evil courses, had better make an effort to reach the consciences of those who have many young women in their employment, and are giving them neither living, reasonable wages, nor decently convenient and becoming accommodation. "I can get it done for so and so" is a defence of niggardly, heartless ways that ought never to come from the lips of a professed Christian. It often does, though. The more's the pity and the shame. One who writes well and much on such subjects says:

"It may seem romantic, but I cannot help hoping that considerable investigation into prices may lead people to ascertain better what are fair wages, and that purchasers will not run madly into cheapness. There are everywhere just men who endeavour to prevent the price of labourers' wages from falling below what they (the just men) think right. I have no doubt that this has an effect upon the whole labour market, Christianity coming in to correct political economy. And so, in other matters I can conceive

that private persons may generally become more anxious to put aside the evils of competition, and to give as well as get what is fair."

Yes, but is that anything like the rule? We fear not. If professedly Christian masters and mistresses were more considerate for the well-being of those whom they employ, whether as factory hands or as household servants, they would go a very great way to limiting at any rate, if not destroying, the "evil" which has been so much talked and written about of late.

We cannot help quoting, from the same author already referred to, the following sentences, which we wish could be pondered by only too many men both in Toronto and all over the country, till the poor remains of manhood which lives of licentious self-indulgence may have still left them rose up in indignant protest against the meanness, as well as wickedness, of that course which may have been gloried in, and which they in their degradation may have even fancied gave them their chief claim to the grand old name of gentlemen! He says:

"Amongst the principal remedies for the social evil must be reckoned, or at least hoped for, an improvement in men as regards this sin. To hope for such an improvement will be looked upon as chimerical by some persons, and the notion of introducing great moral remedies for the evil in question as wholly romantic. It seems impossible; every new and great thing does, till it is done; and then the only wonder is that it was not done long ago."

"Oh! that there were more love in the world, and then these things that we deplore could not be. One would think that the man who had once loved any woman would have some tenderness for all. And love implies an infinite respect. All that was said or done by Chivalry of old, or sung by Troubadours, but shadows forth the feeling which is in the heart of any one who loves. Love, like the opening of the heavens to the saints, shews for a moment even to the dullest man the possibilities of the human race. He has faith, hope, and charity for another being, perhaps but a creation of his imagination; and, in a great advance for a man to be profoundly loving even in his imaginations. What Shelley makes Apollo exclaim, Love might well say too:

"I am the eye with which the Universe
Beholds itself, and knows itself divine;
All harmony of instrument or verse,
All prophecy, all medicine are mine,
All light of art or nature—to my song
Victory and praise in their own right belong."

"Indeed, love is a thing so deep and so beautiful that each man feels that nothing but conceits and pretty words have been said about it by other men. And then to come down from this and to dishonour the image of the thing so loved. No man could do so while the memory of love was in his mind. And, indeed, even without these recollections we might hope that on the contemplation of so much ruin and the consideration of the exquisite beauty of the thing spoiled, there would sometimes come upon the heart of a man a pity so deep as to protect him from this sin as much as aversion itself could do. And we may imagine that even men of outrageous dissipation, but who have still left some greatness and fineness of mind (like Maraboa, for example), will have a horror of the sin we are condemning, though very sinful in other respects. And certainly the disgrace to humanity that there is in indiscriminate prostitution is appalling; and like constrained marriage for money, it has something more repulsive about it than is to be met with in things that may be essentially more wicked."

Yes, the loveless brutality that is implied on both sides in indiscriminate prostitution is as appalling as this writer represents, and those who reconcile themselves to it, not only as a perpetuity, but even as a blessing in disguise, must have awfully mean ideas of their own nature and of the possibilities of their race, while for very shame's sake they ought to give up all connection with and all confidence in the potency for elevation and purity that is claimed to be in that revelation of mercy which professes to make the sons and daughters of men the purified and ennobled sons and daughters of the Lord Almighty.

It is long since poor Robert Burns said of this sin, and he said it from painfully sad experience.

"But, oh! it hardens a' within,
And petrifies the feelin's."

And it is as true to-day as it has been in all the past. The pitiless heartlessness in this respect of many in Toronto and all over the country is something absolutely sickening, as those who have ever listened to the sad, unvarnished tales of many of their victims can sadly but truly testify. Have these fellows ever had mothers, or sisters, or wives, or daughters? They have had all four—some of them have all still—and yet manhood and honour and chivalry have gone so entirely out of their lives, out even of their imaginations, that they not only do such things, but glory in them all the same. Yes, and they hold their heads pretty high, too, especially if they happen, as they too often do, to have money in abundance.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON.

CHAPTER X.—LEAVING RIVERSBOROUGH.

The weeks passed by in Riversborough, and brought no satisfactory conclusion to the guarded investigations of the police. A close search made among Acton's private papers produced no discovery. His will was among them, leaving all he had to leave, which was not much, to Felix, the son of his friend and employer, Roland Sefton. There was no memorandum or letter which could throw any light upon the transactions, or give any clue to what had been done with Mr. Clifford's securities.

Nor was the watch kept over the movements of the family more successful. The police were certain that no letter was posted by any member of the household, which could be intended for the missing culprit. Even Phebe Marlowe's correspondence was subject to their vigilance. But not a trace could be discovered. He was gone; whether he had fled to America, or concealed himself nearer home on the Continent, no one could make a guess.

Mr. Clifford remained in Riversborough, and resumed his position as head of the firm. He had returned with the intention of doing so, having heard abroad of the extravagant manner in which his junior partner was living. The bank, though seriously crippled in its credit and resources, was in no danger of insolvency, and there seemed no reason why it should not regain its former prosperity, if only confidence could be restored. He had reserved to himself the power of taking in another partner, if he should deem it advisable; and an eligible one presenting himself, in the person of a Manchester man of known wealth, the deeds of partnership were drawn up, and the Old Bank was once more set up on a firm basis.

During the time that elapsed while these arrangements were being made, Felicitia was visibly suffering, and failing in health. So sensitive had she grown to the dread of seeing any one not in the immediate circle of her household, that it became impossible to her to leave her home. The clear colourlessness of her face had taken on a transparency and delicacy which did not lessen its beauty, but added to it an unearthly grace. She no longer spent hours alone in her deserted room; it had grown intolerable to her; but she sat speechless, and almost motionless, in the oriel window overlooking the garden and the river; and Felix, a child of dreamy and sensitive temperament, would sit hour after hour at her feet, pressing his cheek against her knee, or with his uplifted eyes gazing into her face.

"Mother," he said one day, when Roland had been gone more than a month, "how long will my father be away on his journey? Doesn't he ever write to you, and send messages to me? Grandmamma says she does not know how soon he will be back. Do you know, mother?"

Felicitia looked down on him with her beautiful dark eyes, which seemed larger and sadder than of old, sending a strange thrill through the boy's heart, and for a minute or two she seemed uncertain what to say.

"I cannot tell you, Felix," she answered; "there are many things in life which children cannot understand. If I told you what was true about your father, your little brain would turn it into an untruth. You could not understand it if I told you."

"But I shall understand it some day," he said, lifting his head up proudly; "will you tell me when I am old enough, mother?"

How could she promise him to do that? This proud young head, tossed back with the expectant triumph of some day knowing all that his mother and father knew, must be bowed down with grief and shame then, as hers was now. It was a sad knowledge he must inherit. How would she ever be able to tell him that the father who had given him life, and whose name he bore, was a criminal; a convict if he was arrested and brought to judgment; an outlaw and an exile if he made good his escape? Roland had never been as dear to her as Felix was. She was one of those women who love more deeply and tenderly as mothers than as wives. To see that bright, fond face of his clouded with disgrace would be a ceaseless torment to her. There would be no suffering to compare with it.

"But you will tell me all about it some day, mother," urged the boy.

"If I ever tell you," she answered, "it will be when you are a man, and can understand the whole truth. You will never hear me tell a falsehood, Felix."

"I know that, mother," he replied, "but oh! I miss my father! He used to come to my bedside at nights, and kiss me, and say 'God bless you.' I tried always to keep awake till he came; but I was asleep the last time of all, and missed him. Sometimes I feel frightened, as if he would never come again. But grandmamma says he is gone on a long journey, and will come home some day, only she doesn't know when. Phebe cries when I ask her. Would it be too much trouble for you to come in at night sometimes, like my father did?" he asked timidly.

"But I am not like your father," she answered. "I could not say 'God bless you' in the same way. You must ask God yourself for His blessing."

For Felicitia's soul had been thrust down into the depths of darkness. Her early training had been simply and solely for this world, how to make life here graceful and enjoyable. She could look back upon none but the vaguest aspirations after something higher in her girlhood. It had been almost like a new revelation to her to see her mother-in-law's simple and devout piety, and to witness her husband's cheerful and manly profession of religion. This was the point in his character which had attracted her most, and had been most likely to bind her to him. Not his passionate love to herself, but his unselfishness towards others, his apparently happy religion, his energetic interest in all good and charitable schemes—these had reconciled her more than anything

else to the step she had taken, the downward step, in marrying him.

This unconscious influence of Roland's life and character had been working secretly and slowly upon her nature for several years. They were very young when they were married, and her first feeling of resentment towards her own family for pressing on the marriage had at the outset somewhat embittered her against her young husband. But this had gradually worn away, and Felicitia had never been so near loving him heartily and deeply as during the last year or two, when it was evident that his attachment to her was as loyal and tender as ever. He had almost won her, when he staked all and lost all.

For now, she asked herself, what was the worth of all this religion, which presented so fair a face to her? She had a delicate sense of honour and truthfulness, which never permitted her to swerve into any byways of expediency or convenience. What use was Roland's religion without truthfulness and honour? She said to herself that there was no excuse for him even feeling tempted to deal with another man's property. It ought to have been impossible to him as it was impossible to her to steal goods from a tradesman's counter. Was it possible to serve God, and Roland professed to serve Him—yet cheat his fellow-men? The service of God itself must then be a vanity—a mere bubble, like all the other bubbles of life.

It had never been her habit to speak out her thoughts, even to her husband. Speech seemed an inefficient and blundering medium of communication, and she found it easier to write than to talk. There was a natural taciturnity about her which sealed her lips, even when her children were prattling to her. Only in writing could she give expression to the multitude of her thoughts within her, and her letters were charming, and of exceeding interest. But in this great crisis of her life she could not write. She would sit for hours vainly striving to rouse her languid brain. It seemed to her that she had lost this gift also in the utter ruin that had overtaken her.

Felicitia's white, silent benumbed grief, accepting the conviction of her husband's guilt with no feminine contradicting or loud lamenting, touched Mr. Clifford with more pity than he felt for Madame, who bore her mysterious absence with a more simple and natural sorrow. There was something irritating to him in the fact that Roland's mother ignored the accusation he made against him. But when Roland had been away three months, and the police authorities had given up all expectation of discovering anything by watching his home and family, Mr. Clifford felt that it was time something should be arranged which would deliver Felicitia from her voluntary imprisonment.

"Why do you not go away?" he asked her; "you cannot continue to live mewed up here all your days. If Roland should be found, it would be better for you not to be in Riversborough. And I for one have given up the expectation that he will be found; the only chance is that he may return and give himself up. Go to some place where you are not known. There is Scarborough; take Madame and the children there for a few months, and then settle in London for the winter. Nobody will know you in London."

"But how can we leave this house?" she said, with a gleam of light in her sad eyes.

"Let me come in just as it is," he answered. "I will pay you a good rent for it, and you can take a part of the furniture to London to make your new dwelling there more like home. It would be a great convenience to me, and it would be the best thing for you, depend upon it. If Roland returns he never will live here again."

"No, he could never do that," she said, sighing deeply.

"Mr. Clifford, sometimes I think he must be dead." "I have thought so too," he replied gravely; "and if it were so it would be the salvation of you and your children. There would be no public trial and conviction, and though suspicion might always rest upon his memory, he would not be remembered for long. Justice would be defrauded, yet on the whole I should rejoice for your sake to hear that he was dead."

Felicitia's lips almost echoed the words. Her heart did so, though it smote her, as she recollected his passionate love for her. But Mr. Clifford's speech sank deeply into her mind, and she brooded over it incessantly. Roland's death meant honour and fair fame for herself and her children; his life was perpetual shame and contempt to them.

It was soon settled that they must quit Riversborough; but though Felicitia welcomed the change, and was convinced it would be the best thing to do, Madame grieved sorely over leaving the only home which had been hers, except the little manse in the Jura, where her girlhood had passed swiftly and happily away. She had brought with her the homely, thrifty ways in which she had been trained, and every spot in her husband's dwelling had been taken under her own care and supervision. Her affections had rooted themselves to the place, and she had never dreamed of dying anywhere else than among the familiar scenes which had surrounded her for more than thirty years. The change too could not be made without her consent, for her marriage settlement was secured upon the house, and her husband had left to her the right of accepting or refusing a tenant. To leave the familiar, picturesque old mansion, and to carry away with her only a few of the household treasures, went far to break her heart.

"It is where my husband intended for me to live and die," she moaned to Phebe Marlowe; "and oh, if I go away I can never fancy I see him sitting in his old chair, as he used to do, at the head of the table, or by the fire. I have not altogether lost him, though he's gone, as long as I can think of how he used to come in and go out of this room, always with a smile for me. But if I go where he never was, how can I think I see him there? And my son will be angry if we go; he will come back, and clear up all this mystery, and he will think we went away because we thought he had done evil. Ought we not to come home again after we have been to Scarborough?"

"I think Mrs. Sefton will die if she stays here," said Phebe. "It is necessary for her to make this change; and you'd rather go with her and the children than live here alone without them."

"Oh, yes, yes!" answered Madame; "I cannot leave my little Felix and Hilda, or Felicitia: she is my son's dear wife. But he will come home some day, and we can return then; you hope so, don't you, Phebe?"

"If God pleases!" said Phebe, sighing.

"In truth, if God pleases!" repeated Madame.

When the last hour came in which Phebe could see Roland's wife, she sought for her in her study, where she was choosing the books to be sent after her. In the very words in which Roland had sent his message she delivered it to Felicitia. The cold, sad, marble-like face did not change, though her heart gave a throb of disappointment and anguish, as the dread hope that he was no longer alive died out of it.

"I will meet him there," she said. But she asked Phebe no questions, and did not tell her where she was to meet her husband.

CHAPTER XI.—OLD MARLOWE.

Life had put on for Phebe a very changed aspect. The lonely farmstead on the uplands had been till now a very happy and tranquil home. She had had no sorrow since her mother died when she was eight years of age, too young to grieve very sorely. On the other hand, she was not so young as to require a woman's care, and old Marlowe had made her absolute mistress of the little home. His wife, a prudent, timid woman, had always repressed his artistic tendencies, preferring the certainty of daily bread to the vague chances of gaining renown and fortune. Old Marlowe, so married and imperfect in his physical powers, had submitted to her shrewd, ignorant authority, and earned his living and hers by working on his little farm and going out occasionally as a carpenter. But when she was gone, and his little girl's eyes only were watching him at his work, and the child's soul delighted in all the beautiful forms his busy hands could fashion, he gave up his out-door toil, and with the pent-up ardour of the lost years, he threw himself absorbingly into the pleasant occupation of the present. Though he mourned faithfully for his wife, the woman who had given to him Phebe, he felt happier and freer without her.

Phebe's girlhood had also been both free and happy. All the seasons had been sweet to her: dear to her was "the summer, clothing the general earth with greenness," and the winter, when "the redbreast sits and sings betwixt the tufts of snow on the bare branch of the mossy apple-tree." She had listened to "the eave-drops falling in the traces of the blast," and seen them "hang in silent icicles, quietly shining to the quiet moon." There had been no change in nature unnoticed or unbelieved by her. The unbroken silence reigning around her, heightened by the mute speech between herself and her father, which needed eyes only, not lips, had grown so familiar as to be almost dear to her, in spite of her strong delight in fellowship with others. The artistic temperament she had inherited from her father, which very early took vivid pleasure in expressing itself in colour as well as in form, had furnished her with an occupation of which she could never tire. As long as there was light in the sky, long after the sun had gone down, in the lingering twilight, loath to forsake the uplands, she was at her canvas catching the soft gray tones, and dim-coloured tints, and clearer masses of foliage, which only the evening could show.

To supply her need of general companionship there had been so full and satisfying a sense of friendship between herself and the household of the Old Bank at Riversborough that one day spent with them gave her thought for a month. Every word uttered by Roland and Felicitia was treasured up in her memory and turned over in her mind for days after. Madame's simple and cheerful nature made her almost like a mother to the simple and cheerful country girl; and Felix and Hilda had been objects of the deepest interest to her from the days of their birth. But it was Roland, who had known her the best and longest, to whom she owed the direction and cultivation of her tastes and intellect, who had been almost like a god to her in her childhood; it was he who dominated over her simple heart the most. He was to Phebe so perfect that she had never imagined that there could be a fault in him.

There is one token to us that we are meant for a higher and happier life than this, in the fact that sorrow and sin always come on us as a surprise. Happy days do not astonish us, and the goodness of our beloved ones awakens no amazement. But if sorrow comes we cry aloud to let our neighbours know something untoward has befallen us; and if one we love has sinned, we feel as if the heavens themselves were darkened.

It was so with Phebe Marlowe. All her earthly luminaries, the greater lights and the lesser lights, were under an eclipse, and a strange darkness had fallen upon her. For the first time in her life she found herself brooding over the sin of one who had been her guide, her dearest friend, her hero. From the time when as a child she learned to look up to him as a paragon of all perfection, until now, as a girl on the verge of womanhood, she had offered up to him a very pure and maidenly worship. There was no one else whom she could love as much; for her dumb and deaf father she loved in quite a different manner—with more of pity and compassion than of admiration. Roland too had sometimes talked with her, especially while she was a child, about God and Christ; and she had regarded him as a spiritual director. Now her guide was lost in the dense darkness. There was no sure example for her to follow.

She had told her father he would never see her smile again if Roland Sefton was taken to gaol. There had been, of course, an implied promise in this, but the promise was broken. Old Marlowe looked in vain for the sweet and merry smiles that had been used to play upon her face. She was too young and too unversed in human nature to know how jealously her father would watch her, with inward curses on him who had wrought the change. When he saw her stand for an hour or more, listlessly gazing with troubled, absent eyes across the wide-spreading moor, with its broad sweep of deep-purple bloom, and golden gorse, and rich green fern, yet taking no notice, nor hastening to fix the

gorgeous hues upon her canvas while the summer lasted; and when he watched her in the long dusk of the autumn evenings sit motionless in the chimney corner opposite to him, her fingers lying idly on her lap instead of busily prattling some merry nonsense to him, and with a sad preoccupation in her girlish face, then he felt that he had received his own death-blow, and had no more to live for.

(To be continued.)

BREAD-MAKING AND CIVILIZATION.

Each stage of society's advance, from lowest to highest, may be broadly characterized by the prevailing manner of handling the staff of life; that is, by the methods pursued in making bread. Whether pre-historic races made bread or not is more than can be certainly determined, but we know that existing tribes of cave-dwellers and burrowers made no bread. They are differentiated from the brutes by ability to light a fire, by the practice of cooking, and by that of wearing clothing, but their diet consists for the most part of reptiles and roots. A striking advance occurs when the seeds of the field come into use as food. Grain bruised on a flat stone with a billet of wood is wet into dough and cast on the embers; bread makes its appearance in the world, and progress begins. Several tribes of the Shoshone family of Indians make bread in this way. The mortar and pestle succeed the billet and stone, and a baking plate of clay or stone is added to the household outfit. The mortar and the pestle are the utensils of the earlier nomadic period, and most tribes of American Indians use them until contact with the whites modifies their habits. The hand mill, probably the first, and certainly the most important machine used in the peaceful arts, marks the transition from the barbarous to the patriarchal state. This admirable contrivance, with which two women ground corn in the early dawn of history, and with which two women still grind corn wherever patriarchal institutions prevail, has rendered more service to man, it may almost be said, than all other machines together. It is the type of the patriarchal state, but its use was not abandoned till the advent of the existing form of society. The use of leaven probably originated in the patriarchal period, while the oven—that is, what is now known as the baker's oven—belongs to the era of village communities. The grist mill is the type of existing civilization; being the first experiment in removing domestic industries from the household, the first attempt to set up machinery for doing the work of several households at once.—*Atlantic Monthly.*

OCEAN CURRENTS.

But the currents of the ocean influence something besides the weather. Upon them depends to a considerable extent whether a certain part of the coast shall have one or another kind of animals dwelling in the salt water. This is not so much true of the fishes as it is of the mollusks or "shell-fish," the worms that live in the mud of the tide-flats, the anemones, sea-urchins, starfish and little clinging people of the wet rocks, and the jelly-fishes, great and small, that swim about in the open sea.

Nothing would injure most of these "small fry" more than a change in the water, making it a few degrees colder or warmer than they have been accustomed to. Since the constant circulation of the currents keeps the ocean water in all its parts almost precisely of the same density, and food seems about as likely to abound in one district as another, naturalists have concluded that it is temperature which decides the extent of coast or of sea-area where any one kind of invertebrate animals will be found; for beyond the too great heat, or else the chill of the water, sets a wall as impassable as if of rock. It thus happens that the small life of the hot Cuban waters is different from that of our Carolina coast; and that, again, largely separate from what you will see off New York; while Cape Cod seems to run out as a partition between the shore-life south of it and a very different set of shells, sand-worms, and so forth to the northward. This is not strictly defined: many species lap over, and a few are to be found the whole length of our coast; yet Cape Hatteras ends the northern range of many half-tropical species, and Cape Cod will not let pass it dozens of kinds of animals abundant from Massachusetts Bay northward.—*December Wide Awake.*

THE HIGHLAND SHEPHERD.

The shepherds of Ross-shire and Sutherland are physically a fine race. Many people have a fixed idea that all Highlanders are tall, strong men; others, judging probably from the fishermen they have seen on the east coast, or from the western islands, imagine them small, stunted, and red-haired. Of course, there are some small, poor-looking men, but as a rule they will compare favourably with any race in these islands, and it would be a strange thing if they did not. Their life is eminently calculated to make them do so. Their food, though simple, is abundant; the oatmeal which, with milk and a little mutton and bacon, forms their diet, is well known for its properties of bone-making. They breathe the air than which there is no purer in the world, and their hard out-of-door life insures them sound and healthy sleep. If to most men the life of a shepherd would appear strange and almost appalling in its utter loneliness, to some few it has, for this very reason, a peculiar fascination. (We are speaking here of the genuine hillman, not of one who is connected with a coast arable farm.) Some of the straths and glens are well populated—well populated, that is to say, for that country. There may be on twenty miles of road two or three shooting lodges, with their attendant collection of keepers' houses, a few small crofts, perhaps an inn, and possibly a kirk, though these two latter are unfrequent, and the average distance between inns in Sutherland—always excepting a narrow strip on the east coast—may be set down at from fifteen to thirty miles. Many of the shepherds' houses, however, are a long distance off the main road, and a man, after walking from the nearest railway station twenty or thirty miles, and often much further, may have to turn across the heather for five or six more before he gets home,

though there is often a peat track to help him. His most probable neighbour will be a keeper, and keepers and shepherds do not always pull well together, there being knotty questions about heather-burning, and sheep straying over marshes—the latter being especially frequent when the adjoining land is under deer—which have to be settled afresh every year, and which cause no little amount of jealousy and ill-willing between the two. Sometimes, however, they are great friends; and as a rule they get on pretty well together, partly, no doubt, for the sake of companionship, and partly, on the keeper's side at least, from motives of policy, for he knows well, if he is worth anything, how essential it is for the welfare of his game that he and the shepherd should be on good terms, and how great the power is which the latter has over it.—*Macmillan.*

A SENSIBLE MOTHER.

It is really pitiful to see a good, conscientious little mother resolutely shutting herself away from so much that is best and sweetest in her children's lives, for the sake of tucking their dresses and ruffling their petticoats. How surprised and grieved she will be to find that her boys and girls, at sixteen, regard "mother" chiefly as a most excellent person to keep shirts in order and to make new dresses, and not as one to whom they care to go for social companionship.

Yet, before they are snubbed out of it, by repeated rebuffs, such as "Run away, I'm too busy to listen to your nonsense," children naturally go to their mothers with all their sorrows and pleasures; and if "mother" can only enter into all their little plans, how pleased they are! Such a shout of delight as I heard last summer from Mrs. Friendly's croquet ground, where her two little girls were playing. "Oh, goody, goody, mamma is coming to play with us!" She was a busy mother, too, and I know would have much preferred to use what few moments of recreation she could snatch, for something more interesting than playing croquet with little children, not much taller than their mallets. She has often said to me: "I cannot let my children grow away from me; I must keep right along with them all the time; and whether it is croquet with the little ones, or Latin grammar and baseball with the boys, or French dictation and sash ribbons with the girls, I must be 'in it,' as far as I can."

A JUDICIOUS WIFE.

A judicious wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly, she will affectionately tell you so; if you declare that you will do some absurd thing, she will find some means of preventing you from doing it. And by far the chief part of all the common sense there is in the world belongs unquestionably to women. The wisest things a man commonly does are those which his wife counsels him to do. A wife is a grand wielder of the moral pruning-knife. If Johnson's wife had lived, there would have been no hoarding up of orange-peel, no touching of all the posts in walking along the street, no eating or drinking with a disgusting voracity. If Oliver Goldsmith had been married, he never would have worn that ridiculous coat. Whenever you find a man who you know little about, oddly dressed, or talking absurdly, or exhibiting eccentricity of manner, you may be sure that he is not a married man; for the corners are rounded off, the little shoots pared away, in married men. Wives have generally much more sense than their husbands, even though they may be clever men. The wife's advice is like the ballast that keeps the ship steady.

A TIDY HOME.

As a general rule for living neatly and saving time, it is better to keep clean than make clean. If you are careful not to drop crumbs of bread and cake on the carpet, and take similar precautions, you will escape an untidy room and the trouble of cleaning it. In working, if you make a practice of putting all the ends of your thread into a division of the work-box made for the purpose, and never let one fall on the floor, the room will look very different at the end of a morning, from what it does when not attended to. A house is kept far cleaner when all the members of the family are taught to wipe their feet thoroughly on coming from out of doors, than it can be where this is neglected. There are a thousand ways of keeping clean and saving labour and time which it is well worth while to learn and practise.

THE LOWER CLASSES.

Who are they? The toiling millions, the labouring man and woman, the farmer, the mechanic, the artisan, the inventor, the producer? Far from it. These are nature's nobility. No matter if they are high or low in station, rich or poor in self, conspicuous or humble in position, they are surely upper circles in the order of nature, whatever factitious distinctions of society, fashionable or unfashionable, decree. It is not low, it is the highest duty, privilege and pleasure for the great man and the high-souled woman to earn what they possess, to work their own way through life, to be the architects of their own fortunes. Some may rank the classes we have alluded to as only relatively low, and, in fact, the middling classes. We insist they are absolutely the very highest. If there be a class of human beings on earth who may be properly denominated low, it is that class who spend without earning, who consume without producing, who dissipate on the earnings of their relatives, without being anything in themselves.

THE American Board have secured permission from Umzeila, a powerful chief of the country on the east coast of South Africa, north of Delagoa Bay and of Zululand, to establish a mission among his people.

LICENSES to sell liquor in Nebraska are hereafter to cost \$1,000. There is a hot and bitter contest over the law, and the Liquor Union has raised considerable money to contest its constitutionality and prevent its enforcement.

BRITISH AND FOREIGN ITEMS.

PARIS has now fifty-one non-Roman Catholic places of worship, besides the thirty-one stations of M. McCall's mission.

IN Calcutta there are 199 Hindoo temples, 177 Mohammedan mosques, thirty-one Christian churches, and two Jewish synagogues.

THE General Synod of Baden has petitioned the Imperial Parliament to appoint a day of fasting and prayer for the whole of Germany.

THE Spanish Minister of Justice has informed the Chamber of Deputies at Madrid that slavery no longer exists in the Spanish colonies.

THE Protestant church at Aghabullogue, Cork, has been wrecked by a party of men, who stripped the roof and then smashed the windows.

THE 50,000,000 of population of the United States have a Protestant minister for every 728 persons, and a Sabbath school teacher for every '56.

JOHN TAYLOR, the head of the Mormon Church, has shewn his contempt and defiance of the laws of the United States by taking another wife.

M. LEDOUX, Consul-General of France at Zanzibar, reports a great famine in equatorial Africa. The tribes in despair have pillaged the caravans.

THE United Brethren (Moravians) report 377 mission stations, 386 missionaries, 329 meeting houses, 753 Sunday schools, 25,394 church members.

M. GAMBETTA says that France must remain on good terms with all the Powers, but that the country requires more decided action against the clergy.

A CONGREGATIONAL pastor in Connecticut attempted to eat a piece of pie on his fiftieth birthday, but found his teeth failed him. It was stuffed with fifty gold dollars.

COLOGNE has recently experienced a violent earthquake shock. How deplorable it would have been if it had caused the lofty spire of its beautiful cathedral to topple to the ground!

THE colonies of Natal, discontented with their form of government, demand the institution of a parliamentary rule upon the model of that which has been granted the colony of the Cape.

THE Christian students of the University of Kieff, in Russia, have petitioned the Minister of the Interior to withdraw the rule requiring its Jewish students to reside in the outskirts of the city.

MR. J. P. LUDLOW, of Seattle, Washington Territory, is building a steam-launch for the purpose of distributing the Gospel in the inland waters of that Territory, British Columbia, and Alaska.

A BENEVOLENT society for work among women and dren has recently been organized by young ladies connected with some of the most wealthy and prominent families of the Greek sect at Beyrout.

THE death, at Madeira, is announced of Mr. Adam McCall, the leader of the Livingstone Inland Mission on the river Congo, in Central Africa. He was but thirty-one years of age, and appears to have been a man of splendid promise.

AT a fair recently held by St. Michael's Roman Catholic Church, New York, a pitcher was voted for to be awarded to the most popular rumseller in the Twentieth ward. There were two candidates—one receiving 83,000 votes, the other 75,000.

THE Roman Catholics of Naples, instigated by the 30,000 priests and monks in the city, are shewing the persecuting spirit of Popery by threatening those who attend Protestant meetings, and by seeking to prevent them from securing places where to hold their meetings.

THE rumours which have prevailed so long respecting the removal of the Pope to Germany arose, it appears, through offers being made for the purchase of the ducal palace at Fulda, it being wrongly conjectured that the purchase was to be made on the part of His Holiness.

A FRENCH Protestant soldier was punished not many months ago for refusing to attend mass with a detachment of his regiment. Some of the Reformed Church colonies have petitioned that soldiers should not be compelled to attend the services of a church to which they do not belong.

It speaks well for the independence of the Italian courts that, after a fair trial, the editor and manager of a newspaper in Rome were found guilty by the jury of publishing articles insulting to the Pope, and were each sentenced to fine and imprisonment. In spite of the slanders to the contrary, Italian justice protects the rights of the Pope.

DR. GUTHRIE used to say that beautiful Edinburgh would have to raze many of the old buildings that make the city so picturesque, before it would be safe to live in. Since 1867 the authorities have ordered 2,500 houses to be pulled down, as they were unfit to live in, and have spent over \$2,500,000 in city improvements. One result is that the death rate, which was 26 in 1,000 in 1863, is reduced to 20.

"ON THE HIP."

This rather inelegant expression, used popularly to indicate that condition of things in which one person holds another securely by some circumstance, word, or act, finds literal exemplification in the following narrative by Mr. John Rouk, of Ottawa, Canada. Mr. Rouk says: "I have been subject to hip disease for eight or nine years, and have tried all kinds of remedies, but found nothing to give me any relief until a friend advised me to try St. Jacobs Oil. I tried it, and after using one and a half bottles I am entirely relieved of pain, and have not been troubled since, now nearly six months." This is what people would call getting hip disease "on the hip."

MINISTERS AND CHURCHES.

THE Young People's Association of Erskine Church, Toronto, have given \$60 to the building fund of the church.

ST. ANDREW'S CHURCH, Carleton Place, has given a call to the Rev. Duncan McDonald, M.A., of Nova Scotia.

THE Ladies' Missionary Society of St. Andrew's Church, Kingston, held a successful bazaar on the 20th inst.

AT a Sabbath school social recently held in the Presbyterian church at Mount Pleasant, a sum amounting to over \$30 was realized.

THE Presbyteries of Manitoba and Paris have nominated the Rev. W. Cochran, D.D., of Brantford, for the Moderatorship of next Assembly.

SABBATH school anniversary services were held in the First Church, Port Hope, on the 18th inst. Rev. D. Mitchell, of Belleville, preached morning and evening.

A BAZAAR held in Old St. Andrew's Church (Mr. Milligan's), in this city, on the evening of the 20th inst., was attended by a large number of eager purchasers.

A CALL from the congregation of Upper Musquodoboit, N. S., to Mr. John A. Cairns, probationer, was sustained by the Presbytery of Halifax at its meeting on the 13th inst.

THE Rev. James McCaul, B.A., of Stanley Street Church, Montreal, has been appointed Professor of Classics for the Preparatory Department of the Presbyterian College in that city.

THE congregation of Knox Church, Ayr, have recently sold their manse on account of its inconvenient location, and have purchased a new site at a cost of \$500, whereon a new manse will shortly be erected.

WITH much regret we notice that the Rev. Dr. Black, of Kildonan, Manitoba, is seriously ill. By latest accounts to hand (Dec. 21) there was some little improvement in his condition, but there were still considerable fears as to his ultimate recovery.

THE Presbyterian congregation of Newburgh had a pleasant and successful tea meeting on the 19th inst. The speakers were Rev. Messrs. Young of Nanapan, Kellog of Millhaven, Young of Camden East, Leishman, pastor of the congregation, and Mr. E. G. P. Sanderson.

SERVICES were held on the 18th inst. in connection with the tenth anniversary of Chalmers Church, Guelph, appropriate sermons being preached by the Rev. Thomas Wardrope, D.D., pastor of the congregation. A social was held on the following Monday evening.

THE congregation of Knox Church, Winnipeg, have resolved to sell their present building and site and secure a more eligible place. An offer of \$100,000 has been received, but not accepted by latest accounts, as it was thought that a still higher price could be obtained.

THE young men of St. Andrew's Church, Guelph, having admitted lady members to their literary society, have changed its name to the Young People's Association. They held their first meeting under the new arrangement on the evening of the 16th inst., with an attendance of over forty members.

THE lecture delivered by Rev. Prof. McLaren in Knox Church, Beaverton, last Friday evening, under the auspices of the Ladies' Aid Society of that church, was largely attended considering the state of the roads, and highly appreciated by those who heard it. The proceeds, after paying all expenses, amounted to thirty dollars.

A FESTIVAL was held in connection with the Sabbath school of St. Andrew's Church, Winnipeg, on the evening of December 20th. Addresses were given by Rev. C. B. Pitblado, pastor of the congregation, Mr. W. D. Russell, superintendent of the school, and Mr. C. M. Copeland. The school numbers eleven teachers and sixty scholars, in addition to the pastor's Bible class.

ON the evening of Monday, Dec. 19, the teachers and scholars of the Sabbath school in connection with Chalmers Church, Woodstock, made a handsome presentation of reclining chairs to their superintendent, Mr. Thomas Mair. The gift was accompanied by an

address bearing testimony to the benefit derived from Mr. Mair's efforts in behalf of the school, especially in conducting teachers' meetings.

ON Christmas eve the Rev. Dr. Jardine, of St. John's Church, Brockville, was waited upon by the Treasurer of the congregation, who presented him, in the name of the people, with a cheque for \$100, accompanied by an expression of their appreciation of his ministry. Tokens such as these are valuable both for the material benefit to the recipient, and especially as an indication of the feeling which ought to exist between pastor and people.

THE congregation of St. Andrew's Church, Strathroy, held their anniversary services on the 18th inst. Rev. E. Cockburn, of Uxbridge, preached in the morning and evening, and Rev. R. Scobie, the late pastor, in the afternoon. The usual annual social was held on the Monday evening following, when addresses were given by Revs. J. E. Moore (Primitive Methodist), Cockburn, Scobie, Johnson, and Mr. G. W. Ross, M.P.

AT the annual social of the Sabbath school in connection with the Central Church, Hamilton, on 23rd December, the usual order of things on such occasions was reversed in so far that the children, instead of receiving gifts, made spontaneous contributions of money to be distributed among the poor of the city. We are glad to notice the change in this case, and hope we shall soon have further instances to record. "It is more blessed to give than to receive."

WE observe, in a late Maritime Province paper, an announcement of the death of the Rev. James Watson, of New Annan, N.S., one of the oldest Presbyterian ministers in Nova Scotia. He was a native of the north of Scotland, educated and ordained in the late Relief Church. He was first settled at Watterbeck, in the south of Scotland. About thirty-five years ago he came to Nova Scotia, and was successively minister of Economy, West River and New Annan. For the last few years he has been disabled by age and infirmity.

THE annual festival of Knox Church Sabbath school, Owen Sound, was held on the evening of the 16th inst. The large assemblage filled the town hall. The programme consisted of songs, choruses, glees, recitations, dialogues and tableaux, and a boat laden with gifts for all the scholars had her cargo discharged and distributed at the close. In the course of the evening a purse and gold coin were presented to Mr. Boddy, church organist; a handsome album to Miss Boddy, leader of the choir; and a valuable gift of books to Mr. Malcom, Sabbath school superintendent. The proceeds, clear of all expenses, amounted to \$120. The school numbers over 250.

THE annual missionary services of the Central Church, Hamilton, were held on the 18th inst. Rev. Principal McVicar, of the Montreal Presbyterian College, preached to large audiences morning and evening, and gave an address to the Sabbath school children in the afternoon. At the missionary meeting on the evening of the 19th, addresses were given by Rev. Principal McVicar and Rev. J. Kirkpatrick, of Cooke's Church, Toronto. The collections for missions, including those taken up on the Sabbath and on Monday evening, amounted to \$647.75. At the close of the meeting Mr. M. Wanzer promised Dr. McVicar a special donation of \$50 a year, to found a scholarship for the Pointe aux Trembles schools.

ON the afternoon and evening of the 16th inst. the ladies of Knox Church, Dundas, held a bazaar in the Town Hall, at which a great array of useful and fancy articles were offered for sale. Some beautiful work was to be seen among the fancy articles, and the prices obtained for such articles were very good indeed. Tea was set in the Hall about five o'clock, and from that time until late in the evening there was a constant succession of customers for this department, and the ladies provided bountifully for them all. The attendance both in the afternoon and evening was large, and especially so in the evening. The proceeds, after deducting expenses, will amount to about \$410—a sum the ladies may be proud of having contributed to the building fund of Knox Church.

THE Mission Band connected with John street Presbyterian church, Belleville, held a social in the Sabbath school room on Tuesday, 20th inst.: John Forin, Esq., in the chair. There was a sale of useful and ornamental work, which was well patronised.

The report of the Band, of which Mrs. Ritchie is president, and Miss Bella Forin secretary, shews that there has been year by year a constant increase of membership and of missionary benevolence. Ninety-five dollars was the amount raised by the Fund for the year, while it is confidently expected that a larger sum will be reached for the current year. A new feature of the work this year was found in the fact that a number of young girls had formed themselves into the Band of Hope as a branch of the Mission Band. They furnished a table for themselves with their own work, and netted for Dr. McKay's Mission in Formosa \$11.13. Short and interesting addresses were delivered by Messrs. Forin and Northrup, and by Rev. D. Mitchell. The choir rendered some beautiful anthems.

ANOTHER ERROR IN THE ASSEMBLY'S MINUTES.

MR. EDITOR,—As others are correcting mistakes in the last minutes of the Assembly through THE PRESBYTERIAN, allow me to do so also. The congregation of Tiverton is only credited with \$70 to the schemes of the Church, Synod and Presbytery funds, whereas they remitted \$206. Such mistakes do not tend to make congregations more liberal.

Tiverton, Dec. 22nd, 1881.

J. ANDERSON.

A NOTABLE NEW YEAR.

"Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord; so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end."—2 Chron. xxix. 17.

A most arresting statement truly. Few, if any, passages of Scripture could more suitably and seasonably be prayerfully considered by the people of God at "such a time as this;" and the thought, occurring so forcibly, must be expressed, that were the above statement conspicuously legible, although written or printed by only human hands on "the wall" of some spacious building to be occupied during the approaching "week of prayer," it might, under the blessing of God, have animating influence over many souls.

Let us consider:

I. *The great work accomplished.*—vs. 18, 19.

What a grand work of an analogical character is thereby suggested as a work worthy of the most prayerful attention of "the household of faith" in the beginning of 1882! "Know ye not that ye are the temple of God?"—1 Cor. iii. 16.

II. *How it came to pass that it was done, and "done suddenly."*

1. "God had pardoned the people."—v. 36.

2. In so doing He had rendered the priests and Levites greatly useful—vs. 12-16. and so could He render "pastors and teachers" in 1882.

The influence of King Hezekiah had greatly to do with the whole, as is evident from the spirit of his noble address—vs. 5-12.

But "there is another King, one Jesus," who is building the temple of the Lord, to whom we are all invited to look, whose grace is sufficient for us, to animate, to guide, and to strengthen, and who "shall bear the glory."

III. *Some immediate results.*

1. A great impulse given to the spirit of worship—vs. 28-30.

2. Extension of a spirit of liberality in connection with the worship and service of the Lord—v. 35.

3. *Great joy.* "And Hezekiah rejoiced, and all the people, that God had prepared the people, for the thing was done suddenly." JOSEPH ELLIOT.

December 29th, 1881.

We desire again to remind subscribers in arrears that payment should no longer be delayed. Take a look at the printed label on this copy of your paper, and if you find the figures do not indicate subscription paid up to 31st December, 1881, remit at once, and commence the New Year with no indebtedness on your Church paper.

A POWERFUL revival is in progress in Honolulu and other places in the Hawaiian Islands, through the labours of Mr. M. L. Hallenbeck. The missionaries say there has been nothing like it there since the great revival among the natives in 1838.

BOOKS AND MAGAZINES.

VICK'S FLORAL GUIDE—1882. (Rochester, N.Y.: James Vick.)—Many of the lovers of flowers will, no doubt, gladly avail themselves of the guidance of this beautifully got up and profusely illustrated descriptive catalogue.

ST. NICHOLAS. (New York: Century Publishing Co.)—The January number of "St. Nicholas" contains the usual abundant supply of wonderful stories, humorous verses and funny pictures for the amusement and instruction of the little ones.

SUGAR AND SPICE AND ALL THAT'S NICE. (Toronto: Willing & Williamson.)—This book is full of nice little rhymes and brightly coloured pictures. The little folks will be very eager to get hold of it at the New Year or at any other time.

THE CENTURY MAGAZINE. (New York: Century Publishing Co.)—The January number is the third of the new series of "Scribner." Under its new management and editorship the publication appears to come fully up to the old standard in all departments.

"NOW I LAY ME DOWN TO SLEEP." By Oland Bourne. (New York: A. D. F. Randolph & Co.)—This pretty book contains a collection of poems and descriptions of incidents relating in one way or another to the simple and well-known little prayer of childhood. Touching and true, it will be appreciated by many a tender-hearted reader.

BOY'S OWN PAPER. GIRL'S OWN PAPER.—Extra Part. (Toronto: W. Warwick & S.)—A receipt for a year's subscription to one or other of these magazines, as the case might be, would be a very pleasing and useful New Year's gift. The publishers have issued an extra part of the Girl's Own Paper, specially prepared for the holidays and very fully illustrated.

FRANK LESLIE'S LADY'S MAGAZINE. (New York: Frank Leslie. Price 25 cents per number, or \$2.50 per annum.)—This magazine supplies its fair readers with the latest fashions, profusely illustrated by large plates. It also contains the indispensable allowance of fiction for the long winter evenings, a "Family Doctor" department, practical recipes, etc.

CO-OPERATIVE REVISION OF THE TESTAMENT. By Alfred Lee, D.D. (New York: A. D. F. Randolph & Co.)—The completion of the revision of the New Testament is one of the great events that marks the year 1881, and the history of the work is still interesting. The present account is by a member of the American Committee, and is supplemented by lists of "American Suggestions Adopted in the Text," "American Suggestions put in the Margin," "Preferences yielded by American Revisers," etc.

DRINK FROM DRUGS; OR, THE MAGIC BOX. By Eli Johnson. (Chicago: David C. Cook.)—Those who wish to prepare themselves for the advocacy of temperance will find in this ten cent book abundant material for a whole course of lectures. The persistent and almost universal adulteration of spirituous liquors is exposed, the figures of the various combinations are given in full, and the injurious effects of the drugs employed, as well as of the spirit which is supposed to form the basis of the compound, are plainly demonstrated.

HARPER'S PERIODICALS fully deserve the great popularity and the vast circulation to which they have attained. Each of these publications has its own sphere, and fills it admirably. Together they form a group of encyclopaedic compass, meeting the varied literary wants and tastes of a highly cultured household, from the (say) venerable autocrat at the head of affairs down to the boy or girl attending school. The terms are as follows: "Harper's Magazine," "Harper's Weekly," "Harper's Bazar," \$4 each per annum; any two of them for \$7, or all three for \$10; "Harper's Young People" (weekly) \$1.50 per annum, or the "Magazine" and "Young People" for \$5—postage free to all subscribers in the United States or Canada.

THROUGH CITIES AND PRAIRIE LANDS: Sketches of an American Tour. By Lady Duffus Hardy. (Toronto: Willing & Williamson.)—The writer of this book require no introduction; the perusal of a few pages of her cheerful, lively writing will probably place her and her readers on the best of terms. There may indeed be a little quarrel between them now and again, when the subject under discussion happens to be too near home, but that will pass away

as the interesting and animated narrative proceeds. The traveller's course is by Quebec, Montreal, Ottawa, Toronto and Niagara, to New York; thence across the continent to San Francisco, taking Mormondom on the way; back by St. Louis, Philadelphia, New York and Boston, to Quebec once more. Much space is devoted to Utah, the Rocky Mountains, and California. The book contains 338 pages, and is nicely bound in cloth.

PUBLIC GENERAL ACTS OF THE ONTARIO LEGISLATURE RELATING TO INSURANCE: With Notes of Amendments and an Analytical Index; also a List of Special Acts of Incorporation. By J. Howard Hunter, M.A., Inspector of Insurance for Ontario. (Toronto: C. Blackett Robinson, 1881. Limp cloth, 60 cents.)—The recent decision of the Imperial Privy Council, affirming the power of the Local Legislature to prescribe the conditions under which policies of insurance must be issued in the Province of Ontario, will naturally arouse much interest in our Provincial legislation; and the appearance at this juncture of Mr. Hunter's convenient manual is most timely. In order to make our laws complete and satisfactory, the first condition is to know exactly what our laws now require of us, whether as insuring companies, or as the great insured public. The Provincial Acts are of two classes—Public General Acts, affecting all companies and the policy-holding public generally; and Special Acts of Incorporation, providing for special companies particular modes of organization, management and winding up. The former branch of legislation closely affects the whole public, and for their convenience all the Public General Acts or portions of Acts now in force are here printed at large, and are carefully analysed in a detailed index, so that any intelligent person may speedily get to the heart of the matter, and ascertain at once the legal provisions bearing upon any insurance difficulty. Then, for the convenience of those who are interested in the management of companies specially incorporated, or who may have claims against them, a full chronological list is given of all such Acts with notes of subsequent Amending Statutes.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON II.

Jan. 3, } JESUS IN GALILEE. } Mark i. 1881. } 14-23.

Commit to memory verses 27, 28.

GOLDEN TEXT.—"The people that walked in darkness have seen a great light."—Isa. ix. 2.

CENTRAL TRUTH.—Christ calls us to repent, to believe, and to follow Him.

HOME READINGS.—M. Mark i. 14-28.—7. Matt. iv. 12-25.—W. Luke iv. 14-30.—Th. Luke iv. 31-36.—F. Luke v. 1-11.—S. John iii. 23-36.—Sab. John iv. 43-54.

TIME.—April, May, A.D. 28. More than a year after our last lesson.

PLACE.—On the north-west shores of the Sea of Galilee, near Capernaum.

RULERS.—Tiberius Cæsar, emperor of Rome. Pontius Pilate, governor of Judæa; Herod Antipas, of Galilee and Peræa.

INTERVENING HISTORY.—Jesus returns, February, A.D. 27, from the wilderness to Bethabara, to John (John i. 19-42). Thence He goes to Galilee (March), attends the marriage at Cana. Returns to Jerusalem to the passover, April 9, A.D. 27, and spends the summer and early autumn preaching in Judæa (John iv. 3). Goes back to Galilee, passing through Samaria (John iv. 4-12), (December), preaches and heals many. Goes to Jerusalem to passover, March 29, A.D. 28 (John v.); returns to Galilee.

PARALLEL ACCOUNTS.—The general view of Christ's ministry (vs. 14, 15) is related also in Matt. iv. 17, and Luke iv. 14, 15. Then comes John iv. 46-54, followed by Luke iv. 16-31. Vs. 16-20 are reported more fully in Matt. iv. 18-22, and Luke v. 1-11. Vs. 21-28, in Luke iv. 31-37.

INTRODUCTION.—More than a year is passed over in silence between the last verse of the last lesson (v. 13) and the first verse of this (14). A considerable part of that time was spent in Judæa and at Jerusalem, till so much opposition arose that He left and went to Galilee, where He spent the larger portion of the next year and a half. Vs. 14, 15, express the general character and object of Christ's preaching, followed by some steps towards the organization of His new kingdom.

HELPS OVER HARD PLACES.

14. John in prison because he reproved King Herod (Mark vi. 17-20). He was put in the Castle of Machærus, east of the Dead Sea, March, A.D. 28. Jesus came from Judæa. The imprisonment of John was one expression of hatred and opposition to the new kingdom (John vii. 1). It was no longer safe or useful to remain in Judæa. 15. The time is fulfilled: the time prophesied had come, and the preparatory training of the world was complete. Repent:

be sorry for sin and forsake it. 16. Sea of Galilee. about twelve miles long by six wide, and at that time with many populous towns upon its shores. Simon, named Peter by Jesus. Simon is a contraction of Simeon (hearing). Andrew (manly). They formerly lived at Bethsaida, had been disciples of John, and had been acquainted with Jesus (John i. 35-44: il. 1, 2), as had also their partners, James and John (v. 19), sons of Zebedee and Salome. 19. Mending their nets. which had been broken by the great number of fish caught at Jesus' word (Luke v. 6). 21. Capernaum: a city on the north-west coast of the Sea of Galilee, supposed to have contained 30,000 inhabitants. Synagogue: a place of assembly like our modern church. 22. Taught, authority: He spoke as one who knew all things, for He did know. Scribes: the learned people of the Jews. 23. Unclean spirit: called unclean because it made the man unclean, unholy, vile, in body and soul. 25. Hold thy peace: the testimony of a bad spirit would injure a good cause. Even the truths a liar tells are thought to be lies. 26. Cried with a loud voice: an inarticulate cry, not a word of objection, as forbidden in v. 25. 27. New doctrine. new teaching enforced in this new way, by miracles over the evil one.

SUBJECT: THE CALL OF CHRIST TO FOLLOW HIM.

I. THE KINGDOM TO WHICH WE ARE CALLED.—Verses 14, 15. John the Baptist preached repentance; Christ preaches repentance and faith. The inducement which He places before the sinner to "repent and believe the Gospel" is not a threat, but a promise—not a penalty, but a hope—just as if He had said, "The kingdom of God is at hand; [therefore] repent ye," etc. This was the Messianic kingdom which had been so long looked for by the Jews, but the nature of which they had misunderstood. Messiah had come to proclaim His kingdom, to vanquish the enemy, to work out salvation for sinners, "to begin," says Peloubet, "the reign of God among men, with new helps, new hearts, new lights, new influences of the Spirit. The prospect of becoming a citizen of this glorious kingdom, a member of this heavenly community, is placed before the sinner as a strong inducement to turn away from sin."

II. THE CALL.—Verses 16-20. A full account of the call of Peter and Andrew is given in Luke v. 1-11. "Observe," says the "Cambridge Bible for Schools," "how gradually the four had been called to their work: (1) First they were disciples of the Baptist (John i. 35); (2) then they were directed by him to the Lamb of God (John 36); (3) afterwards they were invited by our Lord to see where He dwelt (John i. 39); (4) then they became witnesses of His first miracle (John ii. 2); (5) now they are enrolled amongst His attached followers, as His constant attendants, ministers, or evangelists, although they afterwards fished sometimes when near their homes; . . . their selection among the twelve apostles occurred afterwards (Mark iii. 14; Luke vi. 14-16). Thus their calling was threefold: (1) disciples, (2) constant attendants, (3) apostles." "They were to catch men," says G. W. Clark, "in the net of Christ's kingdom. Their former secular calling was an emblem of their higher spiritual calling, in object, methods, and success. This language shews that now they were not called merely as disciples, but as preachers, evangelists." These men were called to follow Christ in a literal sense, and in a higher sense as well; in this higher sense the call is addressed to us also; we follow Christ when we obey His words and imitate His example.

III. THE TEACHING OF HIM WHO CALLS.—Verses 21, 22. Regarding the words, "for He taught them as one that had authority," Dr. Alexander says: "This cannot refer to a dogmatical, authoritative manner, as to which the scribes surpassed all others; but He taught them, not as an expounder, but with the original authority belonging to the Author of the law expounded." "Christ is beyond our reach," says the "Westminster Teacher," "in the lofty perfection of His character, and yet He is our Exemplar. Just in the measure in which we speak as He did will our words have power over others. One way of teaching or preaching is to gather proof-texts to support a certain doctrine, and to give them, without ourselves having any experience of the truth. This is the way most of the scribes taught. Another way is to have the truth in our own souls, to live it, to test it in our experience, to have it wrought into the very fibre of our life, and then to speak it out of a full, fervent, glowing heart. This was Christ's way, and this is the only true way. Those who speak thus will always sway and influence men."

IV. THE POWER OF HIM WHO CALLS.—Verses 23-28. These verses shew that He who calls has power over the enemy, and therefore it is safe to follow Him, for to those who join His cause success over all evil is assured. On the words "I know thee," used by the unclean spirit, Dr. Alexander says: "Not as an acquaintance, but by fame and report." "Earth," says Trench, "has not recognized her King, has not yet seen Him through His disguise, but heaven and hell alike bear witness unto Him." The prayer of the evil spirit was "let us alone;" and that is all the devil wants. "Let us alone," says the liquor-seller, the gambler, the dealer in depraved literature. Satan hates a true, living Christianity, that will not make terms with sin. He gets people to heap abuse upon it and call it meddlesome and narrow. What he wants is a "broad" Christianity—as "broad" as the way that leadeth to destruction."

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- 4. The Little Ones at Home
- 5. Old Black Joe
- 6. Home, Sweet Home.
- 7. See That My Grave's Kept Green.
- 8. Grandfather's Clock
- 9. Where Was Moses When the Light Went Out?
- 10. Old Folks at Home—Swanee Rubber
- 11. Sweet By and Bye
- 12. Woods Emma
- 13. You'll Remember Me
- 14. Rocked in the Cradle of the Deep
- 15. Kathleen Mavourneen
- 16. I Dreamt I Dwelt in Marble Halls
- 17. When You and I Were Young, Maggie.
- 18. Cottage by the Sea
- 19. We Parted by the River Side
- 20. When I Saw Sweet Nellie Home
- 21. Maggie's Secret
- 22. I Cannot Call Her Mother.
- 23. Take This Letter to My Mother
- 24. A Model Love Letter Comic
- 25. Female Straggle Comic
- 26. Wife's Commandments Comic
- 27. Husband's Commandments Comic
- 28. Little Old Log Cabin in the Lane.
- 29. Marching Through Georgia
- 30. Widow in the Cottage by the Sea.
- 31. Blue-eyed Nellie.
- 32. The Heart Bowed Down.
- 33. Take Back the Heart.
- 34. The Faded Coat of Blue.
- 35. Der Mule Shtond on Der Shteamboat Deck—Recitation
- 36. My Old Kentucky Home, Good Night.
- 37. Thou Art So Near and Yet So Far
- 38. The Sword of Bunker Hill.
- 39. I'll be All Smiles To-night, Love.
- 40. Listen to the Mocking Bird
- 41. Silver Threads Among the Gold.
- 42. Her Bright Smile Haunts Me Still.
- 43. Sunday Night When the Parlor is Full
- 44. The Gipsy's Warning
- 45. Swinging in the Lane
- 46. 'Tis but a Little Faded Flower.
- 47. Touch the Harp Gently, My Pretty Louise.
- 48. The Girl I Left Behind Me.
- 49. Little Buttercup
- 50. His Sisters and His Cousins and His Aunts.
- 51. Carry Me Back to Old Virginia
- 52. Kitty Wells
- 53. When the Swallows Homeward Fly
- 54. I am Waiting East Near
- 55. Three Perished in the Snow
- 56. Take Me Back to Home and Mother.
- 57. Come Sit by My Side, Little Darling
- 58. Kiss Me, Mother, Kiss Your Darling
- 59. A Flower From Mother's Grave.
- 60. The Old Log Cabin on the Hill.
- 61. The Skids are out To-day
- 62. The Babies on our Black.
- 63. The Skidmore Fancy Ball
- 64. The Halfway Door
- 65. Flamingo Beside of the Sea.
- 66. Old Wooden Ruckles.
- 67. Speak, Only Speak.
- 68. Dancing Around with Charlie.
- 69. Where Art Thou Now, My Beloved?
- 70. You May Look, But Mustn't Touch.
- 71. Balm of Gilead.
- 72. There's Always a Gent in the Parlor
- 73. I've no Mother Now, I'm Weeping
- 74. Pearl for the Shore.
- 75. Nearer My God to Thee.
- 76. Masala in de Cold, Cold Ground.
- 77. Say a Kind Word When You Can.
- 78. Cure For Scandal—Comic
- 79. I cannot Sing the Old Songs
- 80. I'm Lonely Since My Mother Died.
- 81. Teating on the Old Camp Ground.
- 82. Glove Fartation—Comic.
- 83. Flirtation of the Whip—Comic.
- 84. Don't You Go, Tommy, Don't Go.
- 85. Willie, We Have Missed You
- 86. Over the Hills to the Poor House.
- 87. Don't be Angry With Me, Darling
- 88. The Old Village School on the Green
- 89. Darling Maggie Lee
- 90. Hat Flirtation Comic
- 91. Flirtation of the Fan—Comic
- 92. Thou Hast Learned to Love Another
- 93. You Were False, but I'll Forgive You
- 94. Old Log Cabin in the Dell
- 95. Whisper Softly, Mother's Dying
- 96. Will You Love Me When I'm Old
- 97. Gathering Shells by the Sea Shore
- 98. By the Sad Sea Waves.
- 99. Come into the Garden, Maud
- 100. Where There's a Will There's a Way
- 101. God Bless My Boy at Sea.
- 102. Annie Laurie
- 103. Sherman's March to the Sea.
- 104. Come, Birdie, Come.
- 105. Now I Lay Me Down to Sleep.
- 106. Ever of Thee.
- 107. Love Among the Roses.
- 108. Old Arm Chair (as sung by Ned Barne)
- 109. The Sailor's Grave.
- 110. Oh, Dem Golden Slippers.
- 111. Morning by the Bright Light.
- 112. Poor, But a Gentleman Still.
- 113. Nobody's Darling but Mine.
- 114. Put my Little Shoes Away.
- 115. Darling Nellie Gray.
- 116. Little Brown Jug.
- 117. Good-bye, Sweetheart.
- 118. Ben Bolt.

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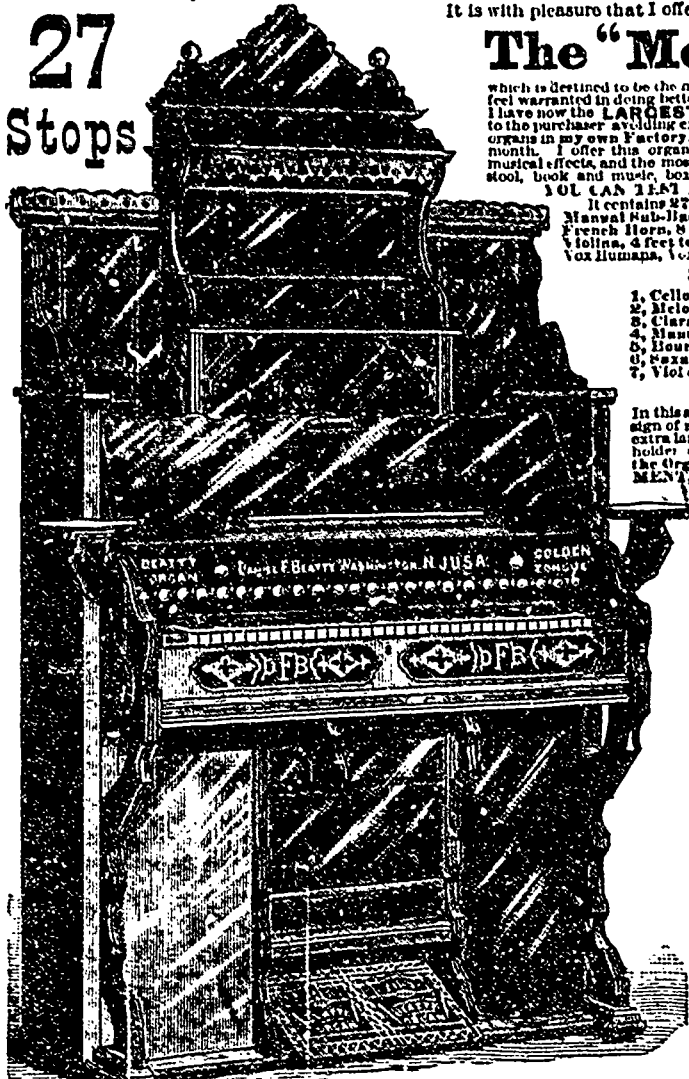
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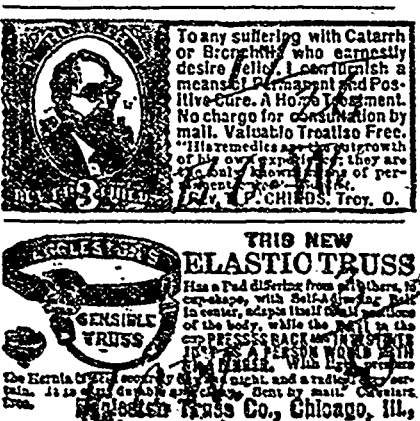
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