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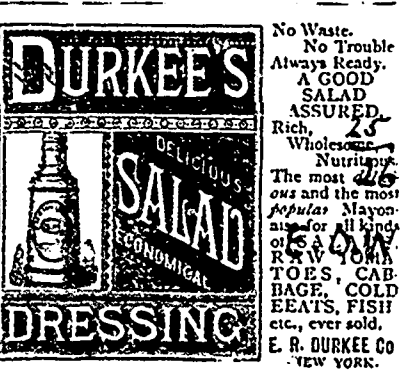
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## Notes of the Week.

"THE CANADA PRESBYTERIAN, a Toronto journal which has lately made great progress and is full of vitality, has a clever humourist on its staff, 'Knoxonian,' who, in his latest article, suggests"—etc., etc. Such are the graceful terms in which our esteemed contemporary the Glasgow *Christian Leader* quotes with approval "Knoxonian's" remarks on shortening sermons.

THE Rev. John Smith, M.A., recently called to St. James' Square Church, Toronto, has received a call to be colleague and successor to Rev. Dr. Andrew Thomson, in Broughton Place Church, Edinburgh. The stipend offered is \$3,000. People who pretend to fathom the future, think that he will accept the Edinburgh call. Should Mr. Smith take this step, says the London *Presbyterian*, it will occasion much regret, not only among the members of his present congregation, but also among all his brethren throughout the bounds of our Church in England. Mr. Smith has already had a good many invitations addressed to him, including more than one from London.

It is against the law of Canada to sell liquor to Indians. Somehow many of the dusky race manage to obtain a liberal allowance of contraband fire-water. The cunning pale face is inventive in sly ways whereby the law may be evaded and Lo's thirst assuaged. The *Witness* says that the magistrate at Caughnawaga has forbidden the sale of "Ginger Wine" and the various "Bitters" containing alcohol, on the Reserve, notifying all the storekeepers to that effect. A good deal of this kind of liquor has been coming into the Reserve, as temperance drink, but it has been discovered that the "Ginger Wine," so-called, has been adulterated on its way to Caughnawaga in many instances with fifty per cent. of high wines.

THE Ministerial Association, London, at its last meeting received the report of the committee on Sabbath funerals, which was submitted by Rev. Walter Roger. The following deliverance was adopted, which will commend itself to all who desire to see the sanctity of the Sabbath maintained. That in view of the frequency of unnecessary funerals on the Lord's Day, and of the needless additions they involve to ministerial and other labour on that day, and of the frequent interference with attendance upon public worship and other stated services, we, the members of the London Ministerial Association, do hereby express our strong disapproval of the same, and engage to use our utmost influence in every suitable way to get the custom of Sunday funerals abolished; also, that we shall direct the attention of our congregations to this important matter.

At the Dufferin Literary Club banquet at Peterborough, last week, Mr. William Tassie, LL.D., Principal of the Collegiate Institute, responded to the toast of "Our Educational Institutions." He referred to the founder of the educational system of Ontario, the late Rev. Dr. Ryerson, and to improvements made in the system. It was now a little too materialistic, and they wanted more moral and religious teaching. The recent changes were improvements, with the exception of the leaving out of the Grecian and Roman histories from the examinations. There was no other

country where the provisions for the education of the mass of the people were so munificent, unless it were Scotland. Canada's progress in higher education had been even greater. Referring to University Federation, he believed that Toronto University (his Alma Mater) should get the aid it asked for, but he did not think Federation desirable.

THE present severe winter has been one of great hardship to many. Positive suffering and want have been experienced in many humble homes. With the amount of destitution in large cities caused by want of employment, it is remarkable with what fortitude and patience the distress has been endured. In several places more or less formidable demonstrations have been made, but no outrages have been committed. The professional agitator has not succeeded in making capital out of the miseries of his fellow-men. Men in distress who respect themselves are sure to command respect. A deputation of unemployed workmen waited upon the British Home Secretary stating that they wished for work, not alms. They desired relief in such form only as they could accept without degradation. They disavowed all sympathy with socialistic vagaries. Sir William Vernon Harcourt, a man not easily moved, was impressed by the representations made by the delegation. While guarding the government from countenancing the theories of Louis Blanc, the Home Secretary thought relief might be obtained from greater efforts by the various local philanthropic bodies.

THE friends of Sabbath observance have found that existing legislation is insufficient to cope with the growing evil of pleasure excursions by rail and steamboat on the Lord's Day. Under cover of technicalities the law for some time has been violated with impunity. To remove this defect from the statute and secure a becoming respect for the Sabbath, Mr. Chulton has introduced in the House of Commons a bill, of which the principal clause is as follows: Sunday excursions by steamboats plying for hire, or by railway, or in part by any such steamboat and in part by railway, and having for their only or principal object the carriage of Sunday passengers for amusement or pleasure only, and to go and return on the same day, by the same steamboat or railway, or any other owned by the same person or persons or company, shall be unlawful and shall not be deemed a lawful conveying of travellers, within the meaning of any statute of Canada, or of any Province of Canada, permitting the conveyance of travellers on the Lord's Day. The other clauses relate to the penalty to be imposed for violation of the law, the mode of its recovery and appropriation.

THE dignitaries of the Irish Roman Catholic Church have at last spoken out with emphasis on the doings of dynamitards. On a recent Sunday, the Lenten Pastoral prepared by the late Cardinal McCabe on the eve of his sudden death was read in the churches. The pastoral expresses indignant repudiation of the hideous attempts made for the destruction of property and innocent lives by the foul dynamite conspirators. "The object of that wicked conspiracy," said the pastoral, "is to achieve the independence of Ireland and avenge the wrongs inflicted on this unhappy country in former times. God knows, the record of its wrongs forms the blackest page in European history, but surely savage vengeance is not calculated to win God or the world to the side of this poor and afflicted country which has no more deadly foes than the wretched men who support and countenance schemes so detestable. Deeply as I love Ireland, I would gladly consent to a continuation of its greatest sorrow rather than see its redemption worked out by agencies that God and the church anathematize." The pastoral created a profound sensation. In all the churches the other bishops denounced the dynamiters.

THE Rev. Dr. Beattie, of Brantford, writes in the *Canada School Journal*, a clear and concise plea for University Federation. He deals with the subject chiefly from a religious standpoint. The points he

makes are good, every one, but for the present we select the following, containing, as it does, the statement of an educative influence that does not always obtain the recognition it deserves: Then the benefit to the candidates for the ministry in the various Churches in mingling together during the Arts course is very great. When young men are trained in a denominational institution, during their entire course in Arts and Divinity, there may be excessive loyalty to Alma Mater; but, at the same time, there is danger of narrow views and uncharitable opinions concerning men and things in other Churches. It is well to have the angles of prejudice removed. The opportunity afforded by the proposed Federation for young men of different traditions and training to mingle together with all the safeguards afforded by the denominational colleges federated cannot but be of the greatest advantage to all the Churches. From personal experience many will bear out the truth, and admit the importance of this statement.

OUR good contemporary, the *Religious Intelligencer* of St. John, N. B., commenting on the recent decision of the Supreme Court of New Brunswick on the Scott Act, says: "The Supreme Court of New Brunswick has at last given judgment in some of the Canada Temperance Act cases that have been so long before it. And their judgment quashes the convictions. They interpret one clause of the License Act as repealing the penalties clauses of the Canada Temperance Act, and substituting the penalties and procedure of the License Act. Which means that proceedings for the violation of the Canada Temperance Act must be taken in the manner provided in the License Act, and that the penalties imposed must be those of the License Act. Their judgment may be what is called 'good law.' Of that we are not prepared to form an opinion. We believe, though, that it is neither according to common sense nor in keeping with the intention of the framers of the License Act. It must not be understood that by this judgment the Canada Temperance Act is made inoperative. That is not the fact. The mode of procedure and the penalties are changed, that is all. Before, a complaint could cover a period of three months, and the penalties were \$50 for the first offence, \$100 for the second, and two months' imprisonment for the third and each subsequent offence. By the court's judgment the complaint must be made within thirty days, and the penalties are a fine of not less than \$20 nor more than \$50 for the first offence, and three months' imprisonment for each subsequent offence."

THE Rev. Dr. James Martineau has announced to the trustees of Manchester New College, London, his wish to retire from his college duties at Michaelmas next—forty-five years, as he says, from the date of their commencement. Dr. Martineau, who will complete his eightieth year during the coming spring, was himself a student at the college, then at York. He was appointed to the Chair of Mental and Moral Philosophy and Political Economy in 1840, when the college was transferred to Manchester. Dr. Martineau was at that time the minister of a Unitarian congregation in Liverpool, and travelled to and from Manchester in performance of the duties of his professorship. In 1852, the college was removed to London that the students might pursue the secular part of their studies at University College; Manchester New College itself being domiciled in University Hall, Gordon Square. Dr. Martineau's chair became one of Mental, Moral, and Religious Philosophy, and for five years he journeyed between London and Liverpool as he had previously done between Liverpool and Manchester. In 1857, he removed to London, and on the death of the late Rev. John James Taylor, became principal of the college, retaining his professorship. The duties of his chair have lately been divided, Dr. Martineau taking Ethics and the Grounds and Truths of Religion, and the Rev. Charles B. Upton, Logic and Mental and Moral Philosophy. At the meeting of trustees at which Dr. Martineau's retirement was announced, a wish was generally expressed that Dr. Martineau might be induced to retain an honorary headship of the college to which for so many years his name and genius have given distinction.

## Our Contributors.

### SENSATIONAL PREACHING.

BY KNOXIAN.

One of the modern ways of condemning a preacher is to look unutterably wise, solemnly shake the head, give a disdainful wave of the hand, and say—*He is sensational*. Well, supposing he is what of it? It may be a good thing to make a sensation. Everything depends on what you mean by a sensation. Or rather we should say, everything depends on the effect produced by the sensation. If the sensation leads proud, hard-hearted sinners to the Cross, wakes up drowsy believers, unmasks hypocrites, puts new life into the congregation, increases the contributions for religious purposes, promotes the welfare of man and the glory of God, then the sensation is a good thing. It is just the thing we need, though it may not be the thing we all wish for. The best men that serve in the Church are all in favour of a sensation of this kind. In a recent sermon, Dr. John Hall said:—

We do not object to the preaching that produces a sensation. I am sure, for my part I wish I could produce a sensation of alarm and terror in the careless, of responsibility in the believing, or joy and irrepressible gladness in the saintly. Whitfield surely produced a sensation. So did Nettleton, and Edwards and Tennant. So did Erskine, and Henderson, and Knox. So did Luther. So, in earlier times, did Paul and Peter, when whole cities were moved, and thousands owned the irresistible power with which they spoke.

There is, of course, a kind of sensational preaching that every man of ordinary honesty and good taste—not to speak of piety—should condemn. If the object of the sensationalist is mainly to draw a crowd and make them burn incense under his nose; if his sole or principal object is to advertise himself, to increase his own popularity, to put money in his own pocket (there have been and are such cases), or magnify himself in any way, then he cannot be too severely condemned. In that case, he is not a preacher at all, in the Scripture sense of the word. Whatever his work may be called, it should never be called preaching. Whatever he may be called, he should never be called a preacher. This bad kind of sensational work is thus described by Dr. Hall:—

But the true and well-founded quarrel is with the sensational preaching that does not aim at this end—that, indeed, does not aim at any higher end than the producing of present excitement of the lower portions of our mental nature—of wonder, of surprise, of delight, of admiration. This effort terminates on itself, so to speak. It opens men's eyes in amazement—not in the sense of spiritual illumination; it leads the hearers to follow not Christ, but the preacher, and its immediate impression is not "what a wonderful Saviour is Christ!" but "what a wonderful man is that preacher!"

That touches the very nerve of the question. If the people leave talking about the peculiarities of the man rather than about the sermon he delivered the sensation is mainly about the man—and probably about a very small man. If the messenger occupies a much larger part of their attention than the message, then the sensation is decidedly unwholesome.

Though a rather grave and dignified gentleman himself, and a perfect model of propriety and simplicity in the pulpit, Dr. Hall would go a great length in allowing other preachers to indulge their peculiarities provided good results were produced. In this regard he goes very much farther than some much smaller men would dare to go. He says:—

If vivid painting—in words or deeds—if dramatic presentation, if quaint manner, and queer titles would do it, even though they offended taste and shocked the refined, we should be willing to make a sacrifice for the sake of the imperishable results. To hesitate about it, to stand up for literary propriety and the canons of taste, when disregard of them would reclaim souls, would be as base and contemptible as to refuse help to a drowning man or the terrified inmates of a burning house, because it would derange our dress or necessitate awkward and ungainly attitudes. I hope I should be willing to sacrifice any preferences for correct taste and sober expression, if souls could be saved by the sacrifice—and the mass of mankind would approve the act.

No doubt one reason why many people are ready to call certain kinds of preaching sensational is because they think all preaching should be done in one way. They have been accustomed to one pulpit style, and consider any departure from that style sensational. The number of people in the world, yes, in the church, who think everything wrong that they have not been accustomed to, is painfully large. These people think a sermon ought to be arranged in a certain way, and delivered in a certain tone; that the prayer ought to be just so long and in just such a tone. Everything must be done and said in a stereo-

typed way, and the slightest deviation is condemned as sensational. A preacher who wishes to "stand well" with these people is afraid to act in a natural way, and because he dares not do so he is often stilted, weak, insipid. Much of the pulpit weakness and dullness complained of arises in this very way. It is the fault of the people as much as the preacher. If he do not speak in a "pulpit tone," and pray in a whining strain, and do everything just so, ignorance and bigotry are always ready to shout "sensational" or perhaps something worse. Intelligent people have no sympathy with the cry, but the majority are not always intelligent. If we are to have life and power in the pulpit we must allow individuality to display itself within reasonable limitations. This idea is well wrought out by the President of Victoria University in a recent paper from which we quote the following:—

No living man is like another, whatever system he may hold; dead men are soon much alike. If we will have living men in the pulpit, we must tolerate diversities. Many kinds of preaching might be mentioned, all of which are good, perhaps equally good. "Every man hath his proper gift of God, one after this manner, another after that." An affectation of eccentricity is always bad; but where the manner is the natural outcome of the character, and is accompanied by real excellences, we should bear with some peculiarities which may not be pleasing in themselves. Almost any manner that is natural to the man is better than tameness and insipidity. The dignity of the pulpit is, no doubt, to be preserved; but what is more undignified than to sleep in public, especially in a church; but, above all, in the pulpit? Colloquial freedom and uncouthness may be forgiven when there is an impressive presentation of God's truth. The important thing is to convert the people and build them up in the ways of holiness. All kinds of preaching not conducive to this end are, of course, radically bad; and foremost among them we must put that dignified and solemn dullness which from time immemorial has been the dry-rot of the pulpit. A slipshod sensationalism is an opposite error of which we are now in danger; but even that will not prove an unmixed evil if it should at last render obsolete the old proverbs, "As dull as a preacher," "As prosy as a sermon."

Men who would feel that a sin almost unpardonable had been committed if they saw a smile of satisfaction ripple over a congregation, when a capital point was cleverly made, go soundly asleep every Sabbath without feeling that they have done anything not in keeping with good taste. They would never enter the church again if the congregation gave approval in the way of a little applause; but they think nothing of snoring loud enough to be heard in the gallery. Snoring in church is just as undignified as smiling or mildly applauding. Stupor is as much to be avoided as sensationalism.

### ON TAX EXEMPTIONS.

BY THE REV. WILLIAM MOORE, D.D., OTTAWA.

There is in the present day a strong drift of opinion toward the taxing of Church property. It is not a little curious that the first attempt of a nation to tax property set apart to the service of God should be made in Christendom.

No heathen nation, as far we know, ever thought of such a thing. Imposts, prohibitions and persecutions have been plentifully used against alien gods and so-called heretical forms of worship, but no nation has ever imposed burdens on its own God, or upon its own worship, but rather the reverse.

The causes of this movement are not far to seek. This, however, is an enquiry upon which we need not enter. Before proceeding to the special subject of this paper, it may not be out of place to glance at the general question. The items at present exempted from taxation may be classed under two heads, viz.:

*Real estate and income or personal property.* The tax on income or personal property is just in theory but unjust in practice. The burden falls chiefly on the poor or on persons who receive a stated salary or fixed income.

The persons at present exempt are, members of the Civil Service, judges, ministers of religion whose stipend is \$1,000 or less per year, and mechanics and labourers whose wages are \$400 or less per year.

If the spirit of patriotism were so strong, or if the public conscience were so far educated that every man was anxious to contribute his full proportion of State or municipal expenditure there could be no ground for complaint. But this is notoriously not the case. In many instances, men who spend thousands every year, pay little more income tax than others whose slender income is counted by hundreds. Outside two or three cities into which the requirements of Government business have gathered the members of the Civil

Service, the repeal of the existing law would effect chiefly mechanics and preachers.

It might be well for those anxious for change to suggest something better before attempting to disturb the present settlement. The equitable distribution of the public burdens is, as every statesman knows, an exceedingly difficult problem. The mere abolition of the existing law touching exemptions is not a remedy for the present state of affairs.

The exemptions under the head of real estate are somewhat as follow:

(1.) National and Provincial properties, such as Crown lands, Parliament buildings, custom houses, post offices, court houses and jails, reformatories and asylums, institutions for the blind and deaf, Normal schools, the Provincial University buildings, etc., etc.

Whatever difficulty there may be in dealing with the Crown lands scattered here and there through the settled parts of the country, it is not too much to say that good cause can be shown why each and every one of the above named properties should not be placed on the rateable list.

Take, for example, the Parliament Buildings in Ottawa or Toronto. There is not a city or town in Canada which, if the opportunity were given, would not gladly offer the Government perpetual exemption from taxation in order to secure the buildings and the trade, and the increase in population and rateable property, which they necessarily carry with them, and think it a good bargain. To take all these benefits at the expense of the country, and then ask the country to pay taxes for the privilege of bringing these benefits into the city is, to say the least, rather a selfish proposal.

(2.) Municipal buildings and properties, such as city halls, fire stations, police courts, public squares, parks, public schools, collegiate institutes, etc.

The rate-payers were taxed to buy the land on which these buildings stand. They were taxed to erect the buildings, they are taxed to keep them in repair, they are taxed for the salaries of those connected with them, and if these buildings and properties should be assessed the rate-payers will have to be taxed in order to pay the taxes on them, which is absurd.

(3.) Hospitals, orphans' homes, houses of relief, and colleges and schools which, though they do not form an integral part of the public school system of the country, have been founded and are maintained by private munificence, not for the purpose of gain, but for the public good.

Let us speak first of the hospitals and orphan's homes and similar charities. There must be such institutions. We cannot possibly do without them. They must be built and maintained by municipalities, and with money raised by taxation, or they must be built and maintained by private benevolence. It is cheaper to the municipalities or State to have this work done by private benevolence, and the work is in this way done far more efficiently than it could be done by officers of the city. If, then, municipalities lay a tax on such institutions, they are guilty of a double meanness—they first allow private individuals to do their own work, and then tax them for doing it.

Let us now turn our attention to the various institutions of learning which were not founded by the State but by private munificence.

They are such institutions as the denominational colleges in Kingston, Cobourg, Belleville, Toronto and elsewhere; the theological schools of all the Christian Churches of the country, and the ladies colleges. All these colleges work under charters, and yet are in a sense private property—that is to say, they do not form part of the educational system created by the State and supplied out of the public funds. Nevertheless, they are public institutions. They were founded for the public good.

Their existence is a clear proof that they meet a felt want; that they fill a place in the educational work of the country which must otherwise have remained unoccupied. It is, therefore, to the interests of the State that such institutions should be encouraged. But the least possible encouragement the State can give such seats of learning is to grant them perpetual exemption from taxation. It should also be remembered that every one of these institutions creates trade and causes a large expenditure of money every year, and is thus a source of profit to the town or city in which it is located.

To lay a tax on such charitable and religious institutions is both inexpedient and unjust. If it do not

lead to their utter extinction, it will, in many instances, force them to locate their institutions beyond the reach of municipal corporations which, to say the least, would entail as much loss on the corporation as it would inconvenience on the institution.

(4.) Churches and manses. Manses are now taxed to a certain extent, and may therefore be dismissed from further consideration. Churches never have been taxed. The proposal to tax these brings up the whole question of the relation of Church and State.

Before going into this question there are a few prudential considerations which deserve the attention of church members.

The churches are not endowed and have no revenue other than the contributions of the people with which to pay taxes. Every dollar of tax paid by the Church to the State must come out of the pockets of those who have already taxed themselves to purchase the land on which the buildings stand, and have taxed themselves to erect the buildings, and have still to tax themselves to keep them in repair and for the support of public worship, and who, should the present law of taxation be repealed, will have to tax themselves again to pay the taxes on their place of worship.

It must further be borne in mind that the tax levied on church property will not cause a reduction on the rate now levied on private property. The very purpose for which it is proposed to remove exemptions is to procure the means of increased expenditure. If the expenditure could be kept, say at its present limit, the placing of church property on the taxable list would certainly reduce the general rate. But no one proposes to limit or reduce the expenditure. On the contrary, the cry is for more money to pay for more improvements. The notion that the tax on church property will only to a certain extent change the channel through which the money flows into the public chest without increasing the amount drawn from the pockets of the rate-payer is under existing conditions a pure delusion.

And church members must also remember that the incidence of the tax on church property will be very unevenly distributed. The tax will bear heaviest on those who have had to do most in the past, and who will have to do most in time to come.

It is notorious that giving for religious purposes is not evenly distributed according to any known ratio. The giving of some is out of all proportion greater than the giving of others. And those who have borne the burden in the past, should this tax be imposed, will be the first to feel its grievousness. The only persons who will profit by this movement will be those who give little for church purposes or those who have never given anything.

They will then enjoy improvements for which, so far, they have paid nothing, improvements for which they have voted the money out of the pockets of their religious neighbours.

But this matter is not to be settled by mere prudential considerations. Appeal must be made to principles of perpetual obligation.

The only way to bar the door against the recognition of the Church by the State so as to finally exclude the Church's claim for exemption from taxation is to affirm that the State is a purely secular institution, and, as such, can neither recognize nor acknowledge the existence and authority of God, and that all property, for whatever use held, must be regarded simply as property and be taxed accordingly.

It scarcely seems credible that any one who has at all seriously considered the matter should take this position unless prepared to say that the very existence of God must be regarded as an open question.

For Christians, and they happily constitute the population of our country by a perfectly overwhelming majority, the Word of God is decisive authority on any matter within the range of its teaching. To the Scriptures we therefore make appeal, satisfied to stand or fall by what may be learned from them.

Respecting the State the Bible teaches that it is an ordinance of God. "For there is no power but of God; the powers that be are ordained of God. Who-soever therefore resisteth the power, resisteth the ordinance of God." "Wherefore, ye must needs be subject not only for wrath, but also for conscience sake." Again, in Paul's First Epistle to Timothy, we find a clear implication of the sphere and duty of civil power: "We are to pray for kings, and for all that are in authority; that we may lead a quiet, peaceable life in all godliness and honesty." That is to say, we are to pray for those in authority that they may so rule as

to provide for us those social conditions in which we may lead quiet and peaceable lives in all godliness and honesty.

To this end they bear not the sword in vain. They are God's ministers, to execute wrath upon him that doeth evil. In so far as rulers exercise authority for the restraint of evil and for the encouragement of righteousness, they are ministers of God for good.

The State, then, is the creation of God. It exists by divine appointment. Its duties are defined by divine wisdom, and its authority is supported by divine sanction. It is, therefore, both the State's interest and the State's duty to recognize the authority of its great Founder, Head and Protector. So much at least is clear. If now it be asked: How the State can show its respect for God? the answer is (a) by refraining from imposing burdens upon the service of God; (b) by removing such burdens when found to exist, and (c) by securing to every man full and unhindered liberty to worship God according to his conscience.

All public works and all national offices and duties must be so ordained that, except in cases of necessity, no man shall be hindered in the performance of his duty to God.

But to impose a tax on church property, that is, property set apart to, and required for actual use in public worship, is to burden and hinder or restrain worship and, therefore, a violation of the State's duty to God.

It is vain to say that the sense of duty to God is worth little if so small a matter as the imposition of a tax on the Church could interfere with it, or to say that the religious connections of those who are religiously disposed would easily them over the difficulty.

We must take human nature as we find it. Men are but too ready to invent pleas in avoidance of duty. The tax on church property would make religion more expensive than it now is and would therefore strengthen the plea that men cannot afford to be religious because of the expense.

And further, granting that the sense of duty to God would be strong enough to carry Christian people through the additional self-denial created by the imposition of a tax on property held for sacred uses, the tax is a burden, is a hindrance, and therefore a thing which the State has no right to impose.

If any one wishes to know the precise extent of the burden, he can easily calculate it for himself.

The limit of municipal taxation is now two per cent. This limit has been reached in several of our cities. At this rate, each congregation would have to raise \$20 a year on every thousand their church property is worth. Such a burden in addition to what they now have to carry would simply squeeze a good many churches out of existence.

Again, the Church has a claim in equity—for service rendered—for exemption at the hands of the State.

The Church is a spiritual body created by the covenant of grace, and exists for the purpose of saving men from the practice and guilt of sin through the redemption which is in Christ Jesus our Lord.

But the salvation of God has respect to the world that now is as well as that which is to come. "Ye are bought with a price; Therefore glorify God in your body and in your spirit, which are God's."

It goes without proof that to fit men for heaven is to fit them for earth. A good Christian is a good citizen. The wiser and holier a man becomes as a Christian the better subject he becomes to the State. The mission of the Church is to sweep the world of those immoralities and crimes the punishment and repression of which cause the greater part of the State's expenditure for the administration of justice. The man who comes under the renewing power of the Spirit of God through the knowledge of the truth of which the Church is pillar and ground becomes a tower of strength to the State. He needs no police to keep him in order. There are no Christian burglars. There are no Christian murderers. It has long been the policy of the State to encourage education for the sake of the benefit which is supposed to accrue therefrom to the State. To this end the government has fostered public schools of every grade, and has encouraged the forming of Mechanics' Institutes and the founding of Public Libraries.

But the design of government is secured only in so far as these agencies diffuse a wholesome morality. Secular learning divorced from religion does not improve public morals—does not increase the security of life and property, does not guarantee the public

peace. For these benefits we must look not to mere learning, but to the religion which permeates the learning, and turns it to good use by quickening and building-up the moral nature. Thus the Church does for the State, and free of cost, what the costly system of education cannot do without her help. The least the State can do is to keep its hands off the Church's property, and let her alone. This is all we ask. If this be a favour it is one which costs the State nothing and for which it receives an ample return.

Whether, therefore, we look at it as a matter of equity as between two independent and co-ordinate powers, or as a matter of duty toward God on the part of the State, the State ought not to impose a tax on the Church.

But it is alleged that the Scriptures favour the taxing of Church property. There are only two passages which have been cited to this effect.

The first is found in the seventeenth chapter of the Gospel according to Matthew. It is affirmed that our Lord not only paid tribute, but wrought a miracle in order to do so; therefore, as the servant is not above his Lord, the Church ought to pay tribute. The force of this argument is completely nullified when it is seen that the tax which our Lord paid was a tax for the support of the temple. As the Son of God he claimed exemption. But knowing that the claim was not recognized and lest his action should be misunderstood, and be an occasion of scandal; he paid the tax, but paid it in such a manner as not to compromise his royalty. The argument would hold good if he had helped to pay a tax levied upon the Temple by the Romans. But our Saviour never did anything of the sort. The Romans never taxed the Temple.

The other passage is the famous saying of our Lord in reply to the Pharisees and Herodians who sought to entrap him (Matthew xxii. 15-22). "Render therefore unto Cæsar the things which are Cæsar's and unto God, the things that are God's."

These words simply affirm the doctrine of mutual independence and non-intrusion. There is a certain tribute due to each with which the other has no right to interfere. We have still to determine from other sources what belongs to each and whether there is anything which either may claim at the hands of the other.

It is sometimes objected that the exemption of church property is a violation of the conscience of those who reject the Bible and Christianity. It is a sufficient reply to say that such people have no conscience in the matter. Conscience implies the recognition of God, and respect for His will. In so far as this is true of them, they cannot object to the State's recognition of the existence and sovereignty of God. They have shown but little conscience in other respects, and it is perfectly fair to assert that they have but little in this instance.

But if it be granted for the sake of argument that there is here some slight grievance, it must be endured. The State can not deny God to please these people any more than it can legalise adultery to please the Mormons.

How worthless is this claim of conscience is clearly seen, if we remember that all the churches have cost this country for drainage and sidewalks is an insignificant trifle. Spread the amount over ten or fifteen years—(the average duration of a plank walk), and then apportion to each rate-payer his individual share in proportion to his taxable real estate and income, and the amount which most of the members of the infidel class have had to pay because of the existence of the Church is found to be so infinitesimally small that it is difficult to express it in mathematical terms, and this is the extent of their grievance. There never has been a case reported in which the most blatant infidel has ever refused to defile his conscience by the acceptance of the profits and benefits which enure to him, as the fruit of the Christian religion. A man ought to be ashamed to complain of the minute, indirect cost and disadvantage of the Christian religion, when he takes without scruple or murmur the immeasurably great benefits which it creates.

There is reason to believe that the movement for the repeal of the law which exempts church and other properties, and also, in whole or in part, the incomes of certain classes of the community, derives a good measure of strength from the tendency shown by one branch of the Christian Church to accumulate lands, and to hold them for revenue, or the purpose of speculation.

It must be confessed that the accumulation of lands by the Church or any branch of the Church might become a public burden, and injurious to the State. Against such an abuse the State has a perfect right to protect itself, and the way is perfectly clear.

A distinction must be made between real estate held for the actual use of the Church in the public worship of God, and real estate held for revenue or speculation.

In respect to the former the Church, or any branch of the Church—in so far as she is true to the Gospel of the Son of God—must be held as God's representative here among men, and such property ought to be held sacred, and therefore, untaxed.

But in respect to the latter, that is to say, lands not required for actual use in the worship of God, but held for revenue and speculation, the Church in the holding such lands, to this extent, becomes a mere trading company, and is entitled to no more favour than any other person or company dealing in land or any other commodity.

When the Church departs from her spiritual functions, and becomes a dealer in lands, she leaves her own sphere, and intrudes into the sphere of Cæsar, and must, to this extent, come under Cæsar's rule.

Whether, and to what extent, such an abuse exists is a fair matter of inquiry. If there be such an abuse, or any danger of it, it is surely within the power of honest and God-fearing men to find a remedy without the perpetration of a grievous wrong.

### SUPPLY OF VACANT PULPITS.

BY THE REV. R. J. LAIDLAW.

The following is a proposed substitute for the Scheme for the Distribution of Probationers which was discontinued at last General Assembly in order to make way for some better scheme.

I.—In each Synod there shall be a Committee on the Supply of Vacant Pulpits.

II.—This committee shall consist of a Convener appointed by the Synod, together with the Home Mission Conveners of the several Presbyteries of the bounds.

III.—Arrangements for the supply of all vacancies within the bounds, other than the mission stations, shall be made through this committee; but the committee shall be at liberty to request vacant congregations to choose their own supply for one third of the time.

IV.—Vacant congregations shall, through the Home Mission Conveners of their respective Presbyteries, notify the Convener of their need of supply whether occasional or for an extended period and may also submit the names of ministers preferred.

V.—Ministers desiring appointments shall send in their names and Presbyterian connection to the Convener of the committee, stating the time for which they wish appointments, and naming also the congregations to which they wish to be assigned when any special appointments are sought.

VI.—The committee shall be at liberty to apply for the occasional services of ministers in charge, who have made no application for appointments, but whose services may be required in vacant congregations.

VII.—When ministers in charge shall be assigned to occasional appointments, they shall apply to the committee for supply for their pulpits in their absence.

VIII.—With the concurrence of the congregation and the Presbytery of the bounds, a minister without charge shall be appointed to a vacancy for a continuous period not exceeding six months; but during this time the minister so placed may be appointed elsewhere as often as every third Sabbath, a substitute being secured, either by the congregation or the committee, to fill his place in his absence.

IX.—In making appointments the committee shall comply with the special request both of congregations and of ministers seeking appointments, in as far as this shall be found practicable and consistent with a due regard for the interests of all concerned.

X.—Appointments shall be given only to accredited ministers and licentiates of the Church.

XI.—When the committee shall be in doubt at any time as to the propriety of giving appointments, the case shall be referred to the Presbytery to which the applicant may belong.

XII.—The members of each Synodical Committee shall furnish information from time to time to their respective Presbyteries regarding the position of the Presbytery's vacancies; each committee shall also submit a half-yearly statement to the several Presby-

teries it represents, and shall render an annual report to Synod and through the Synod to the General Assembly.

Among the apparent advantages of this scheme are the following:

1. It brings Synods into closer connection with the actual life of the congregations within their bounds, and yet does not interfere with Presbyterian oversight.

2. It utilizes the experience and present services of the members of the Home Mission Committee without laying any new responsibility upon that Committee as a whole.

3. It provides a regular way by which ministers needing a change may be heard in vacant pulpits without either resigning their charges or resorting to any other inconvenient method of seeking a change.

4.—It gives small charges, and large and influential congregations alike, as wide and desirable a range of choice as if they had the whole securing of their own supply, and at the same time relieves their office-bearers of much embarrassing correspondence.

5. It makes no invidious distinction between settled ministers and ministers without charge.

6. It provides for assigning ministers without charge to congregations about to become vacant as well as to charges already vacant.

7. It makes the Presbytery, or in case of appeal, the higher courts (and not either the committee or the taste of congregations) decide the question as to a minister's privilege of exercising his gifts.

8. It provides for supplying congregations with continuous ministerial oversight, in accordance with the terms of an overture approved by the General Assembly of 1883, and yet does not disregard either the congregation's right to choose a pastor or the minister's right to be heard in other vacancies.

9. It provides for the fair distribution of difficult and delicate work affecting the well-being of the whole Church, but which under the former scheme was largely in the hands of one necessarily local committee.

10. It will tend to interest individuals, Presbyteries and Synods in the relation between pastor and people in a way that will go far toward solving difficult problems affecting the pastoral relation—problems which appear to be growing more and more in need of solution under the existing state of things.

11. It recognizes the unity of the Church, and the claim which every congregation and minister has upon the sympathy and support of the whole body.

12. It is more in accord with the genius of Presbyterianism than either the former Scheme or the present method of supply.

The above is submitted to the readers of THE CANADA PRESBYTERIAN in the hope that it may call forth such criticism as may be found of value in framing an overture on this important question.

### NOTES FROM MHOW.

Mhow, one of the central stations of our Canadian mission, is beautifully situated on the Gambher river, only a few miles from the Vandhya Mountains. It has a population variously estimated at from 8,000 to 15,000. Since 1818 it has been occupied as a military station or cantonment by the British. There are four churches for the soldiers and other Europeans at the station, a Roman Catholic, a Church of England, a Methodist, and a Church of Scotland. The congregations are very small, with the exception of that attending the Church of England, where most of the soldiers worship.

Not much attention is given by any of these bodies to the natives.

Educational facilities in Mhow are very poor. There are a few small Hindoo schools taught in true Hindoo fashion. The scholars assemble in the porch of some private house, and, sitting on the ground floor swaying back and forth, they commit to memory their sacred writings. There is also a Parsee school, which is now in a languishing condition, where higher education is professed to be given. The school building is excellent, and, were there a competent staff of teachers, a large number of boys would attend, and this institution would become a centre of great influence.

Our own Church is the only one that has a mission among the natives. Since the mission has been established there has been gathered together a Christian community of thirty-five souls. Two boys' schools are being taught by the native Christians, the one in one of the suburbs with an attendance of thirty; the

other in the building used for a church with an attendance of twenty.

There is also a girls' school with an attendance of twenty-five, held in rented rooms of a bungalow on the Mission Compound, taught by the Misses Stockburg, who are rendering excellent service to the mission also as zenana workers. A nightly prayer meeting is held on the mission premises, at which all the native Christians are expected to attend. Every Thursday morning a distribution of rice is made to a number of poor people, and advantage is taken of their assembling to preach the Gospel to them.

On Sabbath morning a Sunday school is held in the church, superintended by Mr. Middleton, one of the preachers of the staff, and many natives gather at the doors and windows of the building, which is in the midst of the bazaar, attracted by the singing and the voice of the preacher. Most listen with respect, and sometimes a few are induced to enter and remain till the close of the service.

While the services are being held within, the traffic and business of daily life and work are going on without. Mhow, outside of the little church-going community, knows no Sabbath. Low-caste women, with their loads of filthy fuel on their heads, coolie men and boys with their burdens, ghair drivers with their bullock carts, Parsee merchants bent on trade, pass and repass, only glancing in for a moment as their attention is caught by the sound of singing or preaching.

It will take years of patient, persevering labour before much impression can be made on the mass of heathenism in Mhow. The people are so fettered by caste, so blinded by the Brahmans, and so conservative that it seems almost impossible to move them. But influences are slowly at work which are preparing the way, and, some day, when by contact with western civilization—by the spread of education which Indian youth is hungry for, caste bonds have been burned and old faiths shaken, the people will move in masses to Christ.

In connection with the mission, there is also a depository where Bibles and religious books and tracts in several dialects are kept for sale. A native colporteur has a stock of such books and tracts at the railway station, and endeavours to make sales to the passengers on the arrival of the trains.

Work is being carried on in several of the villages near Mhow by catechists who open schools and teach and preach as they find opportunity, the missionary from the central station occasionally visiting them and superintending their labours.

The work in the villages is, in many respects, the most inviting and encouraging. The missionary has no difficulty in securing attentive audiences, and the people are most anxious to have schools established among them. Thus the missionaries are endeavouring to leaven the mass of heathenism around them, many may be discouraged because of the apparent little progress, but let it not be so. We are labouring not for present results merely, but for time and eternity. Let it be ours to sow the seed, reap who may.

Mhow, Jan. 14th, 1885.

W. A. W.

WE club THE CANADA PRESBYTERIAN and *Rural Canadian* at \$2 per annum. Already a large number of our readers interested in agricultural affairs have signified their desire to have the *Rural Canadian* along with THE PRESBYTERIAN; and we are still willing to enter the names of thousands of subscribers for both papers. This low clubbing offer places an excellent family paper and a first-class farm journal within the reach of every one, at a merely nominal price. Please mention this offer to your neighbours.

A PAPER read before the New York Medical Society at Albany lately, by Dr. F. N. Hammond, of Auburn, presented some very significant and important facts, showing an enormous growth in the use of opium in the United States. In 1840, about 20,000 pounds of opium were consumed, in 1880, 533,450 pounds. In 1868, there were about 90,000 habitual opium-eaters in the country; now they number 500,000. More women than men are addicted to the use of the drug. The vice is one so easily contracted, so easily practised in private, and so difficult of detection that it presents peculiar temptations, and is very insidious. The relief from pain that it gives, and the peculiar exaltation of spirits easily lead the victim to believe that the use of it is beneficial. Opium and chloral are to-day the most deadly foes of women.

# Pastor and People.

FOR THE CANADA PRESBYTERIAN.

## DIVINE CONSOLATION.

BY THE REV. WILLIAM COCHRANE, D.D.,  
BRANTFORD, ONT.

The character and attributes of God cannot be adequately represented by any single word. In addition, therefore, to the more common appellations of the Deity with which we are all more or less familiar, we find in Scripture an exceedingly rich and varied catalogue of titles, each one representing some one distinct phase of the divine character. For every experience, want and emotion of the human soul, there is some attribute in the divine character which exactly responds and corresponds. In no condition of existence, be it joyous or sorrowful, can the Christian be destitute of sympathy and consolation. Just as the organ is susceptible of giving forth the most sweet and plaintive melodies and the loudest thunder tones in almost instantaneous succession, so, in the heart of the Almighty, there are chords which vibrate to the touch of universal humanity, be the feelings what they may.

These phases of the divine character are to be found in the writings of both the Old and New Testaments, but nowhere more frequently than in the Epistles of the Apostle Paul. From the manner in which his graphic pictures of the divine perfections are introduced unstudied and unpremeditated and without any attempt at effect we have the strongest evidence that the Apostle's mind was habitually and constantly engaged in contemplating with wonder and admiration those tenderer attributes of the eternal God. "The God of Peace," he says, in writing to the Romans, "shall bruise Satan under your feet shortly;" in writing to the Thessalonians, "The very God of Peace sanctify you wholly"; and in writing to the Corinthians, another phase of the divine character is represented—the consolation that dwells in the heart of God. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations."

"The God of all comfort," what a precious expression! The great aim of His existence and His unceasing delight is to comfort. There is, indeed, no real comfort in the world, but what has its rise in God. Human comfort and consolation are but faint reflections of the divine nature imparted to the believer by the Holy Spirit. This divine comfort is exercised, not simply in making us victorious over the ills of life, but what is infinitely better, in filling the soul with joy and peace under the pressure of severest trials. "He comforteth us in all our tribulations," says the Apostle, "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." The grand design of our Heavenly Father in so often chastising and casting down, is to qualify us for comforting and sustaining others in the dark hour of sorrow and bereavement.

How frequently in Scripture God is represented as the comforter of afflicted saints needs only to be mentioned. "Comfort ye, comfort ye My people, saith your God, speak ye comfortably to Jerusalem." "The Lord shall comfort Zion, He will comfort all her waste places." "The Lord hath anointed Me to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." And when Christ appeared in person in the world He exhibited in all His dealings with men this attribute of the divine Being. To the woman afflicted with the issue of blood, He says: "Daughter, be of good comfort." He wept with Mary and Martha over the death of Lazarus. He had compassion on the widow of Nain, and said, "Weep not;" and finally to the sorrowing disciples He gave the promise of "the Comforter," who should in His absence dry up their tears, and assure their fainting hearts. It would seem as if no other attribute of the Almighty was so constantly referred to in order that we may have unshaken confidence in every period of human woe.

There is no soul but has felt at times the need of divine compassion and consolation. It does not require the burden of fourscore years, the weary, careworn brow and hoary head, to prove that if man was not originally intended to mourn, much of human life is spent in tears and sighs and groans. Blessed be God, we have a better theology than that of the poet who saw no comfort or respite from human ills but in the grave. Death is not the mourner's best and dearest friend. Under the heaviest load of affliction, physical or mental, there is abundant consolation. God's comforts are coextensive with human wants. "Earth has no sorrows that Heaven cannot cure."

Speaking more particularly to God's own children, not in regard to the common calamities of life, to which all flesh is heir, and of peculiar chastisements that are the heritage of believers, let me say: (1.) That the relation of God to His people in the covenant of

grace, is in itself, a source of unspeakable comfort. We may not be able to unloose the mysterious knot of providence, nor distinguish mercy from judgment, for the present life is a web of diversely coloured and blending threads, but we do know that all things work together for good to them that love God. He doth not willingly, but for their highest interests, afflict them. Love wields the rod, and inflicts the chastisement. (2.) The presence of God in all our troubles is another source of comfort. "Fear not," says the prophet, speaking in the name of the Most High, "When thou passest through the waters, I will be with thee." Almighty power preserves and overcomes all the elements prepared for the destruction of His saints. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. He shall cover thee with His feathers, and under His wings shalt thou trust." (3.) The end in view is still another source of comfort. Afflictions work out the peaceable fruits of righteousness in them which are exercised thereby. It is the entire sanctification of the believer that is aimed at. If trials and crosses came by accident, and were under no control, save the capriciousness of nature, it were hard to bear them. But when we know that they are divinely sent, we can easily submit. Our natures need purification and our characters to be moulded into that gentleness and meekness that make meet for the inheritance of the saints in light. Finally; there is complete deliverance at last from all our troubles. Many are the afflictions of the righteous but the Lord delivereth him out of them all.

When tempests toss and billows roll,  
And lightnings rend from pole to pole,  
Sweet is the thought to me:  
That one day it shall not be so,  
In the bright world to which I go  
"The tempest shall forget to blow."

Then let the waves run mountains high  
Confound the deep, perplex the sky,  
This shall not always be:  
One day, the sun will brightly shine  
With life and light and hearts divine,  
And when that glorious land is mine  
There will be no more sea.

Our afflictions are intended to fit us for sympathizing with bereaved ones, and binding up their broken hearts. Affliction is a training school—a means of developing a grace of Christian character that otherwise would be inoperative. It is not given to all God's children, wisely to administer comfort. Indeed the fewest number perhaps do it wisely and timely. Their visits to the house of mourning are prompted by kindness, and their sympathy sincere, but how open does the lonely heart exclaim, "Miserable comforters are ye all." In order therefore, that God's people may effectually, and intelligently sympathise, and console distressed ones, He lays upon them the rod of chastisement, and while under the rod supports them by His grace, that they may have an experimental knowledge of that balm which the Gospel provides for the wounded spirit. When, then, you have received divine help, upon a sick-bed, or in worldly sorrow, or in seasons of bereavement, take the consolation which is in Christ, and use it for the good of others. Comfort the mourner, not simply by the example of patient resignation and passive acquiescence under God's afflictive dispensations, but by pointing them to the source of all comfort, which is inexhaustible and unailing.

Christian sympathy thus guided by God's Spirit, is ever welcome in the chamber of death. Our trials often diminish when contrasted with those of others. When the dealings of God with others are narrated and His goodness remembered in the many alleviations that He sends, our bitterest cup seems sweeter and the heaviest burden lighter. These kindred experiences knit Christians closer and closer in the bonds of love. They bury offences and cause injuries to be forgotten. They bring us to realise how closely we are united as the heirs of common sorrows: children of the same Father, and partakers of the coming glory, that is yet to be revealed.

Let not suffering saints then, seek after a life of ease and exemption from sorrow, for such a life is often a useless one. Seek not unbroken health and unclouded happiness, for yourselves or your families. Rather seek that consolation which makes us victorious over every trial. Murmur not at God's providences in sickness and in the desolation of death. Rather be grateful that you are counted worthy to suffer. When there is such abundant consolation, why be in bondage to grief. Suffering with Him here, you shall be glorified together.

FOR THE CANADA PRESBYTERIAN.

## PRESBYTERIAN COLLEGE, MONTREAL.

The authorities of this institution slow considerable enterprise in securing special courses of lectures additional to the fixed curriculum. The Sunday afternoon lectures on "Questions of the Day" in the David Moffice Hall, continue to attract large and appreciative audiences. These are delivered by professors and eminent ministers and laymen of our own Church and of other Evangelical denominations. They are well reported in the daily press and in some weekly papers, and thus reach a large constituency. The

course this winter embraces seventeen lectures, and the subjects are of vital importance.

The Rev. Dr. MacNish, President of the Celtic Society of Montreal, is just now delivering to the students a series of learned and comprehensive lectures on Celtic literature, and at the same time drilling them in Gaelic grammar and analysis. This training must prove of the greatest advantage to young men who are seeking to qualify themselves to take charge of congregations where the language is required, or who desire to prosecute investigations in a department which now commands the attention of some of the ablest scholars of the age. Our College in Montreal is the only institution in Canada and, so far as we know, on this Continent which provides theological lectures in French, and also affords systematic instruction in Celtic lore. It manifestly seeks to keep abreast of the times. Last week another specialist appeared in its class rooms. The Rev. John McEwen, Secretary of the Sunday School Association of Canada, delivered two able and interesting lectures on the Religious Training of the Young. In the first he gave a rapid sketch of the origin and development of Sunday school work, which he regarded as having passed through several stages. First, the philanthropic period, during which benevolent persons paid teachers to impart to the neglected the rudiments of secular and religious education. Second, the period of religious impulse, when pious teachers volunteered to do this work without remuneration, and when Sabbath school hymns, music and general literature freely appeared. Third, the period of organization during which conventions, teachers, institutes, and the Lessons of the International Scheme came into use. Fourth, the educational period upon which we have now entered. The question now is not how to secure a fair recognition of the work, or how to gather together thousands of children, but how to get thoroughly qualified teachers? It remains for ministers chiefly to train such. There must, of course, be the inward qualifications imparted by divine grace, but the outward equipment is also essential, and should be specially adapted to the wants of the age. We cannot ignore the powerful influence of the secular side of life—the press, politics, philosophy, social culture and general education, all are largely secular. Hence we need to recognize the fact that the great conservative and progressive power of the world is lodged in the Word of God; and, therefore, teachers should have a large and accurate knowledge of its contents.

In his second lecture, Mr. McEwen dwelt chiefly upon two points. First, the prominence given in the New Testament to the mission of Jesus Christ as a teacher. It is true—a truth which must always be placed before and above all others—that He was the Great Sacrifice, the Lamb of God, to take away the sin of the world, but it is also true that He was a teacher sent from God and that He spake as never man spake, and taught as one having authority and not as the scribes. The Jews were a teaching people. For four thousand years the household was with them the place of instruction. Jesus laid hold of and intensified this educational spirit when He commanded His Apostles to "go into all the world" and make disciples, teaching them to observe all things which they had heard from His lips. The whole Church is a school, the school of our blessed Redeemer, in which all the members are bound to teach and admonish one another. Second, the vital steps in the process of teaching. The mind should be approached according to God's educational method in giving us the Bible and making it a measure of eternal life. In this respect He followed a definite order. He first uttered the word and then caused it to be written, having inspired chosen men to make the record. In the fulness of time Jesus Christ appeared as the Incarnate Word, the brightness of the Father's glory and the express image of His person, and this fundamental miracle of the Gospel brought the truth nearer to the souls of men than ever before. But this was not enough. The truth, in order to be effective for its sacred purposes, must come nearer still, must find a lodgement in the hearts of men. Hence the Holy Ghost comes, and gives life to dead souls and then they receive the pure milk of the word that they may grow thereby. It is thus, step by step, according to God's own method that we are to approach the mind of the pupil and seek to get into direct and personal contact with him that we may teach him savingly and to profit. The co-operation of the pupil should also be secured that he may readily assimilate the instruction given, and thus make it his own mental property. This will again beget conviction because he grasps the truth with intelligence, and this conviction cannot fail to manifest itself in his conduct, to mould his habits of life, and to impart stability and Christian vigour to his whole character.

Principal MacVicar in thanking Mr. McEwen for his services intimated that attention is given to the management of Sabbath schools, Bible classes, and prayer meetings, etc.; in the lectures of the curriculum on Homiletics and Pastoral Theology, and expressed his decided conviction that the success of ministers depends very largely upon their ability and sanctified skill in dealing with the young. He therefore hailed with delight every opportunity of giving additional prominence to this subject in Collegiate training.



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TORONTO, WEDNESDAY, FEBRUARY 25, 1885.

THE brief Notes from Mhow, in another column, from the pen of Rev. W. A. Wilson, M.A., will be read with great interest, giving, as they do, a vivid glimpse of the people amongst whom our missionaries in Central India, are carrying on, amid many difficulties, their important work.

MONEY is a very useful commodity but at times it pays best to have none. The pockets of two editors of religious papers across the lines were picked lately. The pocket of one was very nearly empty, and he had nothing, or near to nothing, to lose. Incredible as it may appear, the other had a well-filled wallet, and lost a good round sum. Which of the brethren deserves most sympathy is a rather nice question. The one had some money and lost it: the other had no money to lose. We send all our sympathy to both and make a sure thing of it. The incident, however, shows that want of money is not an unmix'd calamity. A man with empty pockets can walk about in any kind of a crowd with an easy and independent air that nobody can assume who has a well-filled pocket book. There is a bright side on everything if you can only find it. This incident has a sad side too. Just think of the depth of the depravity that prompts a human being to put his fingers in the pocket of an editor, a religious editor, a clerical editor, and, worse than all, both the editors were D. D's. The great American Republic should be reconstructed beginning at the bottom.

WHETHER the faculties of Sir John Macdonald are failing or not is a question which the politicians may well be left to decide. His well known sense of humour is certainly as lively as ever. When the great Deputation had read their memorials and their lawyer had delivered his address, the veteran Premier politely assured them that he had no doubt the memorials would be laid before Parliament so that members would have an opportunity of reading them at their leisure, and also of weighing the arguments of the legal luminary who had spoken in favour of compensation. There was not a sentence in the memorials, nor an argument used by the lawyer, that is not familiar to every intelligent boy in Ontario. The points brought before the Government have been discussed in every school house in every county in which the Act has been submitted. The idea of Dominion legislators sitting down to study them at this time of day is a good joke. The Victuallers may not have seen it, but it was a good joke all the same. Had the Premier assured the Deputation that he had no doubt the representatives of the people were about to begin a quiet study of the multiplication table, perhaps the Deputation would have been surprised. What he did tell them was quite as funny. But then everybody knows the Premier always did enjoy a joke.

"THE king of France marched up the hill, and then marched down again." Two thousand Licensed Victuallers went down to Ottawa to interview the Government and then came home again. That was about all there was of it. Extracting comfort from what Sir John said would be pretty much the same

kind of operation as extracting sunbeams from a cucumber. The Premier told them in effect that the question is one of great importance, that the question is not a political one, that it would, no doubt, be discussed by Parliament, that the Government is not a unit on it, and that it is hard to say just what may happen. All of which everybody knows. He then told them two things that everybody didn't know,—that he had himself voted for the Scott Act, and that he is in favour of compensation. If the Licensed Victuallers are satisfied with the interview the friends of the Scott Act may be. The only statement made by Sir John that need give any anxiety is that he is in favour of compensation. He was careful to follow this statement with another which throws a good deal of light upon it. "Whether we shall ever arrive at that stage or not I cannot say." There was grim humour in the question put by a delegate to the chief organizer of the deputation, as the proceedings were drawing to a close. "How much do you think you have gained by bringing this delegation all the way to Ottawa?" That is the question.

In a recent sermon on Revivals, Dr. Kittredge, of Chicago, asks Why is the Church making such slow progress in conquering the world for Jesus? and gives the following as one cause of the slowness:

We have so much machinery to-day with which to save souls, and we have been so busy polishing it and improving upon it, that our machinery has shut out the machinery of heaven, and we are trying to convert the world by pulpits, and Sunday schools, and tracts, and Christian associations. Intensely earnest men like Dr. Kittredge are very liable at times to make such remarks as the foregoing about ecclesiastical machinery; and yet what machinery is used in any Presbyterian Church that could be dispensed with without loss? The danger is not in using the machinery, but in looking upon the running of a certain amount of machinery as the main thing. So long as the machinery is used merely as a means to an end, there need be no fear that it will shut out the machinery of Heaven. We suffer more in Canada now from the want of some good machinery to bring about speedy settlements in our vacancies than from any other cause. We have read many a time in the Presbyterian journals of our neighbours that they suffer in the same way. The inventive genius of the American people is something prodigious, but the great Presbyterian Church of that country has never been able to devise a plan for bringing probationers and vacant congregations in contact with each other in such a way as to bring about speedy settlements. Dr. Kittredge cannot complain of the machinery used for that purpose—there is none.

THE action of the General Assembly in establishing a divinity hall and appointing theological professors without consulting Presbyteries is bearing its legitimate fruit. The *Knox College Monthly* proposes that the power of examining students for license be taken from Presbyteries and given to the Board of Examiners. After asking if examination by Presbytery is necessary, the *Monthly* says:

This custom is a relic of an age when there were no colleges, or none under the Church's eye. Then they were necessary as a guarantee of the life and doctrines of her ministry; now the case is different. The Church has her colleges. The professors fill their chairs at her appointment, and have vowed loyalty to the Confession of Faith. She appoints annually a board of examiners, of which the professors form a very small fraction. If there be danger of a professor verging unconsciously from the straight line of orthodoxy then there is in the board of examiners a sufficient safeguard. Why should not all examinations be committed to its hands? Its members are selected from the most scholarly and devout men within the bounds of the Church. No other body is so capable of testing the merits of those who offer themselves for the ministry. We believe that yearly examinations under the direction of the Board are amply sufficient to meet all the needs of the Church.

It is not clear whether the *Monthly* means that the Board should examine and license or merely examine and pass the candidate on to some Presbytery with a certificate empowering the Presbytery to license him. In either case there would be a direct usurpation of the powers now exercised by Presbyteries. If a Board becomes possessed of sole power to examine candidates for license the next step will be to give the Board the licensing power. It will then be in order for some one to propose that ordination be performed by a Board. Presbyteries may soon find themselves in the position of bodies used mainly for the purpose of raising funds. If they allow themselves to come to that position it is the right one for them.

**WHY COMPENSATE A "FAILURE?"**

ONE result of the imposing delegation to Ottawa last week in defence of the liquor interest will be a more concentrated and strenuous opposition to the progress of the Scott Act. Those engaged in the liquor trade, despite all popular arguments used by their champions to prove the Act a failure—by their determination to fight against its adoption and their efforts to restrict its powers—show plainly that, whoever may believe such arguments, they themselves certainly have no confidence in them. A dispassionate perusal of the memorials presented to Sir John Macdonald and his colleagues at the Opera House, Ottawa, must convince anyone that the Scott Act is the most advanced and effective temperance measure yet enacted. If the Act were the failure, which in certain moods and connections its opponents represent, where is the need of anticipating the ruin of distilleries, breweries, hotels, and the desolation of the trade generally, which at other times is declared to be inevitable?

The arguments presented at Ottawa are among the strongest testimonies yet offered in favour of the adoption of the Scott Act.

The pilgrimage to the Capital was cold and cheerless. The elements were unpropitious. A special train had been chartered for the conveyance of the Anti-Scott Act crusaders. According to the statements of the observant reporter, sumptuous arrangements were made for the comfort of the delegates. Their progress was slow. Again and again the train got fast in snow-drifts, and numerous difficulties had to be overcome. On the afternoon of the second day after leaving Toronto, the worthy men found themselves on the snowy streets of Ottawa, but arrangements for their reception were incomplete. Much was made of the fact that no accommodation had been prepared for them in the departmental buildings. They found a meeting place in the Opera House, but not till next day did the opportunity come for laying their grievances "at the foot of the throne."

The toilsome journey and the chilling reception would have been forgotten if the Dominion Premier and his colleagues had gone into ecstasies over them and been lavish in their promises of aid. Among the virtues usually ascribed to the leader of the Dominion Government it is customary to represent that he possesses almost boundless promissory resources, but in this instance he did not draw upon them to any great extent. In fact, though his manner was as complaisant as ever, and his words carefully chosen, he made a most successful non-committal reply. From remarks in meeting, and from subsequent action taken, it is obvious that but little encouragement was derived from the Premier's speech. Like Balaam, the son of Beor, the chieftain was brought to curse the Scott Act, and he blessed it to the extent that he assured his opponents that it had secured his vote.

The two principal demands of the deputation were the appointment of a commission of inquiry, the design of which is evidently to harass and impede the practical temperance movement now advancing with such rapid strides. This is designed as the thin end of the wedge. Then, while this commission was prosecuting its inquiries, the Scott Act was to be suspended. This proposal was deftly evaded, and if it is to be mooted in Parliament the ministry decline to take the initiative, and to incur any responsibility for its fate.

The other request preferred by the deputation was for compensation for losses caused by those interested in the liquor trade in counties where the Act has been or is to be adopted. This proposal was backed up by considerable influence. An orator from Toronto waxed exceedingly eloquent on historical, legal, and moral considerations, showing the enormity of allowing parties to retire from an obnoxious and hurtful business without compensation. The abolition of the West Indian slave trade was quoted as a precedent, but there was, so far as the report indicates, no reference to the more modern instance of the slave-holding States of the American Union. The demand, however, did not come from the brewers and liquor dealers alone. It was urged by the heads of monetary institutions, on "business" grounds obviously. The coopers and cigarmakers also joined in the request. Whether this formidable array influenced Sir John Macdonald it might be difficult to say, but it was in this connection that the only crumb of comfort was afforded by him. He promised that in certain hypothetical circumstances he would vote for compensation.

This opens up a large question, and one, no doubt, that will soon enter the domain of practical politics. It will be thoroughly and exhaustively discussed. The representatives of the liquor trade are egregiously mistaken if they suppose that the temperance movement of these days is a momentary ebullition of what they are pleased to term "fanaticism." If it be so, fanatics are to be found where it was not customary to look for them: in all sections of the Christian Church, in the highest walks of science and literature, among the most eminent men in the medical profession, among statesmen and philanthropists, in the homes of the people. The irresistible progress of enlightened public opinion is saying to the liquor traffic in the plainest tones; "Set thine house in order, for thou shalt die and not live."

### LIGHTS AND SHADOWS.

THE present age is one of intense activity. More emphatically is it true now than when Longfellow wrote his Psalm,

Life is real, life is earnest.

The vital forces of the time are urged to their utmost. One thing is obvious—the present transitional aspect of affairs cannot continue. To what are they tending? Looking chiefly at the dark side of the problem, some are disposed to consider the outlook as dismal and foreboding. Existing social discontent and utter disregard of the relations that give unity to human society, increasing immorality, the lightness with which many regard the most sacred human ties, the decay of religious life, growing criminality, indifference to moral and religious claims, the tendency to the all-absorbing pursuit of material gain, and the development of anarchic opinions weigh so heavily on certain minds that they are well nigh enveloped in gloom. If such were asked: Watchman, what of the night? their reply would be one only of mourning, lamentation and woe.

Others again have the faculty of shutting out of view all that is disagreeable and depressing. They are the most sanguine of mortals. They may have painful evidences of sin and suffering brought uncomfortably near to them, but their consideration is speedily dismissed. Like a passing summer cloud they quickly vanish from the scope of vision and the outlook is left serene and undimmed. Such minds fondly dwell on the wonderful discoveries and inventions of our marvellous age. They point with triumph to the progress of civil and religious freedom, the uniting of far severed lands by steam and telegraph, the increase of trade and the expansion of commerce, the advance of educational and sanitary reform, the great increase of comfort and convenience and resource in our modern modes of existence, the great onward march of temperance, and the healthy moral life everywhere discernable. They observe with delight that in cities, towns, and villages, and in remote country districts even, costly and attractive churches are built. They maintain that church organization has reached a completeness and efficiency unknown since Apostolic days. They become eloquent in speaking of the growth of comprehensive and practical benevolence, and the vast embodiment of self-denying consecration visible in modern missionary enterprise. Minds dwelling habitually on these cheering signs would respond to the inquiry, What of the night? with jubilant tones, "The day is at hand."

Comprehensive reflection, however, will satisfy most observers that neither view is the correct one. Here, as elsewhere, the truth lies between. The believer in the revelation of Jesus Christ can never be a pessimist. The Gospel of Christ is the Gospel of Hope, not for the individual alone but for the race. It is the power of God and the wisdom of God unto salvation.

At the meeting of the Evangelical Alliance at Copenhagen, Professor Christlieb gave a very realistic view of the moral and religious condition of the German people. However sad it may be it is not unaccountable. It was morally impossible that the springs of moral and intellectual life at the leading universities should be poisoned at their source by bold rationalistic and atheistic teaching and the religious life of the people remain unimpaired. The professors influenced the minds of the students. They in turn, entering the ministry and the learned professions, disseminated a blighting unbelief among the people. It is the idlest speculative moonshine to imagine that

general excellence of moral life can be maintained without well-grounded moral principles, based on the teaching of Christ and His apostles. Irreligious practice is the necessary and inevitable complement of irreligious opinion. It is so in Germany at the present time. Crime is on the increase, intemperance is spreading, and socialistic doctrines are obtaining ascendancy over increasing numbers. But the Gospel has not lost its hold on the German people. At the leading universities healthy and hopeful influences are now at work. Evangelical truth is displacing the cold and desolating rationalism of a generation ago. Earnest young men, in increasing numbers, are studying for the ministry, and a spirit of revival is spreading.

Another hopeful and encouraging evidence is found in the active efforts of Christian workers and the remarkable degree of success attending them. The Berlin City Mission has been accomplishing a most important and salutary work in these days. The city has been mapped out into districts, and a most thorough and systematic house-to-house visitation by agents of approved fitness for the work is maintained. Services are held with encouraging results. A special feature of mission work in Berlin is the selling of sermon pamphlets. In the great German metropolis there are thousands who never think of attending a place of worship. To bring them within the reach of Gospel influence a plan has been devised of selling little pamphlets containing a sermon by some popular evangelical divine, a selection from Scripture and several of the best hymns. The Sabbath on which this work was begun the result was encouraging. No fewer than six hundred copies were sold. At the present time 40,000 copies are issued weekly. These sermons are eagerly looked for, and no less eagerly read, by many who, a short time ago, were utterly indifferent to their religious interests.

The result of this earnest and well-directed mission work in Berlin is not exceptional. It is the same wherever it has been properly attempted. Every healthy Christian congregation in cities and towns, might sustain vigorous and useful mission churches. If these were maintained by faithful, generous and systematic effort, the problem of how to deal with the lapsed masses would receive a satisfactory solution. Earnest, constant, wise, systematic work is indispensable. Spasmodic outbursts of tropical fervour succeeded by arctic inactivity would only be disappointing. It is through consecrated Christian effort that the good time coming will be ushered in.

### Books and Magazines.

QUEEN'S COLLEGE JOURNAL. (Kingston: *British Whig Office*.)—This sprightly exponent of literature in Queen's continues its bright career. The recent numbers, in point of excellence and attractiveness, leave earlier issues far behind. Its get-up is a credit to typographic art.

THE METHODIST ANNUAL for 1885. Edited by Rev. John McLean B.A. (Toronto: William Briggs.)—This hand-book contains in brief compass a valuable collection of facts and figures not only relating to Methodism, but to much else that people generally will find to be useful.

KNOX COLLEGE MONTHLY. (Toronto: *Grip Publishing Co.*)—This well conducted serial maintains the good reputation it has deservedly earned. Its merits are solid and substantial. The present is one of the best numbers issued. Its contents are varied and specially interesting.

THE PASTOR'S DIARY AND CLERICAL RECORD. By Rev. Robert Lang, M.A., and Rev. Louis H. Jordan, B.D. (Montreal: W. Drysdale & Co.)—This is one of the most complete and most compact pocket-diaries yet published. Ministers of every denomination will find it a most valuable help.

BABYHOOD. (New York: 18 Spruce Street.)—The number for February is the second issue of this useful magazine. It is conducted with ability and common sense. To many, it will be sufficient recommendation to state that Leroy M. Hale, M.D., is the medical editor, and that Marion Harland edits the departments relating to general nursery routine.

LAYS FROM THE WEST. By "Stella"—M. A. Nicholl. (Winnipeg: Manitoba Free Press.)—We look for many things to the prairie Province. It is the prospective granary of this continent, the future home of

millions, an ample field for the energies of overcrowded European lands, but poetry has not hitherto been regarded as a product of the soil. It is especially gratifying to receive from the far west the lays which Stella sings. We welcome this modest-looking production all the more cordially that some of them first saw the light in the pages of THE CANADA PRESBYTERIAN. These lyrics have all the true marks of the vision and the faculty divine. They are musical, in intimate accord with nature, ranging over a wide variety of subject; they are human and speak to the heart in the sweetest and purest tones. They breathe throughout a cultured, healthy, Christian spirit. We wish this pure and sweet singer of the west all success; she deserves it for this unpretending contribution to Canadian poetry, and we also hope that she may long be spared to add to the treasury of song.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—This spirited educational magazine continues to render important service to the teaching profession and to the cause of education generally. The present is an excellent number. Its contents are varied and attractive. Mr. T. M. Macintyre, M.A., of Brantford Ladies' College, contributes the first paper on "Our Ladies' Colleges in Relation to our Educational System." It is written in a broad and liberal spirit, giving a comprehensive view of the important work done, and capable of being done, by these institutions. Mr. D. Nasmith, LL.B., continues his interesting and able papers on the "Origin and Development of Constitutional Government in England." Mr. O'Sullivan's pithy "Letters to Young Men at College" are continued. In this number there is a trenchant and forcible communication by "Alpha," on "High School Changes," expressing thoughts for serious consideration. The other departments of the *Monthly* are worthy of the reputation the magazine has achieved.

A YEAR'S MINISTRY. By Alexander MacLaren, D.D., (New York: Macmillan & Co.)—If evidence were needed that successful preaching of the highest kind is in no degree dependent on the devices of sensationalism a reference has only to be made to the sermons of Dr. MacLaren, of Manchester, not that he is by any means alone in this respect, but the high position to which he has attained, and the powerful spiritual influence he has for many years exerted is a striking testimony that thoughtful, conscientious and earnest preaching is as much appreciated and as powerful for good as ever it was. It is a style of preaching beyond the reach of mediocrity, nevertheless it is the result of faithful and unremitting study without which excellence is impossible. The present volume is worthy of the author's well-earned fame. Among the twenty-six sermons it contains there is not a solitary one that falls below the high standard of excellence attained by the Manchester divine. The discourses are thoughtful, clear, fervent and evangelical. No one can read them without being conscious of spiritual elevation. Those who have long been indebted to Dr. MacLaren will feel that his power is unabated, and those who make his acquaintance through this volume will feel that they have found a friendly helper in their spiritual life.

THE ELEMENTS OF THE PSYCHOLOGY OF COGNITION. By the Rev. Robert Jardine, B.D., D.Sc., Edin. Second edition. (London: Macmillan & Co.)—In these days, when attention is almost exclusively directed to the study of physical research, it is refreshing to meet with an excellent work designed and well-fitted to make the pursuit of mental science attractive. Such a work the Rev. Dr. Jardine, of St. John's Church, Brockville, has produced. To write intelligibly and interestingly on such an abstruse subject implies the possession of carefully trained habits of concentrated and abstract thought. The fact that the work has reached a second edition is an evidence of successful manner in which the author has accomplished his task. His aim was to afford the neophyte in philosophical study a concise introduction to that magnificent realm of thought which the most profound minds have evolved. The introduction treats of sources and arrangement, and a definition of consciousness. The acquisition of representative knowledge is then discussed. After this comes a brief but clear criticism of the theories of perception. The fourth chapter is devoted to representation, and the final chapter treats of the elaboration of knowledge. For convenience a short vocabulary of philosophical terms is added. The work is an opportune and valuable elementary treatise on a most important, but at present much neglected study.

## Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER II. -ST. MARTIN'S DAY.

"I wish I could see my daughter," thought Geneviève, the first day of the short Indian summer, when the weather is so lovely in the country of Pierbois. The sky was blue, the woods were tinted with gold, the sun was bright and the air clear.

That very day, at dawn, Josephine set out for home with Faro. She went blithely through the woods and heath; as she walked her thoughts were so happy that she was beaming in smiles; her eyes sparkled like dewdrops in the sunlight. Had it not been for the basket on her head she would have danced for joy.

"Yes, it is I," cried she at last, when she could contain herself no longer; "it is I myself; it is Josephine Fougère," repeated she in a lower tone. "It is I who have earned all this money; it is I who am holding it; it is my very own." In the bottom of her pocket, in a knot in her handkerchief, she felt the money. This was her pay, slowly, hardly earned; her heart thrilled with joy. "It is all for her.—Mother, what will you say when you see it?" cried the little shepherdess. "Ringing money, heavy money, real money,—all silver coins, and one of them is new and shines like the moon. Every one of them, even a single one of them alone, is worth a dollar. Twenty cents will buy thread, and salt and oil and bread for our hunger. But dollars! They will buy cloth of any colour, or even shoes and land. What am I talking about?—even land? Yes, it is land that people buy with silver dollars, and I am carrying more than thirty with me now. Before the sun has set I will be at my mother's knee; I shall throw them all into her lap, and I will say, 'Mother, they are all for you'; and that will be the happiest day of my life. She will be so rich, and I will be so happy!" And the little shepherdess drew a long sigh of joy, of eagerness and of impatience. "And that isn't all. I'm carrying her a cake of honey, a present from my mistress, and I have, too, some soft white wool that I spun myself while I watched the sheep feeding. My master gave it to me because my lambs are nice, and I've lost no sheep, neither by the wolf nor by sickness. Truly, without boasting, I've taken good care of them. Sylvan Bernard is a just man, and he is satisfied with me. I am sure of that, because when he saw me coming away at daybreak this morning he said, 'Little Josephine, be sure to come back to-morrow; I count upon you.' But, as sure as I live, here is our house!"

In truth, the tower appeared above the horizon, round and massive, with the blue plain above. No longer able to contain her joy, Josephine began to sing; the wind bore her song far ahead to the end of the valley. She was nearly home when suddenly Faro pricked up his ears and began to growl. It was not a rabbit that he saw, for the road turned sharply, and Josephine found herself face to face with a queer-looking old woman.

"It is Leonora," thought Josephine; and her song came to an end.

Leonora was a crazy woman, but she still had a glimmer of reason left, though she was often malicious. Wild as a mountain-goat, impatient of all restraint, she wouldn't mind anybody, and was afraid of nothing but thunder. She hid a kind heart under her seeming indifference. People could see yet, even under her wrinkles, that she had been beautiful. She carried herself proudly in spite of her rags and poverty. Leonora was a beggar from inclination and necessity. In the village the peasants seldom refused her a place at their firesides or a part of their supper when, faint with hunger, she stopped before their doors. She would stand there mute and motionless, her dark eyes imploring food and pity. Dogs and children thought she was a wicked creature, hence Faro barked angrily when he saw her.

"Be quiet," said the shepherdess. "Good morning, Leonora."

"My days are evil, my life is too long; wish nothing for me. Listen: I want to talk with you," said the old woman, sadly; and she put her cold hand on the young girl's arm.

Josephine drew back quickly; "Let me go; I must go on." The old woman caught her again, and, grasping her more firmly, said, "Truly, you are not your mother's child."

"Yes, but I see you are sad and cross to-day. Look at the sun shining so brightly—that will cheer you; you need it. Let me pass, I beg you," said Josephine.

"No, your mother has a kind heart; you are not like her. Listen!" Leonora put her hand to her ear, as if to catch a distant sound. "Do you hear them in the graveyard? Is it to waken the dead that the ravens shriek so loudly?"

"How unlucky that I should meet you in my path!" said Josephine, losing all patience; but she added gently, "Poor Leonora! you've had nothing to eat. I'm afraid it is because you haven't any food that you dream such things with your eyes open. Forget these sad thoughts; the sky is clear and the graveyard a long way off. The ravens are gone, and it is the lark that is singing up there. Do you see him? See how he flies—how happy he is! I also am happy, Leonora. I'm going to see my mother, and she doesn't expect me."

"Is it that," said the crazy woman, with a shrill laugh—"ah, it's that which made you sing so gayly. Very well, my little girl, go on singing—singing until to-morrow. I too am going to find my mother, but what is the use of hurrying? She's asleep, she's lying under the grass, lower than the shadow. It's a long time since she moved. When I call her she is silent; when I weep she does not say a word. I beg her to forgive me, but she does not listen; and yet my mother is not dead; no, but she is angry with me. Oh, Josephine Fougère, don't do as the poor Leonora did: do not displease Geneviève, and she will bless you while she can yet speak."

Josephine shuddered. Leonora stopped speaking, and, lost in thought, let the young girl pass.

"Poor Leonora!" said Josephine, full of fear as well as pity.

"Poor Leonora!" repeated the crazy woman's voice, soft and sweet as an echo.

Josephine hurried on. She wanted to run away from the shadow which Leonora had thrown across her pathway. With difficulty she returned to her former thoughts. "No, my mother is not old," said she at length; "she is a little tired; that's nothing new. It is true that my father doesn't make her life very easy. She bends a little when she walks, but that is because she's tired, not because she's old; she bends over like the ears of ripe corn. Life is long, but now that I'm beginning to earn something she can rest, and every year I shall earn more, for life is long. What joy! here I am. That crazy Leonora didn't want me to be happy when I came home; but it was all in vain; here I am;" and Josephine put her hand on the door-latch.

At this moment there was not a prince in the world on the threshold of a palace who was happier than she. True, her hut was poor and small; the mossy roof, covered with yellow flowers, almost touched her head. The worm-eaten door creaked in all its joints when Josephine pushed it wide open with a cry of joy:

"Mother, it is I!"

But the kitchen was empty—no fire, not a sound; on the table were an empty plate and some crumbs, the remains of a scanty meal. "What! father has eaten alone?" and Josephine crossed the room with one bound, opened the door and saw her mother. Her joy vanished. Why was Geneviève sitting with folded hands in the arm-chair, which was never used? She didn't rise, she didn't say a word. Why was she so pale? Still, her colour came at the sight of Josephine. She opened her arms and clasped her darling child to her heart, then let her go, while two tears, trembling under her eyelids, rolled slowly down her warm cheeks.

Then all Josephine's strength failed. She could not speak, she could not move, she could scarcely understand. She remained kneeling, looking at that worn face, so patient, so sweet; she asked herself, "Is this my mother? Is it a dream? How white she is! It is her ghost! Will she not speak?" and looking at Geneviève, she felt her heart grow cold and hard; she could not shed a tear. "Father has been cruel to you," said she to her mother in a husky voice.

Geneviève opened her eyes again, her tender blue eyes, and by a sign answered, "No."

"In mercy, mother, speak to me. You were sick, and I didn't know it! I see it now," said Josephine, wringing her hands.

"Don't think ill of your father," answered Geneviève with an effort. "He is good to me. Don't be frightened, darling," said she, placing her hand on Josephine's head. "I was thirsting to see you. Aren't you my most precious treasure in this world?" and again she looked upon her child with inexpressible tenderness.

Josephine dared not open her lips; she was afraid that she would not be able to control herself.

"Do not think hardly of your father," said Geneviève; "since I have been sick he has done my work as thoughtfully as a woman. If it were not for drink he would be always kind. He wanted to go to Sylvan's farm for you, but I always said to him, 'Wait a little while, René, until this morning, when I thought to myself, 'I wish she would come to-day; and here you are, my darling!'"

"Mother, too much hard work has made you sick; mother, you have had too much trouble; you have had too little food; you have worn yourself out, till there is nothing left of you but the soul. But I bring you twenty crowns, mother; here they are. You will get well, will you not?" said she, entreatingly, stretching out to Geneviève with one hand the red-plaid handkerchief with her money tied in it, while with the other she clung to her knees. "You will get well, will you not? It is my whole wages, every penny of it. You shall have a piece of meat, some white flour; you shall buy everything you need. But you will get well, will you not, mother? Here is some wool; I earned it, I spun it for you. Look at this honey; it is as clear as dew. You will eat; you will take courage again. I am here, now; I will do everything for you, mother, and you sha'n't move, any more than a picture from its place."

Josephine began to hope once more. She had the power to help her mother; she felt that her arms were strong, and that she had courage to work so hard that her mother could always rest.

Thoughtfully Geneviève looked at the rosy face lifted toward her own, and, taking it in both her hands, she said, "God bless you, my precious child, for your care of your mother."

Then the remembrance of Leonora's words pierced Josephine's soul like a dart.

Geneviève was still looking at her daughter. The sun came into the hut and threw about the sick woman's head a halo of light. She seemed transparent; the flame of life flickered within her.

The little girl's heart grew icy cold; she pressed close to Geneviève.

"Mother," said she, "you have laboured for me ever since I was born; I am strong now, and I will work for you. It is my turn; I will wear my hands to the bone if you will only rest."

Geneviève laid her hand on her daughter's bent head. "All my life," she said at length—"yes, my darling;" and then she was silent again. "You came away very early this morning," she continued; "you are hungry. Go to the cupboard and see what your father has left; go and eat, my darling."

Josephine rose and went out, but when the door was closed between herself and her mother the poor girl sat down on the hearth near the cold ashes, put her head on her knees, her apron over her head, her hands underneath, and wept quietly all the tears that were in her heart. In her sorrow she did not see a black shadow gliding toward her, but the low, even voice of Leonora suddenly thrilled her:

"The times change in a few hours; he who laughs in the morning will cry in the evening. Do you see this flower? I have picked it for my mother, and I am carrying it to the

graveyard, I shall put it on the green grass there, where the dead are lying asleep."

Leonora held a branch of wild honey-suckle with white, transparent, wax-like flowers; she twisted them into a crown. "No, truly, you won't sing any more, Josephine Fougère; you will be like the poor Leonora, whom people call crazy." Josephine heard nothing. Suddenly the poacher's step resounded. "Father," she cried, rushing toward him—"father, she is sick, and you didn't call me."

"Do you come here to rebuke me?" said René, raising his fist.

Josephine bent to avoid the blow, and saw that Fougère staggered as he crossed the room. "Alas! he is drunk," she said in despair; then she sat down near the ashes and wept more bitterly.

"It is not crying that will help your mother," said Leonora, suddenly. "A doctor will do better. I saw one driving through the village; he had a horse with three white feet."

What did you say, Leonora? Tell me again. Have you seen a doctor—a doctor who knows how to make sick people well? Tell me again."

"Ah, you are ready to listen to me now," replied the crazy woman, with a cunning laugh. "Oh, well; good-bye." With these words she disappeared.

Josephine half opened the door. "Mother," she said, "our bread is so hard that you will not care for it. I am going to run down to the village to get you some fresh bread. Have patience; you shall have a good supper;" and without waiting for an answer Josephine went away.

Already the mist covered the end of the valley. A horseman rode beside the brook which murmured under the willows; his horse was gentle and the road smooth. It was the doctor; he was going slowly, thinking as he went. He forgot death and sickness and patients and the fatigue of the day as his thoughts wandered on to the fireside that awaited him. Half closing his eyes, he pictured to himself a graceful woman sitting in a window and looking out often over the road; the lady was far away, the road long. "She is waiting for me," he said, taking up the reins, and he pressed his spurs into the horse's flank; but the animal was tired; he knew that the stable was far away, and prudently spared himself. He trotted a few steps, and then stopped short.

Josephine, agile as a deer, had leaped over the hedge, and stood reaching her arms toward the horseman. "My good sir," she cried, "are you the doctor?" He did not answer. "You are the doctor, sir, I am sure; you know how to make people well. Come, I beg you, and cure my mother."

"It is too late," answered the horseman, surprised and disappointed.

"Oh, sir, perhaps not." "The sun is set," said he quickly.

"Excuse me, the sun is shining in our house. Ah, sir," she added with an irresistible tone, "may you never see those you love best perish for want of help!"

The doctor knew that she whom he loved best had a sympathizing heart. "In my place she would go," he said; "if I get home later I believe she will receive me the more gladly for that."

Josephine, seeing that he wavered, seized the opportunity to press the point: "The sun is still shining up there when it is dark down here. My mother lives there;" and she pointed to the tower of Pierbois glowing in the sunset.

"In that ruin? Only the owls could live there," said the doctor, drawing back a step.

"Excuse me, sir; there is a bit of roof which you don't see; we have the owls too, and they are good animals to drive away the rats. This way, sir; here is the path," said Josephine, who climbed up, minding neither stones nor thorns.

The doctor followed on foot, leading his horse by the bridle; he tried to forget that he was hungry and tired, and thought only that when he went back to the woman whom he loved best she would say, "You have done well."

"The path is a little steep for gentlemen," said Josephine, by way of excuse, when a great stone rolled from under the horse's feet. "It is hard too for the animals, but we are too poor to change. You are very good to climb all the way up here to cure my mother."

When they reached the house Josephine opened the door. Geneviève had not moved; her hands were folded and she was gazing upon the skies.

"Mother," said Josephine, laying her white bread on the table, "I was going to get this loaf for you when I found the doctor; he knows how to make you well. He is from the town; he is going to take care of you. This is my mother, sir."

Geneviève flushed faintly when she saw the stranger; she tried to rise. "Forgive her," she said; "she wishes me to be better than any one can make me." She seemed a little embarrassed, and looked at her daughter, then at the doctor, then at her daughter again, and was silent. At once the doctor was full of interest in Geneviève. He felt the charm of her tender and delicate nature. Serenity was written more deeply than suffering on the invalid's features; patience had there traced lines of wondrous sweetness. Geneviève quietly and steadily answered the doctor's questions.

As to Josephine, she watched the sentences fall from his lips as if he could by one magic word bring back health to her mother; but he saw that he could do nothing, and said little.

"It is sad," thought the doctor—"yes, it is sad that she cannot live."

"My daughter, go and bring a glass of water for the gentleman; he must be tired," said Geneviève. "Tell me, sir, since you are very wise; I shall die before long, shall I not?" asked the sick woman as she fixed a penetrating look upon the doctor.

He did not answer, but looked straight before him at the blackened ceiling.

"I feel it here," said Geneviève, pressing both hands against her heart. "Tell me, will it be soon?"

Still the doctor was silent.

"I was afraid at one time—so afraid that I trembled at the thought; now I fear no longer. If you know, tell me, sir, I beg you; will death come suddenly? My daughter, whom

you saw, my only child, is not eighteen years old. Before I go I must speak to her;" and the sweet firm voice of Geneviève grew unsteady.

Josephine came back. "Speak to her," whispered the doctor to the sick woman. He was filled with respect at the sight of this quiet courage. Whence came this strange calm? The doctor did not know. With all his learning, he had not found the spring from which Geneviève drew her peace. He did not understand this humble peasant-woman, but he admired her.

"Thank you," she said, drawing her thin blue-veined wrist from the doctor's hand.

He rose, and, turning, saw in the darkest corner of the room a man lying on a bed; the curtain hid his face. Fougère slept the heavy sleep of drunkenness. "Is it another sick person?" said the doctor, going toward the bed.

"No, it is my husband; he is asleep," said Geneviève quickly.

The doctor passed out, and Josephine followed him. "Doctor," she cried when they were alone, clasping her hands, "is there no medicine in the world that can cure my mother? I will give everything I have in payment for it."

"Alas, poor girl! I am afraid in this case that I can do nothing with medicine. What your mother needs is rest and perfect quiet, and, if you can give it to her, better food than she has now."

"Doctor, tell me only this: he can live," said Josephine, almost on her knees.

"My child," he replied, "I dread to tell you; we can do nothing for her; her heart is affected. Be happy that she suffers so little."

The doctor spoke a little longer. Then, as in a dream, Josephine watched him unfasten his horse and disappear in the dark ravine. She heard the stones roll down under his feet as he went, and remained standing on the threshold, cold as the stone itself, until Faro, licking her hand, roused her from her stupor.

"It is dark," she said, "and I am leaving her alone."

"My darling, you have brought him a long way; do you know how much we shall have to pay him?"

"Never mind, mother; we have the money," answered Josephine, trying to steady her voice, to stifle her anguish, to bear it alone and to smile. "Mother, he says that you must live well. Here is wheat bread, and here is honey from the mountains; see how white it is; smell the sweet perfume; the drops come out as clear as dew. It is like eating flowers; the honey has their fragrance and their taste."

Geneviève was not hungry; she looked at Josephine. "It is my best food to see you, my child; are you not my greatest happiness in this world?"

That evening they talked little together; their hearts were too full. Each one thought of the same thing, but neither wished to speak of it. Thus the evening passed; the lamp burned low; the fire went out. When it was night in the hut, when sleep came to free Josephine from her burden, when Geneviève heard nothing but her child's peaceful breathing, she folded her hands and said to the Good Shepherd, "I must die. O Lord, keep my lamb; I leave her in Thy hands." Then she was very tired.

The clock moved in its wooden prison and struck twelve times. "The time is short," thought Geneviève as she listened to the strokes, "but God has given me His peace. I can sleep, I can die; I am no longer afraid. I know Him who is the Resurrection and the Life, my Saviour."

Thus ended St. Martin's Day.  
(To be continued.)

For THE CANADA PRESBYTERIAN.

A SCOTTISH BORDER PARISH.

BY DUNS SCOTUS, JR.

With our methodical ways and improved modes of managing church affairs, it is both curious and instructive to dip into the records of the past. Before us lie some historical notes, chiefly relating to the ecclesiastical affairs of a Scottish Border parish. These notes go back to the days of the Reformation. The united parishes of Longformacus and Ellem, lying in the valleys of the Lammermoor hills, contain about thirty-three square miles. Agriculture and sheep-raising are the principal occupations of the parishioners. In Sir John Sinclair's Statistical Account they are described as a quiet and contented people. Since his day, however, they have become more energetic and enterprising.

In earlier days, before the union of the English and Scottish kingdoms, the people took an active part in the forays for which border history is distinguished. The people of this parish, lying as it does within easy reach of the boundary line, must have witnessed rough and stirring scenes in those days of raids and reprisals.

From the time of the Reformation, Longformacus was united with Mordington as one charge. The two churches were seventeen miles apart, and the first minister was Robert Douglass, who was settled in 1573. An old record states that "Robert Douglass, minister, his stipend, the hail fruitis of the kirkes of Mordingtoun and Langformacus, newlie providit to him, xxj. li."

This good man was followed by a succession of ministers who were mostly noted for their adherence to Evangelical truth and popular rights. Mr. George Rule, who was a member of the famous Glasgow General Assembly of 1638, was at the time minister of Longformacus. The Covenant found a faithful defender in Mr. Rule's successor, the Rev. Thomas Ramsay, who along with others, once met in a house in Edinburgh, to draw up an humble address and supplication to Charles II. The Committee of Estates looked coldly on their endeavour and imprisoned the protestors in Edinburgh Castle. Ramsay in due time acquired his liberty, but his stipend was withheld; still he refused to conform to Episcopacy. No doubt the stalwart Covenanter would preach the Word to his people whenever he had opportunity. He was glad when other ministers visited him, to have them give a word of exhortation, for we find that the Privy Council in a Minute, bearing date 4th April, 1679, contains what the rulers of those days thought of such proceedings:

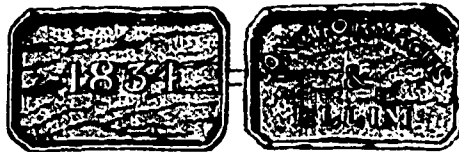
"Whereas Mr. Thomas Ramsay, minister, at Mordington, connived at in preaching there, hath permitted several vagrant preachers to preach in his pulpit, and that several other indulgent ministers have done the same, that the said Mr. Ramsay and others guilty, be processed and turned out."

However the "processing" may have ended, Mr. Ramsay was not expelled at that time, though he was, at a subsequent period, for refusing to subscribe to the obnoxious Test Oath.

Another of the Longformacus ministers whose name and memorial are held in high esteem in the parish annals, was the Rev. Selby Ord, who went in and out among them during a pastorate of thirty-seven years. He was highly esteemed for his work's sake and personal worthiness. A son of this border divine was famous in other than clerical circles. Ord, the equestrian, well known throughout Scotland and the north of England, was a native of Longformacus manse.

The Rev. Henry Scott Riddell, author of the spirit-stirring lyric, "Scotland Yet," sung in every quarter of the globe, and the equally fine, it less popular song, "The Hames o' our ain Folk," was the respected minister of Longformacus from 1830 till 1843, when he was translated to Dunse.

A lady in connection with Thornhill congregation, near Toronto, has in her possession a communion "token," of the kind common in Scotland a generation ago. From the date it bears it belongs to the time when Henry Scott Riddell was minister of the united congregations of Longformacus and Ellem. Here is a *fac-simile* of this valued memento of by-gone days:



For THE CANADA PRESBYTERIAN.

THE MISSION OF THE BROOK.

A little streamlet rippled through the wood,  
Murmuring softly as it passed each stone,  
Moistening the maple's roots that near it stood,  
Kissing the budding flowers until full-blown.

The grass grew green on its mossy banks;  
The little birds drank of its water bright;  
Then, gaily warbling out their happy thanks,  
Resumed with stronger wing their distant flight.

The weary traveller as he passed that way  
Bathed eagerly his flushed and aching brow,  
Rested a while and watched the wavelets play,  
As he had watched them many times ere now.

His heart is carried back to childhood's hours,  
Happy and innocent he feels once more,  
And when he leaves the woodland, stream, and flowers,  
He leaves with nobler longings than before.

And yet 'twas but a very tiny rill,  
Not even a name it had—no legend quaint.  
The song the brooklet sang 'tis singing still,  
"Cheer up, cheer up the drooping and the faint."

M. M.

THE PRINCIPAL OF EDINBURGH UNIVERSITY.

The new Principal of Edinburgh University is Sir William Muir. He is an eminent Arabic scholar, and has done good work as a Christian apologist, his "Life of Mahomet" and other studies of the religion of Islam being most valuable contributions to the science of comparative religion. His fitness for the Edinburgh principalship is further attested by the distinction he has gained as a first-rate administrator and an organizer of higher education in India. Few men are better known to missionaries in India. He invariably showed the keenest sympathy with them in their work, and since his return to Britain he has found time, in the midst of his multifarious official and literary engagements, to take a personal part in Christian work. He unites in a remarkable degree the qualities of scholarship and piety that one could desire to see in the head of that metropolitan seat of learning, which claims, in a peculiar manner, to be a child of the Scottish Reformation. He becomes the successor of a long line of famous men. Sir Alexander Grant, his immediate predecessor, once said that there had been four great names in the list of principals—Leighton, Carstairs, Robertson and Brewster. Archbishop Leighton, "the Fenelon of Scotland," was principal during the Protectorate of Cromwell. William Carstairs is described by Macaulay as "a Presbyterian minister of Scotland, who in craft and courage had no superior among the politicians of his age." It was while Robertson was principal of the university that he brought out his Histories of Charles V. and of America. Sir David Brewster was seventy-seven years of age when he accepted the office: but he did not allow his years to impair his energy or usefulness, and worked harder and to more purpose than many a younger man.

DR. MOIR PORTER, Edinburgh, is delivering a course of Sabbath evening lectures in answer to the questions, principally relating to popish dogmas, raised by Dr. Stuart Muir.

THE Parish Church at Marnoch has been entirely remodelled and restored. This church was the scene of one of the most memorable episodes in the non-intrusion controversy which preceded the Disruption. The whole of the parishioners left the building when seven Strathbogie ministers, in obedience to the Court of Session, carried out the forced settlement of Mr. Edwards on 21st January, 1841.

British and Foreign.

PROF. FLINT has been lecturing on "Socialism in the Light of Christianity."

MAINE paid \$2,745 last year in bounties for 549 bears that were killed within its bounds.

PROF. ROBERTSON SMITH, LL.D., has been elected a fellow of Christ's College, Cambridge.

THE Roumanian Government is proposing to enact laws that shall compel the Jews to quit that country.

SURGEON MAGILL, wounded at Abu Klea, is the only son of Rev. Dr. William Magill, formerly of Cork.

A BILL for the suppression of the circulation or display of vile literature has passed the North Carolina Senate.

CANON KING, Regius Professor of Pastoral Theology at Oxford, is to succeed Dr. Wordsworth as Bishop of Lincoln.

DURING the past year \$1,865.25 has been subscribed in Aberdeen Free Church for missions to women in heathen lands.

PROF. HENRY DRUMMOND, Glasgow, lectured at the Edinburgh Philosophical Institution lately on "Tropical Africa."

THE Rev. Alex. B. Grossart, LL.D., Blackburn, has received the honorary degree of D.D. from St. Andrew's University.

THE Russian Government shows its intolerance by forbidding the erection of any memorial statue to Luther in its Baltic Provinces.

THE Rev. George Pittendrigh, M.A., Aberdeen, has gone to India for a year to assist the Principal of Madras College, Rev. W. Miller, C.I.E.

THE Bishop of Manchester says that during the fifteen years of his episcopate he has consecrated 120 churches, built at a cost of \$4,550,000.

FROM five to ten persons the year round are taken to Bellevue hospital, New York, every day, who have become insane through intemperance.

AMONG the arrests made by police in New York last year were 2,248 boys and 11,050 girls under fourteen years of age, some of them being as young as seven.

THE inaugural services on the completion of Albert-street church, Belfast, were conducted by Rev. Dr. W. F. Stevenson, Dublin. The collection amounted to \$1,250.

THE Rev. J. Tannahill, M.A., Penrith, died very suddenly on 23rd ult. He was seized with a fit immediately after taking his morning bath, and died in a few hours.

THE chapel in the Tower of London, which was injured in the late explosion, has, since Prince Albert's time, been devoted to the worship of the Presbyterian soldiers quartered there.

IT cost our Government \$1,848,000 to support 2,200 Dakota Indians during seven years of their savage life; after they were Christianized it cost \$120,000 for the same length of time.

JUDGE ARNOUX, of New York, said last week that seventy-five per cent. of all our crime, nine per cent. of our murders, and our 25,000 paupers are the direct result of our drinking customs.

THE Rev. E. H. Bickersteth, who only a few weeks ago succeeded Dr. Law as Dean of Gloucester, has been appointed to the Bishopric of Exeter in room of Dr. Temple, now Bishop of London.

MRS. AGNES MCCALLUM OR SUTHERLAND, Clynder-view, Rosneath, bequeathed \$250 to the poor of the parish, \$500 to Indian Mission Fund, \$500 to Zenana Missions, and \$750 to charitable objects.

A TEMPERANCE reform is in progress in Troy, N.Y., where over 2,000 men have recently signed the pledge. The saloon-keepers are appalled, and only 125 have taken out licenses; last year liquor was sold in 780 places.

THE Rev. William Dufus, missionary at Swatow, who is at present on a visit to his relatives at Cullen, has been delivering interesting addresses to the congregations at Cullen, Banff, and Macduff, regarding the mission work in China.

THE Rev. Charles Gordon, Douglas, has been visiting the mission stations among the Kafirs in South Africa, large audiences waiting with much interest to hear the "beautiful fat minister." His presence has cheered and encouraged the missionaries in their work.

THE Rev. Robert Taylor, of Upper Norwood, is to be the Moderator of next meeting of the English Presbyterian Synod. Mr. Taylor began his ministry in the Free Church at Kirkurd, and thereafter laboured in Blairgowrie, Free Greyfriars, and Edinburgh.

THE Rev. Dr. Cunningham Geikie, the accomplished author of "The Life and Words of Christ," has exchanged his living at Barnstaple, North Devon, for that of the Rev. A. W. L. Rivett, St. Martin-at-Palace, Norwich. Dr. Geikie is now on his way to Palestine.

THE Rev. James Beattie, Streatham, has accepted a call to Launceston, Tasmania. For some time he acted as missionary in connection with Dr. J. J. Bonar's congregation at Greenock, and it is owing to the state of his health that he has decided to accept a charge in a warmer climate.

LOTTERIES are sanctioned by the Church and the Government in Mexico. A lottery office is on nearly every block, and there are at every corner men, women, and children peddling tickets like newspapers. Many of the hospitals and other charitable institutions are sustained by this sort of gambling.

THE Rev. Dr. A. S. Patterson, the venerable pastor of Hutesontown Church, Glasgow, died on 28th ult., in his eightieth year. He was a descendant of Thomas Boston, a grandson of John Brown, of Haddington, a cousin of Dr. John Brown, of Edinburgh, and a brother of the late Rev. John Brown Patterson, of Falkirk. He was a first-rate scholar, a ripe theologian and reliable exegete, a graceful poet and a devoted minister.

## Ministers and Churches.

THE Rev. J. C. Calder lectured in Bowmanville on the Scott Act lately.

THE first marriage in Fort Sydney was recently celebrated by Rev. J. Sieveright.

THE Rev. James Middlemiss has been re-appointed Chairman of the Elora School Board.

THE Huntsville *Forester* says that the Presbyterians there are beginning to build a stone manse, the first structure of the kind in the village.

THE Rev. J. Sieveright, the energetic Superintendent of Muskoka Missions, lectured at Allansville on "Three Years in the Far West" in aid of the funds for the new church.

REV. GEORGE McLENNAN, of Underwood, in the Presbytery of Bruce, has accepted a call from Camlachie and McKay's. Induction to take place about the 2nd of April.

REV. ROBERT HUME, M.A., was inducted into the pastoral charge of Adelaide and Arkona on 17th inst. Rev. Hugh Cameron preached, and Messrs. Anderson and Lees addressed the minister and people.

Dr. McLaren desires to acknowledge the receipt of the following sums per Rev. Jas. Little, Bowmanville, for the Library Fund of Knox College:—Mr. D. Fisher, \$5, Thos. Paterson, \$2.50; J. Bleakley, \$3; Rev. James Little, \$14.50; total, \$25.

WE understand that Rev. Alex. McKnight, D.D., of the Presbyterian College, Halifax, has been unanimously nominated by the College of Moderators, as the Moderator of the next General Assembly. We are sure this nomination will meet with the cordial approval of the Church.

THE week of prayer services conducted at Saskatchewan, by Rev. J. H. Cameron, Presbyterian minister, and Rev. I. J. Taylor, Church Missionary Society, was brought to a close last week. This is the first time that an attempt has been made here to have week-night religious services, and the result was such as to be gratifying to the gentlemen who conducted them.

THE Rev. J. Fraser Campbell, missionary at Mhow, Central India, preached in St. James' Square Church, on Sabbath morning. On Monday evening the annual congregational missionary meeting was held, addresses being delivered by Revs. J. Fraser Campbell, James Robertson, Superintendent of Missions in Manitoba and the North-West, and D. J. Macdonnell, St. Andrew's, Toronto.

THE students of the U. P. Divinity Hall in Edinburgh have resolved by a good majority vote, to make the Home Mission work of our church in the North-West, one of their Mission Schemes. A considerable sum may, therefore, be expected next year from this source. Several of the students are also expected in Canada at an early date, to labour in the North-West during the summer months, and it is hoped, in some cases permanently.

ON retiring from the pastorate of Knox Church, Durham, the Rev. William Forest was waited upon by prominent representatives who in name of the congregation, presented him with a purse of money and a kindly address, in which expression was given to their appreciation of the valuable public services rendered and the personal excellencies of the retiring pastor. Mr. Forest, in suitably acknowledging the gifts presented, expressed his well-wishes for the prosperity of the recently united congregation of Durham.

REV. MR. AND MRS. MEIKLE left on Tuesday for New Orleans, the Oakville congregation having most generously given Mr. Meikle five weeks' holidays and a handsome purse to defray expenses. This is all the more praiseworthy when it is considered that the past year is the first that they have attempted to support a minister alone since the organization of the church some forty years ago, and this is but one of many acts of kindness Mr. Meikle has received during his seventeen years' pastorate in that congregation.

THE congregation of Taylor Church, Montreal, held their annual social on Friday evening, the 16th ult. The Revs. R. H. Warden and A. B. McKay were present and took part in the proceedings. The Chairman, the Rev. John J. Casey, B.D., stated that, during his three years' pastorate the congregation had doubled in the number of families and communicants; and that he now received from the congregation exactly double the sum guaranteed him by them at his installation. Much of the above success is due to the excellent work done during the past years by the board of management.

MR. TAYLOR, of Brunel Township, three weeks ago gave a piece of land near the township hall to the Presbyterian Church for a burying ground. He was ill at the time, and remarked that probably he would be the first to fill a grave in the new lot. Mr. Taylor died on Monday, and on Wednesday was buried in the new graveyard. Mr. Taylor was an earnest Christian man, having for a number of years superintended the Sabbath School in the township hall. He was well respected, and the burial services were conducted by the Rev. Mr. Sieveright.

A BLUE Ribbon Society has been formed at Battleford, North West Territory. Meetings are held every Wednesday

night, in the Presbyterian Church. The President is T. H. Schneider, well known in Montreal and Winnipeg as a temperance worker. Vice-presidents are Revs. J. H. Cameron, Presbyterian missionary; I. J. Taylor, Church Mission Society; and P. G. Laurie, of the *Saskatchewan Herald*. There is prohibition so-called in the North-West, but the leakage is large and there is an enormous amount of drunkenness all throughout the Territories, sadly interfering with the prosperity of the people and the work of our churches.

THE union of the Kingston Women's Foreign Missionary Society with the Women's Foreign Missionary Society of the Western Section was unanimously agreed upon at a meeting called specially for the purpose, and held Feb. 12. Though this union had long been cordially desired by many members in both societies, the warm interest taken in Miss Beatty had much to do with the hastening of decision arrived at. Having received her early education in Gananoque, and her professional training at the Women's Medical College, Kingston, for many friends in these places desired, not only to follow her to India, with their sympathy and prayers, but to aid in her support, which has been undertaken by the General Society, under instructions from the Foreign Mission Board.

THE first annual social in connection with Chalmers Church, St. Mark's Ward, Toronto, was a very successful affair. Addresses were given by the following gentlemen:—Rev. H. M. Parsons, J. Neill, D. J. Macdonnell, A. Gilray and Charles Duff. Rev. John Mutch (the pastor of the church) presided. During the evening, Mr. D. D. Christie presented the Session and the pastor of the Church with a handsome silver communion service in behalf of a member of the Church, whose name, at his request, was withheld. Mr. Mutch made a suitable reply. The musical part of the entertainment, of excellent quality, was under the direction of Miss Tisdale, the organist of the Church. A pleasant evening was brought to a close by the benediction, pronounced by Rev. J. W. Treen.

AT the annual congregational meeting of St. Paul's Church, Port Arthur (of which the Rev. J. Herald is pastor), the retiring managers were re-elected for another term, and Mr. J. Meikle was elected to fill the vacancy caused by the absence from town of Mr. A. W. Thompson. Although the congregation has been to great expense in erecting their magnificent new brick church, a most satisfactory statement was handed in, showing only a very trifling debt to be wiped out, in fact not more than the ladies think they can manage themselves. Thanks were passed to the Misses McVicar for the beautiful memorial windows which adorn the church, and last, but not least, a cordial vote of thanks to their esteemed pastor, who at great personal inconvenience, in the depth of winter and not without many hardships, collected the handsome sum of over \$3,200.

THE anniversary services of Guthrie Church, Harriston, were held on Sabbath, February 1st, when the Rev. J. B. Duncan, of Paisley, preached two able and impressive sermons to large and attentive audiences. On Monday evening, the ladies of the congregation gave their annual anniversary soiree, which was a great success. Addresses were delivered by the Rev. J. B. Duncan and the resident ministers. Mr. Duncan kept the large audience in a constant thrill of enjoyment by his racy, humorous, and eloquent address. The choir, under the leadership of Mr. James Cummings, assisted by Mrs. Cotter, Mrs. Forbes, and Miss Cotter, performed their part admirably. Tuesday afternoon and evening were devoted to the children of the Sabbath School. After enjoying a sleigh ride, they repaired to the basement of the church, when, after a good tea, they, under the guidance of Mr. McMurchie, Superintendent, entertained their parents and friends with recitations, readings, and singing. Proceeds over \$250.

THE *London Advertiser* says:—"The Rev. D. McGillivray, the esteemed pastor of St. James' Presbyterian Church, has met with a severe bereavement in the loss of his beloved wife; but has the comfort of having the sincere sympathy, not only of his own congregation, but of the entire Christian community of this city. When, some three years ago, he and his late partner came to this city, matters looked not a little dark in St. James, and there was not a few who prophesied that their mission must end in a failure here. The contrary, however, became the fact and the great success which followed the renovation of the church, and the building up of St. James' congregation into its present proportions, was due in no small degree to the loving, winning, self-sacrificing qualities of his late estimable partner. Greatly beloved by all who knew her, after a long, lingering illness, which she endured with Christian fortitude and resignation, she has gone to her reward. "Blessed are the dead who die in the Lord—they rest from their labours, and their works do follow them."

THE good people of the congregations of First Essa Burns and Dunns Churches met at the manse, Clover Hill, on the evening of the 13th inst. The house was soon filled. Tea was given by the ladies, at the close of which Mr. Hood was called to the chair, who presented to the pastor the Rev. Stuart Acheson, M.A., and Mrs. Acheson,

with an address highly expressive of the appreciation of their labours by the whole charge, and Mr. John Duff (representative elder), in the name of the united congregations presented Mr. Acheson with a valuable gold watch, and in like manner Mrs. J. G. Hood and Mrs. Jas. McBride presented Mrs. Acheson with a very handsome silver tea service, as a token of the high esteem in which they are held personally, and for their works' sake. Mr. Acheson, in reply, referred in feeling tones to his appreciation of their kindness to himself and Mrs. Acheson. He reviewed his labours among them for the past eight years, and encouraged by their prayers and sympathy all along, and their presence to-night, made him feel that there was one spot (he believes many more) where the people were warmly attached to their pastor, and the pastor as warmly attached to his people. Suitable addresses were given by Messrs. J. G. Hood, J. P., for Burns Church, David Dunn, Reeve of Essa, for Dunns Church, and Jos. S. Duff, for First Essa Church. Sweet music was discoursed throughout the evening, and, at the request of the pastor, the pleasant event was brought to a close by Mr. Hood leading in prayer.

A NEW church was opened at Manitou, Man., on the 30th ult. The building is a neat frame, 28x40 feet, and has four Gothic windows on each side, and two in the front end. It is temporarily seated with chairs. Two bronze chandeliers, each having four lamps with porcelain shades, light up the centre of the building, while eight bracket lamps, having ten-inch reflectors, give light from the walls. Upon the desk lies a beautiful and costly pulpit Bible, the gift of Mrs. and Mr. Alex. Bethune. Mr. Bethune is one of the managers, and has always been a warm friend of the congregation. He is the largest subscriber, not only to the minister's stipend, but also to the Schemes of the Church. The church site is the gift of Messrs. Stewart, Fisher & Co. The Rev. D. M. Gordon, B.D., of Knox Church, Winnipeg, preached the dedicatory sermon, taking as his text, "The disciples were called Christians first at Antioch." The Rev. H. J. Borthwick, of Darlingford, the pioneer missionary of our Church in southern Manitoba, preached in the afternoon on Presbyterianism, its History, Doctrine, Polity and Catholicity. The Rev. D. M. Gordon preached again in the evening from the words, "The wages of sin is death, but the gift of God is eternal life." The following evening the inevitable social was held, when the church was crowded to excess. The Rev. J. A. Townsend, the pastor of the congregation, took the chair at eight o'clock. The programme of vocal and instrumental music was interspersed with speeches from the ministers present, viz., Revs. Houk, Borthwick, Gordon, Farquharson, Colwill and Gordon (Methodist.) The collections on Sabbath and Monday evenings amounted to \$172. Last Sabbath the Sacrament of the Lord's Supper was dispensed, and the plate collection, which was for Augmentation, amounted to nineteen dollars. The previous communion Sabbath the collection was for Home Missions, and amounted to twenty-five dollars. This young congregation is to be congratulated on the success which has attended its efforts in the various departments of Christian work.

THE mission station of Mattawatchan and Griffith is situate in the County of Renfrew, one hundred miles almost due north of the City of Kingston. The ground is rough and abounds with rocky hills which render the country but little suitable for agricultural purposes. The majority of the inhabitants were attracted thither at first by the lumber interest, and remained there after lumberers had gone farther up the Ottawa. The settlers are hard-working, and manage only by industry and care to make a comfortable living. Under the care of the Presbyterian Church, there are thirty families in Mattawatchan, and five in Griffith. This out-of-the-way but interesting field has been under the charge of the Missionary Association of Queen's College for a number of years. For two years past Mr. R. Whiteman, a student in arts, has been the missionary. Until the close of the past summer services had always been held in two school houses in Mattawatchan. The school-house was unable to accommodate the congregation which usually numbered between eighty and one hundred. The framework of a church was raised about four years ago, but work was discontinued owing to a lack of funds. In the summer of 1883 Mr. Whiteman took in hand the work of raising subscriptions, and collected \$250. In addition to this in the same year arrangements were made to obtain the material. This was got at Deseronto and looked after by the Rev. W. T. Wilkins, of Trenton, who took an active interest in the affairs of Mattawatchan, and himself collected enough money to seat the church. The early summer of 1884 was spent in getting together the material which had to be drawn thirty-four miles from Levant, a station on the K. & P. R. R. Work was renewed about the beginning of August, and the church was completed by the 12th October. It was then opened by Rev. Mr. Wilkins, when \$135 were collected. Besides this some willing friends from Plevna, and the ladies of Chalmers' Church, Kingston, kindly helped with money and with books for a Sabbath School Library. The total cost was \$600. Under Mr. Whiteman's administration the membership of the church has been increased by about twenty four and now numbers upwards of fifty. They now are anxious to have a pastor of their own, and arrange

ments are being made by the Kingston Presbytery to furnish supply during the winter months.

**PRESBYTERY OF OTTAWA.**—This Presbytery met on the 3rd instant, when sixteen ministers and four elders were present. Mr. Clark, of New Edinburgh, was appointed Moderator for the next six months. Missionary deputations and deputations appointed to visit augmented congregations gave in their reports. Mr. Caven was appointed convener of the committee on Protestant Education in the Province of Quebec. In connection with Cumberland, it was agreed to defer final action on Mr. Hughes's resignation till Wednesday, the 11th inst., when the Presbytery will hold an adjourned meeting in the church there. The request of the Daly street congregation for leave to change the name of their church, and to be known hereafter as "St. Paul's," was granted. Number one of the General Assembly's Committee's report on Marriage with Deceased Wife's Sister was adopted. On number two, the Presbytery declined to pass any resolution. A motion on the point respecting discipline was laid on the table till the next regular meeting of Presbytery. An overture anent a summer course of lectures in some one of our Theological Colleges to permit students who may volunteer for winter work in the Mission Field to complete their course without loss of time, was presented, received and ordered to be transmitted to Synod, and Dr. Moore and Mr. Armstrong were appointed to support it. The following ministers were appointed to attend the General Assembly in June next:—Messrs. Caven, Hughes, Armstrong, Dr. Moore, Farries and White. Also the following elders:—Messrs. Hardie, Hay, Leslin, Drummond, Dr. Thorburn and Wm. Lough.

**MONTREAL NOTES.**

(FROM OUR OWN CORRESPONDENT.)

The Crescent Street Congregation (Rev. A. B. Mackay, pastor), have recently taken a new departure in the matter of raising funds. To meet the interest of the debt and all the running expenses of the church, except the minister's stipend, they rely on pew rents, which yield about \$4,500 per annum. The money required for the salary of the minister, and for missionary and benevolent purposes, is raised by means of a weekly Sabbath offering in numbered envelopes, deposited on the collection plates. If the amount obtained in this way exceeds a certain sum, the excess is to be applied to the reduction of the debt on the church property. To raise sufficient for the minister's salary, and as much for missions as was got in 1883, the sum of \$160 per week is required. The new plan went into operation at the beginning of the year, and has thus far proved a gratifying success, the average Sabbath contribution reaching nearly \$200. It is hoped that even this amount may be largely exceeded, so that the debt on the church may be entirely removed in a very few years. In almost every instance where the weekly Sabbath offering by means of envelopes has been heartily adopted and efficiently worked it has been found successful, and the cases are very rare where a congregation has returned to the former method of raising funds. It would be well were many more of our congregations in country districts as well as in cities and towns to introduce this system. The trouble and annoyance often incident to the collecting quarterly or half-yearly of pew rents or subscriptions would be obviated. Ministers could be paid monthly and, in most cases, a much larger amount would be annually got than by any other system where the terms of payment were less frequent. Most of our church members who could and would give twenty-five cents, fifty cents, or one dollar or two dollars weekly, would hesitate were they asked to give twenty-six times the amount in one sum at the end of each half-year.

The congregation of Knox Church (Rev. J. Fleck, pastor), in this city, introduced the weekly envelope system last year, and the managers in their annual report represent it as working satisfactorily, with the prospect of still greater success. In their case there are no pew rents, and the envelopes include contributions for all congregational and missionary purposes. Last year the total receipts were \$5,476, out of which they appropriated \$1,299 for missionary and benevolent objects, and \$200 for the Sabbath school, after meeting the minister's stipend and all current expenses. In addition to this the congregation contributed, by special subscription, \$100 for the Montreal College, and \$310 for Augmentation of Stipends.

The Rev. Principal McVicar, D.D., preached on Sabbath last at the opening of a new church in Richmond, Ontario, part of the charge of the Rev. T. A. Glassford, B.A., in the Presbytery of Ottawa.

A conversazione under the auspices of the Philosophical and Literary Society of the Presbyterian College, was held in the David Morrice Hall on Friday evening. About five hundred ladies and gentlemen were present, representing all the congregations of our Church in the city. The whole of the buildings were thrown open for inspection. During the evening an interesting literary and musical programme in English and French was gone through. The Rev. J. Barclay, M.A., presided. Refreshments were served in the

dining hall. The fine appearance of the whole buildings, especially of the hall, corridor and library, was the subject of general commendation. A most pleasant evening was spent. It is hoped that the conversazione by this Society of our College will become a permanent annual institution. Its effect is decidedly good in bringing together socially the members of different city churches, and in deepening the interest of our people in the work of the College.

The city has recently been visited by the Rev. J. M. Crombie, M.A., from Scotland, who has preached with marked acceptance in several of our churches here. Mr. Crombie has for the last two or three years been assistant minister in St. George's, Edinburgh, and purposes settling in Canada. He visits Toronto next week, preaching in St. James' Square Church on March first.

A series of lectures is being delivered monthly in Knox Church under the auspices of the Presbyterian Sabbath School Association of the city, with special reference to Sabbath school work. The lecturers thus far have been Mr. William Dawson, Rev. G. H. Wells, Prof. Campbell and Rev. Principal McVicar. The attendance and interest have been well maintained.

We have been visited this week by the severest snow storm for the past fifteen years, sadly interfering with railway travel. Unfortunately, this was the week fixed for the visitation of some of the augmented congregations and French fields in the Presbytery. The blocking up of the roads has prevented the deputies from fulfilling their appointments. While the early part of the winter was somewhat mild, we have had continuous cold weather for the past five or six weeks, the thermometer being almost every day below zero. The beautiful ice palace on Dominion Square, remains intact. Far exceeding those of preceding years, it is an object of universal admiration. It may be interesting to many to know that its architect, Mr. A. C. Hutcheson, is an active office-bearer of one of our congregations, a well known frequenter of our church courts and the lecturer on Sacred Architecture in our Theological College here.

**ACKNOWLEDGMENTS.**—Dr. Reid has received the following, per Rev. J. F. Campbell: Friend, Huntingdon, \$2; Reformed Episcopalian, \$5; Poor Widow, supporting herself and widowed mother, \$5; Poor Man, as result of above, \$1; A. H. P., \$1.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

March 8, 1885. } **PAUL BEFORE FELIX.** { Acts xxiv. 10-27.  
**GOLDEN TEXT.**—"A conscience void of offence toward God, and toward men."—Acts xxiv. 16.  
**TIME.**—May, A.D. 58.

**Introductory Review.**—1. Relate what occurred on Paul's last visit to Caesarea. 2. Distinguish the Praetorian and Legionary soldiers. 3. How many soldiers accompanied Paul from Jerusalem to Caesarea? 4. Relate the stages of Paul's first missionary tour. 5. What kind of a man was Felix? 6. What is the history of Drusilla.

**EXPLANATORY.**

The request from the Council that Paul should again be brought down for trial was too late. Paul was on the way to Caesarea, and the Council is requested in turn to go thither to prosecute their case. We can imagine their disappointment and humiliation at the thought of going seventy miles, to appear before a heathen court as prosecutors, instead of sitting in judgment according to their own law.

But they go—accompanied by a Roman advocate, familiar with Roman law—to plead their cause before Felix.

**I. Tertullus' address.**—The address characteristic of the cause. It is false from beginning to end. It begins with flattery. He praises the governor for worthy deeds, which he never did, and expresses public thankfulness which was not felt. Felix was detested by the Jews.

Thinking thus to ingratiate himself—which is one of the devil's common methods—he proceeds to falsehood. In the indictment there are three charges against Paul; that he was sedition, a seer, and profaned the Temple; and one against Lysias: that with great violence he took Paul away from them as they were proceeding against him in a perfectly legal manner.

**II. Paul's reply.**—It may be viewed negatively and positively. He begins, as Tertullus did, with a direct reference to his judge, but in a very different spirit. No flattery, but expresses gratification that he is to defend himself before one who has been so long governor as to know the laws and peculiarities of the Jews, and thus fairly comprehend the situation, v. 10. He then answers the charges.

**Negatively.**—1. *Sedition.* This he directly denies, ver. 12-13. It is only twelve days since he went up to Jerusalem and he challenges them to prove that he was, during that time, even in discussion with any one, in the Temple or synagogue, or city, let alone exciting sedition, and these Jews from Asia (ver. 15), should behave to prove their charges. Let the pupils recall the first attack made upon Paul in the Women's Court.

**2. Profanation of the Temple.** This charge is answered in ver. 11, 17, 18 by the words "for to worship"—"offerings"—"found me purified." All show that Paul did not despise and dishonour the Temple, but actually was engaged in its worship when arrested. This verifies the sincerity of Paul

when he first assented to perform the Nazarite vow. It was *real worship*, that he had in view, not pretence.

**Positively.**—*Heresy.* His answer to the charge of being a sectary, passes from the negative to the positive, and leads to the most important part of his address. It is negative, inasmuch as—although he admits that he belongs to the Nazarene sect—he denies their interpretation of the word "sect." They mean to charge him with belonging to a party that is separated from, and denies, the true faith. Paul answers that, instead of being opposed to the true religion, it is built upon, and embodies the doctrines, and perpetuates the life of the Old Testament.

1. *So worship the God of my fathers*, ver. 14. In worshipping, God through Christ he was doing as his fathers, Abraham, Isaac and Jacob did. If they had seen God by any other medium than the Mediator, He would not be the God Paul worshipped. So our God and worship are the same as those of the sainted Patriarchs; "your father Abraham rejoiced to see My day, and he saw it, and was glad." John 8. 56.

2. *Believing all things which are written in the Law, and in the Prophets.* Paul believed, as Christ taught, that all law and prophecy must be fulfilled—and his endeavour was to prove that in the Nazarene their fulfillment was found.

3. *Slope of a resurrection of the just and unjust*, ver. 15. Paul is more and more forgetting that he is on his defence, and as on former occasions, takes the opportunity of proclaiming the Gospel. There is to be a resurrection, because Christ rose. And it is to be a resurrection of the just and unjust. What the effect of that thought may have been on his wicked persecutors, cannot now be told—but the likelihood is that some of them winced at the thought of a Judgment Day. For the terrible distress of the unjust on the day, see Rev. 6. 15-17.

But the apostle had "hope toward God, that there would be a resurrection." To the just, the resurrection is the brightest point in the future. When body and soul are united, happiness will be complete, and the full reward bestowed to Paul and all kindred spirits.

4. *And herein do I exercise myself*, etc., v. 19. The apostle becomes more practical still. The thought of the resurrection life, has a very direct bearing on this life. "We shall reap as we have sown." "In order, therefore, to enjoy the prospect of that day, he tried to do his duty toward God and man."

"Conscience void of offence" i.e., not do that, which will offend conscience, whose office it is to reprove sin.

*Exercise myself.* Many should say that to live such a life as to satisfy conscience is more easily said than done. To that Paul says "I am at it"—"I exercise myself to reach it." The soldier, or the artist, or tradesman cannot come up to the ideal he has in his mind, but by painstaking application, so the one who will reach a pure and holy life must do so by constant exercise.

5. *Almsgiving*, etc. It is in the line of such duty that he came to Jerusalem with alms for the poor of Judaea. He had never forgotten this Christian duty of "remembering the poor" in his own poverty and abundant labours.

That was keeping a conscience void of offence toward men.

He then exercised himself in duty toward God, by religiously employing himself in the Temple, and whilst thus engaged was seized by the mob.

**III. Decision of the Court**, ver. 22. Felix knew more about Christians than the Jews thought he did. He was living amongst them, and knew that they were not the turbulent spirits they were represented to be; "Having more perfect knowledge of that Way." But Felix is not so just as to vindicate the right. He does not want to offend the Council, and, moreover, he has an eye on the "alms" of which Paul spoke, so he postpones the case on the plea that he must see Lysias before the matter is decided. The Jews go home, disappointed, and Paul is kept in easy confinement.

**IV. A prisoner of Christ still.**—1. His friends have access to him, ver. 23. Old Philip and his daughters will be frequent callers at Paul's quarters, so would all the other Christians vie with each other in ministering to his wants. And every interview would help them to realize that liberty of spirit that cannot be restrained.

2. *Felix and Drusilla.*—It is likely that Paul's bearing won the respect of Felix as formerly of Lysias. He and his wife have an interview about "the faith of Christ." Now can we not see Paul's eye glow as he is trying to make the best of his opportunity and force the Gospel home to the hearts of his two wicked hearers! "He reasons of righteousness, temperance and judgment to come."

*Righteousness.*—A holy life, what it is, and its advantages. How the wicked past would rise in their minds!

*Temperance.*—Self control, not our limited use of the word as to drink. It covers all excesses which are to be resisted.

*Judgment.*—The punishment of that day made the criminal tremble.

*Felix trembles.*—Drusilla, is perhaps, so wicked as to be beyond impression, but Felix feels, but nothing more. He puts action off, for another time. He thought his wife would laugh at him, or could not bring himself to the point of letting go sin, and laying hold on eternal life.

How often people are satisfied when the minister makes them feel, and yet nothing comes of it. It is of value only when it makes men "exercise themselves in keeping a conscience void of offence toward God and men."

3. *After interview.*—Probably Felix never felt so strongly again. His passion for money got the mastery, and he trifled with Paul, trying to induce him to give money and purchase his release. How plainly he may have hinted his object we cannot tell; but, at any rate, Paul would not indulge the evil passion of Felix, or compromise his own character by bribery.

4. *Left Paul bound.*—The last act of Felix, as he leaves Judaea, and gives the reins to Festus, is to leave Paul bound; An injustice to Paul, and for a cowardly purpose. He expected to answer charges when he got to Rome, laid against him by the Jews, and in order to appease their wrath, he leaves Paul bound.

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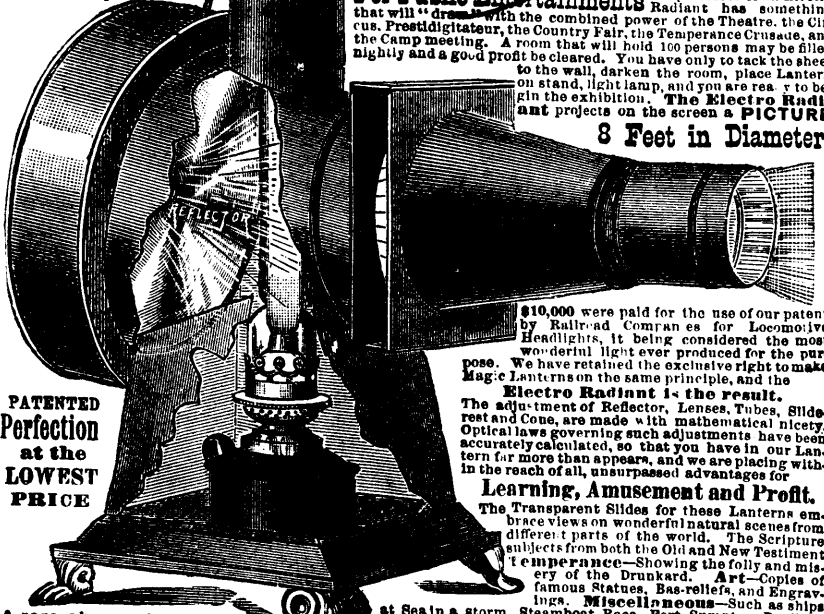
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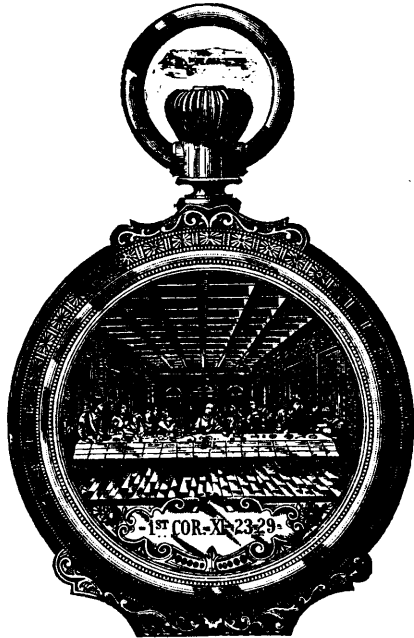
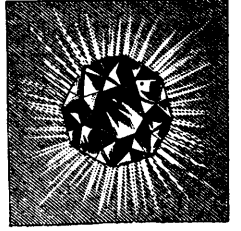
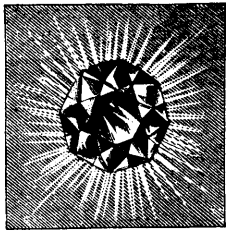
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Thorough instruction in all the branches of a good  
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BIRTHS, MARRIAGES, AND DEATHS.

DIED. At the Manse, Richmond St., London, on February 13th, Isabella, beloved wife of Rev. D. McGillivray, in the twenty-sixth year of her age. Her end was peace.

At Winnipeg, on the 12th inst., John Alex. Hunter, youngest son of Rev. D. B. and Jennie Whimster, aged six years, nine months and eleven days.

MEETINGS OF PRESBYTERY.

- CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, seventeenth March, at eleven a. m.
BRANDON.—In the first Presbyterian Church, Brandon, on Tuesday, third March, at three o'clock p. m.
GLENGARRY.—At Alexandria, on the second Tuesday of March, at two o'clock, p. m.
WINNIPEG.—In Knox Church, on Wednesday March fourth, at ten o'clock a. m.
BRUCE.—In St. Paul's Church, Walkerton, on the second Tuesday in March, 1885.
KINGSTON.—In Cooke's Church, Kingston, on March 16th at three p. m.
WINNIPEG.—In Knox Church, Winnipeg, on Wednesday, March 4th, 1885, at ten o'clock a. m.
MAITLAND.—In Wingham, on Tuesday the seventeenth of March, at half past one p. m.
SAUGEN.—In Guthrie Church, Harriston, on the seventeenth of March next at two p. m.
PETERBORO.—In First Church, Port Hope, seventeenth March, at ten o'clock a. m.
OWEN SOUND.—In Division Street, Church, Owen sound, March seventeenth, one thirty p. m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of March, at ten o'clock forenoon.
WHITBY.—In St. Paul's Church, Bowmanville, Tuesday, 17th February, at half-past ten o'clock a. m.
PARIS.—In Knox Church, Woodstock, March 10th at twelve o'clock, noon.
TORONTO.—On Tuesday, 3rd March, at eleven o'clock, in the same place. Commissioners to the General Assembly will be appointed at three p. m.
HURON.—In Seaforth, on the second Tuesday of March, at eleven o'clock a. m.
SARNIA.—Regular meeting at Strathroy, on second Tuesday of March, at ten o'clock, a. m.

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Five (5) Farms in Nottawassa and Sunnidale. Apply to LAIDLAW & NICOL, Stayer.



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24/52

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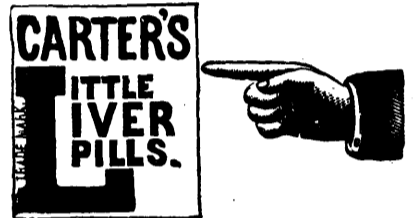
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