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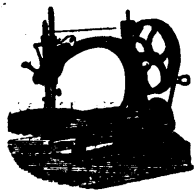
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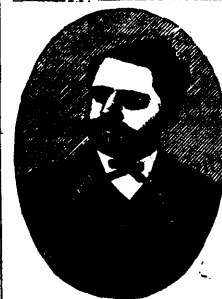
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## NOTES OF THE WEEK.

THE Mason Science College, which has been built at Birmingham by Sir Josiah Mason, at a cost of £170,000, was opened early last month. The founder, who laid the first stone five years ago, on his eightieth birthday, was present.

THE Rev. J. L. Green, of the London Missionary Society, writes from Tahiti that the restrictions which have contracted the labours of the missionaries ever since the French Protectorate was established there have been nearly all removed, and that he now has virtually the ecclesiastical direction of nearly three thousand natives.

AT a meeting of the Scotch Episcopal Church Council in Edinburgh, on the 30th of September, a very unsatisfactory report was presented. The funds of the Church had suffered heavily through losses on property investments which had been over-valued. In consequence of this it was recommended to the Council to reduce the salaries of the primus and bishops.

AT the close of the Waldensian Theological College in Florence the unprecedented number of twenty-four students presented themselves to the Board of Examiners. Five of these had completed their curriculum one or two years before, and had been engaged in mission work in the interval. The removal of this College from the Valleys of Piedmont has been a great success.

ANOTHER wholesale slaughter by whiskey is reported—at least 500 inhabitants of St. Lawrence Island, in the Polar regions, being almost the entire population. Early in the summer a trading ship supplied them with a great quantity of liquor, taking from them in exchange their stock of furs. Instead of preparing for the coming winter the islanders kept up a debauch, and when winter came they perished of famine—only two hundred surviving. Perhaps the liquor was not "good."

THE Rev. Charles Fuge Lowder, better known as "Father Lowder," Vicar of St. Peter's, London Docks, died, on the 9th ult., in the Tyrol. The deceased, who had lately completed his sixtieth year, was an extreme Ritualist, and an indefatigable worker amongst the poor, by whom he was much respected. In several Ritualistic churches throughout London, on the Sabbath after the intelligence of his death was received, the congregations were desired to pray for the repose of the soul of Mr. Lowder.

AT the present moment, including three ladies, the London Missionary Society has thirty agents in Madagascar, of whom five are absent on furlough. The statistics for the bygone year inform us that the number of church members among the native population is now 70,125, with 253,182 adherents. Exclusive of the Pastors' College and Normal and Central Schools for males and females, there are in all 882 elementary schools, attended by 48,150 pupils. For school purposes £543 had been contributed by the different district churches, and for general church purposes, £2,726.

COLERIDGE one day, when some one was enlarging on the tendency of some good scheme to regenerate the world, threw a little thistle-down into the air, which he happened to see by the road-side, and said, "The tendency of this thistle-down is towards China; but I know, with assured certainty, it will never get there; nay, it is more than probable that, after sundry eddies, and gyrations up and down, backwards and forwards, it will be found somewhere near the place where it grew. Such is the history of the grand schemes for ameliorating mankind apart from divine power!"

THE idea that a Sabbath school teacher can do any justice to the lesson with only fifteen minutes' or half an hour's study on Sabbath morning for preparation

is absurd. No wonder that such teachers find themselves making a failure. What they need is to turn around a short corner and put heartiness and hard work into the lesson. It was remarked of a certain teacher, that he didn't seem to do much teaching, but only had a conversation. But he had laid out his work with all the system of a sermon, and this explained how it was that he seemed to have such interesting conversations with his boys. He had something to talk about, for he had made careful preparation.

THE completion of the Cathedral of Cologne is an event of unusual significance, from the fact that though it is a Roman Catholic edifice, it was completed by the German Government, which is hostile to the Papacy. And the high Catholic dignitaries refused to take part in its consecration. In fact, though founded by the Catholics, it has been finished by Protestants, who would gladly extirpate Catholicism from the Empire. The history of this edifice is remarkable; it reflects the vicissitudes of the German people and of Europe. Its foundations were laid in 1249, when Frederic II. was Emperor, and it was doubtless designed to represent the glory of the Hohenstaufen dynasty, during which Germany reached its crowning point in the Middle Ages. It is not known who planned it, and the work went on for centuries, slackening during periods of war, and stopping altogether in 1509 until 1830, a wooden roof covering the vast interior. The edifice is 511 feet long, and 231 feet wide, and the towers were planned to be 511 feet in height. It has a double range of flying buttresses and intervening piers, and a whole forest of pinnacles. The choir was consecrated in 1322, but the north and south aisles were only carried to the capitals of the column in 1509. Work on the building was resumed in 1832, and has been carried forward under the present Emperor with added zeal. Plans which had been dropped as impracticable or too costly have been taken up, and over four and a half millions of dollars have been spent in finishing it. It is the largest and most imposing cathedral in Europe.

MR. CLARK, of Prague, writes: "Those who have never known what it is to be deprived of religious liberty can but faintly realize the deep joy felt by us and the people here when the painful restrictions were in part removed, and when those who for nearly a year had not been allowed to have any invited guests at their domestic worship, could again cordially welcome to house worship (Hausgottesdienst) any who wished to come. Our friends in Stupitz and Sibrin (some two hours from here) had suffered much more and much longer than those here in Prague, and their joy in being relieved from police intrusion, and in having from Government the conceded right to hold private religious services with their friends, was very great. In the villages mentioned, as well as here, many earnest prayers of gratitude were offered to Him from whom all our mercies come. Not content with special thanksgiving at home and in private meetings, a special thanksgiving festival was held in a hall. A letter of thanks, with a hundred signatures, was sent to the deputation of the Evangelical Alliance which interceded with the Emperor of Austria in behalf of religious liberty. You have read of the persecution in North-eastern Bohemia experienced by the Rev. Mr. Balzar and his people. He is a true and earnest worker, and is supported in part by the American Board. After some years of toleration in his work, until its importance attracted attention, he was forbidden to hold any more meetings. His conscience would not allow him to remain quiet. He conducted meetings as formerly, and he and those who attended them were fined again and again, until the amount of fines resting upon them was not less than \$400. The order to stop his work has now been withdrawn, and he goes on unmolested. A word now with regard to the restrictions laid upon us. While thankful for that measure of liberty enjoyed, we are pained at every meeting by the order excluding school children. This restriction is a gross injustice not only to the children who wish to come, but also to the parents who worship with us regularly, and who long to have their chil-

dren hear the Gospel with them. As eminent lawyers regard the order as illegal, the matter will be tested before long in the Supreme Court. Those parents who attend the service at our house, and who have no one at home with whom to leave the children, bring them with them, and leave them in our kitchen until the service is over. What would British children think of such liberty? And what would parents think if not permitted to take their children with them to hear the Gospel they love? One little boy here who heard the people rejoicing over the permission to hold meetings, remarked: 'I do not rejoice—I have no liberty.' We are sure your prayers will not be wanting, in beseeching, with us, the throne of grace for the removal of such a painful and unjust limitation."

THE history of African missions is a varied history. It is a combination of successes and reverses, of advances and retreats, of encouragements and discouragements. It tells of noble sacrifices, of great labours, of grand enterprises, of important discoveries. Slavery, war, rum, oppression, and disease mingle their sombre hues with the bright on nearly every page. The latest chapter is of this chequered character. The great missions on the lakes have both gained and lost. The work of the Church Missionary Society in Uganda has been seriously interrupted. First came the French Jesuits and tried to prove to the king that the Roman Catholic was the only true religion. Next, the Arabs plotted against the missionaries, who for many weeks were in disfavour and danger. After this there was a revival of the old heathen religion. Most of the time the missionaries could do nothing; but in the intervals in which they enjoyed the king's favour they worked with great success. Three of the chiefs visited England, in company with two of the missionaries, and it is hoped that the influence of this visit will help to restore the mission to the favour of the king and his advisers. Some progress has been made in establishing stations on the route to the lake from Zanzibar. The London Society lost two of the members of its mission on Lake Tanganyika and its Secretary, Dr. Mullens, who was leading a re-inforcement from the coast. The mission has established a station at Mirambo's capital, a very important centre. Another station is to be opened on the west coast of the lake, and a third one on the east coast. The Arab slave dealers are, of course, hostile to the mission, but the people generally welcome it. The western shore of Lake Nyassa has been thoroughly explored by the missionaries of the Scottish Free Church, who recommend that the mission be removed from Livingstonia to a place half way between the northern and southern ends of the lake, on the west shore. Livingstonia proves to be very unhealthy, two of the missionaries having died of fever. The prospects of the mission are good, and the same is true of the mission of the Kirk at Blantyre, south-east of Livingstonia, where a large industrial colony is being gathered. The Universities' Mission is also receiving and educating many ex slaves. The Cardiff Livingstone Mission, on the west coast of Africa, now has nine missionaries at Stanley's Pool, on the Congo, and has sent out five more; while the Congo Mission of the English Baptist Society is pushing on slowly from San Salvador toward the same point. In South Central Africa the London Society's Mission near Victoria Falls is gaining but little. The French Basuto Mission reports over 300 baptisms. It is now preparing to establish a mission among the Barotse, whose country lies not far to the east from Bihé, where the American Board is about to begin operations. The American Board is also preparing to extend the work of its Zulu Mission into Umzila's kingdom, which lies north of the Limpopo River, on the east coast. The older missions in South Africa have suffered seriously from the effects of the Zulu war, which scattered and cut off many of their members and destroyed their property. The great educational and industrial institution at Lovedale, the pride of the Scottish Free Church, has large new buildings and is doing a more important work than ever before in training men for preachers, teachers, and civilized occupations.



## OUR CONTRIBUTORS.

### SEVEN YEARS IN THE INDIAN MISSION FIELD.

(Continued.)

The history of our mission for the past three years naturally divides itself into two parts, viz.: the portion of time which precedes and that which follows the arrival of the ladies, Miss McGregor and Miss Forrester (now Mrs. Fraser Campbell) in India.

Rev. J. M. Douglas, Miss Rodger and I entered the field ten months before their arrival, while it was the fourth year for Miss Rodger and myself in India. Thus we had acquired the language, and this too was a great advantage; we met the people ready to converse with them, not struggling for words, but able to comprehend them, and they us, in ordinary conversation. Zenana work opened easily and rapidly. The Court circle at Indore comprised many of the most advanced and educated of the native nobility of Hindustan. Many of its officials were graduates of the mission schools and colleges of Calcutta, Bombay and Poona, and although not professors of Christianity it commanded their avowed admiration, and they extended to us a most cordial welcome. We owe it to two native judges of Holkar's Court, graduates of the Free Church Institute, at Bombay, that our boys' school in Indore city (with a roll of 90 pupils) was allowed to be opened, and after the trouble in the city, which induced his Highness to issue the order to close our work there, these men quietly used their influence to stave matters off, and the final order extinguishing our school, and even the liberty to preach, was not put into execution for months after it was left with Sir Bahshi Sing—Prime Minister—by the durbar for that purpose. These men are still professed Hindus. The good seed sown by their teachers has not been without effect, for the Bible is read by them, although as yet it is in secret.

At the zenanas, where I visited—and I had seventy-seven by the end of the first year—I found English-speaking gentlemen. If practicable I introduced Mr. Douglas, and in this way, within the first eighteen months, I was enabled to bring upwards of 300 natives within the range of his influence, and make them amenable to him. Many of these fill the highest offices of the state. Thus work came in upon him and grew up and strengthened in his hands, but his was not the only advantage; it reacted upon me, strengthening both my influence and usefulness; in this way what we called our "home work" was established, and our evenings were devoted to it.

A native boys' school was early begun in the camp bazaar; its superintendence was in my hands, Mr. Douglas occupying himself with the smaller classes, and thus aided himself in the acquisition of the rudiments of the language.

Soon we established our English service; it began in this way. Mrs. Van Heythuysen, of Mhow, was visiting us at Indore. She was a very active Christian worker, in fact the leader in everything relating to the welfare of the soldiers' wives, and Eurasians in any way connected with her husband, Col. Van Heythuysen's department in that station. At her request I went with her to call upon the women belonging to the detachment at Indore, and she appointed a "woman's meeting" for them at our house; they came, and before those thus assembled she appealed to both Miss Rodger and myself to continue the meetings weekly, as they were needed, and it would be a pleasure rather than otherwise, she supposed, to have something in our own language along with the native work. Miss Rodger declined; I then said I would do what I could, and the meetings were continued. Mr. Douglas soon afterwards began weekday services in the verandah (going to preach at Mhow on Sundays), and as I found very soon that the women could not be induced to come twice to religious services during the week, and attend church on Sabbath as well, my woman's meeting was merged into Mr. Douglas' services and removed from the verandah to the bazaar school room.

In connection with this I began, through the advice of Col. Van Heythuysen, to visit the European hospital and do what I could for our own soldiers. The charge has so often been brought against missionaries that they will do anything for a native but let our own people perish without an effort to save them. Then

natives not unfrequently point to a dissolute European as a specimen Christian, judging all English people at least to be of the Christian caste. They are greatly silenced, however, when they know we teach them the way of life also. We then merely ask the question, Do all Hindus live up to the Shasters? and they are silent.

We learnt to sing the "Moody and Sankey" hymns together. I read the Scriptures from bed to bed to those who were too ill to hear singing, but when no very bad case was pending I usually read aloud a chapter, those who were convalescent gathering around the long, central table, and there together, with bowed heads, we repeated our evening prayer, concluding with "Our Father," all the men joining in, even the Roman Catholics not unfrequently listening reverently. This was our twilight work, the barracks being close at hand. These men attended our church services very faithfully, forming our choir, indeed they formed our mission Sabbath congregation, which began when Mr. Campbell took over the Mhow chaplaincy. During the outbreak of cholera among our troops, in August of 1878, I visited our men constantly, giving up all other work for that purpose, for the time. On the 7th of January, 1879, I started a Bible class for such of them as desired to know more of the way of life, and numbers have expressed their gratitude and their sense of benefit derived from the weekly study of the Bible at my house. Now we will glance at the second period. Shortly after the arrival of the ladies from Canada a consultation was held by the gentlemen as to where and how we ladies were to work. It was impossible that all of us could remain at Indore. We were only allowed a small bungalow with three rooms; Government would give us no other. I expressed myself openly as willing to go to either station. It was finally arranged that Miss Rodger, with Miss Forrester, should go to Mhow, while Miss McGregor should remain with me at Indore, because, as Mr. Campbell stated to me, I had "hold of the work at Indore."

During this time Mr. Campbell had elaborated a scheme for an orphanage, and urged Mr. Douglas to begin this work as there were in Mhow several children requiring such a home. Mr. Douglas objected, as its support might be considered burdensome at home. Mr. Campbell urged that the sums of money annually sent to Scotland by the Juvenile Missionary Society, were really not required there, and he felt sure that the society would be only too glad to send their contributions directly to Indore. I fully agreed with Mr. Campbell in this matter. I was not desirous of an orphanage exactly, but all our native help, in woman's work, had to be obtained from other missions. Although doing the best they could for us, their best very naturally was employed in their own work; they had wide doors of usefulness opened for them in their own fields. Then there is always the feeling of antipathy with which a native woman leaves her home and the friends among whom she has always lived, to combat; so that it seemed wise to me, as well as to Mr. Campbell, that the sooner we put ourselves in the way to obtain a good home supply of competent teachers and Bible women the better for ourselves, but it was a matter of time, teachers are not trained in a day, even in Canada, but we wished to get rid of foreign assistance as soon as possible.

Rev. J. S. Beaumont, senior missionary of the Free Church of Scotland, in India, and who was at the head of that mission's educational department at Poona, the capital of the Deccan, very kindly gave us two of the most intelligent girls in the large orphanage there. They had made considerable advancement in their studies, and were already pupil teachers—being taught how to teach others—and we should shortly have made a beginning. The Committee have, since my return, closed this school. On the arrival of the ladies and Mr. Douglas the home work was given up. I regretted this exceedingly. In June, of 1878, I moved into a native house in the camp bazaar, and here the orphanage was commenced. I had Yamoona as my Bible woman, Anoo as teacher, and Elizabeth as matron, all these girls uniting in the common work of the house, which was no sinecure. Our native work lay chiefly in five departments:

1. Villages (which I have already alluded to), we visited as nearly as possible within a radius of twelve miles from the camp; within this limit we had 144. In very few of them had the name of Jesus, as the Redeemer of men, been heard of (after the purchase of my pony, which the Board had very kindly sanc-

tioned, I was enabled also to join in this work). We took these places in rotation; if large we all went together, if small a catechist went with Mr. Douglas to one village, the other going with me to another. We had to be away early enough to get the ryots before they went to work in the fields, and it was imperative that we should be home before the sun was high. I made friends with the women of many of these villages. Mr. Douglas distributed medicines and cared for the sick; while the men preached, and afterwards we all united in service of a song. This was our common mode among them. At nine o'clock he had worship with our native Christians in the lecture room.

2. The press was established early in 1877, and the idea of giving a "free Gospel" to the people adopted by Mr. Douglas. The Hindus are much too poor to purchase our Scriptures. The masses of the people have not enough to eat, let alone buying books; they who are wealthy will much sooner possess themselves of vile Persian novels than the Bible of the Christians. What is it to them? None of us, I presume, have any special longings for the books of Confucius that we should spend hardly earned money for them, and just so with the Hindu. What makes a merchant send round samples of his goods? The time for purchasing comes later. A taste for the Scriptures must be created, and to create it they must be able to reach it, and that simply means we must give it. It is objected that when bought it is more highly valued, but then what if not one man in every 125,000 buys? I have given away within two years, of texts and booklets, comprising a single chapter, over 200,000 portions of Scripture in the streets of Indore city, and I can honestly say I never saw them wantonly destroyed except, perhaps, where a greedy urchin gets a few extra copies by hiding them; but very seldom indeed, are they destroyed, except the servant tries, by force, to recapture any from one who is so detected. It is also objected that not unfrequently they fall into the hands of those who cannot read. Certainly they do, but in most cases we have found they obtain some one who can read to do it for them, and could tell intelligently what was written there. Just now I remember giving a book to a poor old man saying, "It is useless giving you a book, you cannot read." "No," he replied, "but I have a lame son who never could walk at all. A pandit taught him to read, and he loves your books, and when he knows your books are going by he sends me out to obtain one. He has eight in his box, and he reads them over and over, and to the neighbours as well." Many such instances have occurred in the history of our book distribution, which have greatly encouraged us.

3. The paper for these books was folded, sewed and cut by the children of my orphanage school, and it was no small amount of work for their dark fingers after the lessons and work of the house was over, the three girls Anoo, Yamoona and Lizzie joining in it also. This was our noontide work while the rest of the station was asleep. The paper for this department was furnished by gift from the "Bible and Tract Society," even the freight being paid as far as Bombay.

4. We had over eighty zenanas actively kept up, Yamoona and Elizabeth being my helpers in it. In the evening followed worship at the barracks, as already mentioned; the two evenings of service (Thursdays) and my Bible class (Tuesdays) excepted.

5. From seven o'clock p.m. my house was thrown open for the entertainment of native gentlemen, who could come in in a friendly way and be sure they were welcome. On these evenings I did not make the Bible prominent. It did not seem wise to me to force it too much upon their attention, but rather on these occasions not to seem anxious to do so. When they, therefore, introduced the subject of religion they took the position of inquirers, and of course I was only too glad to assist them. This prevented discussion of a fruitless kind. During the year and a half I resided in my bazaar house my visitors' book shews 522 names (natives), and of these 169 were women, mostly Brakminis. Their sons and husbands having reported favourable receptions, they also ventured, but they came earlier in the day and mostly by appointment. Native gentlemen never keep appointments. Their favourite time was between four and five o'clock.

Such was our busy life at Indore, and I believe it was very successful. I believe few missions in India have enjoyed the same success in the same time.

M. FAIRWEATHER.

## NOVA SCOTIA LETTER.

Will the readers of THE CANADA PRESBYTERIAN care to listen for a few moments to a voice from the sea, which has been for some time silent that other and better voices might be heard? In a communication which appeared in these columns shortly after the meeting of the Assembly, the conviction was expressed that for a complaint of sectionalism which had been preferred on the floor of the supreme Court there existed no ground whatever. To that opinion I still adhere. But it will not be amiss to record here a remark, in reference to the matter, that was made to me by one of our most judicious ministers. Referring to the denial of sectionalism, and concurring cordially in that denial, he added, "It does seem to me, however, that many of our Western brethren find it extremely difficult to see anything below Montreal." I am inclined to think that my friend's judgment was not altogether at fault in this case. Nor should the inability of distant brethren to estimate our work correctly excite much surprise. They do not yet know us fully. Each one of nearly all the Church's more important schemes is managed by two separate Boards or committees, acting independent of one another and meeting at points distant from each other many hundreds of miles. Almost as a necessary consequence the knowledge which the east and the west possess of each other's operations is likely to be very imperfect. I gladly avail myself of the opportunity of furnishing in this letter a few particulars, which will not, I hope, be devoid of interest.

The Church in the Maritime Provinces has long had a noble record in reference to Foreign Missions, and it is not at all to be wondered at that her members have of late bestowed much thought on one of her most interesting and prosperous mission fields—that of Trinidad. In connection with that mission our Church employs three ordained missionaries, three catechists, and a body of teachers sufficiently numerous to carry on the work of three high, and thirteen common, schools. It should be mentioned that this band of workers labours chiefly among the Coolie population, who are already doing a good deal for the support of ordinances, and from among whom two young men, who have been undergoing trials for license, will probably soon be ordained to the work of the ministry. The history of this mission furnishes a fresh example of Christian work, modestly, faithfully, and successfully done. We have reason to be thankful that there has rested upon it all along, and that there rests upon it still, very little of shadow and a large share of sunshine. Though the mission is not an old one it will be readily seen that much has been accomplished already, but it is not given to us to repose upon laurels won. For some time the earnest labourers in Trinidad have been asking most earnestly for a fourth ordained missionary to occupy a highly important portion of the island, lying to the east of Port of Spain and known as the Caroni district, where there is a large Coolie population and a most inviting field. The depressed condition of business and the existence of a heavy debt seemed to render it impolitic for the Foreign Mission Board to send an additional labourer to the mission field. But difficulties have been removed out of the way in a manner which should awaken much thankfulness. A special effort which was not designed to interfere, and which, it is hoped, will not interfere with the ordinary annual collections, has resulted in raising a sum upwards of \$900 in excess of the debt, some individuals and congregations contributing with exemplary liberality. It must, however, in honesty be admitted that in not a few places the members of our Churches failed to shew themselves munificent dispensers of the earthly mammon. On the other hand there were those who gave so liberally and in such a spirit that the memory of their gifts is truly blessed. Thus in one congregation, on the Sabbath evening after the announcement of the special effort was made, a widow in very moderate circumstances handed to her minister the first contribution which was large in proportion to her means. The minister felt that the widow's gift, so promptly and so cheerfully given, was, as it indeed proved to be, an augury for good. Soon a young lady brought a gold piece which had been left her by her father who has long been dead. The pastor shrunk from accepting it, but it had been devoted to the Lord, and she would not listen to the idea of taking it back. Next an envelope, heavy with the contents of a missionary box, belonging to a little child who died a few

weeks before, was sent in with a touchingly written note from the bereaved mother. As the money lay on the table the little heap of coin—a good deal of it copper—seemed to have about it a sort of sacredness gained in part from the dead hand of the little giver and in part from the heavenly city where, through the merits of the Divine Friend of children the young spirit will rest forever. The on-lookers were silent and awestruck for a little, and perhaps some eyes were moist. An effort pressed forward in this spirit was almost certain to succeed.

While the Church at home was thus devising liberal things, Trinidad was not idle. The Coolie church at San Fernando agreed to pay £100 sterling towards the new missionary's salary, thus relieving the Foreign Mission Board to that amount. The missionaries also managed, without impairing the efficiency of their work, and indeed while actually extending it, to reduce very considerably their demand on the Board for the current year. Some of the planters likewise agreed to give assistance towards the maintenance of the missionary who should be sent. The way was thus prepared in a very satisfactory manner. The Board met on the 12th ult., to select a missionary. Several applications were received. The claims of the candidates were considered at great length, but the Board, desiring further information in reference to some of the applicants, adjourned to meet again on the 23rd of November, when it is confidently expected that an appointment will be made. Will it not be well that those who are interested in this mission and who believe that prayer is one of the greatest and most real forces in the universe, should ask Almighty wisdom to guide the brethren in their selection and to shew whom He has chosen?

I am glad to say that the action of our missionaries in reference to this matter has led to the manifestation of a thoroughly becoming spirit on the part of members of other Churches. Thus, for example, when the opinion of the Rev. Archdeacon Richards, an Episcopal clergyman, labouring among the whites in the Caroni district, was asked respecting the establishment of the mission to the Coolies in that portion of the island, his reply was to the effect that he would prefer that his own Church should take up the work, but seeing that they were not able to do so, he would be glad to see the Presbyterians engage in it and would use his influence with one of the planters to secure his support. Other instances of a like brotherly spirit have been given by members of other communions. These incidents are in beautiful contrast with the spectacle which can be seen to-day in Madagascar and elsewhere, of different bodies hanging on each other's skirts, and exhibiting their feuds and divisions before those whom they are seeking to win to the faith of Christ.

These manifestations of kindly feeling abroad remind me of some unexpected expressions of good-will nearer home. The question of infant salvation and the inevitable and irrepressible "babe a span long" have flashed into a brief prominence lately. Some of those who differ from us have yet had some kind words to spare. For example, a Methodist who takes part in the discussion, characterizes our Church as "the large-hearted Christian Brotherhood," and declares that it is one of the cheering signs of the times that "the grand old Presbyterian Church approximates nearer to the simple views of the atonement held and taught by the venerable John Wesley." Whatever may be said respecting the alleged "approximation," the tone of such remarks is certainly a great improvement on the old custom of "dealing damnation round the land" on those who differ from us. If our opinions are wrong, we are not likely to be helped very much in correcting them by passionate censure and vituperation. There is much good sense as well as point in the old Puritan's remark, "It is too much to expect that the patient will receive medicine, not only bitter, but boiling hot."

It has sometimes been remarked that our Nova Scotia mines have enjoyed a remarkable immunity from accidents of the terrible character that often makes the thought of mining life in some other countries a horror. But a few days ago the Province, and particularly the eastern part of it, was shocked to learn that in consequence of the sudden flooding of one of our pits, six men had perished. Lamentable as the catastrophe is, there is surprise as well as thankfulness that the loss of life has not on this occasion been on a greater scale than it proved to be.

I observe that the western colleges have all begun

another season's work, apparently under very encouraging auspices. I have read, with much interest, the accounts which have been published of the opening services and ceremonies. The circumstances that Montreal, Queen's, and Knox Colleges all open in October, has led to a little comment among thoughtful people in these parts. The session here does not begin till November. The later term seems to be regarded with universal approval in these Provinces. It is urged that October, with its bracing air and brilliant skies, is an admirable month for our student missionaries winding up their summer's work, and that May is vastly more suitable than April for our young evangelists beginning a new campaign in the mission field. Is there not some force in these considerations? Will not Knox, Queen's, and Montreal think well of a change in the direction indicated? Perhaps as I make this suggestion, some plain-spoken Ontario people may remind me that "blue noses" should not be poked into western matters, and may quote for my edification John Ploughman's pithy remark, "Boil your own potatoes and let me roast mine, if I like; I won't do it with your firing." I cannot deny that the objection is well taken, and so the voice from the sea dies away in inarticulate murmurs. W. D.

## MONTREAL COLLEGE.

MR. EDITOR,—Allow me to state that I am perfectly satisfied with the explanation given by Mr. Wright at my request. I am satisfied, however, not because I think "either member of my two-fold assertion has been negated," for I believe the reverse to be the case. I still maintain (if language means anything at all) that in the past all scholarships offered in the literary department of the Presbyterian College, have been opened to English students, and hence it would have been unfair to exclude French students from the newly founded prize. On page nineteen of the Calendar, quoted by Mr. Wright, it is clearly stated that the four French scholarships are "for French students, and for students taking the French course." Now, French students are, *de facto*, students taking the French course. I, therefore, fail to see what class of men can possibly be included in the second clause, "and students taking the French course," unless it be all such students who may feel inclined to take such a course and are not included in the first clause. It is quite manifest that this clause was inserted intentionally, and probably to stimulate English students to study French. This is quite right. But why not give full scope to French students in reference to the new scholarship? was my question. I am satisfied because the cause of my grievance will be removed, and this will be done, not by making the Calendar more explicit, but by changing the objectionable regulation altogether. I would prefer seeing all scholarships open, however. I may say I am "an expectant one" and will look for the desired and promised change. I have no personal interest in the matter, as I shall never have an opportunity of competing for prizes. I wrote simply because I have at heart the interests of the College, and am anxious to see causes for just murmuring removed. A friend of the Presbyterian College, ELPIZO.

## THE CHURCH OF ENGLAND AND NON-CONFORMISTS.

At the Church Congress recently held in Leicester, England, an address, signed by thirty-two Nonconformist ministers of that city, was read and received with "ringing cheers." The reply by Dr. Magee, Bishop of Peterborough, was most felicitous and appropriate. After all the bitter feelings of the past year in connection with the passing of the "Burials Act," this interchange of friendly regards is note-worthy and encouraging. It is true, as was to be expected, that on both sides there was "nothing but talk." Still, even that talk is something. It appears that not a few of the Nonconformists, with no stinted liberality, had opened their homes to the Churchmen. The intercourse and amenities of family life seem to have removed much misconception from the minds of good men of both parties, and to have awakened Christian feeling where there had formerly been too much estrangement and suspicion. As a happy result the Nonconformist address was presented, and graciously received by the Church Congress. The address and the bishop's reply are very complimentary and properly avoid more than a reference to the "points of difference, both ecclesiastical and doctrinal, which separate us and

our Churches from the great community to which you belong." So reads the address, in the very form of expression revealing the difference which admittedly, at present at least, forms the insuperable barrier to union. The Nonconformists claim to be Churches. The Anglican calls them religious "bodies" or societies and arrogates to that "community" and other prelatic Churches the title "the Church," denying at the same time to Dissenters all participation in the Church catholic. Time and the course of events may in the future enable the parties to find common ground, but meanwhile we must be satisfied to do the Master's work separately. There is room for both parties, and if we could see in Canada any such kindly feeling manifested as shewed itself at Leicester we should rejoice. Mr. Langstry's resolution in the Synod of Montreal, is good as far as it goes. There are men here in other Churches, who can reciprocate his good wishes, but no Reformed Church can deny its commission or submit to the unscriptural dogma, that prelacy is of apostolic authority and essential to the Church of God, even for the sake of Christian union.

L.

## HYMN TUNES.

MR. EDITOR,—It will be satisfactory to many of your readers to know that the Committee appointed by the General Assembly to select tunes for the new hymnal, has spent a good deal of time at the work, and that the selection is now nearly complete. The aim of the Committee is to produce a first-class book, which will bear comparison with recently issued hymnals in various sections of the Church. Tunes have been selected from a great variety of sources, and a good deal of trouble has been taken to find in every case a tune or tunes adapted to the sentiment of the hymn. Several gentlemen of well known musical knowledge and taste have been consulted, and their suggestions have been fully and thankfully considered by the Committee. After the selection of tunes has been completed, some time will be required for correspondence with the owners of copyright. It may also be necessary to submit a portion of the tunes to a competent professional man, that the harmonies may be improved. Congregations may rest assured that the Committee are fully alive to the importance of having the book issued at the earliest possible date.

D. J. MACDONNELL, *Convener.*

To give a man full knowledge of true morality I should need to send him to no other book than the New Testament.—*John Locke.*

BE indifferent to nothing which has any relation to the welfare of men. Be not afraid of diminishing your own happiness by seeking that of others. Devise liberal things, and let not avarice shut up your hand from giving to him that needeth. Promote the cause of piety and humanity.—*Archibald Alexander.*

A LITTLE boy, for a trick, pointed with his finger to the wrong road when a man asked him which way the doctor went. As a result the man missed the doctor, and another little boy died because the doctor came too late to take a fish-bone from his throat. At the funeral the minister said that "the boy was killed by a lie which another boy told with his finger." I suppose that the boy did not know the mischief he had done. Of course nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun, but it was fun that cost somebody a great deal; and if he ever heard of the result of it, he must have felt guilty of doing a mean and wicked thing. We ought never to trifle with the truth.—*S. S. Visitor.*

AN anecdote is related by the "Secolo" which proves that not only those who openly confess Protestantism, but the priests themselves are liberated from the old slavery to the Church. A canon was dying, and had arranged to leave his property—about twelve thousand dollars—to his family. The priests insisted that he should leave it to the Church, and refused to give him absolution if he did not. He, however, persevered, saying that he received it from his family, and that it belonged to them. At last, tormented by their importunity, he exclaimed, "Leave me! I will die an honest man, and want to see no more of your clique!" The Archbishop refused to allow the corpse to be carried into the church, and was only persuaded to do so by the promise that a gift would be made to it.

## PASTOR AND PEOPLE.

## IN THE FOURTH WATCH OF THE NIGHT.

Matthew xiv. 22, 23.

Lo in the moonless night,  
In the rough wind's despite,  
They ply the oar;  
Keen gusts smite in their teeth;  
The hoarse waves chafe beneath  
With muffled roar.

Numb fingers, falling force,  
Scarce serve to hold the course  
Hard won half-way,  
When o'er the tossing side,  
Pallid and heavy-eyed,  
Scowls the dim day.

And now in the wan light,  
Walking the waters white,  
A shape draws near;  
Each soul, in troubled wise,  
Staring with starting eyes,  
Cries out for fear.

Each grasps his neighbour tight,  
In helpless huddled flight  
Shaken and awayed,  
And lo! the Master nigh  
Speaks softly "It is I;  
Be not afraid."

'E'en so to us that strain  
Over life's moaning main  
Thou drawest near,  
And knowing not Thy guise,  
We gaze with troubled eyes,  
And cry for fear.

A strange voice whispers low,  
"This joy must thou forego,  
Thy first and best."  
A shrouded phantom stands  
Crossing the best-loved hands  
For churchyard rest.

Then, soft as is the fall  
Of that white gleaming pall  
By snowflakes made,  
Stilling each startled cry,  
Thou speakest "It is I;  
Be not afraid."

—*Good Words.*

## RELATIONS OF SCIENCE AND THEOLOGY.

READ BEFORE THE PRESBYTERIAN ALLIANCE BY PROF HENRY CALDERWOOD, LL. D., OF DUNDEE.

The relations at present subsisting between science and theology are such as to occasion some degree of concern to the Church of Christ. They raise into special importance the inquiry as to the measures most appropriate to secure that the Church maintain a vital harmony with the most advanced knowledge and the highest intellectual life. It is impossible within the necessary limits to do more than touch upon successive points; but I shall on this account concentrate upon the more important matters involved, being content to allow secondary subjects to drop out of sight.

1. In order to consider aright the actual relations of science and theology, the first point to be noticed is the *distinctness of their spheres*. Science has clearly defined boundaries, and is at great pains in our day to mark these out and proclaim to all concerned what they are. These boundaries are described not by actual limits reached in given sciences, but by *methods* employed by all sciences alike, as essential to the nature of science. Science is concerned exclusively with observed facts, and it can advance only as observation leads or warrants a given form of inference. Science does not, indeed, profess to advance only under warrant of a perfect induction; but treating this as unattainable, asks that such precautions be taken to secure rigid accuracy of observation that there can be no misgivings as to the facts. Facts must be carefully ascertained, and so also must their uniform relations, in order that we may with certainty speak of accurate classification or competent inference as to the laws of nature. External observation is the instrument; facts coming within the compass of such observation afford the materials; and inference from these affords the only result which may be described as scientific induction, or a contribution to the vast body of scientific truth. The legitimacy of all this will be universally allowed. But the most important thing to be remarked at present is, that theology does not enter upon this sphere, and is in no respect involved in what is attempted or achieved within it.

The sphere lies quite apart from that of theology, which cannot by any pretext be drawn into a position of antagonism. Theology has nothing to offer by way of contribution, and nothing to refuse out of the host of conclusions which may, on adequate scientific tests, be accepted by the human intelligence. There would be no need for insisting upon this very obvious truth, were it not that certain scientific men are accustomed to protest against the interference of theology. Their apprehension is groundless and their irritation misplaced, for the interference is a myth. Science has nothing to encounter save the tests which its own methods impose, and these are the ordinary conditions of intelligence. Natural theology refuses to be restricted to external observation; but it does not suggest doubt of such observation, or profess to offer opposition to its exercise. Rather, it asks from all the sciences the materials with which it may itself work. Christian theology founds upon an authoritative revelation; but that revelation does not offer any help on scientific questions—does not profess to be a substitute for science. It does not forestall inquiry as to the facts of nature, or the laws by which these are governed. It professes to be a revelation by searching of which the simplest man may learn the highest wisdom; but it does not profess to reveal the elements of geology, biology, or physics. On the contrary, it is quite in accordance with all its professions that men should have been left waiting till the nineteenth century of the Christian era before they were able to reach a truly scientific investigation of the secrets of nature. This being so, there is ample ground for urging that theology cannot interfere with science, and protestations against theologic interference may well take end, as inconsistent with intelligent recognition of the boundaries of the sphere assigned to theology.

On equally valid grounds it needs to be admitted that science cannot interfere with theology; because it cannot enter its sphere, and thus can neither bear testimony nor offer criticism. Science cannot transcend its own boundaries. Unchallengeable within these, it is powerless beyond. It cannot, on any warrant capable of bearing scientific test, maintain that there are no facts save those recognized by external observation, or that there is no form of truth save that which explains the phenomena presented to the senses. Science has no testimony to bear except as to the facts of observation; and can neither affirm nor deny beyond the boundaries which it has marked out for itself and proclaimed, and which all intelligent men see must be the boundaries of science, according to its nature. As it is no disparagement of theology to say that it cannot do the work of science, so neither is it any disparagement of science to say that it cannot contribute toward a rational test of theology otherwise than by presenting its testimony as to the facts of nature. I am not in this way seeking to deny that intelligence may challenge the reality of the supernatural; but merely suggesting that, when this is done, it is not part of the work of science, or, otherwise expressed, it is not scientifically done. There can be no scientific denial of the supernatural; for science is only of the observational—that is, of the natural. What bearing this consideration has on the attitude and intellectual worth of scepticism concerning the supernatural may be matter of after-consideration. The primary and fundamental fact is that science and theology occupy distinct spheres, so that the one cannot enter the province of the other.

The bearing which this fact should have on the attitude of theology toward science is that which chiefly concerns us here. It clearly implies a sound intellectual sympathy with science and delight in its progress. It is the province of one department of inquiry or thought to cherish intelligent respect for other departments; and if this be a general maxim, must be held to have special force in its application to theology. For, whereas there may be that in observational science which contributes toward the encouragement of doubt as to the supernatural, belief in the supernatural must accept with thankfulness the widening of the area of knowledge in whatever direction advance be made. It is manifestly a part of the Church's work to encourage and sustain profoundest interest in the advance of science. Belief that the worlds were framed by the power of God, must quicken intellectual enthusiasm in the systematizing of our knowledge of the universe. Whatever scientific men may have to say of theology and theologians, they should have no difficulty in recognizing the sincere



and delighted acknowledgment which the Church of Christ makes of the gain to the human race from evidenced knowledge of nature.

2. The next essential consideration is the *closeness of the relations of theology to science*. Theology cannot dwell apart from science, though it is quite possible that science may exist apart from theology. It is not for us to forget the service which theologians, and also the practical benevolence of the Christian Church in its missions to the heathen, have rendered to science; but, while remembered, it does not need to be dwelt on here. Theology must stand in close and friendly relations with science as a condition of its own existence. Even a profession of concern because of the progress of science is an admission of weakness. There can be no disguising of this from ordinary reflection, and there should be none in the councils of the Church. Such apprehension betrays mistrust of scientific methods, which is a challenging of human intelligence; but in its worst light, from a Christian point of view, it is mistrust of the testimony of creation from those who proclaim unwavering trust in the Creator and in the truth, the grand certainty, that all His works praise Him. It is, therefore, one essential part of the task entrusted to the Christian Church to banish from its borders mistrust of science.

3. The point most pressing for consideration is that *theology has been specially assailed from the regions of scientific inference*. Theology has not been assailed by science, the impossibility of which has been indicated; but by scientific men, distinguished in various departments of science, it has been met by a distinct refusal to recognize the supernatural. It may seem only a verbal difference to say that it has been assailed by recognized scientific leaders, not by science; but the difference between science itself and the applications which scientific men make of scientific conclusions is immense. Science does not rest on authority, and teaches us to sit lightly on the dicta of individuals. It accepts only what evidence establishes, constraining all to recognize. But when scientific men proceed to reason as to the logical consequences of scientific results, as warranting inference concerning the government of the world, science ceases to be responsible, whether these inferences form theology or assume an aspect of antagonism. Such inferences as to the government of the world become fit subjects for the general intelligence; and, according to the analysis of experience, theologians may fairly be regarded as having trained aptitude for dealing with them, while scientific observers have no special training for this task, and are, in fact, so much disciplined in intellectual exercise of a different kind that they may, in a large measure, lack the training which fits for this work. Accordingly, it is only expressing a very general impression among intelligent men if I say that examples of cosmic speculation from recognized scientific authorities have in several cases failed to awaken a favourable judgment of fitness for the voluntarily selected task.

The fact to be faced, however, is this. That there has been formally proclaimed antagonism to the recognition of the supernatural, which has received a special degree of notice on account of the scientific eminence of those who have avowed it. In these circumstances, it belongs to theologians to make their appeal to intelligent men by a clear statement of their own position. It has been maintained by some, on a quasi-scientific authority, that the belief in God has been disintegrated by the widening of knowledge, and that, accordingly, belief in a supernatural order of things has passed away. The proper rejoinder for those who discredit the assertion is a request for a statement of the knowledge appealed to as accomplishing this result. To this falls to be added, in the line of theologic defence, the consideration that *no kind or amount of knowledge of that which belongs to nature can avail for a negation of the supernatural*. To explain natural occurrences by the laws of nature is only to discover that nature contains more than appears; that by penetrating beneath the surface it is possible to ascertain the causes at work. This all men now recognize—that is to say, there are accredited sciences; but to claim that science is the annihilation of the supernatural is to claim what science must itself repudiate as strongly as theology. This is to forget the limits of science in intoxication of delight over the discoveries made within these limits. Science which proclaims the indestructibility of matter and the conservation of energy simply acknowledges that the conditions of observation make it impossible to

answer the question which ordinary intelligence raises. And this acknowledgment guides a very little way toward demonstration of the position that the widening of our knowledge of the natural has disintegrated rational belief in the supernatural. The next line of defence for theology, as it is positive in form, is the first line of foundation of structure for a system of knowledge as reliable as science and for human life vastly more important. The possibility of science is a postulate of the *superiority of intelligence over the whole realm of outward existence*. It is the affirmation that observation is superior to the things observed; that even changes of material occur according to rational methods, admitting of the discovery of causes. It is an assertion of the competency of intelligence in the task of interpreting the occurrences within the field of nature, and is thus an acknowledgment that intelligence reigns in the universe, and that intelligence can explain the processes recognized as occurring; and to say as much as this is to supply natural theology with its fundamental postulate and Christian theology with distinct testimony in its favour. These are the positions, traced in mere outline, to which theology invites the attention of scientific men, on account of the strength of which it has received the life-long support of scientific men of the highest eminence, and is upheld by a large mass of practical sagacity among men of wide enterprise and large experience of the requirements of human life.

As a proper accompaniment of this claim and a legitimate offset of the avowed scepticism of men of scientific repute, we can appeal to the deliberate avowal of Christian faith by men who have made scientific research their work of life. Restricting such allusion to those who have passed away with comparatively recent times, we can give the names of Brewster, or Agassiz, or Faraday, any one of which may be set against that of Clifford—a name which suggests geniality, benevolence and intellectual acuteness such as all can unite in admiring, but which recalls also denunciations of religious belief so full of passion as to lead to the inference of intensely personal elements, calling for a large deduction before we can estimate the logical value of the reasoning.

From this fundamental consideration it is allowable to pass to one or two references directly practical.

4. In view of the immense advance in scientific knowledge and the admitted conflict as to the legitimate inferences from this knowledge, the interests of the Christian Church require among its adherents, and specially among its ministers, some devoted to the study of distinct departments of science. It is a legitimate claim on the part of scientific men that the defenders of theology give evidence of possessing ample scientific knowledge. To meet this claim, there must be division of labour and specializing. The interests of the Christian Church so obviously call for this as to present a legitimate object of Christian ambition to those who recognize the power of such knowledge. It is quite compatible with devotion to theology proper, or to the practical work of the pastor, that there be continuous and successful devotion to a distinct yet auxiliary branch of study. The laws of mind shew, indeed, that there is restfulness and refreshing in periodical transition to a subject distinct from the main theme of occupation. When to this consideration there is added the direct service which may be rendered to the Christian Church in its grand task of evangelizing the world, the fire of holy zeal may well kindle the ardour of scientific or philosophic enthusiasm.

What is here urged upon the ministers of the Church and on those preparing for the ministry of the Word is thus urged only on the ground of their distinctly accepted responsibilities. But in a Presbyterian Church, where there is parity of ruling power for the elders who do not exercise teaching functions, there is place to be found for all attainments among the members of the Church such as may contribute toward the cumulative evidence for the harmony of scientific and religious thought. Direct participation in the Church's work by those who have made scientific pursuits the task of their life is to be sought by the Church itself, and may be rendered in the assurance that special service is done to the cause of Christ by such aid.

One thing, however, is specially to be considered by those who are the accredited teachers of the Church; that is, the distinct obligation to shun general charges against science, and general attacks upon

scientists. There may be sufficient reason for criticizing and condemning scientists who have gone beyond their own province to promulgate views antagonistic to religious faith and life; but it is to be remembered, in all such cases, that scientists as a body, do not participate in the attacks made on Christian faith, and very specially that those who make these assaults, in doing so, do not act as scientists. That they are scientific men is true; that they are engaged in scientific work at such a time is not true. And if they claim that their criticisms are to be sheltered under the name of science and their theories referred to as scientific, there is the clearest evidence on which to urge that this is "science falsely so called." The definition of science and the conditions of its procedure demonstrate that such speculations as those developed in antagonism to our acknowledgment of the supernatural do not belong to the department of science.

Let this, then, be matter of constant acknowledgment among the members and conspicuously among the teachers of the Church, that the true attitude of the Christian Church toward science itself is that of friendly alliance. It is the part of the Christian man to maintain a living interest in the scientific investigation of all the hidden things of nature, and to make ready acknowledgment of the gain to the entire race involved in every fresh discovery concerning the laws of existence and action in the universe. It is the part of the Christian Church in these latter times to render grateful testimony to the exceeding worth of the wide circle of the sciences, because of the knowledge they involve and the immense service they render in aiding in the attainment of a fuller and deeper knowledge of the universe, in which moral and spiritual life is the grandest thing discovered.

#### VALUE OF THE CATECHISM.

Dr. John Hall, in an address, related the following incident, illustrating the value of knowing the Catechism:

"When comparatively young I remember having heard a man of ability and popular talent discourse to the people about the things of salvation. Among other things he told them that all that men wanted was that their mistakes should be corrected; that they were in ignorance; that the Spirit of God had nothing to do but to correct their ignorance; to shew them that God really loved them; and when that was done the whole was done, and the moment men were thus enlightened the work of conversion was finished. It seemed to be a looser theology that was consistent with safety, and I remembered my Catechism definition of effectual calling, that 'effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ as He is freely offered to us in the Gospel.'

"Ah! there it is—'persuade and enable.' The gentleman leaves out that second part; he says nothing about enabling, and though I was in other respects ignorant about theological matters, from having that ready formula in my mind I detected the mistake, and was saved from erroneous teachings. Have you not seen the carpenter, when a dispute has arisen about a settlement, settle it at once by drawing the rule from his pocket and applying it on the spot to the difficulty in question? That is exactly the great value of having young people taught some distinct formula that they can easily remember, and which may prove to them a protection and defence when they may possibly have neither the time nor the inclination to read heavy works in which errors are pointed out, and the truth plainly and fully presented."

We have had Dr. Flint on "Agnosticism," and now we have a deliverance from Prince Bismarck, brief, pithy, pointed and decisive. An under secretary suggested to him lately that a solution of the ecclesiastical problem might be gained by a nation taking up towards all Churches a purely Erastian, and towards all creeds an absolutely Agnostic position. "Erastianism let us have by all means," he exclaimed, "but Agnosticism never. A people that gives up God is like a government that gives up territory—it is a lost people. There is only one greater folly than that of the fool who says in his heart there is no God, and that is the folly of the people that says with its head that it does not know whether there is a God or no."



THE PRESBYTERIAN is really a first-class paper, and should receive a wide and liberal support. *Canada Mercury.* Mr. Inglis is one of the foremost writers on the Canadian Press.—*Montreal Witness.*

## Canada Presbyterian.

Edited by REV WM INGLIS

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Our Premium Engraving to every subscriber for 1881 is a choice piece of art, entitled "God's Word," size 14 x 20, from a painting by H. Larpent Roberts, R.A., and engraved by Arthur Willmore. In this picture is illustrated the Parable of the Sower, and the distinguished artist's conception is so admirably carried out by the engraver that we feel much pleasure, as well as no little pride, in presenting it to our paying subscribers, every one of whom is entitled to this valuable engraving.

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It is confidently expected that the Engraving—"God's Word"—offered for 1881, will even more fully commend itself to our patrons, and that thousands of copies will be called for. Sure we are that wherever it is found, whether in the drawing-room of the wealthy or the modest parlour of the farmer or artisan, it will be looked upon as "a thing of beauty," if not "a joy forever."

### CLUB RATES FOR 1881.

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C. BLACKETT ROBINSON,

Publisher.

No. 3 Jordan Street, Toronto.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, NOVEMBER 12, 1880.

We wish it to be noted that our club rates do not apply to the city of Toronto. It is to be regretted that there is necessity for making this exception; but the fact of our having to deliver by carrier boy to Toronto subscribers, or pay one cent postage on each paper, compels the adoption of this rule.

### IS THE CONFESSION OF FAITH EITHER ANCIENT OR OBSOLETE?

A GREAT deal of very foolish and very feeble talk has for a long time past been indulged in, often by those who ought to have known better, in reference to the folly and futility of creeds and confessions as well as about the absurdity and unwisdom of people in the nineteenth century with all the gathered knowledge and experience of the past at their command, allowing themselves to be cribbed, cabined and confined by what was thought out and formulated by men far less favourably circumstanced, and with dispositions, feelings and acquirements far less likely to lead them to a full, satisfactory and harmonious view of divine truth. Ever and anon we are treated to the well-worn saw about new wine in old bottles, with, at intervals, the hackneyed and not very intelligent refrain about "the Bible and the Bible alone" being the true and only Confession of Faith which is worthy of either recognition or acceptance. Do these good friends really know what they are saying? or have they considered at all deliberately the conclusions in which they are inevitably landed, if they follow out their principles with the smallest amount of either reason or logic? Is it possible even to think of an intelligent man exercising his mind at all on religious truth, as that is made known in the Bible, without his forming for himself a Confession of Faith of some kind or other, and that in a very distinct and intelligible sense separate from and yet indissolubly connected with what he regards as the Word of God? We do not pretend either to think or judge for others, but so far as we can see such an idea is unthinkable and absurd. Wherever it is possible to form two opinions on any matter of fact or

sentiment, and wherever the one opinion is adopted and the other set aside, is it not evident that there a creed has been formulated and so far proclaimed? The only difference between one man and another, and between one Church and another in this respect is, that the one may have his "credo" reduced to writing, while the other allows it to float more or less indeterminate in mere spoken speech. In the one case, however, quite as much as in the other the "creed" is there, and it would be difficult to shew what special advantage the latter has over the former, while it would take neither great wisdom nor great learning to point out the special drawbacks attachable to that which had neither the definiteness, accessibility nor accuracy in the very nature of the case to be found in any statement carefully and prayerfully reduced to writing. If it be said that an unwritten creed is always convenient, inasmuch as it allows every individual to form a new one every day or every hour for himself, and leaves it a matter of difficulty for any two persons to determine whether or not they are substantially at one about that which the Divine Being has revealed as a guide to glory, honour and immortality, the point may be conceded, though whether it be really creditable to the unwritten plan is a great deal more than questionable. Besides, this does not in the slightest degree get quit of the fact that if a man think at all about the Bible and its contents he can't help making a something which is as thoroughly a man-formed *credo*, as the Confession of Faith, the Thirty-nine Articles, or any other similar document which could be mentioned. Have the Baptists no creed? Have the Congregationalists? Have the Agnostics? Have the Sceptics? Have even the Atheists? Of course they have. They can't help themselves if they think at all, and whether they hold up the Bible and proclaim it as their only Confession of Faith, or cast it away as the sum of all the villainies, they alike proclaim their *credos*, and for the matter of that walk as much in fetters as does the man who has his confession all written out and who has set to his seal that this and not that is the message which God has sent to his soul.

Is it said that with a written statement of faith there is no room for growth and no opportunity for change? Isn't there? Why not? For no reason that we can see which does not very gratuitously and, we may add, very offensively reflect upon the honesty or courage, or both, of those, who not only state in words what may be the character and extent of their religious beliefs, but who have reduced these to writing, that all may fairly know what they are, and may study and adopt or refute them as they best may. It is said that the written creed is in danger of becoming merely traditional, and that to a far greater extent than the merely verbal one. We can only reply that this does not appear so very self-evident in the abstract, and that as a mere matter of fact it will be difficult to shew that it has actually occurred. It is very easy to talk with more or less slipperiness about the dominating and disastrously cramping influence of sixteenth century theology or seventeenth century creeds, but what does it all amount to? and what does it all imply? Simply this, that succeeding generations have not thought for themselves, but have helplessly accepted what they never examined, and dishonestly endorsed what they never understood or, understanding, never believed? Is this the case? Has this been the history of the Confession of Faith and its adherents? That some, nay many, have accepted it with little or no examination, is beyond reasonable question, just as many have in like manner adopted their fathers' unwritten creed or held opinions on religious matters too vague and indistinct to be called "creeds" at all. But has this been the case with the great mass of those who have solemnly received it as the confession of their faith? and have these adopted it as the confession of their fathers' faith rather than their own? In times of great religious declension and abounding worldliness this has often been the case, just as it would have been with any supposable creed, whether written or the reverse. But take that Confession of Faith as held and endorsed in the vast majority of Presbyterian Churches the world over to-day, and will any one say, who is competent to pass an intelligent judgment on the matter, that it is less a nineteenth century document, examined, discussed and adopted again and again by individuals and Churches, than if it had all been thought out and expressed for the first time by men of the present generation? Wise, learned, fearless and holy men have, again and again,

for union and other purposes, gone over this document paragraph by paragraph, clause by clause, and have formally re-adopted and re-endorsed it. They have made it their own. Why? Because they were the slaves of tradition? or cowards that trembled at the nod of dead men? Some may say so, some have said so, but neither their charity, their modesty, nor their judgment would be or has been flattered by the declaration. Besides, if these men were slaves and dishonest as well when, but a few years ago, they solemnly declared that they *had* examined it carefully and adopted it honestly, not as the confession of their fathers' faith but of their own, what better could be expected of them if they set themselves to-day to revise, expurgate and improve that which, but a short time ago, they, in the most solemn manner, most earnestly adopted, and which, had they in the interval changed in the estimate they had avowed, they were bound as honestly and as earnestly to repudiate or modify as they had formerly, and it is to be presumed *ex animo*, adopted it as a whole. It is only some seven years since this was done by the Presbyterian Church in Canada. The document so adopted, after so much careful study and prayerful conference, is surely modern in the best sense of the term. If not, what in the circumstances is to be so designated? What could honestly be so declared? What could even be so imagined?

### HOME MISSION NOTES.

BY REV. DR. COCHRANE.

ONE hundred pounds sterling have been received from the Presbyterian Church in Ireland, for the Home Mission Fund.

THE Rev. Mr. Herald, late of Dundas, has arrived at Prince Arthur's Landing, to take charge of that congregation, and the station at Fort William, for the next six months.

THE Rev. Mr. Sieveright has reached Winnipeg, on his way to the Prince Albert mission. He preached on Sabbath morning, 31st ult., in Kildonan (Dr. Black's church), and in the evening in Knox Church. He left on Wednesday, by the new passenger express, direct for his field of labour.

SEVERAL Presbyteries, in addition to Barrie, Owen Sound and Lindsay, desire ordained missionaries for special fields. All such should correspond with the Convener, who is prepared to receive applications from ministers or licentiates who seek appointments to such work. A missionary is also sought by the Manitoba Presbytery for Palestine, and a minister for Emerson, Manitoba, which is now a regularly organized congregation.

THE Rev. R. Moodie having been appointed by the Committee to visit Parry Sound and report to the Convener, has done so. From his communications the following details are given: "Arrived on Thursday, Oct. 27th, returning on Tuesday, Nov. 2nd. Made full inquiries as to condition and prospects, and examined session records and treasurer's books, which were found correctly kept. The numerical strength of the two congregations—Parry Harbour and Carling station—are, in all, twenty-two families and forty-nine members. Contribution of Parry Sound station average \$2.90 weekly; that of Carling, \$40 per annum. The debt incurred under the former missionary, and also the board of the student sent by the Missionary Society during the summer months, has been paid, so that now they have no liabilities whatever, beyond \$150 on the church building. Although the trade in lumbering has revived, it has not increased the ability of the people to contribute for ordinances. The mill owners do not share the advance with their hands. The congregation has suffered during the past two or three years by removals and other hindrances. The prospects, on the whole, are now encouraging. Those who remain are devoted to the Church and willing to support ordinances to the extent of their ability. The Sabbath school is regularly maintained, with forty scholars and a good staff of teachers. In order to the growth of our cause there, services would need to be held at Parry Sound morning and evening, and at Carling in the afternoon, which is ten miles distant, and reached generally by water. Other stations, reached by land, are at too great a distance from Parry Sound to be reached by a minister, and too weak to be counted on for aid. The people are hopeful of raising \$250 for an ordained missionary, if the Home Mission Committee sees its way clear to make up the deficit needful for his support.

**WEEK OF PRAYER FOR YOUNG MEN.**

The Young Men's Christian Associations meet in International Convention on both sides of the Atlantic, in Europe triennially, and biennially in America. The last two Conventions—one at Geneva and the other at Baltimore, united in setting apart the second Sabbath in November, with the week following (Nov. 14-20), as a season of special prayer for young men, and Christian work on their behalf.

The International Committee have recently issued a call containing the following topics for meetings each day of the week:

- Nov. 14, Sabbath morning—Workers Together with Him—their Spirit. 2 Cor. vi. 1-10.
- Nov. 14, Sabbath afternoon—Bringing one's Friends to Jesus. Luke v. 17-26.
- Nov. 14, Sabbath evening—The Worst Foe and the Best Friend of Young Men. Luke xxii. 31-32; 1 Peter v. 8; Luke xix. 10.
- Nov. 15, Monday—In what does Life Consist? Luke xii. 15-23; Eccl. ii. 17-18; Rom. viii. 6.
- Nov. 16, Tuesday—Investigation a Path to Faith. John i. 46; John iv. 28-30, 40-42; v. 39.
- Nov. 17, Wednesday—Jesus Testing the Impulsive, the Præstinating, and the Undecided. Luke ix. 57-62.
- Nov. 18, Thursday—A Young Man who Obeyed the Voice of Christ. Luke vii. 11-16; Ephesians v. 14.
- Nov. 19, Friday—Crisis in Daniel's Life. Dan. i. 8-20.
- Nov. 20, Saturday—An Unconditional Surrender. Acts ix. 1-9; Phil. iii. 7-9.

The outlook over the field of Association work is very encouraging. Forty-three working organizations have been planted the past year in as many colleges, making in all one hundred institutions where these societies exist. At twenty-five railroad centres the International Committee have already organized working bands of Christian railroad men, with reading rooms and competent secretaries in charge. One travelling secretary of the committee is now at work seeking to make the various Associations more effective in reaching and benefiting the sixty thousand commercial travellers employed by the merchants of the country. For a similar work among German-speaking young men, the committee have an admirable secretary in the field, who, at six centres of German population, has planted good working organizations with a competent secretary in charge of each.

In every direction, north, south, east, and west, and by the general committees, both State and International, progress is being made in developing this Christian work, specially at city centres, and in placing at each point competent young men in charge as managing secretaries. The International Committee have in this way during the past year, supplied the Associations with an additional force of twenty-nine young men to act as secretaries, and the whole number now employed by the Associations is one hundred and sixty-one, a corps both larger in number and better in quality than this work for young men has ever been able to command in previous years.

**STUDENTS' MISS. SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.**

The annual meeting of the above Society took place in the College, on October 22nd, 1880. There was a large attendance of students, and a lively interest was manifested by all throughout. After devotional exercises the several missionaries were called upon to present their reports.

The first report read was that of Mr. R. Macnabb, the missionary to Massawippi, Ayer's Flats, and King's Corners for the past summer. At these three stations Mr. Macnabb laboured faithfully both in preaching the Gospel and conducting Sabbath school. It was with feelings of gratitude to God that the Society learned that the labours of former missionaries were already bringing forth fruit, and also that in many cases the hearty co-operation of the people was manifest.

Mr. R. Hyde, who laboured during the past summer at Coaticook, North Coaticook and Richby, presented his report, which was full of interest, more especially on account of the fact that but a few years ago there was not a Presbyterian in the field, while infidelity in its various forms was not wanting. Yet now Mr. Hyde reports that there are at Coaticook thirty-six

members in full communion, and also that the attendance at divine service steadily increased during his stay. Considering the adverse circumstances that were found to exist when this field was first taken up, the Society have reason to believe that God has blessed to a large degree its labours there.

Rawdon is a new field to the Society, which for the past thirty years has been neglected by our Church. It is beautifully situated, being surrounded by the romantic scenery of the Laurentian Mountains, distant about fifty miles from Montreal. A church was built here in 1834, and the Rev. Mr. Millar was settled among the people as ordained pastor. He left in 1837 at the beginning of the Papineau-Mackenzie rebellion, since which time no Gospel services have been supplied by our Church till the Society last spring appointed Mr. J. A. Townsend, at the request of the people, to this station. Though labouring under many discouragements Mr. Townsend reported favourably concerning the field. The people though not blessed with much of this world's goods, shewed their appreciation of the missionary's labours and a desire for a continuance of Gospel privileges by giving cheerfully and liberally to the cause of Christ.

The amount of the Society's indebtedness at the present time is \$351.92, an amount much smaller than has been known for some years back.

While the Society realizes that God has signally blessed it during the past summer in financial matters, it hopes that with the incoming season of prosperity the increased liberality of its many friends will be manifested towards it, so that in time to come it may be able to go in and possess the many fields yet unoccupied and destitute of the Gospel.

After hearing the reports the officers for the ensuing year were duly elected. The committee to furnish missionary intelligence during each month was appointed. It was also arranged for the winter that a regular supply for Coaticook, Massawippi, and Rawdon be sent out to these places.

A committee for city missionary work was appointed, and also one for the supply of the Gaelic service in Montreal.

After the discussion of a few minor matters, the meeting was brought to a close by the President elect—Mr. Jas. Reid—pronouncing the benediction.

W. H. GEDDES, Rec.-Sec.  
Montreal, Nov. 5th, 1880.

**KNOX COLLEGE LITERARY SOCIETY.**

The Literary and Metaphysical Society of Knox College held its first open meeting for the season on Friday last, in the Convocation Hall of the College. The attendance was large, the hall being quite full, and the interest displayed by all present everything that could be wished. The reading given by Mr. Angus Mackay was well received, and deservedly so; the singing by the Glee Club of the College fully maintained the high reputation of that association, while the discussion on the question, "Ought a liquor law to be passed for Canada?" was very ably maintained on both sides. The opening address, given by the President, Mr. Duncan McColl, was both able and appropriate, and we had fully hoped that we should have been able to have given it in full. We regret that from the demands upon our columns at present this is impossible. We can but mention that the subject of the address was "College Life as a Means of Culture." After defining what he meant by "culture," Mr. McColl went on to shew what things were indispensable to this result being secured; (1) a correct guiding principle in life, (2) a readiness to obey that principle when found and to follow its call. The extent to which students are aided in attaining their ideal by means of college life was then considered. Some of the effects of mental discipline were dwelt upon. Such discipline, it was shewn, was valuable, not so much from its mere accumulation of knowledge as in the development of the judgment and reason; not in leading to taking the results of the investigations of others, but in having in every case the intelligent conviction which flows only from personal inquiry and patient thought. The social feature of college life was also dwelt upon and its mighty influence for good very forcibly noted. Physical culture was also spoken of, and the necessity for a good gymnasium in connection with the College strongly urged. The last point dwelt upon was the effect which college life ought to have on the spiritual being.

We give the closing sentences of this part in full:—  
I have no doubt that we have all experienced, while at our studies, a want of that warmth of heart and zeal in God's service which we have felt while more actively engaged in

Christian work, and have tried various expedients to fan the smouldering embers into a blaze, and felt disappointed at the result. It is only as we keep close to our Father and seek to perform the duty of the hour faithfully unto Him, that we can expect any true spiritual growth to take place.

There is a tendency on the part of those who have to teach others, to think of how the truth will affect them, and to avoid applying it to their own case, labouring ever for the benefit of others, while their own souls are poorly fed. They act like those husbandmen who expend all their labour on their fields, while that which should have been the garden spot and the fairest of all, is allowed to remain untilled to grow up with rank grasses and noxious weeds.

If we are to reach the fullest development of our spiritual nature in this sphere too, we must remember the high ideal placed before us; for our religion, raising our minds above the gross and sensual, and giving us the grandest conceptions of truth, purity and love, places before us an ideal which we but faintly grasp and dimly comprehend, with a conviction that beyond there are infinite lengths and breadths and heights and depths which we cannot explore, when it bids us to "be perfect even as our Father in heaven is perfect." And thus, gentlemen, I have briefly touched upon a few of the most essential points of culture in its relations to our College life.

It may be that the lot which we are destined to fill shall be a lowly one in the estimation of the world, but to every one a life of self-denial and of consecration to the good of others is open.

The mistake that the world is always making is to judge of the value of life by its outward conditions. The lofty ideal is that of a life not of power, or of eminence or even of intellectual supremacy, but of a life of moral excellence, where purity and deeds of virtue shine, and where the aim is not selfish, but the good of those around us.

It is no doubt the duty of each one of us to strive to become such a preacher as Cowper describes:

"There stands the messenger of truth! There stands  
The legate of the skies! His theme divine;  
His office sacred, his credentials clear.  
By him the violated law speaks out  
Its thunders, and by him, in strains as sweet  
As angels use, the Gospel whispers peace."

But even if we fail to reach this lofty conception of the preacher and his mission, it is open to each one of us at least, with our faces toward the light, our lamps trimmed and burning, to uphold the truth in its simplicity, to seek to lead men to the fountain of light, to help to usher in the glorious day long looked for, and if we so do then, though our thoughts be but as the crudities of children, our utterances but as their broken lipings, having done our best "to help our brothers and exalt ourselves," we may expect

"To rise on stepping stones  
Of our dead selves to higher things."

Above all "let us be true to ourselves, and then it must follow as night the day, we cannot be false to any man."

"Think truly and thy thoughts  
Shall the world's famine feed,  
Speak truly and each word of thine  
Shall be a fruitful seed,  
Live truly and thy life shall be  
A great and noble creed."

The Presbyterian Church at Alliston has been greatly enlarged, and the whole of the interior rearranged and improved. The services in connection with the re-opening were held on Sabbath, Oct. 24th. The Rev. J. Kirkpatrick, of Cooke's Church, Toronto, preached in the morning from Isa. lx. 13, "I will make the place of My feet glorious." In the evening he took for his text Phil. i. 21, "For me to live is Christ and to die is gain." The Rev. J. Bredin, of the Canada Methodist Church, preached in the afternoon from Heb. vii. 25, "He ever liveth to make intercession for us." The services throughout were well attended, the sermons especially were very highly appreciated; they contained a great depth of teaching and thought, presented in a most clear and forcible style. On Monday, the 25th, a soiree was held. The Rev. J. R. S. Burnett, pastor of the congregation, occupied the chair, and after tea had been served he introduced the speakers of the evening, Rev. Messrs. Anderson of Rosemont, Acheson of Elm Grove, and Kirkpatrick of Toronto. The Rev. J. Bredin was unavoidably absent. Special prominence was afforded to Mr. Kirkpatrick, who, during the evening, made himself a great favourite with both ministers and people. The choir, under the able leadership of Mr. P. W. Campbell, has made great improvement of late, and added very much to the enjoyment of the evening by rendering some very select pieces of music. The collections on Sabbath, and the proceeds of the soiree were in aid of the building fund, and were much greater than was expected by the committee. This congregation has had a great deal to contend with in building up the cause of Presbyterianism here during the last twenty years, and they are now taking another step forward in this respect. It is worthy of notice that a few weeks ago when the Methodist church here was re-opened, the evening service in the Presbyterian church was cancelled for the day, and our Methodist friends followed our example by having no service in their church on the evening of our re-opening. Our friends will be pleased to see such a kind Christian feeling manifested in a place where it was not always so.—**CONC.**

## CHOICE LITERATURE.

## A DAY OF FATE.

BY REV. H. P. ROE.

BOOK FIRST—CHAPTER II.—A JUNE DAY DREAM.

"Hush," I answered Conscience, imperiously; "since the old Friend lady will not preach, I shall endure none of your homilies. I yield myself to the influences of this day, and during this hour no curb shall be put on fancy. In my soul I know that I would be a better man if she is what she seems, and could be to me all that I have dreamed; and were I tenfold worse than I am, she would be the better for making me better. Did not Divine purity come the closest to sinful humanity? I shall approach this maiden in fancy, and may seek her in reality, but it shall be with a respect so sincere and an homage so true as to rob my thoughts and quest of bold irreverence or of mere selfishness. Suppose I am seeking my own good, my own salvation it may be, I am not seeking to wrong her. Are not heaven's best gifts best won by giving all for them? I would lay my manhood at her feet. I do not expect to earn her or buy her, giving a *quid pro quo*. A woman's love is like the grace of heaven—a royal gift; and the spirit of the sutor is more regarded than his desert. Moreover, I do not propose to soil her life with the evil world that I must daily brush against, but through her influence to do a little toward purifying that world. Since this is but a dream, I shall dream it out to suit me.

"That stalwart and elderly Friend who led me to this choice point of observation is her father. The plump and motherly matron on the high seat, whose face alone is a remedy for care and worry, is her mother. They will invite me home with them when meeting is over. Already I see the tree-embowered farm-house, with its low, wide verandah, and old-fashioned roses climbing the lattice-work. In such a fragrant nook, or perhaps in the orchard back of the house, I shall explore the wonderland of this maiden's mind and heart. Beyond the innate reserve of an unsophisticated womanly nature there will be little reticence, and her thoughts will flow with the clearness and unpremeditation of the brook that I crossed on my way here. What a charge they will be from the world's blotted page that I have read too exclusively of late!

"Perhaps it will appear to her that I have become smitiched by these pages, and that my character has the aspect of a printer at the close of his day's tasks.

"This source of fear, however, is also a source of hope. If she has the quickness of intuition to discover that I know the world too well, she will also discern the truth that I would gladly escape from that which might eventually destroy my better nature, and that hers could be the hand which might rescue my manhood. To the degree that she is a genuine woman there will be fascination in the power of making a man more manly and worthy of respect. Especially will this be true if I have the supreme good-fortune not to offend her woman's fancy, and to excite her sympathy without awakening contempt.

"But I imagine I am giving her credit for more maturity of thought and discernment than her years permit. She must be young, and her experiences would give her no means of understanding my life. She will look at me with the frank, unsuspecting gaze of a child. She will exercise toward me that blessed phase of charity which thinketh no evil because ignorant of evil.

"Moreover, while I am familiar with the sin of the world, and have contributed my share toward it, I am not in love with it; and I can well believe that such a love as she might inspire would cause me to detest it. If for her sake and other good motives, I should resolutely and voluntarily turn my back on evil, would I not have the right to walk at the side of one who, by the goodhap or her life, knows no evil? At any rate, I am not sufficiently magnanimous to forego the opportunity should it occur. Therefore, among the lengthening shadows of this June day I shall woo with my utmost skill one who may be able to banish the deeper shadows that are gathering around my life; and if I fail I shall carry the truth of her spring-time beauty and girlish innocence back to the city, and their memory will daily warn me to beware lest I lose the power to love and appreciate that which is her pre-eminent charm.

"But enough of that phase of the question. There need be no failure in my dream, however probable failure may be in reality. Let me imagine that in her lovely face I may detect the slight curiosity inspired by a stranger passing into interest. She will be shy and reserved at first; but as the delicious sense of being understood and admired gains mastery, her thoughts will gradually reveal her heart like the opening petals of a rose, and I can reverently gaze upon the rich treasures of which she is the unconscious possessor, and which I may win without impoverishing her.

"Her ready laugh, clear and mellow as the robin's song that woke me this morning, will be the index of an unflinching spring of mirthfulness—of that breezy, piquant, laughing philosophy which gives to some women an indescribable charm, enabling them to tender gloom and despondency rare inmates of the home over which they preside. When I recall what dark depths of perplexity and trouble my mother often hid with her light laugh, I remember that I have never yet had a chance even to approach her in heroism. In my dream, at least, I can give to my wife my mother's laugh and courage; and surely Nature, who has endowed yonder maiden with so much beauty, has also bestowed every suitable accompaniment. Wherefore I shall discover in her eyes treasures of sunshine that shall light my home on stormy days and winter nights.

"As I vary our theme of talk from bright to sad experiences, I shall catch a glimpse of that without which the world would become a desert—woman's sympathy. Possibly I may venture to suggest my own need, and emphasize it by a reference to Holy Writ. That would be appropriate in a Sunday wooing. Surely she would admit that if Adam

could not endure being alone in Eden, a like fate would be far more deserving of pity in such a wilderness as New York.

"Then, as a sequel to her sympathy, I may witness the awakening of that noble characteristic of woman—self-sacrifice—the generous impulse to give happiness, even though at cost to self.

"As the winged hours pass, and our glances, our words, our intuitions, and the subtle laws of magnetism that are so powerful, and yet so utterly beyond the ken of reason, reveal us to each other, I detect in the depths of her blue eyes a light which vanishes when I seek it, but returns again—a principle which she does not even recognize, much less understand, and yet which she already unconsciously obeys. Her looks are less frank and open, her manner grows deliciously shy, she hesitates and chooses her words, but is not so happy in their choice as when she spoke without premeditation. Instead of the wonted bloom on her cheek her colour comes and goes. Oh, most exquisite phase of human power! I control the fountain of her life; and by an act, a word, a glance even, can cause the crimson tide to rise even to her brow, and then to ebb, leaving her sad and pale. Joy! joy! I have won that out of which can be created the best thing of earth, and the type of heaven—a home!

At this supreme moment in my day-dream, an elderly Friend on the high seat gave his hand to another white-haired man who had, for the last hour, leaned his chin on his stout cane, and meditated under the shadow of his broad-rimmed hat, and our silent meeting was over. The possessor of the exquisite profile who had led me through a flight of romance such as I had never known before, turned and looked directly at me.

The breaking of my dream had been too sudden, and I had been caught too high up to alight again on the solid ground of reality with ease and grace. The night-editor blushed like a school-girl under her glance, at which she seemed naturally surprised. She, of course, could imagine no reason why her brief look of curiosity should cause me confusion and bring a guilty crimson to my face. I took it as a good omen, however, and said mentally, as I passed out with the others,

"My thoughts have already established a subtle influence over her, drawing her eyes and the first delicate tendril of interest toward one to whom she may cling for life."

## CHAPTER III.—A SHINING TIDE.

As I was strenuously seeking to gain possession of my wits, so that I could avail myself of any opportunity that offered, or could be made by adroit, prompt action, the stalwart and elderly Friend, who had seemed thus far one of the ministers of my impending fate, again took my hand and said,

"I hope thee'll forgive me for asking thee to conform to our ways, and not think any rudeness was meant."

"The grasp of your hand at once taught me that you were friendly as well as a Friend," I replied.

"We should not belie our name, truly. I fear thee did not enjoy our silent meeting?"

"You are mistaken, sir. It was just the meeting which, as a weary man, I needed."

"I hope thee wasn't asleep?" he said, with a humorous twinkle in his honest blue eyes.

"You are quite mistaken again," I answered, smiling; but I should have been in a dilemma had he asked me if I had been dreaming.

"Thee's a stranger in these parts," he continued, in a manner that suggested kindness rather than curiosity.

"Possibly this is the day of my fate," I thought, "and this man the father of my ideal woman." And I decided to angle with my utmost skill for an invitation.

"You are correct," I replied, "and I much regret that I have wandered so far from my hotel, for I am not strong."

"Well, thee may have good cause to be sorry, though we do our best; but if thee's willing to put up with homely fare and homely people, thee's welcome to come home with us."

Seeing eager acquiescence in my face, he continued without giving me time to reply, "Here, mother, thee always provides enough for one more. We'll have a stranger within our gates to-day, perhaps."

To my joy the Friend lady, with a face like a benediction, turned at his words. At the same moment a large, three-seated rockaway, with a ruddy boy as a driver, drew up against the adjacent horse-block, while the fair unknown, who had stood among a bevy of young Quakeresses like a tall lily among lesser flowers, came toward us holding a little girl by the hand. The family group was drawing to, either according to my prophetic fancy, and my heart lea, thick and fast. Truly this was the day of fate!

"Homely people," indeed I and what cared I for "fare" in the very hour of destiny!

"Mother," he said, with his humorous twinkle, "I'm bent on making amends to this stranger who seemed to have a drawing toward thy side of the house. Thee didn't give him any spiritual fare in the meeting-house, but I think thee'll do better by him at the farm-house. When I tell thee that he is not well and a long way from home, thee'll give him a welcome."

"Indeed, sir," said the old lady, taking my hand in her soft, plump palm, while her face fairly beamed with kindness, "it would be a poor faith that did not teach us our duty toward the stranger; and, if I mistake not, thee'll change our duty into a pleasure."

"Do not hope to entertain an angel," I said.

"That's well," the old gentleman put in; "our dinner will be rather too plain and substantial for angels' fare. I think thee'll be the better for it though."

"I am the better already for your most unexpected kindness, which I now gratefully accept as a stranger. I hope, however, that I may be able to win a more definite and personal regard," and I handed the old gentleman my card.

"Richard Morton is thy name, then. I'll place thee be-

side Ruth Yocomb, my wife. Come, mother, we're keeping Friend Jones's team from the block. My name is Thomas Yocomb. No, no, take the back seat by my wife. She may preach to thee a little going home. Drive on Reuben," he added, as he and his two daughters stepped quickly in, "and give Friend Jones a chance. This is Adah Yocomb, my daughter, and this is little Zillah. Mother thought that since the two names went together in Scripture they ought to go together out of it, and I am the last man in the world to go against the Scripture. That's Reuben Yocomb, driving. Now thee knows all the family, and I hope thee don't feel as much of a stranger as thee did;" and the hearty old man turned and beamed on me with a good-will that I felt to be as warm and genuine as the June sunshine.

"To be frank," I exclaimed, "I am at a loss to understand your kindness. In the city we are suspicious of strangers and stand aloof from them; but you treat me as if I had brought a cordial letter of introduction from one you esteemed highly."

"So thee has, so thee has; only the letter came before thee did. 'Be not forgetful to entertain strangers'—that's the way it reads, doesn't it, mother?"

"Moreover, Richard Morton," his wife added, "thee has voluntarily come among us, and sat down with us for a quiet hour. Little claim to the faith of Abraham could we have should we let thee wander off to get thy dinner with the birds in the woods, for the village is miles away."

"Mother'll make amends to thee for the silent meeting," said Mr. Yocomb, looking around with an impressive nod.

"I trust she will," I replied. "I wanted to hear her preach. It was her kindly face that led to my blunder, for it so attracted me from my perch of observation on the wall that I acted on my impulse and followed her into the meeting-house, feeling in advance that I had found a friend."

"Well, I guess thee has, one of the old school," laughed her husband.

The daughter, Adah, turned and looked at me, while she smiled approvingly. Oh, blessed day of destiny! When did dream and reality so keep pace before? Was I not dreaming still, and imagining everything to suit my own fancy? When would the perverse world begin to assert itself?

Sitting just before me, on the next seat, so that I could often see the same perfect profile, was the maiden that I had already wooed and won in fancy. 'Tough she was so near, and in the full sunlight, I could detect no cloudiness in her exquisite complexion, nor discover a fault in her rounded form. The slope of her shoulders was grace itself. Shedid not lean back weak or languidly, but sat erect, with the quiet, easy poise of vigour and health. Her smile was frank and friendly, and yet not as enchanting as I expected. It was an affair of facial muscles rather than the lighting up of the entire visage. Nor did her full face—now that my confusion had passed away and I was capable of close observation—give the same vivid impression of beauty made by her profile. It was pretty, very pretty, but for some reasons disappointing. Then I smiled at my half-conscious criticism, and thought, "You have imagined a creature of unearthly perfection, and expect your impossible ideal to be realized. Were she all that you have dreamed, she would be much too fine for an ordinary mortal like yourself. In her rich, unperturbed womanly nature you will find the beauty that will outlast that of form and feature."

"I fear thee found our silent meeting long and tedious," said Mrs. Yocomb, deprecatingly.

"I assure you I did not," I replied, "though I hoped you would have a message for us."

"It was not given to me," she said meekly. Then she added, "Those not used to our ways are troubled, perhaps, with wandering thoughts during these silent hours."

"I was not to-day," I replied with bowed head; "I found a subject that held mine."

"I'm glad," she said, her face kindling with pleasure.

"May I ask the nature of the truth that held thy meditations?"

"Perhaps I will tell you some time," I answered hesitatingly; then added reverently, "It was of a very sacred nature."

"Thee's right," she said, gravely. "Far be it from me to wish to look curiously upon thy soul's communion."

For a moment I felt guilty that I should have so misled her, but reassured myself with the thought, "That which I dwelt upon was as sacred to me as my mother's memory."

I changed the subject, and sought by every means in my power to lead her to talk, for thus, I thought, I shall learn the full source of womanly life from which the peerless daughter has drawn her nature.

The kind old lady needed but little incentive. Her thoughts flowed freely in a quaint, sweet vernacular that savoured of the meeting-house. I was both interested and charmed, and as we rode at a quiet jog through the June sunlight felt that I was in the hands of a kindly fate that, in accordance with the old fairy tales, was bent on giving one poor mortal all he desired.

At last, on a hillside sloping to the south, I saw the farm-house of my dream. Two tall honey locusts stood like faithful guardians on each side of the porch. An elm drooped over the farther end of the piazza. In the dooryard the foliage of two great silver poplar or aspen trees fluttered perpetually with its light abean. A maple towered high behind the house, and a brook that ran not far away was shadowed by a weeping willow. Other trees were grouped here and there as if Nature had planted them, and up one a wild grape-vine clambered, its unobtrusive blossoms filling the air with a fragrance more delicious even than that of the old-fashioned roses which abounded everywhere.

"Was there ever a sweeter nook?" I thought, as I stepped out on the wide horse-block, and gave my hand to one who seemed the beautiful culmination of the scene. Miss Adah needed but little assistance to alight, but she took my hand in hers, which she had ungloried as she approached her home. It was her mother's soft, plump hand, but unmarked, as yet,



by years of toil. I forgot we were such entire strangers, and under the impulse of my fancy clasped it a trifle warmly, at which she gave me a look of slight surprise, thus suggesting that there was no occasion for the act.

"You are mistaken," I mentally responded; "there is more occasion than you imagine; more than I may dare to tell you for a long time to come."

A lady who had been sitting on the piazza disappeared within the house, and Adah followed her.

"Now, mother," said Mr. Yocomb, "since thee did so little for friend Morton's spiritual man, see what thee can do for the temporal. I'll take the high seat this time, and can tell thee beforehand that there'll be no silent meeting."

"Father may seem to thee a little irreverent but he doesn't mean to be. It's his way," said his wife, with a smile. "If thee'll come with me I'll show thee to a room where thee can rest and prepare for dinner."

I followed her through a wide hall to a stairway that changed its mind when half-way up and turned in an opposite direction. "It suggests the freedom and unconventionality of this home," I thought, yielding to my mood to idealize everything.

"This is thy room as long as thee'll be pleased to stay with us," she said, with a genial smile, and her ample form vanished from the doorway.

I was glad to be alone. The shining tide of events was bearing me almost too swiftly. "Can this be even the beginning of true love, since it runs so smoothly?" I queried. And yet it had all come about so simply and naturally, and for everything there was such adequate cause and rational explanation, that I assured myself that I had reason for self-congratulation rather than wonder.

Having seen such a maiden, it would be strange indeed if I had not been struck by her beauty. With an hour on my hands, and thoughts that called no one master, it would have been stranger still if I had not been beguiled into a dream which, in my need, promised so much that I was now bent on its fulfilment. Kind Mr. and Mrs. Yocomb had but carried out the teachings of their faith, and thus I was within the home of one who, developing under the influences of such a mother and such surroundings, would have the power beyond most other women of creating another home. I naturally thought that here, in this lovely and sheltered spot, and under just the conditions that existed, might be perfected the simple, natural flower of womanhood that the necessities of my life and character required.

I was too eager to prove my theories, and too strongly under the presentiment that my hour of destiny had come, to rest, and so gladly welcomed the tinkle of the dinner bell.

The apparent mistress of my fate had not diminished her unconscious power by exchanging her Sunday-morning costume for a light muslin, that revealed more of her white throat than the strict canons of her sect would warrant perhaps, but none too much for maidenly modesty and artistic effect. Indeed, the gown harmonized with her somewhat worldly hat. I regarded these tendencies as good omens, however, felicitating myself with the thought that while her Quaker antecedents would always give to her manner and garb a beautiful simplicity, they would not trammel her taste with arbitrary custom. Though now more clearly satisfied that the beauty of her full face by no means equalled that of her profile, I was still far more than content with a perfection of features that sustained a rigorous scrutiny.

"Richard Morton," said Mrs. Yocomb, "let me make thee acquainted with Emily Warren."

I turned and bowed to a young woman, who seemed very colorless and unattractive to my brief glance, compared with the radiant creature opposite me. It would appear that I made no very marked impression on her either, for she chatted with little Zillah, who sat beyond her, and with Reuben across the table, making no effort to secure my attention.

If Mrs. Yocomb's powers as a spiritual provider were indicated by the table she had spread for us, the old meeting-house should be crowded every Sunday, on the bare possibility that she might speak. From the huge plate of roast-beef before her husband to the dainty dish of wild strawberries on the sideboard, all was appetizing, and although it was the day of my destiny, I found myself making a hearty meal. My beautiful *vis-a-vis* evidently had no thoughts of destiny, and proved that the rich blood which mantled her cheeks had an abundant and healthful source. I liked that too. "There is no sentimental nonsense about her," I thought, "and her views of life will never be dyspeptic."

I longed to hear her talk, and yet was pleased that she was not garrulous. Her father evidently thought that this was his hour and opportunity, and he seasoned the ample repast with not a little homely wit and humour, in which his wife would sometimes join, and again curb and deprecate.

I began to grow disappointed that the daughter did not manifest some of her mother's quaint and genial good sense, or some sparkle and piquancy that would correspond to her father's humour; but the few remarks she made had reference chiefly to the people at the meeting, and verged toward small gossip.

I broached several subjects which I thought might interest her, but could obtain little other response than "Yes," with a faint rising inflection. After one of these unsuccessful attempts I detected a slight, peculiar smile on Miss Warren's face. It was a mischievous light in her dark eyes more than anything else. As she met my puzzled look it vanished instantly, and she turned away. Everything in my training and calling stimulated alertness, and I knew that smile was at my expense. Why was she laughing at me? Had she, by an intuition, divined my attitude of mind? A plague on woman's intuitions! What man is safe a moment?

But this could scarcely be, for the one toward whom my thoughts had flown for the last three hours, and on whom I had bent glances that did her royal homage, was so utterly unconscious of my interest, or else supremely indifferent to it. She did not seem unfriendly, and I imagined that she harboured some curiosity in regard to me. My dress, manner,

and some slight personal allusions secured far more attention than any abstract topic I could introduce. Her lips, however, were so exquisitely chiselled that they made, for the time, any utterance agreeable, and suggested that only tasteful thoughts and words could come from them.

"Now, mother," said Mr. Yocomb, leaning back in his chair, after finishing a generous cup of coffee, "I feel inclined to be a good Christian man. I have a broad charity for about every one except editors and politicians. I am a man of peace, and there can be no peace while these disturbers of the body politic thrive by setting people by the ears. I don't disparage the fate, mother, that thee gives us at the meeting-house, that is, when thee does give us any, but I do take my affirmation that thee has prepared a gospel feast for us since we came home that has refreshed my inner man. As long as I am in the body, roast-beef and like creature comforts are a means of grace to me. I am now in a contented frame of mind, and am quite disposed to be amiable. Emily Warren, I can even tolerate thy music—may, let me speak the truth, I'd much like to hear some alter my nap. Thee needn't shake thy head at me, mother; I've caught thee listening, and if thee brings me up before the meeting, I'll tell on thee. Does thee realize, Emily Warren, that thee is leading us out of the strait and narrow way?"

"I would be glad to lead you out of a narrow way," she replied, in a tone so quiet and yet so rich that I was inclined to believe I had not yet seen Miss Warren. Perhaps she saw that I was becoming conscious of her existence, for I again detected the old mischievous light in her eyes. Was I or Mr. Yocomb's remark the cause?

Who was Emily Warren anyway, and why must she be at the farm-house at a time when I so earnestly wished "the coast clear?" The perverse world at last was asserting its true self, and there was promise of a disturbance in my shining tide. Moreover, I was provoked that the one remark of this Emily Warren had point to it, while my perfect flower of womanhood had revealed nothing definitely save a good appetite, and that she had no premonitions that this was the day of her destiny.

(To be continued.)

WOMAN'S WORK.

Darning little stockings  
For restless little feet,  
Washing little faces  
To keep them clean and sweet,  
Hearing Bible lessons,  
Teaching Catechisms,  
Praying for salvation  
From heresy and schisms—  
Woman's work!

Sewing on the buttons,  
Overseeing nations,  
Soothing with a kind word  
Others' lamentations;  
Guiding clumsy Bridgets,  
Coaxing sullen cooks,  
Entertaining company,  
And reading recent books—  
Woman's work!

Burying out of sight  
Her own unhealing smarts,  
Letting in the sunshine  
On other clouded hearts;  
Binding up the wounded,  
Healing of the sick,  
Bravely marching onward  
Through dangers dark and thick—  
Woman's work!

Leading little children  
And blessing manhood's years;  
Shewing to the sinful  
How God's forgiveness cures;  
Scattering sweet roses  
Along another's path:  
Smiling by the way side,  
Content with what she hath—  
Woman's work!

Letting fall her own tears,  
When only God can see;  
Wiping off another's  
With tender sympathy;  
Learning by experience,  
Teaching by example,  
Yearning for the gateway,  
Golden, yeasty, ample—  
Woman's work!

At last cometh silence—  
A day of deep repose;  
Her locks smoothly braided,  
Upon her breast a rose;  
Lashes resting gently  
Upon the marble cheek;  
A look of blessed peace  
Upon a forehead meek!

FIRST DIRECTORS' REPORT.

THE FINANCIAL ASSOCIATION OF ONTARIO.

The Directors of this Institution, the head office of which is at London, Ont., have issued the following exceedingly satisfactory report to the shareholders:

Your Directors have pleasure in submitting the first report of the Company for the period ending 30th September, 1880. The profits made on investments realized and interest earned amount to \$3,440.99, representing a profit of over 11 per cent. per annum on the average working capital for the period. The premiums received on Ordinary Stock amount

to \$5,380.00, making the revenue from all sources \$8,820.99. The usual practice of distributing the preliminary expenses over three or four years has been adopted, that the shareholders may the more rapidly judge of the results attained; but should the second year prove as satisfactory as the first—and the Directors have every reason to believe that it will prove at least equally so—they would recommend the whole of the balance to be then written off. The subscribed capital now amounts to \$169,600, on which over \$62,000 has been paid up, as compared with \$19,000 six months ago.

The first quarterly dividend at the rate of 7 per cent. per annum on the Ordinary, and 8 per cent. on the Preference capital was paid last April. Subsequent dividends have been at the rate of 8 per cent. per annum on both classes, after making provision for which there remains \$4,633.27 as the nucleus of a Reserve Fund, to which the Directors should like to see additions made from time to time.

The Company having been the first monetary institution in Canada to adopt the system of Preference and Ordinary Stocks, which, however, prevails to a large extent in Great Britain, it was not expected that much progress would be made at the outset. Any new idea is subject to more or less prejudice, and a good many are disinclined to endorse it till it has been demonstrated a success. Until the last few months, subscriptions came in even more slowly than had been anticipated. Conscious, however, that the system was a good one, and that the business of the Company was of a character to command the confidence of investors in point of safety, and that its profitable nature would earn their support, the Directors never entertained any doubt of ultimate success, and the result has justified their expectation. The working capital has nearly doubled during the last three months, and applications for stock are now being received from nearly every section of Canada to a most gratifying extent.

The Directors look upon the Preference Stock of the Company as one of the safest investments that can be procured, and as such consider the rate of interest it yields on the present price of issue as much higher than it should be. The subscription price will, therefore, be advanced gradually as the number of shareholders increase and the strength of the Company becomes recognized. Seven per cent. ought to be a satisfactory return on the Preference. On the basis of its minimum dividend (8 per cent. per annum) it should consequently sell at about 114½ per 100. Issued at this price, it would of course be equivalent to a 7 per cent. stock issue at par, the premium being a permanent increase of capital on which no interest has to be paid. Proceeding on the principle that the larger the number of investors who know of the existence of the Institution the faster subscriptions to stock will be received, and consequently the higher the price at which it will be saleable, the Company is being extensively advertised. Advertising has paid well so far, and the Directors have no doubt it will pay still better in the future. The permanent advantages thereby secured to shareholders will also be important in case they desire to sell their shares at any future time.

It will be observed by the Financial Statement, which has been drawn up in such form as the Board thought would most clearly shew the comparative sources of income, that the most productive branch of the Company's business is that of realizing on its investments whenever an opportunity offers. Absolute safety has always been the first consideration of the management, and the Directors believe that every dollar invested at the present time could be withdrawn at cost or at profit.

Confined as the business is to the most secure investments, the Directors do not expect that over 6 to 8 per cent. per annum can be earned in the form of interest. The revenue of the Company above this rate will depend on the profits made by re-sales of investments, which should amount to at least four or five per cent. additional. In some years they may amount to very much more than this, but with active management they should seldom amount to less.

The Company has one very important point in its favour. As the rate of interest declines, its profits, strange as it may seem at first sight, should increase. A decline is equivalent to a growing demand for investments, which in turn means increased opportunities for realizing to advantage, thus enabling the capital to be turned over more frequently, and adding to the profits in a corresponding ratio.

There is, therefore, every indication that the Company has a bright future before it.

Respectfully submitted,

EDWARD LE RUEY, Managing Director.  
JOSEPH D. SAUNDY, President.

PROFIT AND LOSS ACCOUNT FOR PERIOD ENDED 30TH SEPTEMBER, 1880.

Dividends Nos. 1 and 2.....	\$991 74
Amount set aside for dividend No. 3, quarter ending September 30th, 1880, at the rate of eight per cent. per annum.....	864 28
Preliminary and general expenses written off.....	2,331 80
Surplus, appropriated as a reserve fund.....	4,633 27
	\$8,820 99
Profits realized by sales of investments including accrued interest thereon, at time of sale.....	7,938 41
Interest received on current investments.....	798 01
Interest accrued, but not yet due.....	254 57
Premiums received on ordinary stock.....	2,380 00
	\$8,820 99

GENERAL STATEMENT, OCT. 1, 1880.

Stock subscribed.....	\$169,600 00
Acceptances.....	370 75
Surpluses.....	9 00
Appropriation, Dividend No. 3.....	864 28
Reserve fund.....	4,633 27
	\$175,477 00
Amount the shareholders have yet to pay on their stock.....	\$107,575 37
Cash value of investments.....	53,415 35
Balance at bankers, the Bank of Montreal.....	6,456 29
Preliminary expenses in suspense.....	3,000 00
Balance with financial agents.....	2,445 08
Burglar-proof safe, office furniture, and open accounts.....	2,350 00
Deposited with Savings Societies.....	600 00
Cash in hand.....	410 06
	\$175,477 00



## BOOKS AND MAGAZINES.

**THE FORKSTERS.** By Berthold Auerbach. (New York: D. Appleton & Co.; Toronto: Hart & Rawlinson.)—One of the "New Handy-volume Series."

**THE ATLANTIC MONTHLY** for November. (Boston: Houghton, Mifflin & Co.)—We are always pleased to welcome the "Atlantic" to our table, and so, we doubt not, are many of our readers.

**HISTORY OF THE CITY OF NEW YORK.** By Mrs. Martha Lamb. (New York: A. S. Barnes & Co.)—Part 12 of volume II. brings the narrative down to the declaration of war against Britain in 1812.

**WHITE WINGS.** By William Black. (Toronto: Clougher Brothers.)—Mr. Black, well known as a lively writer, gives in this book his experience of yachting among the Hebrides—romantic enough, and rendered fictitious only by a very slender plot and some disguised names.

**JACK AND JILL.** By L. M. Alcott. (Boston: Roberts Brothers; Toronto: Willing & Williamson. Price \$1.50.)—This is an exceedingly interesting boy and girl story, and withal intellectually and morally wholesome in tone and tendency. The volume is freely illustrated and beautifully bound, and as a present to a young friend would be at once acceptable and beneficial.

**LIVE AND LEARN.** (Toronto: Clougher Brothers. 35 cents.)—This book undertakes to correct "one thousand mistakes of daily occurrence in speaking, writing and pronunciation." Besides pointing out the more common errors, it supplies much information which will be found exceedingly useful, especially by those who in their school days neither understood the rules of grammar nor committed them to memory.

**THE SKIN IN HEALTH AND DISEASE.** By L. Duncan Bulkley, M.D. (Philadelphia: Presley Blakiston; Toronto: Hart & Rawlinson.)—One of those handy little volumes called "Health Primers," in which a great deal of information is given, and many useful hints for the preservation of health thrown out. It was long ago remarked by Dr. Andrew Combe that if men attended as little to the skins of their horses as they did to their own they would soon have a very poor account to give of them. The remark still holds good.

In spite of what we said a few months ago some publishers continue to send us a copy of their periodicals about once in six months, and reckon upon receiving notices which, even in mere space, without looking at the character of what is said in any other light than as an advertisement, would, in each case, be worth two or three dollars, while the cost of the stray number forwarded may be some fifteen or twenty cents. There is neither sense nor decency in this sort of work, and those who pursue such a plan may save themselves the trouble, for unless periodicals are sent regularly we shall henceforth not notice them at all; and further, we do not pledge ourselves to notice them every month, even when they come regularly to hand. Our space is too valuable to be taken up in giving lengthened advertisements for nothing, and an odd number of a magazine is neither so valuable nor such a rarity that its existence should be paraded in our columns. We find also that it is expected that book or magazine notices should always be favourable if given at all. We have no such idea, and those who reckon upon this had better not send their works to **THE PRESBYTERIAN**. If it is of no consequence to them to receive honest notices, it is of very considerable importance to us to give such, and such only. It is painful to think of the extent to which this system of puffery is taken as a matter of course, and how speedily anything else is resented. We may mention a case which will serve as an illustration of what we refer to. The Canadian agent of a very respectable though somewhat heavy quarterly wrote once and again saying that if a "good" notice were given he would see to it that a copy of the periodical in question should be forwarded every quarter to our office. The reply was to the effect that unless it came regularly we should not notice it at all, and that the kind of notice would altogether depend on the character of the publication. On this understanding the first number came, and was noticed to the extent of half a column, but not so flatteringly as was desired. Not another number has appeared at our office and the obsequious agent, so anxious for gratis advertisements and dishonest puffs, though formally asked why he had broken faith in this small matter, has never had the decency either to reply or explain.

## MINISTERS AND CHURCHES.

THE Degree of Doctor of Laws was conferred on the Rev. J. Gardner Robb, D.D., Galway, by the Duke of Leinster, Chancellor of the Queen's University, in Ireland, at the commencements held on the 13th October, in St. Patrick's Hall, the Castle, Dublin.

ANNIVERSARY services were held in the Presbyterian church, Mount Pleasant, of which Rev. Thomas Alexander is pastor, on Oct. 17th and 21st. The sermon delivered on the 17th, by Rev. Jas. Little, of Princeton, was very appropriate to the occasion and was highly appreciated by the people. On the 21st a supper was provided by the ladies of the congregation in their accustomed bountiful manner. Addresses were delivered by different speakers. Choice pieces of music were given by the Zion Church choir, Brantford. The proceeds bring down the debt on the church to less than a hundred dollars, which it is intended to wipe off at an early date.

ON Friday, the 5th inst., there was a large gathering in the school room of St. Andrew's Church, Guelph, to pay a parting tribute of respect to Mr. James Massie, for many years prominently associated with the congregation, and for upwards of nineteen years superintendent of the Sabbath school. After devotional exercises, the Rev. Mr. Smith, in a short and appropriate speech, presented an address to Mr. Massie, which had been prepared, and which very feelingly expressed the sentiments of respect and affection cherished towards that gentleman by all connected with the congregation. Along with the address there were also presented certain handsome volumes with appropriate inscriptions. Mr. Massie replied in suitable terms, and thereafter several of the ministers of the city spoke, all referring in terms of the greatest respect and affection to the Warden of the Central Prison, wishing him every success in his new sphere of usefulness.

**PRESBYTERY OF TORONTO.**—This Presbytery held an ordinary meeting on the 2nd inst., Rev. J. Smith, Moderator. The attendance of ministers and elders was good. An application was made by the congregation of Orangeville for permission to sell all or part of the property included in the deed of what was formerly Bethel Church, the proceeds to be applied exclusively to Church purposes. After some consideration the permission sought was granted. After reporting the grants recently made by the Assembly's Home Mission Committee to congregations and stations within the bounds, Rev. J. M. King moved the appointment of a committee to estimate the minimum amount which might be expected from the several congregations to the Home Mission Fund, so as to secure, if possible, not less than the amount contributed at last report. In amendment it was moved by Rev. R. D. Fraser to appoint a committee to make an estimate of the amount reasonably to be expected from each congregation for the Home Mission, Foreign Mission, College, and French Evangelization schemes, and to communicate it to the various congregations of the Presbytery. The amendment and the motion being seconded and put to the vote, the amendment carried; and pursuant thereto, the following committee were appointed, viz.: Revs. J. M. King, R. D. Fraser, J. Kirkpatrick, E. D. McLaren, W. Frizzell, the Moderator, and Dr. Caven. On request of Rev. D. J. Macdonnell he was relieved of the charge of the Foreign Mission scheme, and the Moderator was appointed in his place. On motion made by Rev. J. M. Cameron, seconded by Rev. J. M. King, it was agreed to appoint Rev. D. J. Macdonnell to visit Hornby, to confer with the session and explain to the congregation the terms on which grants in aid are made, and to represent to it the importance of a more adequate support being given to the pastor. An extract minute of the Presbytery of Peterborough was read, granting the translation of Rev. W. McWilliam. It was then resolved to meet at Streetsville for his induction on the 18th current, at eleven a.m., the Moderator to preside and preach, Rev. James Pringle to deliver the charge to the minister, and Rev. R. D. Fraser to address the congregation. It was reported by Rev. D. J. Macdonnell that he had moderated in a call from the congregation of Parkdale in favour of Rev. W. A. Hunter, probationer. A guarantee for the payment of \$500 as stipend was read, and \$300 as supplement from the Assembly's Home Mission Fund will make the entire salary \$800. Mr. Macdonnell's

conduct was approved of, the call was sustained, and being put into Mr. Hunter's hands, was accepted by him. The Presbytery then, in view of his recent trials for license before them, agreed to require of him only a popular sermon for ordination, and resolved to meet for his ordination at Parkdale, on the 16th current, at two p.m., the Moderator to preside, Rev. P. McF. Macleod to preach, Rev. D. J. Macdonnell to address the minister, and Rev. J. M. King to address the congregation. In terms of recommendation made by a committee, the Clerk was instructed to attest several students to the Senates of Knox and Queen's Colleges as having read satisfactory exercises, and also to attest for admission to the former College Messrs. Smith, Myers, Craig, and Drum, who had been examined ament their views and motives in aspiring toward the ministry. It was reported by Rev. H. M. Parsons, as convener of a committee previously appointed, that in consequence of the recommendation of the Governor-General to observe the third of this month as a day of thanksgiving, it was found inexpedient at this period to hold the intended conference on the Stat of Religion. After some deliberation it was resolved to hold the next ordinary meeting on the second Tuesday of January, at eleven a.m., and that after the business is transacted the said conference shall be held in the evening of that day, as also on the two following days, the committee aforesaid to issue a schedule as to topics, hours for handling them, etc., as previously resolved. Various other matters were taken up and disposed of, but of no interest for the public.—R. MONTEATH, *Pres. Clerk*.

**PRESBYTERY OF PARIS.**—This Presbytery met according to previous announcement in Knox Church, Ayr, on Monday, the 8th ult. The first important item of business taken up was the Rev. Mr. Anderson's resignation of his charge, River street Church, Paris. On the commissioners being called, Messrs. Ballingal and Deans appeared for the session, and Messrs. Thom, Young and Patton for the congregation, all of whom expressed their sincere regret at the circumstances which rendered Mr. Anderson's resignation necessary, and contemplated the proposed separation with great sorrow, but felt at the same time that, as these circumstances were quite beyond their control, they should place no obstacle in the way of the resignation being accepted. On motion of Rev. Dr. Cochrane and Rev. Mr. McMullen, the Presbytery then agreed to accept Mr. Anderson's resignation, the same to take effect on and after November 21st. Rev. Mr. Little was appointed to preach the church vacant on the last Sabbath of November, and, at the request of the representatives of session present, Rev. Mr. McMullen was appointed Moderator of River street Church session during the vacancy. The mover and seconder, with Rev. D. D. McLeod and several others, spoke in terms of the highest esteem for Mr. Anderson and of sorrow at his contemplated departure, after which a committee was appointed to prepare a minute with reference to the same, and this was unanimously adopted, as follows: "In agreeing to accept the resignation of Mr. Anderson, the Presbytery desire to record their sense of the loss which they sustain by the removal of a member who has been so regular in his attendance at the meetings, so faithful and devoted in the discharge of pastoral duty, and so efficient as an office-bearer of the Presbytery. The Presbytery also desire to express their appreciation of Mr. Anderson's scholarship, and deeply regret that so earnest and diligent a student should be removed from their bounds. Whilst thus expressing their sense of the loss which they sustain by his removal, the members of the Presbytery would also put on record their deep sympathy with Mr. Anderson in the affliction which has led to his resignation, and earnestly hope that his partner in life may soon be restored to health. They affectionately commend both to their covenant God, and hope that they may soon be again successfully engaged in the Master's work. The Presbytery also desire to record their sympathy with the congregation of River street, Paris, in the loss which they have sustained by the resignation of a pastor who has endeared himself to them by years of faithful service. They commend them to the care of the Great Shepherd and Bishop of souls, assured that in His own time He will send to them a pastor who shall break to them the bread of life." The call from Knox Church, Palmerston, to the Rev. Mr. Aull was then taken up. Rev. J. Baikie, of Harriston, appeared for the Saugeen Presbytery, and Mr. Caswell on behalf of the Palmerston congregation. Commissioners were also heard from Innerkip, after

which the Presbytery agreed to Mr. Aull's translation, that gentleman having intimated his willingness to accept the call. In the evening a Presbyterial visitation was held in Knox Church, and next forenoon in Stanley street Church, both of which congregations were found to be in a satisfactory condition. The following minute was adopted in reference to Mr. Aull's removal to Palmerston: "It is with no ordinary sense of the solemnity of the situation that the Presbytery now record their resolution to agree to the translation of Mr. Aull from the pastoral charge of Innerkip and Ratho to Palmerston, and it is with much regret that they contemplate the breaking of the tie that binds him outwardly to his people and to this Presbytery. His residence of ten years among them has furnished many opportunities for the manifestation of his high excellence as a man and as a minister. It is therefore with much pleasure that they now look back to the solid amount of success which has attended his labours as a pastor, to the important services which he has rendered to the Presbytery in the carrying on of their ordinary business, and particularly to his zealous services and labours in connection with the Home Mission work carried on within their bounds. In such circumstances they can only reconcile themselves to the separation when they think that he is leaving a field of labour where he has made proof of his ministry, to enter upon one where his opportunities of going forth bearing precious seed will be abundant, and to which the needs of the people have appeared to him as an earnest call in the providence of God. The congregations which are losing his services they commend to the Chief Shepherd. Their prayer for him, in the new sphere of labour on which he is about to enter, is that great success may crown his ministry, that the light of the Lord's countenance may shine upon him, and that the outpouring of the Holy Spirit may accompany his ministrations."

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XLVII.**

Nov. 21, 1880. } **JOSEPH AND HIS BRETHREN.** { Gen. xlv. 30-34; xlv. 1-8.

**GOLDEN TEXT.**—"Be not overcome of evil, but overcome evil with good."—Rom. xii. 21.

**HOME READINGS.**

- M. Gen. xli. 41-57. Review of Last Lesson.
- Tu. Gen. xliii. 1-38. Joseph's Brethren sent to Egypt.
- W. Gen. xliii. 1-34. Their Second Visit.
- Th. Gen. xli. 1-34. The Brethren in Joseph's House.
- F. Gen. xlv. 1-15. Joseph and his Brethren.
- S. Rom. xii. 9-21. "Overcome Evil with Good."
- Sab. Acts vii. 6-18. Joseph Chosen by God.

**HELPS TO STUDY.**

The famine described in our last lesson, extending to Canaan, compelled Jacob to send ten of his sons to Egypt for supplies. On arriving in that country and being ushered into the presence of the great man who for the time was the actual ruler of it, they did not recognize in him their brother Joseph—the change from youth to manhood, the rich dress and surroundings, and the fact that he spoke the language of Egypt and conversed with them through an interpreter, sufficiently account for this—but Joseph knew them; and he immediately began a course of action towards them by means of which he could ascertain whether they had repented of their former deeds, or were still the treacherous and unprincipled men he had once found them. He affected to take them for spies, and detained one of their number (Simeon) as a hostage until they should prove the truth of their story by bringing their youngest brother (Benjamin) whom, they said, they had left at home with their father. The famine continuing, Jacob's sons soon found themselves under the necessity of paying a second visit to Egypt, and with much difficulty induced their father to part for a time with the darling of his old age. When Joseph saw his own full brother—the son of his mother as well as of his father—he was so much affected that he found it necessary to retire in order to weep; but he soon recovered himself, invited all his brothers to a feast, and sent them away, as he had done before, with plentiful supplies of grain, and the money that they had paid for it restored in their sacks' mouths. He also caused his own silver cup to be placed in Benjamin's sack, and afterwards despatched officers in pursuit to accuse him of stealing it, and to bring him back. This he did in order to test his brethren's affection for Benjamin and for their father. They stood the test; the cup was found in Benjamin's sack; his brothers did not forsake him, but identified themselves with him in his misfortune, and the mournful cavalcade returned to the city to meet imprisonment or death, they knew not which. Once more, filled with fear and anxiety, they stood before the stern "lord of the land" and Judah (through an interpreter of course) addressed to him the touching appeal

with the closing words of which our present lesson opens.

The lesson topics are: (1) *Judah's Plea for Benjamin*, (2) *Joseph Revealed*, (3) *Injury Forgiven*, (4) *Providence*.

**I. JUDAH'S PLEA FOR BENJAMIN.**—Chap. xlv. vers. 30-34. This speech is much admired by critics in literature.

Now therefore. Judah in the previous part of his address, had told of Jacob's continued mourning for the son whom he had lost many years before; of his love for Benjamin, whom he regarded as the only remaining child of his beloved Rachel, and of the difficulty that had been experienced in persuading him to agree even to a temporary separation; and now he forcibly expresses his conviction of the serious result to Jacob if Benjamin should not return with his brethren.

The lad. He must have been over twenty years of age—perhaps thirty—but Judah was now an old man, and it was quite natural for him to use such an expression in speaking of his youngest brother.

His life is bound up in the lad's life. Benjamin could not be injured without hurting Jacob.

When he seeth that the lad is not with us . . . he will die. That was Judah's opinion, and it was well-founded; but it is this the same Judah that sold his brother for twenty pieces of silver, and by so doing brought grief upon his father in other days? What was it to him if his father should die? Yes, it is the same Judah, but his character is changed. Perhaps the "stony heart" had been taken away and a "heart of flesh" substituted (Ezekiel xi. 19).

Thy servant became surety for the lad. See chap. xliii. 9. It was only when Judah became responsible for Benjamin's safety that Jacob consented to let him go. He paid no attention to Reuben's stupid offer—"slay my two sons if I bring him not to thee." No doubt Jacob knew which of his sons he could depend upon.

In addressing superiors the Jews used "thy servant" instead of the pronoun "I," or the pronoun "me."

Let thy servant abide instead of the lad a bondman to my lord. "Good for Judah!" says some little boy—yes, it was remarkably good for Judah, and it goes to support the theory that a radical change had taken place in his character.

**II. JOSEPH REVEALED.** Chap. xlv. vers. 1-4. A paragraph from the "National S. S. Teacher" will assist us here.

"He wept aloud. The heroic self-sacrifice of Judah broke down all Joseph's efforts at self-control. All the while he had desired to take them all to his heart. His aim only had been to find out whether they really were worthy. He had had to contend with his own strong impulses ever since he had beheld the face of Benjamin, but now his emotions had become too strong for further repression, and, before they should sweep the barriers entirely away, he ordered all but his brethren to leave the room. He desired that no one should behold the holy sight of their reconciliation nor learn of the treachery which his brethren had shewn to himself. But as yet all of his actions were enigmatical to his brothers. They did not know why all the spectators of their interview were sent out, nor why he was weeping. Into their minds had dawned no hint of his relationship to them."

I am Joseph. These words must have fallen with startling effect upon the ears of Joseph's brethren. They were uttered in their native tongue, by one whom they had up till that moment regarded as a foreigner, and somewhat of a capricious tyrant withal; but they carried the evidence of their truth along with them, for the name "Joseph" had not once been mentioned; they had invariably spoken of him as the "one" who "was not," or "the brother" that was dead. Somewhat in this way, sinners come to Jesus pleading for a little forbearance, and perhaps regarding Him as a somewhat unreasonable lawgiver, and find, instead of an exacting tyrant, a loving Brother, ready to take them to His heart.

Doth my father yet live? Had not Joseph already asked that question and received an answer to it? Not in that form; he had asked questions regarding one whom he called "your father, the old man of whom ye spake;" but now, having thrown off all disguise, there was nothing to hinder him from using the expression "my father" in speaking of Jacob, and he could not deny himself the luxury of doing so.

**III. INJURY FORGIVEN.** Ver. 5. No wonder that Joseph's brethren were troubled at his presence. It was almost as if one whom they had killed should rise from the dead to accuse them. Joseph's time for revenge had come, but such a thought was foreign to his breast. He forgave them freely. He "heaped coals of fire upon their heads." He returned them good for evil. He even became their advocate, and endeavoured, in his generosity, to convince them that they had done him a material service when they sold him into bondage. Of course Joseph was perfectly well aware that his brethren's action in selling him, and in deceiving their father as to his fate, was morally wrong, independent of its results; but he had already (chap. xlii. 21-23) overheard them expressing among themselves their deep contrition for that action; he plainly perceived that some at least, perhaps all, of them were changed for the better, and so, without saying anything at all about the moral aspect of their deed, he wished them no longer to grieve over it as an injury done to himself personally.

**IV. PROVIDENCE.** Vers. 6-8. "This story of Joseph," says the "Westminster Teacher," "illustrates the truth of Providence. God always looks far ahead and has His great plans working out, in and through all our little broken plans. He even takes men's sins and follies and beautifully works them into the great design of love and mercy which he is executing for His people. When those envious men sold their brother, a mere lad, as a slave to the passing caravan, they intended only to get him out of their way. But God took the friendless lad into His own care. As Luther says, they sold him, but God bought him for His own good purposes. He trained him for thirteen years in serfdom and in prison, and then he became the deliverer, not of Egypt only,

but especially of his own father's house. So it comes about in the end that the very crime of these brothers was made to work for good. How it should strengthen our faith in Providence to have this glimpse inside the veil! Men go on in their madness, committing cruelties and sins, intent only upon their own evil purposes. But all the while there is an unseen hand that is secretly guiding, restraining, overruling, so that in the end the issue is good."

**NOTES ON THE SYLLABUS OF THE PRESBYTERIAN S. S. TEACHER'S COURSE OF STUDY—1880.**

**LESSON VII.**

*The Crisis of the Journeys.*

There are places in the journeys that are uneventful—Dophkah, Alush.—Num. xxxiii. 12-14.

**I. MEMORABLE REPHIDIM—PLACES OF REST.**

(1) *Rephidim Rest.*—The peace and rest this place was fitted to give was broken up by the people Chiding Moses.—Exod. xvii. 3.

(2) *Rephidim Rebellion.*—Against Moses—"They be almost ready to stone me." Against God—"Is the Lord God among us or not?"

(3) *Rephidim Rock.*—The Lord's merciful and sovereign position on the top of the rock. Behold Me, standing before thee; there upon the rock.—Exod. xvii. 6.

(a) The special directions given to Moses.—Exod. xvii. 5. Go on ahead of the people to the rock Horeb; take thy rod that smote the waters of Egypt; take the elders of Israel with thee.

(b) This is to be distinguished from the rock-smiting in Num. xx.

(c) To this miraculous supply of water Paul alludes.—I Cor. x 4; Jno. vii. 37.

(d) The Rephidim rock is a type of Christ.

(e) *Rephidim Conflict with Amalek.*—This is the first battle fought by the Israelites—not in defiance but in defence.—Deut. xxv. 17-19.

The Amalekites were descendants of Esau.—Gen. xxxvi. 12. Amalek was the common name of their king, as Pharaoh of Egypt. A perpetual curse lay on Amalek because of their wicked assault. Since Amalek is against the throne of Jehovah, and thus against His kingdom and people, therefore Jehovah is against Amalek from generation to generation.—Exod. xvii. 16.

(a) Joshua appears for the first time as Moses' chief minister—receives his commission and authority to get together a company of brave men and go against this heartless invader.

(b) Joshua's encouragement. Moses on the hill of observation—has with him the rod, the symbol of his commission. The uplifted and upheld arms of prayer.

*The Means of Every Moral Victory.*

1. Brave men led by a wise commander.
  2. Faithfully holding by the rod of truth.
  3. Wrestling with the God of power and victory.
- The victory is ordered to be written and rehearsed.—Exod. xvii. 14.

The victory is devoutly acknowledged by erecting an altar.—Exod. xvii. 15.

(5) *Rephidim Re-unions and Counsels.*—

(a) The Midianites were descendants of Midian the son of Abraham (Gen. xxv. 2). Hence their knowledge of the true God, and their interest in Israel, as contrasted with the wickedness of Amalek.

(b) The meeting and mutual rejoicing over all that God had wrought.—Exod. xviii. 5-12. "It is most probable that during the eleven months and twenty days of the sojourn of Israel in the wilderness of Sinai, there were frequent interviews between Moses and his relations by marriage, as they were in the immediate neighbourhood."—Murphy. Read Num. x. 29-32.

(c) There was wisdom outside the camp of Israel. . . . . Exod. xviii. 17.

Shewn in a distribution of responsibility and work. . . . . " " 18.

Shewn in a gradation of duties. . . . . " " 21.

Shewn in a change of methods. . . . . " " 20.

Shewn in the fact that God was consulted. " " 23.

"This is the ideal of Presbyterian government."—Caird.

**II. PREPARING TO RECEIVE THE LAW.**

The host has removed to the Desert of Sinai. Preparing to be taken and to enter into covenant with God.

(1) The message from God.—Exod. xix. 3-6. The elders are convened.—" " 8.

The divine purpose is presented, and obedience promised.

(2) The cleansing of the camp, ceremonially and really, to make them a kingdom of priests, a holy nation. Separation from sin. Separation to God. No time to be lost. "Be ready against the third day."

(3) Repeated warnings against touching the mount; with the view of impressing the people with their defilement relatively and really.

(4) The descent of the Lord in the fire, as his appearance to Moses at the bush.—Deut. xxxiii. 2-4; Exod. xix. 12-21. The ascent of Moses to God.—Exod. xx. 21; xix. 20. The law was uttered in the hearing of the people and written on two slabs of stone.—Exod. xxiv. 12.

This law embraces "the fundamentals of the faith." The giving of the ten words is the true crisis in the Old Testament; the starting point of all religious systems and of all true civilization; they form a decisive epoch in the history of the human race, and are therefore the most important event in universal history.—Matt. v. 17-18. "The *thorah*," the law or finger pointer of all human duty. There is a threefold division of the law: Moral—dealing specially with the conscience and the life. Civil—dealing with the relations of life in society. Ceremonial—dealing with sacred places, services, ordinances and persons.

JOHN MCEWEN,

## OUR YOUNG FOLKS.

### CHILDREN'S MISSIONARY HYMN.

We are but a band of children,  
Working for the blessed Lord,  
Not too small to do His bidding,  
Nor to heed His glorious Word.

When He says, go tell the people  
Who have never heard My name,  
That to lift them out of darkness,  
Christ, the Lord of glory, came,

Came, that they might say, "Our Father,"  
And that, in their sad home-lives,  
Rays of hope and love may enter,  
Such as Jesus' Gospel gives.

So, we bring our pennies, asking  
That, like tiny grains of corn,  
They may yield a rich soul-harvest  
In the resurrection morn.

And that some of China's children,  
Round the throne with us may stand,  
Brought there by the prayers and pennies  
Of our little mission band.

### "THE SOFT PILLOW."

LITTLE ANNIE, before going to bed, lifted up her heart in prayer to Jesus and gave herself into His keeping, while Nettie, her sister, was thoughtlessly undressing herself and jumping into bed without prayer. Annie at once fell asleep and was resting peacefully in the arms of Him, to whom she committed herself, while Nettie was restlessly turning over. At length she awoke Annie, complaining that the pillow was hard and so flat she could not sleep upon it. "I know what is the matter with your pillow," said Annie; "there is no prayer in it." Little Nettie thought a moment, then crept quietly out of bed, prayed, laid down again and found her pillow softer. She then said to herself: "That is what my pillow wanted; it is soft now," and she soon, too, was sweetly sleeping.

Are there not thousands of other pillows in the world which might be softened by prayer?

### "SOMETHING HAS GONE WRONG."

"WHY, that's not four o'clock! I'm certain that it cannot be so late," exclaimed Minnie, starting from the seat on which she had been amusing herself with a book, while her work lay neglected beside her. "I looked at the great clock not ten minutes ago, and I'm sure that the long hand had not reached quarter past three."

"Oh! did you not know that something was the matter with the great clock?" replied her aunt, who, with her bonnet and shawl on, had just come downstairs, prepared to accompany her on a walk. "Since yesterday it has gone quite wrong; it strikes one hour, and points to another. I think that the hands must be loose."

"Something has gone wrong indeed!" cried the child, with impatience, "and I never will trust it again!"

She looked up, and saw a quiet smile on the face of the lady. "Aunt, what are you thinking of?" she said, quickly.

Her aunt glanced down at the unfinished seam, from which the needle and thread hung dangling down. "Did you not promise to have that ready before four?" said she.

"Yes," replied Minnie, looking a little ashamed; "but—but—"

"But there is somebody, I fear, besides the

great clock whose hands are in fault; who is swift to promise, and slow to perform; whose words say one thing, and whose actions say another. Shall I repeat your own words, Minnie, and say, Something has gone wrong indeed, and I never will trust her again!"

Dear young reader, ever keep this in mind, that our words and our actions should agree together, as the hands of a good clock with the chime of its bell. Never make a promise rashly; but, if once made, let no pleasure, no feeling of indolence, tempt you for one moment to break it. Let no one ever be able to say, in speaking of the word which you had given, but not kept, "Something has gone wrong indeed, and I never will trust him again!"

### A CHILD'S CREED.

I believe in God the Father,  
Who made us every one;  
Who made the earth and heaven,  
The moon and stars and sun.  
All that we have each day  
To us by Him is given.  
We call Him, when we pray,  
"Our Father who art in heaven."

I believe in Jesus Christ,  
The Father's only Son,  
Who came to us from heaven,  
And loved us every one.  
He taught us to be holy,  
Till on the cross He died!  
And now we call Him Saviour  
And Christ the crucified.

I believe God's Holy Spirit  
Is with us every day,  
And if we do not grieve Him  
He ne'er will go away.  
From heaven upon Jesus  
He descended like a dove,  
And dwelleth ever with us,  
To fill our hearts with love.

### GOING TO BED.

Suppose, little darling,  
I put you to bed—  
Why, dear, you know growling  
Is really ill-bred!

Off—shoes and stockings!  
Off—little dress!  
On—little night-gown!  
What a success!

Here is the crib;  
Here is the pillow;  
A nice little nest  
My dear will just fill, O!

I'll toss you up once,  
I'll toss you twice,  
I'll lay you down  
As I toss you thrice.

Lie still, my pretty,  
I'll tuck up your toes;  
I'll tuck you up warm  
To the tip of your nose.

Kiss me now, precious!  
No, don't lift your head—  
Such a bad little daughter  
Won't stay in bed.

### HE KNEW ALL ABOUT IT.

SOME time ago a gentleman was going from Boston to Albany, and on his journey got into conversation with a young man, a divinity student, who was travelling the same way. Something was said about drinking, when the divinity student said:

"I am only twenty-five years of age, but you can't tell me anything about that. I know all there is to know about drinking."

The gentleman shewed interest in the young man's experience, and he continued:

"When I was eighteen I went to Boston to take charge of the books in a mercantile house. In the boarding-house where I boarded were four young men. We became companions.

They all drank and invited me to join them. I declined. I said, 'I am eighteen and have never drunk, and it would not be just to my Christian home and my family to do so now.' I resisted for a time; but they resorted to ridicule, and that I could not stand. I drank, and in two years *delirium tremens* overtook me. All terrible things were present to me and pursuing me. I suffered agonies. I trembled and realized my danger, and in alarm sought refuge in my Saviour's strength, and now I expect soon to preach the gospel."

"And will you tell me," said the gentleman, "what has become of your boarding-house friends?"

"Three of them," said the young man, "are in drunkards' graves, and the fourth is in prison."

What an injurious thing this sting of strong drink is!

### HELP THE BOYS TO LIKE THE FARM.

THE splendid rewards brought to the farmers during the past three years are doing more than all the preaching to keep the boys on the farm. Our idea is that this state of affairs ought to be improved by the farmers, and by those who are interested in the prosperity of the young, to fix the boys' choice of farming, and to teach them their business. And the shortest statement of the way to do it, according to our observation, is to make them like it. There are as many different ways to do this as there are boys to be influenced; but it may safely be said that any boy whose tastes, inclinations, ambitions and abilities lie in the direction of farming, can the more surely be kept at his vocation by rendering his apprenticeship to it as pleasant and hopeful as possible.

The wheels of this generation will not run in the ruts of the last one. Too many farmers forget this. The conditions of successful farming have greatly changed within fifty years. Markets and transportations have worked many modifications. Improved breeds of animals, perfected fruits, grain, farm machinery and commercial fertilizers, the classification of the different branches into specialties—all these have made it necessary for the young farmers to know a good deal more than sufficed for their fathers. And this knowledge must come from books, schools, farm journals, observation and experiments. The boy, therefore, should be permitted and encouraged to learn his business, that he may respect and succeed in it.

KIND words do not cost much. They never blister the tongue or lips, and we have never heard of any mental trouble arising therefrom.

A LITTLE child beautifully said: "Thinking is keeping still and trying to find out something." Who could have stated the case better than this? It makes one think of these striking words of the Highest: "Be still and know that I am God." Silence, ye harsh noises and babbling tongues of human strife and folly and speculation. Be still. Listen. Find out something. Find out God, if you can. Climb up, in the silence of your soul, to a knowledge of the Almighty.



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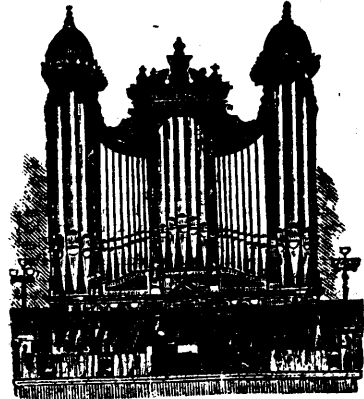
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MEETINGS OF PRESBYTERY.

TORONTO.—In the usual place on the first Tuesday of November, at eleven a.m.

OWEN SOUND.—At Owen Sound, in Division street Church, on 16th November, at half-past ten p.m.

PETERBORO'.—Regular meeting in St. Paul's Church, Peterboro', on the second Tuesday of January, at two p.m.

BARRIE.—At Barrie, on Tuesday, 30th November, at eleven a.m.

KINGSTON.—In St. Andrew's Church, Belleville, on Tuesday, 1st December, at ten a.m.

MAITLAND.—At Lucknow, on the third Tuesday of December, at two p.m.

LINDSAY.—At Woodville, on Tuesday, 30th November, at eleven a.m.

GUELPH.—In First Presbyterian Church Guelph, on the third Tuesday of November, at ten a.m.

MANITOBA.—In Winnipeg, on the second Wednesday of December, at ten a.m.

BRUC.—At Teeswater, on the 21st December, at two p.m.

SAUGHEM.—In Palmerston, on Wednesday, 10th November, at two p.m.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 11th January, 1881.

LONDON.—In First Presbyterian Church, London, on the third Tuesday of November, at two p.m.

WHITBY.—At Oshawa, on the third Tuesday of January, 1881, at eleven a.m.

PARIS.—At Princeton, on the 13th of December, at eleven a.m. for business.

PRINCETON.—At Princeton, on the 13th of December, at two p.m.; and a visitation of St. Andrew's Church, East Oxford, and St. Andrew's Church, Blenheim, in the latter church next day at eleven a.m.

LANARK AND RENFREW.—At Carleton Place, on the 16th November, at one p.m.

CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, the 14th of December, at eleven a.m.

HAMILTON.—In Central Church, Hamilton, on the third Tuesday of November (16th), at ten a.m.

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