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ONE DOLLAR PER ANNUM.

For the Parthylasian Raview

ЕШЈАЦ

My father, my father! the chariet of Itract and the horsemen thereof. -- 2 Kings is. 12.

Away, away, on wings of siewless air
Mounts up on high the prophet's fiery car s
th' echolog vault reverberates the tread
Of thundering wheels, and horses spirit led !
Wrapped in ethereal flaries the coursers the,
And cleave a deathless passage to the skies!
Up the steep path, untravelled and unknown,
Reserved for him, the favoured one, alone,
The tireless steeds pursue their heavenly way,
Lost in the regions of eternal day!
Yet he had longed to lay him down in peace

Lost in the regions of eternal day!
Yet he had longed to lay him down in peace,
Where all the scotlings of the wicked cease;
And wooed the riight, his day of wonders done,
And prayed that he niight see life's setting sun
But o'er that grand career no sun went down,
To hide the glory that was yet to come;
For him no arrow sped its flight below—
No shaft was fitted to the angel's bow!
He must not tread the dark and cheerless way
Whose gloomy vista widens into day;
Nor dip his foot in that cold, sullen wave
That breaks upon the borders of the grave. That breaks upon the borders of the grave.
Across the shrinking flood he walked dry-shod,
And soared sloft to glory and to God i
besome.
Thos. K. Henderson.

### THE ENGINEER'S REMEDY.

My engineer was a gray-haired, thick-set man of fifty, quiet and unobtrusive, and deeply in love with his beautiful machine. He had formerly run a locomotive, and now took a stationary en gine because he could get no employment on the railroads. A long talk with the superintendent of the road from which he had been removed revealed only one fault in the man's past life; he loved strong drink.

"He is," said my informant, "as well posted on steam as any man on the road; he worked up from train-boy to fireman, from fireman to en-

In spite of this discouraging report I hired the im. During the first week of his stay I passed through the engine room many times a day, in course of my factory rounds, but never found south amiss. The great machine ran as smoothly and quietly as if its bearings were set in vel vet; the steel cross-head, the crank-shaft, the brass oil-cups reflected the morning sun like mirrors; no speck of dust found lodgment in the room. In the "fire-room" the same order and neatness prevailed; the steam-gauge showed even pressure, the water-gauges were always just right, and our daily report showed that we were burning less coal than formerly. The most critical inspection failed to find any thing about either engine or boilers that showed the faintest symptoms of neglect or carelessness.

Three weeks passed. The man who had been recommended as "good for five days' work and then two days' drunk," had not swerved a hair from his duty. The gossips were beginning to notice and comment on the strange affair.

"I should like to speak with you a momen sir," said he one morning, as I passed through the time and others are waiting to go. his sanctum.

"Well, John, what now?" I said, drawing out my note book. "Cylinder oil all gone?."

"It's about myself," he replied. I motioned him to proceed.

"Thirty two years ago I drank my first glass passed without its Saturday night drunk. During those years I was not blind to the fact that appetite was getting a frightful hold upon me. At times my struggles against the longing for stimulant were carnest. My employers once offered me a thousand dollars if I would not touch liquor for three months, but I lost it; I My tried all sorts of antidotes, and all failed. wife died praying that I might be rescued, yet my promises to her were broken within two days. I signed pledges and joined societies, but appetite was still my master. My employers reasoned with me, discharged me, forgave me, but all to no effect. I could not stop, and I knew it. When I came to work for you I did not expect to stay a week; I was nearly done for; but now!" and the old man's face lighted up with an unspeakable joy, "in this extremity, when I was ready to plunge into hell for a glass of rum, I found a sure remedy! I am saved from my

"What is your remedy?" The engineer took up an open Hible that lay, blood of Jesus Christ cleanseth us from all sin." -Christian.

THE POWER OF "OUGHY."-This principle of serving only when we have the inclination is the very highest form of selfishness. It is the substitution of one's own will and inclination for the Word of God and commandments of Jesus Christ, which is not grievous. For our own part we would rather be associated with a dozen Christians who know and recognize the power of the word "OUGHT," than a thousand who ignore it and substitute their inclinations.—Pentecost.

Mission Work.

LETTER FROM DR. MACKAY.

Rev. Dr. Wardrope, C.F.M.C.

My DEAR BROTHER,—It is two weeks since I lest Tansui. General Loo ordered the Manda-rins to send three men with me to examine the site of the destroyed chapels. They accompanied me half way to Kelung, then went back. I came on over the hills to the harbour and got into a small boat with two oatsmen. The wind was blowing a territic gale and when half way neross a small hoat upset and the only man in her was pitched into the forming waves. We turned our boat about against wind, tide and angry sea to save him. In doing so our own nearly capsized; but we saved the man and put about for this shore. When near it one oar broke and we were twirled about and dashed on the rocky beach. For three days the winds howled and wild waves roared furiously around this Island. Few inhabitants were here, not having returned yet from the hills where they fled before the French; none could go fishing and no one dared venture across to Ke lung. So I was without any food save rice and salt. It was very sweet.

A few days ago I was called away to see a dying convert. When I arrived he was just bidding all farewell; grand I noble follower of Jesus, blind for six years and now saying "I'll soon see again and I'll see my Redeemer." He was baptised in Feb. 1875, ordained elder two years afterwards. From there I visited a young convert who passed away smiling, and saying aloud "Peace to you all, I'm going home." Then yesterday I stood beside a dying heathen 23 years of age. He was doing some work on the mission house here. I called ten students in to see him die.

"Oh, my father! Oh, my mother! Oh, my misery, misery I misery II misery III" he wailed gineer, has rendered us valuable services, has saved many lives by his quickness and bravery; but he cannot let liquor alone, and for that reason we have discharged him."

The impression was deep.

O blessed gospel of hope—of hope.

impression was deep.

O blessed gospel of hope—of hope—of hope, and people would despise thee—would forget thee, and would drink mud and filth instead of thy nure, living, fresh streams !

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." aring his sneave.

Ever yours sincercly,

G. I., MACKAY.

THE New Testament has been translated in the Corean language. A lady of Glasgow provides half the salary for five years of the first Corean evangelist.

SOME three years ago Rev. J. Hudson Taylor and a band of missionaries in a city in China 600 miles from the sea coast, spent an evening in prayer, that God would, within three years, send them seventy consecrated workmen and supply the means for their outfit and passage. Their prayers have been richly answered, for more than seventy have sailed for China within

JAPANESE Christians are now praying and working that their country may be wholly Christian by the year 1900. Many now living may of the W. F. M. S., Western Section, has kindly forwarded us the following interesting letter for publication, received through Miss Campbell, Secretary of the W. F. M. S., Eastern Section.] witness what the Christians of Japan are now praying and labouring for. Only one language of liquor," said the engineer, "and for the past is spoken and to a great extent they are an edu-ten years, up to the last month, no week has cated and reading people. Hence difficulties in the way of evangelization of this country are less written. In the first place, we have a good than in many others.

> THE King of Burmah (Thebaw) ruled over about 4,000,000 of people. His will was supreme and he was a most brutal and cruel monster. A respectable Church of England paper in London has lately sent forth the statement to the world, that this wily and wicked king was once. Sunday School scholar: or, if not so, that and are doing so much for, our schools that we he was educated by a missionary of the Church of England, Dr. Marks, of the Society for the Propagation of the Gospel, and that he was at one time a promising pupil. If this be the case, how sad his wicked career !

NINETY poor, degraded, wretched little Indian boys and gitls in far off Alaska, having heard of the good school to which many others were going, came in a body to the school-house and asked if they might come in and be taught. The school-house, however, was too small to receive face down, on the window ledge and read, "The blood of Jesus Christ cleanseth us from all sin." man's Executive Committee of the Home Missions in connection with the Presbyterian Church in the United States, for funds to enlarge the building. We hope the funds may be forthcoming so that the ninety may be taken in.

> CHINKSE IDEAS—Dr. Christic, of Monkden, in the last U. P. Rewed says, "My experience up to this present bears out the peculiarity of such aptitude to learn when kept regularly at the Chinese mind in the presence of death and school that we are encouraged to follow them eternity—viz., that the conscience is not edu-cated in the matter of sin. They seem to differ some of my boys have made during the period toto colo' from us in this respect. They are of nine months. I have one class of five who our antipodes. Of course this cannot apply were reading short words of one syllable in the

where Buddhism is a living faith. But here no first book and are now reading nicely in the faith is living, or like its original, or like what we fourth (English). The same class I took from read in books. I have yet to meet a living the alphabet in Hindi and now they can read Buddhist of the type I often admire in books. Any common book in their tongue. They can live is the doctrine of sin worth anything when the New Testament quite fluently. In arithmatic thildren, we are? The Chinese only know class for reading in the Eigh Book and are now reading nicely in the faith. children we are? The Chinese only know class are reading in the Fifth Book and working themselves surrounded by spiritual beings, who in Compound Multiplication and Division. As if offended are potent for harm. To propitiate yet I have not given them any studies, with the these is all the righteousness they aspire to (I speak of the common life of the common prople) It is a very high class mind in China, a they will take up grammar, geography, and his-deep student of Confucius, who rises to the tory. You will be pleased to learn that the notion, and lives it out, that only virtue protects, and that Heaven infallibly protects virtue. We have no right to say such people don't exist. They are conceivable to any student of the Chinese classics. But one does not meet them."

CHRISTIANIZING THE INDIAN.—Those who think it impossible should read the account in the December Foreign Missionary of the result of fifty years' work on the reserve of the Senecas in Western New York. The Rev. William Hall, who began work among them in 1834, says at that time they lived in a state of degraded heighenism. Since then so far from dying out their numbers have increased 33 per cent, with-out immigration. "From occupying rude wigwaius, from leading a precarious existence through exposure and lack of food, they now have comfortable homes, many implements of hus baydry, domestic animals in great numbers, with convenient vehicles, and that many of them are no able to read those two great instructors, the Bible and the newspaper. Fifty years ago, he says, most of the people were benighted pagans, ignorant worshippers of false gods. That class hat been blotted out; if there are real pagans tolday they are very scarce, and are not ignorant of the gospel. True, there is a large party called the pagan party, but the meaning of this nathbours, are divided into believers and un-believers. The Seneca's are all Christians in the same sense precisely in which the white people of the land are Christians. So far as there is any religion among them, Christianity is that region. Probably there are not a dozen planons among all these 4,000 Indians who have religious veneration for heathen worship. Their dances and other ceremonials (which are well nigh extinct) have no religious meaning now, but are simply festivals kept up for the sake of 'lang syne.' Here, then, is a nation, 4,000 in number, who have been in a sense Christianized and civilized, and this has been done, not by the help of mere contact with the whites, but in spite of it. It is the result mainly and potentially of the faithful labours of a limited band of missionaries, who have given their lives to their elevation." Mr. Hall ascribes the increase of the population and the exceptional success of the work to the special isolation of the reserve from the demoralizing influence of demoralized whites.

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TACARIGUA, TRINIDAD, Oct. 31st, 1885.

My DEAR MISS CAMPBELL,-You will perceive that all missionary letters are hastily many to write, and in the second place very little time for writing. I have never been so pressed as since I came to Tacarigua. Between teaching school, attending sick, visiting villages and hospitals, and numberiess other engagements, I can scarcely compose my mind for writ ing, or find time to do it, but I suppose it is only our duty, inasmuch as you are interested in, keep you posted in their operations. I have now been in Tacarigua nine months and during that time I have registered tot new scholars, besides those already on the roll. A few of these have left the village and gone away. Five have returned with their parents to India and several others have gone to work, but they still centinue their attendance at the Sabbath School This is cheering, for although they were too short a time in school to get any practical benefit, yet they were long enough to have their in-terest awakened, and this they still manifest by a regular attendance on the Sabbath. At present my school averages 70. To keep up the attendance and interest in such a school involves an amount of labor people not on the ground hardly realize. You have to be constantly visiting them. Some of my children have reached that stage at which love of knowledge and desire for improvement keep them regularly at school with very little trouble; many, however, have to be gone out for twice a day. They show such aptitude to learn when kept regularly at

exception of spelling. I felt they were not far enough advanced; but at the first of the year number of girls is increasing in our schools. At present I have 26, a small proportion of course, yet it is much better than anything we have had formerly. They are not so anxious and consequently do not learn as fast as the boys. They learn to sew quickly and are very fond of it. This, if nothing more, will improve their habits, for Coolie women as a rule do nothing but cook their rice. It was a true saying of a French statesman, "Educate a boy, you make an enlightened man—educate a girl, and you make an enlightened family." We do long to see our women elevated to that position which God meant women to occupy

I have a night school for young men, four evenings in the week. This is attended by about 20. Last week one young man had to go away to the mountain to work and two evenings he walked six miles rather than miss his lesson. On Fridsy evening we have turned it into a sort of Bible class. We meet together and spend an hour in singing hymns and studying God's Word.

SABBATH, NOV. 181. I must hasten to bring this letter to a close

and I will do so by giving you an account of to day's work. Up at 7 o'clock (very late for me for I felt rather tired). At 8.30 I took my picture book and bayhan and set out into the village. The first place I called at was the house of one of my little boys who was sick with fever. He was asleep, so I did not disturb him, but gave the mother some instructions as to what she was to do for the boy, and then was about to take my leave, but she urged me to sit down, that I did. I took out my books. She ceated herself on the ground at my feet and called her children around her, and asked two or have bayhan brought in three would time we had quite an audience. The touched with the story of Joseph and said, "Ah, his brothers too bad." Then I told how God made it all turn out for good. From here'I went further up into the village, hardly, knowing whiles I was and before I left I asked God whither I rent, and before I left I asked God to direct my course, and if was to the house of a Mohammedan. I was passing his house when he came out and called me in. A box was immediately brought, on which I was invited to sit.

I took out my picture book and was again surrounded by eager listeners. When I had talked to them for a while the man went into the house and soon returned with some money, which he offered me. "What is this for?" I said. "Oh, for you!" "No," said I, "I won't take your money now. Said he, "What did you come here for this morning?" "I came because I here for this morning am interested in you and I like to see you." "Well, we are glad to see you and that is why I want you to take this money," and he insisted, but I refused. I told him I might take something else, sometime but not the money. His wife then said she would send me some eggs. The Coolies are very kind. But I have digressed. (Pardon me.) Before leaving we sang two or three hymns, this man's little daughter helping me. She sang very sweetly. Her parents were astonished when they heard her, but none the less pleased. We then went to the house of an old blind woman. After reading to her andsinging a few hymns we came home in the hot mid-day sun; the thermometer must have been as high as 92. At 2 o'clock I again went out to gather the children for Sabbath School. My Sabbath School-what shall I say about it? It has almost outgrown my management. I have very little help and have an attendance of about 80. To day I had 92. It is cheering indeed to see so many of these poor heathen children gathered together to receive Christian instruction. We humbly pray that the Spirit may apply the Word to many young hearts. Ours is a mission to children, a great: preparation truly, but one from which much may be expected. A sowing of precious seed in the spring-time from which much fruit may be expected. I feel the responsibility of my work, but I am assured that the blessing of God goes with His work. With this assurance I go forward and look forward with hope and confidence to the future. Before I close I would ask the ladies of your Society when making up your boxes for the mission field to remember that there are many destitute little children in Tacarigua. As yet we have not received anything for this school. We are all very grateful to you all for your interest and prayers. We are a small band of workers, but it strengthens us to know that we are remem-

wishes for the prosperity of your Society, and kindly greetings to all, I remain, my dear Miss Campbell, Yours very sincerely, A, A. SEMPLE. (Signed,)

bered in the great congregation. With best

. Arrael, the Angel of Death.

## The Pamily.

### THE BROTHER'S PROMISE.

In a dark and dreaty garret, O'et a ditty London slum, Where the blessed light of Heaven And the sunstance seldom come, All saides this want and squalor-This abode of am and care-Lay a little city analy, Breathing out his small life there—

All atone save one-his sister-All alone save one—ha sister— Younger still than he, who tried, All in vain, to drive the anguish From his aching hack and side. Still she tient o'er him, caressing; And the while, in accents mild, With a faint and feeble utterance, Slowly spoke the dying child.—

"I am dying, slater Nellie, And when I am cold and dead, I shall be at rest in Heaven, As the clergyman has said. But you'll come some day, my sister— There is room for me and you; it would not be Heaven, Nellie, If you did not come there too,

" And if father comes to morrow When he sees me tying dead, He'll know, then, that i am not shamming, As, you know, he aways send. Don't you be atraid he'll beat you. When he comes to-morrow morn : I feel sure he will be ainder, Nell, he looks so dull and worn,

"We have been good friends, my stater, In our short life's pain and woe, Though we've braved it both to either, You must stay while I must go. I am not afraid of dying. To be freed from all this pain, But I wish for your sake, Nellie, I was well and strong again.

"Don't cry so, my darling nater : I hough I in going int away,
I shall be a shating anger
In a land of en itess day;
And I it always waten you, Nellie,
From toy place to Heaven above
I will ask dear God to et ate,
And I know He is all love.

"So, when I am up in Heaven, In that piace so fair to see
I will hook down, dear, upon you,
Though I know you won't see me; And when all is hished and silent, And the stars gleant in the sky, You will know I in lobking, Nelle, And be glad, and will not cry."

In a damp and Honal graveyard, Where the bones of paupers he, Midst a crowd of gaping idiers, Passes a little functal by. But the only one who sorrowed, Only mourner of them all, Was a intie ragged maiden, was a but ragged maiden, confin small.

—Canalis

-- Casselt's Family Magazine.

### REMINISCENCES OF JANET HAMILION THE SCOTTISH POETESS.

WITH AN ACCOUNT OF JOHN BRIGHT'S VISIT TO

JANET'S HOME. The most remarkable old lady that I have ever heard

of."-John Bright. with the principal self-taught poets of Scotland; but above even this, her moral ha use towers distinguished."

"This grand old woman has well earned a niche in the temple of fame."—Panch.

Janet Hamilton: From my earliest years I had a Janet Hamilton: From my earliest years I had a great love for poets, and when quite young had volumes of Burns and Tannahill of my own, drinking with avidity at the stream of poesy. When, on a yisit to my grandmother at Pauley I got a front law stringle and of his friend Richard Cobustions. After showing Mr. Bright the various edition.

The most hurtful influence of the repression and him with one specially bound, we made a pilgriming of pression of slow-witted children is the lowering of the strandard of his friend Richard Cobustions.

The most hurtful influence of the repression and him with one specially bound, we made a pilgriming of the standard of his fire and a corn-law-struggle and of his friend Richard Cobustion.

The most hurtful influence of the repression and him with one specially bound, we made a pilgriming of the standard of his fire and corn-law-struggle and of his friend Richard Cobustion. got a friend to take me to see "Tannahili's nole," the place where the sensitive poet ended his life. Having a natural bent of this kind it is little wonder that I sought to see in the body a true poet who lived and moved and had her being at my own doors. I knew her son by sight; and her guidman John had often met and spoken to, but I had never seen auld fanet, or "Jenny," as she was familiarly called. I had never been asked to visit her, and did not just exactly like to go up and say that I wished to see Janet, but I had made up my mind to see the poetess, and inustered as much as would procure one of her volumes. I thought that would be a very teasonable excuse for a call, seeing they were to be had at the house. Consequently, I plucked up courage and made a pilgrimage by night. Having ascended the backstur, I reached the kitchen door, and, looking through the keyhole, taw a picture which I shall never forget. On the one side, in a large nimchair eat Janet-I knew her from the photographs I had seen with the black patch over her eye. On the other side sat ber venerable looking husband with "the big ha" libble "on his knees. They were at "the Books," or as John himself would have said, "takin' the Bucks." At Janet's side sat aud John Crombie. Buicks." At Janet's side sat auld John Crombie, the beadle in the Relief kirk; James and Mation, their faithful son and daughter, sat in the centre, and completed the picture. I have often when reading the Collar's Saturday Night of Burns recalled the group round the fireside at Langloan. I stood riveted to the spot, and "took the Books" with them in spirit. If I remember rightly, the hymn song that night was

O God of Bethel! by whose hand Thy people still are fed; Who through this weary pilgrimage Hast all our fathers led.

The simple service overawed me, and I could not think of disturbing the peace that was brooding over the quiet circle of devout worshippers. So retreated, resolving to come again at a more convenient season. This was my first visit to Janet Hamilton, and the first time I had seen a living poet, if I except "Radical Miller," who flourished in our district during the Baird and Hardie crisis, and who narrowly escaped execution.

That little circle is now broken up. All save one, Marion Hamilton, have entered into the rest that remains for the people of God. One by one they were called home, and I was present at the funeral of them all, paying the last respect to their mortal remains.

A few days inter having beat my hasty retreat, again went up and purchased Janet's volume. I again went up and purchased Janet's volume. She "thocht I was young to has sie a notion." I was treated in a very kindly manner by them all, Janet telling me on leaving "no to be lango" comin' back." I became quite a favourite with the poetess, who encouraged me to do a little in poetry myself. She was my critic and had many a good laugh at my attempts. One of these I remember and it is was in

> JANET HAMILION'S BIRTHDAY, When the leaves frae all the branches fa', And robins glo us mony a ca;
> "Twas then that Janet light first saw
> Up in the Shotts,"
> And first began her horn to blaw
> "Mang Carabill cots.

Her faither, dacent, honest man, Made shoon to fit the human clan Frae townood auld to owre the span He hid their feet Wil condides seasoned at the tan For mony a week.

He sat fu' constant on fils stool, Wrocht in the "way an wl' the will," An' tho' it was whiles gey uphill He wauchled throe's And kept his haun down frac the gill And frac his mou.

She laughed sery hearthy at my youthful produc-tion, adding, "Ye made pit in my mother, to, Joseph" Often "when a' the lave had gane tae rest, I sat with her at her ain ingle check and read-for she was blind-her favourite authors. During the readings she would make me pause to tell me something about the author, or point out the gems of the poem. If the piece was of a humorous nature, such as "Patie and Roger," she would put her hand on my arm at the salient points, and laugh outright in a very hearty man-ner. Unless it be Ellen Terry's, Janet's was the most musical laughter I have ever heard. I was always impressed too with her superior manner not the frivolous simpering of the school, but the inbred politeness of a mind which had kept company with the best minds that had ever blest this earth. "He that wasketh with who men shalf be wise," and one who had from her youth up kept company with the despised of Galice, with Shake speare, Milton, Burns, Campbell, and Matthew Henry could not fail to have a soul far above mediocrity. I have met not a lew people now in my time, and I have come to the conclusion that the best types of the lady and gentleman I have ever met were Janet framilton and John Bright,

It has been supposed by some that I was the first to bring Janet Hamilton under the notice of John Bright. This is not the case. The late-Wm.

Logan of Glasgow, when missionary to the opera-Logan of Glasgow, when missionary to the operatives in Bright's mills, spoke first of all to the people's tribune of our noted poetess. Mr. Bright, as all the world knows, is a lover of poetry, and particularly the poetry of Bbenezer Elliot, Whitter, Janet Hamilton, and others who are not so much heard of as the lashienable society/poets. It was through corresponding about Janet Hamilton that I made the acquaintance of the right hongentleman. He was among the first to help me in my endeavour to rear a memorial fountain in her my endeavour to rear a memorial fountain in her honour. After the fountain had bean invested and the bustle over, I invited Mr. Bright to come and see the fountain he had helped to rear when he had a fitting opportunity. In March, 1883, he came to Glescow to Addition his address to a rear the came to Glescow to Addition his address to a rear camo to Glasgow to deliver his address as Lord Rector to the students of the university, and arranged to pay me a private visit on the following day. The arrangement was that he should come incog. I kept my promise to the letter, but in an "The most remarkable old lady that I have ever heard of "—John Bright."—John Bright.
"She has extraordinary powers, and deserves to rank with the principal self-taught poets of Scotland; but above even this, her moral has use towers distinguished."—George Gishilan.

"This grand old woman has well earned a niche in the temple of same."—Punch.

I can well rememember the first time I saw where we had tes. He was uncommonly homely in his manner, and anothe with much servour of the in his manner, and spoke with much feryour of the over to the house where Marion then lived with a friend, I told Mr. Bright that she was not aware of his intended visit, and would be taken unawares, which I thought was better, because cabinet ininisters were not to be seen every day in Coatbridge. When we reached the house I knocked at the door. Marion's friend opened. I said "This is an acquaintance come up to see Marion," at which we were welcomed with a "Come awa ben." Marion, who was sitting reading the morning paper, soon came into the room where we were introduced them in the homely Doric, telling Marion that "this was an acquaintance that had come up to speer for her." "I'm gled to see him," was her reply. When the great statesman and orator and the poetess's daughter were shaking hands I said, "You'll no ken wha this is Marion." No. I canna say," she said cheerily. then informed her that she was clasping the hand of John Bright. "John Bright I was jist reading your speech when yo cam'in the noo. My mother had a great respect for you, Mr. Bright." They then sat down and had a fine "crack." Marion at my request repeated the ballad of "Effic" from memory, Mr. Bright sitting in the most humble manuer listening to the pathetic tale. The conversation was very animated, the substance of it being "old times," poetry, politics, temperance, and religion. During the conversation, I remember Mr. Bright said that he had not had intoxicating drink in his house for over forty years. Also that although a lover of poets and poetry he never attempted to write any. I remarked that his speeches were saturated with poetry nevertheless. At the close of our conversation I said that it was not likely we three would ever meet again here. but that it was very comforting to know that, although we were moving in different spheres, we were all trusting in the same Saviour, and that by-and-bye we might meet in the mansions which lie has prepared. This was the hope of each. Before departing I was very desirous that Mr. Bright should take home with him a bit of Janet's own handwriting. Marion had just one bit, but where, she wasna sure, but thought that it was in the "wee kist." The wee kist was thereupon produced and laid on the table, the lid opened, and

its contents examined. I think I see Marion ear-nestly pulling out one thing after another, Mr.

Bright watching intently the whole proceedings and lending a helping hand. The greatest orator of the age and Janet Hamilton's dochter turning

. Javet Hamilton was born in the parish of Shotte.

up the debris of the auld kist in search of a piece of autographic writing! It was a nice picture. First came a pair of auld specs, with thick from frames, which had belonged to some relative of a bygone day. Then a tiger's tusk came up. The tiger had been shot by some friend who had become a planter. Then out came a string of beads, with a crucifix hanging to it. "Ha, do you count your beads, Marion?" said Mr. Hright, laughing, "Na, na 1 oor George fand they on the road, and I jist put them in here." Still the search continued as for hidden treasure, and at last the autograph was found at the bottom of the box. Marion presented Mr. Bright with the writing, which he said would be put among his most valued possessions. was found at the bottom of the box. Marion pre-sented Mr. Bright with the writing, which he said would be put among his most valued possessions. face, me b'y i'' We then helped to replace the miscellaneous articles in the kist, after which Mr. liright said "Good bye." He remarked coming down the stair, "She is a remarkable daughter of a remarkable mother." We then visited the fountain, where Mr. Isright drank to the memory of the poetess.- Joseph Wright, in Christian Leader.

### "CUB"-A STORY FOR ELDER SISTERS, BY MARIAN HARLAND.

(Centimant)

"Not a bit of it Katy! I'll tell you all about what I am doing some day a don't you be fright-

He grew stouter, taller and suddier every day, moved more briskly, and are more beartify
"He's getting really coarse!" sighed Sadie.
"Who would ever take him for a gentleman's son."
She went to Mount Desert with her brothers at

the close of school and college term. In August, Mr. and Mrs. Rhett took the little girls and Baby Rob to the mountains. "Cub needs no change," said his mother, one night in his hearing. "He is getting old enough now to take care of himself. And Katy is such a faithful creature that he may be safely trusted with

her. She ought not to be left alone in the house mt night."

Mt. Rhett throw a careless glance to where his son sat on the steps of the piazza. He did not more his elbows from his knees or give other sign

that he was listening,
"Does he care for anything, or to go anywhere?"
he asked, hardly lowering his tone. "I say—Cub!"

Yes, air I."

The boy arose to face him. "What do you think of going with me next week to the White Mountains and Niagara? Would you like the jaunt?"

The bantering accent was lost upon the person addressed. His heart stood still in full bound. An instant before he had exulted in the prospect of unrestrained liberty to labour for his cherished end. He verily believed that there threatened him now the bondage of tedious travel in the society of the one he feared most on earth.

"I don't know, sir," he stammered, chafing his knuckly fingers and hanging his head.

His father surveyed him with unspeakable dis-

"You don't know!" inmicking his faltering enunciation. "My dear Mrs. Rheu, let me inform you that we have reared at least one fool. A lazy donkey at that i By all means leave him at home with Katy! That is, unless she desires better company!

"You had better go to hed, Cub!" said his mother, in plaintive despair.

He slunk away, a strange burning in his heart as if a red-hot wire were twisting there. If his father had used his eyes carlier and to better purpose, he might have seen that the whole boy was stirring and waking up. Oliver's society had done much to develop what was best in him. The bicycle had done more. He had an object in life. It was not an exalted ambitton, not one that would have appealed to a single instinct or emotion of his nature. But the desire to possess what older people would have called a toy, was altogether innocent and natural, even beneficial, inasmuch as it stimulated thought and nerved him to healthful

age to see Janet's daughter Marion. On the way of the standard of belief in one's own powers, reover to the house where Marion then lived with a sulting in chronic discouragement. As a rule Cub bore patiently, if sometimes stolidly, the ridicule of his brothers, the incessant fault-finding of his sister, the mournful reproaches of his mother, and his father's neglect and occasional bitter gibe. As he stood by the one window of the cubby-hole now. staring into the night, hot, salt tears forced their way to his lids and trickled down his cheeks.

Twenty working days at seventy-five cents a day brought in fifteen dollars, and in five days after his parents' return from their month's stay in the mountains, Cub earned another dollar by stray jobs. The evening he received the last ten cents he alipped out after supper, and ran round to the Lymans' to count over his fund. Mr. Lyman exchanged the small change he brought for another dollar lunip," and clapped him on the shoulder.

"Well done, my lad ! A fellow that can stick to well done, my lad! A reliow that can stick to a purpose as you have done, is bound to get on in the world. You've learned a lesson that will stay by you all your days."

Oliver lighted a candle, and the two boys went

up to the garret to inspect the hardly-won treasure Cub put both arms about it, and laid his cheel down to the saddle. Oliver looked the other way, and whistled softly, "'Way down upon the Swanee River." The garret was very still and dark in the far corners, very warm and close. Cub felt as if he stood at the gate of Eden. In his heart he said "Thank God," while he hugged the big wheel, his face to the cool leather.

"Father thinks you'd better take the money home with you," said Oliver, on their way down stairs. "He'll see your father to-morrow. But he says, and so do i, that you ought to have the pleasure of showing your folks the hard cash you've earned before it's paid away,

He escorted the dollars and their owner to Mr. Rhett's back gate. Cub heard his clear whistle of Swanco River" far down the street as he turned. the knob of the kitchen door. Katy met him there.
"Hist! stale up the back staits alsy, and slip into bed before she mistrusts ye've been out. sister's come home quite onexpected loike.

Cub slept with the rouleau of dollars under his pillow, holding it in his hand all night, conscious, even in his dreams, that it was there. In the morning he tucked it very far back under the

By the time he had bolted his breakfast, Sadie hurried him off with three notes to her bosom-est friends, charging him to wait for answers. Make rule is formulated out of the spirit of Christian what speed he might, he could not be back under Brotherhood."

up the debris of the auld kist in search of a piece an hour. Before he had gone two blocks, Sadle,

### (To be continued)

### "LADIES."

CULTIVATION alone will not make a lady of a vulgar woman, nor a gentleman of a boor. Innate vulgarity will manifest itself in spite of all forms of politicists and etiquette. To a certain class of persons, indifference is the test of high-breeding. It you educate a man or a woman to insensibility, and the land to be lady. ho in their view is a gentleman, and sho is a lady, A woman was one day brought before the judgo of a police court. She said in her defence:-

"Me and another lady was a having a few words, and she called the a 'hindewidual,' and I ups with a pail of water, and chucked it all over her, and hat began the row between me and the other

Mo and another lady, indeed f The following notice was once put up over the door of a snow;

"No lady or gentleman admitted into this show in a state of intoxication,"

A hand-bill in St. Louis read :-"One hundred rats to be killed by one dog in ten minutes. None but gentlemen are expected to be present on this occasion."

The advertisement of a dog-fight in a western

town read :-"Tickets admitting both gentleman and lady can

be had for one dollar."

A very elegantly dressed woman once rudely pushed a man from a crowded sidewalk, saying as

she did so . + "Ain't you got any more manners than to stand

right in front of a fludy f"
Ashabbily dressed womanac; identally ranagainst
a superb-looking woman whose dress and manner

indicated the perfect lady.

"I beg your pardon, madam," said the poor woman in the most humble manner. "You clumsy thing I" angrily retorted the ele-

Which was the lady? - Youth's Companion.

AN AFRICAN NEW-YBAR'S CARD, Or course all boys and girls know what the cactus is—a green, grotesque-looking plant, almost covered with sharp spines and bearing a most gorgeous flower; but I am sure they do not know all of the uses to which the cactus can be put, nor do I believe that the most ingenious guesses could come near to the truth.

It is a native of America, but it has been taken to Europe and Africa, and now grows in the latter country in great profusion.

But, after all, the oddest use of the cactus pre-

vails in Cape Town, South Africa, where its leaves are made to serve the purpose of visiting cards.
Fancy carrying about in your coat-pocket a lot of
thick leaves covered with spines as sharp as needles! But, wait a moment. The leaves of the particular kind of cactus so used are not very prickly, and, moreover, they are not carried about, but are left growing on the plant, which stands at the foot of the front steps.
When a lady calls she has only to draw out one

When a lady calls she has only to draw out one of those ever ready hat pins, with which ladies are always provided, and with the sharp point scratch her name on the glossy, green surface of a leaf. A gentleman generally uses the point of his pen-knife. The lines turn silvery white and remain on the leaf, clear and distinct, for years and years. On New Year's that these vegetable cards are cancipility Year's Day, these vegetable cards are especially convenient, and ladies who wish to keep the calls of day apart from those of other days, ap ate a branch of the cactus to that purpose.

One gentleman in Cape Town has a cactus plant which is nearly fifteen feet high. Its great thick leaves are almost all in use as visiting-cards, so that he has a complete and lasting record of his visitors. It cannot be said that this practice adds to the beauty of the plant, but then it is oddity and not beauty that is desired in such cases.

There is one cactus, not so plentiful as that just described, which is of a very accommodating character. It not only has smooth leaves, but the spines it has are so large and stiff that they can be used as pens for writing on the leaves. J. R. Coryell, in St. Nicholas for January.

### SPIRITUAL PREACHING THE CURE FOR MERCANTILISM. THE Rev. Edward Hungerford, in an essay en-

titled "Spiritual Preaching for our Times," in the January Century, says: "Science has grandly stimulated industry by increasing its rewards. The stitutiated industry by increasing its rewards. Ine prizes of enterprising labour are great, often glittering. The power of wealth is fascinating. The successful producer or dealer of to-day is a prince. The industrious labourer is rich. And the result of all this is that laziness is ceasing to be fashionable ;-the nobility of England are learning to make themselves useful. Science sets the world astir. The goal of its motion is gain. The race is eager. Hence mammon-worship. Hence mercantilism, the inordinate estimate of wealth; the grading of all things at a value in cash; society graded on a cash basis; ideality sacrificed to material good; virtue, patriotism, heroism, man-hood counting for less, money counting for more; votes, offices, justice having their price. This is mercantilism, the great danger to society; greater because more subtle than nihilism. It creeps into literature, science, art, politics, the state, the church; and here arises the demand for that spiritual teaching which fell from the lips of Jesus, the antidote for inordinate worldly care and worldly striving; the lofty view of a life which is more than meat; God coming in among the elements of this world, clothing tilies, feeding birds, summoning man to the glory of an ideal kingdom and to the attainment first and foremost of character, rooted in God and God's righteousness. The care for the mercantile spirit is not ethics, but faith. It is not a moral code but the divine Fatherhood. It is not even the golden rule, except as the golden

## Our Story.

### BARBARA STREET.

A FAMILY STORY OF TO-DAY. BY THE AUTHOR OF "OUR NPLL," "A SAILOR'S DAUGHTER," ETC.

CHAPTER II.

NO. 47 BARBARA STREET.

On the other side of the door Grace was received by Kitty, her youngest sister, a shock-headed maden of tourteen years, who ushered her with much excitement into the sitting-room, opening to the right out of the narrow front passage. It was a double parlor of the ordinary London street fold-inx-door kind, and was crowded with furniture, which had once been handsome, but was now shabby and old-fashioned. There were two occu-pants of the room—a tall girl was coming forward to wricome the new-comer, while in an easy-chair by the fire reclined a dignified-looking woman of middle age. Grace was greeted with a burst of exclamations and questions, but without replying to any of them, she walked up to her mother's chair, and kneeling before it, said, with a deliberate

! Now, mother, I know what you'll say, and don't intend to take the slightest notice of it. Here she took her mother's soft white hands in hers, and beat them gently upon her lap to give

emphasis to her words.
"I intend to go into town every day by myself get caught in a fog whenever I like, and come home in a cab with a strange gentleman on the box as often as I choose.

Kitty, her round eyes opening wide, cried—
"Mercy, Grace, what do you mean? has all that happened to you? What fun!"
While Grace examined her mother's face, where whe discovered the expected comminging of consternation and indulgent affection.
"Saucy child! tell me all about it at once," said

Mrs. Norris, in a voice as mellow and subdued as

her daughter's was firm and piquante. But Grace rose from her knees and threw off

her hat, saying, with a sigh—
"Oh, you cruel people, how can you ask me i single question when I have such a headache, and single question when I have such a headache, and have had no ten? Kitty, how dare you make eyes at my parcels? I will show you everything by-andby. An, my children, you little know what it has cost me to gratify your foolish desires! Never ask me to bring you roses again."

"Oh, Grace," said Kitty, "I am sure I never asked you to bring me a-rose, and I don't think Hester did—did you, Hester?"

The elder sister laughed.
"Grace's roses are metaphorical." said Hester.

"Grace's roses are metaphorical," said Hester. "Then why does she say metaphorical things?

asked Kitty, aggrieved. Grace now ran to take off her jacket and boots, and presently returned looking as trim and neat as though she had just performed her morning toilet a little heavy-eyed perhaps, but otherwise as fresh as a lark. This simile suggests itself, because Grace Norris had so many bird-like qualities.
Light and strong and small, she seemed an embodied will, and though you loved her you would so more have sought to touch her than you would that little bird which might, if it chose, thrill you will have be to be before you would have the bird which might, if it chose, the lightness on your hand have would with joy by alighting on your hand, but would, according to all precedent, prefer to hop away lightly, and glance at you with hright defiance from a distance. Thus, though her family had been in real anxiety concerning her for the last two or three hours, and were delighted to see her return safe and sound, they did not hang round her with affectionate caresses or ministrations, and Kitty, who, it was plainly to be seen, was, her willing slave, did not offer to unbutton her jacket or take off her boots.

Now, were Grace's portrait to be here drawn according to the usual fashion, as "item, two lips, indifferent red; two grey [or rather, brown] eyes, with lids to them, and so forth," an inadequate and probably an altogether erroneous idea would be gathered from it as to her appearance. Nor if it were added that her complexion was neither noticeably good or bad, being brownish, pale and clear; that her mouth, not small, was of a selfsufficing order, but redeemed from any suspicion of hardness by an upward curve suggesting kindly humour; that her eyes, according to circumstances, looked like quiet green-brown pools, or sent the light dashing back at every point, or glowed deeply dark; that her dress was always renned, but for the most part unnoticeable, which is perhaps the highest merit attainable where dress has to be regulated according to principles of the severest economy; and that the general compactness of her appearance was enhanced by the mouse smooth-ness of her well-shaped head, upon which the black hair was plaited close; these details would scarcely help the imagination. Grace's physical self was neither plain nor beautiful-it was insignificant. But in its very insignificance lay its charm, for this physical self was a mere envelope -an almost transparent envelope, through which her inner mental self expressed itself. We look at most people and find it difficult to realise that buried down within the clay is a bright immaterial essence, and we watch at the chinks and outlets of the prison-house for traces of that hidden soul but in Grace Norris it appeared almost start-lingly evident that a spirit had taken to itself a body, and one that should as little as possible disguise or fetter it.

But while we have been attempting to describe the indescribable, Sarah, the maid-of-all-work, has come up from the kitchen regions with the tea tray. She is a large melancholy-looking woman, with a curious looseness about her personal appearance as of a lack of proper cohesion in her joints, which has communicated itself to her attue.

Now, Sarah," said Grace, " do let me have the bread trencher with plenty of finger-marks upon it; you know I cannot get my ten comfortably without

Sarah's dingy melancholy face brightened into smiles. She retired precipitately, holding her hand before her mouth, and exploded behind the door. That was an unfortunate remark, Grace," said Hester, smiling; "Sarah will keep you waiting half an hour while she acrubs the trencher."

"Never mind; I would a great deal rather wait a hundred years than eat my bread from such a trencher as she brought up last night."

"I have spoken about it several times," said Mrs. Nortia, with a gentle sigh.

And Hester said—
"And so have I, very, strongly, manining; but of course it remains for Grace to succeed where the rest of us fail. I should not be surprised to see it snowy-white in future."

Grace glanced at her sister a little gravely. "It is simply because I have a trick of making her laugh, and she likes that—the poor soul is so low-spirited. Mother, I shall have a poached egg with my tea. Kitty, get me my cooking apronthere's a duck. No, Hester, don't offer, because you might spoil it, and then I should be cross."

When at length Grace was comfortably seated, she herea.

sho began-" Now, while I drink my tea, do tell me all that has happened while I've teen away. You can't think how long it seems since I left home ?"

"I'm sure it seems a very long time to me," said Kitty, with a rather glum air. "The house is wretched when you are out of it."

"Kitty, Kitty; that is complimentary to us," said her mother.

Grace looked at Hester rather anxiously. "Oh I it's the German grammar that renders Kitty's life a burden to her. Walt till you're out of Hester's educational hands, little miss, and come into mine. When I am in course of instructing you how to make beds and puddings, you'll not be

quite so fond of my society."
"Oh! won't it be fun! Sha'n't I like it!" "No, that you won't, I can assure you. Good Monsieur Cobweb, has Monsieur Mustardseed worried you very much to-day over the lessons?"
"Monsleur Peasblossom, that question I will leave my pupil to answer,"

"Hester, I won't be called Peasblossom ! it is not at all appropriate, and the other names are."
"It is very appropriate. I will appeal to mother.
Mother, don't you think Grace is just like Peas-

"Not at all," interrupted Grace. "I am not a sweet fragrant girl-a girl like a posy. Our neighbour at No. 45, now, might be called Peasblossom." "It is not your appearance, but your character which justifies the name."

"Oh, if it is character, why there's more vine-

gar than honey in me." "Oh, girls, girls, you seem to me to quarrel a great deal," said Mrs. Norris. "Why should you give your sister a nickname, Hester?"

The girls laughed.

"Why, mother," said Hester, "Grace dubs us afresh every day, only her names stick, and mine don't, and success is never reprehensible."

"My dear queen-mother," said Grace, "your children never quarrel; they dispute. But I have not heard what has happened to my family in my shapere." absence.

"You know nothing ever happens to us," replied

"What, does not Sarah, break crockery, or the "What, does not Sarah break crockery, or the little boy at the back throw stones at our windows, or Pussy steal the neighbours' pigeons, or, Pan, you naughty, naughty dog, don't you ever steal bones from the butcher's shop, or run away, from your mistresses, and get lost?"

Pan, a small tawny rough terrier, so surnamed by Grace by reason of his goaty hind-legs, who

was begging for bread, looked embarrassed under this rebuke, and finally dropped on his four paws, and came a little nearer for comfort. When, however, a supplicating mew was heard through the door, I'an pricked up his ears uneasily. Kitty ran to open it, and a handsome stately tabby cat, accompanied by a little white kitten, was admitted. The cat, with a mew of pleasure, jumped into Grace's lap, and she stooped and picked up the kitten, and placed it on her shoulder, where it seemed quite at home. Pan retired with his tail down, but with an air as of proud disgust, and lay down under a chair,

When the tea-tray was removed, Grace, according to promise, told the history of her adventures very lightly and briefly, and without more than glancing at her mother's face. For she dreaded to see upon it an expression she very well knew, which showed that its habitual impassiveness was merely a mask, and had not its source in established content. When Mrs. Norris at last spoke, it was in tones so different from her ordinary languidly smooth once that, had not her listeners been used

to the change, it would have startled them.
"This is dreadful!" she said, abruptly.
"Dreadful, mother! I enjoyed the fun of it

extremely." "It is dreadful that my daughter should be subjected to indignities like these, and to favours like iese, for I hardly know which is worse.

Mrs. Norris sat back in her chair and was silent, employing her fingers in knitting rapidly. Her face, still a handsome one, wore ordinarily a coldness, such as will often result from the habitual repression of immoderate feeling; at such times her dark eyes would appear gentle and expressionless, but when, as now, an emotion mastered her, her soft voice would be harshly broken, her face work distressedly, and her eyes show a wild pain gleaming through them. Her children were used to these sudden emotional storms, and knew that as a rule they died away as suddenly as they had

sprung up. "And was he handsome?" asked Kitty, who, seated on the hearthrug at Grace's feet with Pan curled up on her lap, was kept in a high state of gratification throughout the recital.

"Handsome indeed | Perhaps you have heard that handsome is as handsome does."

"I don't see why you should never answer me plainly," said Kitty, plaintively. "Why, I answered you handsomely, Kitty, and that is surely better."

"Shocking," cried Hester, shaking her head reprovingly.
"I wonder if you will ever see him again," continued Kitty.

"Let us trust not, Kitty; it would be very dan-gerous, for he is the man I would marry without a moment's hesitation.'

"Grace!" came from Mrs. Norris, in a deeply remonstrant voice. "Yes, I would, mother, that very minute. Why not? A man who could behave so nicely, and had

so much money to throw away ! "Oh, Grace, you that always say you never would marry anybody, and that think men so horrid!

## The Pulpit.

SUNDAY EVENING WITH THE

OHILDREN.

WORLDLINESS. BY REV. PENJAMIN WAUGH.

"I re not the world . . . . . If any man love the world, the love of the Father is not in him."— St. John.

WHEN we would avoid a thing, we must know that the Bible calls unworldly, what and where it is. Now, the Bible tells bright and lastingly happy lives.

us to avoid worldliness; so we should know what worldliness is—the love of the world, as St. John calls it—and where it is to be seen: for it is at the bottom of all kinds of evil and wrong, and even boys and girls can be worldly. What, then, is worldliness?

Well, mark this. It is not loving the glorious world of field and sky, fair in the rainbows and blossoms of the summer, scarcely less fair in the aparkling frost and snow of winter; fair in the sunny day, fair in the moonlight night—a mind that does not love these is blind, and foolish, and sinful. Nor is worldliness leving the people in the world—father, mother, sister, brother, and little baby. Not to love these and a great many more people besides these would be base and bad; they were all made to love and to be loved. were all made to love and to be loved.

I can best show you what worldliness is, and why the Bible dislikes it so, by telling you a story of two boys who were at the same school, and were both learning to swim. One of them, Edward, had for several terms carried off the swimming prize, and you may guess the pride and self-consciousness of the boy who was first in swimming in his school. He was fully fourteen. The other, Walter, had only just entered the school, and little did anyone think he would ever make any mark in the water, much less win the other boy's place, for he was smaller, weaker, and two years younger-he was turned twelve. But many things do not happen as they are expected, and at the very next swimming competition, to everybody's astonish-ment, this younger boy actually entered the lists, swim, and beat the older one, and well beat him too, and of course he took the prize. All the boys agreed that nobody had ever cut a swifter, more graceful figure in the water, and when he had forshed they gave such an honest, hearry cheer as boys only can. I said "all" did this. No: not all—all but one, and that one the boy whose honours had been taken away. He had been first, and he had made sure of being first again; so you may imagine the version of his defeat. may imagine the vexation of his defeat. His pride was mortified; he could not stand it. Had the winner been bigger or older than he, then he might have put up with it, and let-the matter pass; but as the winner was younger, weaker, shorter, the elder boy fretted and chafed—was resentful and wretched. The poor fellow fell into temptation, the temptation to be unjust and unkind and untrue. He told his school-fellows that he was crampy and out of sorts at the competition, a disgraceful ex-cuse, for it was not true: he was never better. The fact is, he wanted to take away from the honour of the new boy. He began to hate him, and made up his mind that he owed him a grudge,

and would one day pay him out. The opportunity came. One morning, returning from a dip in the sea, Edward happened to meet Walter—who, with some school-fellows, was on his way to the shore for a dip too—and with a bland smile on his race, but downright hatred in his heart, he said, "I've done a splendid thing this morning, Walter—I've rounded the harbour buoy "; and then Walter proceeded to the shore in a state of no small astonishment at Edward's wonderful achievement. "Well," said Walter, "if he can, I can." They were soon stripped, and Walter, the only good swimmer of the party, shot out alone towards the buoy, which he could see youder away off the hatbour mouth, round which Edward had swaller But the buoy was farther than it seemed. and when Walter had reached it he felt weary, and when he had rounded it and had his head to shore, ! he felt hunself falling. And his swim back was against both wind and tide, so he soon began to

send it, carried it out to sea to a passing boat. A few strokes more of the oars, and that boat too would have been out of hearing, and Walter must Had they much more reason for obeying God than have gone down, and in a few hours more there the Rechabites had for obeying Jonadab? What

would have been washed ashore the body of a reasons can you give why the people were under obligation to obey God? Had God done all that was possible to make them good? (Isa. v., 4.) the cry came from, one seized Walter, gruffly enduring, as he lifted him out of the water, "What I was possible to make them good? (Isa. v., 4.) What I doing here?" and What had God done to persuade them to obey? done it, and he thought he could have done it too.
"Don't you believe a word of it. He did no such ding, I know. Take my advice, and don't you be trying it again till you're a man," said the boat-man; and they were soon at the bathing-place. And the boatman was right; Edward had not done is, and, to do him justice, when he told his flippant falsehood, he had no idea that Walter would be led by it to try what almost cost him his life.

What I want you to think about is not Walter's danger, but Edward's spirit. Better to be drowned as Walter might have been, than to have a mean heart like Edward's. He wanted to be reckoned the first swimmer in the school, and because he could not be that, for Walter was, he had shamefully hated Walter; and now, to get thought the best by some means, he had told a disgraceful falsehood. The fact is, he cared neither for truth nor for fair play, nor for his conscience, nor for God; he cared for nothing but how he stood with his school-fellows. Now that was worldliness. When a boy's aim has sunk so low, he has become a worldly boy. The chief end of a boy's life ough, to be to do right, to speak what is true, to be fair and kind, and to stand well with God: and that is unworldliness.

And worldliness is always more or less disgraceful. It was no disgrace to Edward to be beaten, but it was unspeakably disgraceful to hate and to tell falsehoods; and Edward forgot this, forgot it because he forgot God and goodness. The world was all he thought about—his schoolboy world and he only wanted its favour; nothing very wrong, as it appears, and yet of all the wrongs that men and hoys commit the very chief. Boys, boys, boys! come what would, he must stand well with boys; to have their pat upon his back, their "Well done!" in his cars, and that was all; and for that he disgraced and degraded himself.

Then see what worldliness did for him! First, it made him unjust to God. Boys and their praises are all very well in their place, but wrong, ruin-ously wrong, when they are put in the place of God, and made the rulers of the actions of life. In Edward's heart they took the place of God, and neither boy nor man was made for that. To be

## Sabbath School Work.

### LESSON HELPS.

THE FAITHFUL RECHABITES.

LESSON III., Jan. 17, Jer. xxxv., 12-19. memorize verses 18, 19

GOLDEN TEXT.—" For unto this day they drink none, but obey their father's commandment."

—Jer. xxxv., 14.

Time.—ii. C. 604-5, fourth year of Jeholakim.
Pluce.—Jerusalem, in one of the courts of the

Rulers.-Joholakim, King of Judah, B. C. 609-598. Nebuchadnezzar, son of Emperor of Babylon, now commander of the Chaldean army in Judah, becomes emperor, B.C. 604.

Circumstances .- A few years pass away since the warnings in our last lesson. The end is drawing near. Lebuchadnezzar's Army is devastating Judah and approaching Jerusalem; but the people have grown worse and worse. And now Jeremiah makes one more effort to persuade them to a better life.

The Rechabites.—(1) A branch of the Kenites, who were a part of the Midianites descended from Abraham and Keturah, who lived once in Southern Arabia. Moses married one of them. Then a portion moved into Canaan, and part settled in Southern Judah (Judg. 1., 16; 1 Chron. 11., 55), and a part in Northern Israel about the sea of Galilee (Judg. iv., 11). (2) Their name was derived from Rechab, an unknown ancestor. (3) Jehonadab (or Jonadab) was their great reformer in the time of Jehu, B. C. 884. (2 Kings x., 15-27.) (4) Their creed was (a) to drink no wine or strong drink; (b)

to live in tents, and not in houses; (c) to cultivate no land; (d) they believed in the true God.

Jeremiah's Object-Lesson.—See Jer. xxxv., 1-11.
The Rechabites came into Jerusalem because Nebuchadnezzar with his fierce soldiers was destroying the courter. Nebuchadnezzar with his fierce soldiers was destroying the country. Here they atill lived in tents. Jeremiah takes them into a frequented court of the temple, and placing wine before them, asks them to drink. They refuse because Jonadab 275 years before had so commanded. So, says Jeremiah, you should obey God your Pather.

Their Reward.—(1) Rechabites continue to exist to the present day. (2) Some joined the tribe of Levi, and continued to serve in their temple. (3) Every true temperance person is a spiritual de-

Every true temperance person is a spiritual descendant; such have always existed.

Subjects for Home Study and Special Reports .-The people growing worse.-The devastations of Nebuchadnezzar's army.—The Rechabites, their history.—Their belief and practice.—How Jeremiah tested them.—The lesson the Israelites should learn from them.—The lessons of deedience

we should learn.—The lesson of temperance.

Learn by heart.—Eph. vl., 1-3; Prov. iii., 1-4-;
Prov. xxiii., 31, 32.

### QUESTIONS.

Introductory.—How long a time between this lesson and the last? What evil had Jeremiah foretold in that lesson as the punishment of the people's sins? Had his warnings begun to be ful-filled? Who was devastating the country at this time? Jeremiah xxxv., 11.) Who was King of Israel?

SUBJECT: OBEDIENCE AND TEMPERANCE 1. The Rechabites .- Give some account of the history of the Rechabites? Where did the Recha-

against both wind and tide, so he soon began to sink, and sobbed out, "Help! oh, help!" But not a boy in the company heard him; the wind blew his voice back from the shore. And had they heard him, not one of them could have come to his rescue; they were far too poor swimmers for such a work.

But, fortunately, the wind which blew the poor lad's cry from the shore, to which he had tried to send it, carried it out to sea to a passing boat. A few strokes more of the oars, and that boat too

Was it right for Jeremiah to offer them wine?

Where did the Rechabites? Where did the Rechabites and bites live? What were their peculiar beliefs and bites live? (Jer. xxxv., 6-10.)

Jeremiah's Object-Lesson of Obedience (vs. 12-15).—Why did these Rechabites come into Jerusalem to live for a time? (Jer. xxxv., 3.4.) What did Jeremiah take them? (Jer. xxxv., 5.) Did they yield to the temptation? (Jer. xxxv., 6.) What did Jeremiah teach the people by this?

Was it right for Jetemiah to offer them wine? Had they much more reason for obeying God than

quiring, as he listed him out of the water, "What I What had Gold done to persuade them to obey? are you doing here?" and Watter, shivering and (vs. 14, 15.) Meaning of "rising up early" here? chattering with cold, exhaustion, and fear, at length told him as best he could that Edward had were the Israelites punished for their disobedience?

What reward did God promise the Rechabites for their obedience? Has it been fulfilled?

4. Application to Obedience.—(1) How does this apply to our obedience to God? What reasons can you give why we should obey God periectly?

(2) Apply it to obedience to parents. (3) To obedience to the period of the period dience to the laws of our country. In what ways are we tempted to disobey? What is the punishment of disobedience to God? (Matt. xxv., 46; Erek. xviii., 20.) To parents? (Prov. xxx., 17.) To country? What is the reward of obedience to Goa? (Prov. iii., 1-4; 1 Tim. iv., 3) To parents? (Ex. xx., 12; Prov. i., 8, 9; vi., 2>22.) To coun-

5. Application to Temperance—Why did the Rechabites drink no wine or strong drink? What temptations have we to use strong drink? What reason for total abstinence do you find in the

What reasons for total abstinence do you find in science? in reason? in expenence and observation of its effects? in the crime strong drink produces? the miseries? the expense? the injury to others? the danger to ourselves?

### LESSONS FROM THE RECHABITES.

1. Obedience: (1) The duty of obedience; (2) the tests of obedience in daily life; (3) the reason for obedience to God's command; what God has done for us, His messengers, His providence, the re-wards of obedience, and the punishment of dis-obedience. Obedience: (1) To God; (2) to parents; (3) to laws of our country: (4) of country to laws of God.

2. Temperance: (1) An example of temperance: (2) resisting temptations; (3) the reasons for tem. perance; (4) the rewards of temperance. Reasons for Temperatur: Required by obedience (1) to God's word; (2) to the law of love; (3) to science; (4) to reason; (5) to experience.

### REVIEW EXERCISE

(For the whole School in Concert.)

11. What peculiar people lived among the Israel-ites? Ans. The Rechabites. 12. What did foreminh do with some of them? Ans. He offered them wine to drink. 13. Why did they refuse? Ans. Because their founder commanded them not to drink unworldly, we may love the favour of man, but wine or strong drink. 14. What did Jeremiak God's favour must be loved above all.

Yes, it is just and generous minds, my children, that the Bible calls unworldly, and which make bright and lastingly happy lives.

Was the totaled commanded them not to drink wine or strong drink. 14. What did Jeremiak teach by this? Ans. That the Israelites should obey God. 15. What lessons may we learn? Ans. Obedience to God and man, and total abstinence from all that can intoxicate.—Peloubet.

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THURSDAY, JANUARY 14th, 1886.

THE Rev. Dr. Torrance, Convener of the Assembly's Committee on Statistics, requests us ascertain their names from the minutes of the last General Assembly, parcels containing a suffi-cient number of blank forms for collecting the bounds, with a few surplus ones. On the 4th

one, covering the year which closes the first de | ed to us from Stratford; the daughter of our cade linco the union of the Presbyterian esteemed minister there, a girl ten years old, from all the pastoral charges, whether settled or vacant, and stations in their bounds.

ary down by the sea, the Halifax Prengerian, out a single slip, and only stopped then because Branco, as the oldest Presbyterian periodical in the examiner had not time to let her finish, the Dommon, in wishing its younger brethren which, of course, she easily did without a mistake of the press "A Happy New Year and a pross on another day". The Committee proposes to perous future pays some handsome complete repeat the experiment and to give the system of ments to the Pressurrenan Review and its examination a thorough irial. We shall watch management. - "Next in order of time is the the progress of the experiment with much inter PRESERVERIAN REVIEW of Toronto, a weekly cat. paper which is rapidly attaining a wide populari ly," and other kind words which modesty forbids us to quote here. The Wilness, however, is in error in its speculations as to the editorship of this paper. The editorship and managership are in one and the same hands. We join heartily in wishing our Presbyterian contemporaries, Witness, Canada Presbyterian, Record, and Maritime Presbyterian ever-increasing usefulness and prosperty. There is, we think, room for all, and there is not the slightest need for jealousies and rivalries. We appropriate, as conveying our own sentiments, the words of the Witness .-Taken altogther, we do not think that the Presbyterian press reflects discredit on the Presbyterian Church. It is in order for our pastors and leading men to ask and answer the question whether they are doing all they fairly ought to do in the way of encouraging the efforts of the ' Pourth Estate.'

THE case of smeide in this city a few days ngo, whereby the young woman Davis ended her life in circumstances of a peculiarly distressing character, once more teaches with stern insistence the old lesson, that "The way of the transgressor is hard." The melancholy end of this young gut should be a warning to all, especially to the young, of the supreme folly, not to speak of the heinous sin of transgressing God's law with regard to the sexual relations, and a reminder that the only safeguard against the assaults of the flesh and the devil is the indwelling power of the grace of God. We have little faith in the terrors of the civil law to prevent illicit connections, but we have unbounded faith in the cleansing fear of God and His commandment which enlightens the eyes. Incidentally, this case of suicide casts a lurid light upon the life and surroundings of many young men away from home in the great cities. The scene disclosed is painful and alarming in the extreme, and should arouse the Churches to redouble their efforts both to brings the young men to a sense of their danger in voluntarily exposing themselves to temptations, and to a knowledge of Him who is able to keep them from falling and to present them faultless.

THE election of Mr. Howland, by a very large majority, to the mayoralty of Toronto, is very generally regarded as an omen to give. We hope this regulation will be unaniof the near approach of the better administration of our civic affairs, of more earnest efforts to repress vice and crime, and the heralding of the approaching triumph of the temperance movement. It would be too much to say that the good men of all parties arrayed themselves on Mr. Howland's side, but it is an undoubted fact that very many of those most in church and philanthronic work generally, in the city, exerted themselves to secure his return. It is not without special significance and encouragement, that, for the first time in the history of the city, women also felt same rate as the minister receiving \$3,000 called upon to take an active part in the election a year?" We answer, certainly it is fair, when called upon to take an active part in the election of the chief magistrate and that almost unanimously they arrayed themselves in favour of Mr. Howland. It is not a strained interpretation of the large majority in an unusually large vote cast at this election, that the people see in Mr. Howland a man sincerely desirous of improving the moral as well as the material condition of the city, and one not unwilling to incur odium and face opposition to attain that end. Whether Mr. Howland will be able in his endeavours to make good his promises, to overcome the active and secret opposition that unmistakably await him, remains to be seen; but of the honesty of his intentions there can be no doubt. We can only hope that the large expectations formed of his administration will be realised, and that as our chief magistrate he will in very truth be a terror to evildoers and a praise to them that do well.

Committee on the Instruction of Youth, English Presbyterian Church, proposed to award an Oxford Bible to those of the young people belonging to the churches and Sunday Schools who were able to repeat accurately on examination, the whole of the answers of the Shorter Catechism The examinations, we notice, have been held at various centres, and the result is most gratifying. In all, 370 children earned the award, although the time for preparation was only six weeks. to publish that, on the 19th December last, he Every presbytery is represented by successful forwarded to Presbytery Clerks, so far as he could candidates. In the report of the Committee published in the Messenger, we find some very interesting cases: "At Houghton le Spring, a blind girl (Margaret Ann Fraser) repeated the statistics of Congregations and Stations in their Catechism with intelligent emphasis, and without a single mistake. At Islington, London, a little January he also mailed ten cop es to each Clerk, sellow of seven years of age (Harry C. Bailey) of the sheets for engrossing these returns when only made two mistakes. Quite a number of has been thus swallowed up in the service of received. He trusts that both parcels will reach successful candidates, in various parts of the Church. Now surely it is a righteous thing safely the parties addressed; but, should there country, were only eight or nine years old. At that the Church should consider such cases and perdition," as to "represent Ilim as coasigning to eternal be any failure in this respect, he asks to be ad Workington, a boy of nine repeated the whole when an old and revered minister is in the posi- perdition for not believing in Christ those whom He had vised of the same without delay. They should Catechism at one sitting without a single error, tion of holding on desperately to his pulpit by His own decree ordained to unbelief."

have attived at their destination before this or omission or hesitation even. A considerable simply because beggary stares him in the face notice has been published. As the report to be number of children, a little older, performed the lif he resigns, he should be assured that he will notice has been published. As the report to be number of children, a little older, performed the compiled for next Assembly is a most important same feat. A remarkable performance is report-Churches in Canada, he hopes that Presbytery had never seen the Catechism before the public Clerks will do their utmost to procure full returns announcement of our examination. She set to work to commit it to memory, and in two or three weeks was able to present herself to tho Sunday School Superintendent for examination. Our successful and large hearted contempor. She repeated ninety-nine answers at a run with-

### AGED AND INFIRM MINISTERS.

UR Church is now upon her trial, as to the estimation in which she holds those who have spent long years in her service. The pres-byteries have now before them the regulations drawn up by a special committee at last General Assembly, and along with these a pressing appeal for larger congregational aid and the speedy formation of a capital fund, the interest meeting of Assembly a very different report will viding for the annuitants. As many of our has yet been enabled to make. readers are possibly ignorant of these new proposals and have not the blue book to help them, we give a summary of them with such comments as seein necessary. We begin with the last regulation, which seems to us the most important, viz:-

"That any minister who is regularly on the fund shall become entitled to his superannuation allowance on attaining the age of seventy years, or in the event of a minister's health failing he may become entitled to the allowance by the vote of the General Assembly."

This regulation declares that, having served the Church sufficient years to entitle him to an allowance, a minister who has reached the age of seventy years will receive that allowance, whether he be still in a charge or out of a charge, and altogether independently of any private means he may be known to possess or be supposed to possess. We heartily approve of this proposal, that to a certain limited extent there should be such a pension as would show the Church's appreciation of long and faithful services, and that this sum should not be doled out as an act of charity, but bestowed as an acknowledgment of the benefits the Church has received from the recipients, so that all who were entitled to it might accept it with honour, whatever might be their private position. It is well known that the servants of the Government become entitled to superannuation by serving a certain number of years, and surely the Church should be as ready as the State to the extent of her ability to reward long and faithful labour on her behalf. We dwell upon this because there has been a tendency to consider the allowance to aged ministers simply as a charitable dole, and therefore there has been grumbling because some who had other means of support have received the pittance the Church has been able mously adopted and that our ministers will a premium on thriftlessness, but will acknowledge their work without any enquiry into their

private resources
The next regulation, viz.:—

"That the rates from ministers be made a uniform rate of five dollars and not a percentage on the net inhas caused some discussion.

Some have asked. "Is it fair that the himister receiving only \$750 a year should pay the both these ministers will receive the same allowance from the fund. If the minister with the larger salary received a larger pension, it would be just to make him pay a higher rate, but as it is not so, it is only right that there should be a uniform rate. We are glad the committee have seen fit to make this uniform rate so small, and we trust that the result may be that every minister in the Church will place himself on the fund at once.

The next regulation refers to the proposal of a new capital fund, which we trust may attract the notice of some of our wealthy people who could not do the Church nobler service than by a princely gift to set this scheme in motion. We have had great gifts bestowed upon our colleges. Who will lead off with a large donation to the Aged and Infirm Ministers' Fund?

The next two regulations deal with the sub-A SHORT time ago we mentioned that the ject of supplementary aid over and above the regular annuity, to special cases, and we consider deal with it very wisely. After providing for the regular annuity it is proposed to set apart the interest of the capital fund for the purpose of giving this supplementary aid to those who have no other, or almost no other, means of support. Here, for instance, is a case that has happened more than once in the Church A minister has begun life with some little private means and through the inadequacy of his salary and the exigencies incident to the bringing up of a large family, and also often giving beyond his means to help on the work of the congregation, he exhausts all his little patrimony and finds himself in his old age without any resources upon which he can rely. Instances which we are not at liberty to give to the public could be adduced where a considerable private income has been thus swallowed up in the service of

receive such special help as the funds at the

committee's disposal may enable them to grant. We believe that the Church has now an equitable plan and a simple one before her, and that there will be hearty approval on the part of the presbyteries and hearty co-operation on the part of the people. We are greatly pleased to see the part the elders of the Church are taking in the furtherance of this scheme, and we feel that a deep debt of gratitude is due to Mr. J. K. McDonald, of this city, for the time and attention he has given to this subject. If any of the presbyteries are in need of enlightenment they could not do better than write Mr. McDonald to pay them a visit such as he has already paid to the presbyteries of Toronto and Hamilton. The Scheme, we beg leave to say, is eminently a question for the laymen of the Church, and we are sure they only need to have their attention turned to it to give a most generous response. We will be highly delighted to hear of some large donations promised through the discussion of the cultimeter. of the subject in our columns, and we heartily endorse the view of the Rev. F. Mc-Cuaig, of Kingston, as expressed in his letter Ing another column. We believe the Church will remove this great reproach now and that at next? of which will be a factor of importance in pro- be presented by the worthy convener than he

### MISCONCEPTIONS OF CALVINISM By Rev. James Middlemiss, Elora, One. Unconditional Salvation—Alleged Inconsistency With Standards

Title papers on "Misconceptions of Calvinism," that appeared in the REVIEW a few weeks 200, are, it seems, believed by some to have been occasioned by adverse celticisms of Calvinism in the Christian Guardian. The writer, as a matter of fact, did not know of anything in that paper calling for animalversion, but had in view only inisconceptions that he believed to be widely prevalent, and that he had not unfrequently come in contact with. He is not in the habit of reading the Guardian. and had not seen it for two or three years, when, after his work was done, a copy of the issue of the 9 h of September was put loto his hands, containing an article referring to the fact that the first of his papers had appeared in the REVIEW, and assailing Calvinism in a way that, he could not but think, only further illustrated the need of such an attempt to obviate interpprehension as he had been mak ing for some time.

The writer of the article in the Guardian has not fol-

lowed it up by any reference to my treatment of the subject. The first paper being Introductory and of a general character, I thought it not altogether improbable that, seeing my purpose was so early taken notice of, the writer might have something more to say when the series we complete. Heyond a quotation, however, referring Christ's vicarious work, in which there is a matched though probably accidental, omission, the Guardian, not seen cause to take further notice of my endeavour to remove misapprehensions. To what extent I have succeeded in my endeavour it is not for me to say. While I have received communications that refer to it in terms which, I feel, are too complimentary, I would have been glad if some one, who believed that my attempt had been a failure, had dealt with the subject in a line that I have endeavoured to follow, as being the line in which, I beunderstand that the Church does not put lieved, I could best secure the intelligent and candid judgment of Christians on a subject which, I know, perplexes many minds only because they are under misapprehen sion. The writer in the Guardian should be considered fully competent to deal with the subject; and I cannot help wishing that he had assailed my fundamental position and endeavoured to show that the representation I have given of Calvinism is either unscriptural, or, if allowed to be scriptural, inconsistent, in any respect, with the symbols of Calvinism. Nor can I help thinking that there is a significancy in the fact that subsequent reference to the subject is confined to the quotation above referred to. I cannot but suppose that the writer has reasons for maintaining a total silence in regard to everything in my papers, with one exception, and reasons for making the one exception and for making it in the way he does. But, as I can only conjecture what his reasons are, and I may easi'y be mistaken in my conjectures, it is well I should keep them to myself, and leave others to form their own. The Guardian while declining, for reasons of his own,

to endeavour to show that the papers on "Misconcep tions of Calvinism" contain anything inconsistent either with the Scriptures or with our symbolical books, has taken occasion to indulge in the very style of representation whose general prevalence was referred to as calling for such dealing with the subject as I have attempted. I confess I am somewhat unwilling to deal with a specimen of misapprehension hardly behind the worst I have had occasion to refer to. But I am not without hope that, avoiding repetition as much as possible, a little resteration of explanations already given, varied in adaptation to a fresh utterance illustrative of the prevailing tendency to present distorted views of Calvinism, may be serviceable to some who are interested in the subject and not wanting in candour.

In my introductory paper I quoted a representation of Calvinism by Tilenus of Sedan, which I characterized as a foul caricature, closing my remarks upon it with the statement that " we cannot without some difficulty understand how any intelligent Christian can allow himself " to be responsible for such a representation. In view of my use of such language, fully warranted as I believe it is in reference to the representation of Tilenus, I cannot but greatly regret that the Guardian should have indulged in a similar style of representation. While expressing his belief that Presbyterians and other "Evangelical Cal vinists" teach and act inconsistently with Calvinistic principles or dogmas," he affirms unhesitatingly that their symbolical books, the Westminster Confession and Catechisms, teach, by "Inevitable logical consequence," "necessitarian fatalism," inasmuch as they "make salvation uncenditional," and "declare" in such terms that God "has ordained some to life" and "appointed others to perdition," as to "represent Him as consigning to eternal

Though it may be freely admitted that Calvinists of the present day, if they were called anew to formulate their views of Scripture teaching, would, for various reasons, very probably express themselves in terms somewhat different from those employed two centuries and a half ago, we do not hesitate to say that injustice is done to the Westmioster Standards in giving such a representation of their teaching. And we can assure the writer that Presbyterisms can teach and act as he believes they do, and, at the same time, cerdially accept the teachings of their symbolical books. It will be observed that he make a two fold tharge against the Confession and Catechisms : t. They "make salvation unconditional"; and 2. They "represent God as consigning," etc.

A brief consideration of the fermer charge will close the present atticle. The latter we shall endeavour to deal

In reference to the statement that our symbolical books "make salvation unconditional," the Guardian is ruletaken if he thinks that we do not, in our teaching, make it unconditional in the same sense as our Confession and Catechlims do. And we think it should not be difficult to see that they do so, only in the sense in which every genulne Christian must, as we belleve, regard his eron salvation as unconditional, and not its the tense which the writer is obviously attaching to the term. We submit that, after what has been said in more than one of our previous articles, it is not necessary to Illustrate this disfinction at any length. It should be enough to restate the fact that, while tuck to a certain point, a man's salvation is conditioned on the determinations of his own will as a rational agent under moral government, every Christian must come to a point in his spiritual history behind which there are no conditions. However patent the conditions on which his personal experience of salvation depends, and however long the line of there may be, he must come to rest in prevenient grace. That God has, in His experience, done in accordance with His word, " A new heart will I give you, and a new spirit will I put within you," etc., he cannot ascribe to anything that God saw in Alm as a reason why he, rather than others, should have been made the subject of efficacious grace. On the contrary, he cordially accepts the reminder, " Not for your sales do I this, saith the Lord God, be it known unto your be ashamed and confounded for your own

We believe it cannot be shown that our Standards " make salvation unconditional" in any other sense than that now indicated. The Guardian admits that we "teach that salvation is to be offered to all, and that men are lost because they reject it," the individual man's salra tion being thus conditioned on the free determination of his will. But so no our Standards. If there is incon sistency anywhere, it is not, as he thinks it is, between our teaching and that of our Standards. And if it be said, we are then inconsistent with ourselves, and our Standards with themselves, our teply to those who say so is, that to maintain their ours consistency, they must go further and charge the alleged inconsistency on the Scribtures. But, in reality, there is to far no inconsistency, whatever we may find a little farther on. There is no inconsistency between salvation being conditional in one sense or aspect and unconditional in another. The Calvinist, as we have insisted, cannot be satisfied with the view which some think exhausts or sufficiently explains the whole matter. That the gospel being preached to all men indiscriminately and the hearers of it being in common made partakers of divine spiritual influences, one man, in the exercise of his free choice, yields to the divine influence and embraces the offered Saviour, while another, in the exercise of the same freedom, resists the divine influence and rejects Christ, does not, in the judge ment of the Calvinist, exhaust the whole matter. While it is contrary to fact that, as one has expressed it recently, "the word and spirit of God are given alike to all men to whom the gospel is preached "; yet even allowing the truth of a statement so transfestly unwarrantable, the Calvinist, as a Christian, cannot be persuaded that there is nothing behind or beyond "his own free act." That he has yielded to the divice influence, instead of resisting in as others, is, he believes, the effect of the forthputting of a power distinctively divine which he also believes might, without any injustice on God's part, not have been put forth in his experience.

We have no desire for controversy, and we have endeavoured as much as possible to refrain from vindicating the peculiar doctrines of Calvinism, otherwise than by being at pains to obviate prevailing misapprehensions. Itut should any one think our endeavour worthy of notice to the way of controversy, we beg that, instead of ringing the changes on the commonplace and stale generalities about election and human freedom, he will take hold of the subject at the point where, as we have said, we are at the root of the whole controversy. We begain other words, that he will frankly say, whether he believes that a men who has a well grounded persuasion that he is in a state of salvation by his personal acceptance of the Saviour, can do otherwise than ascribe his acceptance of Christ to the forthputting of distinctively divine power which has been put forth, he knows not how or tray, back of and beyond his powers of observation, which is not put forth in the case of such as do not embrace Christ, and the forthputting of which in his own case he cannot but wonder at. If he and we are as one here, he will, we are sure, have no little difficulty in showing how he can evade the conclusions of Calvinism: if we differ, it were a waste of words to argue the matter further.

### MANITODA COLLEGE

The following circular letter has been sent to ministern are glad to bring its contents under the police of all the readers the Krylew ?

Ray AND DRAU SIR,—Permit me to remind you of the collection on Lehaif of Manitoba College, appointed by the General Assembly to be taken up on the third Sabbuilt of January, in those congregations in which an allocation is not made for the object from funds collected during the year.

The expenses to be provided for, by means of the coltection, are the salaries of Professors lirgee and Hart, interest on debt, insurance, heating of building, and retains. The salaries of the tutors are nearly covered by the fees of students, and that of the professor of theology by individual and congregational contributions in Mani-tulu and the North-West Territories.

The sum required for the above objects during the present year is a little over \$6,000. To aid in raising this amount, the college will probably receive, as in former years, small grants from the Presbyterian Churches in Ireland and Scotland. For much the larger portion of it, however, it is dependent on the proceeds of the col-

feetion appointed to be taken up in January, or of the

allocations substituted for the collection.

It is confidently expected that the response to the Assembly's appointment of a collection for this object will be more general than in any former years. After all it is not a large amount which is required from any one congregation. Some congregations, both in city and country districts, will no doubt continue to make conskierable appropriations for the college. A contribution of three cents per member from the rest of the Church

will enable us to heet fully the expenditure of the year.
The need of the institution is more than ever apparent in the increasing difficulty experienced in securing sultable labourers for this part of the Church. The prospect of meeting this reed through the institution is also most encouraging. There must this year he at least twenty students attending the college who have the ministry in view; toutteen of these, including one preparing for the ministry in another branch of the Church, are in atten-

ininitity in another branch of the Church, are in attendance in the theological classes.

Truting that you will bring this object before your congregation, with your warm commendation of it to the exercise of their "iberaility.

I remain, Res. and Dear Sir, yours truly,

JOHN M. KING, Principal of Manifolm College.

Winnipeg, Dec. 8th, 1885.

## Literary Motices.

THE English Illustrated Magazine (Macmillan & Co. for December is to hand with twelve full page illustrations, and numberless other arcaller aketches, cuts, headings, ornamental friezes, etc., all of high stilstio merit and excellent mechanical execution. This magazine has fairly woo for itself the high position which it holds in magazine literature, and has sterdily improved sloce its inception in 1883. The extract from "Sir Roger de Coverley," with illustrations by flugh Thomson, is one of the half electer of company. the best pieces of genuine literary fun which we have seen for a long time. "The House of Lords," with drawings of the notabilities by Harry Furniss makes one more famifiar with that branch of the British Legislature than pages of description minus the aketches could do.

Half-hours with the Lessons of 1886, by twenty-four Presbyterian elergymen. Philadelphia: Presbyterian Board of Publication: Poronio: James Italn & Son,

This admirable book requires no words of commendation from us, the names of the elergymen responsible for the matter contained in it being a sufficient guarantee of the excellence. No minister who instructs his people on the International Lessons should be without it.

We have also received from Mesars. Bain & Son, a Sacramental Catechism for the instruction of persons seeking admission to the sealing ordinances of the Church, by the Rev. T. Y. Killen, D. D., of liellast, which we have no hesitation in recommending—a little book entitled "Golden Promises," and some interesting tracts and leatlets, which we have no doubt will be largely

The Parables of Our Lord (and series), by Rev. Dr. Marcus Dods, is the twelfth volume of Hodder and Stoughton's "Household Labrary of Paposition," contributions to which have come from pent so well known as those of Dre Donald Frater, Joseph Parker, Oswald Dykes and Marshall Long. This volume contains the parables recorded by St. Luke, a former one in the same "Library" dealing with those recorded by St. Matthew. Without the display of scholarship of French, or the wealth of brief but luminous illustration of Arnet, Dr. Dods has brief but luminous illustration of Arnot, LP. LPOUS nas given a judiclous, clear, and homely exposition of the parables. He has almed at the average intellect, and hits his mark. The book is entertaining Sunday reading for the fireside, and will form a useful supplement to the standard works above named in the minister's library.s (Toronto: Willard Tract Society, S. R. Briggs, \$1.25).

WE have very much pleasure in directing the attention of our readers to the announcement in our advertising columns of the facilities afforded by the Willard Tract Society, of Toronto, for supplying Sabbath Schools and congregations with libraries. The stock, as we know from personal inspection, is of the most varied and ample from personal inspection, is of the most varied and ample character, and so carciully arranged and catalogued that the particular kind of book one is in search of may be obtained without delay. Mr. S. R. Briggs, the managers has recently prepared a new catalogue, which will be a boon to our S. S. superintendents and teachers—a list of books of great merit and acknowledged popularity, ranging in price from 12 cents to \$2.50. Another useful domestic decorations. In connection with Sabbath school and domestic decorations. In connection with Sabbath School work the Willard Tract Society issue several pub. catalogue is the Illustrated price list of church, school and domestic decorations. In connection with Sabbath School work the Willard Tract Society issue several publications which have attained wide popularity. "Notes for lible Study" of 25 pages, published monthly, has reached a circulation of to,000 copies. "Our Mission" (illustrated, semi-monthly) for circulation among adult classes and teachers and for distribution in mission work, is largely made up of original articles written by well known Sunday School and other Christian workers. "Our Young People," an illustrated sheet published every two weeks, is an interesting child's paper, 25 cents a year. All these publications may be obtained in clubs at most reasonable rates.

The attention of Ministers, Sabbath School Superinten reschere, and all segaged in 8 S. Work, is directed to the ment in another column of the General Ass S. S. Committee respecting Registers and Records

### Communications.

THE AGED AND INFIRM MINISTERS' FUND. [To the Editor of the Perseverian Review.]

Sir,-" At this season of the year," so the missive run, we ministers and sessions are much appealed to The inevitable circular arrives by the morning mail, the next week it revisits us in the REVIEW or the Presbyterian and at the end of each month it shows face once more in

The appeal is almost always in the interests of "Union College Fund," "Augmentation," "French Lyangelita-tion." Occasionally a medest reminder comes from

tion." Occasionally a midest reminder counce from "Iome and Foreign Missions.

The present "appellant" is no energy to any one of these "great schemes," so called the preaches on them, pleads for them, prays in juvate and in public for them, and pays to them. But what of the fittle "Aged and Infirm Ministers Fund" scheme? It is right to give educate ministers and to pay for it. It is right to give all one ministers exto and a minister, and minister, too, if we all our ministers \$750 and a manse, and more, too, if we can. They earn it all and more, if they are half falthful and efficient. But it is wrong-awfully wrong-cruelly wrong-to let our aged and infim ministers pine and die in privation and poverty on a retiring allowance of one or two hundred dollars a year. These men built up the Church when most of us were in our nurseries. They labouted on four or five or six hundred dollars a year when we have entered on their labours at three, four, five times that amount. Is the living Christ In a Church that is perpetuating this cruelty? Will some speak out and all act in this matter? F. MCCUAIO. Kingston, January 1st, 1880.

THE NEW PROFESSORSHIP.

[To the Editor of the PRESENTERIAN REVIEW.]

anticipated, and more radical. Miramichi has one ready. lircelville clings to the present tecturer as professor. London and Paris decline to nominate, Paris giving as reasons the want of a report on amalgamation and lack of funds.

Now, the Assembly practically found that amalgamation was at present impossible. The authorities of Queen's eay unsuistakably that there can be no removal Queen's or any part of it. Without its theological faculty say some, it would not flourish, and the only lidea of amalgamation about Kingston means the entiredition of Knox and its absorption in Queen's.

If the patrons of Queen's thus dictate are the Lengthesis of Knox to have any voice in the matter? Will they not decidedly refuse to have their intentions five-trated by a virtual extlection of Knox? Confederation on the latest the test to the second confederation of the latest the second content of the latest the latest

trained by a virtual extraction of Knox? Confederation may be desirable, but not at too great a sacrifice.

If the want of money is the potent argument against the appointment of an additional professor, we would have aspected a more algorous opposition when the re-arrangement of the Common Fund took place, and finding that Knox College was defictent \$320 as compar ed with the previous year, that on the reduction of the fund from \$19,000 to \$15,000, Queen's should have trisined its old allotment, while Knox was reduced by

the salety of a professor.

But they say Knox is being endowed. Yes, on paper.
But what wise men of business wealth count as an arail

able asset a subscription list not yet collected? Now, if the funds are insufficient, let us see from these presbyteries declinleg to nominate and virtually declaring the Assembly inconsistent in giving Knox another professor while jeducing her income-an amount of interest practi-cal as well as theoretical in increasing funds and voting next Assembly that Knox shall have a fair share.

OBSERVER.

THE "UNREST."

[ Zo the Editor of the PRESBYTERIAN RELIEW.] Sir,-Why is there such an "unrest" in the Church among ministers and congregations? Why are there so many congregations vacant? Plainly, because every cause has an effect, and every effect a cause. What is the cause which adequately accounts for the present state. many of vacant congregations, etc.? The evident faces that such congregations get (1) the cheapest, (2) the best, (3) the most varied, and (4) the most pleasing preaching the Church can afford. How Is that?

as Because vacant congregations pay less for services and supply than any other. The Assembly has made the price so low as \$8 per Sabbath, and it is seldom any congregation gives over \$10. Stany of them, in addition, exact a service more than when they had a stated pastor, and also get all the supply they can from "crack." men from the colleges, whom, it is complained, they pay at the lowest rate of mission work,

2. Because, such congregations get splendid preaching. All potatoes are not alike meally; all the grain are not alile full and plump; all the roses are not of equal beauty. There is room for selection. So also in sermons. No man is always at his best, but at such a time, when a man has but one stial, he alms at belog at his very best, and giving his best sermon in the best style.

 Because vacant congregations can have abundance of such preaching for years; and are enabled thereby to get their debts paid, get their temper cooled, and sometimes lay up money. It is an economical and convenient way of getting out of alleged difficulties; and the man who has the genius to see it and bring it about, has a good chance f becoming a ruling elder, and a noted Christian. • But why do not all the probationers preach for vacant

congregations? 1. Because some of them are not asked; and when they

doask, an opportunity is not given them. 2. Because, in the case of others, when the opportunity is given, it does not pay. As a rule, probationers need to make money to support and educate their families. It does not pay to travel 100, 200, or 300 miles, preach for one Sabbath, and get \$8 or \$10 to cover all expenses. Such preaching may be a free gospel to the people, but not so to the ministers. If they went without anything in their "scrip," or purse, it would be difficult for them to get back to their homes. And who would keep them? The only class for which the present state of things in The only class for which the present state of things in vacant congregations is adapted, are settled pastors. It Scheme," is a misnomer. It is neither fitted to give them work, nor secure for them pastoral settlement. But it is

"WHY."

(To the Editor of the Presbyterian Review.) SIR,—In answer to "Quo," the reason why the Pres-pyrerian Church does not hold a religious service on Christmas Day is, because the position which she took up at the Reformation was, that only those things were to be adopted which were recommended and sanctioned by the Word of God, while the Church of England took the position that those things only were to be rejected which were condemned. The keeping of Christmas has no sanction in the Word of God, hence the Presbyterian Church does not observe it. It is not condemned; hence the Church of England, and those sprung from her, such

as the Methodists, have a religious service on that day.
The Shorter Catechism, one of our subordinate stand ards, says, the Second Commadment forbids the worshipping of God by images, or any other way not appointed ping of Used by images, or any other way not appointed in this Word. The keeping of Christmas is not appointed in this Word, hence, fushedden by that command. The command given when instituting the temple service in the wilderness was: "Take heed that thou do all things." according to the pattern shewed thee in the Mount, hence we think we are not at liberty to adopt anything

like will-worship, however plausible.

Resides, it is very doubtful if Christ was born on the 25th of December, the likelihood being that it was some time in spring. The parrative in Luke would seem to indicate, from the fact of the shepherds keeping watch over their flocks, that it was at that season, and the fact that Christmas is now observed on the a5th of December is because, as the Church became corrupt, they wished to have a Christian festival corresponding to a heathen one kept at that time of the year. The apostle's complaint of the Galations was (Gal. iv, 10.), "Ye observe days and months and times and years." Of course that referred to the observance of Jewish testicals; but the Roman Catho-lic Church have heaped up such a number of festivals and holidays, as to become just as burdensome as the Jewish observances referred to, and concerning which we are told (Gal. v. 1), to "Stand fast, therefore, in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage." With regard to the service with Christ hath made as free, and be not entancied again with the yoke of hondage." With regard to the service on New Year's Day, it is need that we should open the year by acknowledging the goodness of God in the past, and asking direction nod guidance for the future, and we have the example of the Jews who were commended to begin their year with a religious service. A number of our congregations do have a service on that day, but the Church does not enjoin it any more than the keeping of Christmas. In all these things, however, the Scripture rule is (Romans xiv, 5), "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persaaded in his own mind. He that

OTTAWA VALLEY CHRISTMAS NEWS

(from our own Correspondents) ON Sablath, December 20th, a new belck church was opened at Falls wield. Rev. Mr. Clark, of New Edinburgh, conducted the opening services, to the great delight of the congregations which smembled to hear iden. The following Morday evening a softree was held, and on this occasion Mr. Clark's winning methods prevailed to much as great that the remaining delig on the charch such an extent that the remaining deld on the church

insilding was amply provided for. This is the second church balle by the energetic partor, Rev. T. S. Glassford.

On the following Sabbath, December 27th, anniversary services were held in the Richmond church of the aams charge, Ker, G. Burnfield preaching morning and evening, and lier. M. H. Scott at the afternoon service. All the services were exceedingly interesting and profeshie, and the collection amounted to about \$60. A soirce was held on the following Monday when the Revs. J. M. Mc-Alister and M. H. heoti gave profitable addresses. There still remains a field of \$400 on the Richmond church.

At the mid-day service on Sabboth there was presented to the congregation two silver collection plates by Mrs. S. S. Davidson in memory of her late husband. At the service on Monday evening the people assembled ex-pressed their thanks to Mrs. Davidson by a fitting results.

Mr. Glassford is doing a splendly work in his wide and difficult field of labour, and we wish him more and more

On Christmas night a Christmas tree entertainment was held in the Manotick church, Rev. M. H. Scott, pastor, Rev. R. Gambio, of Wakefield, gave a good solid speech. Parties generally were agreed that the entertainment was

Parties generally were spreed that the entertainment was of the most suitable and profitable character. The little children who sang so sweetly were surered again and again. The congregation took this opportunity of presenting their pastor with a Christma\* present of \$55. On Tuesday evening, the 29th December, the annual soirce was held at Taylerville, Rev. G. D. Bayne, pastor. It was one of those overflowing meetings with an atundance of all things suitable on such occasions, and which it is impossible to describe. Hugh Mason, Esq., Ottawa, presided in his inimitable way as chairman, and kept, as he described it, the presbytery in order, and the crowded presided in his inimitable way as elaitman, and kept, as he described it, the presbytery in order, and the crowded meeting also, up to eleven o'clock. Addresses were given by Kevs. R. Gamble, of Wakefield: G. M. Clark, of New Edinburgh; Jas. White, of Rechesterville; R. Whillans, of Merivale; R. Hughes, of Orgoode; by the pastor; and we must not forget the pleasant and suitable speech of Mr. Rochester, one of our noble band of students. Mr. Scott, of Manotick, sang two soles, and Mr. Clark at the close receptor in part the "Course". Mr. Clark, at the close, repeated in part the "Corrar's Saturday Night" to the great delight of all present. Mex. Bayne, the pastor's young and happy bride, presided ably at the organ.

On Tuesday, Dec. 8th, Rev. R. Hughes was inducted into the pastoral charge of Osgoode and Kenmore.

### NOTES FROM NEW BRUNSWICK. (Premour our Correspondent)

THE Young People's Association of St. Paul's church, Fredericton, organized on the 14th ult. Rev. A. J. Mouat, bon. pres.; D. R. Forgan, pres.; Miss J. Harvey, vice-pres.; C. S. Everett, sec.-tress. A membership fee of iwenly-five cents is required. The society meets

The Carleton Y.M.A. have elected the following officers for next quarter:—John B. M. Baxter, pres.; Jos. Alien, vice pres.; Chas. Wade, sec.; Hugh McDonald, treas.; Rev. Wm. Stewart, chaplain.

The Sunday Schools have had their usual Christmas

entertainments—St. Andrew's and Carleton, St. John, on the evening of the 29th ult., and St. Paul's, Woodatock, on the 31st. Magic lanterns, Christmas trees and pleasant words almost outrivalled the feasts appead to the little folks. the, delectation of the little folks,

In St. David's church, St. John, five new eld tecently ordained, Messrs. Andrew Dodds, Geo.

The congregation of St. Paul's Woodstock, recently presented their organist, Miss Gracie Jordan, with a hansomely filled purse in token of their appreciation of

The union services of the season have been well strended in St. John. On Christmas day service was held in St. Andrew's church. All the Presbyterian ministers were present. Dr. Macrae officiated. A watch night service was held in St. Stephen's church. Addresses were delivered by the pastor, Dr. Macrae, and Revs. Meaves. Bruce and Fotheringbam. On New Year's day a service was held in St. David's church. Several ministers took parl. These united meetings of Presbyterians on public holidays seem to be growing in popularity, and are doing not a little to draw the churches more closely

work, nor secure for them fastoral settlement. But it is wonderfully adapted to be a tempting haif to congregations and pastors, to draw them from the old lines of things, like the "Golden Calf in Bethel." Hence the "unrest."

N.II — Will this hast be in the new scheme?

Dec. 21st, 1885

Yours, etc., ACTA.

Note the great wong not a mine to comme to control together.

The Presbytery of St. John met, pro re nala, on the stimulation was accepted, to take effect on January 30th. Rev. T. F. Fotheringham was appointed moderator of session. The presbytery also nominated Mr. Fotheringham to the proposed professor-

ship in Knox College.
The annual meeting of the Presby terial Sabbath School Association will be held on the 27th inst. The system of teporting lately issued by the General Assembly's Sabbath School Committee, and published by the l'azzby Terian News Co., is largely a modification of that in use in this presbytery for the past two years.

REVIVAL services conducted by the pastor, assisted by Mr. Peter McNabb, of Knox College, were held in Glenarm last week.

THE Home Mission Committee have appointed the Rev. S. J. Taylor, of Moose Jaw, N.W.T., to supply New Westminster, B.C., during Mr. Mackay's absence.

Titz ladies of Knox church, Owen Sound, waited on the editor of the Times at Chilstmas and presented him with an address and a turkey, in consideration of sundry free notices, etc., given during the year. This particular turkey was a prize-taker at the poultry show.

At the annual entertainment in connection with the North Smith Presbyterian S. School, after the reading of a very excellent programme, the Rev. John McEwen presented Mr. J. H. Durrows with a very handsome fur coat from the members and friends of the Methodist and Presbyterian choirs in recognition of his services as organist in both these choirs for several years past.

THE Rev. Dr. William Orniston, D.D., pastor of the Colleguate Church, Fifth Avenue, New York, a few days ago suddenly lost the use of his voice. He was addressing a meeting in his church at the time. For several days he was unable to speak abore a whisper, but his voice is now regaining its strength, and it is thought will not be permanently affected.

THE anniversary of the Erekine Presbyterian Sabbath School, Dundalk, was held in Victoria Hall on Xinas day. The officers of the Sabbath School had provided a Xinas tree from which books were given to every scholar attend-ing the school. This school, we are glad to learn, has made tapid progress during the past year, its average at-lendance having nearly doubled.

Sir,—The decisions of presbyteties on the appointment of a professor for Knoz College reveal diversity of opinion, and some of the findings show the influence of the contributions to your pages, "Clinics in Theology,"— that regardeth not the day, to the Lord be doth not regard indeed, in some cases greater, perhaps, than the writer of it." I am, yours,

Chimists. In all these things, nowever, the Scripture and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the constitution and it 152 was ordated paired of the Constitution and it 152 was ordated paired of the constitution and it 152 was ordated paired of the constitution. Let be present minister, Rev. J. H. Chase. Rev. Me.

Buxter was one of the best known clergymen in the country, and his demise will be leasted with sorrow by a large circle of friends. He was married to a sister of it." I am, yours,

## Church Nows.

VACANCIES

LANGEMATICAL AND ADDRESSES

Durkam Rev F Straim, Holstein, Out Clarichong and Heatmore Rev J B. Fraser, M D. Leith, Out Reservable and R. Rev A Pounce Walkerton, Out. Reservable and R. Rev A Pounce Walkerton, Out. Reservable and R. Rev A Pounce Walkerton, Out. Condetectable Inc. 16—Rev Prof. Greeg, D D. Loronto. Carloton Street church, Econol.—Rev. Alex. Gilray, Forcott Claude, On. Rev I R. Gilchist, Cheffeedman, Ori in Ichols, Walkerton, O. —Rev. J. R. Dancan, Paisley Mole workshand T. Rev. D. B. Blerke, Cr. abroad, Out. Reverbadge, etc., Out. Rev. R. Mooder, Sapace Wanton, Ort. Rev. A. H. Scott, M A., Owen Sounce, Heardrafe, etc., Out. Rev. B. Revick, M.A., Speakernille, Out. He know and S. M.
North Walkern's arg and W. S. Petrika "Rev. J. McRoald, Brigings, Alexandria Rev. M. Lang, Wales. Ashteid.—I I Murray, Suncardiase Out. Kirkfeld and B. Rev. D. McRoald, Glenarm, On Sunderland and V. Mr. F. H. Grendings, Suncerland, Out. Y. V. Liteur, Halling. Rev. D. McRoald, Gilliams, Out. Sunderland and Research Rev. D. McChall, Glenarm, On Sunderland and Research Rev. P. McChall, Glenarm, On Sunderland and Research Rev. R. Petrika Rev. R. Sunderland, Out. Placence and Dawo.—Mc William Webster, Freede, Out. Research and Research Rev. R. Petrika, McChall, Rev. R. S. Reppt and Walton—Rev. R. New, D. No., Westernberg, Westernberg, N. S. Reg. L. S. Ferner, Alabore Bay, N. S. Little River, N. S.—Rev. B. S. Ferner, Alabore Bay, N. S. Little River, N. S.—Rev. E. S. Bayne, McM. Hallowite, N. S. Reppt and Walton—Rev. R. L. Bay Relaxort ... Dr. Robert Neill, Burnfeag, Ont. Camden and Newburgh—Rev.R.J. Craig, M.A., Deseronto, Ont. Storington, etc.—Rev. S. Houston, Al.A., Migaton, Oat Ultervale, etc.—Rev. Paulay McCuaig, Mingston, Ont. Bleirose, etc.—Rev. Dashi Blipbell, Belleville, Ont. St. Columba, etc.—Rev. Dorald Nelso, Rodin Camilla and Mono Centre—Rev. A. Fait, Ph.B., Mono Mills, Ont.

MEDICINE HAT Presbyterians have purchased a manse for their minister.

REV. DR. McCullocti has preached his farewell ser-mon in the First Presbyterian church, Truro, N.S.

THE lible class of the Presbyterian church, Barrie, presented their church with a new organ on New Year's night.

Sr. Paul's church, Walkerton, at the sacrament of the Lord's Supper last Sabbath, nine new members were added to the communion roll. The congregation is in a flourishing condition.

THE Rev. T. T. Johnston, Wick, is lecturing at present on the "Tabernacle Service" before large audiences every Sabbath evening. He uses charts and representations of his own construction to illustrate the different PAILS.

LAST week, at the Christmas tree celebration of St. Andrew's church, Almonte; the Rev. Dr. Bennett's libbe class presented him with a citver inkstand, beautifully ornamented, and a gold penholder, with a gold pen and

Tite congregation of St. At frew's Presbyterian church, Buckingham, Quebec, presented their pastor, Rev. W. Caven, on Xmas Eve, with a handsome cutter, robes, rug and whip—also Mrs. Caven with a beautiful and costly Charletta set. Mrs. Caven was also the recipient of a law Yan's gift of \$50 from Mr. James Maclaren, of

Man, received a pleasant surprise in the shape of a box which, when opened, revealed a beautiful Astrakan coat. Accompanying the same was a note which read as follows: "Dear Mrs. Townsend,—Please accept this coat with the best wishes of a few friends who also wish you and your worthy husband a merry Christmas and a happy New Year."

A SPECIAL meeting of the Paris Presbytery was held in First church, Brantford, on the 5th January. A unantmous call in favour of the Rev. R. G. Sinclair was presented from the congregation of Mount Pleasant and Burford, and cordially sustained by the presbytery. The call was accopted by Mr. Sinclair, and Ms induction fixed for the 19th January, at 2 p.m.; the Rev. Mr. Boyle is to preach, the Rev. Mr. McMullen is to address the minister, and the Rev. Mr. Wylle, the people. Mr. Sinclair was for several years in the North-West.

The Rev. A. Stevenson was inducted into the pastoral charge of the united congregations of Molesworth and Trowbidge, in the Presbytery of Maitland, on the 29th of December. The Rev. D. G. Cameron preached an appropriate sermon, Mr. Murr gave an excellent address to the minister, and Mr. McRae gave a very suitable address to the people. At the close of the meeting the managers handed to Mr. Stevenson a quarter of his salary. In the evening the young people had a meeting, at which they presented Mr. Stevenson with an address of welcome. Mr. Stevenson enters on his field of labour with every

A CORRESPONDENT writing from Tilbury Centre says 'A large and handsome bell was placed in the belfry of the Presbyterian church in Tilbury Centre on the 23rd ult, the gift of Mr. J. J. Dobbin, a student who laboured amongst us two years ago with very much acceptance. Mr. Dobbin's liberality will not be soon forgotten, for each Sabbath as the bell calls us to worship we will be reminded by its notes of the kindness of our student missionary. On the evening of the 23rd a concert was given in the church by the Schubert Concert Co., of Detroit, Mich. Our American friends greatly pleased the large audience assembled to greet thein

Tite canual Christmas Sablath School anniversary, Flesherton, Ont., was held in Chalmers' church on the evening of Christmas Day. The church was filled to the doors. A very Interesting programme was rendered Proceeds over \$60. The Sabbath School is in flourishing condition, a good increase having been made during the past year. It is with deep regret, says our correspondent, that the Flesherton congregation accepts the resignation of Mr. J. R. Anderson, precentor, Mr. Anderson has done the Church here grand and good service for the past seven years. Mr. D. S. Munro has been elected to fill the vacancy. Special services are being held in the Pres-byterian church this week, the pastor, Rev. Mr. Wilson, being assisted by Mr. Nelson, of Teronto.

A VERY successful social and musical entertainment was given in the Town Hall, Smith's Falls, on New Year's night in connection with the Presbyterian Sabbath School, Mr. J. M. Clark, the superintendent of the school, in the chair. Several solos, duets, etc., were very effectively rendered by Misses Morgan, Baird, Shepherd, McDonald and Clark. Miss Wood, of Almonte, gave a recitation which was very much appreciated. The most attractive feature of the evening was thedrill of the Broom Brigade, under the command of Capt. A. McKenzie. This delighted every one. The young ladies went through the various military movements with the greatest case and grace, winning the plaudits of the very large audience Refreshments were furnished in the rooms below the hall. A handsome sum, \$90, was realized, which was applied towards the library fund. On the following afternoon the children and young people of the school held their annual entertainment. Singing, games and recitations occupied the time. Master Harwood Frost filled the chair much to the delight of his juvenile friends. All partook of the many good things furnished them by their teachers in the refreshment room, and enjoyed themselves as chikken

and the attle folks will not likely soon forget the few pleasant hours spent so happly at the beginning of the pleas 1886.

At St. Helen's, on the evening of the 21st of Dec., a large congregation assembled in the Prebyterian church to celebrate the twentleth anniversity of the Rev. I. Leask's milotery in that place. Mr. Leask in his address compared the state of the country and people twenty years ago in this western part with the present. He showed that the regregation, lible class and Sabbath School were in a very fl. biling state. He stated that great many more had united with the congregation in full communion during the last ten years of his ministry than the first ten years, and that one of the most pleasing acte which the session had now to perform, from time to time, was to receive those fints full communion who had been baptized during the earlier part of his ministry. Excellent addresses were delivered by the Rev. D. Davidson, of Langsule, Rev. D. G. Cameron, of Durgannon, and the Rev. Dr. Ure, of Goderich. A recliation was well rendered by Miss McConnell. The munical part of the programme was fornished by the choic of the congregation, presented Mr. Leask with an address expressing the most kindly feelings towards him, and the great delight and comfort they experienced in waiting on his ministration. At the close of the address Mr. Gordon, in the name of the congregation, presented Mr. Leask with a very fine cutter. Mr. Leask weith a very fine cutter. Mr. Leask weith a very fine cutter. Mr. Leask weith and address expressing the most kindly feelings towards him, and the great delight and comfort they experienced in waiting on his ministration. At the close of the address Mr. Gordon, in the name of the congregation, presented Mr. Leask with a very fine cutter. Mr. Leask with an address expressing the most kindly feelings towards him, and the great delight and comfort they experienced in waiting on his ministration. At the close of the address Mr. Gordon, in the name of the congregation of the congreg

ongregation, preserved Mr. Leask with a very fine cutter. Mr. Leask replied in touching and suitable terms.

The following will be read with interest, being an extract from a letter received from Miss Rose, missionary to Chief Piapot's reserve, N.W.T.:—"Chief Piapot, about whom everylody is more or less interested, is a shrewd indian between 40 and 50 years of age. He is about medium height, straight and strong, wears his hair parted in the middle like Alfred Tennyson. It hangs down his back in perfect abandon and wild profusion, shedding bear's oil over his blanket, regardless of expense. He was pleased to shake hands with me and in a very dignicied manner. He told me that, maskooch (perhaps), he was going to Winnipeg on the fire waggon; vould be gone five sleeps, would return to Regina ten sleeps from to-day. Was glad to have the children taught, only I was to teach them that Chief Piapot was an entirely good and great man. They were not to be taught to pray (getting down on his knees), if that was going to fessen his power. I may teach them to sing plenty; also I must ma'te a house large enough to take all the children and not let them come home, and in ten years (holding up his ten fingers) they will know more than the Iskwas (mothers). And after all our long talk he wanted to know what I would pay him for listening to me so long and getting his views. I told him I would give him all the views i had free, and would he not call that even trade. He thought a moment and then laughed quite human, exclaining: 'Mas) occi, tappwa (perhaps, truly); good woman, you A moment and then laughed quite human, exclaiming:
'Mash oxil, tappwa (perhaps, truly); good woman, you bet.' The probabilities are that the children on Chief l'apot's, Muskapetung's and l'asqua's reserves will be gathered in one institution."— Woodstock Review.

### MEETINGS OF PRESBYTERIES.

BRUCE -An adjourned meeting of this presbytery was held at Underwood on December 29th. Mr. W. G. Hanns, B.A., having intimated his acceptance of the call to Tara, was, along with Mr. James Malcolin, ministerelect of Underwood, examined on subjects previously prescribed. The examination of both having been sustained as satisfactory, it was agreed to proceed with Mr. Malcolm's ordination and induction in the afternoon as stranged for; and to hold a special meeting of presby-bytery at Tara on Thursday, January 13th, at 1 p.m., for the ordination and induction of Mr. Hanna, at which Mr. Tolmio was appointed to preside and address the people, Mr. Meore to preach and Mr. Fergason to address the minister. A call from the congregation of North Brace and St. Andrew's, Saugeen, to the Rev. T. Cameron, of Thameston, was autological and calcast to be former, of Thamesford, was sustained and ordered to be forwarded to the Presbytery of London. At the afternoon sederunt Mr. Malodim was ordained to the office of the ministry and inducted to the pastoral charge of Underwood and Centre Bruce, and at the close of the services re-ceived a very warm welcome from the large congregation that had assembled.—JAMFS GOURLAY, Clerk.

KINGSTON.—This presbytery met at Belleville on the 21st and 22nd days of December. Mr. Houston was appointed moderator for the ensuing six months. A presbyterial visitation was appointed to be held in John Street church, Belleville, on Tuesday, the 19th day of January, at 7.30 p.m. Mr. Joshua Fraser was deposed from the ministry. Mr. McCuaig gave notice of motion to have the presbytery divided. The presbytery disapproved of the appointment at present of an additional professor for Knox College. Arrangements were made for having the claims and necessities of the Aged and Infirm Ministers' Fund brought before the several congregations within the claims and necessities of the Aged and Infirm Ministers' Fund brought before the several congregations within the bounds. The committee on the Fredericksburg church were authorized to secure subscriptions for the requirs of said church. The proposal to unite the station of Mc-Laren's Mills with the congregation of Dalhousie was approved of. Arrangements were made for the visitation of congregations in the interest of the Augmentation Scheme. The Home Mission Committe were empowered to secure an ordained missionary for North Hastings. Congregations are to be asked to contribute to the Presbytery Fund at the rate of 12 cents per family. Mr. Young resigned his position as convener of the Sabbath School Committee, and Mr. Kelso was appointed instead. The remits on the unification of the Foreign Mission work and the regulations of the Aged and Infirm Ministers Fund were considered, and approved, with the exception of No. 10 in the former, and No. 5 in the latter. In regard to No. 10, it was suggested that there should be regard to No. 10, it was suggested that there should be the additions of the words: "And approved by the General Assembly," and in relation to No. 5, the pres-bytery were strongly in favour of the present plan of a-ministerial rate,—Thomas S. Chambers, Clerk.

MAITLANIA.—This presbytery met in Wingham on December 15th. Rev. J. A. Anderson was appointed moderator for the next six months. Mr. Mcliae reported that Molesworth congregation had agreed to unite with Trowbridge on the following basis: That Trowbridge shall have a Session and Board of Management distinct from Molesworth, and that Molesworth shall in no way be responsible for the share of stipend promised by Trow-bridge. The union was sanctioned. A call from Molesworth and Trowbeidge congregations to the Rev worth and Trowbeidge congregations to the Rev A. Stevenson was sustained. Supend promised is \$750 with manse, past quarterly, in advance. Mr. Stevenson accepted the call. The induction was fixed for the 20th of December, Mr. D. E. Cameron to preach, Mr. Muir to address the minister, and Mr. McRae to preside and address the people. Mr. Murray stated that the Rev. K. McDonald, of Belmont, had accepted the call from Ashfield. The induction was appointed for January 14th, Mr. Murray to preside, Mr. Stevenson to preach, Mr. D. Cameron to address the minister, and Mr. Suchetland and Mr. McFarland the people, the one in Gallet the other in Mr. McFarland the people, the one in Gaelic the other in English. Messrs. Leask and McQuarrie addressed the presbytery in behalf of the Aged and Infirm Ministers' Fund. A motion was passed earnestly urging the congregations to display increased liberality in connection with this scheme of our Church. Messrs, McQuarrie, Ross and Hartley, ministers, with presbytery elders, were appointed to visit Walton congregation regarding arrears of stipend, and to enquire into the state of the congregation. Rev D. Cameron having received an appointment to Manitowaning, and the Kev. J. McNabb having re-signed his charge on account of Ill-health, it was agreed to cute these congregations to appear at next ordinary meeting of the presbytery. Mr. Ross addressed the court in the repletable of the augmentation of stipends and moved that the presbytery strongly commend this scheme of our Church to the people of our congregations. A circular of his face was read from the Board and Senate of Knox College.

only car. Proceedings were brought to a close at 5.30, defining the work of an additional professor in said and the utile folks will not likely soon forget the few college. On notice it was agreed that instead of the proplement hours spent so happily at the beginning of the posed chair of Homilettes, Church History and Pastoral

and the deliverance of presbytery to the congregation. A committee was appointed to investigate the vacant field south of Dominionville and east of Gravel IIIII. The repert anent Kenyon congregation stated that in the charge, also, there was much to approve. The congregation is well organized, has four Sabbath Schools, and family worship is almost universally observed. There are, however, a large number of young people who do not attend Sabbath School, and an unusual number of persons not baptized. The stipend is only \$750 and manse, and the committee think an additional \$100 is within easy reach of the congregation. The report was considered, and a motion recommending the charge of Kenyon to relie their minister's stipend by \$100, was passed unantimously. Dr. MacNish was appointed to preach a Kenyon, and read to the congregation the report and the deliverance thereon. The convener of the Presbytery's Home Mission Committee read a lengthy report, which deals it with sunth of recognities recommending that tictiverance thereon. The convener of the Presbytery's Home Mission Committee read a lengthy report, which dealt (1) with supply of vacancies, recommending that owing to the difficulty of obtaining Gaelic candidates, members of presbytery should give a voluntary service once a month in the two Gaelic charges vacant; (2) with augmented congregations and mission stations, recommending the presbytery to instruct the deputations to urge very plainly and forcibly those congregations to increase their contributions, if only by a little, to their ministers' stipends, and thus gradually lighten the burden on the Augmented Fund; (3) with the Augmentation Fund (the circular from the Augmentation Committee was read, and the presbytery sked to take some special means to raise the amount expected), (4) with the French mission work carried on by M. Janod; this work is progressing favourably, M. Janod having gone over the presbytery very thoroughly, and since July visited Soo families, held meetings and distributed tracts. Testaments and libbes. The first recommendation was Isld over; the second was adopted; the Home Mission Committee was asked to apportion the \$Soo required for Augmentation Fund to the congregations according to the number tion Fund to the congregations according to the number of communicants. It was decided, in order to sustain the French mission work more effectually, to incorporate that scheme with the French evangelization scheme, and endeavour to get an addition to the contributions. A committee was appointed, with Mr. Burnet convener, to nominate a professor for Knox College, to report at next meeting. Committees were appointed to consider semits from the General Assembly and report at next meeting. Presbyterial visitations are to be held at Lancaster and East Lancaster, the deputation to consist of Mr. F. A. MacLennan, Mr. Fraser, ministers, and Mr. Jas. McGregor and Mr. Geo. MacGillivray, elders. The Rev. R. H. Warden was nominated moderator of the Synod of Montreal and Ottawa for the next synodical year. --W. A.

services of Mr. Allard as their paster. With the view of retaining his services, the presbytery agreed to petition the central board so to increase their grant that his salary would be raised to \$1,100 per annum. A call from the congregation of St. Andrew's church, Halifax, was pre-sented in favour of the Rev. J. C. Cattanach, of Sher-brooke, signed by seventy-seven members and awenty eight adherents, and promise of a stipend of \$1,000 per annum, with a manse. The congregation of Shebrooke were cited to appear at a meeting, to be held in their church on the 29th December, at eight o'clock p.m. Mr. Warden addressed the court in the interest of the Augmentation Scheme. A committee, consisting of Dr. Mathews, convener, F. M. Dewey, J. E. Pritchard, A. T. Love, D. Currie and J. Whyte, M.P.P., were entrusted with the matter, and given instructions to visit congregations, and to apportion to each that proportion of the whole sum which they think they should raise. Much interest was manifested in the matter, and it was determined that every leffort would be put forth to raise the amount asked from the Presbytery of Quebec. F. M. Dewey gave a very satisfactory report of the condition of the mission stations of the presbytery. He read a letter from Metis, showing that the Rev. Mr. McKay is doing excellent work there, very much to the satisfaction of the people. A letter from Mr. John McGregor, who was appointed to the mission of Sawyerville and Island Brook, showed that he is a most diligent and laborious missionary, and that the mis-sion promises well. Permanent supply not having been secured for Massawippi, etc., it was agreed to ask the Missionary Association of the Presbyterian College, Montreal; to give supply for the remainder of the winter. F. M. Dewey was appointed Convener of the Presbyterial Home Mission Committee for the next year. Mr. Charbonnel read a report of his work amongst the French speaking Roman Catholics. It showed that his field is very extensive one, that his work is very difficult, and that while there are many discouragements, there are also height features in it. Mr. Cattanach gave a statement of the finances of this mission, which showed the pres-bytery to be in arrears to Mr. Charbonnel to the extent of over \$200, and that there was still a debt on the school house at Ditchfield of nearly \$30. In order to meet this indebtedness, it was proposed to sell the timber on certain lots of land granted the presbytery by the Government of Quebec for church purposes. Major McMinn, of Agnes, was appointed the presbytery's agent to look after and protect their properties at Agnes, Spalding and Ditchfield.

LANG, Chrk.

At the adjourned meeting held in the same place on the 29th Dec., Ms. Cattanach signified his willingness to accept the call extended to him by the congregation of St. Andrew's church, Halifax, and the presbytery con sented to release him from his present charge on th day of January. Many regrets were expressed both by the representatives of his congregation and by members of presbytery, at the loss of Mr. Cattanach; and he carries with him, to his new sphere of usefulness, the best wishes of his filends in the Presbytery of Quebec. - F. M. DEWEY,

Moolis, &c.

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CHURCH NEWS. GENERAL.

fitt. Roy. Dr. Monroe Gibson will only visit the Holy Land. THE Rev. Dr. Oswald Dykes spent

is Christmas holidays at Cannes. A sayaak at Manchester to assist the building of a new church in Whalley-range realized £1,060.

THE Rev Dr. Henderson, of Cullen, one of the fathers of the Church of Scotland, died on December 16th.

MR, F. A. CHANNING, one of the newly-elected Liberal members for Northamptonshire, was born in America and is a grand-nephew of Dr. Channing

REV. DR. CAMPULL of Stirling has been elected a Fellow of the Society of Science and Arts, London, and also of the Geological Society, Edinburgh.

WESTHOURNE congregation, Belfast, have decided to enlarge their church at a cost of £1,000. Rev. Mr. Witherow has already succeeded in obtaining

THERE is a proposal which seems likely to be taken up of raising a fund sufficient to clear off all the debts on buildings belonging to the Scotch Free Church by the jubilee year, 1893.

THE name of the Rev. Alexander Macicod, of Birkenhead, is spoken of in connection with the forthcoming Modcratorship of the English Synod. Dr. Macleod is well known as a famous preacher to the young.

THERR will be at least 83 Roman Catholic members in the reformed Par-liament; in the last Parliament there were only 60. Mr. Macfarlane is the first Romanist returned by Scotland since the Reformation.

THE number of candidates just exammed at the College of Precentors excoods that of any provious year, as many as 9,000 having presented them-selves at 300 centres in England and Wales, Ireland, the Channel Islands, and the Isle of Men.

To enable Mr. Alexandrian, who has just completed his medical studies, to return to Turkey with funds to aid the medical mission among his countrymen, an exhibition and sale of heautiful Turkish lace and embroidery haz been held in St. Andrew's Hall, Glasgow.

A MINISTER was recently visiting an old woman in his parish. On the centre of the table in the room in which they sat was a large thick family Bible. The minister happened to say, "That's a very big Bible you've got, Mrs. Brown." "An' nae wonner it's big, sir," was the reply; "it's got an apothecary in the inside o't.

I'HE Religious Tract Society has commemorated the jubilee of the introduction of Christianity into the Fiji Islands by sending out for distribution among the people an edition of 3,000 "Bible Pictures." The work has been prepared for the Society by the Rev. J. Calvert, for nearly forty years a missionary in Fiji.

Mr. Dirk, elder, introduced a motion at the last meeting of the Glasgow South United Presbyterian Presbytery in favour of union with other denominations, but it was defeated by a large majority, who thought that the dises-tablishment movement would have to triumph before there could be union among the evangelical bodies of Scot-

A PHOTOGRAPHIC group of those who tave been ministers of the Free Fresby-tery of Irvine betwixt 1843 and 8885 has just been published. There are in all fifty-four portraits. The idea is worthy of imitation by other presbyteries which should, as far as possible, collect the photographs of deceased as well as living members of their courts and preserve them.

Most of the leading ministers of all denominations in Edinburgh signed the memorial to the Home Secretary, protesting against the government prosecution of Mr. Stead. The signatures numbered 7,919. Numerous petitions from other cities have been forwarded, the monster memorial of the Salvation Army asking for the release of Mrs. Jarrett as well as of Mr. Stead.

A SYNODICAL COMMITTEE, Scotch United Presbyterian Church, have issued for the consideration of presbyteries a proposed new scheme for the augmentation of stipends and the supervision of congregations and clergymen. They go the length: of proposing that inchicient ministers should be removed from their charges, though allowed to retain their status in the church.

THE London Chronicle of the 29th ult. has a despatch from Berlin, according to which it appears that the recent allocution of Pope Leo XIII. has not been received with favour at the German capital. The tone of the allocu-tion, it is thought, shows that the pretensions of the Vatican have been encouraged by the deference which was shown to it in asking the Pope to mediate between Spain and Germany in the Carolines affair.

REV. ALEXANDER BLAIKIE, D. D. died at his residence in Philadelphia, of entered the ministry, and was for a time an itinerant on the Western frontier of the United States. In 1835 he settled in New York State, and in 1846 he moved to Boston, where he lived until five years ago, being pastor of the United Presbyterian church, which he founded. Afterwards he made Philadelphia his permanent residence.

ARRANGEMENTS are in progress for publishing a man of Ireland intended to jurnish and diffuse the fullest information regarding the position of the Irish Presbyterian Church in the country. This idea is due to the present Moderator of the General Assembly, who has had the assistance of Mr. Robert Young, C. E., and Marcus Ward & Co. In the execution of the work. The map, a large one, will be executed in different colours, and will show the situation of every Presbyterian Church by a pro-minent red mark. The margin of the map will be utilized to furnish statistics of the Church.

Titl: action for alleged stander by Jas, Allan, farmer, against Rev. Jas. Bain, minister of Duthill, Inverness, has resulted in a verdict for the defender. Mr. Bain made some shocking revelations with respect to the state of the churchyard in his parish when he went there eight years ago. There were piles of colfies on the surface, as well as heaps of bones, some with flesh on them; and he had seen dogs bounding over the fence with human bones, with flesh attached, in their mouths. Mr Bain had spent a year's stipend in having the heapy removed and the courchyard put

THE library of the Princeton Theological Seminary now contains about 40,000 bound volumes, chiefly theological, including, in addition to many rate and costly works, the large and unique collection of pamphlets presented by Rev. Dr. Sprague, the libraries of Drs. Ashbel Green, John M. Krebs, John Breckintidge, etc.; the valuable library of Dr. Addison Alexander, the gift of R. L. and A. Stuart; a remarkably full collection of works on the Baptist controversy, embracing over 2,000 volumes and 3,000 pamphlets, gathered and presented by the late Mr. Samuel Agnew, of Philadelphia; and also a collection of 2,000 volumes of Puritan Theology presented by friends of the Institution.

FROM January 3rd to 10th, 1886, the annual week of united prayer, organized by the Evangelical Alliance through the British and its various foreign branches, was observed all over the world. This movement is continually growing in extent, and there is now scarcely u country where it is not observed, from the northern limits of Europe to the most southerly points of Africa; and again from the distant realms of China and Japan to the West Indies, as well as in the Australian and Pacific groups of islands, wherever Christians are settled. The subjects agreed upon included thanksgiving, prayer for the Church and the family, for home and foreign missions, for nations and govern-ments, and for the Christian life.

Titz students of New College, Edinburgh, were favoured the other day with an after-dinner speech from Rev. John Brown, of Bedford, who was introduced as the biographer of John Bunyan by Prof. Laidlaw. Mr. Brown began by saying that his sole recommendation in appearing before them was the fact that for twenty years he had filled the pulpit of the Great Dreamer. That was no easy task. A Glenlyou elder once asked him in what church he was minister. He replied that he was Bunyan's successor. "Eh, man!" said the worthy, "it'll be hard work for you to fill his shoon." Mr. Brown impressed upon his hearers the truth that their work as preachers was not to speculate but to

THE Free Church, Scotland, has lost another of its worthy elders in the death of Mr. David Dickson. He had passed through nearly all the offices that a citizen can pass through in the that a citizen can pass through in the city of Edinburgh, and had filled them all with credit. He had been treasurer to the city, and lind been Master of the Merchant Company, and for years, latterly, he had been a member of the School Board. He was a leading member of the committees of nearly all handlant contains that he could be contained. benevolent societies, but he took a special interest in his own church. He had been a member of the General Assembly almost since the Disruption of 1843. He and his brother, Mr. William Dickson, the editor of the Children's Missionary Record, still spated, were at the head of a large wholesale stationery business; but he was always ready to put his time and his experience at the disposal of the Pree Church. During the negotiations for union between the Pree and the United Presbyterian Churches he published a characteristic pamphlet-"An Elder's Thoughts on

THE news comes very unexpectedly that a sad affliction has overtaken Dr. Kellogg, Allegheny Seminary, pastor elect of St. James Square, Toronto. It seems to be the effect of too intense application to work. While we have. been unable to learn the exact nature of the trouble we learn that the first alarming symptom was loss of sight while preaching in the First Presbyterian church. His physicians required him. to give up all work immediately, and on Monday last he started for the West Indies. Before leaving he notified the Board of Directors of the Seminary that he would relinquish his salary after Jan. 1st. But it is understood that the congestion of the lungs, after a brief Board will insist on his accepting his illness. Dr. Blaikie was born in Nova salary for the next quarter. A meeting-Scotta in 1804, and when a young man of the Board has been held and arrangements made to fill the vacancy temporarily. The Doctor's illness has cast quite a gloom over the students of the Seminary, and many warm friends about Pittsburg will actionally await news from him, hoping and praying that rest and change of surroundings may restore his wasted energies .- Pittsburg Corres-

pondent Presdyterran Journal.

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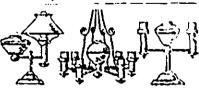
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MILTINGS OF PRESDYTERY.

Bayen-Paleley, in Knox Church, on March 9th, at 1.30 juni
Unianan, — Chatham, Ont., in St. Andrew's
Church, on March 9th, at 10 mm
Custarov Place—Zion Church, Moralay, 22nd
Feb. 7 juni
Gespoarpt.—Cornwall, in Knox Church, on March

Feb, 7 J.M.
Gistpoaret.—Cornwall, in Knox Church, on March
2th, at 11.30 a. Dr.
Hawritov.—Histoliton, in Central Church, on Jan.
12th, at 10.30 a.m.
Kivoenve.—Kingston, In Oooke's Cintreh, on
March 15th, at 3 p.m.
Laisagy—Heaverton, Feby. 22rd, 1804 at 11 a.m.
Laisagy—Heaverton, Feby. 22rd, 1804 at 11 a.m.
Laisage Avo Respaye—Carleton Thoce, Feby.
22nd, at 7 p.m.
Mattann.—Hocknow, in Ht., Adirew's Church,
on March 16th, at 1 p.m.
Ottawa,—Sk. Addrew's Church, Ottawa, February
2nd, 1836, at 10 a.m.
Uverso.—Quabre, in Morrin Chilege, on March 16.
Waviero.—Windigg, Knov Church, March 2nd,
1804, at 7.30 p.m.
Whitest.—Howmonille, 3rd Thenday, January,
1846.

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TORONTO. Sabdath Szrvicis, 11 a.m. and 7 jun Sabrath School, at 3 jun. Prater Merting, Weilnesday, 8 jun. COLLEGE STREET.~ Bathuret. Rev. A. GILRAY, Pastor, 37 Oxford

Street. \*CENTRAL.—St. Vincent St., cor. Gree Murray Street, GHARLES STREET, -- Charles St., near Yonge, Rev. J. NEILL, R.A., Pastor, 41 Word

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ERSKINK.—Caer "Howell, opp. Sincoo St. Rov. J. Supra, Pastor, 240 Victoria Street. Special Service—Sunday Morning Prayer meeting at 10:30 o'clock:
EAST.—King St. K., near Sackville, Rev. J. M. Cameron, Pastor, 148 Quien St. Kast.
KNOX.—Queen St. W., near Yongo Hev.
H. M. Parenn, Pastor, 201 Jarvis St.
LESLIEVILLE.—Cor. Queen St. E. and Carlow Ave. Sablash School, 9.45 a.m. and 3 pm. Rev. W. Fairert, Ph.B., Pastor, Broadview Ave.
OLU ST. ANDREW S.—Jarvis St., cor. Carlton, Rev. R. M. Millionn, R.A., Pastor, 384 Sherbourne St. Special Service—Sunday

Carlton, Rev. (I. M. MILLIGAN, B.A., Pastor, 384 Sherbourne St. Special Service—Sunday Morning Prayer Meeting at 10.30.

PARKDALE CHURCH.—Dunn Ave. Prayer Meeting, Sunday, 10 a.m. Rev. R. P. Mackay, M.A., Pastor, 116 Dunn Avenue. ST. ANDREWS.—King St. West, cor. Sincon Rev. D. J. Machonnelly Jk.D., Pastor, 75 Sincon Street.

WEST CHURCH.—Denison Ava., cor. Wolsday St. Ray Rour Watter Paster.

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