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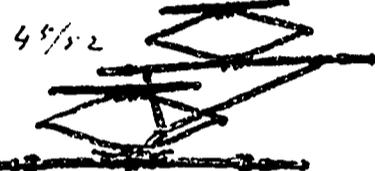
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I AM SUBJECT TO SUDDEN COLDS, followed by hard coughs, for which I use Wistar's Balsam of Wild Cherry, and find it the best remedy. We always have it in the house, and would as soon be without flour as the Balsam. A Dunklee, Postmaster, West Brattleboro', Vt.

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AN ENGLISH CHEMIST writes: "Brown's Bronchial Troches are most useful, and I never knew an article so universally well spoken of and gain such rapid notoriety before." Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try them. Price twenty-cents a box.

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ICING.—One cup of white sugar, one egg (white only). Put the sugar into water just sufficient to dissolve it; put it on the stove and boil it until it is thready. Beat the white of the egg until very stiff; pour in the sugar, beating steadily and swiftly all the time until quite cool. Ice the cake when it is cold, and the icing nearly so.

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If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Pierce's Golden Medical Discovery will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in and, sooner or later, induce a fatal termination. Dr. Pierce's Golden Medical Discovery acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases. Dr. Pierce's Golden Medical Discovery

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THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, FEBRUARY 15th, 1888.

No. 8.

Notes of the Week.

FOURTEEN counties in Michigan, which have already held elections under the Local Option Law of that State, have decided in favour of absolute Prohibition. It is estimated that at least twenty other countries will take the same course.

AFTER much difficulty and long delay a bishop has at length been chosen for the Episcopal Church of Nova Scotia. The gentleman on whom the choice fell this time has seen his way clear to accept the office. Dr. Frederick Courtenay, of St. Paul's Church, Boston, is to be the new occupant of the Episcopate. He is not expected to enter on his new and exalted duties till after Easter.

LAST week the board of trustees of Princeton College, New Jersey, formally accepted the resignation of President McCosh, to take effect at the end of the present college year. A motion was adopted making provision for his future relations with the college, and establishing for his benefit an annual honorarium of \$2,500, besides which he will retain his present position at the head of the School of Philosophy of the college. The board then unanimously elected Professor Francis L. Patton, D.D., LL.D., Stuart Professor of Ethics, as president. The numerous friends of Dr. Patton are confident that he will advance the prestige and usefulness of Princeton, for which President McCosh has done so much. It is very gratifying to observe the generous acknowledgment of the valuable services rendered by the retiring president.

A MINISTER of the English Presbyterian Church the Rev. Hugh McIntosh, Brockley—has been delivering a short series of special sermons on the Down Grade: Its Cause and Cure. Speaking on the subject on a recent Sabbath night, Mr. McIntosh said that if the great commotion and controversy caused by Mr. Spurgeon's trumpet-blast had done no other good, it had at least served the purpose of awakening a new interest in those things which concern our everlasting peace. There was too much need for this cry from the great watchman on Zion's towers, and certainly the evils proclaimed were not confined to the two denominations only. This again showed the necessity of a precise creed and thorough Church government, which were to be found neither in Independency nor in Episcopacy, but in Presbyterianism.

THE hour for the expected great European war has not yet struck but the pendulum continues its steady oscillations. Now it seems as if war was about to be declared; again the diplomatic declarations are profoundly peaceful. Meanwhile preparations for hostilities are unrelaxed. There has been no recession of troops from the Russo-German frontier. Details are being everywhere perfected, loans are being negotiated and armours are working their hardest that millions of men may be ready when the occasion comes. The publication of the Austro-German treaty was quickly followed by Prince Bismarck's remarkable speech—remarkable both for what it says and for what it suggests but does not say. The present tension cannot long continue. In a few weeks war will either be indefinitely postponed or become a certainty.

THE editor of the *Christian Leader* says This is the conversation which one of my correspondents heard in a London suburban train the other day. Good-morning. All well at home? Yes, thanks: but our number is getting much reduced. What do you think my youngest boy has done? He left school in the spring and off he set to the city and found for himself a situation in Finsbury at 12s. a week. Not long ago he said to me, "Father, by the bye, I am going to Winnipeg. I've made all the arrangements, the ship leaves Liverpool on such and such a day." He made just as much fuss about leaving as if he were going up to see "Buffalo Bill." He has arrived out all right, and the last letter advises

that he has got a situation as clerk in the mechanical department of a railway system at 25s. a week, likes the work and sees his way. And how old did you say he is? Seventeen. And how did he manage about his passage money? Why, saved it out of his wages of course. This kind of emigrant is always sure of a cordial welcome in Canada.

A MEMORIAL for presentation to the Queen is now being largely signed by the bishops and clergy of the Anglican Church and ministers of various Protestant denominations. It solemnly protests against her Majesty's Government "permitting an envoy from the Pope to approach the Throne with a message from the Vatican, and advising her Majesty to hold intercourse with the Pope or Pontiff by means of a special mission to Rome on the occasion of the fiftieth anniversary of the consecration of Leo XIII. as a priest, to offer 'the idolatrous sacrifice of the Mass.'" The memorial goes on to warn her Majesty that such a mission was "calculated to endanger the security of the Throne to raise doubts in the minds of our fellow-subjects as to their allegiance—to disturb the feelings of loyalty, respect and affection which they entertain toward your royal person, to imperil the Protestant constitution of these realms, with its heritage of civil and religious liberty, and to dishonour the name of Him by whom kings reign and through whom your Majesty enjoys world-wide sovereignty."

IN the county of Brant a vigorous and energetic Sabbath School Association has been in existence for a number of years. It has attained its present state of efficiency and influence through the energetic and zealous efforts of the president, Mr. W. N. Hossie, and the various officers. The Nineteenth Annual Convention will be held in the Baptist Church, Paris, on Monday, Tuesday and Wednesday, the 20th, 21st and 22nd of February, commencing on Monday at half-past seven p.m. Its membership is open to all pastors, officers and teachers and adult scholars of Evangelical Sabbath schools in the county. Superintendents are requested to ascertain who will attend, not later than Feb. 13, and forward the names by post card to the secretary, Thomas Webster, Paris. Tuesday forenoon and afternoon is given to denominational conferences, that are to be held in the school rooms and churches indicated by programme for these sessions. Every school should be represented on the occasion of this new feature in the county convention. The usual arrangements for reduced fares over the Grand Trunk Railway within the county will be made.

THE following extract from a letter gives some idea of the terrible disaster that befell Honan: A stupendous disaster has overtaken an immense and populous tract of country in North China. About the end of October last the mighty Yellow River, which in 2,500 years has changed its course five or six times has once more burst out of its old channel at a point about 300 miles from the coast. Frantic efforts were made to close the breach in the embankments which had been sodden and weakened by ten days' continuous rain, but all was in vain. The breach finally widened to the breach of 1,200 yards through which issued the whole contents of the currents. The escaped torrent in its progress to the sea was swelled by other rivers, whose channels it invaded, until, at last, it was a volume of water thirty miles wide, and from ten to thirty feet deep. The absence of railways and telegraphic communication must have made flight much more difficult than it would have been in a country of more advanced civilization. Walled towns and multitudinous villages were swept away by the raging flood. In a tract of territory about thirty miles square, 1,500 villages were submerged. Accounts necessarily differ as to the number of persons drowned. A correspondent of the *Times*, writing from Peking, thinks it can hardly be less than one million, and probably is not so high as two. Still, he admits that the European in Peking, who by his relations with the Chinese Government is in a position to be better informed than any one else, has put the number at 7,000,000.

THE *Christian Leader* thus comments on the ministry of the press. Our excellent contemporary, the *Sunday School Chronicle*, has always been a well-equipped journal in every department, but the first number for 1888 appears in a much improved form, indicative of the progress of the great Sunday school organization it so worthily represents. The *Chronicle* unites with its staunch adherence to evangelical truth a breadth of intellectual and spiritual sympathy, and a sweetness as well as manliness of tone, which cannot be too highly commended. We rejoice in the wholesome influence it must be exerting among the thousands of Sunday School teachers who accept it as a guide and helper. The *Free Church Monthly* so ably conducted by Mr. Norman L. Walker, has also made a step in advance this year. Happy is the Church to whom, in this reading age, God vouchsafes a minister possessed of the high qualities as a journal, 1st so conspicuous in the pastor of Dysart; still happier must it be if it has the grace to appreciate the gift. The most widely circulated and influential of the London religious weeklies, the *Christian World*, which easily maintains its supremacy as the organ of the Free Churches of England, has also introduced several improvements in its new year number while the *Freeman*, the old organ of the Baptists, which has Principal Angus and Mr. Williams, of Accrington, on its editorial staff, gives fresh tokens of growth. The English Presbyterians are the only denomination in the southern portion of the island destitute of efficient representation in the press; yet, oddly enough, they have spent more money in futile attempts to establish a newspaper than any other body. Mr. Carruthers, of the British Museum, has worked nobly in connection with these efforts, but they have always been naimed by clerical amateurs. Dr. Donald Fraser was one of them—and the most conspicuous failure of all.

PRESIDENT FORREST, of Dalhousie University, lately delivered an able lecture on "Socialism," under the auspices of the Young People's Association, of St. Andrew's Church, St. John, N. B. The lecturer thought that the too great tendency to crowd into the cities was responsible for much of the existing destitution. It is from the idle, thriftless and useless, he said, that the poorer classes are generally recruited. The more moderate Socialists admit, said the lecturer, that the poor have had some share in the economic advance of the century; they assert, however, that they have not profited to the extent they should. Socialists claim that the wealth of the nation belongs to the hands that made it; that the tools belong to toilers, and the products to the producers; that every man is entitled to the full proceeds of his own labour, and to his proportionate share of all the natural advantages of the earth. Dr. Forrest instanced Sir Thomas More's Utopia, and quoted the works of Fourierists and Anarchists, as well as of Socialists, on these points. Socialists differ from Communists in that, while the latter would provide for every man according to his needs, the former would reward him on the basis of his deeds. He alleged that Henry George is a Socialist, and said the facts upon which he bases his indictment are the purest fiction, and the remedy he proposes is absurd. What is the principle that underlies all these schemes? that Socialism proposes the control of the community for individual enterprise and personal liberty. This must necessarily be brought about by legislation, the lecturer thought, and he instanced cases to show that efforts to interfere with labour have resulted in miserable failures. The lecturer condemned strikes as generally impolitic. He asserted that a general acceptance of the principles of trades unionism could only cause a limitation of production and a rise in prices. To abolish honest competition and accumulation would be, the lecturer said, to destroy the chief incentives to progress. He opposed the distribution of wealth by legal enactment—not naming any Socialist who ever advocated such distribution—saying that if the wealth of the community were equally distributed it would soon get back where it was before. Industry, enterprise and intelligence would, he thought, place nations, communities or individuals at the front.

Our Contributors.

DR. CONTENT ON GRUMBLERS AND GRUMBLING.

BY KNOXIAN

Having heard a good deal of grumbling in his parish lately, Dr Content determined to address his people on the subject. He spoke substantially as follows:

BRETHREN AND SISTERS,

I have heard too much grumbling in this parish lately, and feel it my duty to say a few words on that unpleasant and unchristian habit. Some of you have been grumbling a good deal lately about

THE WEATHER.

You have been saying that the weather was fearfully cold. When the mercury was down about twenty, and the laziest man in town had to walk fast to keep himself from freezing, and everybody held his nose in his hand, and the sidewalks boomed like artillery, and all nature seemed about to freeze up, you stopped and remarked to every neighbour that it was a cold day. Do you suppose he didn't know that himself? Do you expect to get credit for originality by making remarks of that kind? You simply wanted to grumble a little about the climate. That was all. Now, brethren and sisters, what is the use in grumbling about the weather? Can you send the mercury up or down by grumbling? If you can why don't you do it?

I notice that some of you are grumbling a good deal about

DEPRESSION IN BUSINESS.

I expected that. Some of you put on too much steam during the Christmas holidays, and now when quiet February has come round you feel the reaction. Do you expect the Christmas season to continue all the year round? I am glad it does not. If it did some of you young men would degenerate into dudes, and some of you young women would probably turn into butterflies. I am afraid that the depression some of you feel is the natural reaction after too much excitement. But supposing the times are a little "panicky," what causes the trouble? No small part of the trouble is caused by trying to make money too fast. The typical Canadian is a good enough kind of man, but he doesn't like to plod. Plodding is not his forte. Like the typical American he wants to get rich at a bound. Trouble is also caused by trying to squeeze a hundred and ten cents out of every dollar of income. No dollar has a hundred and ten cents in it. If people calculate on a basis of one hundred and ten cents to the dollar in arranging their affairs, of course they will always have trouble. Nine-tenths of the financial trouble that comes upon this country is caused directly or indirectly by the people themselves. Where, then, is the sense of grumbling about it?

I notice that some of you complain because you have

TO WORK HARD.

Well, some of you perhaps do work pretty hard, but hard work rarely hurts anybody. Fifty people are injured by bad food, or bad air, or bad habits for every one that is injured by hard work. The most wasting kind of work any one can do is to sit down in a corner and think about himself. The thoughts may be small and the object upon which they are fixed may be very small too, but the business is very wearing. It wears much faster than work. Some of you, sisters, I fear, put in a fair share of grumbling. Some of you, perhaps, grumble a good deal, inaudibly of course, because you are single. If you were married you would, perhaps, grumble still more. Some of you complain about the worry and work caused by taking care of your family. If you had no family you would be hunting over all the country for somebody to adopt. You complain about housework. How would you have felt the week before last if you had had no house to work in? A horse is a great thing when the mercury is down to thirty. You complain about "roasting over a cooking stove." There is a much worse condition, and that is to have no cooking stove and nothing to roast on it. Some of you complain, perhaps, about your husbands. Well, dear sister, he may be a mean enough man no doubt, but he is the only one you have. Complaining about him

won't make him any better. Unless you see with a reasonable degree of clearness how you are to get a better husband, perhaps the best thing is to try to improve the one you have. Influence so sweet and angelic as yours would improve almost anybody.

And now, brethren and sisters, allow me to suggest a few considerations as a preventive or cure for grumbling.

1. *Think of the number of things you have that you don't deserve.* I shall not enlarge on this point, because I fear most of you think you deserve everything good on earth. You repeat your Catechism all right on what men who sin deserve, but you don't think much about the Catechism when you are in a grumbling mood. As it is impossible to make you believe you don't deserve every good thing, I will take something easier.

2. *Think of how many things you have that others never had and probably never will have.* Take a turn among the very poor some afternoon, and if you can come home and grumble there is no hope for you.

3. Think of how useless grumbling is and how intensely disagreeable it makes men and women—especially women.

4. Remember that chronic grumbling is a sin, and that however bad this world may be, unless your heart and conduct are radically changed, you won't be ten minutes out of this world until you would give a good deal to get back. There is a much worse world than this one, and men who do nothing but grumble against Providence are very likely to be sent there.

ORILLIA.

ITS ORIGIN—LOCATION—INSTITUTIONS—PASTORS AND CHURCHES—THE PRESS, ETC.

This is a pretty town, beautifully situated on Lake Couchiching, in the county of Simcoe, and surrounded by a fine farming country, which has been rapidly settled by an industrious population, who are now reaping the fruits of farm and forest. Orillia was founded in 1841, but it took ten years to bring the population up to 320. In 1867 it was incorporated as a village, when it would appear to have taken a fresh start, and soon became an important town, surrounded by a fine tract of country. No district in Canada gives better evidence of the industry, perseverance and success of the sons of toil than does the neighbourhood of Orillia.

In 1874 it was incorporated as a town, and continues to exercise an influence commensurate with its growing importance. The stores, public buildings and dwelling houses are a credit to the place, and the owners in many cases, if not in affluent circumstances, are all comfortable. Having good railway facilities, there is a continual stream of travel hither and thither, and the town has now become a favourite summer resort, the lake offering many attractions to those living in crowded cities who are in search of health. There is ample hotel accommodation, and the town and principal stores are lit up with electric light.

The only asylum for idiots in the Dominion is located here, and occupies a healthy situation on the edge of the lake. The institution, which is among the most valuable of our Provincial institutions, is under the management of Dr. Beaton, who is a member of our Church, and is much esteemed in the community for the very efficient manner in which his duties are discharged.

The various denominations found in places of a similar size are well represented here, and from small beginnings have grown to exercise a powerful influence for good in the community.

PRESBYTERIANISM.

The history of our denomination dates back for about fifty years, when mission work was commenced by the Rev. W. S. Darling. On the settlement of the late Rev. Dr. Burns, of Toronto, a fresh start was made, and so encouraging had matters become that the Rev. John Gray (now Dr. Gray) was appointed constant supply and was ordained in a private room. The following year a church was opened, and from that date, under the care of Mr Gray, Presbyterianism grew and strengthened. The church, which soon became too small, has been enlarged several times, and at present has a seating capacity of 700 persons, a circumstance alike creditable to minister and people, and as Orillia is the centre of a large and important sec-

tion of country, so also is it the centre of Presbyterianism for a large district.

The Rev. John Gray, D.D., is a native of Scotland, and was educated partly in Scotland and partly in Queen's College, Kingston, from which he obtained the degree of M.A. Dr. Gray has been one of the most laborious, painstaking and able ministers of our Church in Canada, and in recognition of his valuable services and abilities he received the honorary degree of D.D. from Knox College, Toronto, which honorary distinction he has for some years worn with characteristic meekness and modesty. Seldom has any honour been more worthily bestowed.

Some years ago, from failing health, no doubt partly brought on by overwork in early life, Dr. Gray retired from the active duties of the pastorate which, by a blameless life, he adorned for so many years. He occupies the position of pastor emeritus, and still remains a citizen of the prosperous town which he helped to build up, and continues to take an active interest in the influential congregation which he nursed in its infancy.

The present pastor is the Rev. R. N. Grant, who succeeded Dr. Gray in 1882. He has very successfully carried on the work which Dr. Gray laid down. This is amply borne out by the large attendance at all the church services, the membership being now 350. The Rev. R. N. Grant was born in North Easthope, Ont., and is a Knoxian, having been educated at Knox College, Toronto, whose students have reflected such credit on their alma mater, and who are to be found filling so many pulpits in Canada and other lands as well as in the Foreign Mission fields of the Church. Mr. Grant was first settled in Waterdown, and from there was invited to Knox Church, Ingersoll, and in 1882 entered upon his work as pastor of his present charge. He is much loved by his congregation, and as a speaker and writer has a reputation far beyond the bounds of his district.

THE PRESS.

Orillia boasts three weekly papers, and all are well patronized, and all advocate their various opinions with much force and ability and are a credit to provincial journalism.

Jan., 1888.

THE AUGMENTATION FUND.

ITS CRISIS—IS THE HUTCH WITH THE PASTORS?—HOW MAY MATTERS BE IMPROVED AND THE FUND SAVED?

It has become a question of very material importance in some of the Presbyteries—What are we to do about Augmentation? That it is not meeting with the amount of support which was expected is very clear. And it is equally evident that in certain quarters no fund has met with a hearty response, and viewed in relation to the other Schemes and work of the Church longer in view, it may be fairly conceded that there is no cause for despondency, while there is abundant cause for diligent enquiry and vigorous action for future success.

Turning to the Minutes, one is very forcibly struck with the general rule that when little is given to Augmentation, little is given to anything else, and that in certain quarters where Augmentation is discouraged and opposed, there is a cause. Looking first to the column "Total for the Schemes," it is sad to find congregations with a fair measure of strength, say 150 to 200 members, giving as little as \$35 for all the Schemes. One charge—a city one—\$20, and several Presbyteries from \$10 to \$75, with the membership ranging from sixty to 200, and the salary of the pastor from \$700 to \$1,000. Now the question rises in our mind, "Is the hutch with the pastors?" or do the pastors give at all? Is there a pastor with the minimum salary who in ordinary circumstances could not give one-tenth say. If the half of this only were given for the Scheme, then we have the minister giving in many cases the entire contribution, and a just cause for Presbyterian dealing with that congregation for wilful neglect. Put if the congregation is doing all "the little that is done," then there is room for faithful brotherly dealing by the Presbytery with the minister; for you cannot expect anything but irritation and annoyance where a congregation is preached at by a minister who has no personal interest in doing his share for the work of Christ.

Now it may be asked whether Augmentation is discouraged anywhere, and why? If you go into certain districts you will find not only discouragement

but hostility. If you begin to reason with some of those in opposition, you will speedily discover professed willingness to help weak congregations; but why do you help such a man to wear out a congregation, and not give them opportunity to change, and here we find a difficulty which must be met.

The complaint comes from neighbouring congregations that Mr. — gets supplement. He has only one station, possibly one service; does not need a horse for Sabbath, and keeps his people from doing anything for outside work, and yet he must be supplemented as high as other ministers close by, who are preaching three times, and whose people are struggling to make ends meet. And when a minister in such a charge as we know one in a Presbytery boasts over his more industrious neighbours that his people built a new church, and paid for it in two years, is it any wonder that the question should be asked, Why give such a congregation supplement?

But immediately some one asks, Why does not the Presbytery deal with such a congregation? Ah! there is another difficulty. Let me give you a little experience. Such a state of things really existed in one Presbytery. A brother minister was appointed to visit and investigate. He proceeded as directed, preached, and after service enquired as to membership, families, who were giving up to the minimum, etc., etc., when the careful pastor interfered. It was not right to be personal, etc. (Of course the visit had some effect, but was practically a failure. Next year another attempt by another member of Presbytery results somewhat similarly; the careful pastor is annoyed because his people are disturbed, but some advance is made. The next year care is taken that another be sent, and the report is, "Visited, and we had a delightful meeting, the best for several years." "But what did you do?" says the Convener. "Oh, we did nothing." And thus from year to year these Presbyterian weaknesses are allowed to hinder the developments of Church life and afford excuse for refusal to help Augmentation.

Again, there is want of uniformity in dealing with congregations—that is, lack among individual members; some are faithful, and some are not, and lack of uniformity among Presbyteries.

If the question prominent with a Presbytery be that "the Church exists for the ministers," then in all probability good reason is discovered why the Presbytery should continue to ask for supplement for the congregation.

If the idea be prevalent that "the minister exists for the Church," then the Presbytery gets down to its work as overseeing the Church, and finds whether the congregation is doing all it can, and if not, whether the minister is just influencing the people in such a way as to lead them up to the point of duty, and, if he is not, does not hesitate to tell him so.

Will you now allow me to suggest a remedy for the evil, and a means of doing good to that fund which well worked may become our strongest and most thoroughly Presbyterian fund?

Select eight members of the Augmentation Committee, or others—the very best, most faithful and most fearless men—appoint them for eight weeks each; let them meet to consider a uniform plan, then early next summer visit supplemented charges and, as far as possible, mission stations, in other Presbyteries than their own. Examine carefully into needs, ability, what is being done for Schemes, etc., and let the eight men meet again, carefully prepare their report and submit it to the Committee.

Now, what about supply for the pulpits of these men. We say take eight of the best students for the eight weeks, and let them supply the brethren's places, and if this were done between the time of close of college and the Assembly the result would have a rousing effect.

One other thing must be done to a larger extent at present. There must be some such discrimination as lies at the bottom of the equal dividend of the Free Church of Scotland. It is very obvious that where a minister has two or three stations, and must keep a horse with all its attendant expenses, he needs more than where a man has only one station, and is not at all under the same necessity of keeping a horse. We say let the one always get the minimum, but the other so much less. And when a man could not show that he was doing something according to his ability to lead his people on to give, even less still should be given him.

M. S.

CANDIDATING.

MR. EDITOR,—It is a matter of regret that "Equity" did not give us the benefit of the few valuable suggestions found near the close of his letter without those uncalled-for insinuations against "Dido." Why suggest that he has been an unsuccessful candidate? It is with his statements we are concerned, not with the person; and they cannot be easily disproved. "Equity" says he has always thought that it was according to reason and common sense for the people to choose their spiritual guides as they do their doctors and lawyers. Does he mean that they should pay the preacher for his sermon or his visit, as they do the doctor for his visit or prescription, and be done with him in the same way? The people have not that freedom in the Presbyterian Church. There is no Protestant Church in the country that has less freedom of choice than ours. It is true they are called upon to vote for or against a minister before he is settled over them; but after having heard him only once or twice, as the custom is, they know little more of him than if they had never seen him. I knew a case where less than half the congregation knew the name of the candidate when he was nominated. A friend of the candidate had recommended him and spoken to the Moderator of Session (patron), and the people had to go it blind. When a minister is inducted over them and saddled on them, it is no matter how unacceptable he may be, the people have no choice. The minister is at liberty to choose another congregation if he can find one willing to accept him. The people have no such choice. What is sauce for the goose is not sauce for the gander. They must grin and bear, and the work of the Church must languish, or they must buy him off. I have known \$1,500 paid to buy off a minister. A minister once confessed to me that, while his people were raising only \$400 for him, they would raise \$800 for a man that would please them. He kept his place fourteen years after that, and then had to be bought off for \$1,500. During these fourteen years, the membership of the other Churches in the town were largely increased, at the expense of this one. It is sad that such a large proportion of the new congregations in our towns and cities and populous districts are established as places of refuge, to get clear of unacceptable ministers. If there was any way of removing those ministers whose usefulness is gone to other fields, where they would have an opportunity of being useful in many places, we would have one strong congregation where we have two or three weak struggling ones.

"Equity" suggests that settled ministers should not be allowed to preach in vacancies, while probationers are available. If this could be carried out, the greater part of the evils complained of would be redressed; but as our rules allow any congregation to call any minister in the Church, meaning that every minister, whether in or out of charge, is open to receive a call, making an induction, an empty form as far as the minister is concerned. I fear that there is not enough of self-denial among our ministers to pass a law which would be so much against their own interests. He further suggests, that when a congregation has heard twelve different ministers within a year, if they do not choose one there must be something wrong, and that the Presbytery should take the matter into its own hands and settle a minister over it for one or two years, until they cultivated a Christian spirit.

I heard of a doctor who gave a costly and complicated prescription to a patient and then added "If that does not cure you, take a little baking soda and it will be sure to do so." The patient decided to dispense with the costly composition of drugs, and use the simple and effective remedy at once. Why not use "Equity's" prescription in the same way? If the Presbytery, by choosing for a refractory, divided congregation, can cultivate a Christian spirit in it, should not the same mode of treatment work even better in a united, harmonious congregation? Why not adopt the most effective mode at first, and dispense with the doubtful and more difficult? This is old-fashioned Presbyterianism, and to adopt it would be simply to return to the good old way.

"Dido" and "Equity" appear after all to agree on the best remedy, and if the Presbyteries would use the power vested in them, which they should never have delegated to the congregations to the extent that they have, it would be as great a boon to the Church as Commercial Union would, in the eyes of Goldwin Smith, be to the State.

AMOR JUSTITIÆ.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

MR. EDITOR,—It is an invariable sign of the weakness of one's case when the views of an opponent in debate have to be misrepresented, or sentiments attributed to him that he has not expressed, or may have directly disallowed, in order to establish it. To "deprive the people of freedom," "a persecuting spirit," "enforcing the law by penalty—withholding the school grant," etc., etc., are deduced by Mr. Houston from my former letter. I incline to the belief that if Mr. Houston had felt that he could deal fairly and successfully with any position I really assumed in that letter, it would not have been necessary for him to have set up so many men of straw.

I cannot presume to take up the space in your crowded columns necessary to deal in detail with all the dreadful "would-be's" that Mr. Houston prophesies would follow on such action of the Government as would make religious instruction in the public schools something more than the present farce it is. They are for the most part pure assumptions that no one has a right to make, unless he can prove their great probability by reference to acknowledged facts. I say, moreover, that they are imaginary difficulties that only suggest themselves to the minds of men otherwise opposed to the general principle of religious instruction in public schools. As a general rule the school sections of this Province have never "become a bear garden" over any action of Government or Council in the direction of encouraging religious instruction. We have had something like that, however, arising from what appeared to be a contrary policy.

Will you permit me to add a few words that may tend somewhat to allay Mr. Houston's fears. He has told us what he is sure our legislators will not do in the direction of making religious instruction compulsory. ("Mandatory" is thought by some the preferable word.) I cannot boast of the intimate acquaintanceship with our legislators with which he is favoured. Perhaps I may be able to look at this subject with all the less bias on that account.

Now, as a matter of fact, our legislators have made "compulsory" what religious instruction they have provided for. Is not Mr. Houston aware of that? Read the following from the Minister's report:

"In order that the present position of the question of religious instruction may be clearly understood, I might point out (1) that, under the present regulations, the reading of the sacred Scriptures is not left to the mere discretion of the trustees. Their duty is clearly pointed out, in order that there may be no misunderstanding of the responsibility under which they are placed. (2) There is a distinct declaration on the part of the Department that religious instruction is an essential factor of our system of education, and both pupils and teachers have daily presented to them, as a standard by which their conduct is to be regulated, the sublime ethics of the Bible."

Now there is expressed a grand fundamental principle, and there is also a compulsory law based upon it, and we have had as the outcome of both a Book of Selections placed in all public schools with the mandate that they shall be read (with the ordinary conscience provisos), and we have heard nothing of "persecutions" or "tests" or "penalties" and all the rest of it.

It may now be asked what more then do we want? The answer, for which I hold myself alone responsible, is (1) Let the Bible take the place of the Selections in the regulations. It is "unsectarian," it is "pure" as "silver tried," and needs no expurgation by anybody. If the reading of a book of selections may be made mandatory, without concussing the conscience or causing any cry of persecution, much more should the reading of God's word as He has given it. I know of no possibility now of preparing any Book of Selections that will not by implication dishonour the Bible. (2) Delete the regulation which prohibits all "comment or explanation," and substitute what the late Hon. A. Crooks allowed in his memorandum of 1878, that such "explanations only shall be given as are needed for a proper understanding of what is read." It is a disgrace to our school system, and no less a libel on the teaching profession to say that full liberty should be given the teacher in treating of the history of King John or Henry VIII, but the moment he comes to the history of Jesus Christ he must be gagged. I deny that there is any known thing in our circumstances as a province to call for any such prohibition as this.

Now Mr. Houston may, if he pleases, declaim against this position I have taken in common with many others, as "gigantic," "dangerous," "useless" and "senseless." Any fishmonger could do that. But if he expects his correspondence to receive any respectful attention it is to be hoped he will condescend calmly to try to reason us out of our error. The interests at stake are too momentous to allow of trifling.

A. HENDERSON.

Hyde Park, Jan. 30, 1888.

GROWTH IN GRACE A LIVING NECESSITY.

Divine life is lodged in the soul at regeneration, but it is not stationary. It advances through various stages of development. Its perfectness comes not at a leap, not in an instant, but progressively. Sanctification is a work—a series of acts. It is gradual, the result of protracted and long continued effort. It has its beginning, its progression, its completion.

All who truly come under the Spirit's operation "grow in grace"—increase day by day in holiness, advance in the ways of God, and "go on to perfection." Their faith bears rich fruit, their love multiplies; their zeal becomes stronger and purer, their hope exerts a more purifying influence, their humility deepens; their submission to God's will becomes more uniform and cheerful, and their joy intensifies. They rise to a higher and more sustained altitude in prayer; find God's ordinances more comforting, refreshing and nourishing, perform duties more spiritually and readily, yield more spontaneously and fully to the control of Scriptural principles; sinful motions and appetites weaken, while holy incentives and actings predominate; and conformity to our Lord appears more and more in the spirit, habit and conduct.

Such growth is necessary. Grace in the heart is all permeative. Each day new supplies are given according to one's needs. It works out its purposes step by step. Like the light there is first the day break, then the continually brightening day until the meridian is reached. An old writer likens Christians to the crocodile in that they are constantly growing. They resemble neither Hezekiah's wall which went backward, nor Joshua's sun which stood still, but are like our own orb which never ceases to lighten the globe. They become more and more holy, strengthening with daily increases from God. His infused grace is fruitful, causing the spices to multiply and to shed their fragrance. It is the good seed that falls not upon the barren rock, but springs up in the prepared soil, first into the blade, next into the ear, then into the full corn in the ear. Such is our Saviour's representation.

Grace expands and matures not only because such is its nature, but because of its sweetness and excellence. Its possessors find it pleasant to the taste, nourishing to the soul, and indispensable to the spiritual health. As they see in it the image of God, they want more and more of it, so that they may resemble the divine original. A source of peace and blessedness, they crave its increase, as thereby these rich boons more and more gladden their hearts.

Another reason for growth in grace is the indissoluble connexion that subsists between Jesus Christ and believers. This union is living and abiding. Ingrafted into this pure and divine stock, there must be growth. Life must mature. The branches must partake of the sustenance of the vine and become fruitful.

Many have been passing through the Week of Prayer, and are longing for a revival of religion in the churches and in the land. Let the work begin at home—in a fresh personal consecration—in a higher degree and exhibition of individual piety in our everyday life. This grace of God, more and more reflected in our walk and conversation, will exert a drawing power, and sinners will be won to Christ more quickly and in larger numbers. — *Presbyterian Observer.*

WHISKEY AND RIOTS

The *Omaha Bee* very pointedly says: The main trouble in all these labour riots is whiskey. If liquor could be kept away from workingmen when they are on a strike, there would be very little danger to life and property. The Anarchists and Communists who want to destroy property for the sake of building up a new system are not numerous anywhere. Sober workingmen would spurn their counsels, and refuse to follow them in any attempts to create a disturbance. On the contrary, if the saloons and gin mills were closed in every city where there are labour troubles, the sober, moderate counsels of conservative, honest labouring men would prevail. They would reason with their employers, and adjust their differences without resort to violence. Large droves of drunken men, whether they are labourers or belong to any other class, are likely to bring about riots and commit outrages upon property. Dynamite is dangerous, but whiskey and dynamite together make a terrible combination.

THY ROD.—IT COMFORTS ME.

PSALM XXIII. 4.

Jesus! shepherd of the fold
Where Thou keepest all Thine own,
Where a woe was never told,
Where a want was never known,
Let us follow near Thy side
Where the pastures green we press,
Where the quiet waters glide,
In the paths of righteousness.

When the darksome shades beneath
Tell us of a dying day,
When the darker shades of Death
Mark a life that wanes away,
We will brook no little fears,
We will bless the chastening rod
Passing through a vale of tears
We approach the courts of God!

When we leave the narrow way
For the broader road of sin,
When we wander far astray
Urged by passions wild within,
When we murmur at our lot,
Sink beneath the loads we bear,
Think our shepherd has forgot,
Seek to shun our daily care.

Then, Thy staff our comfort is,
And Thy Rod appears as gold
For it brings us back to bliss,
Gathers us within the fold!
From beneath its gentle stroke
We arise as sons forgiven:
Fitter, here, to bear Thy yoke
Fitter for the courts of heaven!

As the smitten Horeb's tide
Cheered again the Hebrew hearts,
As, O Christ! Thy stricken side
Life, eternal life, imparts,
So, from all our wounds, there roll
(Wounds inflicted by Thy Rod)
Floods of blessing to our soul,
Floods to hear us nearer God!

Rather in Thy school of Love
Would we choose the sadder parts
Than have evil passions rove
Unmolested through our hearts!
Under chastening from God
We are free from every harm.
'Tis Thy hand that welds the Rod,
'Tis Thy heart that guides His arm!

—Robert Ferguson, in *Christian Leader***RELIGIOUS STATISTICS**

We cannot overestimate the harm which may accrue to the Church when the thought of her members is habitually directed to the accomplishing of a large and evident success in the way of numbers. The moral aspect of the Gospel is thus obscured—truth would seem to be accredited by numerical majorities, which is counter not only to biblical teaching but to reason. In the more specialized work of the Church it thus comes that the parish is "run" simply on business principles, and its work estimated by business standards. And many a clergyman is condemned as a failure from lack of popularity, when, according to the same argument, the work of the majority of the saints, eye of the Master Himself, must be adjudged as anything but a success. It becomes every Christian who would keep himself pure and true to the Gospel, to guard carefully against any such intrusion of alien and worldly elements both in estimating his own work and his brother's. Holiness cannot be expressed in figures; the risen life with Christ is not always evinced in statistics. In general, quality cannot be converted into terms of quantity, and the Church's mission is to work a qualitative change in the world through the power of Christ.—*Churchman*

THE TRUST OF CHILDHOOD.

One of our present recollections of childhood is that it was a time when we were confident of being taken care of. We took no thought for raiment but to wear it when it was provided. We went to sleep without anxiety, no distraction came into our dreams; we did not spend our dream hours in carrying impossible burdens up interminable hills. It was but a moment from "good-night" to "good-morning," and the new days always blossomed out in original freshness and sparkle.

The quietude of our young years was due, more than we thought of then, to the fact that we had a

father and mother to go to when in trouble. They used always to help us out of our little difficulties. When the child comes in from outside the first question he is likely to ask is, "Where's mother?" He may not want her for anything particular, but he wants to know she is there. Having father and mother under the same roof makes the child sleep more quiet at night.

And so among the larger difficulties that throng and swarm around us as we move along into older years, there is nothing we need so much as to feel that there is some one that stands to us in just the same relation now as father and mother used to stand to us years ago. That is the first idea of God we want to have formed in us when we are little, and the last idea we want to have of Him as we move out and up into the place prepared for us in the Father's house on high. The first recorded sentence that Jesus spoke called God, His Father, and His last recorded sentence on the cross called God, His Father.

—*Dr. C. H. Parkhurst.***RECONCILIATION.**

I was struck with a story of two men who were used to give exhortations at meetings, who had fallen out with each other; and one of their brethren who, grieved to think two servants of God should be at difference with each other, went to reconcile them. He called upon the first and said:

"John, I am very sorry to find you and James have quarrelled. It seems a great pity, and it brings much dishonour on the Church of God."

"Ah," said John, "I am very grieved too, and what grieves me most is that I am the sole cause of it. It was only because I spoke so bitterly that James took offence."

"Ah, ah," said the good man, "we will soon settle this difficulty then," and away he went to James.

"James, I am very sorry that you and John cannot agree."

"Yes," he said, "it is a sad thing we don't; we ought to do so, for we are brethren, but what troubles me most is that it is all my fault. If I had not taken notice of a little word John said there would have been an end of it."

The matter, as you may guess, was soon rectified. You see there was at the bottom a true friendship between them, so that the little difficulty was soon got over.—*C. H. Spurgeon.*

DON'T HEAR EVERYTHING.

The art of not hearing should be learned by all. It is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear, many which we ought not to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness, that every one should be educated to take in or shut out sounds, according to his pleasure. If a man falls into a violent passion, and calls us all manner of names, at the first word we should shut our ears, and hear no more. If in our quiet voyage of life, we find ourself caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sail, and, making all tight, scud before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief these fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If, as has been remarked, all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pin-cushion stuck full of sharp remarks. If we would be happy when among good men, we should open our ears; when among bad men shut them. It is not worth while to hear what our neighbours say about our children, what our rivals say about our business, our dress, or our affairs. The art of not hearing, though untaught in our schools, is by no means unpractised in society. We have noticed that a well-bred woman never hears a vulgar or impertinent remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little connivance in dishonourable conversation.—*Treasure Trove.*

Our Young Folks.

PSALM XVII.

vv. 4-8, 15.

By Thy Word, my feet I've kept
From the paths of sin and loss;
In Thy footprints firmly stepped,
Held unwavering, by Thy cross.

I have called, O God, on Thee,
Ever wilt Thou answer send,
And incline Thine ear to me.
Hear my words, my prayer attend.

Thou who savest by Thy might
All who trust in Thee repose,
Now unto my wondering sight
Marvels of Thy love disclose.

Keep me safely, King of Kings,
As the apple of Thine eye;
'Neath the shadow of Thy wings
Hide me as from foes I fly.

So Thy face, when life is past,
I in righteousness shall see,
Waking, satisfied at last
With Thine image formed in me.

GOLDEN GRAIN BIBLE READINGS.

BY REV. I. A. R. DICKSON, B.D., GALL.

WHAT THE WORD OF GOD IS TO THE GODLY.

It is the food by which his nature is nourished, 1 Peter ii. 2.

It is a preservative against sin, Psa. cxix. 11, 133.
It quickens the soul, Psa. cxix. 50.
It gives songs in the house of our pilgrimage, Psa. cxix. 54.

It enriches the soul with what is more precious than gold, Psa. cxix. 72, 162.

It imparts superior wisdom, Psa. cxix. 98, 105.
It is loved because of its purity, Psa. cxix. 140.

It brings peace to them, Psa. cxix. 165.
It is a plea for help, Psa. cxix. 173, 8.

It counsels them, Psa. cxix. 24.
It is their delight, Psa. cxix. 16.

It is a message they utter to others, Psa. cxix. 13.
It is the object of desire, Psa. cxix. 33, 36, 77, 49, etc.

WHAT TO TEACH OUR DAUGHTERS.

At a social gathering some one proposed this question: What shall I teach my daughter? The following replies were handed in

Teach her that 100 cents make \$1.

Teach her to arrange the parlour and the library.

Teach her to say "No," and mean it, or "Yes," and stick to it

Teach her how to wear a calico dress, and wear it like a queen.

Teach her how to sew on buttons, darn stockings and mend gloves.

Teach her to dress for health and comfort as well as for appearance.

Teach her to cultivate flowers and to keep the kitchen garden.

Teach her to make the neatest room in the house.

Teach her to have nothing to do with intemperate or dissolute young men.

Teach her that tight lacing is uncomely as well as injurious to health.

Teach her to regard morals and habits, and not money, in selecting her associates.

Teach her to observe the old rule, "A place for everything and everything in its place."

Teach her that music, drawing and painting are real accomplishments in the home, and are not to be neglected if there be time and money for their use.

Teach her the important truism. That the more she lives within her income the more she will save and the further she will get away from the poor-house.

Teach her that a good, steady, church-going mechanic, farmer, clerk or teacher, without a cent, is worth more than forty loafers or non-producers in broadcloth.

Teach her to embrace every opportunity for reading, and to select such books and periodicals as will give the most useful and practical information in order to make the best progress in earlier as well as later home and school life.

FOR AMBITIOUS BOYS.

A boy is something like a piece of iron, which, in its rough state, isn't worth much, nor is it of very much use; but the more processes it is put through, the more valuable it becomes. A bar of iron that is only worth \$5 in its natural state, is worth \$12 when it is made into horse-shoes; and after it goes through the different processes by which it is made into needles, the value is increased to \$350. Made into pen-knife blades, it would be worth \$3,000, and into balance-wheels for watches, \$250,000. Just think of that, boys; a piece of iron that is comparatively worthless can be developed into such valuable material!

But the iron has to go through a great deal of hammering and heating and rolling and polishing; and so if you are to become useful and educated men, you must go through a long course of study and training. The more time you spend in hard study, the better material you will make. The iron doesn't have to go through half so much to be made into horse-shoes, as it does to be converted into delicate watch-springs; but think how much less valuable it is! Which would you rather be, a horse-shoe or a watch-spring? It depends on yourself. You can become whatever you will. This is your time of preparation for manhood. Don't think that I would have you settle down to hard study all the time, without any intervals for fun. Not a bit of it. I like to see boys have a good time, and I should be very sorry to see you grow old before your time; but you have ample opportunity for study and play, too, and I don't want you to neglect the former for the sake of the latter.

SELF-SACRIFICE.

The tower door of St. Leonard's Church, Bridgenorth, England, was left open, and two young boys, wandering in, were tempted to mount up into upper part, and scramble from beam to beam.

All at once a joist gave way. The beam on which they were standing became displaced. The elder had just time to grasp it when falling, while the younger, slipping over his body, caught hold of his comrade's legs.

In this fearful position the poor lads hung, crying vainly for help, for no one was near.

At length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both done for.

"Could you save yourself if I were to loose you?" replied the lad.

"I think I could," returned the older.

"Then good-bye, and God bless you!" cried the little fellow, loosing his hold.

Another second and he was dashed to pieces on the stone floor below, his companion clambering to a place of safety.

This is a true story. The record of it is preserved in the Bodleian Library at Oxford. Some tales of heroism excite one to pour forth one's admiration, one's approbation, in many words, but this one strikes us dumb, this little fellow unwittingly had followed so closely the steps of his most beloved Master.

Listen to the words of our Lord.

"This is My commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man may lay down his life for his friends."

A BABY BEAVER'S DAM.

A college professor in Maine tells how he convinced a friend who did not believe that beavers could build dams. He bought a baby beaver from a hunter one day and sent it to his sceptical friend. The beaver became a great pet in the house, but showed no signs of wanting to build dams until one Monday morning a leaky pail full of water was put on the floor in the back kitchen. The beaver was there; he was only a baby, then, too, but the moment he saw the water oozing out of a crack in the pail he scampered into the yard, brought in a chip, and commenced building his dam. His owner was called and watched the little fellow, very much astonished by what he saw. He gave orders to have the pail left there, and the industrious beaver kept at his work four weeks, when he had built a solid dam all around the pail. The professor's friend believes now that beavers know a thing or two about dam building, and never will be sceptical about them again.

SMALL THINGS.

A Cunard steamer put out from England for New York. It was well equipped, but, in putting up a stove in the pilot-box, a nail was driven too near the compass. You know how that nail would affect the compass. The ship's officers, deceived by that distracted compass, put the ship 200 miles off her right course, and suddenly the man on the look out cried: "Land ho!" and the ship was halted within a few yards of her demolition on Nantucket Shoals. A six-penny nail came near wrecking a great Cunarder. Small ropes hold mighty destinies.

Conscience, enlightened by the Scriptures, is that compass; and every wrong desire is that disturbing and distracting nail. Happy we, if the bias is discovered before it works the shipwreck of the soul!

THE THREE SIEVES.

"Oh, mamma," cried little Blanch Philpot, "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—"

"My dear," interrupted Mrs. Philpot, "before you continue we will see if your story will pass the three sieves.

"What does that mean, mamma?" inquired Blanche.

"I will explain it then. In the first place, is it true?"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales about her? In the next place, though you can prove it to be true, is it kind?"

"I did not mean to be unkind; but I am afraid it was. I would not like Edith to speak of me as I have of her."

"And is it necessary?"

"No, of course not, mamma; there is no need for it at all."

"Then put a bridle on your tongue. If you cannot speak well, speak not at all."

As we put flour in sieves to get the good apart from the bad, so let us ask, when we are going to say something about others, these questions "Is it true? "Is it kind?" "Is it necessary?"

THE EAST WIND.

"Such a horrid day!" said little Phoebe, pettishly, as she entered the hall flushed and tumbled after an encounter with the east wind. "Now, mother, isn't this wind dreadful? I could not get along at all; my hat blew one way and my umbrella went inside—look!" and Phoebe displayed a most extraordinary arrangement of silk and steel before her mother's eyes.

"Gently, Phoebe," said her mother, "I do not like such ugly words from a little girl's mouth."

"Everybody dislikes the east wind," Phoebe said at length whilst watching her mother, who, with a dexterous twist, had restored the umbrella to its original shape.

"Not every one, Phoebe; Kingsley has called it the 'wind of God.'"

"O, mother, why?" asked Phoebe.

"Because it is in many ways a very useful wind. It is cold, it is true, and ruffles my Phoebe's hair—and her temper. But it blows away the foul air and acts as a scavenger in the close courts and alleys of our cities. It shakes the trees too, and sends the sap along the branches, and it does no harm to little girls either if it makes them run faster along the roads, instead of dawdling as they sometimes do."

"Well, if it does all that, I must be more polite to it next time," said Phoebe merrily; "but, all the same, I should like to live in those countries where it is never cold."

"Those countries have their disagreeables as well. Should you like a sand-storm, for instance, when the sand comes in such clouds that you are obliged to lie flat on your face on the ground until the storm is past?"

"Why?" asked Phoebe.

"Because the sand would get up your nose and into your mouth, so that you could not breathe. Or would you like to be half eaten up by mosquitoes or bitten by snakes or—"

"O, mother, stop! After all, the east wind is nothing when I think of those things."

"There is no bad, but there might be a worse," quoted mother; "and we will be contented with that state of life in which it has pleased God to place us."

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TORONTO, WEDNESDAY, FEBRUARY 15th, 1888.

CLUBBING ARRANGEMENTS.

Canada Presbyterian, \$2, and Life of Rev. Walter Inglis, \$1, both, \$3.
 Canada Presbyterian, \$2, and the Weekly Globe, \$1, both, \$3.
 Canada Presbyterian, \$2, and the Weekly Mail, \$1, both, \$3.
 Canada Presbyterian, \$2, and Dr. Gregg's History of the Presbyterian Church, \$3, both, \$5.
 Canada Presbyterian, \$2, and The Rural Canadian, \$1, both, \$3.

PRESBYTERIAN
YEAR BOOK

— FOR 1888, —

Edited by R. V. GEORGE SEJIPSON.

The present issue of the YEAR BOOK contains, among other matter of great value, original articles, as follows:—

Memoirs of the Rev. W. C. C. By Rev. W. C. C., D.D.
 The Nova Scotia Centennial Sermon, By Rev. R. F. Burns, D.D.

The Early Ecclesiastical History of Victoria, N. C. By Rev. George Patterson, D.D.

Woman's Foreign Missionary Society, By C. S. F.

Foreign Missions, By the Editor.

What we owe the Country and the Age, By Fidelis.

The Schemers of the Church 1877-1887, By the Rev. R. H. Warden.

Missionary Work in Manitoba and N. W. Territories, By J. K.

History of Congregations, Presbyterian Colleges in Canada, By the Editor.

Mr. Croil, of the Presbyterian Record, says of the YEAR BOOK: It is one of the best humored periodicals in our office. Every Presbyterian should have it.

The N. Y. Independent says: It is one of the best ecclesiastical annuals published in the world.

For sale by all booksellers. Mailed free of postage on receipt of twenty-five cents.

PRESBYTERIAN PRINTING & PUBLISHING COMPANY,
5 Jordan Street, Toronto.

In those days when so much is said and written about education, it is refreshing to find a journal like the *Christian at Work* speaking out in this way:

By far the most important part of a child's education is moral. The pupil may learn arithmetic and grammar, and all the "ologies," if you please, but if he has not learned how to hold his temper in check, how to turn away from the temptations to sulk and brood, how to choke down mean and unworthy suspicions, in short, how to master his appetites and passions, he is not fit for the great crises of evil solicitation and trial that are sure to assail every soul travelling through this world.

Yes, there are many things to be learned besides the "ologies," and some of them are things without which the "ologies" are of little use. A young man who has not mastered himself is not educated no matter how many "ologies" he may have mastered. To know how to hold temper in check, how to avoid sulking and brooding, how to "choke down mean and unworthy suspicions," is quite as important as to know who Julius Cæsar was. A young lady can get through the world better without a knowledge of music than she can without self-control.

Our temperance friends often complain of the length of time taken to settle appeals that arise under the operation of the Scott Act. No doubt the delays are often tedious and sometimes exasperating, but let those who complain read the following, which we clip from an exchange:

The temperate and peace-loving people of New York, and of all our large cities, are put at disadvantage by reason of the failure of the courts to respond promptly and effectively with the remedies within their power. The law's delays are proverbial and discouraging. It is said, on the best authority, that there are nearly five thousand excise cases now pigeon-

holed and awaiting trial in the District Attorney's office. And meantime the saloon-men who have violated the law pursue their traffic without let or hindrance. What is wanted here in New York, as very many believe who have given special attention to the subject, is a tribunal for the special hearing and prompt decision of all suits for the violation of our excise laws. It really makes little difference what these laws are, whether high or low, as regards penalty, if the courts fail to execute them.

Five thousand liquor cases awaiting trial! All the judges at Osgoode Hall would not settle 5,000 cases during this century. Either the legal machinery in New York is very defective, or the authorities do not want these cases tried.

WE notice that the Ministerial Association of London have sent in a petition asking that Mr. Fraser's Early Closing Bill be passed. Every Ministerial Association in the country should do the same. The people have a chance to strike at the very root of one of the worst forms of Sabbath desecration—late work on Saturday nights. Efforts have been made for years to stop the running of railway trains on the Sabbath and this was right, though the efforts have met with very indifferent success. The Sabbath desecration caused by keeping stores open until Sabbath morning is a hundred-fold greater than that caused by the running of through railway trains. The train disturbs the few places through which it runs; the late shopping on Saturday nights causes Sabbath desecration in every city, town and village in the Province. The train does not affect a dozen congregations in Ontario; the open shops affect the morning attendance in every place of worship in perhaps every town and city in Ontario. Why should not the Conventions of our Standing Committees on Sabbath Observance take action at once? We see no reason why Presbyteries might not petition in favour of the Bill. Besides striking at the root of one of the most prevalent forms of Sabbath breaking, the passage of the Bill will keep the hundreds of growing boys and girls who are compelled to work too many hours in stores—compelled, we mean, not by their employers, but by those people who like to do their shopping toward midnight, especially on Saturday night.

WE ask the special attention of our Canadian life insurance companies to the following facts and figures which the Chicago *Interior* has taken from the last minutes of the General Assembly of the American Presbyterian Church:

During the year ending May 1, 1887, 130 ministers were called from their labours to their rewards. Their aggregate ages amounted to 8,716 years. Their average age was sixty-seven years—an unusually high one. The youngest was Rev. A. J. Duff, of the Presbytery of Pittsburgh, who was called to his heavenly rest at the early age of thirty years. The oldest was Rev. A. K. Nelson, of the Presbytery of Carlisle, who went to be "forever with the Lord" at the ripe age of ninety-three years. Of the entire number, twenty-six were between eighty and ninety years; thirty-eight between seventy and eighty; twenty between sixty and seventy; twenty-three were pastors or pastors elect, and fifty-four were honourably retired. It does seem from these figures that ministers who sincerely receive and adopt the Westminster Standards containing the system of doctrine taught in the Holy Scriptures, should be entitled to policies of life insurance simply upon presenting certificates of good standing in their respective Presbyteries. We doubt if any other profession can show a higher average longevity.

And we doubt very much if any insurance company can make a list of 130 persons who have been insured after the strictest medical examination, that shows an average of sixty-seven years. Calvinistic preachers seem to be as hardy and long-lived as Calvinism itself. When the million for the retired ministers' fund has been raised, no doubt the average will go up. Insurance companies might make money by substituting for a medical examination of ministers the question, Do you receive and adopt the Westminster Standards?

THE *Christian at Work* is of the opinion that the moral effect of the extreme penalty of the law is lost by the glamour which sensational reporting throws around the gallows. It is worse than lost. If the criminal is brazen and defiant to the end other criminals look upon him as a hero. If he professes to be converted and declares his belief that he is going directly to heaven, scoffers never fail to say that the surest way to heaven is by the gallows. Our contemporary says:

It is quite time that public executions and journalistic details of a criminal's impudent and reckless conduct should cease. Death in a strictly private way, with the

body of the executed culprit given to the physicians for dissection as the commission recommend, would do much to mitigate the evil.

Yes, it is quite time—it was quite time long ago. Why should the decent readers of a daily paper be sickened with the ghastly details of a hanging? If there are people in the community who gloat over such horrible details let them hunt for their appropriate mental food in papers that do not enter respectable families. No publisher has a right to thrust such horrible stuff into a family that has contracted with him and pays him for a clean paper. And just here is a good enough place to say that the graphic description given a month or two ago by the leading Toronto dailies of the flogging of a convict at the Central Prison was an outrage on their readers. The excuse given is, of course, that the intention was to make the flogging have a deterrent effect on others. This excuse is not complimentary to the readers of these journals. We were of the impression that they circulate among respectable people. How many of their readers are likely to commit the crime for which the wretched man was flogged?

PRESBYTERIAN UNION.

WHATEVER difficulties stand in the way of amalgamating Evangelical Churches generally, there seems no good reason why different sections of the Presbyterian family should not endeavour to approach each other with a view to union. The growth of the sentiment in favour of Christian unity is apparent among all branches of the Presbyterian Church. Its desirability is on all hands recognized. The unseemly spectacle of two or perhaps three small Churches struggling together in a village where there is only room for one is apparent to every one. There is a waste of means which could be much more advantageously employed in more necessitous districts, and the exasperating and unlovely effects of ungenerous rivalry among Christian communicants would be avoided, not to speak of the healthier and purer tone that an extended Christian fellowship would bring.

In Scotland the heroic efforts of several years ago to bring the two unendowed Presbyterian Churches of that country together have not been renewed. Neither have there been proposals to secure a more comprehensive union of Scottish Presbyterianism, though there frequent expressions that such union was worth striving for are heard. Any tentative efforts that have been made have been without result. In the memorable speech delivered by Dr. Candlish on the collapse of the Union negotiations in which he took a conspicuous part he voiced the general feeling of Scottish Presbyterianism that the three Churches ought to become one organization. The barrier in the way to its realization is the question of State connection. The solution of this difficulty will come in due time. Unfortunately for the present the agitation for disestablishment and disendowment produces a bitterness of feeling that may be unavoidable, but is certainly painful. Should the time come when the subject of contention is taken out of the way, the memory of past recriminations will in several instances be sure to survive and its effects will be in an appreciable degree to retard the union for which many in each section of the Scottish Church long. There are, nevertheless, indications that the union sentiment is growing among the people. It has in several instances received practical exemplification. In addition to the adoption of the mutual eligibility scheme there have been amalgamations of small village Free and United Presbyterian congregations with most excellent results. This movement is sure to advance, and Scottish Presbyterianism will be able to do better and grander work both at home and abroad when the distinctions that now divide its ranks will have become historical recollections.

In the United States the movement for the union of the Presbyterian Churches is at present in a more hopeful condition than it has been for years. The Churches North and South have been unable to look at each other with that fraternal feeling which ought to characterize those so near akin, but the bloody chasm has long since closed, and they are rapidly reaching that stage that might have been reached long ago when the dead past could bury its dead. The Union committees of the respective Churches have been holding meetings, and although the result of their deliberations has been jealously guarded

from the public, there are whispers favouring the hope that the reunion of the Presbyterian Church of the United States is within sight. Such a consummation is devoutly to be wished.

The accelerated growth of the Presbyterian Church in Canada in numbers, resources, usefulness at home and abroad, afford strong evidences that the divine approval has rested upon it. So smoothly has been the working of the United Church that former differences have practically disappeared, and were there any disposition in any quarter to create schism it would fail to receive the slightest countenance.

Books and Magazines.

THE PEARL OF DAYS. (New York: Wilbur B. Ketcham.)—This excellent monthly is devoted to the maintenance in its integrity of the Christian Sabbath.

DEADTOWN EPISTLES FOR YOUNG MEN.—By Charles H. Yatman, Newark, N. J. Chicago: W. W. Vanarsdale.)—These brief, pithy and pointed epistles are specially addressed to the active and associate members of the Young Men's Christian Associations of the world. They are well worth reading and thinking over.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls, Toronto: William Briggs.)—This is the second number of the new series of this valuable repertory of missionary information. It is under the joint editorship of Rev. J. M. Sherwood, of New York, and Rev. Arthur T. Pierson, of Philadelphia.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The February number of this excellent magazine is strong in illustrated descriptive articles. "Picturesque Ireland" is continued. Then there are "Walks about London," "Tourist Notes in the Bahamas and Cuba," and "Our Own Country—The Province of Nova Scotia," by the Editor. There are a number of other papers on questions of practical Christianity.

HOMILETIC REVIEW. (New York: Funk & Wagnalls.)—The Review Section in the February number of this admirable monthly is more than usually attractive. The subjects discussed are all of a practical character, and the writers are all men of eminence. The same can also be said of the Sermonic Section which opens with a striking discourse by Professor Christlieb, of Bonn University. The other voluminous and varied contents of the number will be found interesting and profitable.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The February *English Illustrated* gives as frontispiece a fine engraving of an Old Lady from Rembrandt's picture in the National Gallery. The three principal illustrated contributions are "The Weasel and his Family," by Benjamin Scott; "Fowls," by Harrison Weir, and "Coaching Days and Coaching Ways." Professor Minto's serial, "The Meditation of Ralph Harelol," is continued, and "That Girl in Black," by L. Molesworth, is concluded.

THE AMERICAN MAGAZINE. (New York: The American Magazine Co.)—The well-known American naturalist, C. F. Holder, opens the February number with an interesting paper on "The Heart of the Sierra Madre," and Mr. J. Macdonald Oxley, of Ottawa, gives a most readable résumé of the results of the recent Hudson Bay Expedition in a paper entitled "The Inland Ocean of the North." The papers in this number are varied and interesting, and the story by Edgar Fawcett advances. There are several poems of great excellence by authors of acknowledged merit. The illustrations are more than usually good.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—Among the many attractions of the February number, beautifully illustrated, may be mentioned "Mendelssohn's Letters to Moscheles," "The Man at Arms" and "Volcanoes," by N. S. Shaler. Robert Louis Stevenson writes on "The Lantern-Bearers." The serials, "First Harvests," by F. J. Sunson, and "Natural Selection," by A. C. Burr, are continued. A paper of much interest is on "What the Will Effects," by William James. The poetical contributions to the number are of excellent quality. The illustrations are both numerous and good.

THE WORD. Addresses delivered at the Believers' Meeting for Bible Study, held at Niagara, July

19-23. Revised and corrected by the speakers. (Toronto: A. G. Watson, Willard Tract Depository.)—The addresses contained in this little volume range over a variety of topics both of speculative and practical interest. Besides those specially devoted to the advocacy of the premillennial theory, there are a number of addresses on subjects of practical Christian duty and experience. Among several others taking part in the conference were Drs. Brookes, West, Erdman, A. T. Pierson, Kellogg and Rev. Messrs. Parsons and Denovan, whose papers appear in the present volume.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The divine who is honoured with a portrait and biographical sketch in this number is the Rev. Joseph Cumming, D.D., LL.D., President of the North-Western University, Evanston, Illinois, of which institution there are also several pictorial illustrations. The number opens with a good sermon by President Cumming, which is followed by two others well worth reading. Dr. S. H. Kellogg contributes a learned and lucid exegetical comment on 1 John i. 8; ii. 2, and iii. 6-10. The communications in the *Pulpit Treasury* have the merit of point and brevity as well as of great practical value.

THE LIVES OF ROBERT MOFFAT. By their son, John S. Moffat. With Portraits and Illustrations. New Edition. With Preface and Supplementary Chapter. (New York: A. C. Armstrong & Son; Toronto: Upper Canada Tract Society.)—This is a cheap edition of a work noticed some time ago in these columns. Though published at a price to bring it within the reach of all who might desire to possess it, there is nothing even in the get-up to give it a flimsy appearance. It is carefully printed, and neatly bound. The short preface to this edition is by Dr. William M. Taylor, and the supplementary chapter gives additional reminiscences by the author of the work. The immense success of the book when first issued showed how keen the general interest was in the faithful and devoted missionary. It is no small praise to say that it has met the expectations which its announcement aroused.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The high promise with which the *Atlantic Monthly* began the current year is well sustained in the February number. The fresh and fascinating story by E. H. House, entitled "Yone Santo, a Child of Japan," Charles Egbert Craddock's "Despot of Broomsedge Cove," are continued. The serial by Mrs. Oliphant and Mr. Aldrich, "The Second Son," is concluded in this issue. Among the prose articles those on "The Medea of Euripides," by William C. Lawton, and on "The Marriage Celebration in Europe," by Frank Gaylord Cook, are particularly valuable. George Parsons Lathrop contributes an interesting critical article on "George Meredith," and James Brock Perkins an essay on "Madame Necker." A clean cut bird sketch, entitled "The Blue Jay," is furnished by Oliver Thorne Miller. "Endymion," a poem of five pages by James Russell Lowell, which he himself describes as "a Mystical Comment on Titian's 'Sacred and Profane Love'" deserves especial mention. "The Gifts of the Fates," by Paul Hermes, merits and will receive warm commendation, as an unusually powerful production; and the briefer poems "At Gibraltar," by George E. Woodberry; "No Songs in Winter," by T. B. Aldrich; and "Carnations in Winter," by Bliss Carman, are literary jewels. This number carries, in addition to the above, the usual number of book reviews, notices of new books, and the Contributors Club.

RECEIVED:—MEDICAL SCIENCE. (Toronto: Martin, Toms & Co.)—This is a new monthly devoted to the discussion of medicine and surgery. It is under the editorial management of Drs. Bryce, Nattress Strathy and Nesbitt. **THE POST GRADUATE AND WOOSTER QUARTERLY** (Wooster, Ohio), **THE CONVERTED CATHOLIC** (New York: James A. O'Connor), **A TRULY CATHOLIC CHURCH.** By H. Miles (Fort Worth, Texas), **THE OLD TESTAMENT STUDENT.** Edited by William R. Harper, Ph.D. (New Haven, Conn.), **THE AMERICAN ANTIQUARIAN.** Edited by Rev. Stephen D. Peet (Mendon, Illinois), **BOOK NEWS** (Philadelphia: John Wanamaker), **THE NEW MOON** (Lowell, Mass: The New Moon Publishing Co.), **THE WOMAN'S JOURNAL** (Brattleboro, Vt.: Frank E. Housh & Co.)

THE MISSIONARY WORLD.

RELIGIOUS TOLERATION IN CHINA.

The following special proclamation has been issued: Fang, Official of the first rank, President of the Board of the Army, Member of the Censorate, Governor-General of Min Che.

Ko, Acting Garrison General of Foochow, Superintendent of Customs, Overseer of the forces under the Division General and the Brigadier General.

Yang, Superintendent of Military Affairs, Commissary of Stores, and Salt gabelle, Governor of Fookien, Hereby issue this proclamation

By an Imperial Edict granted long ago, missionaries of the various countries of the West have been permitted to preach Christianity in China, and Chinese subjects to embrace the same.

It is also stated in the treaties that "He who preaches and he who teaches it, is alike entitled to protection, provided that he leads a righteous life; and Chinese, who of their free will embrace it, being at the same time law observers, shall not be forbidden to do so nor be punished on account thereof."

Further it is on record that the foreign board some years ago memorialized the throne to the following effect: "Since religious festivals and processions, theatrical performances, incense offerings, etc., being not on the same footing with legitimate contributions for public services, do not concern Christians (we pray that) they be not forced to subscribe or to be apportioned a share." This petition was graciously granted and was carried into effect.

The foreign consuls have now requested that the above orders should be again made known to the public in order to avoid disturbances which may arise from calls on Christians for such petty contribution. The officials of the Foochow Office of Trade, through whom this request was made, respectfully pray us to grant their wish. Accordingly, we issue this proclamation for the information of soldiers and civilians in our jurisdiction.

You people ought to know that foreign Christian missions have for a long time been tolerated; that Chinese who join them are still our subjects, and still ought to obey the rules or law of the country; that they who preach and they who learn, being at the same time righteous in life, are to be protected without prejudice; and that religious festivals and processions, theatrical performances, incense offerings, etc., not being legitimate calls, are not to be forced on them, they being uninterested in the same.

From this date, all must respectfully obey the above orders, and they must not, by reason of such petty taxes give occasion to disturbances.

Let every one tremblingly obey and transgress not. Kwang-su, 13th year, 5th moon. (A.D. June 25, 1887.)

This proclamation is to be posted at ———; it is not to be injured by wind or rain.

THE missionary fields in Japan demand more men and more money. There are now 200 churches, with 15,000 members and 100 ordained Japanese ministers.

REV. DR. STEEL, of Sydney, has baptized three natives of the New Hebrides, and a native of Ceylon, all of whom were taught by a Christian native of the New Hebrides, named Makum.

THE chief glory of England, says Archdeacon Farrar, has ever been that she has told it out among the heathen that the Lord is King, in what Carey did for India, Henry Martyn for Persia, Ellis for Madagascar, Morrison for China, Marsden for New Zealand, Allan Gardiner for Patagonia, Patterson for Melanesia, Mackenzie and Livingstone and Hannington for Africa. And in this Abbey, at this very day, not even the grave of Newton is dearer or more interesting to thousands of visitors, than the grave of the Glasgow cotton-piecer, David Livingstone, who, in the burning heat of that dark continent, died with black faces around him, afar from all he loved. To sneer at missionaries, a thing so cheap and so easy to do, has always been the fashion of libertines, cynics and worldings. A living duke has ventured to assure us that missionaries are an organized hypocrisy and a deplorable failure. The charge of hypocrisy deserves only a smile of disdain, the charge of failure an absolute contradiction. So far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure, is to talk at once like an ignorant and a faithless man.

Choice Literature.

SALEM: A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON.

CHAPTER XVI.—GOODY CAMPBELL'S STORY.

A coldness dwells within thy heart,
A cloud is on thy brow;
We have been friends together—
Shall a light word part us now?

"Ye hae set me a hard task, Alice," began her grandmother; "harder far than ye kin, for the story ye ask is sair to hear an' sair to tell; but 'the willfu' mon maun hae his way, an' if it makes yer heart as heavy as mine, ye will remember ye wad hae me speak."

"It's an ower lang tale, lass—for to gar ye onderstan' hoo it a' came about, I maun needs gae far bock an' tell ye somethin' o' my ain youth. Like yer mither an' yersel', I wa' an on'y child, an', like her too, an' yersel', I wa' called fair to luke upon, an' had a quick, passionate temper—I think these things rin in our bluid."

"My father wa' a mon in humble life, but he wa' a guid mon, an' ane that wa' mucn respectit; he wa' weel off for his station—he wa' na' so to say rich, but he farmed his own lan'—he had a snug little farm, a sma' housie, a cosy but an' ben, as we ca' it; he owed nae mon a penny, an' he had a little siller laid by, as he used often to tell me, for my tocher—for he wa' varry fond o' me. An' so it kim about that, being called fair, an' my father reputit rich, I wa' na' to seek for suitors; but I did na' care for them—an' an' a' wa' nathing to me."

"But my father's little place wa' near a barrack toon, an' ane day I met wi' a gay young soger laddie fra the toon—weel-a-weel, lassie, words are but idle brith, never mind them; but he had a merry eye, a ready tongue, an' a winsome smile; an' the upshot o' it wa' that he woo'd an' won me; an' I had nae thought but for my gay, bonnie soger laddie."

"But my father, he wad na' hear tell on't. 'He's but a rovin' blade, Elsie,' he said to me; 'he'll maybe be ordered awa' fra here ony day in the year, an' then I'll lose my on'y child.' An' mair he said to me, an' mair to the purpose; but, whist! lassie, young girls are aye silly—an' luve is blin', an' deaf too; I wa' jist like a colt fra' the heather, an' I wad na' hear till him."

"Ye may tell yer braw wooer, Elsie,' he said to me ane day, 'if he courts ye for the siller, he wi' marry ye wi' an empty han'; for I tell ye noo that niver a baubee o' my honest earnings sall gae into his pouch, to be squandered ower the mess-table; an' ye may tell him so fra' me."

"But I did na' tell him—I could na'; I thought, puir silly lass, that it wa' as if I dooted his luve; an' so when my father an' mither baith held out agin' him, an' talked hard to me about Robin, I jist rinned awa' fra' them, to follow the fortunes o' my gay soger lad."

"He marri'd me, Allie—yes, he made me his honest wife; ah! he took tent o' that, for he counted sure upon my little fortin'; but my father—alas, he better understood his flathering tongue than I did, for whin he wrote him word that a' h's na' property wad gae to his brither's son, my husband curs'd me to my face, an' swore I haed cheated him into marryin' a penniless lass."

"Weel; I trow I haed a hard life enow—but I wa' true to him; for mind ye this, I wa' his wife, an' I luved him, in spite o' a' nis onkindness. So I held by him for ower two years—through guid an' evil—till my little baby wa' born, an' thin jist what my father haed foretold kim true—the regiment wa' ordered to move—an' he went whistlin' awa'. an' left me wi' the puir wee thing lyin' by my side, an' na' the first ha'f-penny to live on, an' me too weak to ettle to win ane."

"An thin—ah! Alice, mind ye, there's nae luve like the luve that ha' growed up wi' us; my father haed niver lost sight o' me, though he left me to drink the cup o' brewed; he kim to me in my desolation, an' took tent o' me, an' my puir wee lambie."

"In less than a month I got news o' the shipwreck o' ane o' the transport ships, an' my husband wa' lost. Thin my father and mither forgave me, an' took me hame to their hearts ane mair; an' whin they deed long after, they left me weel-to-do; an' my wee Allie wa' to hae it a' after me. An' my Allie, oh! she wa' jist the varry light o' my een; an' sae fair, an' swate, an' onsi;—every bodie luved her; an' she haed lovers too, but she did na' care for ony o' them, she wa' crouse an' cantie as a bird in the tree, but niver bould—jist cannie an' sweet to all."

"There wa' ane chiel, a nee'bor's lad, that coorted her, an' I liked him, an' fain wad I hae married her to him, an' kept her ane mair; but it wa' na' sae to be. He wa' an honest, hamely bodie, but Allie did na' tak' a likin' to him. Ye see, she haed been better educatit than ever I were, an' she wa' mair o' a leddie—she wa' often up at the manse, an' the rector's young leddies, they made friends o' her, till at last she half lived there, an' there's where the trouble began."

"The rector's son, he haed been tutor to a young mon, the on'y son o' a wealthy English family; they haed been on their travels—he an' his tutor that haed been—an' whin they kim hame, he kim wi' him to the rectory, an' there he an' Alice met—an' she wa' very fair, an' sweet, an' innocent, an' the young mon made luve to her."

"When I kim to the knowledge o' it, I wa' sair vexed, for though he seemed an honourable young mon, an' asked her in marriage, an' though I kenned she wa' fair an' good as the varry angels were, an' would be no discredit to ony mon, still I kenned his family wa' rich, an' proud an' high-born—an' they might feel she wa' na' his equal; an' I wad na' hae my precious child looked doon on by ony o' his English bluid—an' sae I refused to hear till it; an' whin I heard his father wanted him to wed a girl whose father's lands joined his ain, I wa' glad to hear it, for I thought that wad stop it. But I reaped as I haed sowed—my bonnie Alice fled fra'

my hame, as I haed fled fra' my father's. Ah! then I kenned what my ain sin haed been; then I kenned what my father and mither haed suffered for me, an' I felt I haed na' a word to say.

"In a day or two mair I got letters, beggin' me to forgi'e them (ah! hoo could I refuse—I that haed dune the varry same thing mysel' ?); they wrote me that they were privately married directly Allie left hame; that as the auld laird wa' varry sick, an' it wa' feared ony vexation or opposition might do him an injury, so it wa' to be kept secret fra him for a while. Ah! lassie, I tell ye I did na' like the lukes o' that—but what could I do but try to be patient?"

"Weel, time went on; I got letters fra' my Alice regularly, an' she wa' so happy, her husband wa' a' she could ask—and I tried to feel satisfied."

"In little mair than a year I got word fra' her that the auld laird, her husband's father, wa mair dangerous—they feared something wa' wrong about hie head, an' his doctors haed ordered him awa' for his health, an' he wad na' gae without his on'y son went too—an' as he haed na' told of his marriage, an' dar' na', he could na' be excused."

"So as Alice wa' in delicate health, her husband wad na' lave her amang strangers, an' he haed gi'en consint she should come hame an' stay wi' me while he wa' gone. An', oh! she wa' as blithe as a bird at the thought o' seeing me, an' Tibbie, an' the auld hame again; an' ye may think I wa' nae less delightit at the chance to see my bonnie bairn."

"Weel, I made ready for her wi' a glad heart—I an' auld Tibbie, who haed been her nurse, an' luved her a'maist as weel as I did. But a day or twa before she wa' expectit to come, I wa' out to buy some sma' matters, an' I chanced upon Jennie Evans, the sister o' the lad that I wanted Allie to marry, ye mind, an' I kenned weel she haed na' forgi'en Allie for the slight she had felt we haed put upon her brither."

"Haith! Mistress Campbell," she says to me, 'this is great news indeed; I hear tell, she says, 'yer Allie is kimming hame to ye again. I did na' think, she says, 'that he'd cast her aff sae sune; it wad hae been better by far for her to hae married to a puir but honest boy, that wad hae stood by her, an' luved an' respectit her, if he were but a hamely lad like Sandie Evans.'

"An' what do ye mean by that?' I said; though I kenned well enough by the evil luke in her wicked een what she meant."

"Oh! says she, 'have ye na' got yer een opened yet? My faith! hoo blind people can be whin they d'n't choose to see! ye dinna think it is a real marriage yet, do ye—an' he sendin' her aff like this?'"

"An' this to be said o' my guid an' beautiful Alice, an' said to her ain mither, too! Oh! I could hae struck the creature to the earth, but I dared na' trust mysel' to answer her. I turned awa' and went hame. I told auld Tibbie, for she luved my bairn a'maist as I did mysel' an' she counselled me to be silent, an' na' to let Allie ken what we haed heard, an' see wha' she wad say: if it were true, an' she kenned it, she wad be sure to tell us—an' if the puir lassie did na' ken it, why should we be the anes to tell her?"

"Weel, she kim; an' oh, Allie, it seemed she wa' mair beautiful than ever; she wa' dressed a' in her rich silks as a leddy should be, an' she haed jewels on her neck an' arms; an', the innocent, loving young thing, she haed dressed her beautiful hair wi' the purple heather flowers, to show me she luved her ain countrie still; an' she wa' a' sae bright an' sae happy, an' sae full o' praises o' her husband—her husband! Oh, but it ma' me varry bluid creep in my veins to hear the innocent creature ca' him so, knowing weel what I did of his vile baseness—but I never let on to her, I took tent o' that."

"Ance or twice, whiles she talked to us sae glad an' gay, an' lookin' sae bonnie, I thought I saw a strange, sudden luke o' pain pass ower her sweet face; an' at last I took notice o' it, an' I questioned her about it. At first she put me by, an' telled me it wa' nathin'; but at last she had to own up, an' she telled us that in gettin' out o' ane o' the coaches on her route hame, she had slipped an' fallen, an' haed somehow strained hersel' a little; but she tried to laugh it aff, an' said it wa' nathin'; but Tibbie an' I felt there wa' reason to be anxious in her circumstances."

"That night, alas! she haed to ca' us up—oh, that wa' a dreadful night! an' before the mornin' broke on us, you, a puir, weakly baby, wa' prematurely born, an' Alice—my treasure, my darlin', my on'y child—wa' gaen fra' me for ever."

"Then, Alice, I think my brain gave way, an' I wa' mad—mad! There wa' but ane bit o' comfort left me—I wa' glad I haed never told her o' the sin o' the mon she luved sae weel; an' she died in her innocent belief that she wa' his luved an' lawfu' wife—that wa' a comfort as regarded her, the on'y comfort; but as for him, the deceiver—I could hae torn his fause heart out."

"But Tibbie helped me in my thirst for revenge. Tibbie an' I haed been alone in the house wi' Alice—nabodie but she an' I kenned the terrible effect of the night. She put it into my mind to conceal yer birth; she took ye, poor unconscious babe, under her plaide, an' awa' wi' ye to the house o' her brither, who had a baby about the same age, an' left ye wi' his wife, who promised to rear ye wi' her ain young ane. Tibbie swore them to secrecy, an' kim bock to me; an' wi' our ain hands we made our darlin' ready for the grave—we were a' alane wi' our dead an' our dool; but if we had na' been, I wad hae let nae hand but my ain or Tibbie's touch her sweet bodie."

"An' so my precious Allie wa' laid in her grave, close by the side o' my father an' mither; an' then the auld rector, who knew an' luved my Alice, who haed baptized her, an' read the burial service ower her, an' who knew a' that the young folks cared to tell him, he wrote out to yer father, at the outlandish place (wheriver it were, I did na' ken) where he an' the auld laird were. I did na' ask him wha' he wrote, an' he did na' ask me wha' he should write; I wa' thankfu' for that. I suppose he thought I wa' too wild like in my great sorrow to send any message; so he jist wrote wha' he thought best. Nae doot he telled him o' the accident she met wi' on her way hame, and o' its fatal effects, which might weel hae been expectit in her circumstances; but he could na' tell him o' the birth o' her child—nabodie guessed

that—nabodie haed seen her fra' the time she kim, till she seen her sweet face in the coffin; nabodie kenned wha' ha' happened but Tib and I, for the event had na' been expectit for many weeks yet, an' the secret wa' safe enough wi' us."

"After a while news kim fra' abroad that the auld mon wa' gainin' somewhat, out there where the doctors haed sin'd him; an' now that Alice wa' gone, his son's first duty wa' to his father, an' he wad stay wi' him as lang as he remained there. The rector telled me this; an' there wa' somehow about luve an' sorrow—idle, bleth'rin words! I did na' care to hear them—they could na' bring bock my bairn to me, or atone for the wrong he haed done her."

"But, grandmother," said Alice, raising her pale face and speaking for the first time, as Goody Campbell paused—"tell me, what did he, what did my father say, when you did see him? tell me—did he deny or own the terrible wrong?"

"Haith, Alice, I haed nae chance to see him; an' I wa' na' if I haed. I ne'er looked on his fause face again; my on'y wish wa' to keep out o' his way."

"But did you never write to him—never question him—never charge him with his baseness? never give him a chance to clear himself?"

"Not I, indeed! Hoo could he repair the wrong he haed done? My bonnie lassie wa' lyin' under the mools an' wha' wa' he to me? Would I gi'e him the chance to think ye, to cast mair dishonor on my Alice's memory, o' to disown her innocent bairn? Never, never; I tell ye, No!"

"But, grandmother, that was unjust. You took the angry word of a revengeful woman against him, and gave him no chance to disprove it. That was cruel—cruel and unjust. I will not so lightly accept the story of my mother's shame and my father's dishonour. I will hold fast by the loving trust my sweet mother had in him. But tell me—did he never seek you out when he returned to his home again?"

"He did na' return for years; an' lang before he did come hame, I wa' far enough awa'. I wa' too restless an' unhappy to remain there, where every thing reminded me o' a' that I haed lost. I wanted to be awa'—awa' fra' a' that knew me. I sold the little place that wa' my father's, an' removed awa' to the Highlands—to the 'Hillside Farm'—wi' on'y my faithful Tibbie; and there, where nabodie kenned my sad story, where nabodie spiered to keep my name or where I kimmed fra', there I ventured to tak' ye hame to me; for ye wa' a' I haed left to me in life, an' in ye I felt a'maist as if I haed my ain Allie bock again."

"But when ye wa' five or six year auld I chanced to see by a paper that the auld laird wa' dead, an' that his son wa' comin' hame to England; an' I could na' rest easy for the fear he might track me out, an' tak' ye fra' me, ye wa' sae like yer mither; an' sae I sold a' out again, and took ship an' kim to America, for I made sure he'd ne'er find me here."

"But, oh, grandmother!" said Alice, speaking in quick eager tones; "is he—is my father—oh! tell me—is he living yet?"

"I dinna ken; I hae telled ye a' I ken about him."

"And you do not know that he is dead, then?—you never heard that he was?"

"I tell ye I dinna ken aught mair about the mon; I dinna want iver to hear o' him again."

"But I do," said Alice, rising proudly; "he is my father, and as such I will love and honour him, until I know he is unworthy of my love. I will seek him the world over, and not until I hear it confessed by his own lips will I believe this cruel story."

"Ye will seek him, did ye say, Alice? an' hoo?" asked the grandmother, with a contemptuous smile.

"I will cross the sea to find him, if I have to work my passage," said the girl, resolutely; "and, if he still live, I am sure I shall find him."

"An' hoo will ye ken where to seek him, silly bairn?"

"I will go first to the rectory—I know how to find my way there. I will tell my story, and those who knew my mother will help her child to find her father."

"An' ye will leave me, Alice?" said the trembling voice of the old woman.

"I will go to my father," replied the resolute tones of the younger one.

"Alice! Alice! an' is this a' the return ye make me for the care that ha' bred ye, an' fed ye, an' luved ye wi' a mither's luve, for mair than eighteen years?"

"Grandmother," said Alice, sternly, "I remember only that for more than eighteen years you have deprived my poor widowed father of his daughter's love and care."

"An' ye will leave me, an' go to seek the fause-hearted mon that wronged yer puir mither? Oh, Allie! Allie! I did na' luke for this fra' ye."

"Grandmother, you are cruel—cruel! you have no mercy, no pity for me! You stab me to the heart, and then ask me for love and gratitude—you have no mercy, none."

As Alice uttered these words, with raised and passionate voice, a slight rustling under the open window attracted Goody Campbell's attention, and fearing they might be overheard, she rose to close the sash; but as she did so, retreating footstep, and a low, mocking laugh, floated back to her, and convinced her that they had had listeners; but she was too much troubled with the turn affairs had taken to pay much heed to the circumstance. She closed the window, and returning to her usual chair, sat down in ominous silence, her head resting on her hand. And Alice too remained silent, busy with her perplexed and tumultuous thoughts. And so they sat in silence for more than an hour. Goody Campbell absorbed in the past, Alice quite as much absorbed with the future; Alice nervously and restlessly changing her position, while her grandmother never moved.

But Alice, though quick and impulsive in temper, was affectionate and loving; and her heart upraised her. From time to time she glanced uneasily at the unmoving figure in the old arm chair. It seemed to her that a strange greatness was stealing over those aged features. Surely, she thought, as she looked at her, she had grown old since the morning; and was it her unkindness that had wrought this sudden change?

She thought of all her patient love and tender care; and

thought of all she had suffered, and all she had lost—her parents, her husband, her only child; and her warm but busy little heart swelled in pitying and repentant tenderness. How still she sat, so motionless! Oh, if she would only move her head—her hand! And her usually erect figure, how drooping! There was something awful in her unnatural silence and stillness. Oh, what if her unkindness had broken that true and loving heart! What if she were palsy smitten, and would never move again—never again speak to her! At this terrible thought, Alice left her seat, and drew nearer to that sad and silent figure. She laid her own hand upon the cold hand which rested on the table; it did not move to meet the proffered clasp.

"Oh, grandmother! dear grandmother!" burst from the girl's lips in sudden penitence; "forgive me—oh, do forgive me! I have been too unmindful of your love and care; can you forgive me? I have been very wrong."

Not a word, not a motion betrayed that she had been heard; and, wild with terror, she threw herself in quick, penitent tears at her grandmother's feet, and sobbed out her prayer to be forgiven.

Ah! it was her childhood's story over again. The doting grandmother could not hold out against the beloved penitent, and the loving arms unclosed to her once more. Again Alice was taken back in love and forgiveness, and again she wept out her passionate rebellion upon that true and faithful heart.

Ah, happy for them both that the reconciliation was not deferred until it was too late—that they "suffered not the sun to go down upon their wrath"; that with tender, loving words and fond embraces and murmured blessings they parted for the night.

(To be continued.)

FOR THE CANADA PRESBYTERIAN.

PROSPICE.

BY W. H. M., BRAMPTON.

One hope there is 'bove all,
That I'll relinquish never;
The hand we clasp may nerveless fall,
And the cold tomb be over all—
But not forever.

Oh, Love! where were thy joy,
Friendship thy bliss;
If life in your employ,
Is bounded by this?

The mother is wailing her children dead,
That long her pride have been;
While the bridegroom clasps his newly-wed,
Death suddenly steps between.

We toil on our way as pilgrims here,
And take each step in anguish and fear—
But O! "the vision splendid"
With each sorrow blended
For lo!

When the years weave o'er Love's grave
The green grass and violets blue,
Or the friend who like a brother clave
Cold lies, or proves untrue.

A hand unseen in love doth weave
The violets of hope o'er hearts that grieve;
And not in wan despair,
Forlorn we grope,
But with serenest air
Walk on in hope.

Then, weep not, lady; these sad tears of thine,
Which as the ashes of thy hopes are shed,
Are but the knowing that our hearts decline
The fleeting pleasures of the world we tread.

Wait only; soon thou'lt drink the draught divine,
And greet the loved on earth to anguish dead.
For true hearts will sunder never;
The hand we clasp may nerveless fall,
And the cold tomb be over all—
But not forever!

SAUCE FOR THE LATIN GOOSE AND ENGLISH GANDER.

Accepting the dogma that the Latin "g" had always the guttural guise of gamma; that all the "c's" were hard as kappas, "Omnia Græce, cum sit turpe magis nostris necire Latine;" and that to "spell it with a we, my lord," signified the sound of "w" even more in the Virgilian than in the Wellerian orthography; throwing out of court as altogether irrelevant the degraded softness of to-day's Italian inheritance of dialect, I would submit that the large part of our English vocabulary which was derived from the Latin in the bygone days when our ancestors were ignorant of proper pronunciation, ought to be revised in accordance with correcter present views. If the times be changed, we, too, should be content to change with them.

Such Græco-Roman wrestling, so to speak, with our step-mother tongue cannot, in this enlightened republic, be shirked under the specious pretence that we received these parts of speech second-hand, and somewhat the worse for wear from the Norman French. Our lexicographers have discarded the flimsy sham of "our," and honestly confessed the immediate Roman ownership of "valor," "favor," and the like; and many, if not most of the derivatives in commonest use were adopted directly from the original long

after the roots planted in the Norman Conquest had ceased to bear verbal branches.

To put the process to the test, oblige me, gracious peruser of this paper, by reading aloud (if to some erudite upholder of the "Roman pronunciation," so much the better), the following paragraph, remembering to throttl-every "g" into a tetanic hardness which typography cannot indicate:

"An ekkentric gentleman innokently exerking keremonious kiwility and wigilant solikitude in kelebrating his akkession to easy kirkumstances after warious wikissitudes, the kensorious akerbity of the wikinity exkrukiated him by the general and inkessant kirkulation of exaggerated, ungenerous and unwerakious wokiferations that his inwinkible wiwality prokeeded from kerebral inkapakity. Wikious elderly wirgins of the prekinkt, espekially, prekipitately perwerted his geniality in the rekeption of his fellow-kitizens into a takit ewidence of mental hallukination and degeneration, nekessitating a yudikious wegetable regimen, if not medikinal agents and inkarkeration."

These may not at first sound quite like familiar household works, but no conscientious inculcator of Kikeronian oratory can impeach the propriety of their intonation, and I confidently anticipate its adoption by the pulpit, the rostrum, the bar, the stage, and polite society at large, unless the Fonetik expositors of the "English language" succeed in abolishing etymology altogether, or pedagogues admit that, "Grammatici certant, et adhuc sub iudice lis est."—February Atlantic.

THE POET IN US ALL.

It has said that a poet has died young in the breast of the most stolid. It may be contended, rather, that this (somewhat minor) bard in almost every case survives, and is the spice of life to his possessor. Justice is not done to the versatility and the unplumbed childishness of man's imagination. His life from without may seem but a rude mound of mud; there will be some golden chamber at the heart of it, in which he dwells delighted; and for as dark as his pathway seems to the observer, he will have some kind of a bull's-eye at his belt. It would be hard to pick out a career more cheerless than that of Dancer, as he figures in the "Old Bailey Reports," a prey to the most sordid persecutions, the butt of his neighbourhood, betrayed by his hired man, his house beleaguered by the impish school-boy, and he himself grinding and fuming and impotently fleeing to the law against these pin-pricks. You marvel at first that any one should willingly prolong a life so destitute of charm and dignity; and then you call to memory that had he chosen, had he ceased to be a miser, he could have been freed at once from these trials, and might have built himself a castle and gone escorted by a squadron. For the love of more recondit joys, which we cannot estimate, which, it may be, we should envy, the man had willingly foregone both comfort and consideration. "His mind to him a kingdom was;" and, sure enough, digging into that mind which seems at first a dust-heap, we unearth some priceless jewels. For Dancer must have had the love of power and the disdain of using it, a noble character in itself; disdain of many pleasures, a chief part of what is commonly called wisdom; scorn of men's opinions, another element of virtue; and, at the back of all, a conscience just like yours and mine, whining like a cur, swindling like a thimbleigger, but still pointing (there or thereabout) to some conventional standard.—From "Lantern-Bearers," by Robert Louis Stevenson, in Scribner's Magazine for February.

LOWELL ON LANDOR.

The Century for February contains a frontispiece portrait of Landor, and some hitherto unpublished letters by him, to which Mr. Lowell has prefixed a criticism of his genius and the description of a visit to this famous and eccentric author. We quote as follows: "You felt yourself in the presence of one who was emphatically a Man, not the image of a man; so emphatically, indeed, that even Carlyle thought the journey to Bath not too dear a prize to pay for seeing him, and found something royal in him. When I saw him he was in his seventy-eighth year, but erect and vigorous as in middle life. There was something of challenge even in the alertness of his pose, and the head was often thrown back like that of a boxer who awaits a blow. He had the air of the arena. I do not remember that his head was large, or his eyes in any way remarkable.

"After the first greetings were over I thought it might please him to know that I had made a pilgrimage to his Fiesolan villa. I spoke of the beauty of its site. I could not have been more clumsy had I tried. 'Yes,' he almost screamed, 'and I might have been there now but for that in-tol-e-rr-r-a-ble woman!' pausing on each syllable of the adjective as one who would leave an imprecation there, and making the r grate as if it were grinding its teeth at the disabilities which distance imposes on resentment. I was a little embarrassed by this sudden confidence, which I should not here betray had not Mr. Forster already laid Landor's domestic relations sufficiently bare. I am not sure whether he told me the story of his throwing his cook out of a window of this villa. I think he did, but it may have been Mr. Kenyon who told it me on the way back to London. The legend was, that after he had performed this summary act of justice Mrs. Landor remonstrated with a 'There, Walter! I always told you that one day you would do something to be sorry for in these furies of yours.' Few men can be serene under an 'I always told you'—least of all men could Landor. But he saw that here was an occasion where calm is more effective than tempest, and where a soft answer is more provoking than a hard. So he replied mildly: 'Well, my dear, I am sorry, if that will do you any good. If I had remembered that our best tulip-bed was under that window I'd have flung the dog out of 't'other.'"

British and Foreign.

THE new reredos in St. Paul's, for a long time in course of erection, was opened on the 25th ult.

OWING to the prolonged illness of Mr. Black, of Kilsyth, the congregation has resolved to apply for an assistant.

THE Rev. A. R. Storry, the popular pastor of Carmun-nock, where he was ordained in 1854, died on the 20th ult.

TARBERT congregation has empowered the building committee to secure, as a site for the new church, a piece of ground north-east of Rock cottage.

AN Austrian, in a gambling law-suit at Vienna, swore that at Baden-Baden he lost 200,000 thalers in a single evening, of which enormous sum the Prince of Wales won half.

ST. ANDREW'S Church, Bolton, England, will have reached its jubilee on 19th February. There are still a few in the membership who assisted at the opening services in 1838.

THE Rev. Dr. Jones, of Curdworth, has patented an invention, which competent authorities declare may revolutionize the construction of locomotive, stationary and marine engines.

THE membership of the League of the Cross in England is said to be 50,000 and the roll in Ireland greatly exceeds this number. Of the 480 students at Maynooth, 350 are total abstainers.

THE Rev. Thomas Barclay is not satisfied with devoting his life as a missionary to Formosa. He has sent a donation of \$525 to the treasurer of the committee under whose direction he serves.

EARLY closing in Ireland has produced a decrease of twenty-five per cent. in committals for drunkenness; but in the districts where public houses are closed on Sunday, the decrease has been fifty per cent.

THE contemplated restoration of the West Church, Stirling, is to remain in abeyance until it is ascertained whether the \$4,000 needed can be raised. It was originally intended to spend \$10,000 on the project.

TOWARDS the \$125,000 needed for the contemplated restoration of Dunblane Cathedral, \$67,500 has already been guaranteed, of which amount one anonymous member of the congregation has promised \$50,000.

THE introduction of the hymnal into Finnieston Church, of which Dr. A. A. Bonar is pastor, is said to have resulted in the retirement of many of the members and office-bearers, who disapproved of the "human inspired" hymns.

A CAIRN of stones is to be raised as the workingmen's memorial to the late Rev. A. H. Mackonochie on the spot where he perished in the Scottish Highlands. In front of the cairn will be a flat stone with a cross and inscription.

THE Birmingham Presbytery at its recent meeting arranged for a conference on February 21. Great sympathy was expressed with Rev. Dr. Simpson, of Derby, in his illness, and a committee was appointed to confer with him and his Church.

AT the forthcoming Pan-Presbyterian Council the English Synod will be represented by Dr. Dykes, Moderator, Rev. W. S. Swanson, retiring Moderator, and another minister, with three elders, Mr. G. B. Bruce, Mr. J. C. Stevenson, M.P., and Mr. Stitt.

THE Rev. Hugh Cumming, a son of the late Dr. John Cumming, has been charged at Plymouth police court with threatening to kick Rev. John Armstrong "into pulp" because he would not obtain some post for him as he was "sick" of the church.

THE Sustentation Fund of the Irish Presbyterian Church is in a healthy state, no doubt owing to the devoted labours of the new Convener. In the three quarters of the financial year there has been an increase of \$5,420 on the corresponding period of last year.

MR. DAVID GRAY, an eminent East Indian merchant, whose first wife was a daughter of Dr. Thomas Guthrie, died at his residence in Glasgow lately. He was a member of Kelvinside congregation, and took a great interest in the Schemes of the Church.

MR. JAMES LIVINGSTON'S death has deprived New North Church, Edinburgh, of an honoured office bearer and many widows and orphans of a true friend. He was a member of the eminent mercantile firm of Livingston & Weir, and had reached his fifty-seventh year.

SIGNOR BUFFA, a Waldensian pastor of Rome, says the jubilee gifts to the Pope from Protestant countries are as stones and thistles sown in the path of evangelical missions in Italy. Roman Catholic journals are saying: See, these Protestants know that they have not long to survive; they will soon be Catholics, and they are paying court to the Pope.

THE Rev. J. M. Schleyer, of Constance, the inventor of Volapuk, is acquainted with fifty-five languages, of which he speaks and writes twenty-five. It was after forty-five years' study of these tongues that he formed the idea of constructing a language by means of which the civilized inhabitants of the world could make themselves understood in speaking and writing.

THE annual conversazione of the students of Glasgow University connected with the Free Church, was held lately in the Free Church college. Professor Drummond, honorary president, occupied the chair. Addresses were delivered by the chairman, Professor Greenfield, of Edinburgh, Mr. Marshall, and Rev. James Stalker. Professor Drummond was unanimously re-elected honorary president.

THE construction of the Free Church assembly hall at Inverness has been begun, and has excited widespread interest in the Highland capital. As a place of meeting, it will be superior to the fine assembly hall in Edinburgh, the accommodation being larger, and the suite of rooms more complete. There has been a ready response in Inverness to the call for subscriptions to defray the cost of the structure, and contributions are beginning to come in from neighbouring towns and rural districts.

Ministers and Churches.

THE Rev. Neil McKinnon, of Mosa, died suddenly last week from apoplexy.

In the report of the annual meeting of West Presbyterian Church, Toronto, the total sum raised for the Schemes of the Church should read \$6,827.04.

THE Rev. Professor MacLaren, of Knox College, conducted communion services in St. Andrew's Church, Glencoe, on February 5. This was the Professor's first visit to this place. He appeared to be at his best, and made a fine impression, having preached two powerful sermons in the morning and evening. The church was never so packed. Many had to go away who could not get into the crowded building.

DR. COCHRANE has received a cablegram from the Divinity Students' Missionary Society of the Free Church, Glasgow, that they had selected the North-West Missions of our Church as the object to which their contributions for the present year will be devoted. For this welcome aid to our Home Mission Fund (next year) the committee are greatly indebted to the Rev. John Stewart, of Glasgow, the deputy to the Winnipeg Assembly. Mr. Stewart since his return has missed no opportunity of advocating the great Home Mission work of our Church.

THE Sabbath school class under the care of Mrs. McClung, Shakspeare, accompanied by two very kind ladies of the congregation, met at the manse on Christmas eve and completely surprised her by taking possession of the dining-room, spreading the table with a bountiful repast, and presented her with a lemonade set, silk scarf and iced Christmas cake. A very pleasant evening was spent, and their pastor, in the name of Mrs. McClung, thanked them for their kindness, and hoped they would give good heed to the truths learned in the Sabbath school.

THE annual missionary meeting of St. James Square congregation was held last week, the Rev. S. H. Kellogg, D.D., presiding. The reports of the various congregational missionary organizations were submitted by Mr. Robert Darling. They showed that in every department there was a marked advance, the sums raised showing a decided increase over all former years. The report was adopted on motion of Principal Caven, seconded by Rev. James Little. Interesting addresses were delivered by Rev. C. A. Doudiet, of St. John French Presbyterian Church, Montreal, and Rev. R. N. Grant, Orillia.

A LARGELY-ATTENDED meeting of the members and adherents of the Presbyterian Church, Scotstown, Que., was held in the church on the 31st ult. Reports of the Session and managers showed the spiritual and temporal affairs of the congregation to be in a very healthy condition, the past year having been the most prosperous in the history of the Church. The principal business of the meeting being to take steps to obtain a settled pastor for the congregation, it was unanimously resolved to proceed at once with a call to Mr. J. C. Marrin, B.A., Presbyterian College, Montreal. The most perfect harmony prevailed during the meeting.

A VERY successful conversation was held last week in Cooke's Church. There was a large attendance of members of the congregation and a very pleasant time was spent, an excellent tea with its accompaniments was provided in the basement. After enjoying a hearty tea, the company adjourned to the church, where some excellent music was provided by the choir under the leadership of Mr. J. S. Comming. Mr. Allen Hodson presided at the organ. Rev. William Patterson, pastor of the congregation, was present, and contributed largely to the enjoyable nature of the proceedings. The proceeds were in aid of the Building Fund.

THE annual meeting of Zion Church, Brantford, was held on Wednesday, Dr. Cochrane presiding. The reports showed a present membership of 636 with 285 families connected with the congregation; receipts for the year, \$7,646; and fifty-seven officers and teachers, and 463 scholars in connection with the Sabbath school. The Woman's Home Missionary Society raised \$155 for the North-West; the Church Missionary Society, \$1,862; and the Sabbath School Mission Band, \$53 61. The work of the Church was shown to be in a very prosperous condition throughout, and several highly complimentary references were made during the evening to the exceptional ability and efficiency of the pastor.

A RECENT number of the *Occident*, published in San Francisco, says: The Presbytery of San Francisco met on January 9, in Calvary Presbyterian Church. It was a *pro re nata* meeting, called to consider a renewed application of J. C. Smith for examination with a view to licensure to the Gospel ministry, and if the way be clear to proceed with such examination and licensure. There was an unusually large number of Presbyters in attendance, and the examination especially in theology was most exhaustive. The Session continued without intermission over four and a half hours. At the end of that time the vote was taken, resulting in a unanimous voice favouring licensure. Great satisfaction was expressed at the clear and unreserved replies of the candidate to all questions asked. The license was granted without specified limit. Mr. Smith has come from Canada among us, and for a time supplied the Howard Street pulpit. This irregularity—an unlicensed man supplying one of our pulpits—was the result of misunderstanding in the first instance. The ministry has been so acceptable however to the people that a pastorate may now soon follow. We wish for this young brother the richest of divine benediction.

THE annual meeting of the First Presbyterian Church, Brantford, of which the Rev. F. N. Beatie, Ph.D., is pastor, was held on the evening of January 25. The ladies provided tea, and from seven to eight o'clock a very pleasant social hour was spent. The attendance was double that of former years, and the reports were all of a very cheering character. There are now, the Session's report showed, 110 families connected with the congregation, an

increase of sixteen for the year. The membership is 231, an addition of fifty-four having been made during the year, and a net gain of twenty-one, there being 210 at the beginning of the year. The report of the Board of Management showed that the finances were in a healthy condition—over \$200 more than last year was raised from ordinary sources, and the balance on the right side. The attendance on ordinances was much better than during former years. The Sabbath school also flourishes, the collections for the year being \$109. A mission band has been formed. The Ladies' Aid Society has nearly ninety members, and have in hand the carpeting and upholstering of the Church. They have on hand \$3,000 available for this purpose. The Young People's Association has continued its meetings with good success, and the society is stronger this year than ever. The board for the coming year was elected and auditors, etc. appointed. The meeting closed with votes of thanks to the retiring board, the choir and the ladies. The mission contributions promise to be much in advance of former years also.

THE new Presbyterian Church, Penetanguishene, was opened for divine service on Sabbath, January 8, by the Rev. P. McF. McLeod, of Central Presbyterian Church, Toronto. A little over two years ago the Rev. Hugh Currie came amongst this, a mere handful of people, who were worshipping in the old Protestant school house, which they had purchased for \$800, but upon which only about \$150 had been paid. Now, by the blessing of God who giveth the "increase," they are not only considerably increased in numbers, but are worshipping in an exceedingly neat and beautiful church, which, with the grounds attached, cost about \$3,800, of which \$2,300 have been already paid. The new church is built of red brick, with a stone basement, and is furnace-heated. The basement is divided into a lecture room, infant class room and a vestry. The church is seated for about 350. That so much of the cost has already been defrayed is a great matter of thankfulness to the congregation, and, no doubt is also to the many Christian friends who have so kindly helped them. It is believed that this Church will be a source of strength to Presbyterianism in this old historic town. Tourists, of whom there are so many in Penetanguishene in the summer, will now have no difficulty in finding the Presbyterian Church, as it is built upon a fine commanding site, overlooking the bay. In building this church the congregation did nobly, but they and their pastor are grateful to the many Christian friends who have so liberally helped them. The Rev. P. McF. McLeod, the Rev. D. J. Macdonnell and many other kind friends in Toronto gave great and substantial aid, whilst Mr. Gordon, architect (Messrs. Gordon and Helliwell), prepared the plans and specifications without charge. The Ladies' Aid also helped greatly. Since May of 1886—less than two years—they have paid into the coffers of the congregation about \$700, encouraged and largely helped at the commencement of their work by kind ladies in Montreal. The church on the day of its opening was filled to its utmost capacity morning and evening; and exceedingly able and instructive discourses were preached by Mr. McLeod. The afternoon service was devoted to the young people of the Sabbath school, when very interesting addresses were listened to from Mr. James, of Milland, and Mr. McLeod. The collections amounted to \$75.50.

THE annual congregational meeting of the Presbyterian Church, Cobourg, was held lately in the lecture room. There was a very large attendance. The pastor, Rev. Mr. McCree, occupied the chair. Rev. Mr. McLennan, of Whitby, being present on a mission in connection with the Endowment Fund of Queen's University, was invited to take a seat upon the platform. The pastor spoke of the pleasure it gave him to see so many present and the interest manifested in the affairs of the congregation. He then called on Mr. Henderson to read the report of the Session as to the spiritual work of the Church. The report gave the number that had joined during the year,—some from other congregations and others by profession, also the number of removals,—some to other parts of the country and others by death. It also dwelt upon the necessity of doing something toward the erection of a new Sabbath school, and affording increased and better accommodation for that part of the work. The report of the Sabbath school,—which in the absence of Mr. N. F. Macnachten was also read by Mr. Henderson,—pointed out the progress of the school, and the necessity of increasing the staff of teachers—especially male ones. Interesting reports were also read from the various mission societies, including the Missionary Association, the Woman's Foreign Society, the Willing Workers and the Mission Band. The total amount contributed during the year for missionary enterprise was \$806.94. The managers' statement, read by the secretary, Mr. George Spence, expressed gratitude for the hearty response with which their appeals to the congregation were met in contributing the necessary amount required to pay off the last instalment of the debt upon the church, which was now entirely paid. The treasurer, Mr. E. A. Macnachten, then presented his annual statement, showing the flourishing condition of the finances of the church. The receipts for 1887 were \$2,686.17; the expenditure, \$2,675.72. Mr. Macnachten pointed out the advantage of paying systematically, which was best done by weekly payments in envelopes. The debt of the church was now finally and he hoped for ever wiped out; and there was nothing to retard the energies of the congregation. Mr. McCree then addressed the people. He spoke feelingly of the warm support he had received since he came to Cobourg—not only by the members of the Session and Board of Managers, but by the entire congregation. He also was glad that they were free from debt. They might now look for a larger blessing and greater success, so long as they cultivated the harmony, cordiality and peace which had ever characterized them since he came amongst them. The election of managers to take the place of those retiring was then proceeded with, after which all partook of refreshments, and again reassembling sang the doxology and were dismissed with the benediction.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held at Kingston on the 24th January. The committee appointed to examine the Draft Book of Forms presented a report, which was received and adopted. Mr. James F. Smith, missionary-elect, was, after due examination, licensed and ordained. Mr. Robertson, Moderator presided, Mr. Chambers preached, Mr. Macgillivray addressed the missionary, and Principal Grant both missionaries and people, and in the name of the Foreign Mission Committee presented Mr. Smith with a beautiful copy of the Bible.—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, January 31. There were present seven teen ministers and seven elders. Mr. D. D. McLeod was elected Moderator for the next six months. A call from Esson and Willis Churches, Oro, to Mr. A. B. Dobson was sustained and transmitted to him. A call from the congregation of Knox Church, Oro, to Mr. A. F. McKenzie was sustained and accepted by him. Induction was appointed to be held on February 14, at two p.m., in Knox Church; Mr. Currie to preside, Mr. McDonald to preach. Mr. Currie to address the minister, and Dr. Campbell the congregation. Mr. W. T. McMullen was nominated Moderator of next General Assembly. The next meeting will be on February 28, at eleven a.m., in Barrie—a special one—to revise the new Book of Forms—to take up remits of the General Assembly and emergent business.—ROBERT MOODIE, *Pres. Clerk*.

PRESBYTERY OF MIRAMICHI.—The Presbytery of Miramichi met in the hall of St. John's Church, Chatham, on the 24th ult. The Rev. Neil McKay, Moderator. Letters from Revs. F. W. George and P. Lindsay were read. It was resolved that the Clerk be instructed to communicate with Mr. Lindsay agent Port Daniel, expressing the earnest hope that the arrears due Mr. George be paid with as little delay as possible, and urging the desirability of their taking action to obtain a catechist for that field during the ensuing summer. The Clerk having read a letter from the Rev. Alexander Russell, of Dalhousie, expressing the gratitude of himself and his congregation for the supply given them during his recent severe illness, and also intimating his ability now to resume his pastoral duties, the Presbytery express their gratification in hearing of his restoration to health, and earnestly pray that the great Head of the Church may yet spare our venerable brother for years of successful work. The Rev. Principal Grant was nominated for Moderator of the next General Assembly. The Clerk was instructed to notify Rev. Messrs. Hamilton and Cameron that it would fall to their turn to be appointed commissioners to the next Assembly, and request them to signify their acceptance or otherwise, at the next meeting of Presbytery. The Rev. Messrs. McKay and Brown, being present, were notified of the same appointment, *ad hoc*. It was resolved to apply to the Home Mission Board for the payment of Mr. Robertson (catechist), with the promise that the money be refunded to the board when it is received from Nelson. Mr. Thorpe's claims were referred to the Home Mission Board. Mr. Gilmour's report was read, and the congregations of Tabusintac and Burnt Church requested to pay the balance due him. It was resolved to grant the request of Kouchibouguac for Mr. Gilmour's services until the end of April next. A list of allocations for the Augmentation Fund was agreed upon, as follows: St. Andrew's, Chatham, \$75; St. James', Newcastle, \$75; St. John's, Chatham, \$40; Douglastown and Nelson, \$18; Blackville, \$25; Redbank, \$25; Black River, \$25; Campbellton, \$41; New Carlisle, \$25; New Richmond, \$36; Dalhousie, \$27; River Charlo, \$35; Bathurst, \$25; Richibucto, \$50; Bas River, \$32; Tabusintac and Burnt Church, \$15. Total, \$579. Mr. Baird reported that he dispensed communion at Carquet in accordance with the appointment of Presbytery. A card was read from Rev. P. M. Morrison agent the appointment of a committee for the College Fund. The Presbytery resolved itself into a committee of the whole to revise the proof copy of the Book of Forms. The committee rose at half-past eleven p.m., and reported progress, and the Presbytery adjourned to meet at the same place on Wednesday. Accordingly the Presbytery met, and finished the work of revision. A schedule of amendments and criticisms was adopted, and the Clerk was instructed to keep it *in retentis*, and to forward a copy of the same to Dr. John Laing, Dundas, Ontario. The Moderator, Clerk and the Rev. Isaac Baird were appointed a committee to confer with Mr. George Anderson with regard to future service, and report to the next meeting. It was resolved to have a conference on the State of Religion at the evening sederunt of the next ordinary meeting of Presbytery, which was appointed to be held in the hall of St. James' Church, Newcastle, on Tuesday, the 20th March, 1888, at ten a.m., standard time, of which public intimation was made, and this sederunt was closed with the benediction.—E. WALLACE WAITS, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—An ordinary meeting of this court was held on the 7th inst., Rev. P. McF. McLeod, Moderator. In view of his early departure for Victoria, his Session applied for the appointment of Rev. Dr. Caven to preside over them during the approaching pastoral vacancy, and Dr. Caven was appointed accordingly. A letter was read from the Clerk of Hamilton Presbytery, stating that said Presbytery had agreed to grant the translation of Rev. W. J. Bell, as applied for. It was then resolved to meet at Newmarket for his induction on Thursday, the 1st of March, at half-past two p.m., Rev. A. Gilray to preside, Rev. W. Frizzell to preach, Rev. D. J. Macdonnell to deliver the charge, and Rev. H. M. Parsons to address the congregation. A certificate was read from the Presbytery of Whitby, in favour of Rev. J. Little, formerly of Bowmanville, and transferring him at his own request to the care of this Presbytery; his name was therefore ordered to be put on the list of ministers without charge within the bounds. In consequence of the recent death of Rev. John Smith, his name was ordered to be taken from the Presbytery roll, and the Moderator and Rev. R. Wallace were appointed to preach respectively on the morning and evening of next Sabbath in Erskine Church, and declare the charge vacant. Rev. A.

Gilray was also appointed to act as Moderator of Session during the vacancy; and a committee was appointed, consisting of Rev. Dr. Gregg, R. Wallace and Dr. McLaren, to prepare a minute anent the deceased, and submit the same at next ordinary meeting. Rev. C. A. Doudiet, of Montreal, appeared before the Presbytery and submitted a number of facts anent the necessity of enlarging Pointe-aux-Trembles School and collecting money for that purpose. On motion by Rev. Dr. Kellogg, the Presbytery resolved to record their interest in the statement made by Mr. Doudiet, and to commend the object he had in view to the practical sympathy of the members of our Churches. Rev. G. E. Freeman, on behalf of his congregation, thanked the Presbytery for the aid received hitherto from the Augmentation Fund, and stated that henceforth they intended to be a self-supporting congregation. The Presbytery agreed to record their great satisfaction with this announcement. A paper was read from the congregation of West Toronto Junction, resolving to increase their proportion of their minister's salary by \$50, and to ask only \$200 as supplement for the ensuing year. This also afforded satisfaction. The Presbytery made the following appointments for visiting congregations within the bounds, viz., Aurora and East King to be visited by Rev. W. Frizzell; Melville Church, Markham, etc., Rev. J. McKay; Leslieville, Rev. D. J. Macdonnell; West Toronto Junction, etc., Rev. A. Gilray; Hornby and Omagh, Rev. J. Murray; each visitor to make arrangements for his visit, and report the result to next ordinary meeting. Pursuant to notice previously given, Rev. J. Mutch submitted a motion, which was adopted by the Presbytery agreeing to ask each year seven of the sessions within its bounds, in rotation, to nominate each one elder to represent the Presbytery at the Assembly, said nominations to be reported not later than the regular meeting in March. Inasmuch as the Moderator, at next meeting, would cease to be a member of this Presbytery, the appointment of another to succeed him in the chair was now proceeded with, and the appointment fell on Rev. A. Gilray. The Presbytery took up the remit anent the constitution of the General Assembly, and travelling expenses connected therewith. Said remit was read, and the recommendations thereof were considered seriatim. By a plurality of votes the consideration of the first recommendation was deferred in the meantime; and by another such plurality the second recommendation was not approved of, so that further consideration of said remit became unnecessary. The remit on the marriage question was dealt with at great length, particularly by Rev. Dr. Gregg, who moved, That no action be taken on this matter at present. In amendment, it was moved by Rev. H. M. Parsons, That this remit be approved of. When said amendment and motion (duly seconded) were successively put to the vote, the amendment carried by a large majority, and the Moderator declared accordingly. The next ordinary meeting of Presbytery was appointed to be held on the 6th of March, at ten a.m., at which meeting commissioners to the next General Assembly will probably be appointed.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

It is scarcely two years since the Rev. David MacLaren was ordained and inducted pastor of the Alexandria congregation, in the Presbytery of Glengarry, yet very decided progress has been made. The congregation has not only increased in the number of its families and communicants, but has very largely increased its contributions for church work. In 1886 they erected a very fine manse for their minister, and their contributions for all purposes in 1887 reached \$1,990, an average of fully \$33 per family.

At the close of the prayer meeting service in the Cote St. Antoine Church, on Wednesday evening, the Rev. John McGillivray was presented with a handsome silk pulpit gown. The Rev. Professor Campbell gave a brief address and the presentation was made by Mrs. D. R. Kerr. The gown, imported expressly from Edinburgh, is the gift of the ladies of the congregation, in token of their appreciation of Mr. McGillivray's services.

The Rev. W. R. Cruikshank is prosecuting his canvass of the city for the new Presbyterian Church at Point St. Charles, with encouraging success. He has already received upwards of \$4,000, which will probably be doubled in the next few weeks. The subscriptions of his own people will reach about \$4,000. The present church and school property are to be sold. The proceeds of these, together with subscriptions, will amount to about \$18,000. The site for the new church has already been purchased and paid for. The building will probably cost \$25,000, and as it is most undesirable to have debt, there is yet room for the friends of the congregation manifesting practically their interest in the work. From the February number of the Record of this congregation, we learn that St. Matthew's Church leads all the Protestant Churches in the city for the number of births and deaths in 1887. The register shows sixty-four baptisms, thirteen marriages and twenty-five deaths. The Sabbath school roll numbers fifty officers and teachers, and 450 scholars, the average attendance for last year being 353, and the missionary contributions of the school \$254.

The intelligence of the death of Mrs. J. S. Black, at Colorado Springs, was received here with deep regret by her many friends. During her residence of ten years in Montreal, she endeared herself to all who knew her and was a universal favourite. Mr. Black has the sympathy of very many here in his great bereavement.

Mr. Thomas Kerr, Inspector of the Standard Life Assurance Company for the Dominion of Canada, and a well-known contributor to the columns of THE CANADA PRESBYTERIAN, was on Friday last presented with a very handsome and costly gold watch by the directors of the Company, Edinburgh, in appreciation of his valued services. Apart from its intrinsic value, this beautiful testimonial must be most gratifying to Mr. Kerr, and all the more gratifying because of the fact that it is the first time in the Company's history of sixty-three years that the directors have thus manifested their appreciation of the services

of any of their employes. Mr. Kerr has been thirty years in the life assurance business, the last eight years being spent in the service of the Standard Life. He travels from Newfoundland to British Columbia, visiting the agencies of the Company. Few men know the ministers of our Church all over the country so well as Mr. Kerr, and few take a more intelligent interest in the Church's work.

A vigorous effort is being made to put the Ottawa Ladies' College on a solid financial basis. The Rev. Dr. Moore has agreed to devote considerable time to this work, and has already secured many large contributions in the city of Ottawa. After completing the canvass there, his purpose is to visit Montreal, Toronto and other centres, with a view to obtain sufficient funds to free the property from all indebtedness, so as to have it handed over without incumbrance to the Presbyterian Church in Canada. It is hoped that his mission may prove entirely successful.

The annual report for 1887 of St. Paul's Church (Rev. James Barclay, M.A., pastor) has just been issued in printed form. The Kirk Session consists of twenty-one and the Board of Trustees of eight members. There are 624 communicants, a net gain of thirty-four during the year. The Sabbath school has twenty-nine teachers and 246 scholars. The attendance at Mr. Barclay's class for young men, on Sabbath afternoon, is thirty-two, and for young women, on Wednesday, forty-four. The Victoria Mission Sabbath School has twenty-six teachers and 230 scholars; the infant class alone numbering from seventy to ninety each Sabbath. The pew rents last year amounted to \$7,698; the ordinary Sabbath collections to \$4,140 (an increase of \$1,480 on preceding year) and special collections for the poor \$813. The expenditure for ordinary congregational purposes was \$12,761, together with \$753 for the poor \$2,448 on alterations in basement, and \$4,897 for building a residence for the caretaker. For the missionary and benevolent Schemes of the Church \$5,033 was contributed by 118 persons, and \$1,330 in addition for the support of a missionary in India. The Young Men's Society raised \$370, and the Ladies' Dorcas and Aid Society \$480, besides clothing etc., to several charitable institutions. The total amount contributed by the congregation during 1887 was \$28,196. It is also worthy of note that two members of this congregation, last year, gave one million of dollars, for the purpose of establishing the new Victoria Hospital in Montreal, and one of these two contributed \$30,000 to the "Trafalgar Institute" for the higher education of women.

OBITUARY.

REV. JOHN SMITH.

The Toronto Presbyterian Ministerial Association adopted the following minute, presented by the Rev. R. Wallace, in regard to their beloved brother, a copy of which, signed by the president and secretary of the association, the secretary was instructed to forward to the bereaved widow and members of the family:

In the providence of God we are called to mourn the sudden and unexpected death of our beloved brother, Rev. John Smith, of Erskine Church, Toronto, on the morning of Friday, January 20, 1888, in the sixty-fourth year of his age, and after thirty-six years of faithful labour in the ministry of our Church. Mr. Smith began his studies in Knox College in 1845, and after completing his course was ordained at Bowmanville in 1855, where he laboured with great acceptance for twenty-four years. Then in 1875 he was called to Erskine Church, Toronto, where he was successful in building up a strong and flourishing Church for over twelve years. Mr. Smith was a man of great decision of character, combining firmness with moderation in his work. He was most faithful in the discharge of his public duties as a minister of the Gospel. He very plainly and earnestly set forth the way of salvation through faith in the Lord Jesus Christ, seeking at once to lead sinners to the Saviour and to build up believers in the faith and hope of the Gospel. The affectionate attachment of his people in both congregations bears ample testimony to his fidelity and success as a pastor, and the fruits of his labours will only be known at the great day. Mr. Smith was also trusted, esteemed and loved by his brethren and enjoyed their fullest confidence, for, while he never put himself forth in Church courts, yet he was ever ready to discharge the duties laid upon him. In addition to his special work as a pastor he was very earnest in seeking the suppression of all evil and in promoting all moral reform in the community. He took a leading part in promoting the greatest and most urgent reform of the age—the suppression of the liquor traffic. Few in Ontario did so much as he in that great work. He was also president of the Society for the Suppression of Vice. His closing work was in keeping with such a life. The last sermon he preached was on the text "Prepare to meet thy God," and he had partly prepared another for Sabbath 23, on Acts xvii. 27, "Though he be not far from every one of us."

The full importance of that subject he realized on that day in the immediate presence of his adored Lord. Our dear brother is taken from us, and while we mourn that we shall no longer receive the brotherly grasp of his hand and his wise counsel we are stirred up to imitate his fidelity in the Master's work and look forward with assured confidence to reunion by and by in our common Father's house, where separation and death are unknown. We rejoice in the assurance, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." And we, the members of the Toronto Presbyterian Ministerial Association, do hereby tender our heartfelt sympathy to the bereaved widow and children of our beloved brother, praying that He who showed such tender sympathy for the sorrowing sister of Bethany may sustain them with the comfort wherewith His people are comforted by Him in their time of trial,

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 26, } THE RICH YOUNG RULER. { Matt. 16-26
1888. }
GOLDEN TEXT.—Ye cannot serve God and Mammon.
—Matt. vi. 24.

SHORTER CATECHISM.

Question 62.—Reasons are appended why the Fourth Commandment should be kept. God, the maker of man, and the Creator of the universe, has freely placed at man's disposal six days, and claims the seventh for his own. All experience shows that this apportionment of time is the result of infinite wisdom. Transgression of this law always leads to evil consequences. Another reason for the observance of the Sabbath is found in the fact that God rested the seventh day from His creative work and blessed and sanctified the day of rest. God's claim that the Sabbath be devoted exclusively to His service, the special blessing He has bestowed on the day, and His own example, were there no other considerations, ought to be sufficient motives for our obedience.

INTRODUCTORY.

The interesting and instructive incident recorded in today's lesson took place during the Saviour's last journey to Jerusalem. His ministry was nearing its close; He is unceasing in the work given Him to do. There is a growing solemnity in all that He says and does until the great work of redemption is completed.

I. The Young Ruler's Question.—A comparison of the parallel accounts in the other Gospels enables us to understand that the ruler who here approached the Saviour was, in many respects, a most amiable and excellent young man. He evidently belonged to a good family, had been carefully trained, was possessed of excellent moral character, and very rich. He is an example of the truth that mere excellence of character and worldly wealth cannot satisfy the deepest longings of the soul. There is a good beyond these that he has not yet reached. This conviction is strong within him. It prompts him to discard conventionalities, and apply directly and publicly to the Great Teacher for instruction and guidance. "Good Master, what good thing shall I do, that I may inherit eternal life?" This question implies three things. The young man believed in eternal life, and that its possession was of the utmost importance. He believed also that it could be obtained, and that Jesus could tell him how the great blessing was to be secured.

II. Christ's Answer.—The Son of Man never turns away from the earnest inquirer. With patience and grace He listens to every request. The language of mere compliment means little, "Why callest thou Me good?" The Sinless One seeks not honour from men. The young man held the very common notion that eternal life could be obtained by doing some good thing, that it could be earned. The Saviour points him to the Chief Good. Eternal life is a priceless gift. It is bestowed and is unpurchaseable. To enable this youthful inquirer to know his own helplessness, and to discover his own self-righteousness, Jesus urges him to a perfect obedience of the law of God. Which of the Commandments? asks the young man. In reply, the Saviour does not mention what is called the first table of the law, the duties we owe to God, but the second in which our obligations to our fellow men are enjoined. Even these with which the inquirer was familiar and which he thought he had obeyed, had a deeper significance than he had been yet able to grasp. These he had kept from his youth up, he says. He was an excellent youth, but at the same time self-righteous. This obedience had not brought him eternal life, and of itself never would. "What lack I yet?" With that complete knowledge of what is in man, the Saviour, seeing what was the real obstacle that stood in the young man's way, applied at once a practical test, "If thou wouldst be perfect, sell that thou hast and give to the poor, and come, follow Me." Much as he longed for the possession of eternal life, the young ruler placed a higher value on the present life, with its riches and its honours. He was not prepared to sacrifice these for what was the highest good. His conduct was exemplary, but he was lacking in faith and love.

III. Danger of Riches.—The test had been applied to the young ruler, and he failed. The crisis in his life had come. He stood at the parting of the ways, and then chose the wrong road. "He went away sorrowful, for he had great possessions." Jesus loved this amiable youth, but he loved his riches more than Christ, and he went his way. With sorrowful accents, no doubt, the closing words of the lesson were spoken. "It is hard for a rich man to enter into the kingdom of heaven," is the rendering of the Revised Version. Riches bring with them their own special temptations. It is not about riches unjustly gotten that the Saviour is here speaking, it is about riches simply. The explanation of the Saviour's meaning may be best found in another of His sayings in Mark, "How hard is it for them that trust in riches to enter into the kingdom of God." Whatever may be the correct explanation of the camel going through a needle's eye, whether it refers to one of the narrow entrances into the city of Jerusalem or not, there can be no doubt of its meaning. It is a strong figure of speech denoting impossibility. But with God all things are possible. Before Him, rich and poor are alike lost sinners, and it is only through Him that is rich in mercy that Salvation comes.

PRACTICAL SUGGESTIONS.

Eternal life is that for which we should earnestly seek. He that believeth on the Son of God hath everlasting life. We cannot obtain eternal life by keeping the commandments alone, but we cannot get it without keeping them. If we would have eternal life, nothing must come between the soul and Christ.

Sparkles.

PERFECTLY CHARMING is what the ladies say about "Lotus of the Nile" Perfume.

To bashful correspondent—The first thing for you to do is to pop the question, the second to question the pop.

A BOUQUET of enchanting sweetness—"Lotus of the Nile" Perfume.

"My name? I. B. Smith," said a man at the hotel, whereupon the gentleman addressed remarked with a sweet smile, "So be I."

PAIN-KILLER as a liniment is unequalled for Chilblains, Burns, Bruises, Cuts, Sprains, etc.

THE difference: "Ah; yes," said a cabinet-maker to a crockery dealer, to whom he was introduced,—"ah, yes, you sell tea-sets and I sell settees."

"No man's character is formed," says Howells, "until he has been tried by the woman he loves." This is sometimes apt to be worse than being tried by any judge.

HE: How bright the stars are to-night! They are almost as bright as—"She (expecting "your eyes")—Oh, you flatter me! He (proceeding) they were last night.

THE people's best friend is Perry Davis' Pain-Killer, because it is ever ready to alleviate suffering.

AN old coloured minister invariably begins his sermons with this sentence, "Brethren, my serman is basted on the following text."

AN American minister says there are three parties in his congregation—a mission party, an anti-mission party and an o-mission party.

GENERALLY speaking, the gentleman who has just accepted a position is not a bit happier about it than a man who has just got a job.

HE: Max O'Rell says that wealth is a destroyer of wit, but Max must be wrong. She: Why so? He: Your father is worth a million, isn't he? Did you ever know anybody not to laugh at his jokes?

MISS ELATION: Congratulate me, Marie, Mr. Brown has just asked me to be his wife, and I have assented. Miss ACIDITY: Poor girl; he asked me the same question last evening and I gave him a decided negative.

DEFINITE WARNING.—Neglected coughs and colds so frequently produce serious results as to constitute a definite warning. There is no better, safer or more pleasant remedy for Coughs, Bronchitis, Sore Throat, Colds and all throat and lung troubles than Haggard's Pectoral Balsam.

AN absent-minded Pittsburgh, Pa., preacher remarked in a eulogy from his pulpit lately that "Death loves a mining shark." Thereupon four stock brokers and a man with a brother in Colorado got up and left the sacred building.

CIRCUMSTANCES alter a great many cases. A young lady when asked to do some shopping for the family can stand very little cold, but if the right kind of a man asks her to take a sleigh ride the healthiest blizzard becomes a tuneful zephyr.

WILL BE FULLY MET.—Indications of Dyspepsia, such as Sour Stomach, Heartburn, Sick Headache, Rising and Souring of Food, Wind on the Stomach, or a Choking or Gnawing sensation at the pit of the stomach are fully met by Burdock Blood Bitters which has cured the worst cases on record.

"Do you intend to hear the new minister to-morrow?" inquired a member of the deacon. "No, I don't. I am not going to hear any new preacher, until I know what folks think about him." "But you ought to use your own judgment." "I never work on Sunday."

A STANDARD article, universally recommended, is James Pyle's Pearline, which is claimed to be the best thing ever invented for making washing easy, in hard or soft water, without harm to fabric or hands. No soap is required, and the work is done thoroughly without it. The genuine is sold by all grocers, and purchasers should beware of imitation.

Blighted Prospects are largely the result of improvidence and lack of enterprise. Those who look out for the good chances, get on; such people are fast learning that they can live at home and make \$1 and upwards per hour at work for us, in our new line of splendid business. All who take hold are started free by us. All ages, both sexes. Any one can do this pleasant, easy work. Those who are ambitious and enterprising will write at once and learn all; no harm will be done if you do unwisely conclude not to go to work. All is free. Address Stinson & Co., Portland, Maine.

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MEETINGS OF PRESBYTERY.

QUEBEC.—In Sherbrooke, on Tuesday, March 20, at eight p.m.
 MAITLAND.—At Lucknow, on March 13, at half-past one p.m.
 HURON.—At Egmondville, on Tuesday, March 13, at eleven a.m.
 HURON.—In Egmondville, on Tuesday, March 13, at eleven a.m.
 SAUGEN.—In Palmerston, on Tuesday, March 13, at ten a.m.
 GLENGARRY.—At Maxville, on Tuesday, March 13, at eleven a.m.
 CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
 WHITBY.—In Bowmanville, on Tuesday, April 17, at half-past ten a.m.
 LINDSAY.—At Cannington, on Tuesday, February 28, 1888, at eleven a.m.
 CHATHAM.—In First Church, Chatham, on Tuesday, February 28, at ten a.m.
 OWEN SOUND.—In Division Street, Owen Sound, March 20, at half-past one p.m.
 ORANGEVILLE.—In Orangeville, on Tuesday, March 13, at half-past ten a.m.
 SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 20, at one p.m.
 LONDON.—In First Presbyterian Church, on Tuesday, March 13, at half-past two p.m.
 BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
 STRATFORD.—In Knox Church, Stratford, on Tuesday, March 13, at half-past ten a.m.
 MIRAMICHI.—In the hall of St. James' Church, Newcastle, on Tuesday, March 20, at ten a.m.
 PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, March 13, at ten a.m.
 WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 13, at half-past seven p.m.
 LANARK & RENFREW.—In Union Church, Smith's Falls, on Monday, February 27, at half-past two p.m.
 KINGSTON.—Next ordinary meeting in Cooke's Church, Kingston, on Monday, March 19, at three p.m.
 MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, March 20, at ten a.m.
 GUELPH.—Next ordinary meeting at St. Andrew's Church, Guelph, on Tuesday, March 20, at half-past ten a.m.
 TORONTO.—At Newmarket, for the induction of Rev. W. J. Bell, on Thursday, March 1, at half-past two p.m. Next regular meeting in the usual place, on Tuesday March 6, at ten a.m. Commissioners to the General Assembly will be appointed at this meeting.

BIRTHS, MARRIAGES, AND DEATHS.

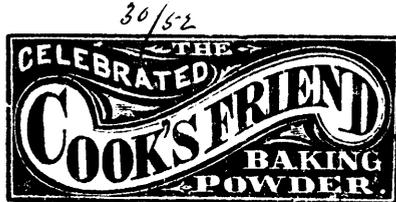
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MARRIED.

At the Manse, Fingal, on the 7th inst., by Professor McLaren, D.D., assisted by the father of the bride, Mr. Geo. Hay, Echo Bank, Ottawa, to Ina eldest daughter of Rev. Geo. Sutherland.

DEATH.

At Colorado Springs, Colorado, on Saturday, 28th January, 1888, Helen M., wife of Rev. J. S. Black.



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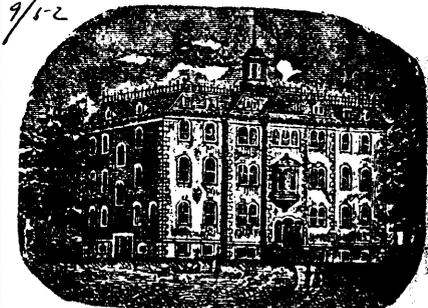
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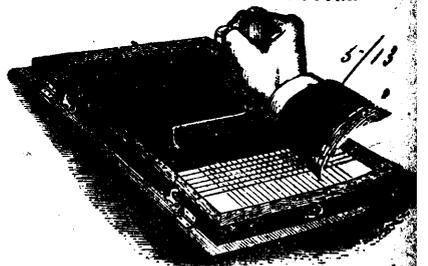


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