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AF "The Presbyterian Review" has the

largest ewern eirenlating of the Presby terian newspapers in Canada.

THE NEW YEAR.

BRIGIT D) the new year becloos like a flower Hid in its roots among the unirodden bills I God show thee how its sweetness every hour Grows only as His breath thy spirit fills I

Behold! The new year beckons like a star-A spleadid mystery of the unfathomed skies God guide thee through lits mystic spaces in Till all lits stars as some within thee rive!

The new year beckonic. He, too, beckoning, poars;
Forget not thou that all its gifts are His;
Forget not thou that all its gifts are His;
Take from His ham all blessless of the year
And of the blossoming, surred ctermites I
—Lucy Larcon,

SCRIPTURE LLLUSTRATIONS OF THE SHORTER CATECHISM.

BY REY, A. B. MICKAY, MONTREAL. · No. Lill.

I HAYR seen somewhere the suppo-sition that the sun is something more than an immense bill of fire. Some have thought that inside its burning atmosphere there may be a might globe, clothed with green meadows. washed by glassy seas, and watered by crystal rivers, containing every provision for a vast and rejoicing population. Now, God is like such a sun as that: The guilty conscience forced into life presence; feels that it is suppresence, feels that it is suppresence. proaching a consuming fire, that it is nearing a righteousness which radiates

condemnation on all evil. But we are taught, in the Gospell that within this ilight inaccesible, this refulgent atmosphere of truth and holiness, there is a glory more intimate and essential satisfarateful, life-giving blessed, and

still rateful, life-giving blessed, and summed up in the grand declaration of fiod is love."

A field is love.

tial pomp, and national ovations, of ancient lore and contemporary litera-ture. He had an eye for all the glories of nature, and a tongue that could utter them. Yet he knew that the glory of God was as high above these as. Heaven is high above the earth, hence this great petition, "Show me

Thy glory."
The Lord granted his request and said that He would make all His goodness pass before him, and that He would proclaim His name. So God put Moses in a cleft of the rock, and covered him with flis hand, and pussed by and proclaimed llis name as "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in gracious, long-suffering, and abundant in thousands, forgiving iniquity and trans gression and sin, and that will by no means clear the guilty."

Then Moses made haste and bowed

be impossible for him to use that name in a vain or sinful way. It could never be to him an empty word with which to round a sentence (or emphasize an exclamation, much less could be use it to cover a lie or establish wicked-ness. To take that name into his lip: would be to bow again in spirit before the majesty and mercy of which it spoke. But men who know not God are so hardened that they will profine the very holiest things. They will fill their mouths with the name of God when He is not in all their thoughts, yea they will invoke that sacred name with blasphemous impiety, to gain their own wicked ends, and to gratify their own evil passions. Such arreverence is easily learned, and hard to get rid of, as Peter, the apostle, learned to his sorrow: bence, from our earliest days, we ought to take heed to the third commandment, for "The third command-ment is, This shall not take the name of the Lord thy God in vain: for the Lord will not hold him guilless that taketh His name in vain?

You may be nearer to Christ than you think. Those men who went stumbling along the coad to Emmaus. stumbing stong the coad to firmans, in her conversion to Universalism, she weeping and mourning that their soon discovered this. She found (we Christ was gone, poured into His very quote from memory) that the easyear the tale of their bereavement. They going belief that all must be well with told Him of their trouble; that they had every one in another world, that the lost Christ; and there He was talking must defiled would be purified by "a with them. In the midst of their deep breath of fresh air. ofter death," dead-greef there was their victory, and they ened compassion for human suffering columns of fresh Minim News-over 100 column of the Minim News-over 100 column of the Minim News-over 100 column of the News o

THE MERCHESSNESS OF Universalism.

they are to die, are so mean. The pauper drops undramatically in London streets; mer, and women in lonely garrets are told of the fatal spot on lung or heart or brain that will rob them of life, and their trouble is the knowledge life, and their trouble is the knowledge that to those about them they are of iess consequence than the, mud under their teet. One cry of pain is now and then audible, to make us think, of the low, stifled moan of the tortured world, that still holds so many of the elect of God. Yet we can think of these things in the light of reconciling love. We believe that God's own son came forth to be a sacrifice for the sins of the to be a sacrifice for the sins of the world, and bore them in His own body to the tree. We believe not that Jesus Christ was a martyr—that He was worsted in the battle—that He came worsed in the battle-that ric came too near the whirling wheel of the world's evil and was torn in pieces. That would only deepen the immense gloom. We believe that He intervened and conquered—conquered by dying, and that all things are under His feet. All the face of things is altered for us when we know that the Love which gave the first commandment, and the second

which is like unto it, is the Love that enught to remedy and retrieve the sins of the world against them. The old sortows 'remain—pain, and care,' and death—but they have no power over, us

now! Faith has drawn their langs!

The belief that at the heart of things there is Love at too good to be indet;

yet landing reven upon the best i moments of modern upon the best i moments.

ments of madnust are averaged by years of agony; the ground often seems to reel under our feet as we watch or endure the incidence of pain. Love is austere because sin makes it so. The love that ignored or was content with sin could be no true love. It would indeed be hatred. On the throne of God, are no changes, and our Ruler will be our Ruler millions of years hence. Is it merciful to say that after death all will be well—that all, however they may have dealt with Love and its great attempt to redeem, will be found

cleaused and blessed at the feet of God? Neither merciful nor true. We be-lieve that the dogmatic universalism which sees no real horror in sin, no real need for atonement, nothing to fear from the character and the words of thousands, forgiving iniquity and trans gression ard sin, and that will by no means clear the guilty."

Then Moses made haste and bowed his head towards the earth and worshipped. How he would reverence the holy name of Him whose faintest glory had so overwhelmed his soul. It would be impossible for him to use that name to the impossible for him to use that name to the suppossible for him to use the suppossible for him to the suppossible for him to use the suppossi Love. So many of the facts looked the other way. The Cross is the only proof, and it is no proof unless it was an Atonement. "God commendeth His love toward us in that while we were yet sinners Christ died for us." Here, and here only, we touch the adamant that cannot be shaken. To deny the sacrifice of Christ is to throw away the one ladder by which we climb

to the love of God. Again, in proportion as the inter-position of Christ is belittled, we are driven back on natural law. We are step by step compelled to believe the great postulate of naturalism—that all that is in this moment was potentially in the universe from the first—and from the past and present we predict the future. What hope is there that all will end in unbroker, sunshine and bliss? From that point of view, none whatever; there is nothing before us but a yawning gulf of doom,

Once more. Within the very sym pathy of Universalism lies a seed of cruelty which springs up till it poisons the wholesome air. In that beautiful book, "The Life of Annie Keary," we are told that while she at first rejoiced in her conversion to Universalism, she

Sin may be viewed as a misfortune or specifing overs, and such like, are not Inconvenience, but there is nothing to lifeation. The trifling details terrible about it if the soul slips it of rake up a most important, and occaterrible about it if the soul slips it off as a matter of course with the imprisoning clay. There is a form of Universalism, no doubt, which maintains that him is punished after death. What the punishment is, however, becomes more and more indistinct—less and less terrible. The true view of sin is not to be had apart from the merciful and awful word. "The blood

merciful and awful word, "The blood of Jesus Christ His Son cleanseth us from all sin," We had meant to write on the neccessary austerity of a true human ad-ministration of love, but our space is gone. Here we walk by faith i one day we shall see. Jesus shall yet show us the Father, and it shall suffice us; show Him from the Judgment Throne. The Day of Judgment will open the secrets of God as well as of then. Let us recall the story of Martin Lother, "One day after dinner, when the foult was on the table, the children were watching it with longing eyes. That is the way, he said, in which we grown Christians ought to look for the Judg-

LESSONS OF LIFE IN THE attuned, of the street try, and no lesson will be contend to his mind. If he allow low desires,

mens Day."-British Weekly.

petty cares, and selfishness to fill his heart, he might as well live in the town. There will be as little room for God in the heart in the one as in the other. Attuned, many a lesson may be learned. The lily will speak to the anxious one, "Consider how we grow; we toil not, neither do we spin." The birds will say to the impoverished, "We sow not nor gather into barns, yet your Heavenly Father feedeth us. Fields of corn will speak to the workers for God, telling that "the seed must be sown ere the narvest can be plenteous."
When t draws on apace the warning will ring out to the indifferent, "The harvest is passed, summer ended, and we are not sared. As they listen to the gurgling of a brook by the way they will drink of the spiritual brooks knee shall bow, and every tongue con-fess that He is Lord." The hills and Sommerville's Jubilee day, and see mountains shall speak to the one who trembles for the future of God's Church that "her foundations are in the holy which liad previously been advertised hills." They may tell him that just as they stand firm, whether the shadows of a passing cloud flit across, or the terrible storm rages around, so should he, like them, have immovable faith.
We doubt not that Jesus as a man

thus listened to the voices of Nature. They were but echoes of His own word that first gave them existence, but He had become man so that He might see them as His creatures see them. He may have found in them comfort to may have found in them comfort to lis weary spirit. Hence it may be sent. Dr. Sommerville gave an address on "What Christianity owes to one night in Jerusalem, but hastened out to Bethany. Simplicity he loved choose ger. Prayer was offered, and that He cared not so much as to sleep out to Bethany. Simplicity he loved rather than grandeur, nature than arti-ficialism. The quiet village of Bethany, with its humble cottage, is more attractive than proud Jerusalem with her palaces, her castles, her towers, and her magnificent Temple. - Quiter.

As enlightened conscience is the true vicar of God in the soul; a pro-

war, pesillence, and famine less teat WHAT OUR CHURCHES NEED tible. The very largeness of the trust of this from the North Western Pres-professed in the eternal love made a system, of Minneapolis and St. Paul,

"I knew Thee that Thou art an austere man." The description is not disclaimed. "Thou knewest t thou ought therefore." God is austere be cause loving, and toving because austere. Love without austerity—soft, compliant, honeless—is undivine. We hold it true that Love—Omnipotent Love—reigns; and yet, see what is done under its sway! All thoughts have been drawn to the lilness of the Crown Prince of Germany—to the dooning of one of the noblest and most-precious of lives. But tragedies as terrib'e are going on every hour. Crowned sufferers are criffied with innumerable consolations; they know that the world will, miss them; they fight their battle under the eyes of sympathizing spectators; their tortitude is the bitterness of multitudes is that the life they have lived, and the death they are to die, are so mean. The God in the helplessness of an Infant, secrated use in the Lord's house. Coband the defeat of the Cross. Most serious of all is les view of sin. ing dogs; hilly churches, draughts,

Mission Work.

Christian were only enlisted, the taber

sionally the most important part of the worship. If the exquisite taste and conscients us humble service of every

RABINOWICH.

WAVE learn from Word and Work. that Professor Delitzsch has / Just

The convenient; at Kiechines

DR. SOMMERVILLE. REV. Dr. SOHNERVILLE, of Glasgow,

has, as our readers are aware, been engaged in evangelistic work in Bohemia,
Moravia, and finally in Vienna. The
last and best of a series of services in
Vienna, held on November 20th, was
a pseuliarly interesting one, first befor the west ending in June, 1887, an which had previously been advertised by p'acard, and in the papers, was held in a public hall in Vienna. The hall was crowded to overflowing, about five hundred and fifty people being crammed into the building. Many had crammed into the building. Many had to stand all the time, and about two hundred were unable to gain admittance. Two-thirds of the audience were composed of Jews, including many ladies, and was representative in character, Jewish professors, doctors,

preaching Christ crucified to the Jews. Dr. Sommerville jassed on to Buda Pesth, Hungary, on Dec. 1st, where he intended to spend about a fortnight.

MISSION NOTES.

Tite Dublin Unlversity FuhcKien Mission is sending a missionary to Foo Chow. A few weeks ago a meeting was held in Trinity College, Dublin, to wish Godspeed to Rev. J. S. Collins immediately before his departure.

At the recent meeting of the M.E. Missionary Society, Secretary McCabe.

said there was a man in New-Jersey, the owner of three sars-mills and worth \$45,000, who subscilbed for all the benevolences of the Church the sum of ten cents. Verily a scraggy saw. Presbyterian Journal.

Society finds its affairs in an encourage ers—in their sect, and on the Sabbath ing condition. The deficit of 62,800, they visit their followers whose religion-consists largely in making liberal offer-12,000 francs, while the regular income-has not diminished. The cost of the new mission house, which was recently dedicated, has been nearly all provided for, and about 20,000 france have been

tions, the founding and growth of its schools, and the incident of his own conversion, including the opposition of his parents to his becoming a Christian,

AT the instance of the Rhenish mis sionaries, the English authorities at Wallfish Bay have made some regu-lations intended to restrict the sale of that. Professor Delitzich has / just sublished: the sixteenth pamphiet of the series issued by the Institutions lations intended to restrict the sale of judaleum, entitled! New Documents of the South Russian Mevement." It contitues an autobiographic spetch from thins an autobiographic spetch from the evening till eight in the morning, the pen of Moinowich, several of his serious and addresses, a list of his special permit, it is a published pamphica, with prefetory lemants of the school, its the latter he fayer.

In this latter he fayer is required of each dealer. No liquor must be sold in glasses to natives, fayer. offence, and 600 marks for the second ; and the officers are suchorised to forbid

"Joseph Rabinowich is a star in the firmament of his people's history. God keep this atar in the right path and continue its light, in truth and brightness I One thing is certain, the history of the Church cannot reach its consummation until the prophetic and apostolic Word, predicting the conversion of the remnant of Israel, is fulfilled, an event which will bring an abundance of spiritual powers and gifts for the revival of the whole world."

The order to be well the Mt. Holy-oke Seminary on the Mt. Holy-oke Mt. Holy-oke Seminary on the Mt. Holy-oke Seminary nine years ago. Tangoa, Mr. Annand's new station, is a small island in the North of the group lying very near to Santo on its South side. It, too, will

China, the Gold Coast and the Came-China, the Gold Coast and the Cameroons, at 45 principal atations, 119 I remained with her a long time, and missionaries, 80 missionaries wives, and 3 single ladies; and it returns 19. 187 members, with 820 baptisms of heathen, and an increase of 1,057; with 7,436 pupils in the schools. The Merk man aisa laba karta, which Cameroons mission, however, recently to the complete of th Cameroons mission, however, recently transferred to this Society from the English Baptists, is not represented in the number of members or of pupils.

It would add to the total in both items. THE Indian Wibust says that the Madras Presidency contains by far the largest Christian population of all India, the actual number of native Christians, five Christian German hymns were including Roman Catholics, amounting sung, a sheet with the hymns printed to 700,000. This shows that out of on it being given to each hearer. Dr. Sommerville concluded his address by telling the people that that evening he terminated his fifty years of ministry, and that the following day was his According to the latest census return, Jubilee day of his long service in the fine municipal towns, while the performed and that it was to him a material formation of the municipal towns, while the performed and that it was to him a material formation of the municipal towns, while the performed and that it was to him a material formation of the municipal towns, while the performance of the following hymns are the strength of the strength of the first consumption of the strength Gospel, and that it was to him a mat- centage of educated Hindu males is An enlighened conscience is the Gospel, and that it was to him a maticentage of educated Hindu males is ter of God in the soul: a prophet in its information, a monarch in this fifty years had been spent among among the male native-Christians is its peremptoriness; and a priest in its blessings or anathemas, according as we obey or disobey it.—J. Nesman.

The proportion of educated assembly remained perfectly silent and itemales is equally striking, and largely unbroken to the end, but at the close in favor of the native Christians. Take the audience rose to its feet and broke in favor of the native Christians. Take the audience rose to its feet and broke in favor of the native Christians. Take out into loud and prolonged cheering, female, of the three creeds throughout accompanied by waving of hats. Dr. Sommerville is full of thankfulness to be Hindus, 990 per cent. Mobam-some a year-a small velue in itself.

God for this monderful opportunity of I medans 8.57, and Christians 26.53.

Woman's Work.

LETTER FROM MRS. MORTON. TUNAPUNA, Trinidad, Nor. 2, 87. To the Woman's Foreign Missionary docielles.

My DEAR FRIENDS,-Some of you may temember my having written, not very long ago, of an old Bengali woman who wemed interested and spoke of At the recent meeting of the M.P. Missionary Society, Secretary McCabe said there was a man in New Jersey, the owner of three sarr-mills and worth feroco, who subscribed for all the benevolences of the Church the sum of ten cents. Verily a scraggy: saw though there were a velover her eyes, she saw nothing. I have visited, this woman occasionally since, and she always seems very anxious to find the truth, but though living very near, she were not attend church. She and her husband are gwws—or spiritual teach-free in their sect, and on the Sabbath

Ings to these god parents.

The old woman showed me to day a pair of heavy silver bracelets wortheight dollars, that had just been pre-sented to her, but said that if she felt already received for the Congo mission, that she had true faith she would give. The Rhenish missionaries in Balai up everything for it. She prays every pear of the establishment of their mission in Borneo. Au old convert was at a time, and says that she instructs present, who had witnessed the work of the related his recollections of its operations, the founding and growth of its a good deal of excitement.

A DŘEAM THÁT: SHE:

had had . I felt Impressed myself as had had. I left impressed myself as she is thite too Ignorant to have borrowed the imagery. I will give it as nearly as possible in her own words.

"I was sleeping and I saw you, Mem Sahib, at a distance from me; you had . a large golden book in your hand; your figure and clothing were the same

as usual, but, your face was bright, bright like fire; you kept was bright, bright like fire; you kept waving your hand to me and saying, !Come, come, come.' I wished to come, but's between us there appeared to be a great-sea, and I was alraid. You were walk ing on it; but your clothes were not

ing on 1; but your clothes were not tertainly typesude of the and; the officers are sushorised to feeble were the to be children; they were draped from asion with be preceded by such testimated to feeble the final conversion of the Edward Canadam. Lond; D.D.; of head to foot in black; I did not see their faces; two of them tinch me by laised up by God and filled with His laboured faithfully for ferty/years point. A because in I spail has laboured faithfully for ferty/years point. A because of the Baptist Union; I then saw that you were based has recently died. He was a laboured on a golden bench in a very very large continued in the same of the same of the same and of the same of the same of the same of the same in the same in the same of t ales to drunkerds.

EDWARD CLESCHER LORD, D.D.; of head to foot in black; I did not see I did not sit down

which discipless is happened a Jawish Chistian congregation will be gattered. The religion of the Messiah will then prove the Invine power which pened trates the spiritual and social life of the Dr. Lord was Miss Lucy Lyon, a nation.

"Joseph Rabinowich is a star in the firmament of his people's history. God keep this star in the right path and continue its light, in truth and brightness I One thing is certain, the his-You might suppose from what I have told you that this poor woman must be not far from the kingdom c', God, but we so often see the prey so nearly escaped, as a bird from the hand of the fowler, but, again, instead of the snare hairs had been seed to the snare hairs share seed to the snare hairs seed to the snare hairs share seed to the snare hairs share seed to the snare hairs share seed to the snare share s being broken, we find the cords of cov-etousness and sin binding faster than ever, and even our well guarded hopes are disappointed. She told me that

WOULD NOT KILL ANYTHING

nine years ago. Tangoa, Mr. Annand's new station, is a small island in the North of the group lying very near to Santo on its South side. It, too, will soon become familiar as we follow the work of our faithful missionaries.—

The Basle Missionary Society returns for the year ending in June, 1887, an income of 994733 francs, and an expenditure of 994733 francs—or, in the soul of man, which the soul of man, which the soul of man, which the soul of man which they sometimes the employed in its missions in India, speaks,"—could not reside in an inferior name "bolnehara,"—"that which speaks,"—could not reside in an inferior and dumb animal.

may 20 translated,

"NY HEART IS BO, HUNCRY."

Let us unite in beseeching our Heavenly Father on behalf, of this poor woman and others like her who are groping blindly for light, and pray for us too that we may be enabled to speak to them as we "ought to speak." Col

14. 4.
Our weather is getting a little cooler now; this is one pleasant thing that comes to us with Christmas. All the mission families are well. We have news from Scotland that Rev. Mr. and Mrs. Hendrie will not teturn to St. Joseph, medical opinion having pronounced the climate of Trinidad to be unsavourable to Mr. Hendrie's health. St. Joseph is only two miles from Tuna-puna. Mr. and Mrs. Hendrie were very pleasant neighbours. It is more than a year since they went to Scotland, Mr. Morton, has superintended their

work during that time. With kind wishes for all,

Yours truly, SARAH E. MORTON.

The Family.

For the Passavtanian Raties NEW YEAR'S EVE.

7 BY H. A NICHOLL. We warehed the tired old year as be lay dy-

ing. Ere the last hour was dead to

ree the tast noue was dead.)
We complet the wolf moments onwerd flying
Where many a year has fled;
Where all the hygone years like spectres
stand,
Misty and dim in memory a shadowy land

He died, and while the bells were gaily real The New Year came to carth a Sweet songs of Hope and Love around cam

stealing.—
The heralts of his treth
And through the night the atrains rose soft and clear.
Their welcome tinging to the glad New Year

Oh I months and years that through our lives are Eylog,
And record bear
Of human trial and of human trying,
Of daily care.

The long sad story traced upon the scroll Of earth's bird fourney, and the travelling

We want a ban I to help us on the way, A love to cheer ; A lynn to guite us with uncerting ray, From year to year Oh! Pather, from the world beyond these

Jears, Lead, smiling on, till Heaven at last appears

The Manie, Mosiomin.

KINDLINGS.

BY HELEY JACKSON.

So essential are they to the quick much does the comfort of one's winter depend upon the generous and never failing supply of thery that their absence or presence is almost a test of the quality of housekeeping, an indication of the plane and standard which will be found in many other matters. There is even a tradition of a New England funeral at which a sorrowing relative was oretheard to say of the departed, bringing in the statement at the end of a long list of virtues, spiritual and secular "And he was a masterhand as a prosider. I don't bleeve his wife's ever known what it was to be out she spends her whole strength, body of kindlin's onc't sense they've been to and soul? housekeepin'

sort of kindlings which wood piles fur-nish, but she was indeed an extraor dinarily happy woman if she were never once out of the sort of kindlings which are needful to start and keep going those more precious inner fires on whose light, warmth and cheer depends the happiness of daily life. "All out of kindlings," "wet kindlings," "not half enough kindlings "—these are the words which in many instances explain the material discomfort of chilly rooms, poorly cooked food, colds and illnesses innumerable. The same phrases are pertunent to the much greater discomposite of ability harmonic or of a bility harmonic or of souls, stunted affections, wearisome This was a home wh days, sins and shortcomings innumerable. "All out of kindlings," "wet that made the sunshine. kindlings," "not half enough kind-lings"—no home is happy where these

words can be metaphorically applied.
Almost everything will do for kindlings, so it is properly split or cut and dried. old boxes, shavings, dead boughs, chips; the luxury of "boughten" kindling is unknown in many a house where roaring fires and generous warmth, with all that they count for and accomplish, are never lacking

So with the metaphorical kindlings which the human heart craves. Almost anything will do for them, too. No one so poor he need be without them, need deny them to his family, or is to be excused for forgetting them. Never a penny need be spent for them

from one year's end to the other.
Fitly spoken, lovingly spoken, sympathizingly spoken words are the best of "kindlings." The fire they light of a morning does not need making over a winter morning, and finding a bed of red coals to begin the day's work with I men, whose faith was weak, went out That is the way a kind, loving word toward the beach, the women and chillasts. The pressure of duties and hurry of things may seem to have obliterated. it, as the ashes cover the hot coals, but it is there all the same, and its waimth is there, and neither the room nor the heart can be quite at the mercy of the cold or of trouble and sorrow while

Why do we not speak such words oftener? Why do we not remember oftener? Why do we not remember to praise faithful, painstaking servants? to praise faithful, painstaking servants? 'This is the love of God that ye keep To say, "in so many words," that we His law.' 'Reme the Sabbath like this or like that or the other, which day to keep it holy. That's the law, has been done, and well done, for our friends. And our Lord came not to comfort? "In so many words" tell break, but to fulfit tie law. True, we them that we perceive that they are en-deavouring to do their best? "In so many words" make them feel that we have IIss frown. Go, you that dare, consider them of the same flesh and but I never knew any good come of a blood with ourselves, and that we know religion that changed with the wind." that they can be tited, discouraged, out of sorts, glad or sorry or lonely, just as purpose of the rest. They went home

Why do we not, to our nearest and and spent the day in praise and prayer that it note not yet ap and seed dealest—husbands to wives, wives to husbands, parents to children, and children to parents—why do we not oftener speak words of affection, assurances of love? Say, "In so many words," what, and abundant that there was soon no love? Say, "In so many words," what, and abundant that there was soon no love? Say, "In so many words," what, and abundant that there was soon no love? Say, "In so many words," what, and abundant that there was soon no love? Say, "In so many words," what, and abundant that there was soon no love? Say, "In so many words," what, and abundant that there was soon no love? Say, "In so many words," what, and abundant that there was soon no love? Say, "In so many words," what, and abundant that there was soon no love? Say, "In so many words," what, and abundant that there was soon no love? Say, "In so many words," what we shall be a love to be a love to be a love to be a love to be a love. The love to be a love. The love to be a love to be a love to be a love. The love to be a love. The love to be a to be sure, they know already, but complaining in the village. Here was which no human heart is ever tired of learning, ever leaves off longing to be reassured of—that they are dear to us, shalt be fed."—Words and Weapons.

iouls? Such words make good ! kind-And if we only furnish the kindlings, the fire will come of liself; and it will warm the whole house, this kind of fire. One such will suffice.

Whose business is it to cut up the kindlings? is always a troublesome question in households where service is scanty or lacking; and the question, being a troublesome one, is often left unanswered, it is everybody's husiness, therefore nothody's business, and never, or irregularly, done.

But the preparing of kindlings of the other kind—the kindlings for the sweet, sacred inner fires in hearts and souls, fires of happiness, trust, sympa thy, assistance—this is, Indeed, every-body's business, business of everybody who loves or is loved, wishes to help or be helped, to give or to receive; to have or to hold the best of life. In no household can it be especially assigned to one or to another. All must do it; do it equally, do it regularly. If

It sometimes happens that, by de-grees, nobody knows just when, how or why, the furnishing of these "kind-lings" comes to be considered the work of, or falls into the hands of, one mem ber of a family, oftenest it is the mother. She it is who speaks the soothing word to the hasty temper, the cheering word to the weary, the laughter bringing word to the despondent. She it is who plans the small pleasures or tea; the trip to the scashore. Yet, successful lighting of fires, so in all families where the conditions of h does the comfort of one's winter life press at all heavily, the heaviest pressure must come on the mother She it is who must have the brunt of care in times of illness, the brunt of all troubles in matter of service, the brunt of planning, foreseeing and providing; last, but not least, in all families but those of the rich, the brunt of making a dollar do its utmost of buying. All this is the mother's work. Ought she not to have plenty of "kindlings " always ready to her hand, lovingly prepared, unfailingly offered by every member of the family, for which

Dusckeepin'. I once heard a young lady speaking. This might have been true of the of a family in which she had been governess for a year. It was one of the exceptional houses in which the father furnished the "kindlings."

"It was truly wonderful," she said. "to see how that whole family changed the minute Mr. —— came home. He used to come home from his bank as soon as it was closed, and the minute his voice was heard in the hall everybody selt cheery. He took his wise out to drive, made his guls go out to drive, made his guls go out to alty of faith and obedience among the walk or side if they had been in the founders are made and another than the founders are well as in every machine-shop and fashion greatly, and new flourished, house all day, always bringing home something to read or to look at. He was just the sunshino of that house.

This was a home where money was abundant. But it was not the money that made the sunshine.

There is a text in the Christian Scriptures which is usually quoted as bearing upon evil speaking, gossiping, and tale bearing; but happears to me to be equally pertifierfil to this subject of fire making, literal and metaphorical, the warming up of hearts as well as hearths. And why should not the end of a sermon be as good a place for the test as the happears as the formal of the serious as the happears as the formal of the serious as the serious the text as the beginning? A better one, for one reason, for cannot it be far more clearly seen then whether it suits the sermon or not?

This is the text : "Behold how great a matter a little fire kindleth!"—The Christian Union

MINE'S A RELIGION FOR ALL WEATHERS."

the wind changed, and some of the men, whose faith was weak, went out if we were not so poor!"

"But if," said a sturdy fisherman, starting up and speaking aloud, "surely, neighbours, your buts and ifs will lead you to break God's law."

The people gathered round him. "And," he added, "mine's a religion for all weathers, fair winds and foul.

we are? Such words make good kind and made ready for the house of God, the ear, and then the full corn in the fings.

and spen the day in praise and prayer | ear, and after that it doth not yet ap

THE MAN IN THE OFFICE KNOWS.

Some visitors were passing through a Colorado smelter. Men were wheeling ores of different kinds and colors into carbonate, rich glittering galena, green malachite, blue azurite, and dark iron ore, all combined in different propor-tions with silver and gold, were crowded in one upon another. The ninerals were from all parts of the Rocky Mourtains, now brought together in a variegated heap weighing hundreds of tons.

The visitors went on to see the furnaces. There the mixed ores were beaid in separating the meta's from the dross. A labourer was asked the question, "Why do you mix everything in this way?" The reply came, "That we may have the best results. We can do better with mixed ores than we can by smelting them separately," "By:

Last night the sidewalks were, as usual, crowded with a tawdry, bedizen-by smelting them separately," "By:

dy, when, from the midst of a group of sults?" He answered, "The easiest sults?" He answered, "The easiest ways of separating the sound of a familiar tone of voice.

and surprises that break up the mono tony of living; the gifts for birthdays and Christmas, the friends to dinner pled up for shipping to a refinery. piled up for shipping to a refinery, and put out his hand.
The men in the bullion room were "Don't you reme: asked the question, "How much is he, adding, without more ado, "I am this bullion worth?" The answer—," mentioning his name. came, with a smile, "We sometimes

Then at once I knew him, not, in

> Here is a large smelter, employing many men who carry on their work by faith, not knowing the results any more than those who have served God, "not having received the promises [the results], but having seen them afar off" Men are ordered to wheel the ore and dump it on the floor. They unquestioningly obey, rot knowing the value of what they handle. Men stand in the mouths of the many-furnaces, and the mouths of the many-furnaces, and me at once, he said, I had not throw in fuel and flux and mineral, as changed. Which way was I going? I they are directed, without asking a cold him. He smiled slightly, but question about the worth of the metal

that is drawn off in the room beneath them. Other men handle the bullion as they would handle so many bars, of pig iron, simply because they are or-dered to do that part of the work. The full knowledge of the processes and results is not among the workmen. "The man in the office knows."

It is easy to see the absolute necesfoundry, as well as in every smelter of with a large fortune, like a green bay our land; and yet, now said then, one tree. >
of these same labourers will question > And now," I asked him, "how do about rendering faith and obedience in the Christian life. It seems strange that any person should fand difficulty in accepting this commen sense lesson of the Colorado smelter. The steady perseverance in trusting and serving God must be infinitely more reasonable than the faith and obedience of "sinelter men."-Rev. W. D. Westercelt, in S. S. Times.

MIRRORS.

Wie are mirrors. We cannot help being reflectors. We reflect in our characters every influence that touches our lives. I am introduced to you. You speak one sentence—I know that you are an Englishman, or an American, or a Spaniard. You are a combination of reflections. We become like those with whom we associate. Two boys in a university in England roomed together for eight years. Toward the "Well, yes," he answered, "I shall a morning does not need making over again the whole day long. In fact, it heeps coals over night, a good One year they were very sorely and intelligent.

One year they were very sorely and intelligent.

One year they were very sorely and intelligent. end of that time these two boys were so much alike that it became remark. I while."

But as Margie was going off by heralling and that time it was not half so until one was almost the image of the other. If you called on one, and found the other one instead, you push salk seek him soon at the rooms of the Ass. warm, glowing bed all ready next morn ing. Who does not know the comfort of opening the ashes on the hearth, of sea. At last, on a Sabbath morning, to receive the same answers that you and decisive "No." would from the other. I once knew a men, whose faith was weak, went out girl who was growing so saintly that fees I was prepared for this, but my toward the beach, the women and children looking on sadly, many saying her secret. She became very ill, and a "I don't want to play the hypowith sights, "I'm sorry it's Sunday, but dear friend of hers obtained permission crite," said he, "and I tell you honto open a locket which she wore constantly about her neck. There she saw engraved on the inside of the locket the clue to the secret. "Whom having not seen we love" If we reflect the glory of the character of Christ, we shall be changed from glory to glorythat is, from character to character. How this is I cannot tell. Had Paul written in tiese times, he would probably have used the photograph instead of the min r as a symbol. I cannot tell how the impalpable shadow which appears on the plate is fastened thereno one can. And I cannot tell how character is changed. We reflect Christ for a time, and then we are changed, and then we are changed These words, in season, stayed the again, and then again, and so on from glory to glory. First the blade, then

LOWER DOWN,

Last night I met upon the street a man whom I had known and loved well in his boyhood. The last time I wall in his boyhood. The last time I saw him he was a youth of twenty—fresh, rosy faced, with blue, bright eyes the large furnace sheds. Yellow lead- fresh, rosy faced, with blue, bright eyes and blonde, curling hair-a frank, open-hearted young fellow, full of hope for the life and the labour awaiting him in his Western city We said good bye ten years ago this very month, and the good bye was spoken at the doors of the Christian Association on Fourth Avenue, in this city of New York.

Last night, lower down upon that same avenue, again we met, in that naces. There the mixed ores were be-ing cast into the yawning mouths of the equestrian Washington, to which the fire pits. Limestone and fuel were the name "Rialto" has in some way also thrown in to feed the fire, and to attached itself. On my way up town aid in separating the meta's from the form Lafayette Place I have fre-

sults?" He answered, "The easiest well-dressed, loud talking men, came and cheapest ways of separating the the sound of a familiar tone of voice. metal from the slag." "What will the metal be worth? What will be the real one face there I recognized instantly result of the work?" "We cannot but the lips whose tones I knew were tell. The man in the office knows."

The visitors passed on. They saw pression. That face—I had seen it the precious metals drawn from the before, of that I was assured, but furnaces and placed in moulds. They where, and when? In the moment's went into the room where the bullion pause the man saw me. He instantly bricks were taken from the moulds and left his companions, came towards me lest his companions, came towards me

"Don't jou remember me?" said

Then at once I knew him, not, in tell the visitors what we think it is deed, as he was, but as he had been worth, but the man in the office. The face, as I saw it last night, is picknows."

tured upon the retina yet,—a face broad and bloated, with fat cheeks, red with wine and not with innocence; sensual, sneering mouth, and glassy, evasive eyes. The form, too, was broad and animal like, and the impres-sion produced that of a man given to wine and debaucheries; of a man who perpetually stood, where I had found him, in the way of sinners

He seemed glad to see me; knew withal, I thought sadly.

"I am not going your way," he said. I am going lower down." "But," I said, "tell me about your

I drew him aside, and we sat down in the reading room of one of the hotels near by. Little by little he gave me, growing more and more confiden-

"And now," I asked him, "how di you propose to use your wealth?"

He smiled coldly.

"Oh, I suppose, enjoy it. Live and have a good time."

"But once," said I, "it was, I re-member, your ambition to make money for the opportunities of good it would give you. Surely that desire has not left you?"

"One makes all sorts of good resolutions," he answered lightly. "No one can tell what he will do till he has tried Now, as for me, I've changed, of course, every one does more or less, but I'm not a bad sort or fellow. For one thing, he added, more solerly,

I have provided for my mother." I had never known his mother, but had heard him often in early days speak of her, and of his only sister, for whose sake he had toiled.

be floating around here, I suppose, for

I looked, not my surprise, for I con-

estly, since I have been out West, I have learned to think very differently about such things."

Of all he told respecting his views, I may not tell. They were views such as, sadly enough, many profess. I can only thank God that they who know them have no longer tietes, but knowledge.

"And your mother?" I asked sor rowfully, for of old I had heatd him speak of her as so godly a woman. His face clouded, but he recovered

himself.
"To be frank with you, old friend,"

said he, "I don't care for myself, a short life and a merry one, is my motto, but I couldn't bear to worsy my old mother. No, there's no use trying to convert me; but if you like, I'll tell dear, be you what happened the first night I got for you.

I acquiesced, and he sat in the scat of the scornful, and went on. "Perhaps," said he, cynically, "you

may work it up into a contribution or a tract. No doubt you'll find a moral

married soon after I went West. I came in on them unexpectedly. Mother has been feeble for some time madee than I have, I'll say that for him. Glad to see me? Oh, yes, of course 1 Poor mother cried and took on, and Kate, too, for that matter.
After a while I got acquainted with the children, three tiny tots, the youngest almost a baby. It was quite late when I came in, the babies' bedtime had come, and then they all fell to for religious services. I was sitting by mother's sofa, when Kate brought out mother's sofa, when Kate brought out the Bible and hymn-book. I tried to get away. You know I told you, whatever I was, I was no hypocrite. Then mother looked astonished. Could I grieve her by going? If I did go, I must tell her why, and that I could not do. So I stayed. My brother inlaw read the Bible. That I could stand. Then he proved I make a stand. Then he prayed. I made a poor pretence of following. That I stood, too, but when it came to the singing (I told you it would be mater-lal for a tract), I tell you it bothered me. You saw me standing with those men on the corner? Well, one of them was , the free thinker, you know. His opinions are mine. There's no sort of use trying to change me. I've given up all such-I won't call it nonsense, for I don't want to hurt your feelings, but the singing, I declare Fonestly, almost trade me cry. Everything about the room was so comfortable and homelike; there were the two oldest children singing away with the test, and even the baby in sister Kate's arms, half asleep, tried to join in too. Of course it was all foolish ness, but—make the most of it, for, as I said, you can't change me—I give you my word, it almost unmanned me. They sang that old fashioned hymn-mother used to sing me to sleep with it

how does it go? Something about shepherd, lead us?" "Jesus, like a thepherd lead us ;
Much we need Thy tender care;
In Thy—"

In Thy—"
"Yes, that's it," he broke 'n, some what impatiently. I continued, finishing the stanza:

when I was a youngster; let me sec-

In thy pleasant pastures lead us,
For our use Thy folds prepare;
Bleased Jesus, bleased Jesus,
Thou hast bought us; Thine we are."

" Well, they sung that," he continued.

almost morosely; "and I am willing to say I would have given worlds to have felt as they felt, as I once did "And why not? Oh-why not?"

I spoke almost despairingly. I laid my hand on his arm. He turned away (we had both sisen), saying, not un kindly, but decidedly, "No, no Two cents up before we parted at the door. I felt indeed that words of mine would not the cents.

We parted; I to go my way, and he spoke? to go his—his way, as he said himself— He to lower down. - Congregationalist.

REVIEW here bein greatly alled in their daily self. "Thou God seest me," said the Ravisw have been greatly aided in enter and yelfert to "fight the good fight" by the words of voice.

"Nobody'll know where they've "Add thatty

SECOND THOUGHTS REST.

LITTLE Margie walked along under a tree and found two apples. She picked them up and hid them under

her apron.
"They are ripe, I know," she said.
"They are yellow like gold, and red on

one side."
"But if I let mamma see them she one side."

"But if I let mamma see them she will say they are not tipe, and will not let me eat them. So I will not let it. He was so ashamed that he did not let me eat them. let me eat them. So I will not let

her. hiding the apples.

God has been getting them ready for your little hands to pick up?" "How long, mamma?" asked Mar-

gie.

"I cannot tell exactly, but many years ago a little seed was put into the ground. At first only a leaf or two grew, then a twig, and the good Lord sent all His beautiful sunshine and sent all His beautiful sunshine and was inore bright at night, and because the ever changed just as the moon

red cheek upon it.

"I do not think it is quite sipe yet, dear, but you may ask Jane to bake it

As Margie walked away she felt glad in her very heart that she had not tried to deceive such a kind mother and such a great loving Father in heaven -The Sunbeam.

In it; but as for me (his face grew black). I only found a little of that

An acceptable Christmas or New Year's gept bug bear, hell."

Then he went on fast: "It was a sight. Send et to a primi and make et do miss.

Inherition to The Parayyerran Review, week ago that I returned. My sister som more until it is nern ont. VIEW do not throw it was, or file it out of

The Children's Corner.

DOING ITS BEST.

I AM but a tiny cricket, Living in a summer thicket, There I take my rest, Many sorps are gayer, prouder, Many a roice is anceter, loader, But I do my best,

In my song there's no complaining, Even when the sky is raining a Burds fly cast and west,— Silent hale in leafy cover a But I chirp till all is over, Eving still my best,

When the leaves are around us fying, When the tards and bees are bleing. On their setums quest, You will find me in the stubble, Though the clouds koh full of trouble, Singing still my best.

Clad in garments dark and soler,
Here I inger till October s
Senshine warms my breast,
While the winney days you nember,
Sweet and quart is my slumber,
For I've done my best,
—S. S. Timer.

RAIN FROM HEAVEN.

ONCE a little girl came to her elergyman with three dollars and fifty cents for nilssions.

"How did you collect to much? Is it all your own?" asked the clergyman.
"Yes, sir; I carned it."

"But how, Mary? You are so poor."

"Please, sir," answered the child,
"when I thought how Jesus had died
for me I wanted to do something for him, and I heard how money was wanted to send the good news out to the heathen; and as I had no money of my own, I earned this by collecting rain water and selling it to washerwomen at a penny a bucketful; that is

"My dear child," said the clergy-man, "I am very thankful that your love to your Saviour has led you to work so long and patiently for Him; now I shall not done your paper. now I shall put down your name as a missionary subscriber '

"Oh no, sir I please not my name." "Why not, Mary?"

"Please, sir, I would rather no one knew but His: I should like it to be put down as 'Rain from Heaven.'"-

The Rutten never forgets the boys and girls and the little children. It is always a good

"DON'TI DON'TI"

"Don'r i don't i" a little volce. Harty's ear.

The two cents lay on the window-seat; some one had forgotten them. Two cents' worth of candy came right up before Harry's eyes, and in a moment he had put out his hand to take he

But that "Don't! don't!" Who

He turned and looked. No one was in the room. The door was open, but no one was in the entry. "Nobody can see," he said to him-

gone," said Harry
"Thou shalt not steal,'" the voice said again.

Harry was frightened at himself, and ran away as fast as he could. He was saved from a great sin and trouble. If he had taken those two pennies, he would most likely have taken more another time, and not been so frightered about it, either.

not know what to do. Not long after

What voice was that which said, 'Don't | don't | "? That was coniding the apples.
"See what I have found, mamma," | "Don't | don't |"? That was conshe said, showing the apples.

"How beautiful they are!" mamma ways listen to the voice that bids you said, looking at them. "Do you ever think, my little daughter, how long Etangelist.

PUSSY.

Diti you ever think why we call the

summer wind and rain to help it on her eyes changed just as the moon Even the storms and the frost and the changes, which is sometimes full and Is ren the storms and the frost and the snow were all good for it. And so it grew to be a tree, and you could walk under its pleasant shade

"Last spring you saw the lovely pink blossoms, and ever since the little green apples have been getting larger. And now the bright sun has finished it the cat's head and named it Pasht, the same name they gave to the moon; for

up for you by painting this beautiful the word means the "face of the moon."

That word has been changed to " pas " or " pus," and has come at last to be " puss," the name which almost every one gives to the cat. Puss and puss) cat are pet names for Kitty everywhere. Who ever thought of it as given to her thousands of years ago, and that then people bowed down and prayed to her?—The Sunkem.

Young people will find comething entertaining and instruction in every number of THE I L'RESETTERIAN REVIEW.

e,

Our Story.

THE FAIRFAX GIRLS. BY, MRS NATIFABLE CONKEIN, AUTHOR OF "UNCLE SETH'S WILL," "WILD.

MOOD," ETC. (By permission of the Presbyterian Board of Emblication, Philadelphia.) VII.-(Continued.)

Bur Miss Kenyon was seized with a sudden inspiration; the thought had never presented itself before: "Is not Mr. Dunbar engaged to be

married to Carol?" True had never thought of it, either; she laughed before replying that Carol

had so many friends, and no one ever thought of her being engaged.
"We are so young," she added, gravely; "we don't think about it seri-

pressed a sigh at the thought of the rowing on the lake and the chats with the girls. Everything about Ellice Kenyon to-day was so very unsatisfac-tory. True's ideal was not a discouraged woman; Aunt Jean came nearer

Miss Kenyon roused herself to speak:
"The life that gives is the noble life —the life that denies uself; the life that is self-denying, not self indulging." "Like Mr. Romeyn's," True said.

"I do not admire his life. He gives a pitying licart, but he does not give fair judgment. He misjudges me." 'Does Aunt Beth misjudge you?"
'You know she does."

"But then, after you make yourself perfect, as you are so sure you can do, what is the end of it all? That face you saw in the coffin?" asked True, calmly.

In her nervousness Miss Kenyon could have shricked; last night she had believed that such an end would be the end of it all " for herself.

"the end of it all" for herself.

"If you will believe what God says, what Christ teaches—" True began, bravely. "I am so sorry for you! I cannot help you any. If you will not believe, what can any one do? Who taught you so wrong?"

"I read."

"And you wanted me to read and to I wanted you to read, I had no

hope to give you."

"There isn't any hope to give ex-cepting in what Christ taught."
"My dear, I will not argue with you;
you are excited, and I am worn out. We will never speak of these things again; I cannot make myself believe." No, that is true."

"Who can help me, then?"

"Oh yes, I know," turning her head wearily away from True's carnest eyes. "But we have promised not to talk about it. There is so much for us to learn together; there are the realms of poetry, music and science for us to wander in. In science we must not talk before we know; in art we must not talk before we do, in literature we must not talk before we think; in teligion we must not talk before—

"Before we believe. But I do believe, and I try to do, and I know." "I will not interfere with your belief or you doing, but I cannot change my-self. I do not know that I desire to The change myself, but I were mine, to be True in her hand, was standing at Miss miracle in the other gospels?

The face disappeared, and a moment vi 30. Compare with vi 7.) Have years hence, by wise methods of work you read the parallel accounts of this today? But perhaps this is too large miracle in the other gospels?

[2] The face disappeared, and a moment vi 30. Compare with vi 7.) Have years hence, by wise methods of work you read the parallel accounts of this today? But perhaps this is too large miracle in the other gospels?

[3] The face disappeared, and a moment vi 30. Compare with vi 7.) Have years hence, by wise methods of work you read the parallel accounts of this today? But perhaps this is too large miracle in the other gospels? Fairfax to-day instead of being Ellice Beth's side.

"Is it too late?" True asked, pity- think," began True.

ingly.
"Yes; nothing is fresh or real to me, I content myself with thinking that others will be seeking and attaining after I am gone-gone into nothingness. Other eyes wil' see the sun, and there will be mirth and music; books ness. Other eyes will see the sun, and side and scated herself with her broad did they go? (Luke is, 10.) By what there will be mirth and music; books will be written and read, and a hun story it was! and where could she there? In what way? Which reached dred tears from to day gifte will be written. dred years from to-day girls will be begin? The day she had promised to eager and women will be discouraged belong to Ellice Kenyon, and help her When people say, 'Be happy, for the to be good? It was a month since that time is short,' I groan to think how day, and every day she had passed

"Yes, but it is lived for the ending. My mother said all her years were lived for that last day; it was a day of peace

"We are powerless to control the ache with hope. Aching with discour-inevitable," continued the calm, pas-agement, rather, for her friend had not sionate voice; "we have to bring the changed; she had been impassive or internal life into harmony with the external order of things. You can take your own spirit into you hands and the Old Testament that she could not mould it as you will; you can fashion yourself into everything that is generous and gentle, forgiving and pititul; you can enlarge your vision until you with a hushed voice, and the end of it become large minded; you can contine all was that Miss Kenyon was not inually 'lift better up to best."

than words and thoughts. Aunt Jean of the Bible," she commented once and Aunt Beth talk thoughts, but the 'I want something more real thoughts are mighty: they lift you up; they work in you; they prove them-selves to be more than words. They are never discouraged like you; they do what they talk about. Every day brings them nearer something better even than this good world. They are always saying something new, but what you say sounds threadbare, I have

heard it all, only put so much stronger. Mr. Romeyn's teaching is a strong tower, a strong wind, strong forces : it is something you do, and yet something that is done in you; your teaching is weak and pitiful beside it. I want somebody; I want a person with a will, and wisdom to guide the will, and force to move it. That 'external order of things sounds like Nature movements of the control of th ing on with no God behind it. That is what you mean. I want a will in my fife; I want to oley. Your thoughts vanish away; it is like call

ing with no one to answer; it is like worshipping idols."

"You may think what you will; I will never hinder you, or seek to in-

fluence you."
"Miss Kenyon, are you a heathen?" The lady smiled at the innocent,

abrupt question: Carol is not so young; it is yourword signified originally. Those who
Keep happy, sweetheart, and
dwellt upon the heath or out in the
wide did not learn as early, as the in-

> "I do not acknowledge myself to be such a degraded ainner."

"Your life is not like Aunt Jean's or Mr. Romeyn's, it is not like Christ's life." In her time of need True's shy lips were opened ashe had prayed for words to speak to Ellice Kenyon. being her ideal than that.

"Miss Kenyon, what do you bid ine "Did somebody try to teach you as you to do with myself?"

have tried to teach me?"

"Some one attempted, and some one succeeded. I had not your Christian training and Christian faith as a foundation or as a shield. You would have been afraid to sleep all night in the home of my childhood, elegant as it was. No one ever taught me to kneel down and say my prayers as I have since seen little children taught. True, are you not sorry for me? Will you not give yourself to me to do me good, to help me believe as you do, to live like your aunt Jean, to become a happy, helpful woma's like her?"

Flow could True'resist? With a

burst of tears she threw her arms about her and promised: "May I read the Bible to you every

"Yes, every day. Now will you feel safe with me?"

"If you will be in earnest," True answered doubtfully.

VIII. CHOOSING.

" Aunt Beth 1" Miss Beth's plump figure was seated in her sewing-chair, in the deep-recessed bay-window of the sitting room; she loved sewing as she loved every other department of women's household work. cupation of mending them was taken Philip in John vi. 3-7. 19. Sit donor from her, and, now that they had on the grass: in tegular companies or learned not only to mend dresses, but ranks, by hundreds and by fiftles (Mark "You know who can help you, and you will not go to Him that you may have life. Christ said that: "Ye reil!" out among the poor to find enough for not come to Me."

her busy fingers to do.
"Aunt Beth !" True repeated be-

fore that lady responded.
"Well, child?" pushing her spec-tacles up on her forehead and turning to look at the girl's face, framed in hou cysuckle leaves at the open window.
"I wish you would come out."

"I can't; Mr. Rameyn has given me enough to do it a week. What with him and Aunt Jean, I never have a minute to myself. They are a prec fous pair to keep people at work."
"Nevertheless, I wish you would

come out," was True's reply.
"Nevertheless, I wish you would

Aunt Beth, I don't know what to

"Is that something new?"

sauntering along the country roads—and all the time her heart had been aching with one hope, if the heart can restless during the daily. Bible reading, and True had selected the portions in read herself without enthuslasm, or those stories of the Lord's life that

terested; she simply cared for none of "I cannot—of myself," answered these things.
The "I want something more real." I think I appreciate the literature and that hurt True more than her rest lessness or her silence.

One day Roy asked True to call at his store—the largest bookstore in Dunellen—and he gave her a book, bidding her read it with Miss Kenyon.

(To be continued.)

See the Raviane club rates in another col

Sabbath School Work.

LESSON HELPS.

FIRST QUARTER. THE MULTITUDE FED. LESSON II. Jan. 8th. Matt. xiv. 13-21 Memorize verses 19-21,

GOLDEN TEXT .- Jeans said unto bem, I am the bread of life .- John vt. 35. CENTRAL TRUTH.

Jesus Christ is the bread of life.

DAILY READINGS. M. Matt. 2lv. 13-21. Th. Mark vi. 30-44. W. Luke ix. 10-17. Th. John vi. 1-14. P. John vi. 25 58. Sz. Matt. vi. 19-34. Su. 2 Kings iv. 1.7.

TIME-Early in April A.D. 29, soon after our last lesson.

grow wise."

True lifted the fan and awayed it slowly back and forth. The cool, shaded room with the perfume of flow-ters, with the lovely and loving friend so tempt at playfulness.

Wilds did not seam as configured them yet, the new teachings of the day. I have not learned them yet, the day. I have not learned them yet, the day if the mouth of the Jordan, you see," she added, with a faint at tempt at playfulness.

Wilds did not seam as configure the more teachings of the seam of the Sea of Gardensen and three of the Sea of Gardensen and three of the sea of Gardensen and three of four configures was six or eight miles by land configures and three of four configures. PLACE - A desert place on from Capernaum, and three or four miles southeast from Bethsaids.

RULERS.—Therius Crestr, emperor of Rome. Pilate, governor of Judea, Herod Antipas, of Galilee and Peres. PARALLEL ACCOUNTS - Mark vi. 12 34; Luke ix. 10-17; John vi. 1-14.

INTRODUCTION -Soon after the death of John the Baptist, as recorded in our last lesson, the twelve disciples return from their tour (Mark vi. 30) and meet Jesus, probably at Caper-naum. At this point our lesson for to-day begins.

HELTS OVER HARD PLACES.—13.

Heard of it: the death of John the
Baptist. He departed thence from Capernaum, which was within the dominions of Herod. His REASONS appeared to be (1) to avoid possible danger for his disciples, as they knew not how far Herod might carry his persecution. (a) Rest and retirement. Mark vi. 31. (3) Pernaps to avoid any excitement among the people on account of Herod's murder of John, might lead to rebellion ship: boat. A deurt place: uninhabited, uncultivated. It belonged to Bethsaida (Luke In to.) See Place. Out of the cities: Capernaum, Chorazin, Bethauida, etc., 14. Went forth; from the boat. Mark says the people reached the place first. Healed their sich, and taught them many things about the kingdom of God (Mark vi. 34; Luke ix. 11). Then he retired to a mountain with his disciples (John vi. 3). 15. And token if west evening a The first evening lasted from three to six o'clock, p.m. The time is now past: True laughingly lamented that she and the time for the evening meal, or the well adapted to members of the gentle Carol did not teat their dresses and daytime. 16. Give ye them to eat: aex.

aprons any longer, for Aunt Beth's octor Then follows his conversation with the officers having been selected cupation of mending them was taken.

vi. 40.). Fire logice: bailey loaves, or

SUBJECT: THE BEFAD OF LIFE

I. MULTITUDES SERKING JESUS (V. "Is that something new?"

"In this case it is.

True came around in front of Miss
Beth's chair, and atter standing another moment drew a chair to Miss Beth's disciples need a rest? To what place and seated breast with her broad state and seated breast with her broad state and seated breast with her broad state her co. The beth's chair, and seated breast with her broad state her co. The beth and seated breast with her broad state her co. The beth and seated breast with her broad state her co. the place first? (Mark vi. 33) What led the people to follow Jesus

ithout the gospel? What two things

should we do for them? III. JESUS FEEDS THE MULTITUDE 40) What did Jesus do before disinbuting the food? (v. 19; John vi.
11.) What does this teach us? How
many were fed? (v. 21.) How much
remained over? What lessons are
ing all its privileges and sharing all its taught by the orderly arrangement? by the distribution through the disciples

IV. JESUS THE BREAD OF LIFE. What great lesson did Jesus the next day teach the people by means of this miracle? (John vs. 25,22).) Who is the bread of life? (John vs. 33-35, 18-51.) What does this mean? What are some of the hungers of the soul as for love, forgiveness, happiness, etc.? How does Jesus satisfy these hungers? Is the gospel provision abundant for all? What is it to eat of this bread of

life?-Peloubet.

PRACTICAL AND EXPER-IMENTAL.

OFFICERS. EVERY army needs officers, good officers can in time make a good army. With incompetent officers, no army can do much. But officers must be well backed by the Home Government, or they will be unable to work effec-tively. The Church is the Home Government. If the supplies are with held and co-operation gives way to criticism, no officers can accomplish much. Too many church boards are like Pharaoh,—they want bricks made, but decline to furnish even the needful straw. They feare the officers and teachers to do the work and pay the bills besides, and grumble if all is not done to their satisfaction. Having thus put the whole butden upon the shoulders of the workers, they want to do all the governing themselves. If any church wants good work from its Sunday school officers, let them be well and even generously treated. Give them the "sinews of war" in sufficient measure, and support them by influence

and prayer. To be properly officered, every school needs one superintendent, one assistant superintendent (a large school needs two, and a very large school, of for many a church member who cannot "speak in meeting" to do something, and that a very effective something, for the advance of the good cause. In rieak parishes where there are more sisters than botheren, let them be called

sisters than bethren, let them be called on for service. There is no office in the Sunday school that may not be get. I was walking down the main well filled by a woman, provided no main can be sound; and the officers of librarian, treduzer, and secretary are place, from which honest and sober well adanted to members of the gentle people turned aside with disgust and dismay. As I drew near, the door

dried and salted and used as a relishing their baskets undistributed.

Subjects for Further Study and Special for their baskets undistributed.

Subjects for Further Study and Special for their baskets undistributed.

Subjects for Further Study and the leader is behind the students how to shape the disciples do soon after? (Mark vi. 30. Compare with vi. 7.) Have you read the parallel accounts of the interest of Subject in the other goarsels?

Busines, encouraged, rewarded. If and distress. A number of persons the stood around him, laughing at his putilities and contributions, and cracking their customary bast room jokes. As I drew shell consider, precisions, attendance at the number of persons the condition, and cracking their customary bast room jokes. As I drew shell consider, precisions, attendance, recitations, attendance, recitations, attendance the children reported to the list review of the classes of the music goes badly, and the leader is behind the stories of this miracle.—Lessons taught by the iniracle.—Lessons taught by the iniracle.—Usesons taught by the iniracle.—Lessons taught by the iniracle.—What was the great of the careful axing of the figure of the shool work, and make his laymen effective in their various places of responsibility. Would that our the ological seminaries would spend less time, the children of the list lesson? What did the disciples do soon after? (Mark vi. 30. Compare with vi. 7.) Have you read the parallel accounts of this miracle in the other gonnels?

But perhaps the first tanget in the other gonnels?

But perhaps the first tanget hight in the pastor can be attended and distress. A number of perso to-day? But perhaps this is too large a hope. In spite, however, of much defective seminary training, much can be done by the pastor, if only he have a heart to work in this direction.— Parish Problems.

CHURCH AND SUNDAY-SCHOOL.

It is ritally important that the children and young people be trained to church going habits. It is important for the young themselves, for unless they to be good? It was a month since that
II. THE COMPASSION OF JESUS FOR grow up interested in the Church, and day, and every day she had passed hours with her, in her chamber, in the when he landed? How did he feel drift altoghthe out of the Church, and toward the multitude? What reason is of the world. It is important for sauntering along the country roads—for this is given in Mark vi. 34? Was the Church, for if it does not retain its into this world? (John lil. 16.) What strength? No delusion in this maintain its icy does not pay, the demoralization of two things did Jesus do for them? could be worse than that the Sabbath. (v. 14; Mark vi. 34.) What did he school takes the place of the Church teach them? (Luke ix. cr.) How to the chi'dren and youth. It is an imshould we feel toward those who are portant part of the Church and list traching mission is invaluable. But treffic simply means the paralyzing of the Sabbath school should never become a substitute for the come as t come a substitute for the church. I those stories of the Lord's life that with Minaculous Foon (18 13-21).— the children can attend only one-were too precious to be read excepting How long were the multitudes in this school or church, it should be the desert place? What did the disciples church. So far as children of Chrissuggest to Jesus? What was Jesus' tian families are concerned, this is a reply? What did he say to Philip? matter for which parents are answerable. (John vi. 5-7.) How much of our Almost the sole responsibility rests on money would it have cost? What them. The whole family, unless it be provisions had the disciples? How the baby, should be in the church pew. were the people arranged? (Mark vi. Efforts are being made to put the res. 40) What did Jesus do before dis
tonsibility on the Church, on the pas-

> blessings - Westminster Teacher. by the saving of the fragments? by the One year's subscription to the Pausar. TERIAN REVIEW does not cost half-e-cont a day

Temperance.

THE SWISS GOVERNMENT AND THE LIQUOR TRAFFIC.

Dr. DRYSDALE, the senior physician of the Metropolitan Free Hospital, who attended the recent Alcoholic Congress at Zurich, in a letter to one of the daily
papers, gives some interesting particulars respecting the liquor question.
The Federal Government of Switzerland, it appears, has lately made an exhaustive inquiry into the consumption at Zurich, in a letter to one of the daily haustive inquiry into the consumption of alcohol, and the laws relating thereto, in the various states of Europe and in America. The information thus colfected has been embodied in a valuable report, which shows (inter alia) that the inhabitants of Canada, Norway and Finland, are very temperate indeedalmost total abstainers—as compared with those of Sweden, Belgium (which has free trade in liquor), Holland, and Denmark; which last State con sumes five times as much spirit per man as any of the three first named cold countries. The United States consume rather less spints per man than Great Britain, but more than twice as much beer. In Prance, which uses far more spirits than England-to say nothing of a producious quantity of wine—deaths from drinking are on the increase. A very careful examination which was also made of the Gothenburg system, shows it to have been a failure. The authors of this report, whilst speaking in terms of great admiration of the suc cesses achieved by the temperance movement in the United Kingdom and in America, which now contain respec tively five and eight millions of total abstainers, despair of any such great results in France, Germany, or Switzer land. The Swiss have, therefore, on needs two, and a very large school, of say one thousand members, needs three), a music leader, a librarian, a treasurer, and a secretary. Large poly of the sale of all spirits, whether made at home or abroad. We are not according to their size. Most schools are under officered. The result is that the work is poorly done. Better too many than too few officers. None of these officers need have the sign of these officers need have the sign of these officers need have the sign of their recommendation, passed a law their recommendation, pas many than too few officers. None of Government can either prevent or rethere officers need have the gift of duce the consumption of liquors by public speech, excepting perhaps the converting themselves into publicans, auterinferdent, and even in that office. The first step in any real reform must we have known efficient workers who be taken by the people. Let a strong were more brilliant in silence than in public feeling be aroused in favous utterance. There is thus a field here ether of progressive restriction or total either of progressive restriction or total prohibition, and then let the Govern ment be called upon to give its legisla tive force. - The Christian.

"O, MY POOR BOY!"

The officers having been selected opened, and I saw them lead out a boy of fourteen or fifteen years, who was and the means having been furnished, of fourteen or fifteen years, who was it remains for the pastor, as general in-chief of the army, to see to it that his able to walk, he sat down upon the officers are rightly led, instructed, re-sidewalk, the picture of wretchedness strained, encouraged, rewarded. If and distress. A number of persons things go ill, he is to blame. If the stood around him, laughing at his puti-

slumbers, and seek to banish this dire and bitter evil from the homes and haunts of men .- Philadelphia Presby-

haunts of men.—Philadelphia Prespterian.

The Niger Trading Company has adopted the policy of the prohibition of intoxicating liquors in all trading tran sections with the African races, because it has been found that the opposite policy does not pay, the demoralization of the natives by spirit drinking runting trade. We wish that a similar sensible view could be taken nearer home, trade. We wish that a similar sensible view could be taken nearer home, where the development of the drink treffic simply means the paralyzing of other trades. "One missionary to every 70,000 barrels of rum "certainly is a startling estimate taken from the records of our African exports, but there are districts in England in which the disproportion between the exangelising and demoralizing element is no less painful.

The Established Church of Scotland has just lost its oldest member by the death of Miss Jane Gibson, of Glasgow, who had attained the age of 102 years and six months. Miss Gibson founded the "Gibson Bursaries" in Glasgow University.

A History of the Religious World for a merit if the found in sporty number of The Texasy-castal Research and the "Gibson for the Religious World for a merit if the found in sporty number of The Texasy-castal Research and the "Gibson for the Religious World for a merit if the found in sporty number of The Texasy-castal Research and Rose and 15 a floor of the Religious World for a merit if the found in sporty number of The Texasy-castal Research and Rose and 15 floor Street Research Research and the Religious Reputation of The Texasy-castal Research Researc

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before.

She could not leave him in his misery and disgrace. Some of the bystanders helped him up, and the poor mother led away her drunken boy.

There are places all about us where mere boys are poisoned, debauched and ruined by the accurred cup. Shall this curse consume forever? Shall mothers rear children to be devouted by this dragon? Or shall men and women who fear God and love righteousness rouse themselves from their slumbers, and seek to banish this dire divised by the same and the same are same are same and the same are same and the same are sa

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THURSDAY, DEC. 29111, 1887

THE ANTI-POVERTY MOVE-MENT AND RELIGION.

WE are far from endorsing the Henry George theories concern ing land, and the raising of the national revenue and other necessary Fain would many of the poor worship funds for social and municipal pur- where "rich and poor meet together" in poses by a tax on land alone. That is the presence of Him who made them a matter for statesmen to deal with both, but they are not wanted there. Whatever is good in the theory will They feel that these wealthy men are sooner or later find its place in legisla- not brethren in the Lord, that they tion, and whatever is erroneous or imtracticable will disappear. No one and it is a short step to conclude that can in the present state of matters a religion so devoid of love, so redospeak with infallibility. The experi- lent of pride, if it be the religion of ence of the past in reference to reforms Jesus, is not the religion for them. prematurely committing themselves To teach men, not about Churches, but e ther to the support or condemnation, about God in Christ. To tell them of the measures, wise, men will allow that the only true religion is love to the discussion to go on. There are a God and man, that any religion that few points, however, concerning which to opposed to truth, or justice, or right, it is well that great care be exercised in dealing with a question so import- at all, that any law or institution that words are strong enough to condemn a ant and fraught with consequences so manifestly beneficial or detrimental.

under which the working masses both them that any religion which countenin the old and new world are groaning. I ances the breach of God's taw or It will not do to impute selfish motives. There may be some who sor The Presbutgran Review no matter whatever may be the mo- brethren, and that those who despise tises of the advocates, argument must the poor are not Christ's disciples. To most prominer advocates of the theory disclaim such in uses, and they should not be discredited in advance. They The erils pointed out are admittedly great, the danger is great, the remedy is not so apparent and easy as some seem ience is, to say the least, an issue to be in worship and service. prayerfully avoided. Any proposal then to help the down trodden masses should be fairly dealt with.

That poverty will remain, land or no land, so long as men are victously inclined and are unable to control their tusts and passions must be admitted, hence the need o' moral education. In this western world, where land is abundant and cheap, it seems strange to at Certain it is, that very many prefer living ing in crowded cities almost tion point to settling on land. Neverthat of cities, and direct the fruits of labour towards enriching the few and leaving the toiling thousands to remuty and discomfort. Landlordism in the affect the country population as well as old world sense, with its abuses of here-I ditary succession, primogeniture and entail may not exist here. Still the possession of large racts of land, held by speculators, and excluded from set tlement, the control of coal nunes by " coal batons" and railway companies, , the possibilities of monopoly and combination by capitalists and land-owners are matters that demand consideration by our law makers. There can not be a doubt that the labourers who do we work are not remunerated as they should be, and are not in many cases enjoying the comforts which their industry and morality should secure for them.

But it is the bearing of these matters on Religion that to the Christian is the most important question. Have truth and right and love the full sway to which they are entitled? Or is it true that our laws and social institutions justify the poverty-stricken, toiling millions in regarding the religion of Jesus as opposed to them, and Christians as their enemies? It is, alas! true that in many instances the men and women who are prominent in the churches, practice deceit and falsehood in their business, and so impose upon the ignorant, ignore the claims of justice in paying for labour, and lovelessly disre. gard the need and sufferings of the labourer. And it is also too near the truth that the one sole object of the wealthy so-called Christian monopolist is to make the greatest profits by the cheapest labour, not heeding who is crushed and utterly forgetting what he owes a brother man. This we know is not the religion of

Christ. Is it the religion of the the lattice of the control of the co high and low as in God's sight? 'Are ADVERTISHORATES ... - Perline per year.

Sa. o., 6 nonths, Sr. og; 3 months, 75 conts, 5 month.
30 contr, under r easth, so conts. Special Must the poor pay tithes to support rathe for contracts on application. a well-fed and arrogant priest-Food? Must those who cannot bear their part in supporting elegant and costly churches and mingle with the lion of the Scott Act. " Put the Act fashionable and great, be thereby deprived of the services of able and eloant ministers, and either attend mission churches supported as charities, or leave the church altogether? cannot join in saying "Our Father.

What, then, is the need of our day? or love is not of God-is not religion is at best an unsavoury one. But no rests on deceit, injustice, envy, and traffic which resorts to mobbin, to promalice, and fosters pride, is not of God lect itself in delying the law. We Charity should be enercised towards -has nothing to do with religion. To would not, if we could, come in bethose who are advocating reform with teach them theren commandments, and tween the law and the parties now conficience on the occasion; and the choice a view to remedying the terrible evils the sermon on the mount, and tell mitted to stand their trial for the shoot of that nobleman, who has a near, tela- congregation.

d dis expect to entich themselver, but the universal l'ather, that all men are nature of the attack. be met by argument and not by abus | bring men near to God in Christ, and ive imputation of evil intentions. The tell them that every man who receives Christ belongs to Christ, forms part ci His body, which is the Church. That Christ's Church is not a human organi not be discredited in advance. They Christ's Church is not a human organi and when persistent efforts are made to about are Buthops, lavding them to no active helper in any department of appeal to reason without threatening. zation, but consists of the disciples of to discredit the operations of the Scott the Conference to be held at Lambeth. Church work could afford to do without. Christ united to worship God and do good to man. That what is wanted is not to be a member of a Church, but a to think, suppression by force is out of member of Christ's body, the Church, the question; and resolution by sio- and to unite with the children of God

If these views of true religion were prevalent, the hostility of the labouring classes would cease and the religion of Jesus would be embraced. The wrongs done by, and the unchristian conduct of many who pass for Chris tians, and are often lauded for ostentatious real for a church, are the immediate cause of what seems to be opposition to Christianity. It is not Christ or His doctrine, it is not the God of the Bible that the masses reject, it is the spurious religion of untruthful, an just, selfish men, who while calling themselves Christians, dishonour Christ and disregard their fellow-men. Consince men who God is, what He to personal effort and example on behalf byterian Council, as we have already life of a church most needs to know, quires, and what He is doing in Chris of Temperance, and by a watchful care mentioned, will meet on July 3rd, and can be found anywhere else. It has to save, and they will not be atheurs of the young gathered in our Sabbath continue in session till the 10th. In to save, and they will not be atheust of the young gathered in our Sabbath or anarchists; still like men they will schools and homes, so as to awaken or anarchists; still like men they will demand for themselves and all their brethren their God-given rights, and will seek to obtain them by such methods as the love of God may dictate.

TEMPERANCE MATTERS.

THE Rev. D. J. Macdonnell's scr mons on drinking have provoked wide comment. The anti temperance press is pleased. Some temperance advocates, like Rev. Dr. McCurdy in the Mail, labour to make Mr. Macdonnell's position appear as not injuit ous to the temperance cause. The general sentiment of the temperance public is, however, with Rev. Mr. Tay. for of London, and Revs E. A. Stafford and John Smith of this city-Epilcopalian, Methodist, and Presbyterian, respectively, in their purgent replies. We are not prepared to accept Mr. Taylor's views on Bible wines. Indeed, we hold the question to be of comparatively little importance. We hold these two positions as impregnable: that the only safe course for men, whether under twenty-one or over twenty-one, is total abstinence; and that the principle of self denial for the sake of weak brethren, whatever it may or may not have imposed on Paul, or the Christians of his time, says to Christians of our day, Abstain from all intoxicants " because of the fearful risk which they run who touch, taste or handle them. We lament that any comfort has been given to liquor drinkers from the pulpit of St. Andrew's which speaks out so grandly on many themes. Intentionally, or unintentionally, on the part of its minister, as it may have been, this has been done, and thereat throughout the length and breadth of the land the enemies of Temperance rejoice.

Such occurrences as the shooting affray at Myrtle a few days ago bring to mind the prophecy of Mr. King Dodds in his showy speeches against the adopinto force," he was wont to cry, "and respectable men will quit the hotel business, to be replaced by a rowdy set. We have the rowdy set, in all truth , but the prediction has missed the mark in this one point, that there has been no general change in the personnel of hotel-keepers. Some have, of course, been driven out. But the men who figure as the defendants in Scott Act cases, and who engage of encourage ruffianism against those concerned in the enforcement of the law, are just now Mr. King Dodds' old friends the former "respectable" hotel keepers. It is a striking comment on the de basing character of the whole business, and the Scott Act has done signal service in opening the eyes of the public to this. We are, it must be admitted, no fervert admirers of the whiskey detectives, or their methods. Their trade

ing of Brown. We pass no judgment live in the Sacred College, has given as to who was guilty of the shooting; lively satisfaction at the Vatican. Christ's precepts, is not true religion, is but there is no question as to wiso benot of God. To tell them that God is gan the quarrel, and as to the cowardly

> At a time, therefore, when the liquor interest is more than usually active and malignant, when, too, some pulpits are giving forth a very uncertain sound regarding the use of wine as a beverage, and when persistent efforts are made Act, it is well for Presbytemans to bear The Conference will assemble, in ac-

> "That this Assembly again declares its conviction that the liquor traffic is ever, after four days' session, adjourn, contrary to the Word of God and to to re assemble on Monday, July 23rd, the spirit of the Christian religion; that and will conclude its sittings on Fritotal prohibition is right in principle: that it is the duty of the State to pass a

use their utmost influence against the deadly power of the saloon, by their lations of Dioceses and Branches of public utterances and attract life, by the Anglican Communion. The Pres the conscience of the indifferent, and to save those who are tempted or fallen,

No expression of opinion could be less ambiguous or more emphatic than this. And while the largest possible measure of individual liberty of opinion and action upon the matter of temperance is permitted and enjoyed in the Church, it can scarcel, be a matter of doubt that members and adherents who are sincerely anxious to do what is right on this question, will act wisely in following the recommendations of our Supreme Court. In a few days Presbyterians, in common with their fellow citizens, will have, throughout the country, an opportunity of showing how much or how little of the spirit of the above resolutions governs their votes in the choice of municipal representatives. We sincerely hope that they will aim at electing only good men, who are well known to be in sympathy with prohibitory legislation.

That there are schemers who "work" the Temperance ticket for their own selfish ends is no excuse for honest men hesitating or refusing to support Temperance candidates at the polls. The plain duty of Christian people is to labour diligently for the establishment of Christian principles. Let the temperance ship be brought safe to the harbour, and then let the barnacles be removed. It would be supreme folly to blow up or desert the ship in mid ocean with a view to getting rid of the always given to hospitality birnacles.

HOME MISSION FUND:

PHE Presbyterian Church of Ireland has ever been a true friend of our Church, and never fails in its annual contribution. Dr. Cochrane has re- gers to the city. Of course they found ceived from Dr. Wilson, of Limerick, the following letter, transmitting L150 to the Home Mission Fund. Mr. Wilson's letter speaks for itself.

"Linknick, Dec. Sth, 1837. "DEAR DR. COCHRANK,-I hope er closed draft for £150 will reach you in good time as a Christmas offering. It is the amount of grant from our Board

great success, and I sincerely hope may not be emppled or limited in its operations if in want of means.

THE London Presbyterien Messenge of Dec. oth has the following:-

Next year promises to be a remark able one in the ecclesiastical world.
On the first day of the year the Pope will extebrate the subilee of his priesthood, and already there has been considerable stir in anticipation of the erent. The Dake of Norfolk has been selected as special Envoyof the Queen, to convey to the Pope her congratula-

Meanwhile, the papers teem with no-counts of the Jubileo presents that are sent to Rome. And as a further token of the extending influence of the Papal Church, the news of the retire ment of Lord Lyons was immediately followed by that of his reception as a Roman Catholic, an event which has rich and manifold experience are har-The Anglican Conference will, howday, July 27th. The subjects definitely selected for discussion at the Confer-1638 and the Tercentenary of the Defeat of the Spanish Armada, will begin pel, as vindicated anew at the time of the Reformation, and it is hoped that

> Nor infrequently the charge is made by strangers visiting l'resbyterian churches that they meet with but a cold reception. We have even heard it stated that the Methodist churches are more hospitable. It would appear, however, from the following, which we clip from an American Methodist paper, that Presbyterians are not always neglectful of strangers, and Methodists

"Some years ago a young gentleman removed from the country to a certain large city in the State of New York to commence the practice of law. He, as well as his wife, had been reared from childhood in the Methodist Episcopal Church. Both were comparative stransome two years, the young man was un. pondent. able to form any acquaintances as no attention was paid either to him or his release. The natural result was they

general merits or defects of the various denominations are very likely to be nominations are very much alike, with years. But, as we have more than title of "Inst Girl in Black and once said," the best way for strangers to mumber is also enriched by poems from George Meredith and Sidney A. Alexander, and a continuation of H. D. Traill's clever monthly notes "Et Cactongregation." [Macmillan & Co, New York.]

Literary Notices.

Parisit Problems. Hints and Helps for the People of the Churches. Edited by Washington Gladden. New York: The Century Co.

since been succeeded by his death, vested in this volume. The purpose Turning from the Church of Rome, we has been to make a book which every notice the letter of the Archbishop of Justor would wish to see in the hands Canterbury, which has been addressed of every member of his flock, and that Many things ought to be said to the people of every church that their pastor cannot say. The relations between them is one of great delicacy; the happiness of both parties depends on con-sideration and justice—in many matters in respect to which the parties lips are scaled. If these obligations are disregarded there is suffering; yet their fulfilment cannot be demanded. The attempt is made in this volume to set forth the othics, the courtesies, and the that it is the duty of the State to pass a selected for discussion at the Conterprobability law, and that this result is encu are the following.—(1) The properties of the pastoral relations in to be carnestly sought by all right Church's practical work in relation to such a way that the people may be means.

"That this Assembly, with renewed carnestness and emphasis, again expresses he hope that the electors, in classes, and the means thereto. (2) Departs problem—how to secure a good minister, how to treat him, how to work with him, how to send the means thereto. (3) him, how to work with him, how to send the means thereto. their choice of representatives, will elect only able and good men, who are well to the Eastern Churches, to the Scantanam to be in sympathy with problems and dinavian and other Reformed Churches, secular side, and the legal relations and to the Old Catholics, and others. (4) business interests of the organization

"That this Assembly calls on all its pastors, elders, teachers and members voice. (5) Authoritative standards of doubtful whether a statement as com-Poctrine and Worship. (6) Mutual re-lations of Dioceses and Branches of chapter, as the very things which every man who is interested in the business June, the United Missionary Conference who has long been an active member ence will take place, which will bear an of one of the great churches of New international aspect. The celebration York. The fourth chapter finds the of the Bicentenary of the Resolution of pastor at home, and discusses in a homely, sympathetic way the questions concerning the domestic life of the parin London on May 27th, which has sonago, and the relations of the copile been selected as the anniversary of the to the pastor and his family. In the day on which the Armada set sail from lifth chapter the pastor is seen at work, Spain for the invasion of Ereland, and and some of the wisest of our teachers its subjugation to the Papal youe. An offer hints about methods of pastoral rangements are being made by the Executive Committee for the printing and thankful for these counsels; but they circulation of a number of publications, are intended for the people more than leaflets, &c., bearing upon the two the pastor, and show what the work of great crises in our national history, to the pastor is, that they may give him a which the celebration specially refers. fair chance to do it. In the sixth chap-In addition to Mr. Guinness and Mr. ter the people are pointed to several Shipton, the following have been appointed joint secretaries—namely, Mr. The seventh chapter toes to the heart Mark Knowles, Mr. H. Miller, the of the matter; for the central purpose Rev. Dr. Kennedy Moore, and the is to set the people at work and to show Rev. Mr. Hooper. The object of them what to do; and it covers a good those promoting this celebration is to part of the active life of the working endeavour to awaken fresh zeal in rechurch. The Sunday school is the endeavour to awaken fresh zeal in re-church. The Sunday school is the gard to the great doctrines of the Gost theme of the eighth chapter, and was written by men who are recognized as leaders in this field. The final chapter the Reformation, and it is hoped that teauers in time nero. The macroapped both Evangelical principles and spirit-tial life will be fostered and promoted proper emphasis upon this feature of the three. Thus, the purpose of the book is to help the man who stands in the pulpit by showing his people what are their right relations to him and to one another, and to those without their fellowship, and to all the great services that demand their powers, and by stimulating and guiding and developing the spiritual life and practi-cal efficiency of the church.—From the Christian at Work.

> PROF. TYNDALI, who is scarcely less famous as a mountaineer than as a scientist, spent last summer in the Alps of Stitzerland, and his adventures and observations will form the subject of two articles which he has written ex pressly for the Youth's Companion.

JOHN RUSKIN'S portrait is to be the frontispiece of the January Century The magazine will have a frank estimate of Mr. Ruskin, as a critic and teacher, by one who has traveled and studied with him, Mr. W. I. Stillman. ascertained that after an attendance of the well known art critic and corres-

The December (Holiday) number of the English Illustrated Magazine fulfils wife. They withdrew and connected the promise of being unusually attrac-Presbyterian church, whose people at which there are no less than fourteen, release. The natural and made them compaise. Profits of Particular to the natural and the compaise. comprise. " Portrait of Rembrandt," by himself; " Potato Planting"; " Study of is the amount of grant from our Isoard to aid in your Home Mission work—
Western district.
"I regret to learn through the Rawd, etc., that you are in trouble as to your financial state. I sincerely hope your entire Church will be stirred up to a sense of duty and the great privilege of carrying on and sustaining such a noble work as that in which you are engaged. Your mission has been a great success, and I sincerely hope it ing by Hugh Thomson; "The Meet at an Inn," from a drawing by Hugh Thomson; "Courtyard of the Church operations it in want or means.

"Much depends on ministers and sessions having its claims fully and sessions having its claims fully and gations and congregations. and the short presented to all your congregations and congregations and the gations and congregations. Thomson; "Courtpard of the Church House, Sainbury"; "Crane Bridge, Salsoury presented to all your, congregations and the gations and congregations. The sent of Galilee, "The Sea of Galilee," by Laurence Olinham: "Combalance Courts and the gations are a second to the congregations of the congrega include, "The Sea of Galilee," by Laur-erice Oliphant; "Ornithology at South Kensington," by R Bowdler Sharpe; great room for improvement. Many of What Players Are They? by J. Fitzeur own chutches are not in fault in
this respect, but far too many are, and
we agree with our contemporary that the more attention is called to the sub- Herring," are continued, and there see Minto, and the author of "John ject by the fastors, and by the people, is also the first chapter of a new the better it will be for the coming one by Mrs. Molesworth, under the years. But, as we have more than title of "That Girl in Black." The

Current Opinion.

ELCAUSE THEY DON'T. Willy, says the Dominion Churchman do dissenting preachers always side with the lawless element in society?—
Ottoma Evening Journal.

CANDIDATING.

Many pastorless churches lose all taste for the Gospel by tasting so many men whom they are pleased to listen to as candidates. The habit of candidat-ing is a shame to the churches and a humiliation to ministers. It ought to be abolished.—Werds and Weapons.

PRIBAPLY A SOURCE OF GOOD.

THE Rev. D. J. Macdonnell's sermon regarding the Scriptural use of wine has probably been a source of good—it has called forth from the many ministers of Toronto most powerful appeals in favour of total abstinence and of prohibition.- Montreal

THE POISON EVERYWHERE.

EVERYWHERE in England a sad and threatening decadence of belief is manifested; to a smaller extent, probably, the same is true of Scotland and of Ireland, and it is tamentably true to a much wider extent all over the contin ent. It has given us no pleasure to record these thinge. We have said them because they are facts which cannot too soon receive the attention of all who love the truth.—Interior

INITATING AND APING.

NEARLY every young man preparing to preach imitates some one whom he admires, and for a time, in writing and speaking, he is not himself, but another. But the self will get to be uppermost, the servility of the imitation disappearing, and then he will be prepared to do his best work. No matter how absurd one is, he should be natu-ral, for he will thus, if he devote himself to diligent self-culture, grow out of his absurdity into that which is becom-ing. But aping another is never be-coming—United Presbytesian.

CHRISTIAN UNITY.

CHRISTIAN unity is really to be found in the mutual intercourse of Congregationals, Presbyterians and Wesleyans all they are all nearly of the same size. Is over England. They are not divided this as it should be? To the Christian any more than the limestone slabs on who is consciously growing it is not so. the top of the Cumberland hills, which have little fissures that go down a coupte of inches, where the ferns grow, but which go into a solid mass, hundreds growing stronger,—all kinds of knowledge of God. undwided So our denominational septimes are the cracks on the surface. arations are the cracks on the surface and even there the flowers grow. Our unity is in the Rock that made us all one.—Alexander Madaren, D.D.

Mayor of Toronto, has left an excellent impression on all who made his personal acquaintance during his stay in sonal acquaintance during his stay in New York last week.—the guest of Mr. Elliott F. Shepard—and especially so on the large meeting which he addressed at Steinway Hall on Tuesday evening, Dec. 13. As the head of the best governed city in Canada, if not in America, he is a max of rime import. America, he is a may of grime importance, to be esteemed very highly for his work sake. And when it is said that this, his official record, is supple-mented by admirable personal quali-ties, which might well make him a leader in Christian and social circles,

'it goes without saying" that we have had a model Mayor among us, whom it is well to confer with and take knowledge of in order to still better things among ourselves. There is a good time coming, doubtless, when the chief watchmen of the cities will hall each other, even across the borders, and ask after each other's welfare. Thanks to Mr. Shejard, who presided at this meeting, and introduced Mr. Howland, the interchange may be said to be well and his supporters have achieved two or three good things. Toronto is now a Sabbath-keeping city, and also a sober and peaceful community. The en-forcement of the laws against the salcons is a great and admitted fact, and one in which all good citizens heartly acquiesce. They are closed throughout the city at seven o'clock on Saturday night, and not opened again until six o'clock on Monday morning. Moral suasion is very well in its place, but it does not meet the situation in the cities of Canada or the United States. The Mayor pertinently said:—
"It is all very well, but social necessities must take the shape of law, or social tyrannies will do so." His hearers were greatly gratified and instructed with the particulars given as to how To ronto was lifted out of the rut of politics, the power of the rings and factions

CONCREGATIONS contributing to the College Fund would do well to bear in mind that if they desire their contribution to go to any particular college the college must be specified.

all broken, and the city government placul on its present sound and sober footing. The Mayor's stout words and deeds have strengthened the hearts and

purposes of good men here in New York - New York Evangelish.

England, Inland, Scotland, Sunterland, Italy, to give way to another. This arrange-

Contributed.

A HAPPY NEW YEAR! How often we hear the words, "1 wish you a Happy New Year." In how many cases are those kind wishes fulfilled? That is, How many are there who are going to have a happy new year? It is pleasant to think that all those kind friends wish us to be happy, but that is notenough to make our new year a happy one. Many are new say-ing, "Is my new year going to be a happy new year?" "If I could only, for a few moments, lift the veil that covers—1888. But can we not know anything of our 1888 without lifting the veil that covers it? Have we not some means of knowing what our 1338 is likely to be without looking into the future? I think we may learn something without looking forward. Has the farmer any means of knowing what his farm will produce in 1888? When his faim will produce in 1000 rather he says, "I will pay so much money at the end of 1888," that implies some knowledge. Then how does he get his knowledge? He gets it by looking back, not by looking forward. He learns by looking back on 1807. He says, " If my farm did so much in 1837 I may expect that it will do as much in '88." Business men reason in this way. Our Mission Committees reason in this way So we may all reason in this way, "If 1887 was to mea happy year then I may expect 1888 to bring me an equal amount of happiness."

It would not be safe to say that all

will have their 1888 equal to their 1887. It would not be safe to say of every farm that it will produce as much, and no more in 1888, than it did in 1887. Some farms are growlog better and some are growing worse. So of men, some of us are rising morally, and also some of us are going down. To the man who is rising his 1888 will be better than his 87; and to the man who is going down his '88 will be worse.

To many their 1888 will be like their 1887, not in every particular, but-in a general way. When we look back we see the years that are gone that they are very like each other. If we compare them to vessels, we may say that "This is life eternal that they might know Thee and Jesus Christ." How easy it is for Christians to say to each other, "I wish you a Happy New Year." But we meet with many who are not Christians. There is a man, and a lion is running away with his only child. Can you call to him, "A Happy New Year." There is a man who is coodemied to be hanged. Can MAYOR HOWLAND IN NEW YORK. THE Hon. William H. Howland, the say to an unconverted man, "I wish you a Happy New Year," I virtually promise to God that I will try and lead that man to Jesus. Then it is a solemn thing to say, "I pray that you may have a Happy New Year." And can we meet with men without saying it? When we think of a world lying in the power of the wicked one, are we not constrained to say, "Let the nations be glad and sing for joy?" BRUCE.

EVANGELISTIC WORK IN SCOTLAND.

AN EVENING WITH THE MIZPAR BAND.

On every hand in Glasgow, Edinburgh, and elsewhere, one sees evi-dences of the depth, breadth and perpains were taken to reach "the masses" and to turn the stimulus of the hour into practical channels. A sample of this we have in the existence and operation of the Glasgow Mizpah Band, made up chiefly of converted drunk ards, profligates, criminals, united for self belp and rescue work.

The last evening of a course of special services in St. Mary's, Govan—Rev. Mr. Howie's church, the scene much revival and harvestings—
andered memorable by the vast of se of these Hands. A few minutes from the hour of service they filed ito the vestry, a baker's dozen of them, and above the first chapter of forget, one of themselves, but from the land of them and show the saverage. In intelligence, devotion, Christian maturity, and force of character, though some of these traits were very marked in nearly all of them. The later is adefaded o'contion, Christian maturity, and force of character, though some of these traits were very marked in nearly all of them. The later is default o'copether with they have been, tested. The few they have been, tested. The few they show been tested to be chief in their testimories and exhortations, so who show and they have been tested. The few they show been tested. The few they show been tested. The few they show been tested. The few they have been tested. The few they are shown as a few very short but very carnet and a congregation.* Is this in accordance in the few that they have been tested. The few that they have been tested to be chief in their testimories and exhortations, so will have the few that they have been tested. The few that t of much revival and harvesting,-was The Review has regular correspondents in outside, or experience an irevitable call

of the "Whomsoever" in the latter with that in Rev. xx. 15. After single (repeated at subsequent intervals), each of the members of the Band was called upon in turn to testify, and all but one or two responded with a three or four minutes' narrative of what the Lord had done for him and commend ation of the Saviour's power and grace. Some of these stories were very wonderful, some very touching.

No. One had for 35 years been an outcast, but when he came to himself and sought the Saviour He did not

cast him out.
No. Two had been familiar with every sin, but had found grace. He did not tell us, but the leader did, that he was a returned convict, whose last term

was thirteen years. No. Three had been brought under conviction at an evangelistic service and born again while reading and praying over Jas. in. in his own room. His first thought was, "What about them in the wo-kshop?" He felt he should and could trust Jesus to keep him, and went and told them all, "The response was, "Ah, Jack, next Saturday night will settle that!" Hut Jesus has kept him through many a Saturday night. He began to work and pray for the conversion of his wife, but it did not come till their dear little boy was taken from them. The poor little fellow amid great suffering used to cry, "Jesus, come and tak me liame, for this is no The Lord took him to me hame. heaven and Janet's heart went with

No Your, a young man, sailed round the world three times in search of treasure, but never found it till he

found Christ—all in all—is precious!

No. Five drank for fourteen years, was a fiend out of hell, whose wife cleared out of the house when he came in. But the Lord plucked him as a brand from the burning. When he sat at the Lord's Supper with his old mother and passed her the bread, she burst into team—as she afterward said to his wife, "I never thought to see Willie do yon-praise God for it."
No. Six was a converted gambler.

No. Seven knew salvation in the head, but was never right till it came

rejoicing that the gospel, the foolishness to man, was still so manifestly the power of God unto salvation. Many earnest ministers about Glasgow have wonderful stories to tell of the power of grace, like that which made the "Society" Christians in the Dublin Conference open their eyes when Rev. Mr. Ross, of Cowcaddens, told them he had among his church members a con-terted murderer toho had spent twentythree years in prison ! In Cowcaudens, when I left Glasgow, aggressive work of the most earnest and determined kind was in constant progress with constant blessing-just what is wanted and wait-ing wherever there is fervour and courage equal to the occasion. "Lord increase our faith!" W.M.R. November, 1887.

Correspondence.

THE REVISED BOOK OF FORMS I To the Editor of the Passavissian Review.

Sik,—Allow a presbyter, who has no other way of making known publicly his views agent the Revised Book of Forms,

views abent the Revised Book of Forms, to review some portions thereof.

It ought, I think, to be borne in mind that the book that has been revised as composed of two kinds of matter, namely, Statute law, and that which was only recummended "as a useful guide to the office-bearers of the Church." With sespect to that in the book which was adopted by the Gameral Assembly, and thus became the law of the Church, I fail to see that the Revision Committeebad any power to alter these statutes as they havedone. This, it appears to me, should only be done by way of overture, and

cupied the choir around and beneath
After praiso and prayer the leader gave
a short opening address, homely but
forceful, chiefly upon I. Tim. I. 2, and
Jno. lis. 16, ending a striking contrast
of the "Whomsoever" in the latter
with that In Rev. xx. 13. After singtine forceful, enterprise the superpurpt intervals. of this, would it not have been as well, as a clear and full definition of the Church of Christ is of great moment, to have given the who's or that contained in the Confession of Faith?
Under the same head such a definition

is given of the office-bearers of the Courch whereas is embraces all of whatsoese Church government, or under no Church government, or under no Church government, or under no Church government, "who profess the true religion, together with their children, baptured or not baptured."

Itut look at this definition itself. "The

But look as this definition itself. "The ordinary and permanent efficers of the chistch," they say, "ato Elders, Teaching and Nuling, and Ibeacons." Is this in accord with the definition given by the Westminster Assembly? No; they say they are "ordinary and perpetual as pastors, teachers and other Church governors, and deacoos," And in relation to those commonly called elders, they say, "as there were in the Jewish Church elders of the people joined with the priests and Lavites in the government of the Church, so Christ, wao hath instituted government and governors ecclesiastical, in the Church, hath futnished some in his Church, beside the ministers of the word, with gifts for government and with the Church, beside the ministers of the word, with gifts for government and with the commission to execute the same when called thereto, who are to join with the minister in the government of the church, which efficers Reformed Churches commonly call effers." "After much discussion," If theretogion, in his History of the Assembly, says, "It was at length decided, that in every congregation there eion," Hetherington, in his History of the Assembly, says, "It was at length decided, that in every congregation there should be, besides the minister, others to assist him in ruling, and to take care of the poor, the number of each to be in proportion to the congregation." Evidently the Assembly did not hold, do not teach in the Form of Government by them adopted, the theory, here proposed for adopted, the theory here proposed for adoption. Instead of this I rather think it was rejected by them. "They did not hold there is one office filled by elders, with different functions—"Teaching and Ruling." In other words, one office with two classes of office-bearers, with different functions. two classes of effice-beaters, with different functions filing the same, which is an absurdity. If a man filis properly an effice, be that office what it may be is invested with all its functions and is entitled to exercise the same. And those "commonly called elders by Reformed Churches filithe same office as ministers." of the word and ordinances, as this defi-nition represents them as doing, then,

head, but was never right till it came eighteen inches further flown (to the heart).

No. Ten was a converted prize-fighter.
No. Eleven was awakened by the words, "Now is the axe laid at the root of the tree," in a sermon by Rev.

Simeon Mcl'hall, but it was not till after twelve inouths of anxiety that the Holy Spirit brought a Cor. v. 19, savingly to his mind.

After a few words from the ministers in the pulpits we proceeded to "draw the net," and gather the spoil. It was a night of blessing—altogether a very remarkable meeting, and we went away rejoicing that the gostel, the 'foolish--adequate maintenance-as is evident from the context. The word "e-pecially" does not divide things that are different. It only marks a difference between things essentially alike. In this text it points out some specified peculiarity in a portion o the same class, and not to two distinct classes. Besides, the word is sometimes used to denote the reason of a thing. Hence, the learned Joseph Mede renders the passage, "Let presbyters that sule or govern their flocks well, be counted worthy of double honour, and that chiefly because of their labour in the word and doctrine; and the learned Dr. John Guys paraphrases the passage as follows, "And now I am speaking about the use of "And now I am speaking about the use of the Churches' stock, I would recommend the payeing a due regard to such elders (presbyters), as by office are employed in the spiritual services of the Church, that they who are prudent and faithful in presiding over them, may stand high in their civil respect and esteem, and may have liberal allowances, sufficient to make their worldly circumstances easy, respectable and comfortable, especially those of them that are eminent and remarkably labortous in studying and preaching the Gospel, ious in studying and preaching the Gospel, and preaching, maintaining and defending its pure unmixed doctrines." All the presbyters in the passage are the ministers of the Gospel, and when properly loterpreted it affords no support whatever to the absurd and unscriptural theory of one office, with two classes of office bearers filing the same, and possessing different succtions, proposed in this revision for the approvation the Assembly. How very differentiare the office-bearers defined in the revised "Form of Government" of the largest body of Presbyterians in the world, namely, "lishops or pastors, the representatives of the people, usually-styled ruling elders and descons." Let me here also add the definition of these office-bearers in this book, to which I have

Reformed Churches to be designated in fact that numbers of young ladies belong. the Holy Scriptures by the fille of gove ing to all the Protestant denominations eraments; and of those who su's well, are to be found attending Reman Cetholic

MRS. W. T. McMutten has been MRS. W. T. MCMULEN has been made a member of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada, through the generosity of the Knox Church W.F.M.S., Woodstock, Ont, paying the fee, twenty-five dollars, and presenting her with a certificate from Toronto at their meeting, Thee, 20th

THE Manitoba College Glee Club is making a tour of the provincial towns during the Christmas holidays, and giving extertainments for the benefit of the mission funds. The club consists of the following ratented young men: Prof. Connery, II. Johnson, D. D. Campbell, D. D. McKay and W. Baillie. The first entertainment was given at Portage la Prairie lass Monday. Titk Manitoba College Glee Club is last Monday.

last Monday.

THE annual meeting of the Willing Workers, Keady, was held in the manse, Dec. 14, when officers were appointed for the ensuing year, as follows.—President, Mrs. Dewart; Vice-Presidents, Mrs. Carr, Miss Brown. Treasurer, Miss Barber; Secretary, Miss Bremner. This sewing society has been organized for over a year, bas ruised a luttle over \$53 00 and sent donation to W. F. M. S., box of clothing to the Indians, besides repairing church and manse.

THE anniversary services of Burk's

THE anniversary services of Eurk's Falls' church were held on Dec. 13th. There were three diets of worship, Rev. R. Toye (Methodisi) preaching in the morning, Mr. J. Garrioch, missionary in charge, in the afternoon, and Rev. E. Busworth (Baptist) in the evening. The correspondent who furnishes the above facts describes the sermons as appropriate and able, and the meetings, attended by people of all demominations, as being pleasing instances of the goodness and beauty of Christian unity. The collections, in aid of the building fund, amounted to about \$200.

Ray, Walter M. Rocer, of London, THE appreciate services of Eurk's

building fund, amounted to about \$20.

REV. WALTER M. ROCER, of London, Oat., on his return from the old country, found a warm welcome awaiting him from his congregation. A very pleasant and hearty "reception" was tendered him by the ladies in the basement of the church. In the course of the evening Mr. Roger handed the treasurer of the congregation a cheque for \$1,300, about Mr. Roger handed the treasurer of the congregation a cheque for \$1,300, about \$1,000 of which had been collected in Scotland and Bogland, and the remainder in Canada, for relief of the debt on their building. This will prove a timely help to the congregation amid the financial trials through which their city is at present passing, and which none feel more than the workingmen dependent on its struggling and, in some cases, embarrassed industries.

On Sunday, 18 b Dec., the new Pres-

On Sunday, 18 b Dec., the new Presbyterian church which has been erected in the village of Douglas was opeced for divine worship. Rev. James Ross, of Perth, preached in the morning, and Rev. Robt. Campbell, D D., of Renfrew, in the wrenny. The attendance was

England, Initiand, Stations, Philips, Andrelia, and India, ment was also explained to the audience bettle stations and the stations and the stations and the stations and the stations are properly the representation and the stations are properly the representations and the stations are properly the representations and the stations are properly the representations. The leaner and any other presbyter, and yet I am not discipline in conjunction with pastors or in the Charch in as good at and the people, chosen by them for ing as, and ought to be on a par with, the purposes of exercising government and any other presbyter, and yet I am not discipline in conjunction with pastors or indicated with any congregation. Am I make the members of the Rand oc. with the purpose of the people, chosen by them for ing as, and ought to be on a par with, the purpose of exercising government and any other presbyter, and yet I am not discipline in conjunction with pastors or ministers. This office has been maken in the members of the Rand oc. with any congregation. Am I ministers. This office has been maken in the members of the Rand oc. with the members of the Rand oc. with the members of the Rand oc. It is a well known the restriction of the Protestant of

but do not labour in word and dectrice.

The Striptures charly point out deactors as distinct officers in the Church, whose business it is to take care of the the minds of many who do not go over, poor, and to distribute among them the collections which may be raised for their business of the makes may be properly committed the minagement of the temporal affairs of the Church."

The Striptures charly point out deactors in the Church of theme, and that in the minds of many who do not go over, the distinctive and increasing theme of the distinctive and increasing themen Catholic schools. It is also a well known fact that a certain percentage of these go over to the Church of Rome, and that in the minds of many who do not go over, the distinctive and increasing themen Catholic schools. It is also a well known fact that a certain percentage of these go over to the Church of Rome, and that in the minds of many who do not go over, the distinctive and increasing the minds of many who do not go over, the distinctive and increasing themen Catholic schools. It is also a well known fact that a certain percentage of these go over to the Church of Rome, and that in the minds of many who do not go over, the distinctive and increasing the minds of many who do not go over, the distinctive and increasing the minds of many who do not go over, the distinctive and increasing the minds of many who do not go over, the distinctive and increasing themen Catholic schools. It is also a well known fact that a certain percentage of these go over to the Church of Rome, and that in the minds of many who do not go over, the distinctive and increasing the control of the control of the characteristic and the minds of many who do not go over to the Church of Rome, and the certain percentage of these go. poor, and to distribute among them the thirdistinctive and increasing and popery between protestantism and popery between protestantism and popery between protestantism and popery between protestantism and popery between of their between protestantism and popery between of their concerning affairs of the Church."

To them also may be raised for their between protestantism and popery between protestantism, and popery between protestantism, between protestantism, between protestantism, and popery by scaling the between protestantism, and popery by scaling the between protestantism, and popery by scaling the between protestal to the mitted the mitted the mitt church. A few weeks so I had to leave have fracturated from them to be considered the renting of a pew evidence of a man's conversion. I am pleased to note that the subject was touched on by the recent theorets. Conference of the fivangelical Alliance at Washington, the majority of them entertaining the same opinion as myself on pew-rening. Let me gue one of the speaker's ideas on the subject. The Rev. Arthur T. Pierson, D. D. of Pulladelphia, said that he depreciated the pew system, and declared that it was the most potent means of prevening true fellowship, got up by the rich for the purpose of getting as far away as possible from the disagreeable and un wholesome surroundings of the poor.

Give us," he said, "the worstip of God, not of the architect, the convenience of the college have been touched by it. majority of them entertaining the same opinion as myself on pew-rening. Let me gue one of the speaker's ideas on the subject. The Rev. Arthur T. Pierson, D.D., of Pailadelphia, said that he deprecated the pew system, and declared that it was the most potent means of preventing true fellowship, gotup by the rich for the purpose of getting as far away as possible from the disagregable and un wholerome surroundings of the poor. Give us," he said, "the worship of God, not of the architect, the conveniences of the congregation, and make all thoroughly cordial and home lite, and we will have no trouble in overcoming the prevalent estrangement of the master "As for myself I think the best side of the churches is the outside till the wicked and unjust system is abolished. Yours, &c., Toronto.

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Church News.

REV JOHN POWLIF, from the Church of Scotland, has arrived in Pictou

THE Ladies' Ald Society of the Pres-The Ladies' Ald Society of the Pres-byterian Church, Moosomin, N.W.T., held a home social at the manse, on Thursday evening, Dec. 1st. The rooms were crowded, and after a delicious re-past a happy time was enjoyed by all. The social was the first of a monthly series of friendly meetings which, we un-derstand, are to be continued through the winter. the winter.

Tile Young l'eople's Association of Knox Church, Goelph, has been organized for the season with the following officers . Honorary president, Rev. R. J. Beattie; president, Mr. Andrew Scott; vice presi dent, Mr Sutherland; 2nd vice, Miss Jessio Walker; necretary, Arch. Frew; trensurer, Miss M. Stevenn. The members were all chosen in two divisions. who will elect their chairman, each of whom will be responsible for the programme every alternate night. The time of meeting was fixed upon as every second. Tuesday evening, the opening entertainment to be given on Tuesday, 10th

REV. A. J. MOWATT, of Fredericton, N B., opened a little Presbyterian church in an outlying district called New Maryland, on Sabbath afternoon, the 27th ult. The day and roads were bad, but the little church was ful! It seats from 150 to 200. There are fifteen families of Presidential in the district. The church is byterians in the district. The church is six miles from Fredericton. Mr. Alexander Halning gave the ground upon which the boilding stands and enough also for a little cenetery. The land and building are deeded in trust to the trustees of St. Pau's church, Fredericton. The building, was opened free of deb Mr. Mowat: goes out and gives them an afterneon service once in four weeks They are to have their first communion there are Schotch to have their first communion there are Schotch to Associate the service shock sustained by the death of her herband into the he the boilding stands and enough also for there on Sabbath, the first day of january, 1885.

VERY accessful antiversaly traites were held in the Pirst Tresbyterian church, Seaforth, on the 18th and 19th inst. The Rev. Geo. Buraon, of St Catharines, preached Sabbath morning and evening to very large audiences. The annual tea meeting was held on the Monday evening and was well attended, and was addressed by the Rev. J. Howell, B.A., of the Methodist Church, Seaforth, and by the Rev. Mr. Millar, of Manchester. anceythe Rev. 31. Shilar, of Clinton, Rev. Geo. Burson, of St. Catharines, Rev. J. McCoy, M.A., of Egmondwille, Rev. T. Musgrove, of McKullop, Rev. T. H. Simpson, of Brucefield, were also so the platform. This was a happy occasion to the congregation, as it marked the entinction of a debt borne from the beginning of its existence.

On Sabbath, Dec. 18th, the new church at Eden Mills, Presbytery of Guelph, was opened, Rev. Prof. McLaren, or Knox College, preaching morning and evening to very large audiences. Appropriate music was rendered by the Rockwood church choir, and the whole service wood church choir, and the whole service was very impressive. On Monday evening a tea-meeting was held at which addresses were delivered by Revs. D. Strachan, of Rockwood, the pastor; Rae, of Aston, (Lardiner, of Eramoia; J. Argo., of Norval; Swan, of Rockwood; and Barnaby, of Eden Mills. The choir of St. Andrew's church, Guelph, furnished a measure part of the programme in well.

the greater part of the programme in well rendered solos, duets and choruses. Very epoyable too were the readings by Mr. John Strachan, of Rockwood. The new church is a very pretty little building.

An open meeting of the Young People's Literary Association of the Central Presbyterian church, Toronto, beld on Monday evening, 19th inst., in the lectureroom of the church, the pastor, Rev. P. McF. McLeod, in the chair, was largely attended by members and adherents of the congregation. A number of young ladies and gentlemen in connection with the church, together with a few members of other churches, continuited to the enjoyment of those present by rendering a well-selected programme of vocal and instrumental solos, readings, etc. An interesting feature of the evening's entertainment was the first appearance in printed form of the Literary Magazine, which is contributed to he members of

took first scholarships in classics, modern languages and general proficiency. The emainder of the course he devoted, as, exclusively as the curriculum permitted, his attention to the stody of the classics, with the result that he graduated in 1871, taking the gold medal in classics. After his graduation, contemplating entering the ministry, he received part of his theological training in Knox College, Toronto.

The man who is polite and deferential to The man who is polite and deferential to his lady customer and the next moment turns around and speaks in a coarse tone to his shop girl is not a gentleman. The true gentleman from Christ's school of manners respects womanhood in woman acd treats it with deference whether the woman be sich or poor, a millionairs customer or the girl behind his counter. Here is another case of brutal tyranny (forgive the adjective) in the man who compele the girls in his shop to keep on their fect all day, who insists that they must go down and up a flight of stairs if they have to make change for a five cent piece. Such a man may profess Christianity, may put on the sirs of a gentleman, but he is a tyrant and brutal, either in his feelings or through ignorance. I have heard of such. Happily they are becoming rate. It is again the oppressor with power on his side and often there is no comforter. At this very season of the year the hier is being ground out of thousands of women workers, who work long bours away into the night, to satis y the inspections demands of those who would not like to be called treats. his lady customer and the next moinest work long hours away into the high; to satis y the inspecunious demands of those who would not like to be called tyrents. If the teachings of Christ ruled in our shops there would be, (1) Justice as to the amount of remuneration for work. (2) Considerate treatment as to the physical health and comfort of those who work. (3) An atmosphere of love and respect which would make those who toll feel that their position as toilers is just as bonourable as the position of those who employ them."

OBITUARY.

MRS. MACLEOD.

IT is with deep regret that her nu ner-ous friends will hear of the sudden death, who knew her. She never fully recovered from the severe shock sustained by the death of her husband, just as they were preparing to return to Nova Scotia nearly two years ago. For some time Mrs. Mac eod complained of weakness of the heart, but it was not natif two weeks are after she had returned from the opening of the Kindergatten to connection with the Nounal school that she became seriously ill. No danger, however, was apprehended, nor would she consent that her parents and friends be notified until the follower with the follower with the follower were than the transmitted of the follower with the follower were then the transmitted to the follower were then the follower were the follower were then the follower were then the follower were the follower the following week when the grew much worse. On Tuesday moreing a hitle after on o'clock, she quietly fell asleep in Jesus to full assurance of eternal life. Though she found it hard at first to think is now, how found it hard at first to thick of leaving her two little boys, she received sitength afterwards to leave them wholly in the hands of the Lord Norman and Howard being only five and four years old respectively, are jet too young to know their irreparable loss. The remains were conveyed by her father, Mr. Edward Dowling, to Luneaburg to be intested.—Halifax Witness.

MERTINGS OF PRESBYTERIES.

BRANDON.—Met at Portage la Prairie at the call of the moderator, Dec. 7th, to consider the resignation of Rev J. F. Dustao, of Knox church, Brandon, the Blook of Forms, and such home mission business as might demand attention. Mr. Dustan adhered to his resignation on the ground that since the resignation of the pastor of First church there was a prospect of reunion of the two congrega-

held at Eldon, in St. Andrew's church, on Monday, 12th Dec., and was constituted by the Rev. John Gillis, moderator, Rev. E. Cockburn was requested to act as moderator, and the resignation of Mr. Gillis was taken up. Mr. Gillis was heard, and representatives from the session and congegation of St. Andrew's church. After the delicheration the presented tor to labour among them in the Lord's work - JAMES R. SCOTT, Clerk.

exclusively as the curriculum permitted, his attention to the study of the classics, his attention to the study of the classics, with the result that he graduared in 1873, taking the gold medal in classics. After his graduation, contemplating entering the minustry, he received part of his theological training in Kancy College, Toronto.

The Rev. Dr. Armstroog, pastor of St. The Rev. Dr. Armstroog, pastor of S LONDON,—Met in St. Thomas, Dec. 13th. Rev. W. S. Hall, moderator. Mr. Sawyer was appointed to visit Port Stanley, and Mr. Bailantyne was appointed to visit Springfield as ald receiving congregations. A deputation was appointed to visit Springfield and Aylmer with a visit springfield and Aylmer with a visit of the party arrangement. Rev.

whole report back to the committee for the further consideration, and the committee was empowered to add to their number, and instructed to further protecture the work. The resignation of tRev. Dr. Archibald was then taken up. The elders of the St. Thomas church were heard, and a number of the members of the presbytery spoke of the sad cause of the resignation. After discussion of the question, the resignation was accepted with very great regret, and a copy of the minimum and the resignation was accepted to the first presbyterian of the presbytery. Mr. Sother isod, of Fingal, was appointed moderator pointed moderator at land a call when desired by the congregation. Rev. Mr. Johnston took the chair, and was given power to moder at land as all when desired by the congregation. Rev. Mr. Johnston took the Chair, and the moderator nominated Rev l'incipal Grant as Moderator of the General Assembly. The motion was excended by Mr. McKenzie and carried. The committee on remits reported, and the report was considered litem by item. It recommended that the delegates to be from which it appeared that mreetings The committee on remlis reported, and the report was considered item by item. It recommended that the delegates to the

SAUGEEN.—Met in Mount Forest, on the 13th Dec. All the minis ere mere present and a considerable number of elders. Mr. Davidson was appointed moderator for the next six months, and took the chair. The Rev. R. Pairbairs, agreed that in connection with the ordinary meetings of presbytery, in future, there be evening meetings for the pub ic, and that members of presbytery be appointed to speak on the subjects appointed to speak on the subjects appointed to be discussed. Mr. Davidson reported that he had visited Cedarville and Bispin, and that these congregations had promised to do their utmost to reduce the supplement, even though they had been weakened by parties removing from the bounds of the congregations Mr. Scott gave in the treasurer's report, which was received and the thanks of the presbytery tendered to him for the amount of trouble he bad taken. Mr. Scott was re appointed treasurer, and Mestra. Niven and McKenie were appointed auditors. Mr. Stralth gave in the Home Mission report. He stated that the presbytery were expected to raile \$500 for Home Missions and \$100 for Augmentation. Tach congregation was assured its new exting for the refor Augmentation. Tach congregation was assigned its piw, artion for the respective achieves. A committee was appointed to examine the Book of Forms and report at next meeting, Mr. Auli, convener. The committee was sub-divided as follows: -- Messrs. Park, Mc-Nair and S.raith to examine from page ; to 38; Messra. Auli and Cameron from page 39 to 68, and Messra. Pairbairn and page 39 to 68, and Messra. Pairbairn and Johnston from page 69 to 232. Messra. It sike, Cameron and Johnston were appointed to examine remit amending chap. 24, sec. 4 of the Confession of Faith; Messra. Auli and Bickell to examine remit anent constitution of General Assembly and trafelling expenses. The Rev. Dr. Ure, of Goderich, was no ninsted as Moderator of nex! General Assembly. Mr. Davidson fend a carefully prepared statustical seport, which was adopted. Messra. McNair, Thorn and Auli were appunted to arrange for the meeting of the W.F.M.S., and to invite 18r. Wardrope to address the meeting which is to be held on the evening of the next ordinary meeting of presbytery.—S.

next ordinary meeting of presbytery. -S. YOUNG, Clerk.

MAITLAND.—Met'in Wingham on 13th December. Rev. G. Law was appointed Hoderator. Mr. MacKenrie asked for a presbyterial certificate, which was laid over till next meeting. Messra. Cameron and Henderaon were appointed to audit the treasurer's book. Leave was granted to noderate in calls in Knox church, Brussels, and South Kinloss congregations. Circulars were read from the conveners of the Home Mission and Augmentation Fund committees. On motion of of Dardas, was nominated Moderator of the next General Assembly. An essimate of expenditure for next year was given in by the Finance committee, namely, \$500 for general expenses of the presbytery, and \$420 for expenses of commissioners to next General Assembly. The presby tray was divided into four districts for the purpose of holding presbyteral sustained.

the report was considered item by item.

It recommended that the delegates to the General Assembly be one-sixth lostead of one fourth of the number from which it appeared that meetings in from which it appeared that meetings they are selected. The clause in Confession relative to Deceased Wife's Disternwas recommended to be struck out. A d.s. cussion ensued, in which Reva Messra Milley, Murray, J Curris and Substituted be required to give 5700 for augmentation, and \$700 for Home Missions. Every congregation is urged to save proportion. A committee was a save proportion. A committee was a save proportion. raise its proportion. A committee was named to confer with a similar committee of the Presbytery of Lanark and Renfrew with a view to the transfer to this presbytery of Toledo and Irish Creek. A comrelders. Mr. Davidson was appointed to be transfer to this prespy, and took the chair. The Rev. R. Pairbaire, and took the chair. The Rev. R. Pairbaire, as the chair. The Rev. R. Pairbaire, as the chair more and took the chair. The Rev. R. Pairbaire, as the chair more applying Balahlava, Ayton and East Normanby, being present, was agreed that in coanection with the ordinary meetings of presbytery, in future. Mission Presbyterial Society, at the next TORONTO. - Met 6th inst , Rev.P. McF

McLeod, moderator. An extract minust of the Presbytery of Barrie was read anen

a call from Bradford, etc., to Rev. P. 5mith, minister at Markliam. Presby-lery agreed to grant the translation, de-cision to take effect on and after the 2gt-lint. The clerk was appointed to deciara inst. The clerk was appointed to deciate the charge vacant the following Sabbath, and Rev. D. Mackintosh was appointed Moderator of the Session during the vacaoty. Rev. G. E. Preeman reported in a call from Richmond Hill and Thornbull to Rev. W. W. Percival, a minister of the Church without charge; atlpend promised 5000 w. h manne. Call suited and account of the Church without charge; atlpend promised 5000 w. h manne. Call suited and account of the church without charge; atlpend promised 5000 w. h manne. Church without charge; asipend promised \$900 w.h manse. Call sustained and accepted by him, whereupon his induction was appointed to take place on the 20 h inst., as Richmond Hill, the services to lists, as Richmood Hill, the services to be commenced at three p.m., the Moder after to preside. Rev. J. A. Grant to preach, Rev. G. M. Milliganto deliver the charge, and Rev. O. Freeman to address the people. Rev. F. Smith reported moderating in a call from the congregations of St. Andrew's church, "Grarborough, etc. The call was signed by only ninety-six members and thirteen addresents. Explanations were given by the community. planations were given by the commission ere present as to why so few of the members had attached their names. Oc presbyterial certificate, which was laid over till next meeting. Messra Cameron and Henderson were appointed to audit the treasurer's book. Leave was granted to incoderate in calls in Knox church, Brussels, and South Kislosa congregations. Circulars were read from the conveners of the Home Mission and Augmentation circulars were read from the conveners of the Home Mission and Augmentation achemics anew to the liberality of the congregations, instruct the clerk to allocate the amounts assigned to this presbytery by the committees among the congregations according to the number of families, and that we pledge outselves to endeavour and that we pledge outselves to endeavour motion made, the call was not sustained where the close of the enterial water properties for the object the society has in view, namely, the support of the Elizabeth street mission and the personal of the control of the contro



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1

British and Foreign.

REV. J. M'GAVIN SIMAN, colleague to Dr. Bonar, has begun a Sunday even

arts students in Edinburgh University.

Pentil Free Presbytery has agreed, by 10 to 5, to accept in the examination of students, the results of the board examination as an equivalent for their

REV. ROBERT JEFFREY, Portadowns has been lecturing at Bellast to the Central Presbyterian Association, on "How the Hindoos live, move and have their being."

MR. JOHN McEwan, Glenora, has left £2,000 to the United Presbyterian Church, and an additional £2,000 to be divided amongst other trusts in connection with the same Church.

SIR WILLIAM COLLINS was a chief speaker at a transcrance conference of Glasgow Presbytery, at which it was resolved to correspond with the Established and U. P. Presbytenes with a view to united action.

A SENSATION has been caused at St. Petersburg, by the circumstance of the young Prince Barelay de Tolly, son of the General, having been struck off the army list, because he christened his son after the Lutheran rite.

Aways strong taken consumed.

Whole village is often consumed.

My friend, the Rev. R. H. Lundie.

DR. NORMAN MACLEOD has been grant at four months' leave of absence | Daughiny, and has told me of the by the Established Presbytery of Edin burgh, on account of ill health. It is he has witnessed. He has interested hoped that if he spends that time to himself in these poor people, and has a mild climate he will be restored in complete health and strength.

REV. A. G. FLEMING, of Paisley lecturing in Trinity church, Greenock, on "Scottish Ladies of the Old School," said that in their time so cial life had a simplicity which is en-tirely absent in the present day, and that simplicity, he was sure, had a great deal to do with the intellectual activity of the people.

THE death is announced of Miss Helen Jemima Chalmers, the daughter of the distinguished. Free Church min. ister, the event having occurred at her residence. In Edinburgh, on Friday and inst. By her death the Free Church has lost a loyal adherent and n energetic worker. Among her laters benefactions was the erection of the hall, opened quite recently, in connection with Fountain Bridge Free church There are still three daughters of the Rev Dr. Chalmers alive.

THE lamented death of Professor Graham is likely to raise the question of a re-adjustment of the Chairs in the London Presbyterian College. Meanwhile the duties belonging to the Chair of Church History are being discharged by the venerable principal of the col fariguing walks to remote portions of fariguing walks to remote portions of lege, Dr. Chalmers. The whole ques-tion of the best future arrangements for the college, in connection with the Mr. I are die says the unpeopling of

Adolph Saphir, of Belgrave church, anon an arrangement by which Dr. Sap-hirs ministry may be continued at Bel-strace. It is assessed to the french valleys. It may give some grave. It is proposed, we believe, that idea of the Dr Saphir should preach but one sermon on Sunday (as he has been doing in these valleys to mention that the for years) for six months in the year man who accompanied Mr. Lundie up only, and should be relieved from all the Valley had started at one o'clock pastoral duty.

cver, to be present because the sale was an innocent kind of bazar, free from raffles, or gambling as he would call it. He rejoiced that the presbytery had the rejoiced that the presbytery had friendly as the wastin course of erection of stone, its walls being the fill and his congression meaning considered in Asserts Leave Lord's treasury. He was pleased, how sympathy with the wishes of their pres-

Church History, Presbyterian College, tributions for this purpose having been london, died Nov. 26th. His un sent from England and other countries expected removal is a serious loss to the College, and the Church of which he was such a bulliant divine. His buoyant sputt made him hopeful of recovery. He passed away holding his daughter's hand, only pressing it a little more firmly at the last, as if saying "good bye." Reference to Dr. Graham's death was made in many Presheterian death was made in many Presheterian good bye." Reference to Ur. Uranam's death was made in many Presbyterian pulpits both in London and Liverpool.

Dr. Graham, living at Acton, was a member of Rev. Gavin Carlyle's church at Ealing. Rev. J. M. Mackenrie, minister of Mount Pleasant Church, Commisser of Mount Pleasant Church, Liverpool exception in the smilnit which.

Liverpool exception in the smilnit which. Liverpool, preaching in the pulpit which And-he can, in looking back on the Professor. Graham had, occupied so past h. tory of these poor people, on long, said that all who knew Dr. Graham what they have been and what they found in him a genial, kind hearted suffered :friend, a constitutionalist of no ordinary ability, a man widely read, widelytravelled, possessed of a keen, penetra-ting, natural feeling, and of aparkling humour, and sith large visions and con- Bounnswours, England, ceptions of spiritual and eternal truth. 1. November, 1877.

THE VALLEYS OF THE VAU-DOIS IN FRANCE

(Concluded from last issue.)

As education and intercourse with ing class for the young men and women of the Grange district, Edinburgh.

PROF. CALDERWOOD has been elected honorary president of the new Christian association formed by the christian association formed by the care likely to afford. They soon compared to the property of the content of the new care likely to afford. menced to more away, some to other Departments, some to Brazil in South America, and others again to Algeria in Africa, and in this way a

DECREASE OF POPULATION

took place. Those who remained became more and more enfeebled by long confinement in their miserable huts, destitute of every comfort, and without sanitary provinous of any kind. Their lands were mortgaged, lands on which potatoes seldom ripened, and wheat was killed by early frosts. The towns such as Dormilhous, where Neff chiefly resided, were partly swept away by avail anches, or buried under rocks and boulders-villages, such as Brunissard, Aiguilles, and St. Veran were burnt down—a very common occurrence in mountainous districts where the peasants place under the overhanging wooden roofs of the huts, the fuel col-Jected in summer for winter use, and which becomes in time so dry that the least spark of fire carried by a strong wind—and the wind at such heights is always strong-takes effect and the

of l'airfield, Liverpool, has often visited

been the means of of procuring further large sums of money at different times. He visited them again last summer on his way to the Waldensian Synod at La Tour, as a deputy from the English Presbyterian Church—and found some improvement in the Valleys. A railway has now been built in the Valley of the Durance, which will doubtless, lead to amelioration in time. He writes that as he stepped out of the train at La Roche, he was met by one of the simple peasant proprietors whom he had known years ago at Dormilhous He was there to conduct Mr. Lundie to the manse of pastor Brunel at Pallons. As they were ascending the steep ascent—they spoke of the destruction wrought on the lands in the neighbourhood of Dormilhous by avalanches which had swept the earth clean away or buried it under rocks and debris as Mr Lundie soon after had occasion to see for himself. Twelve families had emigrated 'to Algeria where they seem to prosper.

Pastor Brunel, it seems, is about to

chronic strain on its finances, will be these runced but picturesque valleys, thoroughly discussed (in prospect of made classic by the life and labours the meeting of synod) by the college of the "Apostle of the Alps," is a committee at its meeting in March. WE understand, says the British mistake was undoubtedly committed in Brickly, that the committee appointed allowing the forest of Freissiniere to be at the last meeting of the London Pressignaturally destroyed. The power of bytery to confer with the Res. Dr. Adolph Saphir, of Belgrave church, and is invaluable, as is seen on the other ent his proposed resignation of his side of the ridge in the Italian valleys charge, are likely to be able to report which are far less liable to such disas-

TURDEN OF LIFE

MR Moncur, exprovost of Dundee, of meadow at a lofty height on the mountain to bring down a load of hay, Hawkhill church, avowed the opinion the market value of which was only that raising money by means of bazaars was not a very economical or excellent way. He should like to see Christian. Lundie in his explorations. But a mule may so powerful in the hearts of all is a rare possession here, even of the christian state of the contract of the contrac Christians that they would only require comparatively well-off peasant, the butto be asked for money, and it would den of hay or sticks being carned on flow direct from the pocket into the the backs of men and women, as is frequently seen in the Swiss Alps also

Mr Hill and his congregation were in nearly completed in August last. The pastor here is Mr. Laotard. The villages of Brunissard, Aiguilles, and HEV. W. GRAHAM, D.D. Professor of fire, have been rebuilt of stone, con-

** Rejoice, that human hearts, through scorn, Through shame, through death, made strong Refore the rocks and beavens have borne Witness to God so long **

AND this is fame! Messenger boy (in New York Sun office): "Say, does C. A. Dana work here?" - Texat Siftings.

RNOLUTION.—Tight boots make a corn, corn makes whisky, whisky makes a man tight in his boots.—Hoston Commercial

Our of the Western ranches is awned and massged by a woman. She is probably the cow belle of the West.—lieston Commercial Bulletin.

Secrety.

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"I'T there was only one bottle of Hagyard's Vellow Oil in Mantola I would give one hun-dred dollars for it," writes Thilip II. Frant of Monteith, Mantola, after harlog used it for a severe would and for frozen fogers, with, as he says, "autonishing good results."

MRS JONES: "Don't trouble to see me to the door, Mrs. Smith." Mrs. Smith. "No trouble, quite a pleasure, I assure you."—Exchange.

An all round wag has placed the follow-ing placard over his coal-bin. "Not to be used except in case of fire." The cook's relatives are in consternation.— liurling ton Free Press.

Titls conundrum came to the St. Alban Advertiser by private conveyance from a Rulland County town: "What two tivers in New England ask and answer a question? Hoosic and Passumpsic."

An umbrella dealer tells usithow to open an umbrella without damaging it."
It would be more important to know how to take your eyes off an umbrella without losing it.—Norristown Herald.

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"I SHOULDN'T care to marry a woman who knows more than I do," he remarked. "Oh, Mr. DeSappy," she replied, with a coquettish shake of her fan, "I amafraid you are a confirmed bachelor."-The F.box h.

It is hoped that Messis. Angell, Put-nam, Tupper and Chamberlain will not adjourn without passing upon the long-mooted question: "Does the cod fish salt the ocean or the ocean salt the cod-fish?"—Chiago Herald.

Astan the dinner given to Mr. Roswell Smith, Mr. Frank R. Stockton remarked carelessly, "We were seven hours at the table." Now, three-peals a day at that rate would be all that any man ought to expect.—The hours.

OMAIA BOY—"Ob, ma, does that passenger train carry Aparchists?" Ma—"Why ne, of course not." "But it's got a red flag on behind." "That is simply a danger signal." "Oh, I 's pose the care have stoves in 'em—Omaha Yorld.

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" I AM feeling very blue this morning." "I AM leeing very one and monator." What's the matter?" "Merey time I feel my nose it hurts me." "Hut you are not obliged to feel your nose," "Hut how can I tell whether it hurts un less I feel it."—From the German.

MRS. HENDRICKS (the landlady)-MRS. HENDRICKS (the landlady)—
"You are not looking at all well this
morning, Mr. Daniley. Have you eaten
anything, do you think, that distresses
you?" Mr. Dumley (the boarder)—
"No ma'am, I think it is something that
I have not eaten that distresses me."—
Harver's Research Harper's Bussar.



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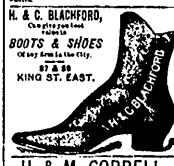
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Preshyterian Aquiew.

THURSDAY, DECEMBER 22ND, 1887.

In ordering goods, or in making suquiry concerning anything advertised in this gaper you will obleye the publishers, as well as the advertises, by stating that you now the after-to-ment in the Paranygrapax Haview.

TilR electric light is in use in Uxbridge

Offning of the new Presbyterian church, Carleton Place, Jacuary 8th.

THE Toronto PRESDITERIAN REVIEW presents a fine Nmas number. - Kingston

REV. D. C. JOHNSON, of Oil Springs, has accepted the call from Beaverton congregation.

REV. DR. SWYTH, pastor of Calvin church, Montreal, has been presented by

his libile class with an elegant easy chair.
REV. John Latto, D.D., Dundas, was unanimously nominated as Moderator of next General Assembly by the Presbytery of Mauland 3 Rev. G. MACARTHUR, B.A., of Cardinal,

has been appointed clerk of the Presby-tery of Brockville, elle Rev. G. D. Bayne, B A., translated to Pembroke.

PREV. MESSRE M. MCGILLIVRAY, of Klogsion, and J. Cumberland, of Siella, have collected \$1,350 in Belleville in aid of Queen's college endowment. Tite induction of Rev. P. Smith into

the pastorate of Bradford, etc., will take place on Tuesday, January 3rd, at 2 p.m., lastead of the 30th Dec., as previously

At the last meeting of the Woman's Poreign Mission Society in connection with the two Presbyterian congregations of Amonte, it was decided to establish an auxiliary in connection with each church

NIK. 11. K. FRASER, II.A., of the Third Year Theology, Koox College, has won the Scholarship for the best ussay on "The Love of God in Relation to Obedi-ence." MR. H. R. PRASER, B.A., of the Third

Ir is stated that Melville Congregation Church, Montreal, is increasing so rapidly that the church building will have to be enlarged to double its present capa-city next spring.

The Presbytery of London will hold an adjourned meeting in First Presbytering church, London, on Tuesday, 10th January, 1883, at 2.30 p.m., and ordinary meeting on second Tuesday of March.

A SABBATH School convention for the achoels of McGillivray will be held in the Lieury Presbyterian church on the 6th of Jun. 1858. The convention will be led by the Rev. Mr. Day, General Secretary of the Provincial Sabbath School Association.

Ray. D. B. McLuon, of Orwell Head, who had some thought of going out as a missionary to Trinidad, has decided to remain in his present charge. A local spacer save, "Mr. McLeod could be ill spared either from his congregation or the Presbytery."

M.:. LEASK, clerk of the Presbytery of Mattland, resigned that office and ex-pressed a desire that Mr. Macnabb should be appointed. The Rev. John Macnabb of Lucknow, was appointed, and is now clerk of the Presbytery of Maitland.

THE late Mr. David Wylie, elder of the congregation of Ramsay, who died a few weeks ago, bequeathed \$100 to the Home Mission Pund, \$100 to the Foreign Mission Fund, and \$100 to the French Evangelization Fund of the Presbyterian Church in Canada.

At the last communion service, on the ath jast, Brikine church, Meaford, there were nine additions to the roll—eight by profession and one by certificate. The pastor, Rev. A. T. Colter, has introduced black board lilustrations in his weekly congregational prayer meeting, and the interest in the studies is greatly increased thereby.

Miss McGregor, our returned missionary from India, has lately been addressing meetings in Western Ontano with much acceptance. Those wishing to accure her valuable help at missiong meetings abould correspond with her as eatly as possible, care of Messra. McGregor & Goorlay, Gali, Oat.

AT a social meeting of the congrega-tion, the Rev. W. A. McKay, B.A., pastor of Chalmers' church, Woodstock, Ont., and Mrs. McKay were recently presented and Mrs. McKay were recently presented with valuable glits and an address. The address bore pleasing restimout to Mr.McKay's earnest efforts, not in his own congregation but in the town generally, and throughout the country on behalf of "The best moral and appricual welfare of the community." Alluding to the reproach sought to be cast upon Mr. McKay for his efforts on behalf of the enforcement of the Scott Act, the framers of the address assured him that he had the hearty support of every member of the congregation. the congregation.

Tils annual tea meeting of St John's congregation. Coulson's Corners (Barris Presbyters), was held on Dec. 15th. The Bradford Witnewsays of it: In every respect the tea inceiing and entertainment was a grand success, and the speakers on the occasion, Measta. J. Carswell, of Bond Head, N. A. McDiarmid, of Bradford, and the chairman, Dr. Forrest, sustained their part of the programme in an able manner. The singing on the occasion was much appreciated. It is needless to say that the ladies provided an excellent tee. Proceeds about \$35.

Meetings of Presbyteries.

** Brandon, —Pt. la Prairie, March 13, 7 30 p.m.

Barrie—Barrie, Jan. 31, 11 a.m.

Caldart, —Medicine Hat, March 6, 2 p.m.
(Ipelph.—Geelph, Jan. 17, 10 30,

Illuson, —Tamee Riad, Jan. 17th, 11 a.m.

LANARK AND RESPERW—Smith's Falls, Feb.

LAYARK AND RESTREW—Smith's Falls, Feb 27, 2 p.m.

LAYARK—Cansington, Feb. 28th, 11 a.m., MATHAND—Lacknow, March 13, 1.30 p.m., MIRANICHL—Chatham, N.B., Jan. 24, 10.30, MOTTREAL—Montreal, Jan. 10, 10 a.m., I'ATRAONA—Fort Hope, Jan. 10, 10 a.m., I'ETRAONA—Fort Hope, Jan. 10, 10 a.m., I'ETRAONA—Fort Hope, Jan. 10, 10 a.m., I'ATRAONA—St. Marya, Jan. 10, 10 a.m., SACOREV.—Talmerston, March 13, 1858, 10 a.m.

TORONTO,—Toronto, January 10, 10 a.m., Whitey.—Whitey, Jan. 17th, 10.20.

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Marriages.

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MeMailen, Mr. Charles Jadeon Boulton, of
Ayr, to Mus Mary Bowle of the same place.
Thomreox — MacKay.—At the Manse,
Summerstown, on the 14th December, by the
Rev. Robert Grant, W. T. Thompson, U. R.,
Qu'Appelle, N.W.T., to Mary, edicat daughter of the late Rev. Alexander Mackay, M. A.
SCOTT—Mackin.—At Lachnio, in the First
Prosbyterian Charch, on the 14th Dec. by Presbyterian Church, on the 14th Lice, by the Rev. Wm. Forkeg, assisted by the bride's father, Wm. Nott, of Ottawa, to Mary McNeil, eldest daughter of the Her. John Mackle.

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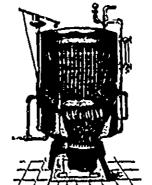
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