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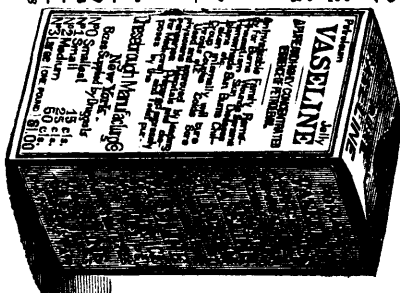
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NOTES OF THE WEEK.

It is quite significant that while the English Church Union—the members of the Church of England who are looking Romeward—are speaking honeyed words to the banished French Jesuits, Cardinal Manning, who knows better what they are, does not wish to welcome them across the Channel.

MRS. STONE, of Malden, Massachusetts, has given \$70,000 to Bowdoin College; \$10,000 to a classical school in Maine; \$10,000 to an Academy; \$35,000 to Dartmouth College; \$150,000 to Andover; \$50,000 to Amherst College; \$100,000 to Wellesley College; \$25,000 to Harpoot College, Turkey; \$25,000 to the Y.M.C.A., Boston; \$30,000 to Hamilton College; \$50,000 to Chicago Theological Seminary; \$150,000 for certain southern institutions; \$50,000 for Oberlin College; \$50,000 for Drury College; \$22,500 for Iowa College; \$10,000 for Northfield, Minnesota, College. All this is bewildering; but Mr. Stone has also given \$100,000 to aid struggling churches and students, to save mortgaged homes, etc; also about \$600,000 to relatives.

OUR Halifax brother, in urging friends to give the "Presbyterian Witness" a wider circulation, very properly says: "We ask Presbyterian heads of families to consider the loss they inflict upon their children when they withhold from them the papers which contain the news of their own Church and advocate its principles. It is surely more important—infinity more important—that they should know about the progress of the kingdom of Christ in the world than that they should be fed upon 'horrible tragedies,' 'appalling crimes,' 'thrilling stories,' or partizan criminations and recriminations." All of which is very respectfully submitted to the thoughtful consideration of our readers in the west, where such words are just as much needed as "down by the sea."

THE Bishop of Gibraltar has issued a pastoral letter to the clergy and laity of his jurisdiction, in which he asks for help toward the building at Rome of an edifice worthy of the English Church and people, on the ground that the work is of national interest. The building outside the Porta del Popolo, in which the services of the Church have been held for many years, is to be torn down for the enlargement of the street on which it stands, and unless a new church be built, the congregation will be left without a place of worship. The Bishop wishes to have at Rome a representative church, which shall shew by its architectural features, as well as by the character of its services, what is the true nature of Episcopal worship when it is displayed in its best and brightest colours. He says, however, he would not have it erected with any idea of making converts.

IN perpetuation of an ancient custom, the rector of the church of St. Katherine Cree, London, recently preached what is termed the "Lion Sermon." The rector, Dr. Whitmore, in the course of his remarks, alluded to the fact that about 250 years ago, upon that very day, Sir John Gayer, a citizen of London, who afterward became Lord Mayor, was in the deserts of Arabia, and by some means became detached from the caravan, and while alone and unarmed, he was alarmed at seeing a lion approaching him. Scarcely knowing what to do, he fell upon his knees, and asked the Lord to deliver him from his perilous position. The lion looked at him savagely, but, upon seeing him

in this position, after a few moments walked away in an opposite direction. The merchant on rising from his knees made a solemn vow that upon his safe return home he would commemorate this providential deliverance by some benevolent act. Upon reaching England he accordingly left a sum of money to provide for this sermon every year, in addition to a bequest to the parish church of his native town, Plymouth.

THE following letter from Sir Garnet Wolseley, recently written to a clergyman, appears in the "Church of England Temperance Chronicle": "I can state generally, that my experience has proved to me that the less liquor there is consumed in an army, the more efficient is its condition. I have never seen men do harder work than that done by the three battalions I took with me on the Red River Expedition in 1870, and I never saw men make lighter of hardships, more cheerful, more healthy, or better behaved, than they were. With the troops under my command recently in South Africa, we had very little spirits. Of my own personal escort the majority were total abstainers, and they were models of what soldiers on service should be. I find that if you give men plenty of tea and sugar, they don't miss their grog after a time; having no grog with you in a campaign eases your transport very, very considerably, and removes a temptation to steal, which its presence with an army always creates. There is no one that wishes well to the temperance cause more sincerely than I do."

THE Evangelical Alliance, as representing Protestant Christendom throughout the world, have for years suggested a programme for the week of prayer, so that, as far as possible, all praying people might unite on the same day in the same petitions. The branch alliance of the United States adopt, with slight modifications, its programme, and suggest the following themes and order for the approaching week of prayer, January 2-9, v.z.: Sunday, January 2.—Theme: Christ the only hope of a lost world. Monday, 3.—Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance. Tuesday, 4.—Humiliation and confession on account of individual, social, and national sins. Wednesday, 5.—Prayer for the Church of Christ, its unity and purity, its ministry, and for revivals of religion. Thursday, 6.—Christian education: Prayer for the family, Sunday schools, and all educational institutions, for Young Men's Christian Associations, and for the Press. Friday, 7.—Prayer for the prevalence of justice, humanity, and peace among all nations; for the suppression of intemperance and Sabbath desecration. Saturday, 8.—Prayer for Christian missions and the conversion of the world to Christ. Sunday, 9.—Theme: On the Ministration of the Holy Spirit.

THE Glasgow Presbytery of the Free Church, at its regular meeting on Wednesday and Thursday, the 1st and 2nd inst., had a somewhat lengthened discussion on the Robertson Smith case. This arose from the motion of Rev. Wm. Leitch to transmit to the General Assembly an overture praying that body to express its disapprobation of what had been done by the Commission in the Robertson Smith case, and to take such steps as might counteract the evil effects of such action. The discussion was very keen, and the language used on both sides very vigorous, not to say even vehement. Professor Bruce said that the action of the Commission had been "marked by indecency," had been "tumultuous," "violent," and "impulsive;" and was "an outrage on judicial proceedings." He said further that it had been so "coloured by unconstitutionalism and injustice" that men began to ask themselves "could they remain in the Church?" Another said that it was a case of "pure injustice," and that if it were not rectified, he for one would not remain in the Free Church, and he knew many resolved on the same course. Another said that the Commission Committee was a "packed jury." Professor Candlish said that "the action of the Commission had created general astonishment and indignation." "He had no hesitation in saying that he agreed with

a good many of Professor Smith's opinions." "He agreed, in particular, in thinking that many of the laws in Deuteronomy could not have been given at the time that Israel was in the wilderness," and so on. All the professors were on Professor Smith's side and anxious for the transmission of the overture. On the other side the language was equally vigorous and unmistakable. It was said that the Commission was fully justified in every step it had taken, that Professor Smith's articles were dishonouring to God, sceptical in their tendencies, and calculated to be destructive in their application. Dr. Adam spoke with a special keenness, and Professor Lindsay, on the other side, with still more. After a discussion of six hours, the Presbytery decided by ninety six to fifty not to transmit the overture, thus endorsing the action of the Commission by about two to one.

It would seem as if quite a number of Ritualistic clergymen would eventually find themselves fellow-prisoners with the Rev. T. P. Dale. At least three others are in durance vile, and others are likely to follow. They try to get up sympathy for themselves and their sufferings, and wish to have it appear that they are martyrs for the truth—sufferers for conscience sake. Their success in this role of suffering conscientiousness is, however, not encouraging, and there is no reason why it should be. They are not forced to become or to continue members or ministers of the Church of England. But so long as they choose to remain in that position it is very naturally expected that they should conform to the rules and regulations of that Church. It is the most painful and most humiliating position any man can assume, especially any minister of the Gospel, to claim that he shall enjoy the honours and influence as well as the temporal emoluments connected with a position in a certain ecclesiastical organization, and at the same time be free to set at naught the conditions on which alone he ever attained that status and secured those advantages. Any ordinarily decent man of the world would be shocked at the very suggestion of his acting after such a fashion in social or public political life. What would be said of any man who found himself at variance with the rules and regulations of a political or social club persisting in remaining a member, and affecting to attitudinize as a martyr when the penalties involved in such inconsistency were inflicted? It is not necessary to say formally either how he would be regarded or treated. He would at any rate meet with scant courtesy, abundant contempt, and no sympathy whatever. Yet this is exactly what many who call themselves models of every Christian excellence are proclaiming their readiness to attempt on the first opportunity, and are protesting that they would bedreadfully ill used if they were not allowed to do so without let or hindrance from any or all either within the Church or without it. There is a simple process of self-judging dishonesty and putting falsehood and fraud among the cardinal virtues. It re-affirms all the Jesuitical sophistry of the notorious "Number Ninety," and brings men again to think of the once celebrated, though now all but forgotten, "non-natural" explanations and twistings of the formerly well known Mr. Ward. Why shouldn't Mr. Dale go to prison when he will neither obey the law of his Church nor leave it? He has the remedy at any moment in his own hand. He has but to walk out of the house of bondage, and no man could touch him—none would wish to do so. Martyrs indeed! They will go to prison and suffer for contumacy, but will not go forth enfranchised and at liberty, for fear that they would suffer in obscurity or even in poverty without any but their consciences and their God knowing anything about the matter, and caring as little. It is a cheap martyrdom that, and as immoral as it is cheap. Is it said that the law of the Church is not the law of Christ? That may be, but in that case the remedy is both evident and easy. They would never have got into the Church but on the condition of obeying its law, and it looks marvellously like impudence to claim, after they are in, the right of doing and thinking as they please—law or no law.

OUR CONTRIBUTORS.

THE REV. H. DE LA HARPE, GENEVA.

MR. EDITOR.—During last week a new object of missionary enterprise has excited the interest of the Christian people of Canada. The Rev. Mr. Dodds, co-worker with Mr. McAll in the Belleville mission in Paris, has spread before us the "White Fields of France," and has told us of the amazing progress made by evangelistic work in that country. The glad tidings have cheered our hearts like the joy of a coming harvest, for "if France be moved, we shall move the whole of Europe." Mr. Dodds has told us much of Paris and its surroundings, and of many of its doors being now open to receive the Gospel. The messenger had scarcely left our city when another voice reached us from the continent of Europe—the voice not of gladness, however, but of deep sorrow, as it informed us of the death of the Rev. Louis Henri de la Harpe, Professor in the Theological School of the Evangelical Society of Switzerland. His praise is in all the Churches both of the old and the new world. His heart has been the spring, and his home the centre, of Christian influence for many years in the city of our early Reformers.

Besides the obituary notice, the "Semaine Zeligente," the organ of Evangelical Protestantism, gives a deeply interesting biographical sketch of this devoted, accomplished and greatly beloved servant of God. Believing that many of our friends would wish to know a little of this man of God, whose life in public and in private was an embodiment of "the things that are lovely and of good report," I have translated the sketch, for which I hope you will kindly spare a column in THE PRESBYTERIAN. Reciprocal benefits may be derived by occasionally drawing closer the cord of sympathy between the younger Churches of the colony and the older ones of the continent of Europe, and when, as now, God's voice speaks to labourers *here* and labourers *there*, let them not lose the lesson. In a lecture delivered lately in Edinburgh by the Rev. Mr. Guthrie, of Liberton, he observed that 300 years ago the relations between France and Scotland were more intimate than was generally supposed, and he illustrated how the intercourse between these two countries bore on the great religious movement then in progress, by way of shewing the obligations of the Scotch Reformed Church to France in the sixteenth century, and then *our* duty to France in the nineteenth. In this connection he recalled the fact that the leading Scottish Reformers resorted as students to France for training and culture, and received another training besides, for the Reformation cause had already taken root there. Nor must they forget how much, indirectly, *our* great Reformer owed to one of the most famous men that country ever produced. Calvinism and Presbyterianism were planted by Knox, and the man who chiefly influenced him was that son of France, John Calvin, one of God's chiefest gifts to her, as to Switzerland, to Scotland, and to the world. It ought, moreover, to be gratefully remembered that France afforded an asylum to many of God's servants from Scotland, whom the troubles of their times made exiles. He shewed that the present was an eminently favourable moment for helping that country, when a moral and spiritual revolution seemed imminent there. Never since 1589, when the Edict of Nantes gave to France complete civil and religious freedom, had religious liberty so wide a door open for it as had France at this very hour.

E. B. BURNS.

Toronto, Dec. 13th, 1880.

"The Free Church of Geneva and the Theological School of the Evangelical Society have just sustained a great loss in the death of Professor Louis Henri de la Harpe. Of Swiss origin, by his father, he was cousin-german of General Frederick Cæsar de la Harpe, tutor of the Czar Alexander I. By his mother, Professor de la Harpe was French. He inherited from his parents the affability and grace which characterized him. He was born at Bordeaux, on the 13th January, 1809, and was remarkable for his great precocity. At the early age of nine years, under the guidance of a very distinguished German tutor, he had learned to read fluently his New Testament both in Greek and Latin. At the same time he studied German, and laid the basis of that knowledge of English which he afterwards so thoroughly acquired. Moreover, from his earliest years Monsieur de la Harpe gave his

heart to God; when a mere boy he taught children the fear of the Lord. He very soon became priest in his own family, and had the joy of bringing them all to the faith. During a residence of some years in Scotland he took the degree of M.A., and at the same time, 1828, carried off the first prize in Natural Philosophy. His principles were still more established by contact with the brave Scottish nation, and acquired that character of steadfastness which distinguished them to the end. At the same time that he borrowed from this country (Switzerland) his deep attachment to the Reformed doctrines, he held the independent principles which in later years were to be so triumphant in the Churches. Mr. de la Harpe began his theological studies in 1829 at Montauban, his heart consecrated to Him whom he wished to serve. This was a fortunate circumstance, for, as he remarked in a sermon scarcely five months ago, the Theological School of Montauban and the Church of France were then plunged into a state of extreme lukewarmness. After having published some theses on the authenticity of the Epistle to the Hebrews, the composition of which by the Apostle Paul he supported, Mr. de la Harpe, Bachelor in Theology, came with his brother Alphonses, then beginning his studies, to take his place as a student in the Theological School of Geneva. He attended most assiduously the six months' winter course of 1832-33. In some manuscript notices which we have before us, his professors delight to recall the dignity of his manners, the excellent example which he set before his fellow-students, and the very cultivated and edifying style in which he lectured; but they particularly note one fact which rather repelled them, namely, his dissenting leanings, although he declared that he did not wish to assume this character as a minister, feeling the necessity of preaching the Gospel wherever the door would be open. It would appear that at this period he would have severely judged the popular tendencies of the School, in the correspondence of Monsieur de Frontin. The study of the Oriental languages, particularly of the Syriac, occupied him chiefly during this first residence in Germany, where he had, as his professor, the lamented Dr. Haeverneck. Having returned for some time to Bordeaux, he at first held private meetings in his own house and then preached all around. On the 24th of May, 1837, he was ordained at Orleans to the holy ministry, and was preparing to enter the service of the Reformed Church when a call reached him from Geneva. Dr. Haeverneck had been succeeded in the Professorship of Hebrew in the Theological School by Mr. Samuel Rieswerk, recently from the church of Basle. Mr. Rieswerk had suddenly allowed himself to be carried away by Irvingite errors, and several students followed him. After painful discussions, the directors of the School separated from this otherwise very distinguished fellow-labourer, and it was arranged that his place should be supplied by a young Swiss candidate, Mr. Armand de Mestral, who was then preparing for a professorship in Berlin. Mr. de Mestral requested at least two years to finish his studies, and on the 25th May, of the same year (1837), on the proposal of Monsieur Merle, the Theological department invited Mr. de la Harpe to accept for eighteen months, in the School, the Chair of Exegesis and Sacred Criticism of the Old Testament. The young divine responded to this call with the amiable readiness which, from that time, he always shewed in undertaking all the pleasant or difficult duties which devolved upon him; and in November, 1837, he took possession of that Chair, which, with some interruptions, he occupied for forty-three years. Very soon, indeed, Mr. de Mestral's health becoming more and more precarious, he retired from the professorship, Mr. de la Harpe was appointed to all the functions. From that period the young professor devoted himself entirely to the work of the Evangelical Society, and while continuing a Frenchman at heart, he in reality looked upon Geneva as his second country. In 1850 he married Miss Hay, niece of Lord Dalhousie, a former Governor of Canada (which she visited in her early days with her uncle, and in the progress of which she still takes a lively interest). This union afforded him thirty years of complete happiness. Thirteen years later they built the villa of 'Les Contamines,' where he lived till the end.

"Splendid offers were speedily made to the Professor 'de L'Oratoire,' who after a few years gave to the School his time and his labours gratuitously.

"In 1849, the Presidency of the English College in

Malta was offered him by Lord Shaftesbury, through Dr. Crawford, with a large endowment and great advantages; he refused. In Scotland, Dr. Guthrie made numerous overtures to him; he still refused. At length, on the part of the Government, his brother-in-law Monsieur le Baron Haussman invited him to Paris as Professor of Oriental Languages in the College of France, holding out to him the probability of occupying a still higher and more desirable charge, in which he might render invaluable service to French Protestantism. He again refused. Void of personal ambition, he preferred his peaceful residence and unobtrusive instruction to the most brilliant situations, because according to his conscience he was fully satisfied. With his great experience and inexhaustible complacency and entire devotedness to the Lord's work, he possessed a weighty influence whether as presiding in the School of Theology and the Evangelical Society, or in the administration of the Free Church, in which he took part from the beginning, and which appointed him to the duties of an elder and member of Presbytery in 1853. Delighting to preach, not for preaching's sake but for the opportunity it gave him of proclaiming the mercy of his God, Monsieur de la Harpe, although never assuming the office of minister of the Word in the Church, still frequently officiated. He was always kind, ready to give help, and supply the place of the regular pastor. He had astonishing facility. Endowed with very extensive general culture, having read much and remembering all he had read, knowing thoroughly his Bible, which was truly the Book for him, he could, without long preparation, present to his hearers healthful and fertile ideas. Although he may not have been run after by the multitude, still he gathered around his pulpit a certain class of God's people whom he edified by his evangelical preaching. A child of revival, he preached its doctrines without any modification or compromise. He had little confidence in arguments, and considered that it was by evidence rather than by subtle reasoning that souls were won to the faith.

"The Professor's method of teaching bore a strong affinity to that of his preaching: great variety, a crowd of correct ideas, precise, luminous perceptions, with great freedom of style, a certain want of connection, and frequent digressions. Although he knew his subject thoroughly and was fully master of the Hebrew language, Mr. de la Harpe had difficulty in confining himself to fragmentary Scripture or to the subject of criticism which he treated. (This is the testimony which a learned German Rabbi gave us one day.) To the Professor's mind one fact recalled another, and very soon, yielding to his brilliant imagination, or to his astonishing memory, he poured upon us such a flood of knowledge that its course was a true Encyclopædia. At the close of his lectures one might complain of not having got much Hebrew, but how many things, and precious things, had one learned which would be afterwards useful in the service of the ministry! In short, Mr. de la Harpe scattered his resources. His life was, like his teaching, at the service of every one, in all work which concerned the kingdom of God. A member of many committees, establishing with his own means an infant school at Eaux-vives, maintaining it at his own expense in a very comfortable building, he went from the examination of these little children to that of his students, at the same time that he was preparing notes upon important mathematical questions for the Society of Physical and Natural Science, or writing for the Geographical Society, the 'Globe' newspaper, or it might be turning with his own hands, or for relaxation making little gems to enrich the tables of some bazaar! It is cause of great regret that Mr. de la Harpe has not left behind him any permanent work. Not more careful of his fame than of his ease, he did not allow himself time to write that Hebrew Grammar which he sketched, nor that general and special introduction to the Old Testament of which some pages only have received their definite form. Nevertheless, what clearness in this treatise of the Hebrew characters which he has written, and what clear perception in that introduction which stands erect like the entrance to an edifice which will never be finished! Yes, as we look upon these unfinished works we feel sad and disposed to be angry with those inconsiderate people among whom we number ourselves, who never ceased to overburden a venerable brother, whose only fault was not being able to refuse anything. But there is one work of his

which remains, although he has not inscribed his name. It is, we hasten to tell, the version of the Old Testament, published at Lausanne, at which he laboured for twenty-five years. It is the compiled work of a number of Swiss pastors and professors, and has been completely reviewed page after page, line by line, by Monsieur de la Harpe. He put it together and gave it the finishing touch. Thus, when in 1876, the University of Edinburgh awarded to our brother the highest academical degree, that of Doctor of Theology, Dean Charteris mentioned this great work as one of the chief claims of the recipient to the honour conferred, and recalled the memory of the architects of the great cathedrals, who, entirely occupied with the works they were executing, did not care to carve their names upon them, satisfied with having reared to God an imperishable monument. We must also mention numerous sermons and reports written by Mr. de la Harpe for the Church and the Evangelical Society, works seriously conceived, elegantly written, from which future historians will derive useful hints and precious instruction. Some of these discourses have been printed separately. We shall mention two: the first upon the relation of science and religion, entitled 'Attack and Defence,' delivered on the 4th October, 1869, at the opening of the session of the Theological School; the second upon a subject very dear to the heart of the venerable Professor, 'The Church, its Importance and its Nature,' delivered on a similar occasion on the 11th October, 1877. In both of these discourses Mr. de la Harpe gives to the Bible the chief place in the development of the Church and in the forming of the Christian. Thus, always active, always devoted, never resting, Mr. de la Harpe lived happily to a green old age.

"Last June, after presiding at the General Assembly, and having submitted to the students a great many examination papers, he left for the holidays, expressing to his colleagues the hope of labouring with them still for many years. Alas! it was not to be so. One evening in September as he was stepping forward in the dark on the stairs of Cessac Castle, near Bordeaux, to contemplate the starry heavens, he made a false step and fell from a height of seven feet. He rose with his face bruised, arm and leg slightly sprained. He quickly recovered from this fall, and appeared to feel no bad effects, when he returned to Geneva. But the journey fatigued him. Still, however, he wished to preside at the opening of the session, assist at the examinations, and resume his classes. On Sabbath, the 10th, he preached in English at the American chapel, and proceeded in the afternoon, with great earnestness, to an ordination service; but on Thursday, the 14th, when on the street, he had a slight attack, and next day he rapidly lost strength, although he still preserved his mental clearness. Some weeks later he expressed to his beloved companion his amazement that God should receive him into the glory of heaven. The last words which he articulated were the words of the twenty-third Psalm, which had just been read to him: 'I fear no evil, for Thou art with me.' Then the shadow of death passed slowly over that serene countenance, and after two days, in which he had almost entirely lost consciousness, he expired, without apparent suffering, on the 30th of October, at two o'clock in the afternoon. Thus passed away from this earthly scene the last representative of that generation of professors who had founded the Theological School; thus entered into the glory of the Father this faithful witness, who never knew anything else but Jesus Christ and Him crucified. Three days later Pastor Desplands conducted the funeral service at the residence of the deceased. On that occasion he remarked 'that what particularly struck him in the life of Monsieur de la Harpe was the self-consecration to God.' In various situations we always found him the same, a serious, helpful, meek, amiable, humble Christian, firm in his principles, and consequently in his conduct, till the end, large-hearted and indulgent to every one. Our brother had placed all that he had and was at the service of his Master—talents, science, moral energy, health, fortune, and with a disinterestedness which we cannot pass over in silence. Thus Jesus Christ and His cause was the great and supreme object to which our brother subordinated everything. This is what formed the strong and beautiful consistency of this character, so rich, so varied, and so humble. We saw him for the last time about three weeks ago, and what an expression, like transfiguration! What a look radiant with peace and joyful serenity! and his voice

had accents of celestial unction. Such was the close of this beautiful life. It was the evening of a lovely day. He had no family, but innumerable spiritual children and students, who in succession for nearly half a century received at his feet the results of his learning, his talents, his faith. Let us have this faith, that we may live and die like him. With these words we close this rapid sketch."

THE VISION OF MOUNT ZION.

The mountains round Jerusalem
Are higher than the hill
Of Zion, where the glorious Lord
To dwell declares His will.

And Carmel rears a grander pile
Shading the western sea;
While Tabor from its brow commands
More beautiful scenery.

And there is stately Lebanon,
Crowned with eternal snow:
Nowhere such ancient cedars wave
When stormy tempests blow!

And Sinai lifts a stern, gray peak,
By angels girt of old,
When God came down in smoke and flame,
And the law's thunders rolled.

Why leap ye, all ye giant hills?
Why look ye thus askance
On Zion low, because the Lord
It favours with His glance?

Behold the prophet's visioned eye
Views Zion swell and rise,
Crowned with the temple of the Lord—
A wonder to all eyes.

Far above every hill or peak
In history renowned,
Where foot of patriot trod of yore,
Or tyrant's castle frowned—

Far above Alp and Himalah,
He views it still ascend—
Zion the mountain of the Lord,
In glory ne'er to end.

For situation beautiful,
The joy of all the earth;
The citizens of Zion all
Are kings and priests by birth.

And thither in the light of God
The happy nations flow—
Up to the city of the Lord,
And to His court they go.

Not to the war-drum's beat they march;
No more will spear or sword
With blood of man be stained in all
The mountain of the Lord.

The Sabbath bell will Afric's sons
Gather in bands of peace;
The Gospel will make India glad;
And China's woes shall cease.

All hail! thou vision of the Lord!
How long, oh, Lord, how long?
The night clouds gather still between,
The foemen still are strong.

Be still, impatient soul, be still;
The clouds are but the dust
Of God's feet on His way to keep
The triumph of the just.

Cobourg.

JAMES BALLANTINE.

A GENERAL SUSTENTATION FUND.

MR. EDITOR,—Any candid person who examines the facts which I have adduced will, I am persuaded, see how largely the same principles animate a sustentation fund and a supplemental scheme as presented in the Free and United Presbyterian Churches—how they aim at the same object, and appeal to the same motives, and when thoroughly and efficiently worked, how nearly they approach in their modes of operation. Mr. McLeod would, however, find a fundamental difference between them, and has indulged in the following strain:

"A supplementing scheme is the strong assisting the weak, simply as a matter of bounty, bestowing a gift, which may be given or withheld as the giver thinks best. A sustentation fund is the strong helping the weak as a matter of debt, not considering their duty fulfilled towards the Church until their abundance has supplied the wants of the weak, and the weak not considering themselves degraded by receiving now, as they know that soon the position may be reversed, and their duty becomes the pleasanter one—giving rather than receiving. The supplementing

scheme means giving to the poor as an act of benevolence, the sustentation scheme means upholding the equality of all the members of the household of faith, and the rights of the poor to the same spiritual food and the same pastoral care as the rich. The supplementing plan tends to the pauperizing of the weak, who are receiving assistance, whereas the sustentation fund tends to the strengthening of the weak and to the prevention of tyranny on the part of the strong. The supplementing permits selfishness. There are always congregations who will do little or nothing for any such object as helping their neighbours. The sustentation plan prevents selfishness by placing all the congregations under obligations to reach a certain standard of self-support, and to take upon themselves responsibility for their neighbours in proportion to their means."

Mr. McLeod does not deem it worth while to adduce any facts to support these assertions. As to the motives of those who give to a supplementing scheme I have to say that the givers in the United Presbyterian Church are men of as high Christian principle as are to be found in any Church, and in this matter act from as high a sense of duty to Christ and His servants, as any men in the Church on earth. As to their being able to "give or withhold as they see best," I wonder if a contributor to the Sustentation Fund cannot do this. If he sees fit to withhold, as some are doing at this moment, and others threatening to do, what power is there in a sustentation plan that can compel him to continue. Then as to congregations, take two aid-giving congregations in the two bodies, of equal liberality, each giving say £1,000 to the different funds. The United Presbyterian congregation gives its minister £600, and acting on the law of Christ, that the strong should help the weak, pays £400 to the augmentation fund. The Free Church one gives £600 to the Sustentation Fund, draws back £200, and gives its minister in addition £400. And yet Mr. McLeod would have us believe that the former are not acting from a sense of duty, but from inferior motives, while the giving of the latter is on principles high and holy, and if the former would only pay their contribution into a fund from which they draw their share back, they would be acting like high-minded Christians.

As to the degradation of those receiving aid from a supplementing fund the ministers I have known in that position were possessed of as high a sense of honour as Mr. McLeod, and saw no more reason to feel themselves degraded than Mr. McLeod in receiving the money of Central Church. In the United Presbyterian Church the average contribution per member in a supplemented congregation is 15s. per member, so that it would pay its minister £150 and receive a grant of £50 more. In the Free Church the average contribution per member in the aid-receiving congregations is so much lower that such a congregation would not pay more than £100 into the Sustentation Fund and draw either £171 or £182 out. Yet Mr. McLeod would have us believe that the former is degraded and the latter highly honoured. We do not think that there is any degradation in either case, but we take the liberty of saying that we regard the position of the former as the more honourable of the two. Then what of those ministers of the Free Church who are not on the platform of equal dividend, who receive merely what the congregation have paid to the Sustentation Fund (less a deduction for expense of management) or that sum with a grant from the Sustentation Fund as in a supplementing scheme. Does the mere fact of the money not being paid to him by the congregation directly, but sent round through the committee render his position honourable. As to the assertions that a supplementing scheme pauperizes, while a sustentation fund strengthens the weak, that the former permits selfishness, while the latter prevents it by teaching self-support, we have only to say that with the facts which we have already adduced, where under the Sustentation Fund three-fourths of the congregations depend on the other fourth, that congregations of five and six hundred members draw aid to pay their ministers £160, and the rate of giving per member is so much lower than in similar congregations of the United Presbyterian Church, I leave it to your readers to say whether the case is not exactly the reverse.

I regret that it has been necessary to give these letters so much of a controversial character; but the nature of Mr. McLeod's articles, so one-sided, and the style in which the operations of other bodies were

treated, rendered it only a matter of justice to present the other side of the case. But I have not occupied so much space merely for any controversial purpose, but because it gave an opportunity of exhibiting the working of different schemes. Still I should much rather have been engaged in consultation with brethren holding different views, comparing different modes of working, endeavouring to learn from the experience of other bodies, and helping to devise a scheme suited to our condition. I also regret that what I have written may appear depreciatory of the Free Church. I have no desire to exalt one Church above another. I appreciate the efforts of that body as sincerely as those who cannot see anything beyond it. In the matter of ministerial support, she has taken the lead among the Churches of Britain. Her rich congregations have shewn a liberality in this matter unsurpassed. I do not know that it has been equalled anywhere, and it was by the stimulus of their example that the United Presbyterian Church was led to the efforts by which she has reached her present position in this matter. And I believe that we can learn much from the study of her plans, and especially the modes in which they are worked out. In shewing that the United Presbyterian Church had raised the standard of ministerial support to a higher level than that of the Free Church, I only stated what has been declared by the leading men of the latter. Like wise men, instead of denying or explaining away the fact, they urge it as an argument to stimulate the members of the Free Church to greater exertions. As to the United Presbyterian Church, again, I readily admit that she had one great advantage. Her members, however poor, had always been trained to giving. Still I believe that the manner in which she has developed the spirit of self-support among her weak congregations, is as worthy of admiration as the splendid liberality of the wealthy congregations of the Free Church and as important for us to consider in framing our plans. Should I not be regarded as occupying too much space, sometime I may further discuss some of these matters, not in any controversial way however.

GEORGE PATTERSON.

AN OLD-SCHOOL PRESBYTERIAN'S OPINIONS ABOUT CREEDS OR CONFESSIONS.

1. A creed or confession, I take to be, *that interpretation of the Holy Scriptures, which I or any other man believes to be really the correct one*; this interpretation is my creed, as I believe it, and my confession, as I declare it to others.

2. *Some Christians would have no creeds or confessions at all.* You ask what is their creed, and with an air of uncommon wisdom and goodness, the preacher hands you a copy of the New Testament and immediately begins to preach. "Very good," you say, "but very inconsistent. I expected you merely to read, but the moment you begin to preach, you begin to interpret the Scriptures, and that interpretation of yours is your creed or confession."

Some people think they can avoid creeds by getting what they call the pure Bible into their heads. The truth is, no man can, in any case, get any more of the pure Bible into his head than just his own interpretation of it, and that interpretation is his creed or confession. Where is the advantage? The creed is there, and the inconsistency with it.

3. *Some Christians would have no written creed or confession.* If I believe my interpretation of Scripture to be correct, then honesty and zeal in Christ's cause would naturally lead me to have it published and well understood by all the members of the Church. What reason should prevent me from doing so, unless I have a fear that the members of my Church may follow me up, and find out what my creed is, or perhaps detect heterodoxy in it? I do not, however, suppose such Christians to have fears of this kind; for very many of them publish their sermons. O inconsistency! They call out against written creeds, and yet publish their creeds in written sermons.

4. *Some Christians say the Lord never intended creeds to be used in the Church.* Then, I wonder, why He commanded His servants to preach, for a man cannot preach without preaching his creed.

5. *Some Christians would go in for a very short or broad creed.* Short here, to me, means broad. Men now-a-days are not likely to devote very much study to a creed; and, therefore, there can be no advantage in shortening a creed, unless what is taken from the

length go to the breadth; and this may be done with elastic ideas, as well as with elastic substances.

In short, these Christians say, "a creed should be broad enough to admit, as members of the same church, all evangelical Christians"—this would mean Baptists and Pædobaptists, Arminians and Calvinists—for all of these are evangelical. Very well, nothing that was disputed on, could get a place in the creed of that church. As the Baptist and Pædobaptist cannot agree about baptism—baptism could neither be preached nor administered. As the Arminian and the Calvinist cannot agree about the parts which God and man perform in the work of salvation, nothing could be preached about the parts which either might perform. And as to government—in a congregation made up of evangelical Presbyterians, Congregationalists, and Anglicans, there could be no government whatever, but that of "each man doing what was right in his own eyes." A queer church it would be—a lady with seven heads under one crown, the creed of outward unity, only, unlike the scarlet lady, she would be harmless and kind.

Then, how could such a congregation agree in calling a pastor, unless every man ignore his own peculiar tenets (which to him would be ignoring some part of the Word of God)? The man of their choice must be a Baptist, Pædobaptist, Arminian, and Calvinist, all in one—a clerical contradiction and monstrosity. Then as to the pastor and his work after his settlement, his mind would require to have as many hues as the chameleon, and every sermon to be like Joseph's coat of many colours.

6. *A church with a definite, lengthy, written or well understood scriptural creed, like our own, is the only one in which all the members of the congregation can be edified or work harmoniously together.* They all agree mainly in their doctrinal ideas; and so the sermon that edifies one, edifies all. The pastor is in full harmony with their scriptural creed, and so is in harmony with his people in doctrine, worship, government or discipline. "They all with one mind and one mouth glorify God," in accordance with the apostolic injunction.—Rom. xv. 6.

OBJECTIONS TO CREEDS.

1. *They make people narrow and decided or dogmatic in their views of the truth.* Well, truth is a very narrow thing; "white is white, and not white and gray." The greater knowledge we get of a thing, the more definite and narrow our opinions about it become. When I know a thing to be black or gray, my knowledge is not very definite; but when I have found out the thing to be only black, then my views respecting it are narrow, definite, and dogmatic. Narrowness of this kind is not a bad thing.

2. *Creeds lead to great discussions in the Church.* Then supposing they do, discussion is a very good thing when properly used. Discussion and conference are two of the best highways to the discovery and apprehension of truth. Discussion is reckoned a splendid and most useful thing in science, politics, and law, why should it not be a good thing in religion? I wonder why some people in meek horror turn up their eyes at the idea of discussions in religion. Discussion is one of the very best means of agitating the ideas and presenting to the mind the various phases of truth whereby our knowledge grows; and as young minds are continually coming into the world, and have all to learn that their seniors learned before them, to refuse them the right of discussion would be to refuse them one of the best means of attaining their end.

3. *But religious discussions lead to ill-feeling.* Never, when parties are concerned only in finding out the truth. If human pride is in the way, it may be bumped a little; but ill-feeling does not theoretically follow discussion; and it need not do so practically. We have all seen again and again the most lively discussion in a Presbytery meeting, and yet all parties shake hands heartily at the close.

4. *But creeds are man-made.* If so, sermons are also man-made; nevertheless they are preached by divine authority. Yea, and printed too, else all denominations have made a mistake; therefore creeds which are sermons of doctrine have divine authority. Some decry creeds "because," they say, "they are but man's interpretation to the Word of God," so they go for the pure truth to the Word of God, and think they have got at something better than a man's interpretation. They forget that, at the utmost, they can only get at their own interpretation which is but a man's—and that thing which they despise, a creed.

Therefore all of the pure truth that a man can get at in any case, is but that which is contained in his own interpretation or creed.

5. *Creeds grow.* Truth does not grow; and a creed that correctly reflects the truth will not grow either—any more than an image reflected in a mirror will grow, except the object it represents grow also. If creeds can properly grow in any sense, it will be in the minuteness, accuracy, and clearness with which they represent the truth; but then this would be growth in a direction which the objectors to long creeds do not like.

6. *But creeds are a barrier to Christian fellowship between different denominations.* As already shewn, we cannot get quit of creeds, unless we get quit of interpretations. How then may creeds be made the least barrier? By uniting as many Christians as think alike in one church, under one creed, creeds become not a barrier, but a bond, not a curse, but a blessing. As to fellowship between different denominations, different creeds need no more disturb it, than different shades of political opinion disturb fellowship between different ladies of Her Majesty's loyal subjects.

Ayton.

ALEX. NICOL.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

MR. EDITOR, In my former letter I adduced part of the proof that marriage with a mother's brother's wife is directly prohibited in Scripture, and that it is not fair to claim that marriage as one of a list of inferential additions to the Mosaic statute. The longer the list of inferential additions can be made to appear, the more presumptive evidence there will be that marriage with a deceased wife's sister is to be understood as prohibited by implication; and the smaller the dimensions to which such a list can be reduced, the less probability remains in favour of holding such marriage prohibited. I pointed out that marriage with a father's brother's wife is prohibited, and that the ground on which it is prohibited is "She is thine aunt," and that, therefore, every aunt comes under this prohibition, not as a matter of inference, but as directly as it was possible for legislation to provide. But if all this will not satisfy those with whom I am reasoning, then let me adduce another form of proof, and point out that in Lev. xx. 20, alliance with an "uncle's wife" is forbidden in as express positive terms as could be used; but a man's mother's brother's wife is his uncle's wife. If so, then with what show of reason can this marriage be paraded as one that must be put in a list of inferential additions? We thus strike out of such a list marriage between a father and daughter, and marriage between a nephew and aunt, and reckon both these as positively and expressly forbidden.

However, I do not think the position a sound one that no marriage alliance should be regarded unscriptural unless it is expressly mentioned in the prohibited list. The marriage of uncle and niece is not mentioned, but I can see no reason why such a marriage should be held to be permitted, when that of nephew and aunt is prohibited. The relationship is precisely the same in each case, and the nearness of relationship simply is that which is made the ground of prohibition. In the one case the measurement is backwards in the genealogical table, in the other it is forward over the very same space. But in like manner it is contended that the relationship between a widower and the wife of his deceased brother, is precisely the same as that between the same widower and the sister of his deceased wife. That Scripture does not view the one relation as identical with or equivalent to the other is proved by the following facts, viz., in no circumstances was a Jew enjoined to marry the latter woman, whereas he had no choice in certain circumstances but to marry the former or be disgraced; in other circumstances his taking her is branded as an "unclean thing," whereas, when polygamy was tolerated, though never approved, the strongest objection taken to his marrying the second sister, even while the first was living, is based on considerations of vexation, and not of moral turpitude.

I do not, in conclusion, profess to be absolutely free from all difficulty or doubt; but it is not the manner of the Bible to leave a great moral question to rest on grounds so remote and obscure as those on which the alleged prohibition in this case is said to rest. The argument for it, appears to me strained and inconclusive; the opposite view may not be quite free from difficulty also. But more than a doubt is required as

a basis for a law of both the Church and the State. The cutting off from the Christian Church of estimable professing Christians so married, is a responsibility too tremendous on grounds so extremely doubtful.

PRESBYTER.

"PHILALETHES" AND "A LOVER OF TRUTH."

MR. EDITOR,—That is rather a dirty weapon which "A Lover of Truth" has offered to Principal Grant to defend himself with, and I mistake that gentleman very much if he will consent to defile his fingers with it. As represented by me Principal Grant said that "as long as a minister could say that he believed himself faithful to Him to whom he took his ordination vows, he ought not to go out of the Church, nor ought the Church to exercise discipline upon him, however widely he diverged from her teaching and his own subscription to that teaching." Your correspondent, the "English" Lover of Truth, represents the Principal as saying that "a minister, however widely divergent from the truth as taught by his Church and as subscribed by himself, should stay in the Church until the Church puts him out." Now, Mr. Editor, I submit the two representations to any unprejudiced arbitration to say if I have not rightly characterized the latter representation as a dirty weapon? Is there a man of honour within the limits of the Presbyterian Church who would consent to accept of that weapon as a means of defence? Is there a single member of the school to which the "English" Lover of Truth belongs, but himself, willing to be pictured as remaining in a Church to which he had obtained access by subscribing to her creed, although he had widely departed from that creed, and violated his subscription, because he had determined to remain until the Church put him out. Nay, I can scarcely imagine that the "English" Lover of Truth, himself is willing that Principal Grant's likeness should be taken by the Church as he has given it? Let him say in cold blood that he is willing that the Church at large is to consider Principal Grant as ready to diverge to any length he sees fit or safely can from the truth as held by the Church, and to employ his position in Kingston for propagating his divergences until the Church bestirs herself and begins to ask him what he is about? Are we to understand that this is the position occupied by Principal Grant? It is the picture of him that the "English" Lover of Truth has furnished us with! Are we to receive it as an authorized portrait, and hang it up as the likeness of Principal Grant? If that is his likeness then I say that hanging would be too good for it. It is utterly and abominably dishonourable. It presents a character that will meet with the instantaneous and indignant condemnation of every man whose sense of right is not perverted by the prejudice arising from friendship, or whose integrity has not been undermined by what are too often the not very honourable tactics of what some men are pleased to call liberalism and advanced thought, but which plainer men see to be nothing else than that most offensive of all wickedness, the playing false to the truth. Mr. Editor, it was with a mixture of pity and indignation that I read such expressions in your correspondent's letter as "unessential matters," "matters more practical and profitable," "matters on which we all profess to agree," and the "hope that the Editor will shut down on all controversy which has not an immediate bearing on our Christian work." Mr. Editor, allow me to tell you one thing that with your correspondent is an unessential matter, a thing that is not among the more practical and profitable matters, a thing that is not comprehended by your correspondent among the things upon which we all profess to agree, a thing that with him has not an immediate bearing upon Church work, and that therefore you are to shut down upon. That thing, Mr. Editor, is the truth! It is the truth that is unessential, unpractical, and unprofitable, without bearing immediately upon Church work. Such are the sentiments of your correspondent who signs himself in English "A Lover of Truth." Why, Mr. Editor, of all the essential things, the practical and profitable, the things that immediately bear upon Church work, the most essential, practical, profitable, and immediately important to Church work is the truth. It is the one essential. Without it nothing can be done. With it everything will be accomplished. Ah, sir, it is an easy thing to get up and run the machinery of a Church. It is not so easy to run it on the basis of the truth. And yet without that it is got

up and run in vain so far as the great ends of Church work are concerned. Your correspondent has miserably failed to apprehend this, and therefore it is not wonderful that his sense of honour should not be very keen, and that with more zeal than discretion he should have handed to Principal Grant a weapon of defence which we find it impossible to characterize in any other way than we have already done. If Principal Grant is pleased with it, that is his lookout. I can only say in that case that he is thankful for very small mercies. And I would add this, that if Principal Grant is pleased with it, it will present him in a very different light to the Church, and I venture to say to all men of honour, from that in which he has hitherto been regarded.

PHILALETHES.

P.S.—I have to explain that the brevity of my notice of the "English" Lover of Truth, arises not from a want of courtesy, but from a press of engagements.

CORRECTION.

MR. EDITOR,—Permit me to correct an error into which I fell in writing on the marriage question, as given in your last number. It occurs in paragraph three, in the sentence: "There is not a single instance of a wife's relatives by blood in the collateral line being expressly forbidden to the husband, or of a husband's relatives by blood in the collateral line being forbidden to the wife." The clause italicized should read, (*Although a husband's relatives by blood in the collateral line is forbidden to the wife*), in parenthesis. As first given it not only contradicts Lev. xviii. 16, but refers to a man's widow only, and in no way affects the relation of which I am speaking.

JOHN LAING.

Dundas, Dec. 10th, 1880.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following are the sums received for Knox College Students' Missionary Society up to date: 1. Sums from the fields occupied by the missionaries of the Society—Per A. Robertson, Little Current, \$23; Rockvale, \$1.85; Sheguiandah, \$1.75; Ten-Mile Point, \$1.47; Slack's Settlement, \$6; Skippens, \$6.95; Bidwell, \$2: total, \$43.02. Per James Farquharson, Preston, \$29; Pilot Mound, \$10.25; Silver Springs, \$18; Clear Water, \$10; Township 2, Range 11, \$2; Rock Lake, \$1: total, \$65.25. Per G. B. Greig, Emsdale, \$18.90; Katrine, \$10.50; Burks Falls, \$10.25; Sharpe's, \$6.55: total, \$46.20. Per J. Jamieson, Parry Sound, \$37; Parry Harbour, \$25; Carling, \$10; Waubanick, \$6; Haines' Settlement, \$5: total, \$83. Per J. Gibson, Providence Bay, \$6.75; Mindemoya, \$7.25; Bassingthwaite's, \$2; Sandfield Mills, \$4.75; Tehkummah, \$2.25; Michael's Bay, \$35.25: total, \$58.25. Per D. Davidson, Powassan, \$6.50; Commanda Lake, \$3; Commanda Creek, \$14; Nipissingan, \$2.15: total, \$44.65. Per W. S. McTavish, Bruce Mines, \$45.33; McCrae's, \$2.43; Day's, \$8.96; Rock Lake, \$20.42; Thessalon, \$6.56: total, \$83.70. Per T. Inglis, Strong, \$6.80; Stony Lake, \$11; Eagle Lake, \$10; Mecunoma, \$12.75: total, \$40.55. Per A. B. Meldrum, St. Joseph's Island, \$55. Per D. James, Waubashene, \$119.25; Port Severn, \$100; Sturgeon Bay, \$33.97: total, \$253.22. Per James Ballantyne, Baysville, \$20.10; Hamilton's, \$6.55. Uffington, \$12: total, \$38.65. 2. Sums from friends in other places: Per Jos. Builder, Salem Presbyterian congregation, Elderslie, \$8.35; per Jas. Johnston, Stouffville, \$1; per A. G. P. Smellie, Fergus, \$36; Knox Church, Toronto, \$10; per A. B. Dobson, Leaskdale, \$7; per A. Mackay, Harrington, \$6.54; Price's Corners, \$3.75; Hillsburgh, \$7.21: total, \$17.50. Per Jas. Henderson, Mount Albert, \$18.10; Ballantrae, \$9: total, \$27.10. Per D. Stalker, Kemble, \$3; Sarawak, \$3.43; Lake Charles, \$2.39; Big Bay, \$2.40: total, \$11.22. Per A. Beattie, East Oxford, \$2.10; Blenheim, \$3.07: total, \$5.17. Per W. McKinley, Eden Mills, \$15; per John Currie, Ratho and Innerkip, \$8; per J. Mutch, Sandhill, \$14; per D. Bickell, Beverly, \$17.15; Strabane, \$7: total, \$24.15. Per S. Carruthers, Scotch Block, Ancaster, \$19.02; Barton Stone Church, \$5.50: total, \$24.52. Per W. Farquharson, Chatham, \$10; Tillbury East, \$16.50: total, \$26.50. Per J. W. Cameron, West King, \$11.80; per A. U. Campbell, Mr. Urquhart, Chatham, \$4. Per R. B. Smith, Shelburne, \$4; Primrose, \$5: total, \$9. Per J. L. Campbell, Woodville, \$15.50; per Joseph Builder, Robert Kilgour, Toronto, \$10; per J. Ballan-

tyne, Presbyterian Sabbath School, Bracebridge, \$8; John Mowat, \$1; Friend, \$1.

As the above receipts do not cover expenses, further contributions will be thankfully received.

A. MACKAY, Treasurer.

Knox College, Dec. 11th, 1880.

FRENCH EVANGELIZATION.

As the season of the year is approaching when many congregations and Sabbath schools appropriate their missionary contributions, we desire to draw attention to the increasing claims of the French Evangelization Scheme of the Church. The amount required efficiently to carry on the work this year is \$32,500—fully fifty per cent. more than the revenue of the past year—whereas at this date the contributions are only \$2,000 in excess of those of last year at the same period. To obtain the additional amount required the Board earnestly appeal to all the congregations and Sabbath schools of the Church, and to the friends of the work generally. The increase in the expenditure is chiefly owing to three causes: *First*, the appointment by the General Assembly of a French Theological Professor for the more efficient training of French-speaking missionaries; *second*, the purchase by the Assembly in June last of the Mission Schools at Pointe-aux-Trembles, the maintenance of which costs \$5,000 annually, in addition to the sum of \$5,500 required for the purchase of the property; and *third*, the increase to the staff of the Board of the colporteurs of the French Canadian Missionary Society, which ceased operations in November. This addition alone adds \$3,000 per annum to the expenditure of the Board. It will thus be seen that the Church is committed to this largely increased outlay, and that there cannot be any material reduction in the expenditure without a retrograde movement which would be most disastrous to the work. Never before have the appliances for conducting operations been more adequate and efficient, and never before have the prospects been more encouraging.

Heretofore not a few congregations have failed to contribute anything for French Evangelization, while the contributions of others have been so small as to be out of all proportion either to their wealth or to the wants of the Scheme. We earnestly appeal to all the congregations of the Church for contributions proportionate to the amount required this year, viz., \$32,500. We further invite the co-operation of all Sabbath schools on behalf of the work. An average contribution of one cent per Sabbath from each of the 100,000 Sabbath school scholars connected with the Church would amount to over \$50,000 per annum. Can anyone doubt the ability of the Sabbath schools to raise this amount annually on behalf of the Lord's work, provided a systematic effort was made by sessions and superintendents to accomplish so desirable an end? We solicit the help of all teachers in securing a contribution from every Sabbath school on behalf of French Evangelization.

In previous years the Board have been under obligation to many private friends for personal contributions, some of whom have even collected from friends in their neighbourhood on behalf of the work. At no former period were the Board more in need of the co-operation and pecuniary help of such friends, and they now earnestly appeal to all interested in the cause of French Evangelization to come to their help and render unnecessary the contraction of the work in its present most hopeful stage. With returning business prosperity, will not many consecrate a portion of the first fruits of "better times" to the cause of French Evangelization? All contributions should be forwarded to the Treasurer, addressed Rev. H. Warden, 260 St. James Street, Montreal.

D. H. MCVICAR, LL.D.,

Chairman of the Board.

R. H. WARDEN,

Secretary-Treasurer of the Board.

Montreal, Dec. 11th, 1880.

ARCHBISHOP PURCELL, of Cincinnati, failed about two years ago, and his liabilities were stated to be about \$4,000,000. Not one cent of this immense indebtedness has yet been paid, and there are many of the creditors who will go to their graves without seeing any of the money which they entrusted to the Archbishop. It is the most stupendous ecclesiastical failure ever known.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor,
OFFICE—NO. 5 JORDAN ST., TORONTO.

Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, DECEMBER 24, 1880.

WE are sorry that, in spite of all our efforts, there still lie over a good many communications for which we have not yet found room. We shall hope to make up our lee way in the next issue. Would our friends do their very best at condensation? Other things being nearly equal, the comparatively short paper has always a better chance of seeing the light than its more ponderous neighbour. Some allege that more newspapers, specially religious ones, are killed by publishing too lengthy, and possibly now and then too prosy, papers, than by any other cause. We have no wish to kill THE PRESBYTERIAN, and no intention of doing so in the way hinted at.

CHRISTMAS AND NEW YEAR FESTIVITIES.

IT is very gratifying to know that more and more among professing Christians as well as among many others who make no such profession, the custom of offering intoxicating liquors to visitors and guests at this season of the year is gradually dying out. Some may still protest against the change, but even these feel its influence all the same, and by the very loudness of their outcry, and the ostentatious character of their opposition, acknowledge the tendency, and by their very opposition, strengthen its current. No right-thinking man, and still more no right-thinking, leal-hearted Christian woman would like to be sharers in the responsibility connected with sending home young men more or less intoxicated after either a Christmas dinner or a New Year's call. That such things have taken place in the past with only too painful frequency is sufficiently notorious. It is quite possible that they may again occur during this week and the next. But it will be a matter for unfeigned rejoicing if every Christian man and woman in the Dominion can with all truthfulness affirm that they have had no hand in bringing round such a deplorable result. We have no harsh denunciatory words for those who, under the pressure of a somewhat tyrannical custom, or from a mistaken idea of what constitutes true hospitality, have been in the habit of holding the bottle to their neighbours' lips and unconsciously fostering habits which have resulted in both temporal and spiritual ruin. But we ask all such, calmly and prayerfully to consider the whole matter, and see whether or not they cannot find and follow a more excellent way. Mothers, wives, sisters and daughters, in only too great numbers, are to-day heart-broken and ashamed because of the loved ones who have fallen or are falling through strong drink. Might it not naturally be expected that all their sisterhood, at any rate, would unite in helping them to win back those who are worse than dead from the paths of the destroyer, and would make all their influence to bear in the direction of keeping others from being gradually but surely drawn into the same ruinous courses. That there is so much of this done is matter for unfeigned rejoicing. That there is room for still more being attempted is beyond all reasonable question. How many of our readers will thus far set their faces against those festive customs which have brought, and are bringing, such ruinous consequences in their train? Many have been doing this for a long time past, but we hope there never were so many as will be found on that side to-morrow, next week, and during the whole of the rest of their lives. It is a matter too serious to be joked about, and too sacred for scolding, even in the gentlest fashion. When so many Rachels are weeping for their children and refusing to be comforted because they are not, it would be strange indeed if any genuine follower of Christ were deliberately to persist in pursuing a course which experience, painful and protracted, has shewn to help in no ordinary degree in swelling the number of the mourners and in intensifying the degradation and ruin of those

over whom these are shedding so many and such bitter tears.

Women are the arbiters of fashion, and it lies with them, far more than with the other sex, to make and unmake customs, and to settle all manner of social proprieties as well as the reverse. The drinking custom of to-day could not successfully stand against woman's united opposition. Will not all the sex unite in that opposition? If they did, we use no flattering or exaggerated words when we add that the victory would be certain, and speedy as it would be unmistakable.

DR. MACKAY'S WORK AND EVANGELISM GENERALLY.

WE call special attention to the very interesting account which our Belleville correspondent gives of the services lately held by Dr. Mackay in that city. It will be observed that there, as elsewhere, the Doctor's visit has been a time of special refreshing and of deep spiritual interest to very many in the community. The simple story of what the Lord has wrought in Formosa has caused great joy to very many in Canada, and has led not a few to be interested not only in the salvation of the Chinese, but in their own. We sincerely trust that this tide of awakened religious interest will go on deepening and swelling till there shall not be a single district or even a single congregation of the whole Presbyterian Church in Canada, but shall feel its mighty influence and be blessed by its saving power. We are glad to learn that the spiritual condition of not a few of the congregations of our Church is at present of a very interesting and hopeful character. The increased interest in divine things is very marked, and not a few ministers are finding themselves greatly strengthened and encouraged in their labours by a very quiet but very decided work of grace going on especially among the young of their flocks, in many cases eventuating in a very much larger number than usual giving themselves to the Lord. Dr. Mackay's visits have not unfrequently awakened this interest, and in some others have both deepened and widened its influence. In such spiritual revival lies the great hope of our Church both for home and foreign work. We have no fear of those whose own souls have been blessed being remiss and niggardly in their support of all the schemes of the Church for the extension and consolidation of Christ's cause. Once let such revived and genuine interest in the great things connected with life and salvation be generally awakened throughout our borders and there will be no difficulty about the supply of means necessary for the prosecution of all the different departments of evangelistic work. When once a man's heart is opened there will not be much fear of his hand remaining closed; and when the heart is still double barred, it is scarcely worth while to try to force open the hand for all that is likely to be gained by the operation. Nor in such times of revival will one fund prosper at the expense of the rest. It is a sad mistake to fancy that all congregations comparatively weak and struggling ought to confine their efforts to their own necessities till they be at any rate self-supporting, or that all that is given by such to extra-congregational work is just so much abstracted from the pockets of the ministers and implies just so much more privation and hardship to them and theirs. It is all in the opposite direction. It is a positive wrong, at once to individual souls and to the best interests of the congregation with which they are connected, to deprive such of the privilege of holding forth the Word of life, for thus there is withdrawn from them the stimulus to increased and more proportioned efforts in holding it fast as well. It is quite true that charity begins at home, but it does not end there, and the rule will still as of old be found to hold good that the individual or the congregation most actively and earnestly employed in watering others, is most effectually and most permanently watered in return. The congregation that has all its thoughts taken up about its own concerns, and the minister who discourages missionary effort from the very unworthy fear that his own income may thereby be injuriously affected, are alike short-sighted in their selfishness. The individual soul will be more or less wilted, and the congregational coffers will be in danger of suffering from a permanent deficit, if not from actual impecuniosity. So much is this recognized by many shrewd, observant, spiritually-minded men that in some churches no help is either extended to weak congregations or to mission stations, where there is not a missionary society, and

where regular contributions to extra-congregational purposes are not, to a greater or less extent, systematically collected and forwarded to the central fund. It is no answer to this to cry out that it is a mere process of taking from Peter to give to Paul, or of shifting the coins from one pocket to another. Neither of these illustrations gives a correct idea of the process. It is the identification of all, even the weakest and poorest, with the one great common work; it is the declaration of the substantial oneness of the whole Church in all its congregations and members; it is the recognition of the universally binding duty and privilege of every one of God's people to look not merely upon his own things, but also upon the things of others; it is the effort to have all so imbued with the missionary aggressive idea, which is of the very essence of genuine Christianity, and so actively and personally engaged in the missionary work that they can, one and all, regard that work as their own, and rejoice at every token of success, and every intimation of progress, as if they themselves had struck the blow and gained the victory. The amount of individual contributions is but a small thing compared with the diffusion of this genuine *esprit de corps*, this sense of individual interest; this consciousness of being a shareholder in an enterprise which aims at nothing short of a world-wide moral and spiritual revolution and renovation, an enterprise which will never either cease or be satisfied till the true jubilee of our race be brought in, and the true golden age of our globe be made not a poet's dream but a blessed and unmistakable reality. It will be a poor, sad day when the grand old Presbyterian and Gospel idea of a Church—one Church for a whole country, a whole continent, ay, a whole globe, shall shrivel into a starveling congregationalism (and by that we mean no offensive reference to any other body of Christians), with all its thoughts and plans centred in self; with no wide, animating sympathy either to give or to receive; with no words of lofty cheer and no substantial help of practical brotherhood from the strong to the weak, from the rich to the poor, except as an expression of pity or as a token of friendly neighbourhood; when no electric throb of genuine oneness shall circulate through all the parts of the Church organization, and make it manifest that it is all one living whole, in which if one part suffer all suffer along with it, and if one has reason to rejoice then all are genuinely glad and grateful as well; when what is done here awakens no interest yonder; when troubles in one quarter call forth no genuine sympathy in others; and when the triumphant progress of the Gospel chariot in far-off lands strengthens not everywhere the hand for work, stirs not, in all, the heart to prayer, and tunes not the tongue of the humblest as of the highest to devoutest thanksgiving and loftiest exultation. It is quite possible that the great threatening danger to our Canadian Presbyterianism lies in this direction. If it does, then the only and all-effective counteractives to what if left unchecked must be a disastrous and destructive dry-rot which will enfeeble all energy, mar all plans, and destroy all usefulness, lie in the revived and widely diffused spiritual earnestness of individuals and congregations; in that restoring to its place of power the grand, living, uniting, animating idea of Church oneness, and in thus bringing out, in all its distinctive, unresting activity, the aggressive spirit characteristic of all genuine Christianity, which will not rest as long as there is more work to be done, and will never be satisfied till the one great goal has been reached, and the earth has been filled with the knowledge of the Lord as the waters cover the channels of the sea.

THE following are rather favourable specimens of the senseless jargon which at the present day passes with some for philosophy and fine writing:

"Mr. Leslie Stephen thus defines (in the 'North American Review' for May) the 'Religion for all sensible men.' 'A religion,' he tells us, 'is the synthesis of a philosophy and a poetry. It is the product of a theory of the universe working in the imagination of a people, until it projects itself into vivid concrete symbolism.'"

"There is a religion for us as well as for our fathers—religion of humanity, that will use these things (systems of philosophy, science, art, and industry), as the religion of God used and controlled them in the past. We have dared to say, that man must no longer look to God for help. We must not stop there. We must go on to say: All that man once asked of God, he must ask henceforth of his fellow. All that man believed God to be in the past, he must himself be in the future. That is the new covenant. We must be gods on earth, or we shall be eternally condemned for having hinted that there is no God in heaven."—From "Laura," an agnostic novel.

REV. DR. MACKAY IN BELLEVILLE.

(FROM OUR OWN CORRESPONDENT.)

It fell to our lot to have a visit of this great missionary, extending from Saturday, the 11th, to Monday, the 13th inst. The ladies of St. Andrew's and John street churches had agreed to accord a reception to the distinguished visitor, but Dr. Mackay on arrival at once asked if he could not have a meeting, in order that he might say some things of idolatry, and exhibit a number of articles he had brought from Formosa. We were all agreed upon giving him a hearing, as the best sort of reception which could be accorded. Accordingly on Saturday evening there was a large gathering at St. Andrew's Church to listen to a lecture from Dr. Mackay. The speaker gave an interesting account of Confucianism, of Buddhism, and of Taoism, as the three great religions of the Chinese people. He exhibited in the course of his remarks a large number of interesting objects. The lecture was highly appreciated. It put the hearer in a position to realize the innumerable and apparently insurmountable difficulties with which the missionary in breaking new ground has to contend. It was seen in the present instance that here was one man going in to occupy Formosa in the name of the Lord, and to set himself against the adamant wall of idolatry which had been reared in the course of many centuries. The feeling we had while listening was, what could one man do to lay this wall in the dust! It was surely bordering on presumption for one person, single-handed and alone, to contend with the superstitions of the millions of Chinese and of savages in the Island of Formosa!

On Sabbath we had such questions solved in a very practical and satisfactory manner. In the morning the two Presbyterian congregations of this city met in John street Church, well nigh filling the building. The pastor of St. Andrew's Church, Rev. M. W. McLean, M.A., presided, and conducted opening devotional exercises, while the Rev. D. Mitchell introduced the missionary to the audience. The Rev. Dr. Mackay then commenced his address by quoting the grand commission from Mark's gospel: "Go ye unto all the world and preach the Gospel to every creature." The general remarks with which he opened were eminently wise and intelligible, and at once elicited the deepest sympathy with the speaker. Dr. Mackay since his return to Canada had been frequently asked why he had gone to China, or why he had left home for a foreign country. He said it was simply because he believed Christ's words, that we were to preach the Gospel to every creature. The reasons which had led him to choose Formosa as his special field of labour, the commencement of the work upon that island, the ways and means he took of acquiring the Chinese language, the humble building which did duty as a residence, a hospital, and a church, and the account rendered of the first convert, all proved of unspeakable interest to the large audience, the only regret felt being that the narrative had to be suspended even for a limited period. As it was, Dr. Mackay, after speaking for upwards of an hour, intimated he would resume the history of the Formosan mission in the evening in St. Andrew's Church.

In the afternoon a very delightful service was held in John street Church. The one half of the building was occupied by the scholars, teachers, parents, and others in connection with St. Andrew's Church, while the other half was similarly occupied with those of John street congregation. The choirs of both churches, as at both the morning and evening services, were happily united under the leadership of the organist of St. Andrew's and the conductor of John street Church. Rev. Messrs. McLean and Mitchell both took part in the devotional exercises, and the children, led by the united choir, with much spirit sung the hymns, "Rescue the Perishing" and "The Old, Old Story." Dr. Mackay spoke for about forty minutes in such a way as thoroughly to interest and instruct the youngest children before him. To his questions there were elicited many striking answers. Dr. Mackay exhibited a peculiar head-covering that had been worn by a child who had died in the faith of Jesus, and which her mother had given him to shew to the children of the Sabbath schools in Canada. Several specimens of the gods worshipped in China were also shewn. The impression which the missionary made on his audience was very deep, and we could not help feeling and praying that some of the young people of both sexes would be led to give themselves to missionary work. Who can tell but that a heaven was put in the

hearts of some of these children that will make itself felt upon the future of Belleville and upon missionary enterprise?

It remained for the evening to bring together a larger concourse of people than has ever been known to assemble in this city. St. Andrew's Church was literally packed, passages and all. The building was brilliantly lighted, and the spectacle presented was of the most interesting description. The Rev. David Mitcnell, pastor of John street Church, conducted the opening exercises, and Rev. Mr. McLean introduced the Rev. Dr. Mackay, who kept the immense audience in breathless interest for about one hour and three-quarters. This discourse proved a fitting climax to the proceedings of the day. It was calm in its statement of facts, fervid in its eloquence, and overpowering in its conclusions. It was composed of three long, well-sustained and most impressive climaxes—the first having reference to the labours of the noble Duff, and of that "most apostolic, divinest of men," William C. Burns; the second being an ascription of praise to God for what He had enabled the pioneers in Formosa to accomplish; and the third containing a fervent prediction of the future Church in that island. We do not remember ever listening to anything so thrilling, and solemnly grand and impressive. But if the discourse was great in itself, there was something about the man that gave it a special meaning and value. The sight of Dr. Mackay is better than a thousand sermons. He is felt to be phenomenal, something entirely out of the ordinary reach, in fact, an interesting and profound problem. The keen and flashing glance of the eye, the rapid action of the entire man, the earnest and burning words, the faith that would look the cannon in the mouth, and that laughs at opposition, the calm philosophy that knows not danger and is awaiting death as a messenger from heaven to call us home, the conviction that Christ is the owner of all lands and the Lord of all peoples, the many-sided character of the man, all make an indescribable impression upon the mind. We are thankful for the visit of Dr. Mackay, not merely on account of the good collection that was taken up for missions, but for the reason that he has made a deep mark upon the people of Belleville, and by his labours and success given an irrefragable argument for the truth of Christianity. We have people speaking of Foreign Missions now and giving to them, who say they never believed in them before, and we would like to hear what those of the Ingersoll stamp have to say of the truth in presence of a missionary so devoted, so full of faith and courage, so confident in the future of missions, and also in presence of a work so wonderfully blessed of God, as that in the island of Formosa, and which means not only salvation for its people, but education, civilization, commercial prosperity for its future. God bless our mission in Formosa, is our heartfelt prayer. D. M.

THE PRESBYTERIAN S. S. TEACHER'S COURSE OF STUDY.

The syllabus of the doctrinal course, embracing the first twenty-eight questions in the Shorter Catechism, is now ready, and is being distributed to all the regular and enrolled students of the course. It will be forwarded, on application, to any desirous of examining it, or of organizing classes for its study during the next three months. Should any prefer taking up the Biblical course, in "The Life and Ministry of Moses," they can be supplied with the Syllabus. Over twenty classes have been organized, embracing about five hundred teachers and senior scholars, besides persons who are privately carrying on the work. The Assembly's Committee met in Toronto on the 6th of October last, and gave the whole subject their best consideration. Arrangements were made for preparing the examination questions on each subject of study. To meet the comfort of all, two days have been settled upon for examination, viz., April 4th and 5th, 1881.

To simplify the work, and the more fully to identify all teachers of classes, the latter part of regulation 2, which reads, "The written answers to be enclosed and sealed for transmission to the Convener of the Assembly's Sabbath school Committee, before the candidates leave the place of examination," shall read, "The teacher of each class shall associate with himself two others, to conduct the examination, and assign on the margin, in distinct figures, opposite to each answer, the value they regard as just; and a list of all persons writing at each examination, with the marks obtained,

shall be forwarded to the Convener of the Assembly's Committee, to be held for reference or revision."

This three months' course of study, either in its Biblical or doctrinal departments, is a worthy way to enter upon 1881. JOHN MCLEWEN, Convener.

Ingersoll, Dec. 15th, 1880.

BOOKS AND MAGAZINES.

WESTMINSTER TEACHER. (Philadelphia Presbyterian Board of Publication.)—Always safe, brief and comprehensive.

THE SUNDAY SCHOOL QUARTERLY. (Boston: W. A. Wilde & Co.)—The editor, or rather the author, of this magazine is the Rev. F. N. Peloubet, whose "Notes" are so well known and so highly appreciated among Sabbath school workers. The arrangement of the matter in the "Quarterly" is excellent.

THE ATLANTIC MONTHLY for January, 1881, begins a new volume, and worthily enters upon another year. As usual its contents are varied and interesting. It cannot be said that there is any one article of surpassing excellence or any likely to attract special attention, but they are all very respectable in their way, while the notices of new books and reprints are, as always, very sensible and handy. This is how one speaks of the coming occupant of the White House, and from all accounts the "witness is true": "He is a scholar who for thoroughness and breadth of culture has had no equal in the White House since the younger Adams. We may, therefore, expect a dignified, scholarly administration, which will command the cordial assistance and support of the journalists, men of letters, and institutions of learning. He is a closer student of political economy than any President the country has ever had, and we may expect that the industrial and commercial interests of the country will enjoy the advantage of intelligent consideration at his hands. He is a home man, devoted to his family, and we may look for a continuation of the pleasant, wholesome, unpretentious home life which has made the White House a centre of good social influences during the presidency of Rutherford B. Hayes."

CHATTERBOX JUNIOR; SUNDAY CHATTERBOX; MERRY SONGS FOR MERRY SINGERS; LITTLE ROSEBUDS; TROT'S JOURNEY PICTURES AND RHYMES; WHAT ROSA DID. (New York: R. Werthington. Toronto: Willing & Williamson.)—If the children of the present day are not amused and instructed, we are very sure that it is not from a scant supply of means for both the one and the other. At this season of the year especially everything is done to make the little folks rejoice and be glad. How many finely illustrated and really most charming books have been issued this year for the special benefit of the children it would be difficult to say. Literally their name is legion. The book stores seem full of them, and when one examines the letterpress and illustrations of indeed the larger number of such books it is impossible to withhold an expression of admiration of their excellence and of wonder at their cheapness. The books mentioned above are part of the mighty army, and a very deserving part. Most of them are for the very youngest of the "little bodies," and will give immense pleasure and not a little instruction to multitudes of those who are scarcely of an age yet to need more than pleasant, improving and wholesome amusements. All honour and success to those who in a right way devote their time and talents to the service of the juveniles.

THE Presbytery of Owen Sound met in Euphrasia church, on the 8th day of December, for the ordination and induction of the Rev. Jas. F. McLaren. Rev. A. H. Scott presided and addressed the minister. Rev. E. B. Rodgers preached, and Rev. A. T. Colter addressed the people. There was a large attendance of members and adherents of the two congregations—Euphrasia and Holland. The settlement is a most harmonious one, so that Mr. McLaren enters upon his work under most favourable auspices. Holland congregation has not yet been in existence four years. Since its organization it has been favoured by having excellent supply during the summer from the colleges. Now that they have a settled pastor the Presbytery expects to see a still more rapid growth, and hopes to see it before long one of our strongest country congregations. The social meeting in the evening to welcome Mr. McLaren was a most successful one.

CHOICE LITERATURE.

A DAY OF FATE.

BY REV. E. P. ROK.

BOOK FIRST.—CHAPTER X.—Continued.

"Mr. Morton," she said, frowning and laughing at the same time, "I'm not going to be argued out of self-consciousness. It we don't know what we know, we don't know anything. I insist upon it that I am utterly matter-of-fact in my opinions on this question. State the subject briefly in prose. Does a family exist for the sake of a home, or a home for the sake of a family? I know of many instances in which the former of these suppositions is true. The father toils and wears himself out, often gambles—speculating, some call it—and not unfrequently cheats and steals outright in order to keep up his establishment. The mother works and worries, smooths her wrinkled brow to curious visitors, burdens her soul with innumerable deceits, and enslaves herself, that her house and its belongings may be as good or a little better than her neighbours'. The children soon catch the same spirit, and their souls become absorbed in wearing apparel. They are complacently ignorant concerning topics of general interest and essential culture, but would be mortified to death if suspected of being a little off on 'good form' and society's latest whims in mode. It is a dreary thralldom to mere things in which the soul becomes as material, narrow, and hard as the objects which absorb it. There is no time for that which gives ideality and breadth."

"Do you realize that your philosophy would stop half the industries of the world? Do you not believe in large and sumptuously-furnished houses?"

"Yes, for those who have large incomes. One may live in a palace, and yet not be a slave to the palace. Our home should be as beautiful as our taste and means can make it; but, like the nest yonder, it should simply serve its purpose, leaving us the time and means to get all the good out of the world at large that we can."

A sudden cloud of sadness overcast her face as she continued, after a moment, half in soliloquy,

"The robins will soon take wing and leave the nest; so must we. How many have gone already!"

"But the robins follow the sun in their flight," I said gently, "and thus they find skies more genial than those they left."

She gave me a quick, appreciative smile, as she said,

"That's a pleasant thought."

"Your home must be an ideal one," I remarked unthinkingly.

She coloured slightly, and laughed as she answered,

"I'm something like a snail, I carry my home, if not my house, around with me. A music-teacher can afford neither a palace nor a cottage."

I looked at her with eager eyes as I said, "Pardon me if I am unduly frank; but on this day I'm inclined to follow every impulse, and say just what I think, regardless of the consequences. You make upon me a decided impression of what we men call comradeship. I feel as if I had known you weeks and months instead of hours. Could we not have been robins ourselves in some previous state of existence, and have flown on a journey together?"

"Mrs. Yocomb had better take you in hand, and teach you sobriety."

"Yes, this June air, laden with the odours of these sweet old-style roses and grape-blossoms, intoxicates me. These mountains lift me up. These birds set my nerves tingling like one of Beethoven's symphonies, played by Thomas's orchestra. In neither case do I know what the music means, but I recognize a divine harmony. Never before have I been conscious of such a rare and fine exhilaration. My mood is the product of an exceptional combination of causes, and they have culminated in this old garden. You know, too, that I am a creature of the night, and my faculties are always at their best as darkness comes on. I may seem to you obtuse myself, but I feel as if I had been endowed with a spiritual and almost unerring discernment. In my sensitive and highly- wrought condition, I know that the least incongruity or discord in sight or sound would jar painfully. Yes, laugh at me if you will, but nevertheless I'm going to speak my thoughts with no more restraint than these birds are under. I'm going back for a moment to the primitive condition of society, when there were no disguises. You are the mystery of this garden—you who come from New York, where you seem to have lived without the shelter of home-life, to have obtained your livelihood among conventional and artificial people, and to whom the false, complicated world must be well known, and yet you make no more discord in this garden than the first woman would have made. You are in harmony with every leaf, with every flower, and every sound; with that child playing here and there; with the daisies in the orchard; with the little brown mother, whose children you feared might take cold. Hush!" I said, with a deprecatory gesture, "I will speak my mind. Never before in my life have I enjoyed the utter absence of concealment. In the city one must use words to hide thoughts more often than to express them, but here, in this old garden, I intend to reproduce for a brief moment one of the conditions of Eden, and to speak as frankly as the first man could have spoken. I am not jesting either, nor am I irreverent. I say, in all sincerity, you are the mystery of this garden—you who come from New York, and from a life in which your own true womanhood has been your protection; and yet if, as of old, God should walk in this garden in the cool of the day, it seems to me you would not be afraid. Such is the impression—given without reserve—that you make on me—you whom I have just seen, as it were!"

As she realized my sincerity she looked at me with an expression of strong perplexity and surprise.

"Truly, Mr. Morton," she said slowly, "you are in a strange, unnatural mood this evening."

"I seem so," I replied, "because absolutely true to na-

ture. See how far astray from Eden we all are! I have merely for a moment spoken my thoughts without disguise, and you look as if you doubted my sanity."

"I must doubt your judgment," she said, turning away.

"Then why should such a clearly-defined impression be made on me? For every effect there must be a cause."

She turned upon me suddenly, and her look was eager, searching, and almost imperious in its demand to know the truth.

"Are you as sincere as you are unconventional?" he asked.

I took off my hat, as I replied, with a smile, "A garden, Miss Warren, was the first sacred place of the world, and never were sincerer words spoken in that primal garden."

She looked at me a moment wistfully, and even tearfully, "I wish you were right," she said, slowly shaking her head; "your strange mood has infected me, I think, and I will admit that to be true is the struggle of my life, but the effort to be true is often hard, bitterly hard, in New York. I admit that for years truthfulness has been the goal of my ambition. Most young girls have a father and mother and brothers to protect them; I have had only the truth, and I cling to it with the instinct of self-preservation."

"You cling to it because you love it. Pardon me, you do not cling to it at all. Truth has become the warp and woof of your nature. Ah! here is your emblem, not growing in the garden, but leaning over the fence as if it would like to come in, and yet, among all the roses here, where is there one that excels this flower?" And I gathered for her two or three sprays of sweetbrier.

"I won't mar your bit of Eden by a trace of affectation," she said, looking directly into my eyes in a frank and friendly manner; "I'd rather be thought true than thought a genius, and I will make allowance for your extravagant language and estimate on the ground of your intoxication. You surely see double, and yet I am pleased that in your transcendental mood I do not seem to make discord in this old garden. This will seem to you a silly admission after you leave this place and recover your every-day senses. I'm sorry already I made it—but it was such an odd conceit of yours!" and her heightened colour and glowing face proved how she relished it.

It was an exquisite moment to me. The woman shewed her pleasure as frankly as a happy child. I had touched the keynote of her character as I had that of Adah Yocomb's a few hours before, and in her supreme individuality Emily Warren stood revealed before me in the garden.

She probably saw more admiration in my face than she liked, for her manner changed suddenly.

"Being honest doesn't mean being made of glass," she said brusquely; "you don't know anything about me, Mr. Morton. You have simply discovered that I have not a leaning toward prevarication. That's all your fine words amount to. Since I must keep up a reputation for telling the truth, I'm obliged to say that you don't remind me of Adam very much."

"No, I probably remind you of a night editor, ambitious to be smart in print."

She bit her lip, coloured a little. "I wasn't thinking of you in that light just then," she said. "And—and Adam is not my ideal man."

"In what light did you see me?"

"It is growing dusky, and I won't be able to see you at all soon."

"That's evasion."

"Come, Mr. Morton, I hope you do not propose to keep up Eden customs indefinitely. It's time we returned to the world to which we belong."

"Zillah!" called Mrs. Yocomb, and we saw her coming down the garden walk.

"Bless me! where is the child!" I exclaimed.

"When you began to soar into the realms of melodrama and forgot the garden you had asked her to shew you, she sensibly tried to amuse herself. She is in the strawberry-bed, Mrs. Yocomb."

"Yes," I said, "I admit that I forgot the garden; I had good reason to do so."

"I think it is time we left the garden. You must remember that Mrs. Yocomb and I are not night editors, and cannot see in the dark."

"Mother," cried Zillah, coming forward, "see what I have found," and her little hands were full of ripe strawberries. "If it wasn't getting so dark I could have found more, I'm sure," she added.

"What, giving them all to me!" Miss Warren exclaimed, as Zillah held out her hands to her favourite. "Wouldn't it be nicer if we all had some?"

"Who held you up to look into the robin's nest?" I asked reproachfully.

"Thee may give Richard Morton my share," said the little girl, trying to make amends.

I held out my hand, and Miss Warren gave me half of them.

"Now these are mine?" I said to Zillah.

"Yes!"

"Then I'll do what I please with them."

I picked out the largest, and stooping down beside her, continued, "You must eat these or I won't eat any."

"Thee's very like Emily Warren," the little girl laughed; "thee gets around me before I know it."

"I'll give you all the strawberries for that compliment."

"No, thee must take half."

"Mrs. Yocomb, you and I will divide, too. Could there possibly be a more delicious combination!" and Miss Warren smacked her lips appreciatively.

"The strawberry was evolved by a chance combination of forces," I remarked.

"Undoubtedly," added Miss Warren, "so was my Geneva watch."

"I like to think of the strawberry in this way," said Mrs. Yocomb. "There are many things in the Scriptures hard to understand, so there are in nature. But we all love the short text, 'God is love.' The strawberry is that text repeated in nature."

"Mrs. Yocomb, you could convert infidels and pagans with a gospel of strawberries," I cried.

"There are many Christians who prefer tobacco," said Mrs. Yocomb, laughing.

"That reminds me," I exclaimed, "that I have not smoked to-day. I fear I shall fall from grace to-morrow, however."

"Yes, I imagine you will drop from the clouds by to-morrow," Miss Warren remarked.

"By the way, what a magnificent cloud that is rising above the horizon in the south-west. It appears like a solitary headland in an azure sea."

"Ah—h!" said she, in satirical accent.

"Mrs. Yocomb, Miss Warren has been laughing at me ever since I came. I may have to claim your protection."

"No! thee and father are big enough to take care of yourselves."

"Emily Warren, is thee and Richard Morton both lost?" called Mr. Yocomb from the piazza. "I can't find mother either. If somebody don't come soon I'll blow the fish-horn."

"We're all coming," answered Mrs. Yocomb, and she led the way toward the house.

"You have not given me a rose yet," I said to Miss Warren.

"Must you have one?"

"A man never uses the word 'must' in seeking favours from a lady."

"Adroit policy! Well, what kind of a one do you want?"

"I told you long ago."

"Oh, I remember. An old-fashioned one, with a pronounced meaning. Here is a York and Lancaster bud. That has a decided old-style meaning."

"It means war, does it not?"

"Yes."

"I won't take it. Yes I will, too," I said, a second later, and I took the bud from her hand. "You know the law of war," I added: "To the victor belong the spoils."

She gave me a quick glance, and after a moment said, a trifle coldly,

"That remark seems bright, but it does not mean anything."

"It often means a great deal. There, I'm out of the garden and in the ordinary world again. I wonder if I shall ever have another bit of Eden in my life."

"Oh, indeed you shall. I will ask Mr. Yocomb to give you a day's weeding and hoeing there."

"What will you do in the mean time?"

"Sit under the arbour and laugh at you."

"Agreed. But suppose it was hot and I grew very tired, what would you do?"

"I fear I would have to invite you under the arbour."

"You fear?"

"Well, I would invite you if you had been of real service in the garden."

"That would be Eden unalloyed."

"Since I am not intoxicated I cannot agree with you."

CHAPTER XI.—"MOVED."

"Mr. Yocomb," I said, as we mounted the piazza, "what is the cause of the smoke rising above yonder mountain to the east of us? I have noticed it several times this afternoon, and it seems increasing."

"The mountain was on fire on Saturday. I hoped the rain of last night would put it out, but it was a light shower, and the fire is under headway again. It now seems creeping up near the top of the mountain, for I think I see a faint light."

"I do distinctly; the mountain begins to remind me of a volcano."

"The moon will rise before very long, and you may be treated to a grand sight if the fire burns, as I fear it will."

"This is a day of fate," I said, laughing, "and almost any event that could possibly happen would not surprise me."

"It has seemed a very quiet day to me," said the old gentleman. "Neither mother nor any one on the high seat had a message for us this morning, and this afternoon I took a very long nap. If thee had not come and stirred us up a little, and Emily Warren had not laughed at us both, I would call it almost a dull day, as far as my peaceful day can be dull. Such days, however, are quite to my mind, and thee'll like 'em better when thee sees my age."

"I'm inclined to think," I replied, "that the great events of life would rarely make even an item in a newspaper."

Mrs. Yocomb looked as if she understood me, but Miss Warren remarked, with a mischievous glance,

"Personals are generally read."

"Editors gossip about others, not themselves."

"You admit they gossip."

"That one did little else seems your impression."

"News and gossip are different things; but I'm glad your conscience so troubles you that you exaggerate my words."

"Emily Warren, thee can squabble with Richard Morton all day to-morrow after thy amiable fashion, but I'm banking after some of thy music."

"I will keep you waiting no longer, sir, and would have come before, but I did not wish you to see Mr. Morton while he was in a very lamentable condition."

"Why, what was the matter with him?" asked Adah, who had just joined us in the lighted hall; "he seems to have very queer complaints."

"He admits that he was intoxicated, and he certainly talked very strangely."

"Miss Adah, did I talk strangely or wildly this afternoon?"

"No, indeed, I think you talked very nicely; and I told Silas Jones that I never met a gentleman before who looked at things so exactly as I did."

This was dreadful. I saw that Miss Warren was full of suppressed merriment, and was glad that Mrs. Yocomb was in the parlour lighting the lamps.

"I suppose Mr. Jones was glad to hear what you said," I remarked, feeling that I must say something.

"He may have been, but he did not look so."

"Mr. Yocomb, you have your daughter's testimony that I

was sober this afternoon, and since that time I have enjoyed nothing stronger than milk and the odour of your old-fashioned roses. If I was in a lamentable condition in the garden, Miss Warren was the cause, and so is wholly to blame."

"Emily Warren, does thee know that thy mother Eve made trouble in a garden?"

"I've not the least intention of taking Mr. Morton out of the garden. He may go back at once, and I have already suggested that you would give him plenty of hoeing and weeding there."

"I'm not so sure about that; I fear he'd make the same havoc in my garden that I'd make in his newspaper."

"Then you think an editor has no chance for Eden?"

"Thee had better talk to mother about that. If there's any chance for thee at all she'll give thee hope. Now, Emily Warren, we are all ready. Sing some hymns that will give us all hope—no, sing hymns of faith."

Adah took a seat on the sofa, and glanced encouragingly at me, but I found a solitary chair by an open window, where I could look out across the valley to the burning mountain, and watch the stars come out in the darkening sky. Within I faced Miss Warren's profile and the family group.

I had not exaggerated when I told Miss Warren that I was conscious of a fine exhilaration. Sleep and rest had banished all dragged and jaded feelings. For hours my mind had been free from a sense of hurry and responsibility, which made it little better than a driving machine. In the mental leisure and quiet which I now enjoyed I had grown receptive—highly sensitive indeed—to the culminating scenes of this memorable day. Even little things and common words had a significance that I would not have noted ordinarily, and the group before me was not ordinary. Each character took form with an individuality as sharply defined as their figures in the somewhat dimly lighted room, and when I looked without into the deepening June night it seemed an obscure and noble background, making the human life within more real and attractive.

(To be continued.)

A SAVORY BREAKFAST DISH.

Carefully wash half a dozen very mealy potatoes, boiled or steamed, without the addition of salt; add some butter and a little cream, and season to taste. Beat in a mortar about two tablespoonfuls of cold boiled salt fish (cod is the best), add a little cream, half of a nutmeg grated, half of a lemon peel also grated, and a whole raw egg, when quite smooth mix it with the potatoes; place all together in mould buttered and sprinkled with rasped toast, squeeze over it some lemon juice, and bake it until it begins to brown; turn it out before serving hot. In lieu of the fish may be substituted a stewed beefsteak that will greatly invigorate the father of the family, and clear the mental atmosphere: Peel two Spanish onions, and chop them in fine pieces; cut into quarters four pickled walnuts and place in the same pan with the onions; add a cupful of gravy, a tablespoonful of mushroom catsup, a dessert-spoonful of walnut catsup, the same quantity of shallot and Chili vinegar. The steak should be cut from the rump, and be about two and a half inches thick; lay in flat and beat it well with a rolling-pin, then place it on top of the onions, season with salt and pepper, and let it stew from one hour and a half to two hours, in proportion to the quantity. It must be gently cooked and turned once in every twenty minutes. Ten minutes before serving throw in one dozen oysters and their liquor, which must first be strained.

SUNDAY AFTERNOONS.

There are two or three hours on Sunday afternoons which give to most of us a feeling of perfect leisure. How do we employ them? The attendance on morning church and Sunday-school is over, and before the evening bells shall ring we have this space, this margin, which is an opportunity for repose, for reflection, and for improvement, such as no other day in the week affords.

Well, some of us go to bed. The Sunday afternoon nap is taken by people who never think of lying down except on Sunday. Monday for washing, Tuesday for ironing, Wednesday for baking, Thursday for mending, Friday for sweeping, Saturday for a grand campaign of everything combined, and Sunday for a collapse. That is their way, practically. If they go to church, they are too tired to gain the real good they ought to gain in God's house. So when afternoon comes, and dinner is over, they go to their rooms, shut out the sunshine, darken the blinds, turn the key, and go to sleep. We do not declaim against a daily nap. Every woman who can get it is the better in health, and the fresher in feeling, and will last the longer in her usefulness and energy, if every day she will lie down for a half or a whole hour, and rest, and sleep if she can. But we do not approve of making a convenience of the Lord's day, and spending its golden time in slumber, simply because it is His day, and we cannot sew nor scrub.

Some people write letters on Sunday afternoon. There is a sort of correspondence which it is perfectly proper to engage in in holy time, but it goes without saying that it is correspondence suited to the day and to the spiritual tenor of thought and feeling which the day should induce. To save secular time by writing letters in sacred time is a sin. To devote the pen to the service of business, of gossip, of compliment, or of mirth, is to defeat the object for which the hallowed day was given, and to lower the tone of one's religious character. It is not remembering the Sabbath day to keep it holy, not observing it by a holy resting all that day from employments appropriate to other days.

Some people read novels on Sunday afternoon. They may be sprinkled with piety as a cake is coated with sugar, or flavoured with morality as a pudding is spiced with nutmeg. But they are nevertheless works of fiction, whose primary purpose is to please the fancy, to amuse an idle hour, or to afford recreation to a jaded mind. We thoroughly approve of good novels, for secular reading. For Sunday afternoon, we entirely disapprove of them. Standard

Christian classics are abundant. Biography presents a wide variety from which to choose, and no reading is more directly efficient in forming character than that of the lives of good men and women. Devotional poetry and missionary literature are elevating and profitable. Many of us could not do anything for ourselves quite so beneficial as to set apart our Sunday afternoon leisure for Bible reading and study. Few of us study our Bibles so deeply and so thoroughly as we ought.

The mother with her little ones, some of them too young as yet to comprehend distinctions of day from day, is doubtless the person who can least secure a season of unbroken rest on Sunday afternoon. But in the Christian family the children early learn that the more noisy play is prohibited on the Sabbath. They are willing while yet very small to have the little waggons, and drums, and whips, and tops put in the closet till Monday, and though the wee girlie may take care of her dolly, as mamma does of the baby, and the little boy run and jump out of doors, as the lambs frisk and the colts leap, they soon catch the Sunday atmosphere; they like to see the Sunday picture-books and to hear the Bible stories. Mother ought not to have the whole work of entertaining and teaching the children left to her. Father should share it, or auntie, or elder sister, and the duties of the day should be so adjusted that every one under the home roof should receive into the soul the blessing and the gladness of the day which is God's ever-benignant gift to man.

Another six days' work is done,
Another Sabbath is begun.

Let body, soul and spirit, a threefold uno, enjoy and delight in the festival.—*Christian at Work.*

"IN THE HOLLOW OF HIS HAND."

The great and restless ocean rolls
Resistless on the sand,
Yet every wave is measured in
The hollow of His hand.

Each separate drop that teems with life,
Each billow far from land,
Or angry-crested breaker, knows
The hollow of His hand.

Help us, O Lord, for faith grows dim;
We do not understand;
Our seas of woe sure must overflow
The hollow of Thy hand.

Teach us that all are measured there,
A sounding deep and grand;
There are no depths of grief without
The hollow of Thy hand.

Each throb of woe, each weary pain
Of head, or heart, or hand,
The long-drawn hours of sickness—all
Are measured in Thy hand.

These waves can never rise too high,
For Thou wilt help us stand.
Dear Lord, we cast our burdens in
The hollow of Thy hand.

TAKE YOUR HANDS OUT OF YOUR POCKETS.

Take your hands out of your pockets, young man. You are losing time. Time is valuable. People feel it at the other end of the line when death is near and eternity pressing them into such small quarters, for the work of this life craves hours, days, weeks, years. If those at this end of the line, if youth with its abundance of resources, would only feel that time is precious! Time is a quarry. Every hour may be a nugget of gold. It is time in whose invaluable moments we build our bridges, spike the iron rails to the sleepers, launch our ships, dig our canals, run our factories. You might have planted twenty hills of potatoes while I have been talking to you, young man. Take your hands out of your pockets.

The world wants those hands. The world is not dead, asleep under the Pyramids, a mummy by the Nile. The world is alive, wide awake, pushing, struggling, going ahead. The world wants those hands. You need not take them out of America. They can find a market, here at home. The country wants those hands, selling dry goods in New York, cradling wheat in Minnesota, raising cotton in Alabama, weaving cloth in Lowell, picking oranges in Florida, digging gold in Colorado, catching mackerel from the deck of a down east fishing-smack. Take your hands out of your pockets.

And what a laudable thing it is to meet the wants of society and do your best! When you are an old man, what an honourable thing your hand will be!

Did you ever think of the dignity investing the wrinkled hand of an old worker? It has been so useful, lifted so many burdens, and wrought in such honourable service. Who wants a hand without a character when old age comes—a soft, flabby, do-nothing hand.

You are willing to work, you say, but can't find anything to do?

Nothing to do! Do the first thing that comes along. Saw wood, get in coal, go on errands. In short, do anything honest with your hands, but don't let them loaf in your pockets.—*Golden Days.*

TEMPERANCE NOTES.

THE CIDER QUESTION.

"Take a drink of it, man, it is just from the press; 'twouldn't hurt a babe."

I heard this twenty years ago. With life and purpose fortified by long years of devotion to a sacred pledge, and, I trust, the grace of God, I cannot recall this sentence without a shudder. After so long a time it has the sharp, start-

ling serpent's hiss, burning into the very blood, and sending sickness to the soul.

By what was then the universal custom of society, I was made a drunkard before I was twenty-one. I was outlawed by the same society that ruined me, and recklessly plunged deeper into dissipation. My young wife died, and I rushed to the bottle to drown trouble. When all other friends deserted me, and my own father drove me from his door, my mother was a mother still.

Under the influence of the Washingtonian movement I was picked up. Sober, hopeful, and resolved to stand fast, I went again to my father's home, drank his cider, and fell. I was again an outcast, and again picked up.

The last time I reformed and fell, was late one autumn. I had been sober three months, had earned some money, got clothed decently, and felt like a man. I had learned one thing to my sorrow—not to haunt the grog shop, or to associate with those who did. I married again, and entered anew on the battle of life.

In late autumn I engaged in a saw-mill at high wages, for I was strong and ready, and my employer's work was hurrying him.

Late one Sabbath morning, after sleeping the latter part of the night at the mill, I was going home, when I met a friend coming from his cider mill, and having in his hand a pail of new cider just from the press. He was a deacon in the church, an exemplary professor, and a worthy citizen. He loved me, but he came near killing me. He offered me a drink from his pail. I excused myself, for my mouth watered, as I have had it before when asked to drink at the bar. He was surprised.

"Why, Joel," he said, "not drink sweet cider! I wouldn't drink rum for the world, nor offer it to you; but this is as harmless as water—nothing but apple juice. Take a drink of it, man; it is just from the press; 'twouldn't hurt a babe!"

I was ashamed of my scruples; I was thirsty, but felt the shadow of some great danger. The old demon of appetite was pleading within, while the deacon was pleading without. I eagerly reached for the pail, as he held it toward me, and drank—drank deeply.

Very likely there was no intoxication in that cider. A barrel of it might not have a drop of alcohol, but this I do know, the taste—the act—the association—all combined to entrap me, and as I took my lips from the pail, the old devil was unchained as effectually as though I had drunk brandy instead of sweet cider. I was transformed in a twinkling; was wildly, exultingly mad. I shouted in my joy, and danced around the deacon, and slapped him familiarly on the shoulder.

He was shocked at my irreverence for the Sabbath, and shot through the gate as if grieved.

"I am sorry, Joel, but you have been drinking again." True, but not what he supposed. I had drunk his sweet cider merely—" 'twouldn't hurt a babe!"

Let oblivion rest over the six months which followed that fall. I distinctly remember only the scene at the deacon's gate. About daybreak, after a troubled rest on the ground, I awoke, but so weak and so desolate at heart, I wept and prayed to die. I wanted to die, for I felt like a wreck on the strand.

The sun was just rising in the east, and smiled sweetly upon me. I shrank as if the eye of God was upon me. And then my dog—little Wag—licked my face gently, and looked wistfully in my eyes. I heard the river run by, and then came upon me such a thirst as I never experienced before. I gasped for breath. I was choking for water. Every drop of blood seemed a drop of flame, while the water sang and rippled in mockery. I felt that I must drink or die, and at last managed to roll over and down the bank. By hard work I crawled to the water, and, as I reached to drink, feared the great boon would cheat me. It seemed that there was not enough in the river to slake my thirst, and I ordered Wag away, as he began to lap by my side.

Bless God! the Giver of water! That drink was a long, cooling draught of bliss to a burning body and soul. I drank again, and again, and wept, and thanked God. I bathed hands, and face, and brow, and grew stronger.

I sat by the river's bank until the bells tolled. Had some kind one taken me by the hand, I would have given life for an hour at the altar, and the prayers of true Christians. But at that moment the deacon who had given me the cider passed by, remarking:

"That's Joe!—pity he hadn't drowned for his wife's and mother's sake."

O, how the cruel words stung me! I writhed in agony. Was there no home again for me? No mother nor wife? No heaven at last?

I dared not go home by daylight. In the evening I stole into town, and after walking an hour up and down before my house, ventured in. A candle was dimly burning, and my dear mother, worn out with anxiety, was fast asleep in the sick room chair, and my poor wife was breathing heavily on the bed.

How sad—almost heart broken—how weary and worn she looked! I knelt down beside the bed and ventured to take her hand. She smiled faintly, as if dreaming, and whispered my name.

"God, I thank Thee, he has come back to me!"

Poor, betrayed, scourged, crucified innocent! I never wept such bitter tears as then, never saw so clearly what desolations I had visited upon others. Hot, and like rain, the tears fell upon her hand as I bowed over it, and called to God to witness that I would drink no more. She awoke, and throwing her arms around my neck, prayed while she kissed my swollen cheek. I have drunk no cider since then. I would as soon peril my soul's salvation in a glass of rum. I will never offer it to others, and I deem him or her an insidious enemy who does it. It might not "hurt a babe," but it is a dangerous evil to those who have once trodden the quicksands of appetite.

HEART work must be God's work. Only the great heart-maker can be the great heart-breaker. If I love Him my heart will be filled with His Spirit and be obedient to His commands.

MINISTERS AND CHURCHES.

SINCE the retirement of the Rev. Mr. Hancock last year from the pastorate of Port Robinson congregation, the pulpit of that station has been supplied by the Rev. Mr. McDonald of Thorold. The people of Port Robinson have shewn their appreciation of the services of Mr. McDonald by presenting him, last week, with a set of sleigh-ropes, valued at fifty dollars.

AT Thornton, on Tuesday evening the 7th inst., a surprise party with well-filled baskets visited the residence of the Rev. J. J. Cochrane, M.A. The party consisted of members and adherents of the Town Line congregation, which took full possession of the house for the evening. Preparations were soon made for a sumptuous feast, and ample justice having been done to the viands, an address to Mr. Cochrane was then read. The address was responded to by Mr. Cochrane in appropriate terms. An enjoyable time having been spent, the party dispersed, all highly delighted with the evening's entertainment.

THE Rev. Jas. A. McConnell, late pastor of First and Second Tecumseh and Adjala congregations, in the event of his leaving Beeton for his new field of labour in the London Presbytery, was entertained, on the 14th inst., by about two hundred of his friends, and presented with an address and a very beautiful silver tea service and tray. The tray was engraved with the following inscription: "Presented to the Rev. Jas. A. McConnell by his friends of First and Second Tecumseh and Adjala congregations, Beeton, Dec. 14th, 1880." To this Mr. McConnell, with much feeling, made a suitable reply. The meeting was altogether an exceedingly pleasant one.

THE annual soiree of the Presbyterian Church, Oshawa, was held on the 14th inst. In spite of the unfavourable weather, the body of the church was filled, and many were in the gallery. The tea was equal to those of former years, and much higher praise cannot be bestowed. Dr. Rae occupied the chair. Addresses were delivered by Rev. Mr. Macdonnell, B.D., of Toronto, on "Progress in the Church," Rev. Mr. Drummond, of Newcastle, on "Home," and Rev. Mr. Little, M.A., of Bowmanville, on "Christian Culture." They were interesting, instructive, and forcible. Rev. Mr. Eastman returned thanks to speakers, choir and chairman, who deserved them. The choir well sustained the high musical reputation it has long enjoyed.

ON Sabbath the 19th inst., there were very interesting and successful anniversary services held in the East Presbyterian Church of this city. The Rev. Dr. James of Hamilton, preached to very large congregations both morning and evening, and in his usual able and attractive manner. The Rev. Dr. Castle, with his well-known ability, conducted the service in the afternoon. The collections at all the diets of worship amounted to \$384—a very large amount absolutely—and still more so when all the circumstances of the majority of the members are taken into consideration. The whole of the church, both upstairs and down, has been beautifully painted, and has now a very pleasing and attractive appearance. The cost of these improvements will amount to upwards of \$600. The collections on Sabbath, it will be seen, do not meet the whole of this outlay, but we are pleased to add that an ardent friend of the church who does very many things of the same description, and with equal quietness, has promised to make up the deficiency. The East End congregation is to be congratulated on such a state of things. All its members may very gratefully exclaim, as we have no doubt they do, "What are we that we should have been enabled to offer to the Lord so willingly?"

THE induction of the Rev. Mr. Wright into the pastoral charge of the congregation of Knox Church, Stratford, on Wednesday, the 8th inst., was an occasion of great interest, and will long be remembered by those who attended the services. Rev. Mr. Waits, of St. Andrew's Church, preached the induction sermon at 2.30 in the afternoon, from Genesis xlix. 10. After prayer and the singing of the 38th Psalm, Rev. Mr. Macpherson, who presided, related very fully the steps that had been taken to give a call to Mr. Wright, and put to him the usual questions, which being satisfactorily answered, Mr. Macpherson then offered the induction prayer. He next gave the pastor-elect the right hand of fellowship and inducted him into the pastoral charge of the congregation of Knox

Church, and welcomed him as a member of the Stratford Presbytery. The other members of the Presbytery followed, and shook hands with Mr. Wright, after which the moderator called upon Rev. Mr. Hall of Missouri, to give the charge to the minister, which he did, grounding his remarks on 1 Timothy, iv. 16. The charge was brief, pointed and impressive. Rev. Mr. Hamilton followed in a practical charge to the congregation, enjoining upon them the duty of regular attendance on the ministry of their pastor, and co-operation with him. At the close of the services each of the congregation present in passing round the aisles, had an opportunity of shaking hands with the pastor-elect. The treasurer of the congregation (Mr. Ballantyne, M.P.P.) presented him with a cheque for \$500, being the quarterly salary in advance from the 1st of January next. The festival in the evening commenced at 6 o'clock; tea was served in the basement of the church. At 8 o'clock the intellectual feast began, when the Rev. Mr. Macpherson, moderator of Presbytery and session, invited all the reverend gentlemen present to take seats on or near the platform. They were—Rev. Messrs. Wright (the newly inducted pastor), Waits, McAlpine, Hall, Hamilton, Croly, Gordon, Mitchell, Clements, Hughes, Walker, Stewart, Boyd and Mr. McIntyre, principal of the Young Ladies' College, Brantford. The Chairman in introducing the programme of the evening, briefly referred to the feeling of relief which he had found in being disburdened of the responsibilities of the charge which had engaged his attention during the past five months. He was in a position to certify to the fact that the congregation was an exceedingly harmonious one and not at all hard to manage. Rev. Mr. Waits was first introduced. He desired to extend to Mr. Wright a most cordial welcome. He welcomed him not only as a member of the body to which they belonged, but also as a citizen of Stratford, and a neighbour, and he hoped they would always live together on the most neighbourly terms. There was no necessity for rivalry, for there was a broad open field for them all. Rev. Mr. Wright was cordially greeted. He alluded to the fatigue and pain incident to the severing of the pastoral relations which bound him for several years to a friendly and attached congregation, and the trouble of moving a family in winter. He desired merely to thank them in the most affectionate manner, for the greeting which had been so cordially extended to him. He would reserve any protracted remarks for next Sunday at the close of the morning service. If he were required to select a theme for a speech he would in the first place call their attention to the different phases of church life. A minister's efforts were entirely powerless in cases where the members of his congregation failed to respond to the call of duty. The great watchword was reciprocation. The masses of humanity were still in a state of deplorable wickedness, and it required the harmonious co-operation of ministers and laity, with God's help, to effect their reformation. Another absorbing feature in the character of church life was a regular attendance of members at the church ordinances. A full church was by no means an infallible proof of purity of Christian life, while on the other hand sparsely filled pews were no indication of its poverty. A member was just as much in duty bound to his pew as a minister was to his pulpit. Another imperative duty was regular attendance at the prayer meetings. This was the thermometer of the church as it were, for absence of body seemed also to indicate absence of spirit. Any business which prevented a man's attending these meetings was an unlawful one. A man could not drive such a business, for the business drove him. The missionary spirit was another thing which ought not to be absent from a congregation, for there was nothing nobler than being actuated by a pure desire to cause inroads to be made into the kingdoms of darkness and superstition. Neither was giving in such cases always an evidence of pure Christian zeal, but was too frequently alloyed with impure motives. He hoped that they would apply these tests to themselves and ponder over them. Having expressed a desire to form their more intimate acquaintance, and to have frequent intercourse with them, the reverend gentleman resumed his seat amidst enthusiastic applause. Rev. Messrs. Hamilton, Clement, Hall, Hughes, McAlpine, Croly and Mr. McIntyre also delivered short, pithy and pointed addresses, suitable to the occasion. The programme was interspersed and enlivened with choice selections of music by the

choir. On motion of Mr. Ballantyne, M.P.P., a hearty vote of thanks was accorded, amid applause, to the speakers, the choir, the ladies and the chairman, and the benediction was pronounced by Rev. Mr. Macpherson.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham on December the 14th. There was a good attendance of both ministers and elders. In response to a petition for a moderation, Mr. Waddell was appointed to moderate at Ridgetown in a call for a minister—stipend promised, \$800 per annum. A call from Maidstone in favour of Rev. Wm. King, Buxton, was sustained, and the induction was appointed to take place on the 28th inst. Arrangements were made for holding missionary meetings, or having missionary sermons preached in all congregations and mission stations within the bounds of the Presbytery. Mr. McKeracher was appointed moderator of the Sombra session. The committee appointed to assess and collect the travelling expenses of the delegates of the Presbytery reported. From the report it appeared that all the delegates had been paid, and that there was still a few dollars to be collected. The Committee was thanked for its diligence, and instructed to collect the balance. The Treasurer of the Presbytery Fund reported. It was agreed to hold a conference, at the next regular meeting, on the state of religion and temperance. The Presbytery adjourned.—WM. WALKER, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, November 30th, at 11 a.m. The attendance of members was smaller and the session shorter than usual. There were only two sederunts, and the business was of little general interest. Mr. Dawson resigned the portion of his charge consisting of Severn Bridge and Washago, with the view of restricting his labours to Gravenhurst and immediate vicinity. The resignation was laid over till next meeting, and the Clerk was instructed to cite the congregations for their interests. A very interesting report prepared by Mr. Burnett on the Presbytery statistics of last year was presented. The Presbytery ordered the table of averages, shewing the contributions in detail of congregations as compared with the averages of the Presbytery and of the Assembly, to be printed and circulated for use at missionary meetings. Home Mission affairs were considered at some length. The resolution was come to that endeavours be made to ascertain from the stations during the winter the maximum of the contributions to be relied on in support of the missionaries to be sent next summer. The congregations were directed to arrange for their own missionary meetings, and certain members were appointed to help in holding these meetings in missionary districts. Mr. Findlay was requested to procure a map of the Muskoka and Parry Sound districts for use of and at the charges of the Presbytery. Leave to mortgage the church newly erected at Duntroon for \$1,000 was granted to the congregation there. A committee consisting of Mr. Gray and others was appointed to answer the reasons of protest and appeal made by Mr. W. McConnell against the induction of a minister to the charge of Second Innisfil. After long and fruitless efforts to procure from the congregations of West Nottawasaga and of Duntroon a balance of \$36 due to Mr. Ros, the Presbytery resolved to pay the money out of its Home Mission Fund. Mr. Leiper entered dissent and complaint to Synod against the resolution, for reasons to be given in. Dr. Fraser was loosed, at his own request, from the relation of senior pastor to the congregation of First West Gwillimbury. It was agreed that matters sent down by the General Assembly, and the examination of session records, be taken up at the next meeting, January 25th.—ROBERT MOODIE, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—This court met on December 7th, in Hamilton. Twenty-five ministers and three elders were present. The trial discourses of Mr. Thos. Scouler, pastor elect of Erskine Church, Hamilton, were heard and sustained. Mr. Walker was empowered to moderate in a call at Blackheath, East Seneca and Caistor; Mr. Ratcliff was appointed moderator of session at East Ancaster; Dr. Thomson gave notice of a motion approving the principles of a sustentation fund; also of a motion regarding the mode of choosing commissioners to the General Assembly. The remit from the General Assembly anent the payment of the expenses of commissioners, was considered, and the following motion by Mr. Laidlaw,

seconded by Mr. Craigie, was submitted and left over for further discussion: "That the Clerk be instructed to send a circular to every session within the bounds of the Presbytery, advising them of the importance of their defraying the travelling expenses of their pastor and other office-bearers when attending the meetings of the General Assembly as well as of the inferior courts of the Church." In the evening the Presbytery met for the ordination and induction of Mr. Scouler in Erskine Church. Mr. Croll preached from Eph. i. 22; Mr. Lyle, the moderator of session, presided; Mr. Goldsmith addressed the pastor, and Mr. Burson the people. The congregation was large and attentive, and the services were highly edifying. On the following day the Presbytery again met in Central Church. Mr. Scouler having signified his willingness to sign the formula when called upon, his name was added to the roll, and he took his place as a member of the Presbytery. The Clerk was instructed to obtain a proper book, with the formula engrossed, to receive the subscriptions of ministers at their ordination. The Presbytery then entered into conference on the state of religion. In the afternoon, in accordance with the injunction of Assembly, the subject of temperance was considered, when the following resolution was adopted: "That this Presbytery unanimously record its great satisfaction that, through the discussion of temperance legislation and the efforts of the ministry and membership of our Church put forth in other ways, the importance of earnestly seeking to suppress the liquor traffic and drinking usages of the day is being brought so forcibly before the public, and cordially commends the whole cause of temperance to the intelligent support of all our people." In the evening the Presbytery met with a congregation assembled in the church and continued the conference on the state of religion. A committee was appointed to submit at next meeting a series of resolutions embodying the results of the conference.—JOHN LAING, *Pres. Clerk.*

PRESBYTERY OF PARIS.—This Presbytery met at Princeton, on the 13th inst. There was a good attendance of ministers and elders. On motion of Dr. Cochrane, seconded by Mr. McKay, the following minute was adopted in reference to the death of Mr. W. T. Root, representative elder of Erskine Church, Ingersoll, "Whereas in the providence of God, Mr. W. T. Root, a member of this Presbytery, has since last meeting been called away by death, the Presbytery with feelings of deepest sorrow, desire to record their sense of the serious loss which they have sustained by the removal of a brother so beloved, and a member of Presbytery so honoured and useful. They bear testimony to his faithful attendance upon all the courts of the Church, his unwearied efforts to advance her interests, his manly and effective advocacy of her schemes, and his earnest desire to promote the prosperity of our beloved Zion. Possessed of business habits of a high order, of a zeal that overcame ordinary difficulties, of gifts and graces rarely found combined even in the eldership of the Church, they regarded him with feelings of the highest admiration and looked forward to many years of happy intercourse with him, in transacting the business of the Presbytery. In his removal they would hear the Master say to one and all: 'Work while it is day; the night cometh when no man can work.' The Presbytery would also, and above all, testify to that deep, unostentatious but cheerful type of piety which characterized his life—which enabled him with sweet resignation, to bear severe affliction, and took away all fear in the hour of death. As he lived so he died, a good man full of the Holy Ghost. His end was peace. The Presbytery tender their sympathy to the bereaved widow and friends, and pray that the God of all consolation may bind up their bruised hearts. They also sympathize with the congregation and session, and pastor of Erskine Church, Ingersoll, where our departed brother was so well known and esteemed; and instruct the clerk to engross this minute in the Records of Presbytery, and send copies to the bereaved widow, and the clerk of the kirk session of Erskine Church." The Clerk was instructed to ask half supply from the distribution committee for River street Church, Paris, and Innerkip and Ratho. At two o'clock in the afternoon a visitation of Princeton and Drumbo congregations was held, and Mr. Beattie was appointed to preach in Princeton and Drumbo next Sabbath, and read from the pulpit the Presbytery's deliverance on the state of these congregations. The

committee appointed to arrange for a conference on the state of religion, gave in a report. It was agreed that said conference be held in Paris, in Dumfries street Church, on Monday, 24th January next, at half-past seven o'clock in the evening, that Mr. Grant of Knox Church, Ingersoll, preach the opening sermon, that the moderator preside the first evening, Mr. Little, of Princeton, the next forenoon, and Mr. Munro, of Embro, in the afternoon; and that an invitation be given to all elders within the bounds of the Presbytery and to Sabbath-school superintendent's to attend said conference. The Presbytery met at eleven a.m. next day, in St. Andrew's Church, Blenheim, and held a visitation of said congregation and of St. Andrew's, East Oxford. Mr. Little was appointed to preach in said congregation next Sabbath, and read the Presbytery's deliverance. The Presbytery then adjourned.—W. T. McMULLEN, *Pres. Clerk.*

ACKNOWLEDGMENTS.—The Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz.: Hamilton, a lady friend, for Home Mission, \$5; a member of East Williams congregation (Rev. L. McPherson's), Foreign Mission, China, \$50; M. R., Dunbarton, French Evangelization, \$2, and Oka Indians, \$2; Friend of Missions, Brant, Home Mission, \$2, and Foreign Mission, \$1. Student, Home Mission, \$1; Foreign Mission, \$1; French Evangelization, \$1. Theophilus, per Rev. W. McLaren, Foreign Mission, China, \$20. Contributions for Formosa, etc., may be sent to Dr. Reid.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON I

Jan. 2, } ZACHARIAS AND ELISABETH. { Luke i.
1881. } } 5-17.

GOLDEN TEXT.—"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."—Luke i. 6.

HOME READINGS.

M. Luke i. 1-17. Introduction and Lesson.
Tu. Ex. xxx. 1-10. The Altar of Incense.
W. Ex. xxx. 22-38. The Oil and Incense.
Th. Lev. x. 1-11. Nadab and Abihu.
F. 1 Chron. xxiv. 1-19. The Four-and-Twenty Orders.
S. 2 Chron. xxvi. 16-23. King Uzziah's Sin.
Sab. Ps. cxli. 1-10. Prayer as Incense.

HELPS TO STUDY.

Little is certainly known of the writer of the book upon the study of some passages in which we now enter. He is spoken of as a companion (2 Timothy iv. 11) and fellow-labourer (Philemon 24) of Paul, and as "the beloved physician" (Col. iv. 14). He is not mentioned by name elsewhere in Scripture, but perhaps he is "the brother whose praise is in the Gospel in all the churches" spoken of by Paul in 2 Cor. viii. 18.

The legend which represents him as a painter dates no further back than the tenth century.

His nationality is unknown, but from Col. iv. 11, 14, it would appear that he was not a Jew by birth. He wrote in Greek, with here and there a Latin word written in a Greek form. Besides this Gospel he wrote the Acts of the Apostles.

Luke (i. 2) does not place himself among those "which from the beginning were eye-witnesses," but still he is supposed to have been converted under the Saviour's own ministry, perhaps near its close.

The date generally assigned to this gospel is A.D. 60-64. It is inscribed to a certain Theophilus, who was evidently a man of note in the early Church, but though addressed primarily to an individual it is designed for all. Many of the Saviour's kind words and deeds, omitted by the other evangelists, are recorded here—such as the episodes of the widow of Nain, the tears over Jerusalem, and the penitent thief, with the parables of the good Samaritan, the lost sheep, and the prodigal son. On this account it is sometimes characterized as the gospel of tenderness and compassion.

Here also, and only here, we have the record of the Saviour's boyhood, and of the birth and parentage of His forerunner, John the Baptist. It is with the announcement of the advent of that prophet that our present lesson is occupied.

The leading topics are as follows: (1) *A Righteous Pair*, (2) *A Faithful High Priest*, (3) *A Heavenly Messenger*, (4) *A Joyful Announcement*.

I. A RIGHTEOUS PAIR.—vers. 5-7. The events recorded in this passage occurred about a year and a half before the birth of Christ, and in the days of Herod (the Great)—the same Herod who afterwards murdered the children of Bethlehem. These events Luke gives as introductory to his account of the Saviour's sojourn upon earth.

They were both righteous. They were not sinless, but they were justified through faith in a coming atonement, and they were endeavouring, in God's strength to do His will; thus, Noah is spoken of as "righteous" (Gen. vii. 1), and Job as "perfect and upright" (Job i. 1).

Walking in all the commandments and ordinances of the Lord blameless. "Walking" is the Hebrew idiom for living or having their course of life. "Commandments and ordinances" includes the whole law, moral and ceremonial. Their obedience was necessarily imperfect, but it was not a partial obedience—that is, they did not choose for themselves what they would obey and what they would disobey or neglect, but tried to discharge every duty.

Well stricken in years. A more literal translation would be "far advanced in their days;" but the expressive English idiom employed by our translators does no violence to the original. This verse recalls one of last year's lessons, about another child of promise (Isaac) who was born when his parents were old.

II. A FAITHFUL PRIEST.—vers. 8-10. The Jewish priests were divided into twenty-four courses (1 Chron. xxiv.), each of which ministered during a week in the temple. Zacharias, among the rest, attended to the temple service in the order of his course; but, unlike many of the others, he was no mere ritualist; he looked, and prayed, for the coming of the Messiah to whom the temple sacrifices pointed.

His lot was to burn incense. See Ex. xxx. 7, 8; 1 Chron. vi. 49; Heb. ix. 6; Rev. viii. 3, 4. The incense was the symbol of acceptable prayer. It was composed chiefly of the fragrant resin of some tree, further perfumed with stacte, onycha, and galbanum. In accordance with the ceremonial law (Lev. xvi. 17), while the priest alone entered the tabernacle (or, afterwards, the temple) to burn incense, the multitude of the people were praying without. It is only through the atonement and the Mediator that the sinner can have access to God.

III. A HEAVENLY MESSENGER.—vers. 11, 12. There is a hint of the importance of Christ's advent to this world contained in the fact that not only did a heavenly host announce His own birth, but a celestial herald was sent to foretell the birth even of His harbinger, John the Baptist.

There appeared unto him an angel of the Lord. For similar appearances see Luke ii. 8, 9; 1 Kings xix. 5; Judges vi. 11; xiii. 3.

When Zacharias saw him he was troubled. So were Gideon, Manoah, Daniel, and the shepherds of Bethlehem in similar circumstances. Of Zacharias' trouble and fear on seeing the angel the "S. S. Times" makes the following application: "Zacharias was a real good man; but he was a man; and he was a good deal like other men. He doesn't seem to have been so much troubled by Herod's rule as he was by an angel's visit. God's messenger was more of a trouble to him than the devil's agent. That is the common rule among men. To be sure, he probably didn't at the moment recognize the angel as God's messenger; or he wasn't quite sure of the reason of the angel's visit. There again he was like the rest of us. We don't recognize God's messengers when they come to us. And we lack the restful trust in God which would make us welcome any messenger, with any message which he would send. If we could have our own way, we would bar our doors and windows against God's messengers, and let none of them in until we were sure that they were 'all right,' and that they brought something which we wanted. There is no mistake about this. We can stand a good deal of the devil's rule with complacency; but when an angel of God comes to us in some other shape than we are ready for—then we are troubled. In this we are all like Zacharias—more like him than we are in some other things."

IV. A JOYFUL ANNOUNCEMENT.—vers. 13-17. The alarm of the aged priest was, no doubt, speedily dispelled by the angel's words:

Fear not. The "fear nots" of Scripture are many, but they are all based upon that contained in Luke ii. 10.

Thy prayer is heard. It is generally as regarded as extremely improbable that Zacharias, at his advanced age, had been praying for a son, but it is more than likely that he had been pleading for the speedy fulfilment of the Old Testament prophecies regarding the coming of Christ; and now his prayer is answered, and more than answered, for he is told that his own son is to be forerunner of the promised Deliverer.

He shall be great in the sight of the Lord. At the beginning of the lesson we were under the necessity of attaching the epithet "great" to the name of Herod, to distinguish him from three other men of the same name; but God would not call such men as Herod, Alexander or Napoleon great; with Him "the good alone are great." Let it be our ambition to be "great in the sight of the Lord," rather than in the world's estimation.

And shall drink neither wine nor strong drink. Again, and from the same source, we borrow a practical application: "Only think of it! In those days, and in that land—there, where 'everybody drinks wine,' and where 'it will never do to drink the limestone water'—for a man to drink neither strong drink, nor yet the mild native wine, the pure juice of the grape, the fruit of the vine! And then to have it said that such a man as that—one of 'those temperance fanatics'—was actually to be approved of God, and to be called 'great in the sight of the Lord!' Isn't here a call for Bible revision? Can't the critics help us out with some new renderings? If they can't, why, then we must accept the inevitable conclusion, that one of the things that is said in favour of him who was as great as the greatest mere man ever born of a woman is, that he was a thorough-going teetotaler from the day of his birth to the day of his death. And is it likely that we can improve on his example—with the dangers of intemperance as great as they are to-day—by being even moderate drinkers? That is a question worth thinking about!"

He shall go before Him. Compare Mal. iv. 5, 6, with Matt. xi. 14.

In the spirit and power of Elias. The ministry of the prophet Elijah had been one of denunciation and of conflict with sin among the people and in their rulers. John the Baptist's visitation was of a similar character. "There was," says one, "to be a law-work before the Gospel-work, and John was coming to do it." The voice crying in the wilderness might wound many a heart, but the great Physician was at hand.

OUR YOUNG FOLKS.

BIRTHDAY HYMN.

A smile in kindly eyes I see,
And kindly arms are pressed round me,
And kindly voices now I hear,
That wish me many a happy year.

But there is yet a kinder Eye,
That gazes on me from on high;
The gracious Lord my prayer will hear,
As I begin another year.

Almighty Friend! Thy grace bestow;
Teach Thy weak child Thy will to know,
And guide me in Thy faith and fear—
O make me wiser every year!

Take pride and folly from my heart;
Bid sloth and selfishness depart;
Let me be humble, meek, sincere—
O make me holier every year!

If more and more I prize Thy Word,
If more and more I love my Lord,
If more and more I feel Thee near,
I shall be happier every year.

Still wiser, holier may I be—
A brighter, happier birthday see,
When I at last in heaven appear
To spend with Thee an endless year!

GOING TO JESUS.

"BUT I'm too little."
"Oh no, because He says, 'Suffer the little children to come to Me.'"

"But that means when they die to come up to heaven."

"O no; mamma says it means for us all to love Him, and pray to Him, and let Him see us love Him now."

"He's so far off, maybe He won't know anyhow."

"But it 'most frightens me to think of His looking away down from heaven every minute, and how can He hear when He is so far off?"

"God is not far off; He is ever near, taking care of us, putting pleasant thoughts in our minds, and helping us to do pleasant things."

"I am so little I don't believe He sees me."

"Mamma says He sees the birds and fire-flies, and even watches over the flowers, and He loves little children."

"I'm sure I don't know how to go to Him except by dying."

"O no, you need not go out of this room, for He is here, and mamma says that going to Him is only giving ourselves to Him—giving Him our love."

Kitty's blue eyes were full of tears.

"Jesus is so good and great, and I'm so bad."

"He loves you and me a great deal, and though He is so great, He is Jesus after all. He was a little child once, and had every kind of trouble, so that he can feel for little children."

"But, Florrie, I'm so bad; you don't know how bad I am sometimes, and Aunt Harberger says, 'There is no place in the kingdom for such evil ones.' I upset her splatters yesterday evening on the kitchen floor because I was careless and pouting, and let the tea-kettle go dry and crack, and swept the dirt into the corner instead of into the dust-pan. I know I'm too bad and too small for Jesus to care about;" and Kitty's apron was held close to her eyes as she sobbed herself out of breath.

"Aunt Harberger is cross and cruel," thought Florrie, but she kept her thoughts to herself. "If I had Aunt Harberger, instead of a dear mamma, who knows how bad I might be,"

and the thought made her sigh, wondering, as she did, if she had really gone to Jesus, or if she was only good because those around her were good.

"I'm always forgetting and upsetting; always making mistakes and making trouble; nothing but trouble have I brought to Aunt Harberger. Do you think Jesus would ever care for me?"

"Mamma says He cares for the most wicked men and wicked women in the world, and you are only a little girl trying to do right and getting wrong sometimes."

"If Jesus is close by and sees me every minute he knows how bad I am, and He can hear how often Aunt Harberger tells about it. O dear, if I could only find some place where Jesus did not come, but now He sees me all the time and what can He think?"

Florrie's face was very serious as she said, "Jesus came to save sinners; mamma says that knowing He sees us is the best thing in the world to help us do right, because it stops us when we go to do wrong and remember He is just close by."

"What are you crying for?" said Aunt Harberger, popping her head in the door and thinking the little girl was complaining about her.

"O, nothing," said Florrie, blushing and looking down, "only we are talking about Jesus, and Kitty is crying because she cannot please you and Him better."

"Humph!" said Aunt Harberger bustling down stairs, the tears bubbling up in her eyes. "Humph!" and though it may seem odd, Aunt Harberger, from that time, found no more "dirt in the corners," no more "splatters spilt just on purpose;" for the little girl, growing bigger and stronger every day to work, was also learning to remember that Jesus saw her, and that Jesus loved her through everything; and if Aunt Harberger did not tell, as she had done before, fifty times a day, to the walls up stairs and down, and to the people in doors and out, what "a bad child that pesty Kitty Holcomb was," it was hard to say if it was altogether because she remembered the scene in the attic with Kitty crying over her bad ways, or altogether because Kitty, without going farther than her own trundle bed and her own little attic room, had found and given herself to Jesus.

"TAKE IT BY THE TAIL."

IN addressing the members of his numerous Sabbath schools at an anniversary gathering, Dr. S. H. Tyng related and illustrated the call of Moses at the burning bush in substance as follows:

When God commanded Moses to go to Egypt and deliver Israel, he was afraid and said, "They will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." Moses was afraid to go and do what God told him. Now, what is a man good for who will not do what God commands him to? What is a boy good for who will not do what he knows he ought to do? When God commands a man to do a thing, He helps him to do it. So God would give Moses a lesson to trust in Him and obey His word.

"And the Lord said unto him, What is that in thine hand? And he said, A rod." It was Moses' shepherd's crook, or a long staff with a hook on the end of it, which the shepherds carry, and then, when a sheep will not obey and keep with the flock, they reach out the staff, and hook it around the neck, and pull it into its place. So sometimes there are boys that get unruly and wayward and will not obey, and then we have to reach out the crook and hook them in.

Moses had this rod or crook in his hand, and the Lord said, "Cast it on the ground; and he cast it on the ground and it became a serpent," and went curling and whirling around and hissing out its tongue at Moses, "and Moses fled from before it," frightened for fear of the snake.

"And the Lord said to Moses, put forth thine hand and take it by the tail." The tail is a very bad place to take hold of a serpent. If you can take it by the neck, you can hold it so that it cannot bite you; but if you take it by the tail, it will twine itself all around you, and may bite you and kill you. But the Lord said to Moses, "Take it by the tail." Seize it in the most dangerous part; "take it by the tail." And he put forth his hand and caught it, all wriggling and twisting as it was, and just as it was twining itself about him and hissing and threatening, lo! it straightened itself out, and it was his old staff, that he had before. By this the Lord taught Moses a great lesson—not to be afraid of a difficulty, but to grasp it in the handiest place—"take it by the tail." And so, if we have a duty to do, or a danger to meet, or a trouble to encounter, what must we do? Why, "take it by the tail;" do not be afraid of it, and it will turn to a staff in our hand.

Here is a little boy who has a bad habit of lying or swearing or getting angry—what shall we do with it? Shall we try to smooth matters over and make it easy, and fear to grapple with it? No, we must "take it by the tail;" we must pull up the habit by the roots.

Here is a little girl who gets a habit of being sullen and cross and disobedient—what shall we do with her? Shall we try coaxing and sweetmeats and sugar-plums to cure this habit? No; "take it by the tail." Take right hold of the evil habit at once and root it out. And whenever we have a trial or a danger or a duty to face, let us not shrink nor fear nor flee; let us "take it by the tail." It will turn to a staff in our hands, and every victory gained will give us courage for the conflicts that are to come.

When, in after years, Moses led Israel into the wilderness of Horeb, as he came to this place again, he could say to them around him: "This the very spot where God appeared to me in the burning bush: this is the place where my rod was turned into a serpent, and where it became a staff in my hand." And so memory of every duty done, every enemy vanquished, becomes a source of strength and blessing to us in future conflicts and in trials yet to come.

REMEMBER now thy Creator.—Eccles. xii. 1.

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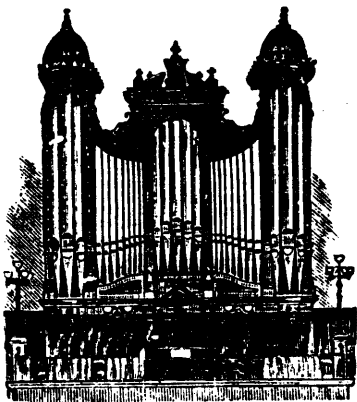
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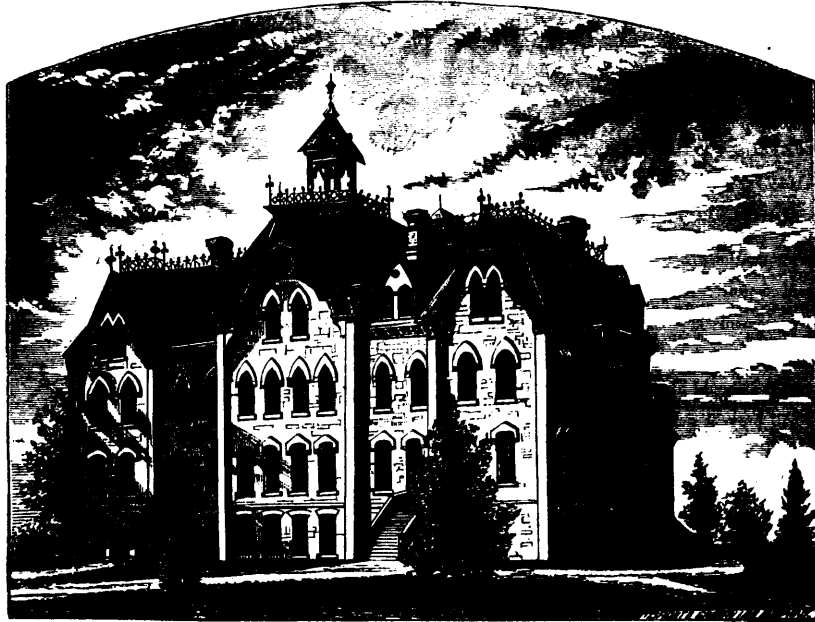
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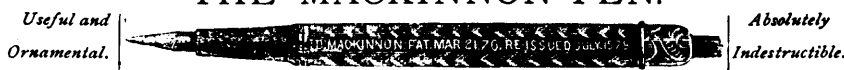
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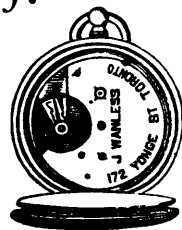


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MEETINGS OF PRESBYTERY.

QUEBEC.—In Chalmers' Church, Richmond, on the second Tuesday of February, at half-past one p.m.

HURON.—In Clinton, on the third Tuesday of January, at ten a.m.

LONDON.—In Sarnia, on the third Tuesday of January, 1881, at seven p.m.

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

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 17th January, 1881.

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

LINDSAY.—At Uxbridge, on the last Tuesday of February, at ten a.m.

GUELPH.—In First Presbyterian Church, Guelph, on the third Tuesday of January, 1881, at ten a.m.

HAMILTON.—At Jarvis, on the third Tuesday of January next (the 18th), at ten a.m., the evening to be devoted to a conference on Sabbath schools and their work.

TORONTO.—In the usual place, on the second Tuesday of January, at eleven a.m.

BARRIE.—At Barrie, on Tuesday, 25th January, 1881, at eleven a.m.

PARIS.—In Dumfries street Church, Paris, on the 24th January, 1881, at four p.m. for business, and at half-past seven p.m. to enter into a Conference on State of Religion.

CHATHAM.—In the First Presbyterian Church, Chatham, on the 15th March, 1881, at eleven a.m.

OWEN SOUND.—In St. Paul's Church, Sydenham, on the 18th January, 1881, at half-past one p.m. Presbyterian visitation at three p.m.

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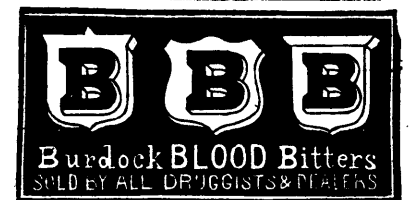
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