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A Great Benefactor of Women.

Lydia E. Pinkham of Lynn, Mass., is often spoken of as the great benefactor of women and frequently receive letters like the one we quote from, written by a lady in San Francisco, who says: "I am taking your Vegetable Compound and find great benefit from it. It has done me more good than all the doctor's." Mrs. T. of Vincennes, Ind., writes "Having taken eleven bottles of your Vegetable Compound and cured by its use, I feel very anxious that every woman afflicted with Womb Disease should make use of it."

More Than Thanks.

Fort Madison, Iowa, Mrs. Lydia E. Pinkham: "I am glad to inform you that I have tried one bottle of your Vegetable Compound and have found great relief. I more than thank you for your kind advice. I have never felt so well as I do now since I had these troubles." Yours Resp'y. Mrs. W. C. A. The above is a sample of the many letters received by Mrs. Pinkham expressing gratitude for the benefit derived from her Vegetable Compound. Another letter, from Kaufman, Texas, says: "Your Compound has done me more good than all the doctor's ever did, for which I thank you with all my heart." Your friend, Anna B.

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CHOCOLATE CARAMELS.—Two pounds of good brown sugar, one-half cup of fresh butter, one cup of fresh milk, one-half cake of Baker's chocolate; boil till it will harden when dropped in water. When done, pour into a flat buttered dish, and then cut in squares when nearly cool. Let the caramels be about one-fourth of an inch thick.

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COCONUT CANDY.—Two and a half cups of granulated sugar, three-fourths of a cup of boiling water, one-fourth cup of vinegar, butter the size of an egg; boil till soft candy; then add a heaping cup of grated coconut, after well dried off in the oven. Let it boil up two or three times, and drop on buttered dishes to harden, or put it in one large dish and cut in squares when cool.

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CURRIED BEEF.—Curried beef is a favourite supper dish in some families. Take slices of cold roast beef, cut them up into small bits, put a large piece of butter into a saucepan, and put the meat into it with two onions, sliced very thin, a little water, one dessert spoonful of curry powder. Let this simmer for ten or fifteen minutes. Line an earthen vegetable dish with boiled rice and pour the curried beef into it. Serve hot.

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"My wife!"
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"Was a very pretty blonde!"
Twenty years ago, became
"Sallow!"
"Hollow-eyed!"
"Withered and aged!"
Before her time, from
"Malarial vapours, though she made no particular complaint, not being of the grumpy kind, yet causing me great uneasiness."

"A short time ago I purchased your remedy for one of the children, who had a very severe attack of biliousness, and it occurred to me that the remedy might help my wife, as I found that our little girl, upon recovery had
"Lost!"

"Her sallowness, and looked as fresh as a new blown daisy. Well the story is soon told. My wife, to-day, has gained her old-time beauty with compound interest, and is now as handsome a matron (if I do say it myself) as can be found in this country, which is noted for pretty women. And I have only Hop Bitters to thank for it.

"The dear creature just looked over my shoulder, and says 'I can flatter equal to the days of our courtship,' and that reminds me there might be more pretty wives if my brother farmer's would do as I have done." Hoping you may long be spared to do good, I thankfully remain.

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Notes of the Week.

AN enterprising dry goods merchant of Brantford, Mr. Thomas McLean, has issued a finely lithographed view of the John H. Stratford Hospital, recently presented to the city of Brantford by its liberal founder. The building is of fine proportions, a worthy exemplar of architectural design, and of large-hearted philanthropy.

THE *Christian World* states that recent statistics show that the Scottish Episcopal Church has increased in numbers in the last two years, but has fallen off in contributions. Its strength lies in Edinburgh, and is due to exceptional causes—the aristocratic element in the population, the Parliament House influence, the æsthetic tastes of the Modern Athens, etc. That the progress of the Episcopacy in Scotland generally is but slight, and that its progress, even in Edinburgh, is not of serious import, is shown pretty conclusively by the languishing condition of Scottish Episcopal finance.

IN one of his recent lectures, Joseph Cook, replying to the question, ought lotteries to be legalized, even for the benefit of the Grand Army of the Republic? said: A thousand times, no! I have lately been in New Orleans and studied there the operations of the famous Louisiana Lottery. It is injurious in the extreme, not only in tempting many poor, thoughtless people to squander their hard earnings, but also in its indirect influence in municipal and State politics. If anybody wishes to know why we should not allow the first root of this mischief to sink into our soil, let him go to the Gulf and see what the whole upas tree is.

THIS is how the *New York Hour* speaks of the penitential season, observed by the Roman Catholic and Anglican Churches: Lent, therefore, is the beloved vacation of worldly-minded sinners, and no longer distinctively only a season of sorrow for wrongdoing. The period intended by the Fathers in the Church to be used in seeking increased spirituality is devoted to recuperation by the world of unrighteousness, in order that after six weeks it may pursue its round of dissipation with renewed vigour. In his campaign against the Church his Satanic Majesty never made a shrewder move than when he captured the very citadel of spirituality, and dedicated it to his own use.

THE *Belfast Witness* says. The Presbyterian Sabbath-school Society was able to give a good account of its stewardship at the recent annual meeting. With 1,043 schools upon its roll, manned by 9,465 teachers, and attended by 78,220 scholars, among whom it has circulated 600,000 books, periodicals, and other publications during the year, it is surely doing a good work in the land, and yet doing it very quietly and at little cost to anybody. We do not know any institution connected with the Irish Presbyterian Church which she has more reason to be thankful for than this. There was some good speaking at the annual meeting. The Moderator of the General Assembly gave a characteristically vigorous opening address.

IT is often asserted that the use of light wines and beers in preference to more fiery potations would tend to lessen intemperance. This theory is unsupported

by facts. In France the consumption of alcohol is over 1,400,000 litres per annum, and the number of drink shops about 400,000, or one for every hundred inhabitants. But in certain of the western departments the proportion is one to every fifty-four, taking all ages and both sexes, which is equivalent to fifteen or twenty adult men. In the central and southern departments wine is the most fruitful form of intemperance, but in the north it is the spirit from grain, beetroot, or potato that is most consumed and causes the most mischievous results.

THE recent imposing deputation of Licensed Victuallers to Ottawa has not in the slightest degree hindered the advance of the temperance wave. It surges on more majestically than ever. The result of the voting in Northumberland and Durham last week was a surprise. It was expected that the Scott Act would be adopted by a substantial majority, but the overwhelming vote cast was not anticipated. Not a single rural constituency polled a majority against the Act. Four of the towns and two of the villages only are to be found in the list casting slight majorities against. The list is headed by Port Hope, which gives a majority of fifty-one against the Act, and Cobourg follows with forty. Bowmanville gave a majority in its favour of 195, and the majority in the united counties of Northumberland and Durham, according to the first returns, reaches the handsome total of 2,612.

A CORRESPONDENT, in relief of his feelings, thus writes to *The Week*. The subject might be viewed differently, but this is how it strikes him: Of late it is to be regretted that unseemly church contentions have been frequent. These have neither been confined to one place nor to one denomination. The daily press, from whose Argus vision few things are hid, has given wide-spread publicity to the miserable wranglings which in some cases would have disgraced an Indian pow-wow. Sometimes under the guise of zeal for principle, at others on the plea that outward and visible, i.e., financial success is not commensurate with expenditure, great searchings of soul have arisen. In most cases, however, careful investigation will lead to the discovery that wretched personal feeling is the cause of many of these ebullitions of wrath and strife that bring reproach upon the Christian profession.

MR. CHARLTON'S Bill for the prevention of Sabbath desecration by railway and steamboat excursions has been defeated on its second reading. This is to be regretted. The measure was not rejected on its merits but on technicalities, the Secretary of State arguing that if passed it would interfere with the liberty of the subject. He also expressed the opinion that it was within the competence of Provincial and municipal authorities to deal with the question. This is simply an evasion. From past experience it is obvious that action in the matter, either by Provincial and municipal authorities, would on appeal be set aside, and their legislation nullified. It is to be regretted that this very necessary measure has been rejected because, meanwhile, the very parties whom it was sought to restrain will proceed to take advantage of the latitude the absence of definite legislation gives them to desecrate the sacred day with impunity.

THE Secretary of the New York City Mission and Tract Society, in his annual report, just published, thus classifies the churches and missions of the great city: Baptist, forty-eight; Congregational, nine; Friends, four; Jewish synagogues, thirty-one; Lutheran, twenty-four; Methodist, sixty-nine; Moravian, two; Presbyterian, eighty-one; Episcopal, eighty-three; Reformed, twenty-seven; Roman Catholic, sixty-one; Unitarian, three; Universalist, four; undenominational and miscellaneous, fifty-four. Besides these there are societies of Spiritualists, Free Thinkers, etc. There are ten churches for seamen, and fourteen free reading rooms for working-men. There are half a dozen boys' clubs providing reading matter and quiet games for boys in the evening. The Young Men's Christian Association has six branches, and there are

similar provisions for young women. There are more than 250 city missionaries at work. There are about 4,000 Chinamen in New York and Brooklyn, about one-fourth of whom are in Sabbath school.

LAST week in one of the Toronto skating rinks a remarkable exhibition took place. Next morning the daily journals told how the wealth, chivalry and fashion of the Queen City assembled to witness a magnificent display of "scientific" slugging, as it were. Two of the esteemed pugilists, whose praise is in all the sporting circles, gave an edifying display of their science. This took place in orderly, reputable Toronto, and social luminaries shed their lustre on the motley gathering and the exposition of science according to the Marquis of Queensberry's rules. It is a coincidence that a similar display in New York was rudely interrupted by the police, who stopped the fight and dispersed the audience. If the stalwart policeman stumble accidentally on two young gamins pummeling each other, he marches the young scientists to the station, but then their match was not according to the code of the British nobleman. That makes a great difference. How far must this branch of science develop before common-sense, decency and the police stamp it out.

PROBABLY to test the feelings in the House of Commons on the question of compensation to brewers and distillers, a member introduced a resolution affirming the justice of compensation, should prohibition be adopted. This effort has had its uses. As a political move it was no doubt designed to show that the pleadings of the deputation to the capital have not been disregarded. It may have been surmised that, to put off the evil day as far as possible, a vote affirming the principle of compensation and its possible application in the future would considerably interfere with the progress of the temperance movement. If such a hope were entertained, it has been rudely shattered by the vote of the House. The people of Canada and the Legislature are left perfectly free to deal with the question as the best interests of the country require. The tone of the debate is a good index of the hold taken by the temperance reformation on the public mind. In matters of social progress, the average parliamentarian oftener follows than leads. The large vote recorded against the resolution for compensation is another decided temperance victory.

ON another page will be found a communication on questionable methods of raising funds for religious and benevolent purposes, from the pen of Rev. D. Bickell, Molesworth. The Christian conscience is beginning to be uneasy on this subject. So prevalent has this practice become that many people hesitate to say plainly what they feel on the subject. The United Presbyterian Presbytery of Aberdeen, Scotland, has discussed the subject, and some plain things found expression during the animated debate that took place on the question. In the Scottish churches the bazaar, with its attendant lottery, has all the strength of an established institution. It is the custom to get some prominent layman, a nobleman if possible, to be the chief speaker at the opening ceremony. Mr. Peter Esslemont, well-known in connection with the Pan-Presbyterian Council meetings, in discussing the subject, said: Theoretically, a church bazaar may be made a very perfect institution, a very excellent thing, and a thing to be highly commended, but, as bare matter of fact, many of those not behind the scenes, and knowing nothing about business, did not know that a large proportion of the goods got for bazaars were not in reality got from benevolent persons. Business men had demands made upon them by their customers who did business with them, and the tradesman had to contribute largely, through his wholesale and retail connection, to bazaars that he had no wish whatever to support, and had no credit in the kingdom of heaven for supporting. There was a certain amount of suspicion in a person coming forward and getting on from £20 to £50 pounds worth of goods for a sale for which they might not, and in certain cases he believed that they did not, contribute over a £5-note for the £50 demonstration.

Our Contributors.

MINORITY RULE IN CONGREGATIONS.

BY KNOXONIAN

The theory is that Presbyterians are largely self-governed people. They elect their own elders, deacons, managers, and ministers, and control their own affairs generally, subject of course to the revision of the courts of the Church. The theory is a very fine one. It looks well on paper—a good deal better on paper than it sometimes does in practice. It is a good theory to make speeches about and expound at moderations, inductions and other places where the "true blue" most do congregate. A man who cannot make some good points when showing how beautifully the electing power vested in the people is balanced by the ordaining power of the next court above has no capacity for making points. A man who cannot wax eloquent when explaining our gradation of courts and showing how the injured innocent can prosecute his appeal from a Session up through the Presbytery, on through the Synod until, at last, he reaches the General Assembly—a man who cannot wax eloquent on such a theme has no true eloquence in him. He has no faculty for ecclesiastical flights. A true ecclesiastical orator should soar on this theme as a politician soars when he talks about laying something at the foot of the throne.

No doubt our system of government has worked fairly well. It has some defects, but what system is perfect? The fact that it breaks down occasionally is no argument against its general excellence. Examine its operations in many countries, and for a long period of time, and it will be found to have worked as well as, if not better than, any other system. This is the true test for any system. One of its most serious defects in practice is that—in spite of the theory that majorities should rule within certain limitations—minorities, as a matter of fact, do often rule congregations. Some congregations are ruled practically by one family. Some by one man, a few by one woman. It would be going too far to assert that in every such case the practical effect is bad, and only bad. Much depends on the character of the controlling parties. Many a struggling congregation has been kept in existence by one family, or by one man, and a few by one woman. Now if one or two persons have more zeal, more energy, more working power, more of the spirit of self-sacrifice than all the rest of the congregation, the few will rule in spite of any theory of church government. Other things being nearly equal, the man who does the most work, and makes the greatest sacrifices, will always have the most influence among Christian people. If any man in a congregation have more grace, more working ability, and makes more sacrifices than the whole session, that man will have more influence than the whole session. If any man have abilities equal, or nearly equal, to those of the minister, and have a more spiritual mind—and shows more devotedness and self-sacrifice in the work—than the minister, that man will have as much influence as the minister, probably more. Mere officialism goes for very little in this country. Earnest, persevering, self-sacrificing work always brings influence among Christian people. When these qualities are combined in one or two men they can usually control matters in spite of any theory. Against that kind of minority rule nobody protests much. Most men bow willingly to the power of goodness. May kind heaven send us more of such minority rule.

There is, however, another and very different kind. It is of the earth, earthly. Perhaps it would be better to say of the devil, devilish. A member of a congregation of more or less influence becomes dissatisfied, soured, and generally ugly. Perhaps he has some reason, and perhaps he has not. Quite likely he could easily put the matter right if he would try, but he doesn't try. He lets it simmer. He nurses his wrath to keep it warm. Perhaps he is a good man, but acting a long way below his average. Perhaps he is a good man constructed on unfortunate principles. Probably, he is an Ishmaelite whose hand has always been against every man's hand. Probably, he is a Diotrephes who wants the pre-eminence and the people refuse to give him any pre-eminence. Possibly he is a *Crank*. It is even possible that he may be a Judas, and the Lord is about to allow him to unmask himself. Whatever he may be, after becoming soured up to a

certain point, his next step is usually to form a party for some purpose, let us say, for example, to get rid of the minister. He is not always very scrupulous as to the means he uses in forming his party. Probably, he brings social influence to bear and tries to make some of his "set" disaffected. Probably, he is rich or controls money or business not his own, and brings his ledger influence to bear where it will do the most good. (Don't faint, gentle reader, such things have been done.) Perhaps he is a large employer of labour and in that case it would be almost a miracle if some of his dependents did not soon share his feelings. Probably, he poses as a martyr and tries to form a party on the basis of sympathy. This brings in the soft ones. Probably, he affects superior piety, and declares he is doing all for the glory of God and the good of the Church. This is intended to catch the gushing ones. On whatever basis the little party is formed, it soon goes to work. It attacks the minister, and perhaps his session, in indirect ways because it knows very well he cannot be dislodged by open, manly assaults. It whispers, insinuates, tattles, finds fault, tampers with persons that are known to be weak, talks—perhaps *lies*—about the prosperity of other congregations and the ability of other ministers, predicts evil, and then tries to fulfil its own predictions; it withdraws its subscriptions and then boasts that there is a decrease in the funds; it gives an evil report of its own congregation to the members of other congregations. It speaks disparagingly of its own minister whenever it dares to do so; belittles the work its own congregation is doing and, in a hundred different ways, schemes, wire-pulls and conspires to bring about the sought result.

One of two results nearly always follows. Either the minister quietly leaves, or the case in some form goes up to the Presbytery and, after a little beating about the bush, the pastoral relation is dissolved. In either case a small minority—composed probably of the very worst elements in the congregation—triumphs over the majority, over the Church Courts, and, worse than all, over *truth and righteousness*. Nine-tenths of the congregation were attached to their pastor, they profited by his ministrations and were prospering—spiritually and every other way under his ministry, but their rights and their feelings are trampled in the mire by a clique formed of two, or three, some of whom perhaps don't even profess to be Christians. While all this was taking place the Presbytery was looking on helpless as a lot of school boys; or, perhaps, holding a learned discussion on that excellent lady, the deceased wife's sister.

Who are chiefly to blame for such odious instances of minority rule? Two parties. The majority of Christian people, who allow themselves to be over ridden. They usually become quite valiant when the evil is done; but when it is in process they don't care to interfere. Sometimes they are outwitted by the schemers, who are often ward politicians, who bring all the dirty tactics of the ward bumper to bear on unsuspecting Christian people. Presbyteries are more to blame. The vast majority of the best people in any congregation would stand loyally by a Presbytery if it dared to do its duty. Quite often it does not dare. The minority triumphs, and the people that ought to have been protected by their Church Court are disgusted. Small wonder if they are. Sometimes the schemers even try to "get at" members of Presbytery before the case is heard. Of course, no member of Presbytery makes up his mind until he hears both sides.

CHURCH ENTERTAINMENTS AND THE LORD'S WORK.

BY REV. D. BICKELL, MOLESWORTH.

God's command to the Israelites for the erection of the tabernacle (Ex. xxv. 1-2; xxxv. 20-21) reveals the principle of giving for the Lord's work. An inquiry into the nature of the command and its requirements will establish the principle for which we contend. The work and the command contained in the passages referred to should be enough, without any additional words, to claim the attention of every Christian. The work was the building and furnishing of a house for the worship of God, or, in the Lord's own words: "Let them make Me a sanctuary that I may dwell among them." Using the phraseology of our own day, we would say that Israel was about to build a church and dedicate it to the service of God. The Israelites were sure the tabernacle was built by divine

direction and for a divine purpose, and not one in the whole nation would regard it as anything else than most sacred work, and as a sacred work to be done in a sacred way—not the way Moses might think best nor the way Aaron might prefer, nor even the way the artificers Bezaleel and Aholiab might devise, but the way the Lord Himself ordered. The plans, to the minutest details, were specified by God, and the means for raising the funds were no less explicitly given. "And the Lord spake unto Moses, saying: Speak unto the Children of Israel, that they bring Me an offering; of every man that giveth it willingly with his heart shall ye take My offering." Now, there is the work—building a house for the worship of God—and there is the God-appointed method of raising the money to build it—free-will offerings. About this there is no room for difference of opinion. Let us apply it to ourselves.

Is not the true religion of to-day identical with the true religion of Moses' time? Is not the God whom Christians worship in this nineteenth century the same just, holy, and jealous God that Israel adored? And if a Christian congregation undertake

TO BUILD A CHURCH

to-day and dedicate it to the service of the living God, is not that the Lord's work, and should not the building and everything belonging to it be regarded as strictly the Lord's as the tabernacle and its furniture? To these questions I believe most will give an affirmative answer. But if in the divine orders respecting the tabernacle we see a lesson for ourselves regarding places of worship, why should we grow heedless about the lesson as plainly given as to the means of paying for them? It was God who said: "Let them make Me a sanctuary," and it was God who said: "Of every man that giveth it willingly with his heart, ye shall take My offering." Any other way of giving would have been an abomination to the Lord. Moses was not to take so much as an onyx stone or drop of oil from any man or woman in Israel save those who gave it willingly with their hearts. So soon as any man began to grumble and say: "Moses, I don't think you should expect anything from me to help in building the tabernacle," or began to suggest some other way of raising the money, just so soon did he place himself outside the number that was to have the privilege and honour of assisting to build God's house. An offering from such a man would not have been a free-will offering at all, and, therefore, not acceptable to God. Now, I know you all believe that the God whom we worship changeth not, but is the same yesterday, to-day, and forever, and therefore you must believe that the motives which made an offering acceptable to Him three thousand years ago are the only motives which can possibly make our giving pleasing in His sight to-day. You are sure that God did not appoint the second best means for building the tabernacle; then, never pronounce His way such by putting a church entertainment before it. "But," says some one, "we don't think God's way second best." Why, then, are you disobedient in refusing to adopt that way in meeting the expenses of every department of the Master's work? Men are glad to learn the best way of paying for their farms and increasing their business, and they will soon give it a trial. Then why should Christian men and women be less wise in building churches and in carrying on the Church's work? The work is God's, and so are the orders for raising means for its prosecution, and the sooner congregations become obedient to these orders the sooner will present burdens be gone, which now, in too many places, are being diminished bit by bit, by a means certainly not above second best.

There are two essential requirements in the divine injunctions given to Moses for the erection of the tabernacle:

(1) The offering for the building of the tabernacle was to be given *willingly*. This is made doubly emphatic. "Of every man that giveth it *willingly* with his heart, ye shall take My offering." It was not their gold and silver and brass, their blue and purple and scarlet, nor their onyx stones and oil and goat's hair, merely, that God wanted; but these were to be fruit from the tree called Willing heart. The nurseryman is more particular about the growth and health of the tree than about the fruit, for he knows if the tree be sound the fruit will be produced whether he wake or sleep; but if the sap be poisonous he does not want the apples. Now, what God looks for in all our service, whether it be giving or anything else, is willing hearts, and whatever we do in His vineyard in any

other spirit is only offering Him corrupt fruit. Go to a man and ask him for assistance in the Master's work, and after a good deal of murmuring he gives you a dollar with a grudge. You may be sure that man does not pray the Lord to accept and bless his free-will offering, because his offering is not a gift to God at all.

STUBBORN-WILL OFFERINGS

Go not into heaven's treasury. We would never think of insulting our earthly friends as we do our Maker. We would cease to prize friendship's gifts if given on compulsion. We cannot look for God to accept less. Now, I hold that church entertainments for the purpose of raising church funds are the outcome of unwilling giving, which is without question an evil, and we all know what kind of fruit comes from an evil tree. Making all due allowance for the intellectual and social elements in these entertainments, is not the primary object, in the vast majority of cases, the bolstering-up of some neglected scheme of the Church—the building fund, the Sabbath school library, or some other interest? Now, why has any scheme got behind? Just because every member in the congregation has not been obedient to God's command, and given willingly as the Lord has prospered him. Some may have been obedient, but not all. Show me a congregation in our land where every member gives as God commands, and I will show you a congregation which never needs to raise one dollar by a tea-meeting. On the other hand, when I see a flaming poster, announcing a grand entertainment in a certain church, no matter whether Methodist, Baptist, Presbyterian, or any other—"an excellent tea provided, good music, and numerous speakers; admittance twenty-five cents. Proceeds in aid of the Building Fund"—and at once I know of a congregation which practically does not approve of Israel's mode of meeting the expenses of the tabernacle. Some congregations feel crippled for giving to the Schemes of the Church because of the heavy debt upon them, which, in some cases, is made imperceptibly less as often as the annual tea-meeting comes round. It is more than probable that if every member in those congregations had been giving as God commands, since their churches were built, their burden would be gone. Let us do the same, and inside a year we shall see a like result. We have all seen little children getting into trouble by not doing as their parents bade them. They thought their own way of doing a certain piece of work better than father's or mother's, hence the trouble. So it is with God's children. All their troubles spring from disobedience—the trouble of hampered congregations not excepted. Our Heavenly Father tells us plainly how we are to support His Church and cause, and when, like disobedient children, we choose our own way of doing it we are brought into straits.

Then I am opposed, further, to this popular means of getting money for the Lord's work because it does not remedy the evil—unwilling giving. How can it? The fruit cannot improve the tree. A long trial of soirees, picnics, etc., has been made, and are those congregations which paid fifty dollars of their debt by them ten years ago more ready to bear their free-will offering to the Lord's work this year? No; rather the opposite. When a child gets into trouble through disobedience, the best way of getting out of it is to begin at once and do its parents' bidding. And so, if we find our congregations getting into difficulties—churches not paid for, libraries in debt, etc., let us see if we are doing as God requires us, and if not, why in the name of reason or conscience do we try to better our condition by leaving the cause of the trouble untouched? Now, the cause of our church deficits is disobedience to God's command as to how, and how much, we ought to give. Then, what must we do? Why, remove the bad cause, which is done not by making a little by tea-meetings, but by giving willingly as the Lord prospers us. "But," said a friend to me once, "giving at a tea-meeting is willing giving." Yes, I know it is. But willing giving for what? For your own enjoyment. If any one could even imagine such is giving to the Lord we would ask, why, then, not give it at home or on the collection plate on Sabbath? In this way, nothing would be consumed by expense. But the truth is, the money

IS GIVEN FOR SELF-GRATIFICATION

as much as the twenty-five cents paid for a dinner or the hearing of a lecture. If we are going to reckon all we spend upon ourselves as given to the cause of God, then not only do we give tithes, but some of us

give all we have. This would make the man who looks best after his own interests the most liberal towards God. Let us apply the same principle to ourselves. Here are some fathers who have sons just about to start out into the world for themselves. One is going to give his son a farm, or set him up in business, and he says to him, "Now, my son, I am going to give you a fair start, enough to make you comfortable. I ask no interest from you for the money I have given you, but I shall look for gratitude returns from you just to show your filial regard for me. The year you make little I shall look only for a trifle, and in a more prosperous year for a little more, and it will be all returned to you at my death." Now, suppose that son goes on and is favoured in his business and becomes very fond of social and intellectual treats, and spends four or five dollars a year on entertainments and then says: "I shall reckon that amount as my gratitude money to my father." I ask you, father, what would you think of the gratitude? In your son's heart you would think there was love for money, for entertainments, and for his father, in the order named. But we use our blessed Master worse. He gives us all we possess and asks from us gratitude money, and then some of us go and spend it on ourselves and reckon it to His account. Oh, what grace to bear with such insults! If I reckon my quarter, half dollar, or dollar, paid for an evening's entertainment, as given to God, why should you not consider those five dollars you paid for books, the hundred dollars you paid for a buggy, or the fifty dollars you spent on a pleasure trip, as offerings to the Lord's work? "Oh," says one, "the object is different, it is a worthy one. Then, if the object is a worthy one, it is deserving of your support without a tea-meeting. "Yes, but we use tea-meetings as a means." The means God appointed for Israel were far more simple and less expensive—direct giving. "But we know," says another, "that the whole amount cleared at a tea-meeting will be placed by the entertainment committee in the treasurer's hands, and go for church work." If, then, a company of men and women, known as "The Entertainment Committee," is so liberal as to give all the profits which its good management has made out of a tea-meeting, would it not be well for all the members in the congregation to take a lesson from such beneficence and contribute at least a *tenth* of all their other gains to the Lord's work?

(2) The second requirement in the injunction of the passage referred to is *direct* giving. "Speak unto the Children of Israel that they bring Me an offering." It was to the Lord the offering had to be made, not through the hand of the goddess of pleasure, but directly to His appointed servants. This is sure to follow willing giving. Let a man be interested in any work or object and he is willing to give to it, and once willing to give, he gives directly. Candidates for political honours do not suggest social gatherings to augment the treasury with quarters. No; there is a quicker and more satisfactory way of doing business. You give your sums, large or small, directly. And why? Because, the well-being of your party lies upon your heart. Much of the tens of thousands of dollars Canada spends annually at her agricultural and arts exhibitions is given willingly and directly, simply because men are interested. A man buys a farm, sets up business, or enters a profession. All take money, and he gives it directly. Why? Because he regards the farm, the business, or the profession worthy of himself and his means. But when we have churches to build, Gospel ordinances to maintain, and poor benighted heathen to evangelize, too often we are straitened, and if relief comes, far too frequently, it is by proxy. And why? Because, the good of Zion, the glory of God, and the salvation of souls do not weigh upon our hearts. Jesus did not think the ransom of our souls too dearly bought with the price of His own blood. Alas, alas! that professing Christians should ever think that salvation too dearly purchased by the direct and willing giving of their gold and silver! I know there will be perfect joy in heaven, but if there is anything one could imagine that would make a saint weep as he receives his golden crown and shining palm, it will be the remembrance that ever he needed a worldly allurements to induce him to give for his Master's honour. Never think of supporting Christ's cause in a way you would not like to be supported yourselves. I once was explaining to a brother clergyman the reason I did not attend his entertainment. I said I did not think it the right way of raising money for the Lord's work; to which he replied that he would

not object to his people making money for church work by entertainments as long as they would not

PAY HIS STIPEND IN THAT WAY.

And I venture to say there are very few of us but would enter the same protest if our congregations offered to support us by any such means. But are the offerings of the people for the supply of the Lord's servants any more sacred than the offerings for the erection of His Sanctuary. God's commands respecting the means for building the tabernacle were just as explicit and sacred as His injunctions for the maintenance of the priests. So should it be with us. Every department of the Church's work is holy, and we ought to support it as such.

The second of the passages quoted (Ex. xxxv. 20-21) says: "And all the congregation of the Children of Israel departed from the presence of Moses. And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle, and for all His service and for the holy garments." The first result was obedience to the divine command. This requires no words of comment. God's will in the matter of supply for the tabernacle was made known by Moses, and that will seems at once to have been regarded as the wisest and best, and the people's ready compliance with it is fully detailed in the remaining portion of the chapter. Then the next result was a very pleasing one to all the people. More than was necessary was at once and freely given. The complete cost of the tabernacle was covered, so that Moses' second orders were not to stir up delinquents but to ask the people to stay their offerings. "And Moses gave commandment and they caused it to be proclaimed throughout the camp, saying: Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." That is so good, many words would spoil it. It is a verse we never would have seen in the Bible had Israel, like many to-day, disregarded God's command and adopted the modern method of paying for the tabernacle with the proceeds from public entertainments. I would rejoice to see every congregation of our land, of all denominations, following Israel's example for one year, and compare results with the tea-meeting system. If the tea-meeting system be the right one, one year's neglect of it will not kill it. For the honour of God, for the prosperity of the Church, for the good of Zion, for an example to the world, for our own spiritual growth and comfort, let us choose the Lord's appointed way for the prosecution of His work and the extension of His Kingdom.

OUR GREAT HOME MISSION WORK.

Rev. Dr. Cochrane, Convener of the Western Section of the Home Mission Committee, has sent us the following appeal for publication. It shows the necessity of liberal and immediate liberality, if our work in the older settled districts of Ontario and Quebec, is to go on as it has done for the last few years:

British Columbia, he says, is now calling upon us for men. It is very much in the position that Manitoba was, when in 1870 we began operations in the North-West. At that time our cause in Manitoba was small indeed compared with what it is to-day, but by the generous contributions of the Church in the older provinces, and the effective work done by our missionaries, "the little one has become a thousand." *British Columbia*, although perhaps it may never reach the position of Manitoba and the North-West, is deserving of help. It is now calling for aid, and we would be recreant to the call of Providence if we did not to the utmost of our ability respond to the demands made upon us. Letters in my possession from the Rev. J. S. Mackay, of New Westminster, the Rev. D. Fraser, of Victoria, and from members of our Church in other districts, plead earnestly for the Presbyterian Church in Canada to give them supply of Gospel ordinances. Whether the committee shall be able to do so or not, depends upon the returns made to the Treasurer by the 20th of March. To find suitable probationers and ministers who are willing to go is easy, as there are now several applications in the hands of the Convener.

That *British Columbia* is very soon to be settled by emigrants from Ontario and Quebec, as well as from Scotland and Ireland, is evident from the prominence given to the country in the daily papers. Correspondents from San Francisco and other cities in

the United States are writing glowing accounts of it. Nothing need be said to your readers regarding Victoria and New Westminster, but of other portions of the province it may not be out of place to speak

Burrard's Inlet or Vancouver City, where the Rev. T. G. Thomson is about to be located, is the terminus of the Canadian Pacific Railway. The soil in the vicinity is described as being rich, and already there are many farms under cultivation. That it is a suitable point for an ocean terminus for the Railway will be at once admitted, when it is stated that over 1,000 ships have loaded at the saw mills inside the inlet, with scarcely an accident going in or coming out. Coal Harbour, about two miles distant, which has been chosen by the C. P. R. as their terminal harbour, is described as magnificent—well sheltered, and leaving nothing to be desired in the requirements of a sea-board terminus for a trans-continental line—navigation, sea room, anchorage, mooring, dockage, wharfage, and large suitable land area adjoining. Port Moody, which is about four miles distant, and which at one time was chosen as the terminus of the railroad, has now been abandoned as the chief commercial and railway centre, although it will always be an important point. It is a snug clear harbour, about three miles long and one and a half miles wide, and will be useful as an adjunct to Burrard's Inlet harbour proper. It is not, in itself, naturally suitable for a terminal harbour, having to be reached through two narrows, and is deficient in commodiousness and extent of suitable adjoining land area, although it possesses certain advantages that may make it a useful adjunct in the near future. That the Home Mission Committee have acted wisely in providing able supply at once for Vancouver City, your readers will I am sure endorse. As regards the actual field for farming, a competent authority says:—

On evidence which I cannot doubt, the following exceptional yields seem to be authentic—three tons of timothy per acre in the twelfth consecutive crop, eighty bushels of wheat, also sixty-two bushels of fall wheat per measured acre. As the average on several well-tilled farms, the following may be noted: wheat, forty bushels per acre; oats, sixty to sixty-five; barley, forty; timothy, three to three and a half tons; turnips, forty to fifty tons. The roots are enormous, potatoes and vegetables, with squashes, pumpkins, melons, cucumbers, and tomatoes, also varieties of corn, so very well. Hops are a good crop. The ordinary fruits of a temperate climate grow large and fine in all parts of the district. I saw a two pound pear, a one and a half pound apple, and an eight ounce plum.

The *New Westminster District* is not merely an arable or dairying district, but is filled with salmon-canning factories and with lumbermen. Silver lodes exist in many localities, and minerals of all kinds abound in the province. It will thus be seen that there is a great future before such a district possessed of such a soil and climate, and so well supplied with communications by railway and seaboard. While, as a farming country, it may never reach what Manitoba is, it offers great inducements to men of some means and has in it all the elements of solid and permanent progress.

Of the *Yale District*, the Kamloops Valley, and the Kootenay district I have not space to speak. But, from all accounts, these localities offer inducements not behind the more populous centres of Victoria and New Westminster, and call for speedy action on the part of our Church. What we have long desired in British Columbia—one strong Presbytery, able to take the oversight of the entire Province—is likely soon to be realized. The Colonial Committee of the Church of Scotland, with ourselves, are earnestly desirous for a union of their ministers with ours, and recognize that we are in a better position than they are to supervise the field. Whether this most desirable consummation shall be reached during the present year or not is uncertain, but in any case the Presbyterian Church in Canada is now regarded as the one to whom Presbyterians in new fields must look for supply of Gospel ordinances.

While entering with new vigour upon British Columbia, we dare not neglect *Manitoba* and the *North-West*. What we have gained there must be held. That in so short a time we should have three good Presbyteries, in that recently "unknown land," is surely worthy of grateful mention. In a review of our Church work, published in Winnipeg on the 1st of January, we find the following record:—

	1871.	1884.
Congregations and mission stations	9	273
Ministers and missionaries	4	92
Families	198	6,000
Contributions for all religious purposes	\$2,195	\$89,085

This rapid growth has been largely during the last three years. In that time the church has more than doubled her membership and families, quintupled her Sabbath schools, more than trebled her churches, and increased her manse fourfold. Although immigration received a decided check last summer, eight new fields were occupied. Missionaries were sent to Fort MacLeod, Fort Saskatchewan, Medicine Hat, Yorkton, Cathcart, Touchwood, Elkhorn, and the Shell River country. In connection with these fields there are twenty-three mission stations. During the summer of 1883 fourteen new fields with seventy-one stations were opened up.

In the *Prince Albert District*, we find from recent letters sent by Mr. McWilliam, our able minister at that point, that the people there, however willing, will not be able this year to meet the demands made upon them to support religious ordinances.

The crops throughout the district are almost a total failure so much so that their only hope is that the Dominion Government will provide seed wheat and oats to enable the farmers to put in a crop next spring. Without this help there is a certainty of a famine in one district in the winter of 1885-86. The bulk of farming population are in impoverished circumstances, they owe money which they cannot pay, and many of them are forced to kill their cattle to provide food and necessaries for their families to carry them over the winter.

In spite of this we are glad to see that the High School at Prince Albert is now an accomplished fact. Messrs. McWilliam and Sinclair have taken hold of the new enterprise, and are meeting with considerable favour. The local papers speak of the proposed school and the kindly aid promised by our Church in most flattering terms.

I have, Mr. Editor, extended these remarks beyond what I intended. In closing let me express the hope that the wealthier members of our Church will avail themselves of the privilege now offered of giving liberally to the funds of the Home Mission Committee, that the many calls made upon us, not only by the newer provinces, but by Ontario and Quebec, may be promptly met. Commerce is in many places far from prosperous, but our Church has the means to meet all our requirements if only there is the heart to give. Contributions for Augmentation and Home Missions should be in the hands of Dr. Reid by the 15th of March.

WILLIAM COCHRANE, *Convener.*

THE CONSTITUTION OF THE GENERAL ASSEMBLY.

MR. EDITOR,—Till I very recently discovered my partial mistake, I thought that the practice of Presbyteries in sending Commissioners to the General Assembly was uniform, and that one half was chosen in rotation from the Roll and that the other half was chosen by ballot. This, I believe, is the sound principle; as it sufficiently recognizes the ecclesiastical equality of pastors, and at the same time gives Presbyteries the power of electing men who fairly represent their views, and who by ability, experience, and long service in the Church are qualified and entitled to take part in the deliberations of its highest judicatory. In favour of this arrangement the following things may be stated:

1. It tends to preserve the continuity and character of the General Assembly. Were all commissioners elected by rotation from the Roll, the General Assembly would never acquire a distinctive character at all, and one Assembly might undo the work of its predecessor, and in turn have its actings set aside by its successor. Administrative experience and skill would be lost, if ever acquired. Besides, in many cases, the standing committees of the Church might not be adequately represented, which would be a very great loss.

2. It maintains, to a certain extent, the right of Presbyteries to select their own representatives. Were Presbyteries to send all their members by rotation, they would entirely surrender this right, and they might find their views altogether misrepresented, or so far as efficient advocacy is concerned, not represented at all. Presbyteries proceeding on this principle would be placed at a decided disadvantage, as the great majority of Presbyteries endeavour to send as many as possible of their ablest men. Were Presbyteries to consult their own influence and standing in the church, they would choose all their Commissioners by ballot; and were this choice wisely made the General Assembly would more fully represent the collective wisdom and experience of the Church than it has ever hitherto done. In view of these obvious facts, the appointment of one-half of the commis-

sioners from the Roll is the greatest concession to ecclesiastical parity that Presbyteries can afford to make consistently with their own interests.

3. The choice of one half of the commissioners by ballot enables the Church, so far probably as is expedient, to secure and utilize the best gifts that her ministry possesses. I admit most cheerfully the ecclesiastical equality of our ministers; but I deny emphatically that this equality extends to learning, prudence, experience, and capacity of work and administration. It is a misfortune when the plea of equality is pressed beyond its legitimate sphere. In a large church there is a great variety of work to be done, and there is a great variety of gifts. It is only when the gifts which the Church possesses are fully utilized that she can attain the full measure of efficiency. When petty jealousies interfere with the placing of men in spheres to which they are adapted and entitled, the Church must suffer grievous loss. This is a matter that is much to be deplored in the Presbyterian Church, Methodist and Prelatic Churches succeed in utilizing the gifts they possess far more fully than we can do.

It is true that more of our younger and less experienced men may seem to be partially and temporarily overlooked; but their time will certainly come, when they shall have acquired the necessary qualifications, and when those of riper years and experience shall have rested from their ecclesiastical labours. Let us not envy, but value, one another's gifts and acquirements; let us feel that we have a common interest in the welfare of the Church; and let us strive to utilize fully all the talents, experience, and energy which the great Head of the Church has intrusted to us. VIATOR.

Toronto, February 12, 1885.

BELFAST TOWN MISSION.

MR. EDITOR,—A few months ago, you kindly inserted for me a historical sketch of the Belfast Presbyterian Town Mission. In a recent number of the *Belfast Northern Whig*, I find the annual report for 1884, from which I have extracted a few items in the hope that similar organizations may soon be set up in Toronto and other Canadian cities. Your readers may remember that Dr. Cooke and Dr. Morgan cooperated with influential laymen in establishing the Town Mission. Other ministers joined heartily in the blessed enterprise till, in 1867, there were thirteen town missionaries besides twenty settled pastors. Nearly the same proportion of ministers and missionaries is still maintained. There are at present six agents of the Town Mission; and the number of pastors is over thirty.

The management of the mission is in the hands of a joint committee of Presbyterian ministers and laymen. A tea meeting is held once a month, at which the missionaries report the work they have done to the directors. At the late annual meeting the chair was taken by Sir David Taylor, Mayor of Belfast. Interesting addresses were delivered by members of Parliament and other distinguished laymen, as well as by resident and other clergymen. The statistics are as follow:

Number of agents sixteen. Number of visits paid in "house to house" visitation, 46,000; number of meetings held, 4,000; families added to the Church by the agency of the Home Mission, 174; children in the mission Sabbath school, 3,400; Expenditure, £1,524=\$7,000; Salary of each agent, about \$500. Four fifths of the income are derived from congregational collections—the remaining fifth is obtained from bequests to the mission. At the close of the proceedings, Mr. John S. Browne, J. P., offered £100 for every Free Church that may be erected.

Is it not possible, Mr. Editor, that a similar work might be done in Toronto? There are both men and means available. May the Lord hasten it in his own way!

W. HAMILTON.

THE anniversary services of Bridgen Church were held on the 1st ult., when able and impressive sermons were preached morning and evening by Rev. J. Thompson, of Sarnia, in large and appreciative congregations. The annual tea meeting was held on Monday evening following, the Rev. J. A. McDonald, pastor of the congregation, presided. Rev. J. Thompson, Rev. M. Fraser, Rev. C. Tibb, and Rev. G. Kew (Methodist) delivered interesting addresses. Excellent music was furnished by the choir of the congregation, and Burns Church Glee Club. The most enjoyable tea-meeting ever held in Bridgen was brought to a close by pronouncing the Benediction. Proceeds of anniversary, \$120. A New Year's entertainment in connection with the Sabbath school of the above church was held on the evening of January 7. A good programme was furnished. Receipts of the evening, \$45.

Pastor and People.

THE CARCASE AND THE EAGLES.

Take that story that people stumble over in the early parts of the Old Testament revelation, the sweeping away of those hideous immoralities of those Canaanitish nations who had turned the Holy Land into a perfect sty of abominations. There they had been, and God's Spirit, which strives with men ever and always, had been striving with them, we know not how long, and when the time came when, according to the grim metaphor of the Old Testament, "the measure of their iniquity was full," then He hurled upon them the fierce hosts out of the desert, and in a whirlwind of fire and sword swept them off the face of the earth.

Take another illustration. These people who had been the executioners of divine judgment, settled in the land, fell into the snare—and you know the story. The captivities of Israel and Judah were other illustrations of the same thing. The fall of Jerusalem, to which our Lord pointed in the solemn context of these words, was another. For millenniums God had been pleading with them, sending His prophets, rising early and sending, saying, "Oh! do not do this abominable thing which I hate!" "And last of all He sent His Son." That rejected, He had shot His last bolt; He had no more that He could do. That refused, the nation's doom was fixed and sealed, and down came the eagles of Rome, again God's scavengers, to sweep away the people on which had once been expended the divine love, but which had now come to be a rotting abomination, and to this day remains a living death, a miraculously preserved monument of God's judgments. Take another illustration how, once more, the executors in turn became the victims of law. That power which crushed the feeble resources of Judah as a giant might crush a mosquito in his grasp in its turn became honeycombed with abominations and immoralities; and then down from the frozen North came the fierce Gothic tribes over the Roman territory. One of them called himself the "Scourge of God," and he was right. Another swooping down of the vultures comes from the blue heavens, and the carrion is torn to fragments by their strong beaks.

Take one more illustration—that French Revolution at the end of the last century. The fathers sowed the wind, and the children reaped the whirlwind. Generations of heartless luxury, selfishness, carelessness to the cry of the poor, immoral separation of class from class, and all the sins which a ruling class could commit against the subject class, had prepared for the convulsion. Then, in a whirlwind and deluges of fire and sulphur, the rotten thing was swept off the face of the earth, and the world breathed more freely for its breaking up.

Take another illustration, through which many of us have lived. The bitter legacy that England gave to her giant son across the Atlantic, of negro slavery, which blasted and sucked the strength out of that great republic, went down amidst universal execration. It took centuries for the corpse to be ready, but when the vultures came they made quick work of it.

And so, as I say, all over the world, and from the beginning of time, with delays according to the possibilities of restoration and recovery that the divine eye discerns, this law is working. Verily there is a God that judgeth in the earth. "The wheels of God grind slowly, but they grind exceeding small." "Wheresoever the carcase is, there will the eagles be gathered together."

And has the law exhausted its force? Are there going to be no more applications of it? Are there no European societies at this day that in their godlessness and social iniquities are hurrying fast to the condition of carrion? Look around us—drunkenness, sensual immorality, commercial dishonesty, senseless luxury amongst the rich, heartless separation from the necessities of the poor, godlessness over all classes and ranks of the community. Surely, surely, if the body politic be not dead it is sick nigh unto death. And I, for my part, have little hesitation in saying that as far as one can see, European society is driving as fast as it can, with its godlessness and immorality, to such another day of the Lord as these words of my text suggest. Let us see to it that we do our little part to be the salt of the earth which shall keep, it from rotting, and so drive away the vultures of judgment.

HOW CHRIST SAVES.

I am reminded of a story told by one of our missionaries from China. It seems that some disciple had penetrated the interior, far beyond where any of the missionaries had ever gone, and there preaching the Gospel had gathered a considerable church together. The missionary having heard that there was a native church in that distant interior, determined to visit it, and, if possible, strengthen and encourage the brethren, as the early disciples did who went from Jerusalem down to Antioch. As he drew near to the village, he was attracted by a crowd of natives gathered about one of their own countrymen who was addressing them. The missionary approached, and discovered

that it was the disciple of whom he had heard. The substance of his address was as follows.

"My dear countrymen,—Sin has dug a deep and horrible pit, and we are fallen into it. Now there are many schemes proposed as to how we are to get out of this pit of sin. First, Confucius, our great philosopher and religious teacher, comes along, and, seeing the poor Chinaman in the pit, stands on the edge, and looking down upon him, says, 'Ah! I am very sorry for you; but if you had lived up to my teaching you would not have fallen into that pit. If ever you get out of it, I advise you to be more careful in the future. This was very good advice, but there was no help in it. Confucius does very well to tell how to keep out of the pit; but he has no hand to help people out when once they are in; and, alas for us, we are all in! Then comes along Zoroaster; and seeing the Chinaman in the pit, he preaches to him a very beautiful sermon on the duty of worshipping God and doing righteousness. It was a very good sermon; its teachings were very lofty and strong; but it afforded no help to get the poor man out of the pit.

"By and by Buddha came along. He was greatly stirred with pity and compassion when he saw the poor man in the pit. His eyes ran down with tears. He knelt down by the edge of the deep, dark pit, and told the poor man how he loved him, and how deeply he pitied him, and how anxious he was to help him out. Finally, reaching down his hands, he told the poor man, 'If you will get up to where I can reach you, I will help you out. But, alas! how was the poor man to get up to where Buddha was? He was far out of his reach. Presently came along the Lord Jesus, and, seeing the wretched man in the pit, every moment sinking deeper and deeper in the miry clay, with a cry of love and pity He leaped into the pit, and, taking hold of the lost soul, lifted him with a strong hand and mighty arm out of the pit. He washed him, and made him clean, and set him on a solid rock."

Ah, friends! this is what our God does for us. He loves us, and has come down to where we are, and, laying hold on us, He saves us.—George F. Pentecost, D.D.

DIVINE COMPASSION.

Long since, a dream of heaven I had,
And still the vision haunts me oft;
I see the saints in white robes clad,
The martyrs with their palms aloft;
But hearing still in middle song
The ceaseless dissonance of wrong,
And shrinking, with hid faces, from the strain
Of sad, beseeching eyes, full of remorse and pain.

The glad song falters to a wail;
The harping sinks to low lament;
Before the still uplifted veil
I see the crowned foreheads bent,
Making more sweet the heavenly air
With breathings of unselfish prayer;
And a Voice saith; "O, Pity which is pain,
O Love that weeps, fill up My sufferings which remain!"

"Shall souls redeemed by Me refuse
To share My sorrow in their turn?
Or, sin-forgiven, My gift abuse,
Or peace with selfish unconcern?
Has saintly ease no pitying care?
Has faith no work and love no prayer?
While sin remains and souls in darkness dwell,
Can heaven be heaven itself and look unmoved on hell?"

Then through the Gates of Pain, I dream,
A wind of Heaven blows coolly in;
Fainter the awful discords seem;
The smoke of torment grows more thin,
Tears quench the burning soul, and thence
Spring sweet, pale flowers of penitence:
And through the dreary realm of men's despair,
Star-crowned, an angel walks, and lo! God's hope is there!

Is it a dream? Is Heaven so high
That pity cannot breathe its air?
Its happy eyes forever dry,
Its holy lips without a prayer?
My God! my God! If thither led
By Thy free grace unmerited,
No crown nor palm be mine, but let me keep
A heart that still can feel, and eyes that still can weep.
—John Greenleaf Whittier.

IT IS GOOD FOR US TO BE HERE.

Friends, do you ever go to the weekly prayer-meeting, and come away impressed with the feeling that "it is good to be there?" And do those words, spoken so long ago on the Mount of Transfiguration, tremble on your lips? It is indeed for Christians to meet together in the prayer-meeting, where God has promised to be with and bless them, if gathered in His name.

We speak of culture and refinement in matters of mental training and of social life, and we often lay great stress on them, forgetting that the highest culture is not that of the head, or of the outward appearance—the external, but of the heart and soul—the eternal.

How many of us remember the prayer-meeting, and how many of us are always there as surely as the night comes round, unless prevented by circumstances beyond our control! How much we miss when we stay away! And how glad we always are when we do go, for there is so much of rest and comfort in this gathering together to hear the "old, old story of Jesus and his love."

Friends, if any of you are staying away from those meetings, just "turn over a new leaf," and go next Wednesday evening (if that be the time), and if you are one of Christ's own, you will surely receive a blessing, while if you are not, you may hear the voice of the dear Saviour, who loves you so much that He died for you, calling you to Him with such persuasive sweetness that you will resolve to live a new life, "hid with Christ in God."—Golden Rule.

THE EFFECT OF GOODNESS.

In the old persecuting times there lived in Cheapside one who feared God and attended the secret meetings of the saints; and near him there dwelt a poor cobbler, whose wants were often relieved by the merchant, but the poor man was a cross-grained being, and most ungratefully, from hope of reward, laid an information against his kind friend on the score of religion. This accusation would have brought the merchant to death by burning if he had not found a means of escape. Returning to his house, the injured man did not change his generous behaviour to the malignant cobbler, but, on the contrary, was more liberal than ever. The cobbler was, however, in an ill mood, and avoided the good man with all his might, running away at his approach. One day he was obliged to meet him face to face, and the Christian man asked him gently, "Why do you shun me? I am not your enemy. I know all that you did to injure me, but I never had an angry thought against you. I have helped you, and I am willing to do so as long as I live, only let us be friends." Do you marvel that they clasped hands?
—Spurgeon.

KIND WORDS.

Kind words are the outpouring of a warm and charitable heart. Who can calculate the amount of good they do in this cold, unfriendly world? Oh, who could bear up under the buffet with the storms of life, if it were not for a kind word that sometimes falls on the ear, and cheers the drooping spirits! With what a soft melody do kind words fall on the ear, so smooth and gentle—they produce no harsh discord upon those that hear them. It does not take as great an effort, or as great an expenditure of strength to speak kind words as it does angry ones; besides, they are always followed by a secret pleasure in the heart.

What power a kind word has to still the angry passions! Oh, that we would all ever bear in mind the wise proverb that "a soft answer turneth away wrath, but grievous words stir up anger!" Kind words are appropriate at all times. They fall on the sorrowing heart as the soft and refreshing dew on the drooping and withering flower, infusing new life into it. They are the most effectual means of reclaiming an erring one, and leading him back in the path of duty.

They cheer the aged and weary pilgrim and make him more resigned to bear the afflictions of dreary old age. "Kind words can never die," the heart will ever cherish them with fondness and pleasure; they will be as a gleam of sunshine to it, warming it up for the growth of pure and virtuous actions.—Christian Observer.

A LEARNED COMPANY SOLD.

A correspondent tells the following story in the *New York Observer*:

The Society of Alpha Sigma was having a full meeting of some twenty-five or thirty pastors of New York City, Brooklyn, and adjoining cities of New Jersey. The literary and devotional exercises were finished, and we were all seated at the dinner-table, Dr. Krebs being at one end of the long table and myself at the other. We were discussing the dessert, when Dr. Krebs called out, with his clear, ring-voice: "Brethren, I have a question to ask, which, by leave of our Chairman on Conundrums, I will propound to the Society. It is this:

"When from the ark's most ample folds
The race came forth in pairs,
Who was it first that heard the sound
Of boots upon the stairs?"

Many of the brethren ventured some sort of a reply. One said: "Noah's wife, because he must have gone out first, and she next to him." Another said that Noah must have first heard his own boots sound. But this could not be proved, and so all was unsatisfactory. Some said that there were no boots at that time, and could give no answer.

Dr. Krebs then asked several of the brethren: "Can you tell? Can you? Can you?" And then, at last, he asked me, as Chairman of Committee on Conundrums, while all were intently listening: "Brother Lee, can you tell?" I replied that I could not. Then said the Doctor: "Neither can I; and I have never seen any one who could. If you ever find any one who can tell I wish that you would let me know."

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TORONTO, WEDNESDAY, MARCH 4, 1885.

AN overture is being considered by the Presbyteries of the English Presbyterian Church on the eligibility of elders for the office of Moderator. A motion to strike the clauses out of the Book of Order which limit the choice of Moderator of Presbytery and Synod to ministers, was lost by the narrow majority of six. We believe the day is not far distant when this change will be made in all Presbyterian Churches. On the ground of present fitness there can be no objection to making it. All elders who attend church courts may not be well fitted to fill the Moderator's chair, but neither are all ministers. It is utterly absurd to say that elders like Mr. Charlton, or the Hon. G. W. Ross, or the Hon. Mr. Morris, or Mr. James McLennen, Q.C., and scores of others whose names might be mentioned, are not as well qualified to fill a Moderator's chair as a young minister who may have barely squeezed through college a few months before it became his turn to preside over a Presbytery. We don't suppose that many elders care much about the matter, but it would be all the more graceful for ministers to yield the point just because the eldership in our Church says nothing about it.

THE friends of the Sabbath of all denominations and both political parties owe a debt of gratitude to Mr Charlton for the speech he delivered in the House of Commons last week when moving the second reading of his Bill to provide for the better observance of the Sabbath by preventing Sabbath excursions. It was a singularly able effort by an exceptionally able man. He marshalled his facts with all the skill of a trained debater, and welded them together with a chain of iron logic. On reading the speech, one can scarcely say which challenges the greater admiration—the great ability of the speaker or the devout and reverent spirit in which the speech was delivered. Though the bill did not pass, as Sir John Macdonald and others consider the question should be dealt with by the Local Legislature, the discussion must do much good. The friends of the Sabbath now know where to go for the necessary legislation. The speech of Mr. Charlton should be published and circulated by the thousand all over the Dominion. Its perusal could scarcely fail to influence public opinion in the right direction. Most heartily do we congratulate Mr. Charlton on his very able effort, and the Presbyterian Church in having a gentleman of his spirit and ability on the roll of her eldership. We need never despair of the future of the Dominion so long as we have men of his stamp in Parliament. May a kind Providence send us more John Charltons. They are needed badly enough.

THEY that people won't read sermons has nothing in it. They do read sermons as readily as anything else if the sermons are of the right kind. The circulation of Saturday's *Globe* sums up about 5,000 over the issue of any other day in the week. One reason not the only one, but one, and perhaps the principal one is the publication of Spurgeon's sermons in the Saturday issue. Talmage's sermons are universally read. You

meet them in almost every kind of publication. They help to float many a weak paper. They help many a lame dog over a stile. Cynical critics may carp at the Brooklyn preacher, but thousands of people hear him gladly every Sabbath and hundreds of thousands read him every week. The idea that the people are tired of the old Gospel is a huge delusion. Even in New York, the men who preach the Gospel in its purity, Dr. John Hall, Taylor and others, are the preachers in whose churches camp-stools are used. The people are not tired of either hearing or reading the Gospel. The people are tired of technical terms. They are heartily sick of essays about the absolute and infinite, the subjective and objective, and such things, but they are not tired of the Gospel when a man preaches it in their own language. Given a live man who can deliver his message in such a way as to enlighten the mind and warm the heart, and people will listen. Most earnestly do we caution all young men beginning to preach against the delusion that the most popular preachers preach some new gospel. The very reverse is the case all the world over.

DIFFICULT problems in legislation are not by any means confined to the Church. A committee of the House of Commons is wrestling with a Bankruptcy Bill, and they find it as hard to draw up a satisfactory Bankrupt Law as the Presbyterian Church finds it difficult to frame a Probationers' Scheme. Everybody is interested in legislation on insolvency, as it strikes at the morals of trade. There is great force in an objection urged in the committee by Mr. McMullen, M.P., to the effect that a liberal insolvency bill makes it very difficult for an honest retailer to do business. An honest man who pays a hundred cents on the dollar has no chance doing business alongside of a dishonest neighbour, who expects to go through the Court in a few months, and perhaps pay only twenty-five cents. A trader who expects to get off with a few cents on the hundred can always sell below-cost. Then trade is utterly demoralized by the sale of his stock after he has gone through. There is much force in another objection urged by the same gentleman. A trader who fails can get relief from an insolvency law, but the farmer who endorses for him must pay the last cent of the sum for which he became responsible. This does seem like very odious class legislation. Of course, there are many potent considerations that may be urged on the other side. The question is a very difficult one. In fact, a satisfactory bankrupt law is an impossibility. To satisfy all parties, such a law would need to give every creditor a hundred cents on the dollar and release every insolvent. Most people are willing to release an honest insolvent, but the law that lets him out of his obligations is certain to let dishonest men out with him. We doubt very much if the Commons can solve this problem of insolvency.

AIM HIGH.

MOST young men have aims in life. They want to be somebody and to do something worthy of themselves. This desire to advance is a law of our being. It is implanted by the Creator in the nature of man. Every one who sets out with an ardent desire to fulfil worthily the end of his existence does not succeed. The pathways of the past are strewn with failures. Many whose lives were ennobled by virtues and whose names have become lustrous, emerged from obscure and untoward surroundings, while others who started life under most favourable external aspects have perished miserably by the way.

To fail in the highest purposes of life it is not necessary to form any definite resolve. As a general thing, drifting with the tide will be sufficient. To make of the one life allotted to each individual here what in its best and truest sense it is capable of becoming requires a clear perception of its purpose and possibilities. Without a clearly defined conception of individual responsibility, a truly Christian life is impossible. Vague and nebulous desires, however, will not lead to permanent and practical results. True aspiration must become crystallized into steady and resolute purpose. To lead a worthy life, the eye must be constantly fixed on certain guiding stars. We hear much of the value of example, and every true life is a powerful influence for good to all who come within its range, but guiding stars are in the heavens, not down here. The best and the holiest human lives are but reflections of the light that comes from above.

One abiding principle, applicable in all ages and

places, finds its expression in the formula with which all Presbyterians, whether old or young, ought to be familiar, "man's chief end is to glorify God." A moment's reflection on this fundamental truth will show that for all human conduct it supplies a test and a motive. Were this principle kept more steadily before our gaze than unhappily is the case, what a difference there would be in our lives and their surroundings! The base and sordid elements of human nature would not be so conspicuous as they are now. Our views of many things would be changed. Life would not become less but more significant than it now appears to many. Men, jaded by the monotony of existence would not wearily ask "Is life worth living?" It would attain its due proportions. There would be a more vivid consciousness of the divine nearness and presence. It would teach us the true value of time, and help us to treasure it as one of God's precious gifts. Much of it, now squandered in idleness and frivolity, not to speak of riotous waste, would be redeemed and made a means of good to ourselves and others.

A applied to conduct, what an important aid this principle of living to God's glory would become were it steadily acted upon. It is the merest truism to repeat that those who drift into evil courses forget God. He is not in their thoughts. It is no less true that much of the tacitly understood separation between business and religion, too general in these days, would, under the clear light of this principle, disappear. Only a morbid cynicism can maintain that the maxim of the mart, "business is business and religion is quite another thing," is the rule, not the exception. Christian merchants, professional men, statesmen, and soldiers, have not yet all left this world and gone to the better land. They do not all live only in biographical memoirs. They are to be met with in all the walks of life, in its busiest activities, in the humblest as well as in the most exalted spheres. Their rule of action, more or less closely followed, is: "Glorify God in your bodies and your spirits, which are His."

To make this resolve and to follow it out, implies that the Christian is the highest possible type of life. It means much more, therefore, than a far-off acquiescence in the scheme of morality taught in the Scriptures. It signifies more than a friendly feeling of respect for the religion of fathers and mothers and sisters. To the ingenuous and high-minded youth of our own day, who look to success in life bounded only by an earthly horizon, however attractive it appears, as the great aim of existence, the Living Saviour says: "One thing thou lackest." The life that is hid with Christ in God includes all that is worth having in this world and adds, in the world to come, life everlasting.

TAX EXEMPTIONS.

PERSONS, at rare intervals, are yet to be found who, if they see a communication advocating opinions opposed to their own in the journals they read, resent it as a personal offence, and deem it their duty to remonstrate in vigorous terms that such communications should be permitted to appear. One of the functions of journalism, whether religious or secular, is to afford reasonable opportunity for the full expression of opinion on important questions as they arise. The advantages of such a course are obvious, and the folly of a merely one-sided presentation is apparent. One department of THE CANADA PRESBYTERIAN is devoted to the full and free statement of individual opinion on all questions of public interest to the Presbyterian Church. As an evidence that this is generally appreciated it may be stated that the space at our disposal for the purpose is regularly taxed to its utmost.

In accordance with this rule, opportunity was afforded Dr. Moore for a full and frank exposition of his views on Tax Exemption, though from its length his communication made a serious inroad on our space.

The position taken by the worthy Doctor is that the imposition of taxes on Church property is unjust and inexpedient. Our position is exactly the reverse of this: viz., that Tax Exemption is in its nature unjust, and therefore inexpedient. His view of the relations of Church and State appears hazy and indistinct, and is insufficient to sustain the conclusion he desires to reach. The position he takes is mid-way between the Erastian idea of the Church, and that held by those who avow the principles of Voluntaryism. There is no solidity for standing ground on such slippery places. He argues that because civil government is a

divinely appointed institution, therefore the State should exempt the Church from taxation. Most people believe that the Family is as much a God-devised institution as the State, yet if the head of the household were to claim immunity from taxation on this ground he would scarcely get a patient hearing. In an ideal state of society, when all people think alike on civil and sacred questions, if there should be a virtual unanimity on all the vital interests of human life, there would be no difficulty in reaching a mutually satisfactory agreement as to the incidence of taxation. That happy period of quiescence has not yet arrived, and, judging from present appearances, is not within sight. Till then, amid the deepening complications of the present, it is better to ascertain what general principles, in accordance with the spirit of Christianity, are applicable to the existing condition of things.

Whatever theories men may entertain concerning the relations of Church and State, one thing is patent to all that the tendency of the time is in the direction of their entire separation. Their spheres are distinct and easily defined. The State, as such, has to deal with men as citizens. If the State interfere with freedom of conscience, freedom of religious worship or opinion, it usurps a function not its own. It is the duty of the State to afford protection to the property of the citizens, whether that property be devoted to sacred or secular uses. If it have the right to protect property, it has a right to levy rates equitably on all property to pay for its protection.

With the spiritual interests of Christ's kingdom the State has no right to interfere. The Church's duty is to proclaim and defend her doctrines, to maintain her discipline, and carry on her aggressive work in her Master's name, undeterred by Caesar's frown, or encouraged by his favour. It is being recognized by growing numbers that a Free Church in a Free State is the best possible relation in our complex modern society.

In opposition to what we believe to be the economical fallacies of the time, we hold that all tax exemptions are unjust in principle, for the reason that they favour the few at the expense of the many. The worst kind of legislation, is class legislation and its evil results are far-reaching. The doctrines of the Gospel would find a readier acceptance among artisans and mechanics, if they had not the uneasy feeling that they are discriminated against; that deficiencies in public revenues caused by exemptions have to be made up by those on whom the incidence of taxation is a heavier burden than it ought to be. We would hear less about the lapsed masses if the Church were not so eager to grasp what she mistakenly holds to be her right.

On the question of expediency we do not now enter. A correct principle is always expedient, and however politic a relic of obsolete feudalism may be, it can never be anything else than wrong. The worthy Doctor conjures up a host of doleful results, for the most part imaginary, that would ensue were an equitable system of taxation indiscriminately applied to all. It may be said generally that those who believe in the Lord Jesus Christ will not relax their efforts if the pitiable remnant of State patronage—exemption from taxation—were withdrawn. The weeping prophets who foretold the extinction of Christian effort in Ireland, if the *Regium Donum* should be taken from the Presbyterians and the State connection of the Episcopal Church severed were no doubt very sincere in their vaticinations, but the emancipation of the Irish Church was as life from the dead. The question of taxing churches is hardly yet a practical one, but when it has reached that stage and received its final solution, many who are now apprehensive of evil consequences will rejoice to see the Christian Church freed from all entangling alliances, which make certain grave anomalies possible. It is in the recollection of our readers, that Church and State alliance rendered it expedient for Pius IX. to bestow the Golden Rose on ex-Queen Isabella of Spain, and constituted Napoleon III. the Eldest Son of the Church. Under Gambetta's virtual control of the French Republic, the Minister of Public Worship was Paul Bert. It is by her living spiritual energy, by her consecration to the work given her to do, that the Christian Church is to permeate all life, individual and national, and become the mightiest existing agency in promoting the truest civilization, in realizing the Kingdom of God on this earth. Her true interests are not promoted by the paltry pecuniary favours of State corporations. In all ages these have been sources of weakness, never of strength.

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This favourite magazine continues to make its weekly visits and meets, as it deserves, a rapturous welcome.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This indispensable weekly continues to place before its readers all that is most important in the English magazine and review literature of the day.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This exquisite magazine, by its varied contents and beautiful illustrations, brings gladness and joy to the little people who look eagerly for its arrival.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* for March opens with a fine frontispiece, the "Inauguration of President Garfield." The stories, the articles on subjects both of general and special interest, and the illustrations, are simply delightful.

POPULAR SANITARY SCIENCE. (New York: H. C. Lewis & Co.) This is a bi-monthly publication, got up in book form, printed in good clear type on excellent paper, specially designed to promote public and personal hygiene. The volume before us contains "Our Digestion, or, My Jolly Friend's Secret," by Dr. Dio Lewis. It conveys in plain language much valuable and useful information on vital subjects.

THE LIQUOR TRAFFIC AND COMPENSATION. By William Burgess. (Toronto: Rose Publishing Co.)—In this effective publication Mr. Burgess gives an interesting chapter on the Prohibition controversy. He writes calmly but forcibly, and succeeds in placing before the reader, in short compass, a large array of facts and opinions clearly stated. For the public welfare this cheap pamphlet ought to be circulated widely throughout the Dominion.

THE CANADIAN METHODIST MAGAZINE. Edited by W. H. Withrow, D.D. (Toronto: William Briggs.)—This monthly shows decided improvement and is growing in interest and attractiveness. Among the varied contents of the March number, may be specified the first paper of a series, "Wanderings in Spain," by Rev. W. S. Blackstock, "How Tiles are Made," by F. D. Millett, and "Charles Wesley," by Rev. S. B. Dunn. There are also a number of illustrations, some of them specially good.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—A sonnet of Wordsworth's affords the occasion for the subject of the frontispiece to the March number of *Harper's*. The papers likely to attract general interest are "The House of Orange," and "The Brain of Man," the former by W. T. Hewitt and the latter by Ambrose L. Ranney, M.D. The current number contains several excellent papers on a variety of subjects of general interest. Serial stories of an attractive character: poetry, receive due prominence. Most of the articles are embellished with fine illustrations. The Easy Chair and the Editor's Drawer are unusually good.

THE CENTURY. (New York: The Century Co.)—The March number of *The Century* is one of great and timely interest. General Colston, in a paper on "The Land of the False Prophet," gives from personal knowledge and observation an excellent account of the Sudan. The historical papers on the War are graphic. The accounts of the *Monitor-Merrimac* encounter will be read with absorbing interest. A number of other no less attractive contributions, including poetry and fiction by eminent writers, appear in the present issue. The illustrations are numerous and of fine artistic quality. The growing demand for this first-class monthly is a gratifying evidence that literary and artistic excellence is gaining a wider appreciation.

THE PULPIT OF TO-DAY. (Westfield, N. Y.: A. E. Rose; Toronto: The Toronto News Co.)—The February number of this magazine contains sermons by Canon Liddon on "Mysteries in Religion," Archdeacon Farrar on "Spirituality," Henry W. Beecher on "The Natural and the Spiritual," and "The Use and Abuse of Praise." Dr. Joseph Parker continues his expositions on the Book of Genesis, and Prof. E. Johnson contributes one of his characteristic studies. There are also outlines of sermons by Drs. Landels, Maclaren, Parker, Gervase Smith, C. H. Spurgeon, and others. Taken all together, it is the richest number we have seen of this popular periodical.

THE PULPIT TREASURY. (New York: E. B. Treat.)—This superb monthly improves with age. Each number shows an advance in excellence. A capital portrait of Bishop Fallows, of Chicago, with a sermon on "The Relations of the Clergyman to the Physician," is given on the first pages, and a view of the First Reformed Episcopal Church, New York, in another place. Dr. Maclaren's sermon on "The Carcass and the Vultures," Dr. Martineau's on "Hard Times," Dr. C. Von Gerock's, of Stuttgart, on "Easter's Joy," Bishop Nicholson's on "The Lord's Supper," Bishop Clark's to Sabbath School Teachers, on "Sowing Mingled Seed," deserve special notice for their great worth and timeliness. Other articles as excellent, on other important themes, fill this monthly to overflowing.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The number for March is unusually spirited. Dr. Holmes here definitely and delightfully opens his "New Portfolio." Beside the three serials by Mrs. Olphant, Miss Jewett, and Mr. Craddock continuing to increase in interest, there are several papers of value to thoughtful readers. The chief of these is a sketch by Clara Larnes Martin, called "The Mother of Turgeness," giving a curious account of the early influences which surrounded the great novelist, and a strikingly vivid picture of Russian home-life fifty years ago. Two scholarly articles, "Time in Shakespeare's Comedies," by Henry A. Clapp, and "The Consolidation of the Colonies," by Brooks Adams, an almost painfully realistic story by Bishop, called "The Brown Stone Boy," and a delightful Mexican travel paper, with the grateful title of "A Plunge into Summer," by Sylvester Baxter, complete the longer articles of the number. The continuation of the papers on Madame Mohl must not be forgotten. There are, besides, four really good poems, and a fanciful and fascinating little article by Edith M. Thomas. The usual careful book reviews and short notices, together with the Contributors' Club, close this attractive issue.

THE CROKER PAPERS. The Correspondence and Diaries of the late Right Honourable John Wilson Croker, LL.D., F.R.S. Edited by Louis J. Jennings. Two volumes, with portrait. (New York: Charles Scribner's Sons.)—A judicious selection of an editor was made when the Croker Papers were entrusted to the care of Mr. Jennings, whose extensive journalistic experience enabled him to do the work assigned with tact and efficiency. These two volumes afford excellent and attractive historical reading. Mr. Croker's position as Secretary to the Admiralty from the time of the Regency to the reign of William IV. brought him into close personal relations with court and cabinets, and enabled him to acquire an intimate and accurate knowledge of the leading statesmen of his time. He was the warm personal friend of Sir Robert Peel, he also saw Benjamin Disraeli and William Ewart Gladstone enter on their political career. Mr. Croker was a keen observer of men and events and his letters and diaries are full of interest. He was a man of great activity and his literary career if not brilliant was at least eminent and successful. There are some amusing and instructive disclosures in these volumes. The cause of Macaulay's savage attack on Croker is fully explained, making it clear why the great historian made his critical onslaught on Croker's edition of Boswell's Johnson. It is now evident that the famous critique was not inspired by poetic justice but a desire to be avenged upon his adversary. The volumes are beautifully printed and handsomely finished.

DR REID has received the following donations for Schemes of the Church: J. M., Brockville, for College, \$15; Home Mission, \$40; Foreign Mission, \$30; French Evangelization, \$15; in all, \$100; Special Family Offering, per Rev. Dr. James, for additional missionaries to India, \$100, towards Home for Widows at Indore, \$50; Church and Manse Fund, Manitoba and North-West, \$100; Augmentation Fund, \$50, in all, \$300; Amateur Farmer, for Eromanga, \$5; R. Montreal, per Rev. D. J. Macdonnell, for Stipend Augmentation, \$12.

THE *Palmerston Telegraph* says: The anniversary services of Knox Church were held on Sunday last, when the Rev. J. C. Smith, of Guelph, preached to large audiences in the morning and evening. The sermons of Mr. Smith showed evidence of great learning, combined with fervent Christian earnestness. At the two meetings on Monday evening he delivered a long address on "Work," his remarks being chiefly on work in its relation to the Church.

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER III.—AT PEACE.

In her sleep Josephine had forgotten everything. It was broad daylight when she awoke. On opening her eyes she recognized the dark-red tint of the curtains. "I am at home," thought the shepherdess; and she drew a long sigh of contentment, when the thought, "My mother is going to die," came swifter than an arrow to pierce her heart. She shuddered, sat up and held her head in her two hands. Before her eyes, on the wall, hung an old picture, representing the Saviour of the world bending beneath His cross. Josephine looked at it, and then, turning, saw her mother at her side. "You are really very sick," cried she, throwing her arms around her mother's neck.

Geneviève made no answer, but tried to soothe her daughter, as one soothes an infant to lull its cries.

Josephine sobbed, but the remembrance of the doctor's words suddenly calmed her. "What she needs is perfect quiet," he had said. Josephine pressed back her head and raised her head; Geneviève was very pale.

"We must bear our cross, darling," said her mother, pointing to the old picture.

The two women were alone in the house. Fougère, starting at daybreak, had gone to tell Sylvan Bernard that Josephine would remain at the tower. When the house was in order, the young girl sat down in the window-seat opposite her mother. She had taken her spindle, but her hand trembled so that she could not spin. Daring not to show her grief, she turned her sad face toward the window. Before her gleamed in the sunlight the shining roofs and turrets of Banceenay, a fine castle in the midst of woods which extended to the river.

"You sigh; what is the matter, dear?" asked Geneviève.

"Alas! yes, when I see before me that castle with its woods and its large farms on every side—when I think that one lady alone is mistress of that proud home. When I see her so rich and you so poor, oh, mother, have I not cause to sigh?"

"Envy no one, my child; do not pity me, darling, do not think my life hard. Listen to me. It seems to me that I can live but a little while longer, and I have many things to say to you. Remember to do them when I am dead. I am going to give you three rules of life. The first: That you love and serve God; choose to suffer anything rather than to offend Him. Fear to do wrong, but fear nothing else. Always go to God; believe that there is no evil from which He cannot deliver you, my darling. The second: That you love and honour your father. Whatever he may do, he is still your father. If you suffer through him, complain only to God; hide his faults from all eyes. The third: If your life is more easy at the end than at the beginning, if one day you have wheat in the barn and cattle in the stable, if you see around you lands of which you can say "These are mine," take care, dear—take care that your heart does not grow hard within you. Have pity for the unfortunate, remembering that we were poor. Now put your hands in mine; you are going to promise our Lord Jesus Christ, before me, to obey me in all these things. If you do, dear, you will have a happy life, and a good name in this world and the next."

Josephine, deeply moved, knelt down and put her clasped hands into her mother's, and answered, "I promise it to our Saviour Jesus Christ and to you."

"Ah, my daughter, my heart fails me when I see you so young and inexperienced, and know that I am going to leave you alone in the world. However, I have one treasure to give you."

"Oh, mother, you have not told me about it."

"Yes, and if you keep it, it will keep you."

"A bag of gold?" and Josephine opened wide her eyes.

"A book."

"With money on every page?"

"There is something there more precious than money. Listen, my darling: it points out the way to Heaven; that is for me."

"Oh, mother, do not speak so!"

"It points out also the good and holy path through this world—that is for you, Josephine. You know how to read, darling; well, that will serve you; now you will read this book. It will be a voice that will speak to you when I am gone—a voice better than a mother's. If you listen to it, if you obey it, it will lead you safely. If you promise me this, I shall die content, and you will not be alone."

"Yes, mother," said Josephine, covering Geneviève's thin hands with tears and kisses.

Several days passed, so quietly, so peacefully, that Josephine ceased to fear that they would end.

"When summer comes, when the hawthorn blossoms, when the nightingale sings, you will get well, mother," said Josephine, deceived by a vain hope.

But Geneviève's strength failed. Summer came and went; the birds fled swiftly before the winter; there was no longer a leaf on the trees—nothing but thorns were left on the naked bushes. Grey clouds, heaped up at the horizon, waited only a breath of the west wind to scatter their snow upon the mountains.

"The wild boars are coming," said the preacher one morning to Geneviève. It was Sunday morning, and Josephine had gone to Church. Geneviève, paler than usual, was seated in the arm-chair near the fire. "The wild boars are coming," repeated Fougère. I am going to run my bullets; come, blow my coals." Seeing her so calm, René would not believe that she was sick.

Without thinking of her weakness, she obeyed, and followed him out of doors. Under a ruined arch a coal-fire fanned by the north wind burned on two stones, but more air was necessary to melt the lead.

"Blow, Geneviève—blow," said René, who held the metal.

Geneviève stooped down and tried in vain to blow; she had scarcely strength to breathe.

"I will hold the lead and you can blow," she said, exhausted.

"You run bullets? Go away;" and Fougère shrugged his shoulders.

"No, I can no longer help you," said Geneviève sadly. "It is time for me to go." With slow steps she gained the door and threw herself on the bed, tired out.

"Six balls," said the poacher, coming back.

"Where are you going, René?" asked the sick woman, timidly.

"To the trap."

"Stay with me to-day—only one day, one single day." Geneviève's look was more entreating than her words.

"Why?" asked René.

She did not know what to say; she felt a great dread of being alone.

"Josephine is coming back. Why do you look at me so? I will return soon," said the poacher, and went out without turning.

He walked fast, hiding himself under the bushes, but the thought of Geneviève followed him. As he went he found traces of the boars, but the remembrance of Geneviève would not leave him. He went farther, climbed a tree and began to watch for the troop when they should come out. But in the silence his thoughts spoke more loudly still. Tired of this, he got down and went back toward the village, not to the tower, but to the inn. There only could he forget that entreating look which had troubled him, and that voice which, without an accent of reproach, had asked, "Where are you going now?"

Later in the day a high wind arose. It made the tower shake on its rocky foundation. The sick woman shivered in her bed. Josephine tried in vain to warm her: "Mother, you are very cold."

"The wind is blowing, my darling; don't worry about me."

"Mother, you are very pale now."

"What of that, my darling?"

"Mother, your face is changing;" and, terrified by a thought which she dared not own, Josephine grew pale herself.

With a smile Geneviève reassured her: "Look out of the window, dear—look out of the window, and see if your father is coming."

"I see nothing but the rain and the wind, which is swaying the poplars on the river-bank like the wheat-heads in the storm; it is terrible, mother;" and Josephine went back to the bed. "Mother," she said with a scream, "can it be that you are going to die?"

Geneviève's face grew beautiful, but not with mortal beauty.

"I feel it; yes, Jesus is coming to take me," said she in a low voice.

The church-bells rang; their sweet, calm sound was borne on the blast.

"Let us pray," said Geneviève; "it is the hour. Read me the psalm of the Good Shepherd."

Josephine could not obey, so great was her distress. Geneviève did not wait; she knew the words, and slowly repeated them: "When I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Then her voice grew low and seemed far away: "My lamb!" said she, still more softly—my sweet lamb!—Lord Jesus!" she murmured. Then her eyes closed and the breath passed from her lips. Her soul had entered into light.

Josephine felt that darkness was round about her. From her mother's arms she slipped down to the cold earth, and remained there a long time unconscious. Night, real night, had come when Josephine waked; slowly thought and memory came back to her. She dared not call out; she was so afraid that her heart scarcely beat. She raised her hand and felt her mother's; it was cold. Josephine dragged herself to the fireplace and looked for a spark with which to light her lamp. She shuddered to see that her mother, motionless as a statue in the church, did not look at her, did not speak to her. She went to the bed with her eyes closed, knelt down, and then opened her eyes. Then all fear left her. Love and respect alone remained when she looked upon her mother's face. Geneviève was so beautiful that her daughter could not pity her, so calm that she could not weep for her. An air of dignity, of solemn majesty, hovered over her face, pure and calm as a fair evening in summer. The sorrows of her mortal life had withdrawn their shadows from her face; peace alone reigned there—sovereign, changeless peace.

Josephine could not weep; she rather felt a reverential awe and joy. "She is not dead, she is with the angels; she is not dead, she is alive. Yes, this place is holy; God has been here."

Josephine bent her head down to the stone floor, and as she prayed she felt herself at the gate of Heaven. An unseen Power strengthened her. When she rose she felt that she could do and dare anything. Tears flowed, but they were blessed; like the dew they refreshed her heart. She did not think of herself, and vaguely said, "What does it matter if I suffer later?" She wrapped her dead mother as the statue in the church was wrapped; she arranged long folds about the frail body. The face and hands alone remained uncovered. Sweet and pale, Geneviève seemed to be praying, or indeed dreaming of Heaven, while she slept. A smile which said, "I have found happiness, and I am keeping the secret," played over the closed lips.

Evening which brings every other creature home, leaves the drunkard far from the fireside; while he looks upon the red wine as it is poured he loses conscience and strength. As he drinks, a thirst which nothing can quench is excited within him. Josephine knew all this.

Fougère was in the tavern; she must bring him home. She went out; her feet found their own way to the village. The street was still; it was snowing. Lights shone out from the windows. At one door a voice was singing. It was the crazy woman, seated on the stone steps. Her arms were

folded as she swayed to and fro like a woman who rocks her baby's cradle. Heeding not the snow, she sang,

Sleep, baby, sleep;
Under the daisies dream;
Sleep, baby, sleep;
The roof is of mossy green.
You are not cold, baby dear;
Your cradle is close and tight,
Wind nor rain can enter here;
Sleep, little one, sleep—it is the night,

As Josephine crossed the road the light from a window shone full upon her. Leonora saw the young girl white as a lily, her eyes fixed and wide open; the crazy woman called her.

"Do not sing, Leonora," said Josephine to her as she passed. "My mother died at the hour of evening service; my mother has gone to heaven."

"Ah, Josephine Fougère, how pale you are, white as the falling snow! Your white face pleases me."

"Be quiet Leonora, if you love her. Go down to the tavern and get my father; bring him home, if you can, to her; we are alone."

The crazy woman rose and started, repeating in her sharp voice, "Geneviève has gone at the hour of evening service; Geneviève has gone—has gone to Heaven."

Thus Leonora came to the tavern, a large, low house with a screen before the door. Some women lingered close together, anxiously looking through the small, dingy panes into the bright, warm room. Their husbands at the tables were losing reason, money and all thought of their homes, and the women were waiting. It was cold outside the house.

"Geneviève will no longer wait for René; she has died in the tower," said Leonora as she passed through the group.

"What! is it true? the dear woman! the poor saint! Her husband must have been very much grieved at her death! Look at him; he is drinking. He led her a hard life, but she had a blessed death," said the women all together.

"René Fougère, is he here?" asked the crazy woman of the innkeeper.

"Yes, there he is; he is talking this evening; look at him!"

In the middle of the room a soldier with excited eyes and a loud voice was recounting his adventures. The poacher had laid one hand on his arm while with the other he offered him a glass of wine, saying, "You are brave."

"Send him home, Matthew; his wife is dead," said Leonora.

Little by little the news spread through the crowded room, even to the group which surrounded Fougère; but as to him the wine made him deaf.

"René Fougère," said some one to him, "go home; Geneviève is very ill."

"You lie!" answered he with an oath which made the house tremble. "I am a good Frenchman," cried he, raising high his glass. "Drink, comrades, drink, and let us celebrate;" and his loud voice covered all the noise.

"Oh, the vagabond! the wretch, the heartless man!" said the women outside. But each one asked herself, "Will my husband do so when I am dead?"

Silence settled upon the group around the poacher; everyone looked at him, but he saw no one; he was blinded by the wine. Leonora alone spoke:

"René Fougère, your wife is dead."

The words of the insane woman entered his brain as a ball might have done. He put his hand to his head, staggered but did not fall. As a wounded boar breaks through the pack of hounds, so René broke through the crowd and fled. The wind blew, the snow fell on his bare head; the wine lost its influence over him; the terrible reality sank into his heart and pierced to the quick. He ran on distracted, thinking that each stone, each tree, cried out, "René Fougère, your wife is dead!"

Feeling his way, his hands sought the door of the very room where that morning Geneviève had said to him, "René, stay with me." He opened the door and called, but no one answered. The smoking lamp threw a flickering light into the middle of the room; the corners were dark, the bed was darker still. The curtains fell straight down; the dog, seated before them, watched motionless. Fougère began to shake like an aspen leaf; the cold sweat started on his forehead and his knees knocked together with fear. A second time he called Geneviève but nothing moved. René threw himself on the bed.

"I will look at you, and you will speak to me; wake up, Geneviève; I wish it. Speak to me," said he with cries that would have melted a heart of stone.

But could he bring a shadow over the face of the blessed dead? Geneviève kept her smile and was silent; she would never open her eyes in this world of suffering and sorrow. Her lips could no longer utter pardon or complaint.

The next day the sky was calm and cloudless; a great silence spread over the mountain and into the valley when, within the shadow of the church, they cleared away the newly-fallen snow to place in the earth the frail body of Geneviève.

"Rest in peace," said the minister above her. The same words were cut on her tombstone, and doubtless the angels in Heaven said also, "Tired body, rest in peace," while her freed spirit soared into light.

(To be continued.)

THE PAMPAS.

The peculiar characteristic of these vast level plains which descend from the Andes to the great river basin in unbroken monotony are the absence of rivers or water storage, and the periodical occurrence of droughts, or "siccós," in the summer months. These conditions determine the singular character both of its flora and fauna. The soil is naturally fertile and favourable for the growth of trees, and they grow luxuriantly wherever they are protected. The Eucalyptus is covering large tracts wherever it is inclosed,

and willows, poplars, and the fig surround every estancia when fenced in. The open plains are covered with droves of horses and cattle, and overrun by numberless wild rodents, the original tenants of the Pampas. During the long periods of drought which are so great a scourge to the country, these animals are starved by thousands, destroying in their efforts to live every vestige of vegetation. In one of these siccos at the time of my visit, no less than 50,000 head of oxen and sheep and horses perished from starvation and thirst, after tearing deep out of the soil every trace of vegetation, including the wiry roots of the Pampas grass. Under such circumstances the existence of an unprotected tree is impossible. The only plants that hold their own, in addition to the indestructible thistles, grasses, and clover, are a little herbaceous oxalis, producing viviparous seeds of extraordinary vitality, a few poisonous species, such as the hemlock, and a few tough, thorny, dwarf acacias, and wiry rushes, which even a starving rat refuses. Although the cattle are a modern introduction, the numberless indigenous rodents must always have effectually prevented the introduction of any other species of plants; large tracts are still honeycombed by the ubiquitous viscacha, a gigantic rabbit; and numerous other rodents still exist, including rats and mice, Pampas hares, and the great nutria and carpincho on the river banks. That the death of plants is not due to the unsuitability of the subtropical species of the neighbouring zones cannot hold good with respect to the fertile valleys of the Andes beyond Mendoza, where a magnificent hardy flora is found. Moreover, the extensive introduction of European plants which has taken place throughout the country has added nothing to the botany of the Pampas beyond a few species that are unassailable by cattle, such as the two species of thistle which are invading large districts in spite of their constant destruction by the fires which always accompany the siccos.—*Nature*.

ART APPRECIATION.

It seems not unnatural that a Boston correspondent should make a Chicago man the hero of this incident in what is called real life:

A prominent merchant of one of our Western cities, who counts his dollars with seven figures, but who, in the ardent pursuit of wealth, has neglected such frivolities as literature and art, was recently visiting Boston with his family, and seeing the sights of the "Hub." In the course of his wanderings he entered the Museum of Fine Arts, and after gazing superciliously around at the contents thereof, his attention finally rested upon some fine paintings by Gustave Dore, which were at the time the pride of the city. These seemed to interest him, for, turning to his guide, he said, "G. Dore? G. Dore? are these by G. Dore?"

On receiving an affirmative response, he continued, "It seems to me that he has improved greatly of late, hasn't he?"

The guide, remembering that the artist had been dead some time, struggled a while with the desire to be truthful, but delighted that the great man had at last found something to interest him, finally doubtfully answered that perhaps he had.

Then the Westerner called his son to him: "John, see these pictures by G. Dore. Yes, it certainly seems to me he has improved very much. G. Dore? G. Dore? Why, he painted our house in Chicago!"—Editor's Drawer, *Harper's Magazine for March*.

THE COPTS.

Though the Copts are remarkable for their general detestation of all other Christian sects their principal tenets assimilate with those of the Latin Church. They acknowledge seven sacraments, enjoin auricular confession and extreme unction. The latter is administered not only to persons at the point of death, but to penitents who have done meet penance after the commission of grievous sin. Evil spirits are exorcised "with candle, with book, and with bell." In celebrating the Holy Eucharist leavened bread is used, which has previously been dipped in wine. The Copts are most rigorous in their observance of fast days. Besides every Wednesday and Friday in the year, the Lenten fast is prolonged to fifty-five days, during which no manner of animal food is allowed—not even eggs, milk or cheese. Some rites, however, appear to be borrowed either from their Moslem or Jewish neighbours. Thus circumcision is deemed essential, in addition to baptism by immersion.—*All the Year Round*.

KHARTOUM.

"The Land of the False Prophet" is the title of the opening illustrated article in the *March Century*, by General R. E. Colston, who was formerly a bey in the Egyptian service. From it we quote the following: "Khartoum is a city numbering between fifty and sixty thousand people. Several European consuls reside there. The American consul was Azar Abd-el-Melek, a Christian Copt from Esneh, and one of the principal merchants. The European colony is small and continually changing; for Khartoum is a perfect grave yard for Europeans, and in the rainy season for natives also, the mortality averaging then from thirty to forty per day, which implies three thousand or four thousand for the season. Khartoum is the commercial centre of the Soudan trade, amounting altogether to sixty-five million dollars a year, and carried on by one thousand European and three thousand Egyptian commercial houses. Drafts and bills of exchange upon Khartoum are as good as gold in Cairo and Alexandria, and vice versa. From official sources I learned that the city contained three thousand and sixty houses, many of them two-storied, each having from ten to one hundred and fifty occupants. Stone and lime are found in abundance, and the buildings are, after a fashion, substantial, the houses belonging to rich merchants being very spacious and comfortable. There are large bazaars, in which are found a much greater variety of European and Asiatic goods than would be expected in such distant

regions. In the spacious market-place a brisk trade is carried on in cattle, horses, camels, asses, and sheep, as well as grain, fruit, and other agricultural produce. Many years ago an Austrian Roman Catholic mission was established and liberally supported by the Emperor of Austria and by contributions from the entire Roman Catholic world. It occupies a large parallelogram surrounded by a solid wall. Within this inclosure, in beautiful gardens of palm, fig, pomegranate, orange, and banana, stand a massive cathedral, a hospital, and other substantial buildings. Before the people of Egypt and the Soudan had been irritated by foreign interference, such was their perfect toleration and good temper that the priests and nuns, in their distinctive costumes, were always safe from molestation, not only at Khartoum, but even at El Obeid and the neighbourhood, where the majority are Mussulmans and the rest heathens. It was stated some months ago that Gordon had abandoned the Governor's palace and transformed the Catholic mission into a fortress, its surrounding wall and massive buildings rendering it capable of strong resistance."

HORACE IN HOMESPUN,

CARMEN II., 3.

Dear Jock, ye're higher up the brae
Than me, your auldder brither—
Keep mind the higher up ye gae
The mair ye're in the weather,
I'm no' misdooin' that ye're wice;
An', for your ploos-share, speed it!
But I may better gie advice,
An' you may better need it.

The higher up the brae ye speel,
The farrer it's below ye;
Tak' tent ye dinna gie the deil
Occasion to dounthrow ye.
Be douce and ceevil wi' success,
For fortune's no' to trust aye;
Then if your head should tak' the gress
Ye're whaur ye were at first aye.

An honest fa', wi' conscience clear,
It never brak a bane, et;
There's aye the honest course to steer,
For a' that's come an' gane yet,
But let na lucre be your aim,
Pursued thro' thick an' thin aye;
The honour o' an honest name,
That's what ye first should win aye.

For happiness (to God be thanks!)
Is no' the gift o' fortune;
Wi' place the limmer plays her pranks,
Wi' men like puppets sportin'—
Rich folk lookin' idly on
At pair folk busy dargin'—
But happiness, my brither John,
It wasna in the bargain.

The ups an' douns o' human life
Are like a fairy revel;
But a' the world an' his wife
Maun lie at ae great level.
An' that's a thocht for me an' you
When fate's awards perplex us;
In calm eternity's wide view
There's little that should vex us.

Fate's like the waves aneth the moon,
An' we are vessels ridin';
It's up an' doun an' up an' doun,
An' here there's nae abidin';
But on the far horizon's edge
To which we're ever dritin',
The changes on our pilgrimage
Are but a paltry shiftin'.

W. G. HALIBURTON.

THE SCHOOLMASTER ABROAD.

We have introduced the blessings of British rule—the good a... well-paid missionary, the Remington rifle, the red cotton pocket-handkerchief, and the use of "the liquor called rum"—into so many remote corners of the tropical world that it is high time we should begin in return to learn somewhat about fetiches and fustic, Jamaica and jaggery, bananas and Buddhism. We know too little still about our colonies and dependencies. "Cape Breton an island!" cried King George's minister, the Duke of Newcastle, in the well-known story, "Cape Breton an island! Why, so it is! God bless my soul! I must go and tell the King that Cape Breton is an island." That was a hundred years ago; but only the other day the Board of Trade placarded all our towns and villages with a flaming notice to the effect that the Colorado beetle had made its appearance at "a town in Canada called Ontario," and might soon be expected to arrive at Liverpool by Cunard steamer. The right honourables and other high mightnesses who put forth the notice in question were evidently unaware that Ontario is a Province as big as England, including in its borders Toronto, Ottawa, Kingston, London, Hamilton, and other large and flourishing towns. Apparently, in spite of competitive examinations, the schoolmaster is still abroad in the Government offices.—*Cornhill Magazine*.

DR. JOHN MACLEOD, Govan, reported to the Glasgow Established Presbytery that nearly forty kirk sessions, representing some of the largest charges, have resolved to discontinue fast days. Mr. Robert Thomson says that by abolishing fast days they are "hastening disestablishment, making way for infidelity, Jesuitism, and spiritual dynamite voluntarism."

British and Foreign.

MR. GLADSTONE intends to vote in favour of the bill extending the parliamentary franchise to women.

THE latest service of a burglar alarm in Chicago was to call its possessor into the hall-way, where he was shot by the burglar.

THE first volume of the autobiography of the late Dr. Begg is announced for immediate publication by Mr. James Gemmell, of Edinburgh.

OF the seventy-five students attending Magee College, Derry, seventy-one are members of the Total Abstinence Society.

THE memoir of Dr. Moffat, by his son, is nearly completed, and will be published by Mr. Fisher Unwin during the present year.

THE call from Broughton-place, Edinburgh, to Mr. Smith, of Berwick, has been signed by 871 members and 176 adherents.

PROF. MILLIGAN, of Aberdeen, delivered in Blythswood Church, Glasgow, the first of his course of Baird lectures on "The Revelation of St. John."

UPWARDS of \$62,500 have been subscribed for the widow and children of the late Sir Alexander Grant, Principal of Edinburgh University.

JOHN KING, the last of the "Seven Men of Preston," is dead. Joseph Livesey and he were the first to sign the "tectotal" pledge.

THE Bicester hounds in England recently had a remarkably long run, which terminated by the fox falling dead in front of the pack. Five horses were killed.

THE Princess Louise opened lately an international bazaar, at Hackney, in aid of the building fund of the new mission house and schools for St. Barnabas, Homerton.

DR. WILLIAM WILSON is to deliver a course of six "Chalmers Lectures," in Edinburgh. His subject is "The Headship of Christ and the Independence of the Church."

THE oldest elder in Scotland is believed to be Mr. William Laughton, of Kirkwall, who is ninety-eight years of age. He was ordained in Holm Church, seventy years ago.

MRS. LEWES, the wife of George Henry Lewes, is still alive and resident at Notting Hill, with her daughters, one of whom, Miss Mildred Lewes, is an accomplished musician.

REV. J. M'NAUGHT, Glasgow, is to move at next Presbytery meeting that the Assembly be overtured to publish annually the membership in the congregations of the Established Church.

A TEACHER, speaking before the Rhode Island Institute of Instruction, recommended the introduction of healthful story books as an antidote against the evil of flash literature.

THE Lockerbie Free Church Presbytery has been discussing the suggested superintendence of congregations. It was resolved strongly to deprecate the proposal, as it was a modified Episcopacy.

THE Stirling Free Church Presbytery has memorialized Government to suspend the landlord's power of eviction till legislation in accordance with the Crofters' commission recommendations is passed.

THE call from Newington congregation to Mr. Whyte Smith, of Galashiels, has been signed by 400 out of 540 members and eighty-six adherents. Fourteen out of twenty deacons and eleven of sixteen elders have signed it.

PRESIDENT WHITE says that Cornell, since it got rid of Adler and Russel, and some other pronounced anti-believers, has resumed a Christian attitude. The Board of Trustees is in a large majority evangelically Christian.

AMONG the 150 Roman Catholics who have united with the Presbyterian Church in Valparaiso, one-third say that the turning point in their religious experience took place while witnessing the celebration of the Lord's Supper.

ONE of the New England Legislatures has under consideration a bill to change the name of Frances Ellen Hamor to Ella Frances Hamor. There was a committee hearing, and, all the formalities having been observed, probably solemn consent will be given.

AT the annual meeting of Lady Glenorchy's Church, Edinburgh, of which Rev. T. Burns is pastor, it was reported that there has been an increase of nearly 200 members last year. There are now 904 on the roll, 478 having been added during the last two years and a half. The seats are fully let.

BELFAST Presbytery have resolved to hold a series of evangelistic services in all the churches of the town on the third week of March. Thirty brethren from other parts of the country will aid the local ministers, and a band of workers will be organized in each congregation for house-to-house visitation.

DR. SAMUEL SMILES, in his newly published work, "Invention and Industry," incidentally remarks regarding manufactures in Dublin: The only thriving manufacture in Dublin is that of intoxicating drinks—beer, porter, stout, and whiskey. Unhappy Ireland!

THE late Miss Joan Kerr, Sanquhar, has bequeathed to the South United Presbyterian congregation, Sanquhar, \$1,500 to the Aged and Infirm Ministers' Fund, \$3,000 and the residue of her estate, about \$50,000, to the Schemes of the Church, as may be determined by her executors, the sons of the late Rev. D. Croom, of Edinburgh.

THE Rev. T. S. Dickson, M.A., Dundee, intends to move an overture to the Synod, asking it to deal with bazaars, to suppress all circuitous, expensive, illegal, and injurious modes of raising money for church purposes, and to enforce Scriptural and worthy modes of church finance.

PETER BAYNE, LL.D., is engaged on an elaborate Life of Luther, which will probably be his *magnum opus*. He has made special visits to all the localities in Germany connected with the Reformer, and it is said his book will include much matter of importance that will be new to English readers.

Ministers and Churches.

UNDER the auspices of the Young Peoples' Association of Bank Street Church, Ottawa, an excellent concert was recently held.

THE Rev. J. Mutch, of Chalmers Church last week delivered a very interesting illustrated lecture on Petra in Erskine Church.

A LECTURE for the benefit of the Presbyterian Sabbath School, Atwood, was delivered by the Rev. Isaac Campbell, Presbyterian minister of Listowel, on "The Sins of the Pew."

As will be seen by reference to our advertising columns, Dr. Barnard expects to send a party of boys, suitable for farm and other employment, to the Home at Peterborough in the spring.

THE Rev. James Ballantyne, who has resigned the pastorate of River Street congregation, Paris, to take charge of that of Hampton, Jamaica, has been the recipient of several complimentary testimonials.

ON Monday evening, Professor Hutton, of University College, Toronto, delivered a most interesting lecture on "Plutarch" in aid of the mission band connected with St. James Square Presbyterian Church.

THE Rev. Mr. Parsons, of Knox Church, Toronto, conducted the anniversary services in St. Andrew's Church, Berlin, on a recent Sabbath, preaching two able and eloquent discourses to large and attentive audiences.

REV. R. J. LAIDLAW, Hamilton, preached anniversary sermons in the Central Church, Galt, last Sabbath. The pastor of that church, Rev. J. A. Dickson, B.D., occupied the pulpit of St. Paul's in Mr. Laidlaw's absence.

THE Rev. J. C. Cattanch is delivering a course of Monday lectures to the young ladies of the Sherbrooke Academy. The lectures are biographical and historical. The subjects are Caesar, Charlemagne, Columbus, Cromwell, Coligny, and Cavour.

A SUCCESSFUL Sabbath school convention was held at Paris last week. Mr. W. N. Hossie, of Brantford, presided. Rev. J. McEwen, Secretary of the Sabbath School Association, and the principal ministers of the district took part in the proceedings.

THE Lord's Supper was dispensed in the First Presbyterian Church, Port Hope lately. The attendance at the service on Thursday and Sunday was unusually large. The number of new members received into fellowship was greater than on any occasion for a long time past.

AN esteemed correspondent writes: Reference was lately made in THE CANADA PRESBYTERIAN to the fact that this year is the two hundredth anniversary of the murder by Claverhouse of John Brown of Priesthill. It may be interesting to your readers to know that two of our ministers, bearing his family name, are descendants of "the godly carrier."

THE annual missionary meeting was recently held in the Presbyterian Church, Brampton. Rev. James Robertson, Superintendent for Missions in Manitoba and the North-West addressed the meeting, and gave interesting information in regard to that portion of the Dominion; and the Rev. John Neil, B. A., of Toronto, spoke on the Foreign Missions of the Church.

AT an adjourned meeting of the Presbytery of Bruce, held in Allenford, on the 28th ult., Mr. John Moore, B.A., was ordained and inducted as pastor of Allenford and Elsinore. Mr. Greig preached, Mr. Ferguson presided and addressed the ministers, and Mr. Tolmie the people. In the evening the congregation welcomed their new minister by holding a tea-meeting, which was very largely attended. Addresses were delivered by the above ministers and others.

THE anniversary services of the First Presbyterian Church, St. Mary's, were held on Sabbath week. Able addresses and good music added to a superabundant tea left nothing to be desired. The proceeds amounted to \$118. On the following evening the Sabbath-school anniversary was held in the basement. There was a large attendance and the programme, which was provided entirely by the school, was highly enjoyable and well rendered.

THE annual tea meeting of the Presbyterian congregation of Thedford was held on Wednesday last and was largely attended. Eloquent and instructive addresses were delivered by Rev. Messrs. Cuthbertson, Leitch, and Jones. The meeting was a great success, all seeming to enjoy the occasion thoroughly. The proceeds amounted to the handsome sum of \$90. The congregation at Thedford appears to be in a happy and prosperous condition.

THE various Synods of the Presbyterian Church are appointed to meet as follow: Montreal and Ottawa, in St. John's Church, Cornwall, May 12, at half-past seven p.m.; Toronto and Kingston, in the Presbyterian Church, Cobourg, May 5, at seven p.m.; Hamilton and London, in MacNab Street Church, Hamilton, April 13, at half-past seven p.m.; Manitoba and the North-West Territories, at Brandon, May 19, at half-past seven p.m.

THE ladies of Manitou congregation met at the manse and formed themselves into a Ladies' Society on Tuesday, February 10th. On Thursday, the 19th, Mrs. Alex. Bethune gave a parlour concert in connection with the Society. The plate was passed round, and the sum of \$23 collected. The ladies intend purchasing an organ for their new church. The young men intend to present the congregation with a plate communion service.

THE Rev. Alex. Bell lectured in the Y.M.C.A. Hall, Peterborough, lately. The subject was: "A Wise Man and his Sayings." The career of Solomon was eloquently outlined, and important lessons deduced from the course of wisdom pursued by this great man. And the great lesson

that Solomon learned was "Fear God, and keep His commandments." The study of his proverbs was commended to the young, as fitted to every condition of life.

ON a recent occasion, the residence of the Rev. J. R. MacLeod, Kingsbury, was visited by a large number of his Kingsbury and Melbourne Ridge friends. The ladies provided a rich repast for all assembled. After spending a very pleasant evening the friends took their departure, leaving Mrs. and Mr. MacLeod many valuable gifts expressive of the congregation's good wishes and their desire for their minister's comfort. This congregation has resolved to build a manse at a cost of from \$1,500 to \$2,000.

DR. COCHRANE, Convener, announces that the Home Mission Committee of the Presbyterian Church in Canada (Western Section) will meet in St. Andrew's Church, Toronto, on Tuesday, 24th March, at eleven o'clock, a.m. The sub-committee on Augmentation of Stipends, will meet at nine o'clock, a.m., of the same day. All the grants made to mission stations and supplemented congregations will be revised at this meeting. A prompt attendance of members is requested.

At the recent meeting of the St. John, N.B., Sabbath School Association the Rev. T. F. Fotheringham delivered an interesting address on Sunday school organization, which was further discussed by Messrs. Hutchings, Irvine, Sulis, Smith, Simpson, and Mrs. Mersereau. At the evening session the devotional meeting was led by Rev. George Bruce, B.A., after which the following subjects were discussed: Mission Sabbath School Work; The Sabbath School the Hope of the Church; Why am I a Sabbath School Teacher?

A SHORT time ago the Rev. Mr. Clark, of Lakeside, was the recipient of a very neat present from his many friends in North Smith congregation, consisting of an elegant dressing case and some pieces of silver. This is a weak and struggling congregation. Its members, though few, are possessed of large and loving hearts, and are deeply endowed by the spirit of their Master. This is only one of the many tokens of esteem and affection Mr. Clark has received from the people during his pastorate.

THE annual meeting of St. Andrew's Presbyterian congregation, Sherbrooke, was held lately. The various reports from Sabbath School, Kirk Session, Ladies' Aid Society, and Board of Managers were read. The report of the managers, notwithstanding the depression, showed a prosperous state of affairs financially. They reported a balance carried to the work of the new year of \$160. The net income of the Ladies' Aid Society was \$309.52. The income of the Sabbath school from Sabbath collections was nearly \$100. Seventy-five new members were received by the Session.

THE annual meeting of the Rodgerville Presbyterian congregation was held in the church lately. Mr. A. McPherson was appointed Chairman, and Mr. B. Smilie, Secretary, *pro tem.*, after which the report of the Secretary and Treasurer was read and adopted. The Treasurer's report showed a nice balance on hand after the payment of all the remaining expenses of the church, which balance was voted to the purchasing of books for the Sabbath school library. All the officers for the past year were re-elected, with the exception of Duncan McLwan, who resigned, and whose place was filled by John Murray, of Rodgerville.

THE re-opening services in the Markdale Presbyterian Church, took place on Sabbath, the 8th inst. Large congregations were present both morning and evening. The services were conducted by the Rev. A. H. Scott, M.A., of Knox Church, Owen Sound, who also delivered a lecture on the Monday evening following, upon "A Visit to the Council in Belfast, and Experiences in Scotland and England." Flesherton and Markdale under the pastoral care of the Rev. Andrew Wilson, are giving evidence of growth. A short time ago the Flesherton Presbyterians erected a handsome new brick church, and now the sister congregation has advanced a step by making their worshipping hall as comfortable and inviting as it now is.

THE students of Toronto University are bestirring themselves energetically to secure the erection of a Y.M.C.A. hall in connection with the institution. The undergraduates are displaying commendable zeal, having already subscribed \$400, although a systematic canvass has not yet been made. The authorities of the University are favourably disposed toward the project, as is evidenced by their granting an excellent site for the new building. The estimated cost of its erection is about \$8,000, of which sum about \$2,000 are already subscribed. Any wishing to further this laudable object by their contributions can communicate with Mr. A. J. McLeod, President of the University Y.M.C.A. Subscriptions are not payable till May. It is proposed to erect the building during the approaching summer.

THE report of the proceedings in the Berwick Presbytery relating to the call from the congregation of St. James' Square Church to Rev. John Smith, M.A., from which an extract appeared in these pages, receives the following correction: MR. EDITOR.—As part of your report of what I said referring to the Toronto call is calculated to leave a wrong impression, I crave permission in a word to alter it. I am made to say that unwillingness to cross the sea at this season was one reason of my declination. What I said was that in order to save the Commissioners from Canada crossing the sea on a fruitless errand, I wrote, telling what my decision would be. Kindly insert this correction.—Yours sincerely, JOHN SMITH.

THE anniversary services of the Egmondville Presbyterian Church were a gratifying success. On Sabbath the Rev. Mr. McQuarrie, of Wingham, preached both morning and evening to large congregations, and was listened to with pleasure and profit. He is an earnest, eloquent and able preacher. On Monday evening the anniversary tea meeting was held. At the appointed hour the chair was taken in the audience room, by the respected pastor, Rev. Mr. McCoy. The programme consisted of music and speeches. The choir, under the leadership of Mr. Kent, gave a number of selec-

tions very nicely, and in a manner which showed good talent and careful training. Addresses were delivered by Rev. Messrs. McDonald and Broley, of Seaforth; Rev. Mr. Musgrave, of McKillop, and Rev. Mr. McQuarrie. The addresses were all good being short, and of a practical, useful bearing. The proceeds of the tea meeting amounted to something over \$80, which, considering the stormy night, was a very large sum.

THE third annual meeting of the Lindsay Presbyterial Women's Foreign Missionary Society, was held at Woodville, on Thursday, Feb. 19th. Delegates from the different auxiliaries in the Presbytery were present, also Mrs. Harvie, Toronto, and Mrs. J. Fraser Campbell, of How, India. From the reports read it was found that two new auxiliaries had been organized during the year, making eight in all, and that the sum of \$374 had been contributed. The officers elected were: President, Miss Robinson, Beaverton; Secretary, Mrs. Patterson, Beaverton; Treasurer, Mrs. Trew, Lindsay. A very interesting and instructive address was then given by Mrs. Campbell on the work of our lady missionaries in India, showing the great extent of the field, with the encouragements and difficulties encountered by those labouring there. Mrs. Harvie followed in a most stirring address on the home work and closed with an appeal to those before her for more entire consecration during the coming year. A cordial vote of thanks was then passed to the retiring president and secretary, Mrs. Stewart and Miss Jackson, of Uxbridge, for the zeal and energy with which they had attended to the affairs of the Society during the past two years.

AT the next regular meeting of the Presbytery of Paris in Knox Church, Woodstock, Tuesday, 10th March, it has been arranged to hold a Conference on the State of Religion, commencing at half-past seven o'clock in the evening, and it has been agreed to invite elders, managers and Sabbath school teachers to take part with the Presbytery in said Conference. The programme is as follows: Report on State of Religion, by Rev. William McKinley; Family Religion, introduced by Rev. G. Munro, M.A.; Prayer meetings, and the best method of conducting them, introduced by Mr. John C. McLeod; What should be done for the young men and young women of the Church who have not professed faith in the Saviour?—Introduced by Rev. W. T. McMullen; Public Worship, and what means shall be used to secure increased attendance and greater interest in the same?—Introduced by Rev. William Cochrane, D.D. Wednesday March 11th. Report on Sabbath Schools, by Rev. M. McGregor, M.A.; The proper aim of the Sabbath school teacher, Rev. F. R. Beattie, Ph. D.; How can parents best assist in the Sabbath school?—Mr. W. N. Hossie, Brantford; Prayer and Praise in the Sunday school, Rev. John Thomson. The subject of temperance will also be taken up; the Report will be presented by the Convener; also the Christian citizen's relation to the Temperance Act of 1878, Rev. W. A. McKay, B. A.; What are the best methods by which the Church can foster temperance sentiments? Dr. Nichol, Brantford.

THE second annual meeting of the First Presbyterian Church, Brandon, Man., was lately held and, considering the present depressed state of the Province, the exhibit is most encouraging. The friends of our beloved Zion have been most active, and hence all engagements for the year past have been met. The total amount raised for congregational purposes is \$3,703.07. Of this amount the Ladies Aid raised \$658.75; the Missionary Association collected \$71; \$50 of this amount with \$15 from another source was paid for theological education in Manitoba College, \$11 for Indian work in the bounds of Presbytery, and \$11 to the Presbytery Fund. The Sabbath school raised in the year \$115, which this year was expended on the library. The total for all purposes is \$3,905.07. In the church services and the Sabbath school there has been a steady increase. Eighty-three members have been added to the roll; sixty-seven by letter, and sixteen on profession; two adults were baptized, and forty-two couples were married by the pastor. This latter fact is mentioned because, by arrangement of the Provincial Government, it netted a nice sum in favour of Manitoba College. Steps have been taken to deed the church property over to the Presbyterians in Canada on the Model Trust Form. The congregation is now fully organized. It has three prayer meetings each week, a Missionary Association, a Vigilance Committee of the Ladies' Aid, most useful in looking after strangers, the sick and the poor. So, depending on the divine blessing, the office-bearers look forward to the work of another year with hope and encouragement.

WHEN the Rev. Charles Chiniquy lectured in Peterborough recently, he made feeling references to the Rev. William Bennett, of Springville. In response to numerous enquiries, Mr. Bennett gives the following explanation: Questions have been asked me as to what I did on behalf of Father Chiniquy to cause such an expression of grateful emotion toward myself, as was manifested on the occasion of his recent lecture in the George Street Methodist Church. In reply, I may say that the service rendered by me toward Mr. Chiniquy, was just about equal to that rendered by the boy who pushed the required pound that launched the ship. Mr. Chiniquy was in difficulty with his own Presbytery, owing to false charges that had been preferred against him. Though innocent, he was found guilty and suspended. Through a mutual friend I came to know all the circumstances of the case, and recommended to Mr. Chiniquy to seek refuge in the Canada Presbyterian Church. This was in 1862. Mr. Chiniquy at once acted upon the suggestion, made his application for connection, and after full enquiry into all the charges, was eventually received as a minister of the Canada Presbyterian Church. I have had a lecture in readiness for some time, in which these trials of Mr. Chiniquy are stated in detail, and would like to take an early opportunity of giving it to the public. The lecture has been carefully revised and amended by Mr. Chiniquy himself, so that every statement has been endorsed by him, and there is much in it of which the Canadian public are altogether ignorant. In his lectures from time to time, Mr. Chiniquy

has made frequent reference to his difficulties with Rome, but as far as I know has seldom, if ever, touched upon those with the Chicago Presbytery.

PRESBYTERY OF HAMILTON.—The Hamilton Presbytery met at Burlington. There was a large attendance. Rev. R. J. Laidlaw acted as moderator, Rev. Thomas Scoular as clerk. Leave was granted the congregations of Niagara and Lynedoch to call ministers. On behalf of the committee appointed to prepare a minute in reference to the resignation of Rev. Dr. James from the pastorate of Knox Church, Rev. Mr. Fletcher submitted a resolution, which was unanimously adopted, expressing the esteem, affection, and respect entertained for Dr. James as a preacher of the Gospel, a pastor, and a member of Presbytery, and paying a merited tribute to his high personal worth. Rev. Mr. Fletcher was authorized to moderate in a call to a minister to Knox Church, whenever the congregation of that church is prepared to do so. Rev. Mr. Fletcher gave notice that he would move at the next meeting of the Presbytery that Rev. Principal McKnight, of Halifax, be nominated Moderator for the next General Assembly in Montreal next June. In the evening the Presbytery met again and resolved itself into a conference on Sunday schools, the State of Religion, and Temperance. The discussion was opened by Rev. Mr. Grant, of Oneida, and Rev. Mr. Fletcher. Rev. Mr. Laidlaw introduced the discussion on the State of Religion, and the discussion on Temperance was opened by Rev. Mr. Ratcliff, of St. Catharines. A paper on Temperance, prepared by Mr. Thomas Shaw, was read by Rev. Mr. Murray, of Grimsby. The discussion on these subjects lasted until late on in the evening. A committee was appointed before the meeting adjourned, to report on the result of the conference at the next meeting of the Presbytery in March. —THOS. SCOLAR, Pres. Clerk, pro tem.

A CORRESPONDENT in Calgary writes: The annual meeting of Knox Church congregation, Calgary, was held lately. This congregation will become a source of strength to the funds of the Church at no distant day. Like many other places in this new land, a little labour and support from the Home Mission Fund will establish a congregation that will aid in the carrying on of the work of the Church as well as supplying the means of grace to those who are leaving the congregations of the Church in the east to seek homes in the west. The funds were raised principally by weekly offerings. This system of carrying on the finances of the congregation has been a great success, and promises to become the strength of the congregation in its financial matters. Messrs. Rankin and Grant were elected to fill the place of the retiring managers, Mr. Frazer to fill the vacancy caused by the removal of Mr. Swan beyond the bounds of the congregation. The refreshments provided by the ladies added much to the pleasure and success of the meeting. Calgary received its first Protestant missionary, who was a representative of the Presbyterian Church, about eighteen months ago. Others soon followed, and three Protestant congregations are now in a flourishing condition. Other fields are fast springing up in this new land, where men and means for a short time are wanted. There is no field that promises to yield a surer or more abundant harvest for the Master and the Church than the great North West Territory. Would that the young men of our colleges might respond in larger numbers to the cry that goes forth from this land, "Come over and help us." The Church, we are confident, will do its part in providing the means as it is but for a season, and it is sending the Gospel to many of the promising young men who have left their own folds. Acknowledging God's kindness to us as a congregation, and thanking the Church that has supported us in the time of need, we will appear on with the hope that soon we shall be able to take a share in the mission work of the Church.

KNOX COLLEGE MISSIONARY SOCIETY.

The following is a statement of the sums of money received by the Treasurer up to date. I. Received from fields occupied by missionaries of the society, per James Gilchrist, Blind River, \$44; Serpent River, \$13.43; Spanish River, \$5.36; Avenmore, \$4.70; Gladstone Station, \$18; Victoria, \$7.75. Total, \$111.24. — Per A. McD. Haig, Pipestone, \$26.74; Hamilton, \$8.61; Malcolm, \$8.25; Lang's, \$95; Oak Lake Station, \$3. Total, \$141.60. — Per John Robertson, Scotch Block, \$8; Cockburn, \$11.55. Total, \$19.55. — Per Charles Webster, Callender, \$5; Booth's Mill, \$7; Nipissing, \$30.20; Pawassau, \$45.15. Total, \$87.35. — Per Andrew McNab, McKay's, \$10.11; Dougall's, \$30.45; St. Paul's Church, \$16.49; Deloraine, \$17.50; Waskoda, \$9.75; Cobocook, \$18.85. Total, \$156.15. — Per H. Patterson, Yorktown, \$82; Armstrong Lake, \$22; Wallacetown, \$20.75; Boakeview, \$30.50. Total, \$155.25. — Per D. Perry, Ely, \$12.28; Strong, \$32.69; Eagle's Lake, \$25.43; Sturgeon Falls, \$38.94; Lundridge, \$18.41. Total, \$127.75. Received from friends in other places. From D. Sutherland, Toronto, \$2, per W. A. Duncan, Sabbath-school and Young Men's Bible class, Knox Church, Hamilton, \$10; per H. C. Howard, Guthrie and Knox Church, Oro, \$14.40; per R. J. M. Glassford, Sturgeon Bay, \$50; Waubashene, \$56.25; Josiah Keni, Fesserton, \$9.50; First and Second Chinguacousy, \$11.15. Total, \$126.90. — From Rev. R. Hamilton, \$2; per John H. Ross, Hyton and East Normanby, \$13.15; a Friend, Barton, \$1; Bramley, \$3; per A. H. Duncan, Fesserton, \$45.45; per J. Jaffray, Dixie, \$4.75; C. Wallace, B.A., Weston, \$1.40; Dundas Sabbath-school, \$5.75. Total \$111.90. — Per Rev. R. D. Fraser, a Friend, Claude, \$5; per W. Rowand, Vaughan and Bolton, \$16; per J. Hamilton, a Friend, Brantford, \$8; per Miss Cunningham, Haine's Avenue, Sabbath-school, St. Catherine's, \$11; Infant Class, \$1. Total,

\$12. — Per Rev. A. G. McLachlin, Leaskdale and Zephyr, \$11.40; per Angus McKay, a Friend, Eramosa, \$5; per W. Amos, East King and Aurora, \$7.75; from S. Kirkland, M.A., \$5; per J. M. Gardiner, Balsover congregation, \$4.18; per W. N. MacFarlane, Menominee, \$1; Hamilton Station, \$5; Mrs. Longford, \$6.75; from Mr. W. Neff, Ararat, 40c.; per S. Nixon and John Robertson, Hollen congregation, \$13.85; Glenallan, \$5.50. Total, \$19.35. — II. Per J. Goforth, West Nissouri, North Church, \$4.57; South Church, \$4.60; Sabbath-school No. Seven, West Nissouri, \$2.30; Attwood, \$11.01; Monkton, \$6.55; Thamesford, \$12.16. Total, \$41.19. — Per Rev. D. B. MacDonald, St. Andrew's Church, Quaker Hill, \$7.70; per John McGillivray, Friends, \$1.30; per D. A. McLean, Knox Church, St. Vincent, \$3.30; a Friend, St. Vincent, \$5. Total, \$8.30. — Per W. A. Brantley, North Easthope, \$7.80; per S. S. Craig, Maple Valley, \$3.35; Singhampton, \$4.50. Total, \$7.83. — Per J. C. Tolmie, Southampton and Burgoyne, \$12; per P. J. Pettinger, Friends, \$24.10; per J. W. Elliott, Moore Line Presbyterian Church, \$8.50; per John McP. Scott, Peterboro', Friends, \$7; per Allen Catterson, Friends, St. Thomas, \$10; per John McKay, Embro, \$16; First Church, Eramosa, \$4. Total, \$20. — Per J. S. Hardy, Zion Church Sabbath-school, Brantford, \$56; Kemble congregation, \$7.05; Sarawak congregation, \$7; Friends, \$2; Rev. D. James, \$1. Total, \$73.05. — Per John Campbell (self) \$1; Friends, Woodville, \$6.25. Total, \$7.25. — Per Rev. Thomas, Nixon, Stauffville Sabbath-school, \$10; per T. M. Hardie, Ottawa, Friends, \$3; per W. Farquharson, Sombra, \$2.25 (self) \$4. Total, \$6.25. — Per H. C. Howard, Shelbourne congregation, \$13.47; Primrose, \$6. Total, \$19.47. — Per J. H. Simpson, South congregation, \$2; per W. M. Kay, R. Malcolm, Brussels, \$1; per Robt. McNair, Knox Church Sabbath-school, Goderich, \$5; from Duchess Street Sabbath-school, \$12; from Rev. G. Brown, Wroxeter, 40c.; from Prof. Gregg, \$4; Per James Argo, Eden Mills, \$5; per R. C. Tibb and George Needham, Knox Church, Moore, \$15.20.

On account of the heavy expenses incurred in sending missionaries to the North-West during the past summer, the Society will not have sufficient funds to carry on its work as in former years, unless friends taking an interest in its work, remember it with a liberal contribution. JOHN ROBERTSON, Knox College, Feb. 10th, 1885. Treasurer.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 15, 1885. **PAUL BEFORE AGRIPPA.** Acts xxvi. 1-18. GOLDEN TEXT.—"And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest."

TIME.—August, A. D. 60. Review.—1. What charges were brought by Tertullus? 2. Who was Tertullus? 3. How did Felix dispose of the case? 4. What motives actuated Felix? 5. State the stages of Paul's second missionary journey.

Introduction.—This lesson is two years later than the last. Felix trifled with justice, hoping to get a bribe, but Paul was too honourable to purchase that liberty to which he had a right. Felix was succeeded by Festus, a more honourable man. Three days after arriving at Caesarea, he went to Jerusalem in order to acquaint himself with the country and people whom he had to govern. The Jews took advantage of his visit, to press the request that Paul should be handed over to them for trial, hoping to find him pliable and willing to ingratiate himself. Festus tells them that it would be contrary to the spirit of Roman justice to deliver a man up before he meets his accuser face to face. He invited them to Caesarea, and immediately upon his return put Paul on trial. The Sanhedrin is not represented by an advocate this time. The Jews go and repeat the charges made at the former trial: here ye, sacrilege and treason, all of which Paul denies. Festus asked him whether he was willing to go to Jerusalem to be tried. Paul knew too well what that meant, and said, "No. . . . I appeal unto Caesar." The right of appeal to the Emperor was the privilege of every Roman citizen; and it at once arrested the proceedings and removed the case from Festus's jurisdiction. There were some cases in which the "appeal" was not allowed. Festus consulted the councillors to see whether this case belonged to that class. Upon finding it to be Paul's right, he replied, "Hast thou appealed unto Caesar? unto Caesar thou shalt go." After a few days, Agrippa II., the last of the Herods, king of Chalcis, along with his sister Berenice, paid Festus a complimentary visit. Festus spoke of Paul's case and the difficulty of deciding a case of Jewish superstition. Agrippa, who was well acquainted with Jewish law, the guardian of the Temple, and who had, no doubt, often heard of Paul, expressed a desire to hear him. It was arranged. Next day there was a grand meeting of the notables of Caesarea, and Paul was brought into their presence. It was not a trial, for the appeal removed his case from the lower court, but it was an opportunity of preaching Christ before kings, and Paul accepted it, and delivered the address of which this lesson is an abstract.

TOPICAL ANALYSIS.

I. Address to Agrippa. Ver. 2, 3. We saw in the introduction to the last lesson, the difference between a flatterer and an honest man. A compliment is allowable only so far as truthful. Paul could truthfully say that it was a happiness to be permitted to state his case before Agrippa, because although, like all the Herods, a very wicked man, yet he was well acquainted with the matters under dispute.

II. The Question Stated. Ver. 4-8. He states the points in which he and his persecutors are agreed.

1. He is a Jew and was trained in Jerusalem, and loved the place and people as much as any of them did.

2. He was a Pharisee, and lived "after the most straitest sect." That is, he was not a half-hearted man who had no faith in what he professed, but a sincere believer, and amongst the most rigid in observance of the ordinances of the law. That, he says, is well known to those present if they would only testify.

3. With the Jews, he looked for a promised Messiah, who was the hope of Israel. This promise was given to the fathers. (Gen. iii. 15; xxii. 18; xxvi. 4; xlix. 10; Deut. xviii. 15; Psa. cxxxii. 11; Isa. iv. 2, etc.) To that promise, the twelve tribes, in their daily services in the Temple, look for.

4. Now the point on which they differ. The Jews still hope the Messiah is to come; He believes the Messiah has come, and for that belief he is persecuted by them.

5. And now when the Apostle reached the Messiah in his address, he proceeded in some line of thought that is not reported until he came to His Resurrection, which was the central point of Apostolic teaching. The brevity of the report accounts for the abrupt introduction of verse 8. It has been suggested that when the Apostle spoke of the Resurrection, he saw incredulity in the face of Agrippa, and answered, "Why should it be thought a thing incredible with you that God should raise the dead?"

Our creation, the new birth, spring, the chrysalis, are sufficient to remove all unbelief as to the possibility of the Resurrection.

III. His conversion to this view. Ver. 9-18.

1. **Method.** I was exceedingly hostile, persecuting even to strange cities. I cast into prison; gave my voice (vote in Sanhedrin) to put them to death, and I went to the synagogues and compelled them to blaspheme (recant, and speak against Christ). Whilst thus engaged, on the road to Damascus, Jesus appeared unto me in the way, at midday, in glory brighter than the sun, and asked me why I persecuted Him?

"Hard for thee to kick against the pricks." The ox kicking against the sharp-pointed goad, only made matters worse. This discloses the state of Paul's conscience. He was to the eyes of men intensely eager and earnest, but in his heart there were misgivings. He was fighting against convictions that the Christians were right. He saw Stephen's face shine, the spirit in which he died. He saw the life and death of many, and felt that they did not deserve such treatment. But Christ prevails at last.

2. **Object of Conversion.** He is to be "a minister" (a servant) of a new master, and "a witness" of what he had already seen and what is yet to be shown to him. That revelations were given to Paul afterwards we find in his writings and works. It is very important to remember that the work of the Gospel ministry is not manufacturing, but witness bearing.

"Delivering thee," etc. Ver. 17. Whilst engaged in this work he has the promise of protection from the Jews and Gentiles unto whom he is sent. In the midst of all the perils of his life, it must have been very helpful to remember this promise. The same promise is given to us until our work is done, and we should not be afraid.

3. **Effects of this ministry.** Ver. 18, "To open their eyes," etc. Blindness affects all who are unconverted. They do not see things in their true character. They are dead to the realities around them, the spirit world. The Gospel opens the eyes, so that men can see sin, death, eternity, Christ, salvation, glory.

"Power of Satan to God." A change of masters, Satan is the prince of darkness, and rules all in that kingdom. To leave that kingdom, is to come out from under his sway, and to take the yoke of Christ which is easy.

"Forgiveness of sins." It is entire and present forgiveness, and we should enjoy the comfort of it now.

"Inheritance amongst the sanctified." An inheritance that begins now in the love and fellowship of Christ, and will be perfected when sanctification is perfect in heaven.

"Faith in Me." That is the root of all these things. "Only believe" and all shall be yours; forgiveness, sight, light, and inheritance amongst the sanctified. How much is within the reach of those who will trust Christ! Do not place any body else alongside of faith. Trust Christ only.

PRACTICAL SUGGESTIONS.

1. A sense of injustice should not make us lose an opportunity of testifying for Christ. Ver. 1.
2. What a satire on human society, that such a man as Paul should be arraigned before such a man as Agrippa!
3. An honest man can appeal to his enemies to verify his statements. Ver. 5.
4. In what sense is Christ the Hope of Israel?
5. The credibility of the Resurrection.
6. Glimpses of Christ's glory at different times manifested.
7. The object of our conversion is not our own enjoyment simply, but that we may be ministers of Christ.

Words of the Wise.

WHEN you cannot do as you like, the best thing is to like what you do.—George MacDonald.

TROUBLE and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—Melancthon.

WHEN any calamity has been suffered the first thing to be remembered is how much has been escaped.—Johnson.

OUR grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carver.

REASON and faith resemble the two sons of the patriarch; reason is the first born, but faith inherits the blessing.—Cabrera.

LIVE as with God; and, whatever be your calling, pray for the gift that will perfectly qualify you in it.—Horace Bushnell.

GOOD temper is the philosophy of the heart, a gem in the treasury within, whose rays are reflected on all outward objects.

OUR great want in social life is a deep and wide sympathy. This is it which enables us to see with another's vision, and to appreciate another's instincts.

It was the late Bishop of Lichfield who, when he was abruptly asked the way to heaven, replied, "Turn to the right, and go straight forward."

O, SAD estate Of human wretchedness! so weak is man, So ignorant and blind, that did not God Sometimes withhold in mercy what we ask We should be ruined at our own request.— Hannah More.

LET not any one say that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what a man can do before a prince or great man, he can do alone, or in the presence of God, if he will.

IF we faithfully improve the discoveries God gives us of Himself while we are here, a brighter and more glorious scene will shortly be opened to us; for to him that hath shall be given.

IF you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.—Charles K. Wiley.

THE real reason why multitudes of people in our congregations remain unconverted up to this time is the very same reason why Felix was ruined. They all expect to become Christians at some time before they die.— Theodore L. Cuyler, D.D.

WHAT can prayer do for us? I answer without hesitation, everything. More than one saint, like St. Francis, and like Wesley, has left behind him the record that God has never refused him anything for which he seriously prayed. It can gain for us everything, not, perhaps, that we wish, but everything that we want.—Archdeacon Farrar.

MEN do things which their fathers would have deprecated, and then draw about themselves a flimsy cordon of sophistry, and talk about the advance of humanity and liberal thought, when it is nothing after all but a preference for individual license.— Rev. John Hall.

IT is no small wisdom to keep silence in an evil time, and in thy heart to turn thyself to God and not to be troubled by the judgment of men. Let not thy peace depend on the tongues of men: for, whether they judge well or ill of thee, thou art not on that account other than thyself. Where are true peace and glory? Are they not in God?— The Silent Hour.

LOOK not alone for your relations in your own house, or in your own sphere. The blood of Christ is stronger for relationship than blood of father or mother. Look above you. All there are yours. Go down even to the bottom of society. All below you are judgment-day brothers, and God's eternity is on them and you alike.

MANY Christians have to endure the solitude of unnoted labour. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labours and successes. Yet some who are doing what God will think a great deal more of at last, never saw their names in print.—Spurgeon

"Now I see!" but not the glory, Not the face of Him I love, Not the full and burning story Of the mysteries above. But I see what God hath spoken, How His well-beloved Son Kept the laws which man had broken, Died for sins which man had done; Dying, rising, throned above! "Now I see" that God is love.— Frances Ridley Havergal.



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- MONTREAL.—In the David Morrice Hall, on Tuesday the thirty-first day of March, at ten o'clock a.m.
LONDON.—In the First Presbyterian Church, London, on Tuesday tenth of March, at half past seven o'clock p.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, seventeenth March, at eleven a. m.
BRANDON.—In the first Presbyterian Church, Brandon, on Tuesday, third March, at three o'clock p. m.
GLENGARRY.—At Alexandria, on the second Tuesday of March, at two o'clock, p.m.
WINNIPEG.—In Knox Church, on Wednesday March fourth, at ten o'clock a.m.
BRUCE.—In St. Paul's Church, Walkerton, on the second Tuesday in March, 1885.
KINGSTON.—In Cooke's Church, Kingston, on March 16th at three p.m.
WINNIPEG.—In Knox Church, Winnipeg, on Wednesday, March 4th, 1885, at ten o'clock a.m.
MAITLAND.—In Wingham, on Tuesday the seventeenth of March, at half past one p.m.
SAUGEEN.—In Guthrie Church, Harriston, on the seventeenth of March next at two p.m.
PETERBORO.—In First Church, Port Hope, seventeenth March, at ten o'clock a.m.
OWEN SOUND.—In Division Street, Church, Owen sound, March seventeenth, one thirty p.m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of March, at ten o'clock forenoon.
WILHELM.—In St. Paul's Church, Bowmanville, Tuesday, 17th February, at half-past ten o'clock a.m.
PARIS.—In Knox Church, Woodstock, March 10th at twelve o'clock, noon.
TORONTO.—On Tuesday, 3rd March, at eleven o'clock, in the same place. Commissioners to the General Assembly will be appointed at three p.m.
HURON.—In Seaford, on the second Tuesday of March, at eleven o'clock a. m.
SARNIA.—Regular meeting at Strathroy, on second Tuesday of March, at ten o'clock a.m.

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