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VOL. 14.

TORONTO, WEDNESDAY, JANUARY 7th, 1885.

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Notes of the Week.

DETAILS of the earthquake felt over the Spanish peninsula have shown that the calamitous results have been far more serious than was at first supposed, many hundred lives have been lost and much property has been destroyed. Shocks have also been felt at Carinthia in Austria, and in Wales.

AT the last meeting of the Toronto Ministerial Association a resolution expressive of the many unobtrusive excellencies of character possessed by the late Dr. Carroll and unswerving fidelity in his lifework was placed on record. The Rev. Robert Wallace read an elaborate and forcible paper on Biblical Arguments for Prohibition.

ONE of the supporters of the late Dr. Begg, Dr. Stuart Muir, of Leith, has been preaching in praise of the Pope, and otherwise so demeaning himself that the Free Church Presbytery of Edinburgh cited him to appear before it. He disregarded the citation, and appeared as preacher in an Episcopal church in Edinburgh on a late Sunday, dressed in a gorgeous costume.

IT is said that while Henry George was making an eloquent speech in England, and was showing that the land ought to revert to the people who were its original owners, he was rudely interrupted by an unfeeling person in the audience, who called out, "Then are you Yankees going to give back the States to the red Indians?" There are some people who are willing to upset any pretty theory by asking awkward questions.

IT has been decided to keep the Exhibition at New Orleans open on Sunday, notwithstanding many remonstrances against it. It is stated that the Catholic Archbishop of New Orleans is in favour of keeping open on Sunday, and that this influenced the managers in their course. The Plenary Council gave it as their opinion that the institution of the Sabbath should be maintained, and this is the interpretation New Orleans puts upon the decision.

ANOTHER political pastor in Brooklyn has come to grief. The circumstances are sad. The Rev. John R. Thompson, of Grace Methodist Episcopal Church, took an active part in the Presidential campaign. He was sure his oratory would do some good. He overtaxed his powers and had become a confirmed victim of the chloral habit. It is thought that he felt so ashamed of himself that he could not again face either his friends or congregation and has disappeared from home, his whereabouts being unknown.

IN the Swiss republic there is not a little rampant infidelity. When the circumstances are considered this is not a matter to be wondered at. It is, however, surprising how a vigorous fidelity exercises the virtue of toleration. The Salvation Army has had a bad time of it in the Swiss cities. Nihilists and anarchists find asylum there, but the Salvation Army is persecuted. The demoralizing doctrines of Mormonism are openly proclaimed, and crowds go to swell the Utah delusion. It is a fresh illustration of the fact that there is nothing so credulous as unbelief.

THE veteran Premier of England has passed his seventy-fifth birthday, and has received the congratulations of a wide circle of friends. There is one rule both in public and private life that Mr. Gladstone has followed, which accounts for the universal respect in which he is held. When he delivered his inaugural address as Chancellor of Edinburgh university a quarter of a century ago he stated that all true greatness of character must be based on moral principle. This is the secret why Mr. Gladstone has earned the respect he now enjoys; he has sought to follow his conscientious convictions of what is right, in preference to what is merely expedient. His personal integrity, as well as his talents will give him an honoured place in the pages of England's history.

THE erratic Scotch ex-professor, John Stuart Blackie, does not seem to mellow with age. Rounded completeness of character does not come to him. With all his fervid patriotism and desire to perpetuate national glories, he lends his aid, such as it is, to undo an institution that a greater than Blackie did not hesitate to affirm made Scotland loved at home and revered abroad a well-spent and Christianly kept Sabbath. The volatile old man has been giving a Sunday lecture, in Glasgow, on Scottish song. Scottish songs are world renowned for their fine feeling, fire and pathos, but magnificent as they are they would form a poor substitute for the songs of Zion, that express the highest aspirations of the soul. Has John Stuart Blackie entered his second childhood?

IN a recent number the *Christian Leader* says: Simultaneously with the resolution of the Birmingham magistrates to put down lotteries at bazaars, an incident that has led to some searchings of heart in other places besides the midland capital; we hear from India that the launching of a lottery at Hyderabad by a Roman bishop has been the unwitting instrument in calling down the heavy hand of the supreme government upon all lottery schemes whatever. The governor of Bengal first took action in the matter, and he was sustained by the Roman Catholic viceroy, who issued an order which has been read with profound satisfaction by all friends of morality throughout the empire. The order applies to every province of India; and the pious and the sporting lottery are to share the same grave.

THE way some so-called employment agencies in Toronto are conducted affords a striking illustration of man's inhumanity to man. Men out of employment had been sent to Callendar with the promise of work on the extension of the Northern railroad in process of construction. Fancy the cruelty of taking six dollars apiece to pay for the fares of these unfortunates, and when the terminus was reached, leaving them to make their way to Callendar as best they could at this season of the year. Some of the most determined men, after great hardship, reached the place named, only to find that the contractor whose name had been given them had no existence. At last accounts some of the unfortunates were wandering in the woods, friendless and destitute. It is to be hoped that the statements of these duped men will be thoroughly tested, and if found substantially correct, then let the heartless scamps who run fraudulent employment agencies receive the punishment they deserve.

As was hinted some time since the only opponents of the Scott Act, *i.e.*, those interested in the liquor trade, abandoning direct appeals to the people, hope to make a flank movement by approaching the legislature, praying for alterations in the Act to curtail its power. Like the Tooley Street tailors, the liquor interest assumes to speak for the people of Canada. The circular sent with the petitions starts out with a statement that can only be fitly characterized by a familiar Saxon word of three letters. The statement referred to asserts the belief that the people of Canada desire to have certain amendments made in the Temperance Act of 1878. Not in the sense they indicate. If they believe anything of the sort they are a more credulous class than

is generally supposed. The friends of the Temperance Reformation must not be idle. They had better set about getting up counter petitions at once. If they work with their old-time vigour and zeal this attack on the Scott Act will disclose the weakness and desperation of those who make it.

A CIRCULAR has been issued by the Toronto branch of the Evangelical Alliance containing the programme for the week of prayer, the meetings to be held in Shaftesbury Hall, at four o'clock p.m. Monday's meeting was presided over by Rev. H. M. Parsons, the principal themes being Praise and Thanksgiving. At the meeting on Tuesday, Rev. Manly Benson occupied the chair, Humiliation and Confession being the leading subjects. To-day the Rev. H. Grasett Baldwin is announced to preside, and the subject, "Prayer for the Church of Christ." To-morrow, Rev. S. A. Dyke is to conduct the meeting, when families and instructors of youth will afford subjects for intercession. At the meeting on Friday the Rev. A. F. Macgregor will preside, when the Nations will be prayed for. The closing meeting, to be held at three o'clock, will be conducted by Rev. P. McF. McLeod, Home and Foreign Missions and the outpouring of the Holy Spirit being the principal subjects for supplication. The annual meeting of the Toronto branch of the Alliance will be held on Thursday evening, at which the Hon. Oliver Mowat will preside.

THE *Golden Rule* well says: We have now entered upon the New Year. It is 1885. The Old Year is behind us. Its record we cannot change. But we may improve on that record during this year. We pity the man who thinks that his life cannot be improved upon even more than that man who considers his labour as perfect. Only consciousness of imperfections leads to improvement. For the man who is always right, we have little hope, but for the man who longs to do better we have great hope. Now, as we open the new book, and mark its unsullied pages with our deeds, mindful of the past, let us ask God to help us to do better work and to live better lives than last year. There is a deep and urgent call for the noblest living and the best action now. It stirs one's pulse to think of the good deeds which ought to be done. The earnest man, who would do good, will find his hands full. Let him do the first thing which ought to be done, and keep on doing. Strong, true, unselfish men and women are needed not only in the Church, but in business, at home, everywhere. Do we belong to this class? Will we help others this way?

THE display of indecent theatrical posters in American cities and towns has awakened a determination to take effective measures for its repression. The *Independent* says. Morality cannot be sustained on this let-alone and gratify-everybody theory. We will not say that the world belongs to the saints, and that they have a commission to rule it. But we respond to as much of that opinion as is involved in the proposition that the moralities and decencies are sovereign things, and that, in their name and by their authority, decent people ought to insist on ruling society. The streets must be made safe for boys and young women. Could the people know the full extent of this evil, it is not out of the possibilities that here, in democratic America, they would propose some kind of a censorship to stop it. Liberty that goes beyond all bounds dashes at last on the hard wall of the necessity of restraining it. We are not far from this point now in some aspects of the matter. The evil has already gone so far that private vigilance cannot meet it. And when things are so that, do what he can for his boys, a father cannot keep them reasonably out of harm's way, it is time to complain of the law, or at least to invoke it. The citizens of Philadelphia, under exactly the same provocations, have awakened to the necessity of protecting their streets and their youth, and taken measures which promise result in repression. The evil is general, and there is probably no city or large town in the country that does not suffer more or less for want of a good and well-executed law.

Our Contributors.

VACANCIES AND THEIR SUPPLY.

BY KNOXONIAN.

One of the wisest and most successful ministers in the Presbyterian Church of this country has often said that a well-equipped Presbyterian congregation with a popular and effective pastor at its head is the strongest of ecclesiastical organizations, and that a vacant Presbyterian congregation is the *weakest*. That brother might have gone a little farther and said that a Presbyterian congregation long vacant is very liable to become *worse* than weak. It is almost certain to divide into parties—parties that are formed around favourite candidates, and these parties spend what little strength they have in fighting each other instead of spending it in building up the congregation. If the divisions are long continued they often become chronic and humanly incurable. Strife dies hard, especially strife of the Presbyterian variety. Weakness is bad enough but chronic pugilism is worse. The happy man who gets the call can probably cure weakness by hard work but there is no power on earth that can readily heal chronic divisions in a Presbyterian congregation. They often crop out years after everybody thought the strife was buried. Such being the case, a vacancy is a serious matter. People who glibly talk about a "change" as a remedy for every ill that congregational flesh is heir to, often do not know what they are talking about. The few who sometimes force a vacancy in congregations seldom have any adequate idea of the responsibility they are taking upon themselves. The vacancy may bring ills a hundred fold worse than those that are supposed to make it necessary, and the "new man," selected after much friction, out of a possible fifty, may not be any better than the old one. Vacancies are among the very weakest spots in the Presbyterian system.

In a late issue of THE PRESBYTERIAN, Mr. McMullen states that the present method of supplying vacancies cannot continue without serious injury to the Church. Serious injury has already been done. Congregations that are least able to bear the strain have suffered, are suffering now, and must continue to suffer until some better method is adopted. We are neither holding nor covering our own ground. Vacant congregations within easy reach of the colleges can help themselves from dwindling away, but there is no help for weak congregations in localities distant from college centres.

It is not easy to agree with Mr. McMullen when he says that what the Church needs is a return to the old scheme in substance with a more vigorous and uniform enforcement of its regulations. It is doubtful if a return to the old scheme is possible. If we did return to that scheme would not the causes that broke it down before break it down again? The main causes, as Mr. McMullen so well points out, were two. Congregations in cities and towns, and it might be added, some in the country as well, felt that the scheme did not meet their wants, and probationers felt that it was injurious to their interests. The two chief factors in the problem were the vacancies and the probationers, and the scheme suited neither. *Should* we return to a scheme that failed to meet the wants of the parties chiefly interested? Is not the fact that both congregations and probationers found it to their advantage to break down the scheme evidence of itself that the scheme was not a good one?

The congregations that broke down the scheme did so in a very respectable and constitutional way. They simply went to their Presbyteries and asked leave to supply themselves. The Presbyteries said "yes," and the thing was done. The trifling fact that some members of the Presbyteries in question helped to make the rules was not here or there in the matter. The man who makes a rule has as good a right to break it as any other man. Presumably the congregations that asked leave to supply themselves were acting for their own best interests, and if for their own best interests, then for the best interests of the whole Church. Had these congregations found that the scheme in question was the best thing for them, nine out of every ten of them would have worked it gladly. Could they be blamed for not working a plan that they were absolutely certain would ruin them in a short time? Living by rule may be a good thing, but if a healthy man finds that doing so makes him lean and weak and poor, and reduces him generally, so that other men

trample upon him, "probably" the "best" thing he can do is to break the rule. His desire to break the rule will likely be increased if he finds that some of the other men are putting on his flesh, gaining his strength and acquiring his property. Now, if a congregation of loyal Presbyterians find that living by a rule which their Presbytery is willing to set aside, reduces their numbers, diminishes their funds, cripples their resources, and lessens their influence and sends their money and their people over to other denominations, are they to be blamed for asking liberty to live without it? The prosperity of the Church is surely more important than any scheme that Presbyterians are willing to lay aside when asked.

If, then, the old scheme did not work and cannot be revived and the present method, or rather want of method, is destroying congregations of a certain class, what should be done? To allow matters to drift is criminal. Are there no men in the Church who can solve the problem? After all our talk about unions and colleges and ministerial education and other big things, is there not practical sagacity enough in the Church to devise a plan that will keep our own small congregations from destruction?

A stranger who happened to drop into our General Assembly some evening when the Supreme Court is in a lofty mood, receiving an Episcopalian delegation, or establishing a Divinity Hall or some matter of that kind, would think that the Church could do almost anything it tried. If the stranger just heard the display of learning the Assembly can make on Romish ordination, or the cloud of learned dust it can raise about that unfortunate lady—the deceased wife's sister—he would wonder. But he would wonder still more if somebody told him that this learned and dignified body cannot devise a plan that will keep their small congregations supplied with the Gospel. Are we to go on forever spending days in the Church Courts on such questions, and hours, or perhaps minutes, or possibly no time at all, on matters closely connected with the very life of the Church? Nero fiddles while Rome burns.

The problem is this: Given a certain number of congregations that want pastors and a certain number of preachers who want congregations, what is the best method of bringing these preachers in contact with these congregations so that fairly promising settlements may be the result? Is there nobody in the Church that can solve it? Probably the best way to solve it would be to try and raise Chalmers out of his grave for a short time. He was a good organizer.

MISS WHATELY'S MISSION WORK IN CAIRO.

PEASANT LIFE ON THE BANKS OF THE NILE.

In my last letter a general idea was given of the mission work in which Miss Whately has been for many years engaged in Cairo, among the Moslems, Copts, and others, of the difficulties with which she has had to contend, and of the success which has crowned her self-denying labours. With your permission, I shall now supplement the statement then made with a few additional items of information, which may be interesting to certain classes of readers. In the first place, I may say that in the Mission House there is a

DEPOSITORY OF BOOKS,

in Arabic and English, Modern Greek and Turkish, which has been found very useful as a centre of mission work. Many Copts and Moslems go to it to purchase Testaments and Gospels, and often remain to converse on religious subjects—a great point gained. After the school had been some time opened, Miss Whately resolved to give the poor girls in attendance

A SCHOOL TREAT,

which proved so useful in its effects that it was afterwards repeated from time to time. On these occasions the little Egyptians were just as excited in anticipation of enjoyment, as are the children of any Sunday School in Canada. But how different the circumstances of an outing of this kind in Cairo from those connected with a picnic in Toronto! Before six o'clock in the morning, many of the girls had already collected round the school, anxious to set out for the public gardens, the scene of their expected treat, and were calling out that it was quite time, "for it was daylight." Even this showed what a change had been effected in these poor children, for Eastern girls are so timid and so unused to move from home, that a

few months before they would not have ventured the length of a street with their teachers, nor would their mothers have allowed them to do so. Their Christian teachers had now gained their confidence, and we see the consequence.

A curious assembly these young people made. Some had on plain blue cotton robes, scanty and ragged; others wore gay print trowsers, and a few had on old silk jackets with tarnished gold embroidery. All had their heads bound with kerchiefs of various kinds, and a veil of some sort is indispensable in the case of the poorest. Still in spite of the odd mixture of old and new clothes, rags and finery, Miss W. says there was a certain grace inherent in them all. There was only one drawback to the general gaiety, and some of them felt it—that their little brothers, who had collected to see them start, were not allowed to accompany them. Moslem prejudices and habits make it impossible to mix boys and girls in school, and, of course, the two sexes were not permitted to enjoy the outing in each other's company.

At seven o'clock the children and their matron went on in advance, Miss W. following with a donkey laden with carpets, and a servant carrying a basket of eatables. These consisted of cakes flavoured with saffron, and a quantity of native sweetmeats. Of course coffee in Eastern fashion was to be added. The spot selected was under the shade of a great sycamore tree in the public gardens, and far from any road. Here red blankets were spread, on which, after picking flowers and clapping hands and general chattering, they sat down and partook of the feast. This finished, the younger ones danced in a circle, waving small boughs of trees in an ecstasy of merriment. When it became too hot to walk or play any more, they all sat down in a circle, and while their teachers made garlands to amuse them, they sang an extempore song, the chorus of which was: "The teacher has brought us to the garden! Oh, the garden! the garden!" and so forth, clapping their hands as they sang. The veils were then resumed, the carpets packed, and all returned to the city.

THE FELLAHEEN

is the name of the poor country people (*Fellah*—tiller of the ground) often visited by Miss Whately, accompanied by some of her missionaries. The poorer Fellahs live in huts constructed of sun-dried mud, and consisting of but one room and without any windows. The only wood about them is that of a door so low that the owner must stoop to enter. They swarm with vermin, and in summer are, of course, dark and suffocating. The people at this season sleep outside, and in winter they are out all day in the sunshine. This shows the complete degradation of their condition that they are satisfied with such abodes when there is plenty of room to erect larger houses. And yet the genuine Fellah is said to be a strong and vigorous man. Through the ignorance and mismanagement of the young mothers, many children die off under two years, so that it is only those who inherit good constitutions that survive the effects of dust, flies, and general neglect. The pure air of the country, outdoor life, simple food, etc., develop the survivors into healthy men. The land is fertile, little fire or clothing is needed, so that the Fellaheen would be comfortably off, were it not for the

HEAVY AND INCREASING TAXES

of all kinds, with which they are oppressed. To avoid some of these they resort to amusing tricks to escape the sharp eye of officials. A funeral procession, for example, is sometimes seen entering from the country, the chanting Mollahs walking behind and four men carrying the coffin with a red shawl over it. Some one has given the tax-gatherer a hint, and on arriving at the gate he insists on stopping the procession of mourners. They dare not resist; and on uncovering the coffin, which in the East is always open with a red pall spread over it, it is found to contain only cheese, or vegetables, which the owners had hoped to smuggle into town free of duty, thereby gaining a considerable sum.

They try to cheat others than tax-collectors occasionally. Miss W. once noticed a large heap of dry clay, in little balls about the size of a small pea on the bank of the Nile. On asking a Fellah what it was for, he coolly replied: "These are for mixing with corn. Many boats laden with corn stop here." The corn weighed heavier, of course, and the purchaser was cheated. Tricks of trade, you see, are not con-

finned to civilized nations. The Fellaheen are early risers.

THE MORNING TOILET

of a Fellaah (feminine) is very simple. She jumps up from her carpet and shakes herself like a dog, the plaits of her hair being undone for many months. The garments worn by day are slept in until they fall to pieces. During the day she rolls in the dust, and dawdles about gossiping with neighbours, seldom ever sweeping her hut, so that visitors have to stumble over heaps of rubbish to find an entrance. On these piles of dust or mud their infants are allowed to lie most of the time, rolled up in a bundle of dirty rags, and covered with swarms of flies. As soon as they have a few teeth they are crammed with anything the mother is eating, such as boiled beans, onions, raw carrots, coarse bread, cheese, etc. They are kept from all soap and water, partly from the idea that these are injurious to the young, and partly from laziness on the part of the mother. Such are the people amongst whom Miss Whately labours, and for whom she has done much, all things considered. The female sex in Egypt, as elsewhere are not quite unmindful of their

PERSONAL APPEARANCE,

as the following incident, told by Miss Whately, proves. Being one day in a poor fishing village, she found several women, ragged and barbarous in their looks, squatted amongst dust heaps at the entrance to their huts. She was asked to read to them, and gladly complied. One old woman, with a walnut complexion and grizzled locks, partially stained a tawny colour, hanging over her eyes, kept calling out, "Yes, yes, it is good, but I wish to ask a question. Have you something in the way of medicine you could give me?" "Are you sick?" asked Miss Whately. "Oh, no, but my hair is turning grey, and I want some medicine to make it look as before," was the reply. Miss Whately then quoted Solomon's saying about the hoary head. The old woman sighed deeply and shook her head, as she stroked a plait of hair that hung over her shoulder, and again asked if she could not have some medicine for it? She was too much absorbed in her hair to think of anything else.

Miss Whately made a visit one day to a

COPTIC PRIEST'S HOUSE,

and found it little better than others. Coptic secular priests, like those of the Greek Church, have wives, and usually these are no better educated than their neighbours. In this case the wife asked her visitor to take breakfast, but the absence of cleanliness made the food far from inviting. There was a dish of fried eggs, and another of sour curds and flaps of native bread. After the meal, a girl brought a tin basin and ewer with a long spout, and a piece of cotton for a towel, and each washed her hands, as is the custom in oriental countries, except in the case of the poorest, who simply lick their fingers after eating. The man seldom eats with his wife. A Moslem speaks of himself as peculiarly kind because he allows his wife to eat with him. The Fellaheen are good-natured and hospitable, and share their food even with passers-by. The natives feel keenly the

COLD OF WINTER,

short as their winter is. The women have no comfortable dress to protect them from the cold. They have silver bracelets and gold coins on their arms and around their throats, sufficient to purchase clothing, but they prefer to suffer, and creep into their huts as the animals to their dens. The men wear great brown mantles of undyed wool, spun by their own fingers from the fleeces of their dark-coloured sheep. Many of the poor bury themselves in the hot sand of the desert to keep warm during the day. They speak of this as we do of going to the fire to warm ourselves. Occasionally Miss Whately visited the

WANDERING BEDOUINS,

who live in tents in preference to huts, and rarely mix with the peasants. They adhere to their old customs, which have come down from the days of Ishmael, and dwell in tents of black goat's hair. They still wear garments made of camel's hair, and girdles of leather such as John the Baptist had in the desert. Getting into conversation one day with some Bedouin women who were sitting among Egyptians, their curiosity was excited by the dress worn by Miss Whately. They first asked her why she wore "several dresses," and then what was the use of a "thing of straw on the head when straw, as every one knew, was only food for cattle." Above all they could not understand why

she did not wear jewels. At last she managed to turn their thoughts to more important matters, and read some passages from the Arabic Testament. One of the women then said to her neighbour, "She can read Arabic and say good words, therefore she is certainly a Moslem." "No," replied another, "I think she is a Copt." This gave Miss Whately an opening to tell them she was a follower of the Messiah—the Holy One of God—and then she went on to explain to them the forgiveness of sins, etc. One poor, ignorant old woman said, "These words are so good that I think if you would lend me your book to lay on my forehead it would cure my headache, which troubles me all the day." Then a Bedouin woman asked her if she prayed; and on being answered in the affirmative, turned to the other beside her, saying, "There, now, did I not tell you she was a Moslem?" The poor people have no idea that any but members of Islam ever pray. One day when near the

PYRAMIDS OF GEZEH,

Miss Whately found a poor chicken raiser whom she had visited two years before. He was glad to see her and welcomed her to his hovel as if it had been a palace. His hut was certainly not inviting, for it was near the hatching oven, which attracts abundance of vermin. The entrance was common to man and beast, and a great fat sheep had to be pushed out to make room for the visitor, and within was neither window nor furniture. The wife was still young and was surrounded by a bevy of children, ragged and dirty, as well as goats, sheep and chickens. He told Miss Whately that the Gospel she had given him on her former visit had been torn by one of the children, and begged for another, which he promised to keep in the inner pocket of his vest, and to read out of it to his wife for "they knew it was God's Word." An overflow of the Nile in the autumn washed away his house, for it was "built on the sand," and she knew not what became of the inhabitants.

On going to visit a

SICK SCHOLAR,

Miss Whately found the child lying on the bare ground, with her head actually in a heap of dirty mud. Her dress had not been changed since the beginning of her illness, three weeks before, and the appearance of discomfort and uncleanness on the poor child's face was most distressing to witness. On asking why the sick child had been taken out of bed and put in such a position, the mother replied, "Oh, to keep her head cool for she has fever to-day, and besides 'the world is hot.'" (During the brief winter, they say "the world is cold.") During illness water is carefully avoided.

From Miss Whately's life and labours amongst the degraded Moslem females and children in Egypt, we learn that a strong abiding love for the souls of others is, as she herself somewhere says, the

MISSIONARY'S BEST QUALIFICATION.

No talents, no powers, however great, can take the place of this. And next to this is the training given by working among the poor and ignorant at home. Both qualifications Miss Whately possesses in an eminent degree, and hence the success which has crowned her efforts in overcoming difficulties which would have been insurmountable by any one who did not possess the "real missionary spirit," and her indomitable perseverance "a sowing beside all waters."

Clrens, Switzerland, Dec., 1884.

T. H.

OUR COLLEGES AND HOME MISSION WORK.

MR. SOMERVILLE'S APPEAL.

MR. EDITOR.—The appeal of Mr. Somerville, for some change in the terms of our theological colleges to enable the Home Mission Committee to give continuous supply winter and summer to distant and destitute fields, is more than timely. For years this has been the complaint of the convener of the committee and of many Presbyteries, that they are unable to give supply during the winter months. As a member of the committee, I have long felt that do the best we can, *our funds are being wasted* in building up stations in summer, to be left vacant in winter, or pass permanently *into other hands*. But what can be done? Years ago the Barrie Presbytery brought the matter before the Home Mission Committee, and the Committee brought the matter to the Assembly. A year was spent in considering, and the result nothing!

The college authorities opposed for various reasons any change in existing arrangements, the Assembly endorsed their view and the matter ended. With so many colleges, it does seem as if our church above all others, should be able in some way, to meet the claimant necessities of our distant mission fields. Mr. Somerville says, "Our colleges exist to furnish men *for carrying on this work*." Theoretically this is so, but practically, *the work is not carried on*. Nor is there any hope of a better state of things unless our professors are willing to modify the existing arrangements and change their terms of study, so as to allow a sufficient number of students to give supply during the winter months. At present what do we find? Sault Ste. Marie (where money has been expended for fifteen years and a nice church built) is destitute for the winter! In spite of every effort put forth by the Rev. Mr. Tolmie, of the Bruce Presbytery, no student or missionary can be found. The same is true of Bruce Mines and the Manitoulin Islands, and of other distant fields in the Owen Sound and Bruce Presbyteries. As regards Manitoba Mr. Robertson's letters show the destitution that prevails. A repetition of this for another winter will ruin our cause in those localities and render useless all the money and labour spent for many years.

Mr. Somerville will doubtless have the support of the Home Mission Committee in his views, but of what avail? The next Assembly will remit the matter to the college authorities to report in 1886, and then we shall have a repetition of what took place some years ago.

A FRIEND OF HOME MISSIONS.

December 25th, 1884.

FRENCH EVANGELIZATION.

MR. EDITOR.—So we have the official reply. I have no wish to have the last word, but I am sure that every man who was at the last Assembly will regret that thirteen men could be found who would allow their names to be appended to the opening statements of that reply. The matter is now before the Church and those who have read the correspondence must judge if I have made "insinuations" or plain statements of facts. I have with much labour gathered the facts and have given the date and page for them all. Have the committee done the same by referring to their own reports? Has any one questioned the correctness of my references?

Have the committee met my facts squarely or have they evaded them by side issues?

I have not attempted to injure the work. I have been its steadfast friend for nearly forty years. I have not written the worst I might have written. I deferred my communications till some time after the date fixed for the annual contribution, and if the funds have fallen off it is because the Church lacks confidence in the management of the Scheme. The reply of the Executive will not restore confidence, especially when the Fund has to bear the expense of printing and publishing statements which no amount of adjustment can bring into harmony with the facts.

The Church must judge of the personal character of the correspondence. For my part I know I have no personal feelings to gratify, no personal ends to attain, and have avoided personalities throughout.

My object is accomplished. The Assembly must go to the bottom of the matter. I shall in some way bring before the Church my proposal to hand the whole mission over to the Presbyteries and the Home Mission to whom it properly belongs.

The Scheme is a popular one with the Church and will be liberally supported as soon as confidence is restored.

Thanking you, Mr. Editor, for allowing me to bring this matter before the Church.

W. S. BALL.

[The discussion on French Evangelization in these columns has been free and full. We have endeavoured impartially to extend the right of debate to those holding opposite opinions regarding the management of this most important department of the Church's work. Good will come out of it: a keener interest than ever will be evoked when the question comes up for discussion in the General Assembly. Following use and wont, the closing reply is accorded to Mr. Ball. Other esteemed correspondents have favoured us with contributions *pro* and *con* on the subject, but the majority of our readers, we are satisfied, would now prefer to see the space occupied by this discussion devoted to something else.—Ed. C. P.]

Pastor and People.

II. HUGH BINNING THE YOUTHFUL DIVINE.

BY REV. J. A. R. DICKSON, D.D.

There is a great charm about the life and work of Hugh Binning to all who become thoroughly acquainted with him. He was so devoutly pious from his childhood, so consecrated to God in his work, and so diligent in the acquisition of sacred learning, that for his years he was one of the best furnished and most cultivated of the old Scotch worthies. His life was very short, yet in it he did good work and left in his sermons a monument every way worthy of him. Indeed, when we remember that his ministry extended only over four years, and that he died in his twenty-fifth year, we are astonished at the bulky volume of sermons he has left behind him; and when we read them we are even more astonished at their quality, so solid, so judicious, so ripe; and at their style, so free from Scottishisms, so easy, exhibiting a perfect command of the English tongue, and at their range of subjects, showing a large and living Christian experience, as well as a richly furnished mind; and at their treatment, so wise, so winning, so complete, revealing a mind of rare culture. His spirit as well as his life remind one very strongly of Robert Murray McCheyne.

Hugh Binning was the son of John Binning, of Dalvernan, and was born about 1627. We are not informed in any biography of him, we have seen, where, nor have we any hint of how he passed his early days, save this, which is sufficiently explicit: "He began to have sweet familiarity with God, and to live in near communion with Him. Before others of his years began seriously to lay to heart their lost and undone state and condition by nature; so that before he arrived at the thirteenth or fourteenth year of his age, he had even attained to such experience in the ways of God, that the most judicious and exalted Christians in the place confessed that they were much edified, strengthened and comforted by him; nay, he provoked them to diligence in the duties of religion, being abundantly sensible that they were much outrun by such a youth." While at the grammar school, when his fellows were at play, he was either in secret duty with God or in conference with religious people. At fourteen he went to the University of Glasgow and there made rapid advances in philosophy, he being of so ready apprehension that he did more in an hour than others did in many days by hard study and close application. At length he took his Master's degree with great applause, and immediately began the study of divinity with a view to the ministry. A vacancy occurring in the Chair of Philosophy at Glasgow, and applicants being invited to compete for it, Mr Binning presented himself along with many more, and so conducted the discussion of the thesis committed to him, that he was adjudged superior to all other applicants. So he became at nineteen years of age Regent and Professor of Philosophy in the university. He had no time to prepare a system of philosophy before he entered upon the duties of his Chair, but so fertile was his mind that he fulfilled the highest conceptions entertained of him, with great learning and marked ability. "He was the first in Scotland to reform philosophy from the barbarous terms and unintelligible jargon of the schoolmen." He filled the Chair of Philosophy three years with acceptance and honour, and carried on his studies in theology at the same time. The parish of Govan being vacant, he was called to it, having preached here to the great satisfaction of the people. The Presbytery approved of the call and he was ordained to the work of the ministry, being only twenty-two years of age.

He was weak in body, and not able to read much at a time, nor undergo the fatigue of continual study, yet he was a prodigy of learning, having such a large stock of useful knowledge, that he was "*philologus, philosophus, et theologus, eximius*"—philologist, philosopher, and excellent theologian. A story is told of how he did his work as a preacher. He had gone to fetch home a wife to himself—he married a Barbara Simpson, daughter of Mr. James Simpson, a minister in Ireland—and the day of the weekly sermon being come in a neighbouring parish, he went with several other ministers to hear it. But the minister of that parish expecting them delayed the sermon till they would come; hoping to have help of them. Trying each one he failed, till he came to the bridegroom, who yielded and consented to preach. Stepping aside a little to premeditate, and implore his Master's presence and assistance (*for he was ever afraid to be alone in his work*) he entered the pulpit immediately and preached upon 1 Peter 1. 15, "But as He that calleth you is holy, etc.," at which time he was so remarkably helped that all acknowledged that God was with him of a truth. Through his life he was a man of a catholic and healing spirit, he sought to quiet the strong passions of the times, and bring all into the sweet harmony of Christian love.

Cromwell and his Ironsides, while doing much good politically, did, to the minds of many who lived at this time, no good ecclesiastically. He broke down all church order with his loose and lawless liberality.

Here is a word of Binning's on the times, which reveals the breadth of his mind and the healing disposition of his heart: "What if the Lord hath defaced all that this kingdom was instrumental in building up in England, that He alone may have the glory of a Second Temple more glorious? Many things there may be in His mind, and *He is in one mind and who can turn Him?* and what His soul desireth even that He doeth; and this may be enough to satisfy us. *He sees and knows all His works from the beginning.*" (Sermon on Deut. xxxii. 4. 5.) After he had laboured four years in the ministry, he died in 1653, in the twenty-sixth year of his age, leaving behind him a sweet saviour in the hearts of all who knew him. He was considered an orator inferior to none in Scotland or England. James Durham, of Glasgow, a famous man in his day, and renowned still, said: "*There is no speaking after Mr. Binning.*" His works show this to be simple truth. The good sized volume of his works comprise, 1. *The Common Principles of the Christian Religion*, in twenty-seven sermons on the the Catechisms, 11. *The Sinner's Sanctuary*, being forty sermons on Rom. viii. 3. 111. *Fellowship with God*, twenty-eight sermons on the First Epistle of John, 14. *Heart Humiliation*, being eighteen sermons on several choice texts. It is a rich and rare volume. I borrowed it from my old, dear friend and fellow-soldier, now gone to his reward, the Rev. Walter Inglis, of Ayr, who was one man in a thousand, and it came to him from his mother, a precious gift. It is a veritable casket of diamonds. Talk of the English Puritan theology! the Scottish theology of the same period is not a whit behind it, in clear ideas in massive grasp, in forceful presentation, in profound spiritual experience and sympathy. It is a mine to be wrought diligently. The best theologian is not dishonoured in being indebted to it. I would like to give a specimen of the precious things in this book, but so much might be given, and space is so limited that I am almost forbidden, yet I will venture a few brief selections.

See how his sanctified wisdom shines here! "Doctrines as things have their seasons and times, everything is beautiful in its season; so there is no word of truth but it hath a season and time in which it is beautiful. And indeed, this is a great part of wisdom, to bring forth everything in its season, to discover when and where and to whom it is pertinent and edifying to speak such and such truths. But there is one doctrine that is never out of season. . . The news of a Redeemer to captive sinners." Again, Dr. A. A. Bonar quotes from a sermon on Matt. xii. 28, this pregnant sentence, "The order of the Gospel is a great part of the Gospel." Behold his spiritual knowledge! His word! "Communion and fellowship with God is the great end and design of the Gospel, and it is the great result of all a Christian's pains and progress; it is not only the greatest part of religion, but the greatest reward of religion too; for piety hath its reward and happiness in the bosom of it, without borrowing from external things. Now that which this sweet and fragrant fruit, which perfumes all the soul with delight and fills it with joy, springs out of a conformity to God, assimilation of nature and disposition," etc. Again, "There is no settlement to the spirit of a sinner that is once touched with the sense of his sins, and apprehensive of the justice and wrath of God, but in some clear and distinct understanding of the grounds of consolation in the Gospel, and the method of salvation revealed in it." Again, "I think a man should seek nothing in himself, whereupon to build his coming to Christ," etc. Note his ripe Christian scholarship here! "The whole man unregenerate is called flesh, as if he had no immortal spirit, John iii. 6, Rom. viii. 8, because flesh is the predominant part that hath captivate a man's reason and will." Again, "you see here two grounds and reasons of the resurrection of the body, *Christ rising* and the *Spirit indwelling*, Rom. viii. 2. Now I find these in the Scriptures made the two fountains of all Christianity both of the first and second restoration." Again, "There is a marriage between Christ and the Church, and this is the great meditation in the Song of Solomon. Poor, poor glimpses these of a great glory; but if they shall lead any to the book itself, they shall not have been set down here in vain. Let his works be read, and every word, Dr. Jas. Walker, of Carnwath, has penned in his *Scottish Theology and Theologians*, shall be confirmed: "He has literary gifts of a remarkable order for his times," and when he died, "he had already won a distinguished place for himself in the theological literature of his country."

A WYCLIFFE MANUSCRIPT.

John Wycliffe died December 31st, 1384, so that the semi-millennial anniversary of his death occurs on the last day of this year. In memory of England's earliest and greatest reformer the British Museum has recently gathered together such of its manuscripts and books as relate to him and shown them to the public in a Wycliffe Exhibition. It may not be generally known that New York City has at least one element of such an exhibition in a Wycliffe manuscript presented by Mr. John Jacob Astor to the Astor Library. Wycliffe's life was one long struggle for right and reform; he was ever active in the cause of true reli-

gion; but his best work was the translation of the Bible. I know more than all else to extend his influence for good, and it was the one deed that has immortalized his name. Parts of the Bible, and the Psalms in particular, had been metrically paraphrased or rudely translated before his time, but it was reserved for Wycliffe and his followers to publish the Scriptures complete in English for the first time, to give the common people a Bible in their own language in place of the Latin version that was intelligible to scholars alone. The translation of the New Testament is thought to have been the work of Wycliffe himself, and he doubtless finished also the version of the Old Testament, which another hand had begun, the whole Bible being thus first translated about the year 1380. Not satisfied with his work, Wycliffe probably inspired an immediate revision, which was not completed until about four years after his death. But the earlier version was the only genuine Wycliffe one, the latter being simply a Wycliffite version or the work of his followers.

The publication of a book in the fourteenth century was very different from what it has become since the invention of printing. Then publication meant a multiplication of manuscript copies of the whole or a part of the work, and patient scribes had to toil over every vellum page, relying for their remuneration upon the patronage of the rich and the learned. That the first English Bible was in great demand and was a success is shown by the fact that no less than about one hundred and seventy manuscripts of it have survived the ravages of time and man, most of them, however, being of the later Wycliffite version. Of the genuine early Wycliffe version of the New Testament but seventeen manuscripts are known to be in existence; fourteen of these are in great European public libraries, two are in the private collections of English noblemen, and one is now in the Astor Library. The last mentioned is on vellum, was probably written about the year 1390, and is a small folio volume with two columns to the page. It contains the New Testament complete and is in an excellent state of preservation. It was formerly in the library of the late Thomas Bamster, Esq., of the Inner Temple, London, and was collated throughout by the Rev. Josiah Forskal, and Sir Frederic Madden for their great edition of the Wycliffite versions of the Bible, and furnished the only available text for the prologues to some of the Epistles. When Wycliffe was formally declared a heretic, his writings were liable to be burned and destroyed, and the possession of one of them was doubtless attended by no small peril. It was quite natural, therefore, for the owner of a Wycliffe manuscript to appeal to some great personage for protection, to have his property made safer by some noble signature. The manuscript in the Astor Library bears the autograph of Humphrey, Duke of Gloucester, which may have saved it at many a troubled period and have enabled it to survive for almost five hundred years. In all respects this Wycliffe manuscript is worthy of notice and it is particularly interesting at this time.

THE SERPENT AND THE ADDER.

The East is woefully cursed with poisonous reptiles of all kinds. The special point to be observed in the present instance, however, is that the comparison of wine to the serpent begins in the thirty-first verse rather than the thirty-second. This may be seen better in the following rendering of the two verses: "Look not on the wine when it reddeth, when showeth its eye in the cup—glideth smoothly. After that, it biteth like the serpent and stingeth like the hissing-serpent. The word translated "adder" in the ordinary version is elsewhere rendered "cockatrice." It means literally, he "hisses," and it may refer to the small and venomous hissing-serpent found in various parts of the East. Forskal, cited by Smith, mentions among the animals of Arabia, a small serpent answering the description of the biblical "hisser." The breath of this serpent, he declares produces irritation upon any part of the body exposed to it. The breath of wine is the breath of the serpent.—S. S. Times.

THE VISITING PREACHER.

Let him guard sacredly the name and position of a pastor. He can easily strengthen the pastor, or can as easily weaken or wound him. Pleasant things spoken of a pastor by an outsider often go a long way with a church. They are the leaven of a precious help, and are often treasured and repeated to the pastor's advantage. It is just as easy to cripple a pastor. He can be criticized or praised so dubiously as to excite suspicion against him. Some ministers have an open ear for picking up ugly reports of a pastor, and then going out and whispering abroad: tale of disaffection and trouble. We know a brother who, after spending a day or two in a congregation, some other preacher is almost certain to come away with hideous stories of the man's unpopularity and dissatisfaction. He seems to ferret out all the unlovely secrets of the pastor and his people, and to find wicked joy in spreading them far and wide.—*Unitarian Presbyterian*.

WEEK OF PRAYER.

The English branch of the Evangelical Alliance has issued its annual invitation to United Prayer by the Christian World during the first week of January, commencing with the first Sabbath of the month. The following is its proposed programme, in which it will be seen the most important of the topics is, as usual, postponed to Saturday, where in most cases it is not likely to be reached.

Sunday, Jan. 4th.—Sermons.—"The good fight of faith."—1 Tim. vi. 12; Eph. vi. 10-12.

Monday, Jan. 5th.—Praise and Thanksgiving. For the long-suffering love and faithfulness of God; for His many answers to prayer graciously vouchsafed during the past year; the gifts of His fatherly goodness and mercy; the general preservation of peace; for the opening of all countries to the Gospel, and for the power of the Holy Spirit for its publication.

Tuesday, Jan. 6th.—Humiliation and Confession.—On account of national sins and the increase of lawlessness; the non-recognition of God's judgments in public calamities; unfaithfulness to God and His truth; for personal transgressions; the growth of infidelity and superstition; desecration of the Lord's day; with prayer that the Holy Spirit may convince of sin and lead men to repentance.

Wednesday, Jan. 7th.—Prayer for the Church of Christ.—That all believers may be filled with the Holy Spirit; that the unity of the Church of Christ may be manifested, and brotherly love increased, that the churches may more deeply realize their responsibility in regard to increased evangelistic work among the masses; and that the Lord's coming may be more earnestly looked for. That all pastors, evangelists, teachers and workers may become fervent in spirit, diligent in their ministry, and faithful in preaching Jesus Christ and Him crucified; for Sunday schools; and for the better observance of the Lord's day.

Thursday, Jan. 8th.—Prayer for Families and Instructors of Youth.—That God's goodness and mercy may not be withdrawn, and that the word of God may run and be glorified; that Christian parents may more fully recognize the obligation to train up their children in the fear of God; that young people may be saved from intemperance, immorality and other sins; for universities, schools, professors, teachers and students for the ministry.

Friday, Jan. 9th.—For the Nations.—For rulers and governments, and all in authority; for the prevention of war; that all laws which favour vice and cruelty may be removed; that wicked men and their conspiracies may be confounded, and loyalty and good citizenship prevail; for soldiers and sailors; for the removal of the opium traffic, intemperance and the social evil; and for the suppression of all that is impure in art or literature.

Saturday, Jan. 10.—For Missions, Home and Foreign.—For the outpouring of the Holy Spirit and the spread of the Gospel in all lands; for more labourers to be sent forth endowed with power from on high; for native Christians, that they may be established in the faith and become more earnest in seeking the salvation of their countrymen; for all missionaries; for God's ancient people Israel, and the conversion of many to the faith of Christ; for increased blessing to attend the circulation of the Scriptures, and the religious training of the young in missionary schools and colleges.

Sunday, Jan. 11.—Sermons.—Waiting for the Lord's appearing.—Isaiah xxv. 9; 2 Thes. iii. 3-5.

OPEN AND SECRET CHRISTIANS.

There are always in a congregation some whose sympathies are with the Church, who accept Christ in their hearts, but do not confess Him openly. The Church has its hypocrites, but so has the world; for there are men who seem to lead a worldly life whose inner life is turned toward Christ. I admit that there are such men; but they make three mistakes in their position.

They overestimate the value of worldly friendships. How much will your friends among the men of the world sacrifice for you? They will desert you when your purse fails.

These silent Christians overestimate the effect of confession on friendship. It will not drive away a true friend. What hurts us most is ridicule. Learn to live above it. Christ suffered the meanest insult. His followers have often sealed their faith with their blood.

Such Christians underestimate their own strength. They are afraid of falling after they have made a public confession, and of giving opportunity to scoffers to blaspheme. They put too low a value on the strength Christ gives for every crisis. At the moment of danger Joseph of Arimathea came forward. His bravery gave Christ a burial; his charity gave Christ a tomb. Is there a danger now that calls these silent Christians to come forth? There is, though this age is no worse than many others. Our literature is full of a lofty scorn, a condescending pity for Christianity. Many of our scientists are materialists. It is time to be brave and outspoken. Christ is polarizing the world; there are but two classes of men.—*William M Taylor, D.D.*

THE PRODIGAL SON.

BY A. W. HERDMAN.

"My portion give to me, for I
My fate in other lands would try"
The younger son did say;
Then wrapped in restless selfishness
He went in search of happiness
To countries far away.

Ah! sorry youth that breakest free
From parent's fond authority,
Thy woes shall here begin!
Dissatisfaction with thy home,
Determination thence to roam
Unsanctioned, may be sin.

Now follow this young wanderer,
See him a rake and reveller
In poverty most dire;
Each cup of sinful pleasure drunk,
At last in wretchedness he's sunk
And allowing in the mire!

O ye who live apart from God,
And slight the Saviour's precious blood,
And would in sin run riot;
Know even here assuredly,
The wages of iniquity
Is but a swinish diet!

To husks the power to satisfy
The soul of man that cannot die,
Dost think it e'er was given?
The God-implanted soul is fed
Alone on God-provided bread,
That living Bread from Heaven.

But to return—as in a dream,
The past again appears to him
(This youthful prodigal);
Sad recollections burn his face,
Once more his trembling knees embrace
The ground—he mourns his fall!

Again he sees the open door,
Again he fain would grasp the store
He late refused with scorn.
His now the bitterest cup to drink,
His fat the saddest thought to think—
The hardest to be borne!

His reason quite resumes its throne;
He straight determines to atone
So far as in him lies;
His faults and errors—what are they?
From home he will no longer stay,
And "Father" loud he cries!

methinks anew the angels raise
Their voices in celestial praise
In higher, sweeter strain!
On earth their loving glance is bent;
They joy to see the penitent
Returning home again!

"Father, I've sinned!" Lo, at the sounds,
His heart with new impulses bounds,
Fast fall repentant tears!
Confession always helps the soul
Which cannot truly be made whole
Till penitence appears.

But see, the father spies afar
The home-returning wanderer,
And weeps with tender joy?
With love's fond eagerness he shall
Anticipate the prodigal,
His long-lost, much-loved boy!

"Father, 'gainst Heaven and in thy sight,
I've sadly sinned, but now contrite
I would return to thee!
No more a son's place can I ask;
Be mine the humblest menial's task:
Let me thy servant be!"

"The fairest garment for him bring,
And on his finger put a ring;
With sandals clothe his feet!
My son alive again, I see,
Commemorate this fact with me,
With feasts and music sweet!"

"And, child, my blessings give I thee,
And from the page of memory
Blot out the ill thou'st done!
In token of forgiveness now
Receive my kiss upon thy brow;
Henceforth thou art my son!"

Thus God receives the contrite still
And with a joy unspeakable
To sinners reconciled,
Forgetting past ungraciousness,
Forgiving all indebtedness
He homeward brings His child!

HOW TO BE SAVED.

Some years ago, a lady was travelling with her husband to Kansas. As she was crossing Illinois, she saw in the saloon of the car a beautiful young lady reclining on the sofa, and asked her, "Why don't you come out and enjoy the scenery?"

The conversation that followed revealed the fact that the young lady's father was the agent of the railroad, and she was ill, and in a despondent state of mind. The lady endeavoured to direct her attention to Christ and the great salvation.

"I am very ignorant," she replied; "I never thought much on the subject, or had any friend to help me."

The tears began to flow. The lady closed the door of the saloon and sat down by her side, and like Philip, "preached Jesus" to her. Then she opened her heart freely. "I have been a gay and fashionable girl," she said "fond of the ballroom and other giddy pleasures. A few months ago, I attended a ball, with an intimate friend, and walked home with our thin shoes in a pouring rain; we both caught cold. My friend is in the grave, and I know I am not prepared to die. I have had no meeting to go to; no Christian friend to consult. I have read in the Bible that I must be converted, and I am still in darkness; can you tell me?"

"It is to come right to Jesus, with a humble contrite heart, and cast yourself on Him. He invites you, and is willing and waiting to receive you. Are you willing to give yourself up to him, and be His forever?"

"Oh, yes! willing and anxious. The world has nothing to satisfy my immortal spirit. All my desire is to have Christ for my Saviour."

"Are you willing to commit yourself to him without reserve, and when you go home to tell your parents and friends that you have given yourself to Him?"

Still weeping, "Yes, I will. Blessed Jesus, take me as I am!"

As she said this her face beamed with joy. She stretched forth her arms and clasped her unknown friend in one long, fervent embrace. "Oh! how grateful I am for your kind words. God has sent you to me. No person ever said a word to me on the subject of religion before in my life. I can, I do trust in Jesus as my Saviour. How can I ever thank you enough. The darkness is dispelled. I am happy now."

As we were nearing the station where her father would meet her, she handed her card and said, "We may never meet again. God bless you. That card and name are sacredly treasured yet, and that conversation remembered, as among the most precious of a lifetime. How many such golden opportunities are lost.—*American Messenger.*

TO EVERY MAN HIS WORK.

Remember, God gives a special mission to one and to another special work, and each is serving Him. One He sends out to active service abroad, another to evangelize at home, another he sends into his study to prepare works for the Church. Think of the man who compiled the Concordance of the Bible. Many thought, I suppose, that he spent too much time in writing, and yet how useful a work he was engaged in for the whole Church. A man may not be working in our line, but he is all right if he is following Christ who gives every man his work. Now don't let us be "turning about" to see what this man and that man is to do, and to find fault with them; but let us look to the Lord, to receive our orders from Him, and from Him only—"Follow thou Me." Then, let us remember, He addresses the words to each of us. He addresses you, He addresses me; and after all, each one will be called before God personally and individually, and some day you will hear—perhaps sooner than you think—the words whispered into your ear, "The Master is come and calleth for thee." Not the Church, not the nation, will appear before the judgment-seat of Christ, but you will. You will have to die, you will have to be judged as to your work by yourself. If you wait for others to do their duty before you do yours, you will wait forever. Fancy an army, when the commander would say, "Forward, march!" and every one of the soldiers were looking to the right and to the left, to see if the others marched before he did himself.—*Theodore Monod.*

THE SOUL REJOICING IN GOD.

Religious satisfaction and joy in God is one of the few things—almost the one only thing—that having possessed we can really keep. As the years pass we part first with one friend—then with another. Life becomes more and more solitary and desolate. There are many acquaintances, but if we live on there are fewer and fewer friends. The store in Paradise, we trust, grows, but earth becomes more and more a desert for the heart. The heart cannot place all its resources at the disposal of every new claimant. The heart, as the years go on, withdraws more and more into itself, and at the grave it must part with all that is earthly that is yet left. "He shall carry nothing away with him when he dieth; neither shall his pomp follow him," said the Psalmist of the wealthy three thousand years ago. All is left at the gate of death, except, *except*—that knowledge and love of the everlasting Being who binds us to Himself and which is our true outfit for eternity. It is something in a world of shadows to come into contact with the real; it is something when all is passing from us to lay firm hold on the eternal, on the indestructible.—*Canon H. P. Liddon, D.D.*

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THE SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS and EARLY DAYS will be continued for 1885, greatly improved and at reduced prices. Illustrations of a very high character have been secured in England; the size of the type will be reduced in the case of the SABBATH SCHOOL PRESBYTERIAN; and no efforts will be spared to make all the papers more attractive and useful than ever before. The price of each has been reduced to \$10.00 per 100 copies for one year; \$5.00 for 50 copies; and \$4.00 for 40 copies. Special rates for smaller quantities. EARLY DAYS is published twice a month, and is a favourite paper for Infant Classes; the other two are monthly, and suited to more advanced scholars. In the SABBATH SCHOOL PRESBYTERIAN will be found, from time to time, interesting missionary matter from the Home and Foreign Fields. Send for specimen copies. Address THE PRESBYTERIAN PRINTING AND PUBLISHING CO., 5 JORDAN STREET, TORONTO.



TORONTO, WEDNESDAY, JANUARY 7, 1885.

WE have again to bespeak the indulgence of our correspondents. A number of valuable communications, among them a paper on "Church and Manse Building," by Rev. J. Sieveright, have to be held over.

REFERRING to the journey from Egypt to Canaan Moses said to the Israelites, "Ye shall henceforth return no more that way." We are all journeying. We have just finished another division of the journey. Last Thursday we stood for a little beside the milestone that marked the end of the last division. A voice whispered as we looked back over 1884, "Ye shall henceforth return no more that way." Many have no desire to return and go over that way again. They saw too many troubles on the way to have any wish to return. Some would like to go over the way again and correct the mistakes made. Others would like to have an opportunity to discharge some of the duties better than they were discharged. But, reader, there is no use. We shall return no more that way. If the duties of 1884 have not been properly discharged the only way to make amends is to try and discharge duty better in 1885. Past failures may be utilized and made a stimulus for future successes. One of the chief points of difference between a sensible man and a fool is that a sensible man knows how to profit by his own mistakes.

If people must forecast the future why not make the picture a bright one? This may be the most prosperous year you ever saw. Your business may greatly improve. Your health may be better than it has been for years. Your home may be happier than during any past year. Some of your children may be brought to Christ this year. Your prodigal boy may "come to himself" and come home to his Heavenly Father before the end of 1885. This may be the best year you ever saw in your congregation. Old sores that have existed for years may be healed this year. Many may have their hearts touched and repent. You may have more additions to your church roll than you have had for many years. The preaching in your church may be the best you have ever heard there. The Sabbath school may prosper more than it has ever done. You may have the best prayer meetings you have ever had. The collections may increase greatly in liberality. All this and much more would certainly take place if God's people would make up their minds at the beginning of the year to have it so. Do you want a better year in the Church than you have ever enjoyed? Then all you need do is to work and pray for it.

THIS is the season for settling up accounts. Most men at this time of the year ask—how much do I owe? You have two creditors that you are liable to forget in the reckoning. How much do you owe the Church? You were trained in the Sabbath school and no small part of your success in life may have been the result of your training there. You have heard the gospel preached there. The preaching both educated and restrained you, even if you were not converted by it. An efficient pulpit is an educator and has great restraining power even over many who never were saved. How much do you owe the Church? But perhaps you have been saved. Then how much more do you owe? Your best hours have been spent in the church. Many a load of care have you left there. You have gone to service many a time with your heart heavy and have gone home bright and cheery. How much do you owe God? How much do you owe Him for home, and health, for food and raiment, for reason and restraining grace? How much do you owe Him for the earnest you now have of the inheritance beyond. Now when you balance your books at the beginning of this year and find out how much you owe your neighbour and how much he owes you try and balance these two accounts and find out how much you owe God and the Church of God.

THOUGH the editorial page is not the usual place for poetry the following verses from Whittier are of such intrinsic merit and are so adapted to this season of the year that we willingly give them the place of honour. They were favourite verses of the late Dr. James Hamilton, and were quoted by him with great pathos and power on an anniversary occasion near the end of his life.

"All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!

"Enough that blessings undeserved
Have marked my erring track;
That wheresoe'er my feet have swerved,
His chastening turned me back;

"That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good;

"That death seems out a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;

"That care and trial seem at last,
Through Memory's sunset air,
Like mountain ranges overpast
In purple distance fair."

The figure of the last verse is singularly beautiful. Many readers of THE PRESBYTERIAN we are certain can even now look back "through memory's sunset air" at many trials that loom up in the "purple distance," like mountain ranges. Thank God they are overpast!

WHAT WILL 1885 BRING?

DURING the second French Empire people were anxious to know what Louis Napoleon would say to diplomats who assembled on New Year's Day to pay their respects to the "Man of Destiny." His enigmatic utterances were supposed to indicate probable events, to foreshadow war or promise peace. He and his dynasty, after signally illustrating the vanity of earthly greatness, have disappeared. Even the German Chancellor is not regarded as an oracle or holding in his hand the destinies of Europe.

The New Year opens with hope. No serious complication clouds the outlook of Canadians. The great political parties "demonstrate" the enthusiasm with which they are supported. Speculation of a more or less abstract character as to the future of Canadian nationality is coming to the surface, but as yet it is not an active force. Amid mutual congratulations it is hoped that the depression felt so keenly in mercantile circles, and by many hundreds of workmen, will disappear and that a fair measure of prosperity will be experienced.

It is plain, however, that the era of universal peace has not dawned with the first days of 1885. Throughout Europe a spirit of unrest, uneasiness and distrust prevails. In Great Britain there is less of dissatisfaction than is to be found anywhere else. In France communism is again becoming active. The republic is involved in inglorious and unjustifiable wars. The

Madagascar difficulty is yet unsettled and end how it may it can bring no honour to France. The Chinese complication is still serious and threatening. The Chinese are pouring their men by thousands into Tonquin, and the French are massing reinforcements with the obvious intention of inflicting a crushing blow on their antagonists. It is generally expected that war will be formally declared by France against China on the 15th inst.

The newly developed colonial policy of Germany is not without an element of danger. The autocratic rule of Prince Bismarck is far from being conciliatory. High-handed acts either in New Guinea, Zululand or Central Africa are sure to provoke resentment. Pacific counsels may prevail and danger be averted, yet it cannot be overlooked that misunderstandings may arise.

Ominous hints are occasionally thrown out that Russia is steadily pressing eastward and intriguing in Afghanistan. An aggressive war might be a temptation to Russia as a diversion from the terrors of a Nihilistic explosion. If there is any foundation for the rumours that insurrectionist plotters are busy in the Turkish Empire, there is no saying how soon the eastern question may press for final solution.

There are clouds plainly visible on the political sky. They may roll peacefully away leaving the outlook bright and promising. At all events the Lord is Governor among the nations. The mutations of empire and the shaking of thrones prepare the way for the coming of that kingdom of righteousness and peace foretold in Scripture, and to which the progress of events is certainly tending.

MISSIONARY SUPPLY.

WHEN and how are we to secure a sufficient number of missionaries and ministers? The Foreign field is almost untouched. Thousands of burning and shining lights are needed amid that dense darkness. Is there spiritual enthusiasm enough among the sons and daughters of our Church to supply the want? Many parts of the Home field are languishing for lack of constant persevering care. The zealous Superintendent of Missions in the North-West with his incessant calls for men fails to get half the number he wishes. The Board of French Evangelization declares again and again in the ears of the Church that its truly patriotic and most necessary work of Colportage and Mission Schools among Romanists might be indefinitely enlarged were men and money forthcoming. The same is true in English fields. Presbyteries at a distance from our colleges begin to complain that they do not receive a fair share of the services of students, hence letters, resolutions and overtures in abundance to put the matter right. College sessions must be shortened and multiplied, or they must be changed from winter to summer; more ministerial service and at the same time a greater amount of reading and less severe collegiate training, must be prescribed to students. Now, we do not hesitate to avow our disbelief in the efficacy of such means to meet the case. What we need is not more legislation and machinery, and a larger annual crop of overtures, but more spiritual life and more practical common sense in seeking out and encouraging young men and women to become missionaries. "Pray ye the Lord of the harvest," is the course prescribed by the Master, and the temporary relief sought in other ways will be found inadequate and worthless. Instead of overtures why should we not have sermons preached, not annually but again and again, vigorously directing attention to the chief end of the Church to "go into all the world and preach the Gospel to every creature?" Why should not ministers in Bible classes and in pastoral visitations, as well as when dealing with applicants for church membership, be on the lookout for those whom the Lord may in answer to prayer, be calling to be His ambassadors? But are there not influential congregations which have never produced a missionary or a minister, and in which there is rarely the remotest allusion to the subject, either in prayer or the utterances of the pulpit? These may occupy a good deal of space in the newspapers, may rank high in the financial tables of the Assembly, but rather give us a little obscure congregation we know of, which in a few years has supplied ten theological students. Let this practical method be followed by hundreds of our churches, and the appalling destitution complained of will speedily disappear. We strongly deprecate, however, any proposal that would

tend to lower the standard of literary and theological attainments among the rising ministry. We have big as well as little churches to look after. Great metropolitan centres of wealth, culture and fashion, as well as rough, outlying Muskoka districts. It is grand to see our men play the part of the hero and the martyr in those wild regions. There is something truly stimulating to their spiritual energy and zeal in the very clamour for their services which comes from distant places. But we must not forget that we have the historic honour of our ecclesiastical ancestry to sustain in this land; and it may not be unmingled wisdom for us in our ardour to rush men through and out into mission fields, to give occasion to our maternal relatives across the sea to become crystallized in the opinion that colonists are inferior creatures who have become helplessly mixed up with the red man of the forest. Canada has shown sufficient talent and national spirit, not to say self-respect, to supply native judges, lawyers, doctors and statesmen. Is it not something worth keeping in view, at least, that we should some day be able to relieve leading congregations of the trouble and risks they are now constrained to incur in filling their pulpits? If we fail, if the brains and culture and wisdom and godliness of the sons of Canada should prove insufficient for the task, still the effort would do us good. The men who make it will be wiser and humbler and stronger to go into out-of-the-way places.

HOME MISSION FUND.

As the season of the year draws near, when congregations make their appropriations to the various schemes of our Church, permit me to remind you of the pressing claims of our

HOME MISSIONS.

This department of our work is now so well known, that lengthened appeal is unnecessary. The appendices to the Report presented to the last General Assembly, contained the names of 165 Mission Fields or 517 Preaching Stations, under the care of the Committee, with a Sabbath attendance of nearly 18,000, and a communion roll of 7,000. These stations contributed last year for the support of ordinances \$33,000, and for building purposes \$26,000, showing that the people themselves, despite of their average poverty, are giving to the utmost of their ability for the maintenance of a gospel ministry, and that they value very highly the aid given them by the wealthier congregations of the Church.

MANITOBA AND THE NORTH-WEST.

The great North-West continues to appeal for men and means, to overtake the spiritual destitution that prevails. The work in that field has certainly been encouraging in the past, and promises still better results in the future. A large number of the Mission Stations in Manitoba have during the past year attained the status of regularly organized congregations, and soon will, it is hoped, be independent of our aid. As these congregations, however, become self-supporting, other distant fields are opening up for settlement, quite beyond the ability of the Committee to overtake, unless its resources are greatly increased.

BRITISH COLUMBIA.

The Committee are just entering upon mission work in British Columbia, a field that of itself will require a large expenditure of money, if our Church is to respond to the appeals that come from the ministers and members of our churches in Victoria and New Westminster. Already, a considerable emigration has taken place from Quebec and Ontario to that distant Province, and as the completion of the Canada Pacific Railway draws near the number of Presbyterian settlers will be greatly increased. What we have accomplished as a Church in Manitoba, is proof of what can be done in British Columbia, by timely and energetic action.

That the continuous growth of our Church and the success of all other schemes depend largely upon the ability of the Home Mission Committee to prosecute its work need hardly be said. But for unexpected bequests and liberal donations received last year, the contributions of the churches would have been insufficient to meet the expenditure. This ought not to be. The members of our churches in Quebec and Ontario are well able to furnish the amount required, and are, we believe, prepared to do so cheerfully, if the facts are only clearly placed before them.

AUGMENTATION OF STIPENDS.

The Sub-Committee on Augmentation of Stipends, having already issued a circular, setting forth the claims of this important branch of our Home Mission work, nothing further need be said in its behalf. In order, however, that the Committee may be able at its meeting in March, to meet the claims of augmented congregations and Missions, for the current six months, it is imperative that all moneys for these objects be sent to Rev. Dr. Reid, not later than the

FIFTEENTH DAY OF MARCH.

If this is not attended to, the ministers of congregations assisted by the fund may be put to considerable inconvenience by payments being delayed.

AMOUNT REQUIRED.

\$30,000 for Home Missions and \$30,000 for augmentations, is the lowest estimate of the sum required to meet the liabilities of the Committee for the present year. If every minister will see to it that his congregation does its part, the amount will not only be reached but exceeded.

In name of the Committee,
WILLIAM COCHRAN, *Commodore.*

Brantford, January 1st, 1885.

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.) This favourite magazine not only begins the New Year with good resolutions, but splendid performances. The reading matter and the pictures are excellent.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.) This beautiful magazine for little readers continues to be as bright, pleasing and instructive as ever.

ST. NICHOLAS. (New York: The Century Co.) The January *St. Nicholas* presents to its readers a most attractive appearance. Seasonable subjects in prose, poetry and picture are plentifully supplied. This sterling publication takes into account the many-sidedness of young human nature and can range from grave to gay to meet every varying mood. The services of the best known writers and artists are enlisted in keeping *St. Nicholas* in the first rank of periodical literature.

THE BOOK-WORM. (New York: John Alden, 393 Pearl Street.) This is a unique, handsome, and delightfully readable little monthly magazine, containing for the year over 300 pages and many fine pictures, all for twenty-five cents a year, is a recent characteristic product of *The Literary Revolution*. Each number contains attractive selections from some noted book, — the last presents Prescott's famous chapter on the "Spanish Inquisition." What will interest a vast number of book-buyers will be the regular monthly news of the *Revolution's* progress, — an enterprise that has wrought wonders in the book world.

LIPPINCOTT'S MAGAZINE. (Philadelphia: J. B. Lippincott & Co.) This old established magazine continues to maintain the excellent reputation it earned long ago. Its contents are varied, interesting and valuable. The January number has two articles on Canadian subjects, ably and well written: one on no less a subject than the illustrious Premier of the Dominion, by Mr. J. M. Oxley, of Ottawa; the other by Mary Stoyell on "Housekeeping in a French Canadian Town," is readable and true to nature. Mr. Oxley's contribution, like the Balaclava charge, "is magnificent, but" — not history. Special efforts have been made to make the current volume of Lippincott's more attractive than ever.

NOTES ON INGERSOLL. By Rev. L. A. Lambert. (Buffalo: Buffalo Catholic Publication Company.) This little book owes its origin to the controversy two or three years ago in the *North American Review* when the late Judge Black replied to a paper by Ingersoll. Mr. Lambert took up the debate where Judge Black left it. He takes the redoubtable sceptic on his own ground, but without his insolence and blasphemy. The reasoning is close, and subtle yet clear and comprehensible to the average reader. The work is condensed, pithy and sparkling, and what is more to the purpose it is a complete refutation of the mocking absurdities and misrepresentations of the audacious infidel lecturer.

HARPER'S MAGAZINE. (New York: Harper & Brothers.) — A number of specially excellent articles

appear in this month's number of *Harper's*. A. A. Ward contributes a paper on John Wycliffe, as able as it is timely. The interest is enhanced by a number of appropriate illustrations. Barnet Phillips gives an entertaining account of a cruise on the western coast of Florida. Shoemaking by Machinery is the subject of an interesting paper by Howard M. Newhall. "East Angles," a new work of fiction by Constance Fenimore Woolson, makes a good impression in the opening chapters. The number as a whole is fully up to the very high standard of literary and artistic excellence to which *Harper's* has attained.

THE PULPIT TREASURY. (New York: E. B. Treat)

The *Pulpit Treasury* commences the year with a feast in all departments of unsurpassed excellence. There is a portrait of Dr. Palmer, of New Orleans, a view of his Church and a sermon, with an excellent sketch of his life. Dr. T. T. Eaton, of Louisville, furnishes a full sermon on "The Faithful Three Hundred." Dr. M. H. Hoge, of Richmond, a Dedication Sermon on "Christ's Kingdom." Dr. Dana, of St. Paul, a sermon to children, on "The Lad and the Hungry Multitude." Dr. C. H. Parkhurst of New York, a sermon on "Young Manhood, its Perils and its Rescue." Leading Thoughts of Sermons are by several of the leading evangelical divines. The other features are both profitable and attractive.

THE CENTURY. (New York: The Century Co.)

The January number of the *Century* is a splendid one in all respects. A fine portrait of Edward Everett Hale forms the front-piece. George W. Cable and other writers discuss the condition and prospects of the coloured people in the Southern States. Dr. Washington Gladden has a thoughtful paper on "Christianity and Popular Amusements." An interesting series of papers, by Mrs. M. G. Van Rensselaer, on Recent Architecture in America, now takes up the department of church building. The paper is finely illustrated. The papers on the Civil War are continued, with growing interest. As usual a variety of timely topics, from various points of view, are discussed. Fiction and poetry are well represented in the present number.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; and Toronto: William Briggs.) — While retaining all its old features and giving additional prominence to them, this well-known serial adds a Review Section filled with brief, condensed popular papers by some of the most eminent scholars and writers of the day, on subjects of current and special practical interest. As a Review, the present number will compare favourably with our old reviews containing sterling and scholarly articles by Professor Timothy Dwight, Yale College; Prof. James O. Murray, Princeton College; Dr. Curry, Editor Methodist Review; Chief Justice Noah Davis; Dr. De Pressensé, Paris; Dr. A. T. Pierson, Philadelphia, and Dr. Chambers, New York. The Sermonic Section is rich with discourses by Dr. Broadus, Louisville, Ky.; Dr. Van Dyke, Brooklyn; Dr. L. W. Bacon, Presb. D. H. Wheeler; Dean Vaughan; and Dr. Henry M. Booth. The usual departments have been attended to with more than usual care. The new departure cannot fail to gratify the already large and growing circle of readers of this magazine. At the price offered it is a marvel of cheapness.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)

The opening chapters of three serial stories Charles Egbert Craddock's "Prophet of the Great Smoky Mountains," Sarah Orne Jewett's "A Marsh Island," and Mrs. Oliphant's "A Country Gentleman," render the *Atlantic* for January a remarkable number. Oliver Wendell Holmes begins a series of papers (to be continued throughout the year) entitled "A New Portfolio," and the first number is full of the old-time charm, wit, pathos, and other delightful qualities of the genial Autocrat. Articles of literary interest are a thoughtful study of "Childhood in Greek and Roman Literature," by Horace E. Scudder; "Madame Mohl, her Salon and her Friends," by Kathleen O'Meara, and a paper of curious interest by Richard Grant White on "The H Malady in England." Two pictures of New England life — "A Sale Dame-School," and "Winter Days" being selections from Thoreau's Journal, are of interest; and these, with a short story by Frank R. Stockton; critiques on Vedder's drawings to Omar Khayyám's Rubáiyát, Vernon Lee's "Euphorion," and other notable books; poetry of a Christmas character, and the usual Contributors' Club, complete a number brimming over with good things.

Choice Literature.

CAROLA.

BY HENNA STREITON.

CHAPTER XX. LONDON ROUGHS.

From the moment when Carola had given her evidence there had been no doubt of what George Bassett's sentence would be; and his comrades had only lingered to hear the sentence of death pronounced upon him, and see how he bore it. There was a deep-seated feeling of resentment and indignation at Carola's treachery, as they called it. Both men and women were angry; the more so as the murder had taken place so long ago that justice seemed, after all these years, to be merely vengeance. If George Bassett had been caught red-handed, and she had given her unfavourable testimony at once, the animosity excited by it would have been less. But that he should have escaped for over four years, and been taken at last, magnified the dreaded power of the law too much for them.

Carola had borne no part in his fate, except giving her unwilling evidence; but his sentence of death weighed upon her terribly. She knew that she could not in any way have avoided it, for he had himself set the machinery of the police in motion to discover her. But none the less, as the slow days crept by, the oppression of his fatal doom almost effaced the remembrance of Hazelmount and Philip Arnold. In her little garret there was nothing to occupy her, and for hours together her busy hands were forced to be still, and her yet busier brain was filled with bewildering and almost hopeless thoughts. This was, indeed, the valley of the shadow of death to her.

During those days she did not venture to show herself abroad, for the first time she went out into the street she met none but scowling faces, and even those who had been in bygone days most friendly turned away from her with it speaking. Soon after she returned to her garret a young policeman entered Matthias Levi's shop.

"Just keep Carol in doors a bit," he said, "there's spite against her, and she'll hardly ha' got back safe if I hadn't bin followin' her all the time."

But Carola was secretly aware of the ill-will that prevailed against her, and Matthias took care not to speak of it. The only resource her active brain had, and the only relief for her sad thoughts, was in planning schemes of help and goodwill for her old neighbours in their degradation and misery. The cries of little children rang in her ears, and her whole heart yearned over them, as if she could gather them all into her arms and soothe their childish griefs. She was impatient for the hour to come; but while George Bassett's fate trembled in the balance she must wait, weeping and praying; the common lot of women.

Some languid efforts were being made to get the death-sentence commuted for penal servitude for life; but there were no extenuating circumstances, unless the length of time between the crime and its penalty could be considered one. Knots of angry men and women discussed George Bassett's chances at the street corners, and laid bets upon them in the gin-palaces. The women were still more bitter against Carola than the men. She had come back to them a lady; she, Carola, who was no better than themselves, and she had come to betray her sweetheart instead of saving him. She would have been an heroine among them had George Bassett got off through her evidence, even if they had known it to be false. The old Jew had never been popular with them; chiefly because he was a Jew. They cursed him and his house as they passed by his little shop, and Matthias, with the traditions of centuries of persecution behind him, grew more timid and affrighted as the days went by. So long as there was any hope of a reprieve this fury smouldered. But at length the morning came when many of them made a pilgrimage to the open space lying about Newgate, in order to see the black flag unfurled against the gray sky as the signal that all was over. The rest of the day was spent in drinking, until, as the January night drew in, the street was thronged from end to end with savage half-drunken men and women, and with idle lookers-on who ran in from other streets to see what would happen.

The old Jew, with his instinct of coming peril, closed the little shop at a very early hour, and made the door secure with its heavy bar. He sat within, still working at his bench, and listening to the growing tumult in the street. He said nothing to Carola, for why should the girl be alarmed or grieved when, perhaps, the disturbance would pass over, or the police come in sufficient force to protect them and control the threatening crowd? She could hear the soft, regular tapping of his hammer as she prepared supper in the room overhead, moving to and fro with sad and listless steps, for her heart had been very heavy all day, and the spring of life had been troubled to their depths. But suddenly, as her shadow fell across the window, a wild yell rose from the street below, and a stone, crashing through the panes, just missed striking her. She heard Matthias calling, "Carol, Carol!" in a voice of agony, and the instant after his white head and scared face appeared at the top of the narrow staircase.

"Put the lamp out, my darling," he cried; "quickly now, and say nothing. Make no noise, my daughter. Hush! Listen to the noise the Christian dogs are making."

It was a sound so awful that Carola never forgot it; those mingled yells and groans and hisses of cruel hatred. More missiles were crashing through the window, and the mob was hattering against the shop-door below. There was no light in the room, except that which came in from the street lamps and a faint glow from the fire; but in it she could see the old Jew's haggard face scowling with a hatred as bitter as any that could be felt by the enraged crowd outside. He was anathematizing them, too—their God and their God. Carola turned swiftly away and hid herself in the garret. The uproar was somewhat muffled there; she could not distinguish the uttered curses; but still she could hear the brutal roar of man's cruelty and hate.

She stood by the window looking down upon the river

spangled with many lights, as she had so often seen them when she was a child. Sorrowfully, yet resignedly, she had been thinking of making this garret her permanent home, while she took care of Matthias, and devoted herself to the help and comfort of her old companions. Perhaps it was for this, she thought, to serve them in this way, that God had first taken her away to teach and train her, and then brought her back again in such a manner as to leave no other career open to her. "Not my will but Thine be done," she had said amid her tears. But these were the people to whom she was willing to give up her life—these who were clamouring madly against her. She had never witnessed any outbreak like this in her girlhood among them, and the uproar was against herself and old Matthias.

"All right, Carola!" he shouted at last; "the police are come. I couldn't believe there'd be much damage done here in London."

The onset had lasted less than half an hour; but every pane of the window was broken, and stones and bricks were scattered about the floor when Carola went down into the room below. Matthias was gone to admit the police as soon as they should knock at the door. The fire was smouldering in the grate, but she did not dare yet to stir it into a blaze; but she could see the broken table on which she had laid the supper, and the shivered fragments of the lamp and dishes she had placed upon it. Presently two policemen came upstairs, and lit up the room with their bright lanterns.

"We partly guessed what work there'd be," said one of them. "You'd better not have stopped here, Carol; it isn't safe for you. What made you come back here?"

"I didn't know they hated me," she answered with a sob.

"They hate you like poison now, at any rate," he said; "it's what was to be expected, and, if you'll take my advice, you'll make yourself scarce here. Your life's not worth a brass farthing if you will stay in this place; for we can't be always watching after you. The old Jew had better go, too, for he's not over popular. George Bassett had his friends, and his friends has their feelings, and what's the good of staying in a place where you'd be open to an attack like this any night o' the week? They'll never forgive you or forget you."

"I thought I could do them good," cried Carola; "it's only because they don't know that they do such things. I thought I could teach them better."

"They'll never learn anything good from you now," answered the policeman.

"We'll go away, Carol," said Matthias tremulously. "I didn't see any of them, and I couldn't give any one in charge. It isn't worth while to try to get revenge. It's hard on us; but we had better go, if the police'll let us get away. It'd kill me if you went away and I lost you again; and if you must go, I'll go. Don't forsake me, my dear. I'm a poor man and very old; but I can work yet. Only take me away with you."

"Yes," she answered, drawing his shaking hand through her arm, "you and I must be together always now. I shall never leave you again, Matthias—never."

"Then you steal away quiet somewhere," said the friendly policeman; "it'll save murder, may be. We've taken two or three o' em; but if you're not here to appear against them, why, they'll come off easier, and you'll be safe. It's only natural, after all's said and done."

The next day an old Jew marine-dealer, well-known to Matthias Levi, came to the house to value and buy the scanty furniture it contained, leaving it to be fetched away after Matthias and Carola were gone. A policeman guarded the door all day; but late at night, when he was gone, all the neighbourhood being quiet, they stole away from the house, which had been Carola's birth-place and his home for thirty years. The old Jew, trembling as if stricken with palsy, clung to Carola's arm as they walked slowly down the silent street, and looked back before they turned the corner which would shut it forever from their sight. They did not know where to bend their steps; but Matthias was willing to go anywhere, so that he was with Carola.

CHAPTER XXI.—A GOOD PRAYER.

They were not short of money, for Carola had received her last year's salary, and the interest was due upon the money in the Consols; Matthias also had the few pounds his furniture and stock had brought to him. There was nothing to keep them in London, for neither of them had a friend there, and there would be, moreover, some danger for them in staying, even at a distance from their old abode. But they had no friends in any part of the country, for Carola could not return to that distant Hazelmount which was as a closed Garden of Eden to her. She would not even go into the same county for fear of giving pain to Philip Arnold and his parents. She chose rather to seek a home as far off as possible, and as that lay northward, she turned her face to the south.

They found what suited them in a wide, straggling parish, part of which lay in the New Forest. It was a cottage containing four little rooms, with a garden, run wild, behind it, whilst before it stretched a wide, rounded sweep of partially cleared land, with here and there a pollard-tree standing. It had probably been a charcoal-burner's cottage, and no other dwelling was within sight. Carola was attracted to it by its stillness, and the broad field of sky which brooded over the wild landscape. She was longing to be tranquil for a-time, and to knit up the raveled threads of her life. As for Matthias he was in a haze of bewilderment, leaving everything to Carola, and not unhappy as long as she was in his sight. Yet the solitary little house, with its tangled and overgrown garden, lying under the wintry skies, was totally different from any thing that had hitherto come into his life's experience. But he made himself busy under Carola's direction, and by-and-by the place became more comfortable and home-like, and their quiet country life together began. A new cobbler's bench was set for him under the cottage window with its diamond panes; and he sat down to it, whilst Carola went about the

work in the house and the garden, as if her very existence depended upon having no idle moments.

But there was no cobbling for Matthias to do. Most like if there had been any he could not have done it, for the handle of his new hammer did not fit into his hand as the old one he had grown used to, and he missed the worn old bench with its familiar notches. But often whole days passed by with no human being coming in sight of their lonely dwelling. It was February, a rainy month, and the lanes were heavy with mud, and the trees overhanging them were dripping with moisture. The nearest hamlet was more than half an hour's walk away, with no road to it except these wet and winding lanes. The old man, who for thirty years had worked with the ever-changing and busy spectacle of a London street passing before his eyes, would often sink into a half-dream as he sat listlessly at his useless bench; he seemed to see the fitting to and fro of many forms, and hear the constant tramp of unnumbered feet. Then he would wake up suddenly to the fact that in this strange place there was neither form nor sound—no presence save the beloved presence of Carola.

"Matthias," she said to the dreaming old man on the second Friday evening after they had entered their cottage, "have you forgotten that it is the Sabbath?"

The sun had set behind the rounded outline of the half-cleared land before them; yet he had not left his seat at the cobbler's bench. He had forgotten; there was nothing to remind him that his day of rest had come round again. Carola brought to him his old well-worn prayer-robe and the Polish cap he had been used to wear, and set his face eastward, that he might pray towards Jerusalem. But though he began his prayers in his quivering voice, he soon broke off again, and a few heavy tears stole down his furrowed cheeks.

"I've forgotten the words, Carol," he cried, lifting his shaking hand to his forehead; "it is the Sabbath, but I have forgotten how I can pray to the Lord my God."

For a minute or two she stood beside him, with her brows knit and her dark eyes looking pityingly into his saddened face. With all her might she was striving to recall the few Hebrew words she had uttered as prayers when she was a child.

"Listen!" she cried; "was it this?"

Matthias smiled his gentle, pleasant smile, and repeated after her what she could remember. But she could recollect little, and again his face grew troubled.

"I am cut off from His holy temple," he cried.

"Let me say a prayer for you," she cried, softly; "it was made by one who was a Jew; but I only know it in English. The Lord God will hear it in English as well as in Hebrew."

Standing beside him, her hand in his, and with her face toward Jerusalem, Carola repeated the Lord's Prayer in her sweet, clear, tender voice. The simple sentences were such as the old man's clouded mind could partly comprehend; and when she said reverently "Amen!" he joined in the familiar word.

"It is a good prayer," he said as he laid aside his robe; "but I shall recollect my own before next Sabbath comes."

To Carola the utter stillness and monotony of her new dwelling was at first a relief. There was so many things to think of and ponder; and here there was no call upon her attention, except for her few household duties. The last two months had exhausted her strength, and she needed time and leisure to recruit it. Her love for Philip Arnold had scarcely made itself known to herself before the terrible shock of hearing of George Bassett had roughly shaken it—possibly had uprooted it altogether. The whole course of events had been bitter and antagonistic to her. She had been tossed to and fro upon a sea of troubles, and this lonely cottage was a safe and quiet haven to her.

The hatred of her old companions preyed upon her, and haunted her, as she strove to weary herself with hard work in the neglected garden. It was this unexpected and undeserved hate that was her crowning sorrow. She felt no bitterness now against the people at Hazelmount, making careful allowance for them and their pride in their forefathers. She thought of Philip Arnold with a patient grief, resigned to having lost him, and the home that had seemed so happy to her. But to think of herself as a creature abhorred and hated by her own people, those whom she had pitied with a great and yearning pity, was, indeed, to be crucified with her Lord. The sharpness of it must wear off a little before she could mingle again with her fellow-creatures.

There was no one to notice in those days that Carola left off singing. Matthias did not miss it, for she had not sung in the poverty-stricken old garret, with her bed-ridden grandmother living in it. It had been one of the delights of her new life. Often, when her heart ached sorely, she would sit down by the old man and chat with him; and at these times he felt that it was well with him to be here with Carola. If she could only talk to him of Christ, and read His wonderful life aloud to him, the consolation of it would have been greater than any thing else to her. But that name, which was literally dearer to her than any other name, could not pass her lips. To Him Jesus of Nazareth was the God of the Christians, the persecutors of his people in all ages; robbers and murderers in the name of their God. He had known no Christians but the drinking, blasphemous and vicious crew, who had driven him from his home, and whose jeers and mockings had followed him through thirty years of a just and honest and industrious life, spent in their midst. Carola knew that it was worse than useless to speak to him of Jesus of Nazareth, the King of the Jews.

So the long weeks passed by, bringing no change to them. Now and then Carola had to go into the village to buy food; but she did not loiter there, for Matthias always piteously implored her to make haste home again. One dread had taken possession of his enfeebled brain, that Carola would some day go away and be lost to him for ever. As long as she was absent he stood on the door-sill, or at the garden wicket, his dim eyes fastened on the spot where she had vanished out of sight, and where he would catch the first glimpse of her when she came back. His weary bent old shoulders and white head was the last thing she saw as she

turned to wave her hand to him on going, and it was the first to greet her as she returned. It was in vain she carried a chair down to the gate; still, as if impatient to see a little further, he was always standing up and peering anxiously through his sunken eyes at the place which had hidden her from him. He was like a timid child forsaken of his play fellows, and faint of heart lest every one had forgotten him.

Every Friday evening it was necessary for Carola to remind him that the Sabbath had begun; and his feeble memory failed him when he tried to repeat his Hebrew prayer. But Carola stood always at his side, and when the slow tears of old age came into his eyes, she was ready with her clear, quiet utterance of the Lord's prayer. He learned the simple petitions easily, and as she said them his quavering tones joined in with hers. Even during the week she would often hear him murmuring one or two of the short sentences. His solemn, gentle voice would cry, "Thy kingdom come!" Or when her whole heart was sick and her head bewildered "Thy will be done on earth as it is in heaven!" came to her as a message direct from heaven. Matthias would himself brighten up, and smile as he caught the sound of his own voice, and then he would turn fondly towards Carola. "That's a good prayer, my dear," he would say, "but I shall recollect my own bye-and-bye, before the Sabbath comes again."

(To be continued.)

WICLIFF BEFORE THE CONVOCATION.

When the Parliament whose fearlessness obtained for it from the people the name of the *Good Parliament* assembled about Eastertide; 1376, the attack was opened with unprecedented vigour against the pope's usurpation of English Church patronage; against the holding of livings by foreign, or at least non-resident, cardinals and other prelates; against the simoniacal sale of preferments by the papal brokers. Though there is no reason for believing Wicliff to have been a member of this assembly, his spirit pervaded it, and a bishop, when speaking in it, singled out Wicliff's name for reprobation. On the other hand, it was no doubt unfortunate for his cause, if not for himself, that the Good Parliament's zeal for reform, fostered very possibly both by the fears of the Black Prince and by the judicious influence of the clergy, directed itself chiefly against the court party, with which John of Gaunt was connected. Thus the hatred excited by the Duke of Lancaster may have intensified the wrath cherished by the higher clergy against his academic helpmate; and though the former, after the death of the Black Prince in 1376, was strong enough to overpower the feeling against him, Wicliff, early in 1377, found himself summoned before Convocation. The precise nature of the charge against him is unknown; but the nature of the proceedings can only be accounted for by the fact that the intention was, through Wicliff, to strike at one greater than himself. The clergy, and that section of the nobility which had failed to "bell the cat"—i. e., to keep down John of Gaunt—now saw a Parliament assembled favourable to the duke, and courteous even to Alice Perrers; and since the political director of the movement could not be touched, it was all the more worth while to stop its most dangerous mouth-piece. And in Courtenay, the Bishop of London, the clerical party had a leader of unusual energy and personal influence. He sprang from one of the proudest of the noble houses of Europe, scions of which had worn the imperial purple at Constantinople, and intermarried with the royal house of France. And of the English branch the wealth and power were such as to warrant Gibbon's characteristic sneer that in his contest with the Duke of Lancaster the Bishop of London "might be accused of profane confidence in the strength and number of his kindred." The story has been often told of that memorable meeting in old St. Paul's: how Lord Henry Percy, the Grand Marshal of England, had to clear a passage through the crowd that thronged the church for Wicliff, preceded by his proud patron the Duke of Lancaster, and accompanied by four learned friars provided to assist him in his defence; how at last the Lady-chapel was reached, where the bishops and clergy were assembled in Convocation, with a number of lay nobles (no doubt members of the clerical party) gathered round them; how when the Grand Marshal bade Wicliff seat himself, the Bishop of London furiously protested against the suggestion, whereupon the Duke of Lancaster intervened in the battle of words, and in the end whispered—but not so softly as to be inaudible to several citizens of London—something like a threat of direct personal violence to the bishop. Then, the narrative continues, these in their turn raised angry voices on behalf of their bishop; and thus the meeting ended in clamour, which outside the church swelled into a riot, directed chiefly against the duke's palace in the Savoy, until the bishop and Dowager Princess of Wales, the widow of the pious and popular Black Prince, succeeded in restoring tranquility.—*A. W. Ward, in Harper's Magazine for January.*

CULTURE OF THE OLD SCHOOL.

The men of widest acquisitions wore their learning, as Milton did, like a panoply in which to endue themselves when the controversial giant should appear on the other side. Now we go light-armed, and if any fray arises, take an index and write our rejoinder by its aid. Besides those great battles that used to be waged, our modern contests seem mere fencing-houts. We do not carry what we know about with us any more, whether it be much or little, but put it into a dictionary for reference. In other words, knowledge has been becoming more and more impersonal, just as scholarship has gradually taken on a professional character. One smiles at the very suggestion of an Englishman of the old school taking a "disinterested" view in any matter; and disinterestedness, as we are told, is the essence of the modern scholarly ideal. A student nowadays is much like a lawyer or doctor: he makes an investigation and writes a book as they examine and conduct a case, and when he is through with his task the volume is put on the shelves, and he goes on to a new work as they to a fresh client or

patient. Nor does the frame of mind in which he goes through the routine of research differ much from that of his brethren in the bar; for his pursuit is to him a business, and is as disconnected with his own individual affairs as is the case with the others. Scholarship, is in fact already one of the professions, and its votaries, who were once nearer the literary, are now nearer the scientific class. As a consequence, learning, which was once truly, like poetry, a part of culture, is passing over to that division where it becomes, like the study of the law or of medicine, merely an item of civilization, it ceases to be a thing that can be incorporated into the body and substance of our lives, and now constitutes a part of those possessions of society in common with which the individual is concerned not continuously nor for his own sake alone, but incidentally and as a social being. An obscure perception of this change underlies the opposition to classical studies, which in becoming largely the apparatus of a profession have lost their character of being modes of culture. Even the undergraduate does not need a very thorough acquaintance with the books and conversations of the gentlemen of the old school in order to conclude quite certainly that if he knows more Latin they knew vastly more Horace. In our academics and colleges the language is taught as never before, but the old boys of Eton and Harvard learned what the language was used for, and that was their great gain. The whole literature of the eighteenth century proves how truly the classics were appropriated then by those who read them; and when an elegant writer of compliments now and then pleasantly mentions "our own Waller," the accent of the phrase discloses a state of education, of literary standards and modes of comparison, very different from any that now obtain either here or in England. It is not that the humanities have lost their humanizing power, but that they are inculcated as sciences. Culture must always be literary, but the classics, in consequence of the change in the ideal of scholarship, have become philology, antiquities, and cognate branches of research. This subject, however, is too broad and too old a one, and is in a fair way to be settled, willy-nilly, by the logic of social needs.—*January Atlantic.*

FOR THE CANADA PRESBYTERIAN.

WAITING.

BY M. G. FRASER.

Very frail was dear old granny,
And her hair was like the snow,
Sitting dreaming in her rocker,
Moving gently to and fro.

And her eyes were soft and tender,
Velvet violets bathed in dew,
When I knelt beside her pleading,
"Tell me something, something new."

Danced and gleamed the golden fire-light,
Forming pictures strange and rare,
Casting quaint fantastic shadows
O'er the walls so old and bare.

Changing rustic forms and tables
Into regal chairs of state,
Like the carved couch where reposes
Some grand mediæval saint.

Then dear granny murmured, softly,
"There is nothing new you know,"
Gently, gently, went the rocker,
Swaying softly to and fro.

"Many years ago, my darling,
I was young and blithe like you,
Hair in auburn ringlets falling,
Eyes of heaven's deepest blue.

And one day I crossed the moorland,
When the night was falling fast,
And the storm-clouds, black and heavy,
On my path dark shadows cast.

Till at last I stood in terror
Stood bewildered—all alone
For the fen was deep and dreary,
One false step, and I was gone.

For long hours I waited, weeping,
Knowing not which way to turn,
Until glimmering in the distance:
Child, I saw a lantern burn.

Then I knew it was my father,
Knew that none but he would come,
O'er the marshland in the tempest,
Safe to bear his lassie home.

Many years since then have glided,
Griefs I've had, shed many a tear,
But while waiting for my father
What cause could I have to fear?

So dear granny there is sitting,
The last waiting she shall know,
And while she sits dreaming, dreaming,
Moves the rocker to and fro.

WHO owns a prescription, after it has once been filled—the physician, the patient, or the apothecary? The question comes up in a Connecticut liquor case, wherein an order for half a pint of gin has been duplicated many times, and the excise officers wish to punish somebody.

A STEAMER arriving lately at Hamburg, from the north, brought a white bear which, *en route*, escaped from its cage, and surprised the supercargo in his cabin. The captain skilfully contrived to place the beast under the influence of chloroform, and he was carried back to his cage.

British and Foreign.

TWENTY years ago the Danes imported nearly all their sugar. Now they raise it from beets.

THE Queen has unveiled a memorial in St. George's Chapel, Windsor, to the late Dean Wellesley.

THE periodical press of Belgium numbers 641 newspapers and magazines. Of the former seventy-one are daily.

THE Marquis and Marchioness of Hamilton opened a "Swiss" bazaar at Londonderry in aid of the renovation of Magee College.

THE manufacture of Christmas cards has been begun this year in India. Hitherto the eastern market has been supplied from England.

THE Rev. A. F. Simpson, M.A., Dalkeith, has been asked to become professor of Bible languages and exegesis in the Congregational theological hall.

A SHAMELESS young woman in South Australia, Miss Ada Campbell, an infidel lecturer, has been publicly opposing the reclamation of fallen women.

MR. CARVELL WILLIAMS, formerly secretary of the liberation society, has been selected as one of the liberal candidates to contest Chester at the general election.

THE Rev. James Paton, B.A., Glasgow, reported at last Established Presbytery meeting that there are thirty-seven temperance associations connected with twenty-eight of their churches.

THE Episcopalians of Charleston have started a Church Burial Association, in which the membership costs a dollar a year, and insures a hearse, coffin, carriage, and grave in case of death.

ALTHOUGH the King of Bavaria's lavish expenditure in building has crippled him of late, he has a splendid income. It is computed to be nearly \$2,500 a day. Bavaria is a very cheap country.

IN a Michigan perjury trial it came out that the prisoner had uplifted his left hand instead of the right in making oath to the lie, supposing that thereby he exculpated himself from legal responsibility.

THE Duke of Devonshire is the only person, not excluding royalty, who possesses four deer parks. Some of his brother dukes never eat their own venison, for the simple reason that they have not got any.

SOME of Terre Haute's young men found amusement in grabbing the materialized form of a spirit, in a dark *seance*, and then turning on a powerful lantern, which disclosed the medium costumed for the role of a ghost.

THE Rev. Dr. J. Cameron Lees lately conducted in St. Giles', Edinburgh, a special funeral service for the late Sir A. Grant, Principal of the University. The church was crowded with students and others connected with the University.

EDINBURGH U. P. Presbytery has memorialized the Synod to take action to get members of the Church appointed as army chaplains. Some of them wish it to be understood, however, that they cannot accept state pay for their chaplains.

THE Rev. S. L. Wilson was installed as successor to Dr. Magill, Trinity Church, Cork, lately. Pulpit robes were presented to the new pastor by the ladies, and an illuminated address and a cheque for £400 to Dr. Magill to found a Magill scholarship.

A GIRL in Knoxville was struck in the face by her father. The blow was light, but it was the first she had ever received from him, and, worse still, her sweetheart was present. She fell ill that same day, sank steadily during a year, and is now dead.

THE Rev. Dr. Strachan, Bishop of Rangoon, has presented to the St. Augustine missionary college at Canterbury a massive silver bowl, weighing eighty-seven ounces, which took the first prize for Burmese workmanship in silver at the Calcutta exhibition.

THE rector and churchwardens at Ashton-under-Lyne have issued a notice requesting parties accommodated with sittings in the church to refuse to leave them as "no person can claim exclusive rights to pews in old parish churches." They strongly condemn the practice of "turning people out of pews."

THE Rev. G. Mure Smith, of the West Church, Stirling, received a hearty welcome home from his flock at a social meeting held on the return of himself and family from a three months' holiday tour through the United States and Canada. An address was presented from the members of the guild and Bible class.

THE Rev. Mr. McLellan, Inchinnan, says that on testing his congregation regarding the use of instrumental music in the church only one female communicant within the parish objected. One gentleman had presented an harmonium and another has promised to build them an organ.

IT is a notable fact that, in introducing new industries into Burmah, government finds it best to begin with the Karen Christians. Only a few years ago these people were wild jungle-dwellers, despised and oppressed by the Burmese. They adopted Christianity, and already they have the lead in the race of progress.

THE Rev. Dr. Fleming Stevenson, and others, gave an interesting account of mission work in Ireland, at a meeting in the Christian Institute, Glasgow. There are 560 Presbyterian congregations in Ulster, but they are not strong enough without assistance to carry on the work in the South and West, where the great bulk of the population is Roman Catholic.

ABERDEEN Free Presbytery has resolved to use all wise and lawful means to check the evils arising from the prevalence of promiscuous balls and dancing assemblies, and calls on church members and especially ministers, office-bearers and heads of families to keep themselves free from the frivolity and other evils connected with such things, and to prevent these evils being associated with their congregations and families.

Ministers and Churches.

THE two Presbyterian congregations in Durham are to be united.

A SUCCESSFUL series of united missionary meetings have been held in St. John N. B.

THE Ladies' Aid Society of St. Andrew's Church, Ottawa are holding a series of entertainments on behalf of the poor.

THE Rev. George Burnfield, M.A., B.D., of Brockville, lectured in Knox Church, Morrisburgh, on the subject, "In and About Jerusalem in 1882."

THE Rev. Dr. Gregg, of Knox College, conducted the anniversary services of Knox Church, Listowel, on Sabbath the 21st ult. He preached morning and evening to large and delighted congregations. The Dr. has lost none of his power and unction as a preacher.

THE Rev. A. Hudson, Parry Sound, begs to acknowledge having received the following donations on behalf of the Manse Fund: "A Friend," Fergus, \$10; Mr. A. Dingwall Fordyce, St. Andrew's Church, Fergus, \$5; Mr. Robert Henry, Brantford, \$5; Mrs. James Woods, Brantford, \$5.

THE Rev. Robert Torrance on Sabbath week preached in the forenoon in the Presbyterian Church, Nassagaweya, and in the afternoon in the church at Campbellville, and after services declared the pulpit of each of these congregations vacant, in consequence of the translation of the Rev. John Neil, B.A., to the congregation of Charles Street Church, Toronto.

ERSKINE Presbyterian Church Sunday school, spent the last Sabbath of the year in a pleasant and profitable way. Instead of the usual classes, the children and parents all assembled in the spacious school-room, where addresses were delivered appropriate to the day by the pastor, Rev. Mr. Smith, the superintendent, Mr. Patterson, and Mr. Thomas Yellowlees. The general feeling of the meeting was, it was good to have been there.

THE Rev. William Burns, agent of Knox College, makes the following suggestion: It would very materially aid in the collection of subscriptions of this fund if the pastors would give intimation from the pulpit that the payments are very generally due at this time. A little kindly interest from a minister goes a long way in rendering the arduous work of collecting much less difficult than it often is. We will give next week a statement of present amount subscribed.

COMMUNION services were held at Bradford recently. The pastor, Rev. J. Bryant, was assisted by Rev. Mr. Patterson, of Meaford. In the afternoon like services were held at St. John's Church, when forty persons united for the first time—the result of recent revival services. Since Mr. Bryant's induction, some fourteen months ago, he has held twenty-five weeks of special services, in which time about 200 have been added to the communion roll, thus showing his earnest zeal and love for the work in which he is engaged.

AFTER the union of the Methodists last summer, the Presbyterians of the Ravenshoe portion of the Queensville, etc., charge, purchased the church formerly occupied by the Canada Methodists, and took possession in the fall, the opening services being postponed until December 28th, when they were conducted by Mr. J. B. McLaren, a student of Knox College, who laboured in the field during the past summer. The congregation is to be congratulated, because, while heretofore it has worshipped in a rented building, it now has one of its own, and that, too, with almost no debt unprovided for.

THE lecture by Rev. E. Wallace Waits, in Chatham, N. B., on "Clerical Humourists," in the Temperance Hall, was a fine effort, and was much enjoyed by the audience. The oration on the work of the ministry was very eloquent and expressive. Prof. McCurdy, Ph.D., moved a vote of thanks, in a humorous five-minute speech, in which he spoke of the blessing a sense of humour is to a man, in or out of the pulpit, and Mr. Snowball seconded the motion. It was carried by acclamation. Rev. David Chapman, of the Methodist Church, who was in the chair, warmly acknowledged the kindness of the lecturer in so cheerfully responding to his invitation.

THE Christmas tree festival of St. Andrew's Sunday school, Winnipeg, was a very successful affair. A splendid literary and musical programme was rendered, after which the distribution of the burden of the Christmas tree was made. This part of the programme over, Mr. W. D. Russell, the superintendent of the school was called on and an address accompanied by a silver set valued at \$130 presented to him. The address contained fervent expressions of the high appreciation in which Mr. Russell's valuable services are held by the Sabbath school teachers. On the tray was engraved the inscription: "Presented by the teachers and friends of St. Andrew's Church Sabbath school to W. D. Russell, Winnipeg, Xmas, 1884."

THE induction of the Rev. Thomas Atkinson into the pastoral charge of Knox Church, Ingersoll, took place on Tuesday, Dec. 30th, at two o'clock, p.m. There was a

large congregation present. The Rev. G. Munro presided as Moderator. An appropriate and impressive discourse was preached by the Rev. Dr. Beattie, of Brantford. The charge to the pastor was given by Rev. W. T. McMullen, and the address to the congregation by Rev. G. Munro. A very largely attended meeting was held in the Town Hall in the evening to welcome the new pastor. After a sumptuous tea had been served the audience was entertained with music and addresses delivered by the ministers of the Church of England, the Baptist and Methodist congregations in town, the pastor of St. Andrew's Church, and by the members of Presbytery already mentioned, and by the new pastor, who in fitting terms acknowledged the cordial welcome accorded him.

THE annual congregational missionary meeting of River Street Presbyterian Church, Paris, took place in the church here, on the evening of Monday, the 15th ult., the Rev. James Ballantine, pastor, in the chair. After devotional exercises, Mr. William Young, treasurer, read the annual statement, which showed receipts per various collectors amounting to over \$136. Adding to this \$25 which had been raised by special collection for Augmentation of Stipend scheme, the respectable sum of \$161 was presented, and this exclusive of the Sunday school and Bible class contributions, which were expected to amount to between fifty and sixty dollars. The whole sum raised, it was encouraging to note, was in advance of the missionary contributions of last year. The following appropriations to the amount of \$143, were made to the various Schemes of the Church: Home Missions, \$57; Foreign Missions, \$30, Colleges \$20; French Evangelization, \$15; Widows and Orphans' Fund, \$7; Aged and Infirm Ministers' Fund, \$7; Assembly Fund, \$7. Excellent missionary addresses were next delivered by the Rev. Messrs. R. J. Beattie, of Knox Church, Guelph, and W. Burns, of Knox College, Toronto.

THE congregation of McIntosh dedicated their new building to divine service on Sabbath, the 28th ult. In the absence of the Rev. Prof. McLaren, D.D., the Rev. W. Burns, agent of Knox College, Toronto, conducted the entire services, preaching morning and evening sermons suited to the occasion, and highly acceptable to the Christian sympathies of the people. Collection amounted to \$81. On Monday evening a tea meeting was held. The pastor, Rev. A. C. Stewart, occupied the chair, when appropriate addresses were delivered by Rev. S. Young, of Clifford, Rev. J. Mordy, of Mildmay, T. Gibson, M.P.P., and Rev. G. Brown, of Wroxeter. The choir in connection with the congregation rendered select music in good style. Proceeds amounted to \$108. The church was built by Mr. Wiles, of Gorrie. It is of Gothic architecture, with stained glass in the gable windows. It is furnished with beautiful and expensive lamps, the aisles laid with matting, and the platform covered with rich tapestry. It is seated for 300, and furnished at a cost of \$2,500, and has a debt of only \$155 resting upon it, which will be wiped out shortly. McIntosh and Belmore have now two new churches and a manse, all of white brick, and so far as buildings are concerned are as comfortably situated as any congregation could desire.

THE Sabbath School anniversary of St. Andrew's Church, Huntingdon, P. Q., took place on the evening of the 15th of December, and was a great success in every way, weather and roads being favourable. There was an attendance of a hundred and fifty children and about three hundred adults. There were two trees covered over in artistic taste, with presents for the scholars and their friends. The pastor, the Rev. J. B. Muir, M.A., occupied the chair. He stated that during the past year the Sabbath School would give \$15 for the Formosa Mission, and would expend about \$50 for an addition to the library and other purposes. Miss Jessie Shirriff presided at the organ, and did her part with great acceptance. The singing and recitations by the scholars were highly appreciated by the audience. Interesting and congratulatory addresses were given by the Rev. Messrs. Watson and Wilson. The Rev. A. Rowat gave a reading. The addresses and readings given by these rev. gentlemen were well received by the large gathering. Proceeds taken at the door amounted to \$26.50. It may be mentioned that during Mr. Muir's pastorate in St. Andrew's Church three hundred members have been added to the communion roll. At the half-yearly sacrament held in July last thirty-six new communicants joined in fellowship with his congregation, which in point of wealth, influence and numbers is the leading Presbyterian Church in the County of Huntingdon.

THE Christmas entertainment held in the Presbyterian Church, Ingersoll, P.Q., on the evening of 24th ult., proved a grand success. Two beautiful trees stood in front of the pulpit, the tops of which were connected by an arch of evergreens and were very artistically ornamented with oranges, apples, bags of candy and Chinese lanterns. They were also richly laden with many articles, very handsome and costly. The seats on the right of the pulpit were occupied by the choir. At half-past six the chairman, Mr. Sutherland, called for the attention of the audience, while the choir in an effective manner sang "God Bless our School." The Divine blessing was then invoked, after which a long and interesting programme was gone through.

Recitations were given by the Sabbath school children, and were all that could be expected. The Rev. Mr. Howard, of the Methodist Church, and Mr. Lambly, and Mr. Norman McLeod, Divinity student of Morrin College, Quebec, made appropriate and pleasing speeches. Presents were given to Robert Hanran, John and Edward Campbell for reciting correctly the whole of the Shorter Catechism. Essays which had been prepared by the members of the Bible class on the Lives of St. Paul and Moses, were read, and prizes awarded to eight of the competitors. The first prize being awarded to Miss Mary Kerr, second to Miss Maggie Mc-Kenzie, third to Mr. R. McCullough. Mr. Moffatt with his usual ability, sang a solo, "Recollections of Childhood," which was warmly applauded. The distribution of the contents of the trees followed, much to the pleasure of the little folks. The first article disposed of was the Russian lamb coat presented to Mr. Sutherland by his Bible class. When all was distributed an interesting entertainment was brought to a close. The thanks of the audience, while numbered about six hundred, were tendered to Mr. Moffatt and his choir, for the excellent vocal music rendered by them. Rev. Mr. Howard pronounced the Benediction.

THE new Presbyterian Church, Holstein, was opened Sabbath, December 28th. The neighbouring Presbyterian and Methodist churches were closed to allow all to attend, and, although the day was not altogether favourable, the church, which is seated for 300 adults, was crowded, morning, afternoon and evening. Rev. Hugh Crozier, a former much esteemed and beloved pastor, preached morning and evening. Rev. Dr. Smyth, Oshawa, preached in the afternoon. Both preached with great acceptance to the congregations. On Monday evening there was a soiree, well attended considering the state of the roads. Rev. P. Straith, pastor, occupied the chair, and made a short introductory speech. Rev. Dr. Smyth gave a very interesting address on a trip to France. Rev. J. Campbell delivered an address very appropriate for the occasion on the duty of giving to the cause of Christ. Rev. R. J. Husband, Canada Methodist, and Rev. J. Morrison, Cedarville, a much respected pioneer minister of the Presbytery, also gave short addresses. Rev. H. Crozier also addressed the meeting and opened a subscription list, to wipe out the debt on the building. The choir of the Presbyterian Church, Mount Forest, rendered excellent music for the occasion. The first subscription list was about \$2,050, and during the past year since it was decided to build the church. The congregation has raised chiefly through the efforts of the ladies over \$400, and the debt on the church was \$1,000 at the time of the opening. The collections on Sabbath were \$133, and the proceeds of soiree \$104. The additional subscription on Monday night provided for the debt and left \$90 over and above the debt in the hands of the building committee. On the succeeding evening there was a meeting of the Sabbath school children and young people of the congregation, when about \$20 more was added to the funds. One pleasing feature of the subscription Monday night was that not only the men but also the women, and the young men and young ladies of the congregation contributed to clear off the debt. One gave a subscription for each child in his family. The site of the church, two-thirds of an acre, in the village of Holstein, was given to the congregation by Mr. Neil D. McKenzie, elder. The congregation did about \$500 worth of work, excavating basement, drawing brick and stone, building sheds, etc. Exclusive of the work of the congregation, the church has cost over \$3,400. It is of brick, beautiful and comfortable. The basement is high, and off one end of the basement are vestry, clothes-room and pantry. The building is heated by a hot air furnace. About four years ago the congregation purchased a manse which is also paid for, and the sister congregation in Fairbairn in connection with Holstein, built a new church which is also free of debt, and now the congregations enter upon a new era of their existence. They are to be congratulated on the success of their efforts.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held on the 30th of December. The house of worship heretofore known as Brock Street Church, is to be called by the name of Cooke's Church. The call from Wolfe Island to Mr. Chambers was accepted, and arrangements were made for his induction, to take effect on January 13th, at 3 o'clock p.m. Mr. Houston was appointed Moderator, *pro tem.*, of the Kirk Session of Storrington, etc. Mr. John Robertson, and W. H. Hunt, B.A., were after due examination ordained to the office of the holy ministry, and were appointed to labour as ordained missionaries for a year, the former at Mill Haven and Ernestown, and the latter at Carlow and Mayo. The congregations of the Presbytery were assessed on behalf of the Presbytery Fund, at the rate of twelve cents per family. Steps are being taken by the Presbytery committee to secure the amount apportioned to this Presbytery for augmentation purposes.—THOMAS S. CHAMBERS, *Pres. Clerk.*

ROCK LAKE PRESBYTERY.—At the recent meeting of the Rock Lake Presbytery applications were made by Revs. John and Robert Brown to be received into the ministry of the Presbyterian Church in Canada. After reading the cer-

ificates presented as to the standing of these gentlemen in the Congregational Church, and conferring with them as to their present position and reason for making this application it was moved by Mr. Farquharson, and seconded by Mr. Butchart, and unanimously agreed "that in view of the excellent testimonials read and the fact that both gentlemen are known to most of the members of this Presbytery and held in high esteem by them, the application of Messrs. John and Robert Brown be received by the Presbytery, and that the usual steps be taken to have them received as Ministers of the Presbyterian Church in Canada." After some further business, the question of supplying vacant fields was then taken up, and on motion Revs. John and Robert Brown were appointed to supply Nelson and Deloraine till the end of March next.

PRESBYTERY OF CHATHAM.—The Presbytery of Chatham met at Windsor, December 9th, at ten o'clock a.m. The attendance of ministers was good, that of elders, small. Rev. J. Fraser Campbell, Mhow, India, addressed the Court at length on the field and claims of our Indian Mission. On motion, Mr. Campbell was thanked for his presence and valuable address. Rev. J. Howie, ordained missionary at West Tilbury and Comber having died since last meeting, Messrs. Gray and Bartlett were appointed to draw up a suitable minute in reference to his removal. There was laid on the table a call from the congregation of Hampden, in the Presbytery of Quebec, to Mr. H. Lamont, M.A., D.D., Florence and Dawn, and it was agreed to hold an adjourned meeting of Presbytery in First Presbyterian Church, Chatham, on the 30th inst., at eleven o'clock a.m., to consider, and if possible, issue the call. The next regular meeting of Presbytery was appointed to be held at Chatham, in St. Andrew's Church, on 17th March, 1885. A letter was read from Rev. N. McDiarmid, written by authority of the people and session of Knox Church there, objecting to pay the travelling expenses of a member of this Court to visit them and enquire into their condition in connection with their application to share in the benefits of the Augmentation Fund, and stating if the Presbytery insisted on their complying with the law in regard to such enquiry that their connection with the Presbytery would cease for the future, and that they would go where they would be gladly received. It was moved by Mr. Gray, seconded by Mr. Logie, and unanimously carried: "While sympathizing with Mr. McDiarmid and the congregation of Elmira, Illinois, in the disadvantages attending so great a distance from the Presbytery and other Courts of the Church, the Presbytery nevertheless has no power to depart from the conditions laid down by the General Assembly, and is pleased therefore to learn that a way is open to some such other connection as will be more convenient and profitable for them, and will offer no objection whatever to such an arrangement being carried out." A circular from Rev. R. H. Warden was read in regard to the Augmentation Scheme and the amount which the Presbytery ought to raise in this connection. On motion the members of Presbytery were exhorted to do their utmost to support this important Scheme. The following were appointed to visit the augmented congregations and supplement mission stations: Mr. Becket, Duart; Mr. Walker, Leamington, etc.; Mr. Tallach, Florence and Dawn; Mr. Gray, Essex Centre; Mr. Walker, Tilbury Centre, etc.; Mr. Battisby Buxton; Mr. D. Currie, Dresden and Knox Church. The Convener of the Home Mission Committee submitted a report of the supply which had been found for the mission stations since the previous meeting of Presbytery, and on motion of Mr. Logie, seconded by Mr. Waddell, Messrs. Bartlett, Cameron, Lowrey and Blackadder were cordially thanked for their efficient services at Maidstone and Reno Line, as also were Messrs. Stewart, Campbell, Cumming and Urquhart for theirs at Buxton. Mr. Tallach gave notice that at next regular meeting he would move the appointment of an elder to be moderator next term.—**W. WALKER, Pres. Clerk.**

PRESBYTERY OF BRANDON.—The Presbytery of Brandon met at the Portage. The Superintendent of Missions presented his report. He stated that since last meeting he presided at Rev. Mr. Baird's ordination at Edmonton; that he had appointed Mr. Robertson to Calgary, Mr. Taylor for Moosejaw, Mr. Davidson to Medicine Hat, Mr. Winchester to Rapid City, Mr. Court, a catechist, to Auburn. All these appointments received the sanction of the Presbytery. The Cathcart Colony and Whitewood were referred, as to the matter of supply to the Assembly's Home Mission Committee. He reported that McGregor, Carlisle, Shell River, Alameda, Moosomin (North and South) and Touchwood Hills, all important fields, were still without supply, and no prospects of any provision being made for them this winter. Rev. Mr. McRae was appointed to McGregor. A letter was read from Rev. John Ferris, formerly of Brandon, and now labouring in the Presbytery of Lake Superior, asking for his credentials. The subject was referred to a committee. A petition from Grenfell, requesting to be organized as a congregation, and asking a grant from the Church and Manse Building Fund, recommended to give a grant of \$75. Mr. Laird, a graduate of Dalhousie College, was prescribed subjects of study for the second year's theological course.

A letter was read from Rev. D. M. Gordon agent the theological department of Manitoba College. A subscription list was handed to every minister present with the request that they would do all in their power to further the object. A petition to the Governor-General regarding the sale of intoxicating liquors in the North-west Territories was referred to the committee on temperance. The report of the Synodical Committee was considered. It was received with much dissatisfaction. It was found that grants were reduced without ever consulting congregations or missionaries. It was considered unreasonable that this should have been done in a hard year like this. The people, far from being able to raise their subscriptions, would find it impossible in many instances to fulfill their present obligations. The consequence would be that salaries would be reduced in two ways, thus rendering it impossible for missionaries, to pay their way. Mr. McKellar spoke against the report in the strongest terms. He remarked that it was an old sore. A few years ago arrears were allowed to accumulate and they had to call in the aid of the Home Mission Committee to urge them off. That body, however, declared that no appeal need be made to them again on the same subject. And now how are we to face the arrears so rapidly accumulating? The result would be that it will be impossible to secure labourers for the North-west. We see the mission field now being rapidly deserted, some crossing to the American side, others returning to the east, while it is confessed on all hands that men cannot be prevailed upon to come, and thus we see that a large number of mission fields are without supply at all. Messrs. Mowatt, McLaren, and Todd spoke strongly in this matter. The Presbytery then adjourned, and met next day. The entire day was occupied in discussing a complaint by Dr. Fleming against the Session of the First Presbyterian Church, Brandon. It was agreed to refer the case to the session, with the hope of an amicable settlement. The first part of the evening was devoted to religious topics. Addresses were delivered by Rev. Messrs. McKellar, Bell, Todd, F. McRea and Robertson. After the ordinary routine business a letter was read from Rev. Mr. Stewart, formerly of Palestine, informing the Presbytery of the death of Mrs. Stewart. Much sympathy was expressed. A committee was appointed to draft a minute of condolence. The Presbytery then adjourned to meet in March next.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for Schemes of the Church, viz.:—Yes, Ready, for Home Missions, \$7; Foreign Missions, \$5; French Evangelization, \$3. A Friend, per Rev. Dr. Cochrane, for Home Missions, \$100; W. R., Cobourg, for Home Missions, \$1, for Foreign Missions, \$1; A Friend, Montreal, for Home Missions, \$5, and Foreign Mission, \$5; Anonymous, Kirkwall, for French Evangelization, \$5.

The publishers of the Montreal *Witness* have offered a prize of \$100 for the best and most appropriate Winter Carnival poem not exceeding 150 lines, the poem to be in the hands of the publishers of that paper by the 6th of January. It is worth while our mentioning the above offer as the successful competitor may be found among our own readers.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 18, 1885. } **PAUL'S FAREWELL.** } Acts xx. 28-38.

GOLDEN TEXT.—"Feed the church of God which He hath purchased with His own blood."—Acts xx. 28.

TIME.—Spring of 58 A.D.

INTRODUCTORY REVIEW.—1. Name the points at which the ship stopped between Philippi and Miletus. 2. How far is Miletus from Ephesus? 3. What was the goal the Apostle kept in view in all his labours? 4. What was the substance of his teaching?

Note.—*Elders*:—An official term used to designate individuals invested with a certain degree of authority, as rulers in the community—among the Jews from the earliest period in their history. When Moses went down to deliver them from Egypt, he summoned the *elders* and explained his mission. Ex. iii. 16. Afterward there was a body of elders in every synagogue whose duty it was to manage, exercise discipline, and, on account of their superior knowledge of divine law, to teach.

When Christian Churches were organized, it was natural that they should follow the system of Judaism from which Christianity sprang. Timothy and Titus were sent to ordain *elders* in every city—afterwards on account of the difference of gifts, a distinction would develop between *ruling* and *teaching* elder, which grew into the Presbyterian order of one teaching elder presiding over a session of ruling elders. The same men called elders in v. 17, are called bishops (overseers) in v. 28, showing that the apostle did not entertain the distinction given to the later official of that name.

TOPICAL ANALYSIS. The former part of this address was considered from the standpoint of the leading thought in the Apostle's life, viz., "That he might finish his course with joy, and the ministry which the Lord Jesus had given to him." We may consider this lesson from the same point of

view. If the elders are to finish their course as the Apostle hoped to finish his, then they must follow his example, in

I. DILIGENT DISCHARGE OF THE DUTIES OF THEIR OFFICE.

1. *By taking heed to themselves*—only light will give light; only life will generate life. Useless for any to try and do good to others who are not watchful over their own spirits. The eminently successful men were always eminently pious—Jno. xv. 4-6.

2. *By taking heed to all the flock* 1. No member of the flock to be forgotten or slighted; all, rich and poor, high and low, have precious souls. 2. They are to be fed by the word of life. "Sanctify them through thy truth, Thy word is truth"—Jno xvii. 17.

II. WHY DILIGENCE IS REQUIRED.

1. *Because of their divine appointment.* The Holy Ghost had called and qualified them for their office. They should then "stir up the gift that was in them." How terrible to have unused talents when the judge returns!

"In whom" not "over whom" implies that, as members of the flock they should not lord it over their brethren, but seek to edify the body of Christ.

2. *Because of the preciousness of the trust.*

(1) "The Church of God:" A phrase used eleven times by Paul—a very strong argument that the other reading "Church of the Lord" not elsewhere used, is not correct. The phrase is important as a distinct statement of the Divine nature of Christ.

Being His church they should remember that what they did to the least of these, they did unto Him—Matt. xxv. 40.

(2) "Purchased with His blood:" "Behold what manner of love!" The joys of Heaven and the terrors of judgment are best seen in the cross. This teaches that the central point in the atonement was the shedding of blood, i.e., the death. It also teaches that the death of Christ was not merely an incident, but the aim of the incarnation. How precious a soul must be! May the Lord teach each teacher the value of a soul as the best qualification for the work of the New Year.

3. *Because they were enemies.*

(1) *From without:* Ver. 29, "Grievous wolves shall enter in and not spare the flock." "Enter in," implies that they will become members of the Church, and by teaching and practice try and make shipwreck of souls. Probably referring to the Judaizing teachers who followed up, and tried to destroy Paul's work wherever he had been.

(2) *Within:* "of themselves shall arise false teachers who will cause divisions and draw disciples after them." The history of the Church at Ephesus verified Paul's prediction. Hymenaeus, Alexander, Philetus and Hermogenes are instances. 1 Tim. i. 20; 2 Tim. i. 15; ii. 17. Enquire whether in any way you are an enemy to the Church of God.

III. CONDITIONS OF SUCCESS.

1. *Paul succeeded himself, and so must they.*

By application to God and the Word of His grace: He who will leave himself in God's hands, and make a right use of God's Word will not fail in the work assigned to him.

(1) The word of grace will, 1. "build up," i.e., complete the character, and the better rounded the character is the better fitted to meet all difficulties.

(2) "Give an inheritance among all them that are sanctified." The inheritance begins now in the blessedness of God's fellowship, and reaches into eternity, where it will be enhanced by the presence of the sanctified. This is both a stimulus to diligence and its reward.

2. *Persevering tenderness.* Ver. 31. Night and day with tears for three years. See the very high development of faith and works, and proportional success. "According to thy faith be it unto you" and "Do whatsoever thy hand finds to do with all thy might."

3. *Disinterestedness.* Vers. 33, 34. He neither got nor coveted their silver, gold or apparel. Had he coveted it without getting, it would have defeated him, both as a poison to his own life within, and their confidence without. He laboured with his own hands for maintenance in order to avoid the imputation of mercenary motives.

This is not a rule for the ministry, unless similar circumstances should arise, as in our missions. Ordinarily "the labourer is worthy of his hire." "The Lord hath ordained that they who preach the Gospel should live of the Gospel"—1 Cor. ix. 7-14.

"It is more blessed to give than to receive?" Paul was rescued from oblivion one of our Lord's traditional sayings, and by it shows that he not only laboured with his own hands from expediency, but that by it, he rose to a higher joy, a blessedness kindred to Christ's life, which was an emptying of self for others.

What a strong argument for service to the weak. *Our own highest bliss is involved in it.* About twenty sayings of our Lord have been handed down, with what degree of accuracy is uncertain.

IV. TOUCHING FAREWELL.

1. *Prayer.* The petitions of this prayer can be easily imagined from the nature of the address. Paul indulged in no circumlocution or platitudes, but was direct and fervent in everything.

2. *Weeping.* Such a beautiful exhibition of the relation in which pastor and people should stand to each other! If benefits received should make us love one another, who should be so loved as he who prepares us for Heaven? Paul was their spiritual father and in their affection stood next to the chief Shepherd the Bishop of their souls.

Suggestions.—1. A good record makes a glorious outlook in the future.

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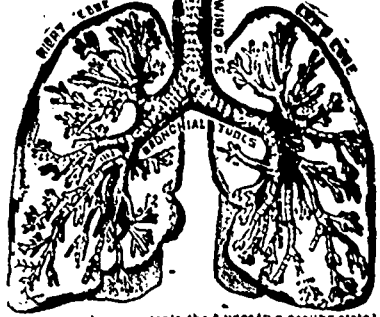
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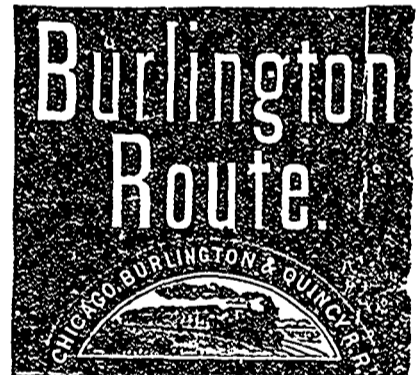
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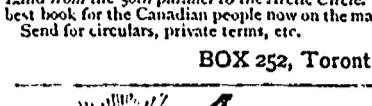
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PETERBORO.—In St. Paul's Church, Peterboro, on the second Tuesday of January, at two p.m.
MONTREAL.—In David Morrice Hall, on the second Tuesday of January, 1885.
OTTAWA.—In St. Andrew's Church, Ottawa, first Tuesday in February, at ten o'clock a.m.
BARRIE.—At Barrie, last Tuesday of January, 1885, at eleven a.m.
GUELPH.—In St. Andrew's Church, Berlin, on Tuesday, 20th January, 1885, at ten o'clock a.m. Conferences on the State of Religion, Temperance, and Sabbath Schools, will be held (D.V.) on the afternoon and evenings of the same day and on the Wednesday forenoon.
HURON.—In Blyth, on the third Tuesday of January, 1885, at half-past ten a.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of January, 1885, at ten 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.
TORONTO.—In the usual place, on Tuesday the 13th of January, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Wednesday, March 4th, 1885, at ten o'clock a.m.

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