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THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 16.—No. 6.
Whole No. 782.

Toronto, Wednesday, February 2nd, 1887.

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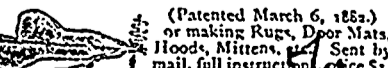
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CALEDONIA CREAM.—The whites of two eggs, two tablespoonfuls of loaf sugar, two of raspberry jam and two of currant jelly; beat them until the mixture will stand alone.

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BUTTER PIE.—Cover the pie plate with crust as for custard pie; take a piece of butter the size of an egg, one cup of sugar, one cup of sweet cream, one tablespoonful flour; mix butter, flour and sugar together, add cream, bake till brown.

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BREAKFAST STEW.—Chop fine whatever cold meats remain on hand; add a pint or more of good soup stock; season with salt, pepper and a small pinch of ground cloves. Thicken with browned flour and pour boiling hot over little squares of nicely toasted bread. Garnish with slices of lemon and serve at once.

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(there was only one great Napoleon) wished the word impossible banished from the dictionary. In many a case, where leading physicians have pronounced a cure impossible, consumptive and victims of other fell diseases have been restored to health by using Dr. R. V. Pierce's "Golden Medical Discovery." Soothing and healing in its nature, its power over scrofulous and pulmonary diseases is simply marvellous. Far more nutritive than cod liver oil, a powerful invigorating tonic and harmless as it is powerful.

POTATO PUDDING.—One pound of potatoes (after they are boiled and strained), peel before boiling; one pound white sugar, three-fourths pound of butter, six eggs, yolks and whites beaten separately; the whites must be stiff enough to stand alone. Flavour with vanilla. Bake in a crust without a top. If it browns too rapidly in baking, cover with a greased paper.

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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, FEBRUARY 2nd, 1887.

No. 6.

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Notes of the Week.

It is understood that by his will the late Mr. Justice Torrance has left almost his whole estate to McGill University, and it is said that it is valued at about \$71,000. His wife will enjoy the usufruct of the estate during her lifetime, but it will be administered by the authorities of McGill.

In several centres meetings of the alumni and friends of Queen's University have been held for the purpose of advocating the establishment, in connection with the college, of a School of Practical Science, and to advance the movement for the complete endowment of the time-honoured institution.

THE Presbyterians of Australia are proposing to raise \$250,000 for Church extension, extinction of Church debts, and for ministerial training. The work was begun last March, and over \$50,000 has already been subscribed. The federation of all the Presbyterian Churches of Australia and Tasmania is producing good results.

OUR good neighbour, the *Christian Guardian*, having just begun a new volume,—the fifty-eighth—makes a bright appearance in new type. Conducted with great ability, tact and fairness, the *Guardian* is a worthy literary representative of the influential Church of whose doctrines and polity it is the recognized exponent.

A VALUABLE contribution to the Presbyterian literature of Canada is now passing through the press. The Rev. Robert Campbell, M.A., of St. Gabriel Street Church writes most interestingly of the early religious history of Montreal. When completed the volume, "A History of the Scotch Presbyterian Church, Montreal," to judge from advance sheets, will not only be prized by members of the historic congregation, and by people of Montreal, but by all who are interested in moral and religious progress throughout the Dominion.

THE case of Dr. McGlynn, who was suspended by the Archbishop of New York for taking part in Henry George's canvass for the New York mayoralty, does not seem to approach easy solution. The Archbishop has felt called upon to offer explanations of his action, but the congregation of St. Stephen's cling with tenacity to their silenced pastor whom they respect and love. At Michael Davitt's farewell meeting at Madison Square, the strong manifestations of popular sympathy were unmistakably with Dr. McGlynn. The discipline of the Roman Catholic Church is no doubt very strict, but the claim of priest and people for political freedom cannot be easily repressed.

THE visitation conducted under the auspices of the Philadelphia Union Evangelistic Movement has brought out some interesting facts. In one district, including four squares in the neighbourhood of Arch and Broad Streets, 360 families were visited. Of these 280 attend church regularly; eighty are Catholics; eighty attend church irregularly or not at all; forty have some preference; the remainder have no preference, and practically never go. The visitors were very courteously received, with few exceptions; especially were they courteously received by the Catholics. A saloon-keeper, who had been in the business twenty-four years, said during that time he had been to church only once. Saloon-keeping and religion, he said, were incompatible.

THE University of Bonn has the largest attendance in its history, namely, 1,192 students. The increase is mostly in the theological and medical faculties. The Old Catholic students of theology number only three, the regular Catholic forty-five, and the Evangelicals sixty-four. The University of Giessen has, at present, an attendance of 515 students, of whom ninety-four study theology. Tubingen has an attendance of 1,247, of whom 354 study theology in the Evangelical faculty, and 160 in the Catholic. Strassburg has 899 students. The Academy of Munster, which is really a Catholic theological school ranking with the universities, has an attendance of 475, of whom 342 are in the theological department, and the other 133 in the philosophical. Wurzburg, which has only a Catholic and not a Protestant theological department, has 1,503 students.

AT the thirty-fourth annual meeting of the New York Y.M.C.A., held last week, Dr. A. E. Kittredge, making the principal address of the evening, said the Association had gained the good will of the Churches, and he thought he voiced the judgment of almost every pastor when he described the Young Men's Christian Association as one of the strongest arms and most productive branches of God's Israel. He likened the association and Churches in general to a coach, the driver of which was the minister—"and the minister ought to hold the reins"—and the workers were those who helped to push it along. But there were too many who were willing and wanted to ride comfortably on the cushioned seats, and whose only exertion was to look out of the window once in a while and say an encouraging word to those who were really helping to move the coach along.

"WHAT is Bulgaria to us?" exclaimed Prince Bismarck in the Imperial Parliament. "It is all the same to us who governs there." This is the coldest and hardest remark that the world has heard from a throne for many a year. It is the language of Cain, the first murderer. It is the first evidence, also, of a weak place in the "Iron Chancellor's" character. It is not all the same to Germany who governs in Bulgaria. There are forces which go deeper into human nature than interest in the traffic of the Danube—and those forces lie hidden amid the very foundation stones of the German Empire, and if they are trifled with they will emerge, carrying those foundations in fragments with them. There could be no greater mistake than to suppose that all Germany cares for nothing but selfish greed, for wealth and power. German blood is instinct with sentiments of justice and humanity, and with chivalrous admiration for heroism on behalf of liberty.

IS it because warlike rumours are current in Europe that the grave and potent senators at Washington are talking in such belligerent tones? It is really wonderful how sulphurously eloquent certain honourable gentlemen can become over the fisheries dispute. The recent warlike debate in the United States Senate has caused no fluctuation in stocks. On all sides it is viewed as harmless as the peals of theoric thunder and its purpose is much the same. Canadians and Americans equally regard the meaningless bluster with equanimity. By the termination of the

Washington treaty that of 1818 remains in force, and will continue until a new arrangement is made. A mutually satisfactory settlement could easily be reached. Canada and Great Britain and the people of the United States are willing to negotiate. The only obstacle is the obstinacy of down-east fishermen who hold out for the purpose of driving a hard bargain. War over the fisheries dispute is only a very remote possibility.

THE Rev. B. B. Warfield, D.D., professor of New Testament Literature and Exegesis in the Western Theological Seminary, Allegheny, has been appointed successor to the late Dr. A. A. Hodge in Princeton. Dr. Warfield returned from Europe on the completion of his seminary course, and occupied the pulpit of the First Presbyterian Church, Baltimore, upon the retirement of Dr. John C. Backus. Pending that term of pulpit supply, he was elected to the chair in the Allegheny Theological Seminary, where he has remained until now. Professor Warfield was born at Grasmere, near Lexington, Ky. He is thirty-five years of age, and in point of scholarship, power and orthodoxy, is regarded by the Presbyterian Church as the peer of the illustrious man whom he has been elected to succeed. Senators Wade Hampton, Randall Gibson, the Breckenridges, and others of the House of Representatives are among his relatives. He is a graduate of Princeton College and Seminary. He entered upon professorial duties early in life, and has discharged them acceptably in a high degree.

IT is certainly better, says the *New York Independent*, not to have the Bible read at all in the public schools than to have it read unsympathetically, or with a hostile purpose. The latter is unfortunately sometimes the case where the reading is required, and the teacher is, it may be, an unbeliever. Such cases may occur in any public school, as they have occurred in the New York City College. Thus we are informed that Professor Werner, Secretary of the Faculty, who occasionally reads the Bible in the college chapel in the absence of the president, has made it his habit, daily, to make the same selection, that of the story of the Tower of Babel; and it was understood by the students that he chose it as a story to cast discredit on the Bible. Professor Doremus read, last year, during President Webb's illness, the story of the Creation, and, it is said, remarked, as he read one portion, "Science approves of that," and upon reading of another portion, "Science has not approved of that," or words to that effect. His comments provoked marked expression of feeling by laughter and hissing, and frequent comments during the day. That kind of religious instruction we can well dispense with.

THE Hebrew-Christian Work in New York, conducted by the Rev. Jacob Freshman, continues to make steady and satisfactory progress. The following, from the annual report just issued, will give an idea of the work carried on by Mr. Freshman and his aids: We begin Monday morning by holding meeting with our assistants. They present a report of the work done by them during the previous week, and we plan for them the duties of the week ensuing. On Tuesdays and Thursdays our reading room is open, and there are always Jews present. Friday evening is the occasion of our weekly prayer meeting. On Saturday we hold service at three o'clock, in the lecture room, at which there is generally a full attendance of Jews. We open with singing and prayer. Mrs. Freshman presides at the organ, and while there are those who feel no special interest in this part of the service, others who have been led hither more frequently unite with us in singing praise. The preaching is in German, with sometimes an English address at the close. The meetings now are quite orderly; still, at the close, there are not a few who ask questions and are anxious to engage in argument. On Sunday afternoon at half-past two we have our Sunday school, the exercises of which are conducted in English.

Our Contributors.

ABOUT STANDING UP FOR OUR RIGHTS.

BY KNOXIAN.

"One of the inalienable rights of a British subject is to do as he pleases, and if he does not do as he pleases he should be compelled to." This is part of the peroration with which an Irishman is said to have closed a speech on the rights of the British subject. That Irishman would have made a good Canadian. He could have fallen into line with the rest of us, and indulged in that peculiar operation called defending our rights. Canadians are a good deal given to that sort of thing. A large number of them are everlastingly defending what they call their rights against the alleged assaults of somebody. If you examine closely many of the questions that cause trouble in Church and State, it will be found that a large proportion of them, when sifted to the bottom, are substantially the contention of somebody for what he calls his rights.

But somebody may say, "Oh, well, this jealousy about our rights and this readiness to defend them is a good sight. It shows we have British blood in our veins. It shows we are a spirited people and, like our forefathers, never allow any one to trample on us. It is a tribute to our national character."

Ah, indeed! That is a fine rhetorical flourish, but, like a good many other rhetorical flourishes, it does not bear examination. Against whom are we generally found defending our rights? Against our own neighbours. We are rarely called upon to defend our rights, personal, national or ecclesiastical, against any one of our Canada. If our rights are assailed every where we shout, our own neighbours are the assailants. For every Canadian defending his rights there must be at least one Canadian assailant. There may be half a dozen leagued against the one. If this everlasting clamour about rights really means anything, in many cases it means that a large number of Canadians by force, or fraud in some other way, are trying to deprive their fellow-countrymen of their rights. For every brave defender of his rights there is at least one assailant. For every man ready to die on his doorstep, so to speak, in defence of his rights, there is at least one citizen of "predatory instincts" as Sir Richard would say. Where does the compliment to Canadian character come in? It would be a far higher compliment to our young nation to assume that a large number of people who clamour about their rights in Church and State are talking nonsense than to assume that they have any real grievance. If they have a real grievance—if their rights are really in danger—there must be an immense number of people in this young country who desire to assail the rights of their neighbours.

From Sir John Macdonald down to the last-appointed pound-keeper every official in the Dominion is ready to defend what he calls his rights. From the Federal Government down to the last committee formed for any purpose on the banks of the Saskatchewan, every corporate body is sensitive about its rights. Societies of all kinds are ready to go on their muscle about their rights. Conventions nearly always spend a considerable part of their time in defining and defending their rights.

When the world is so sensitive about its rights the Church is sure to be sensitive in the same way. Hence we have in the Presbyterian Church never-ending discussions about the rights of General Assemblies, the rights of Synods, the rights of Presbyteries, the rights of Sessions, the rights of managing boards, the rights of committees, the rights of Church members, the rights of adherents, in short the rights of everybody. The other religious bodies are exercised on similar questions. Is this a good sign? If the Churches were as busy as they should be in the great work of saving souls, would they find time to discuss such questions? Men usually discuss the machinery of a locomotive when it is cold and standing still. When it thunders past at the rate of sixty miles an hour they have no chance to wrangle about the nuts or bolts, or the symmetry of the smoke-stack.

If the Church and the corporate bodies of the world contend so much about their rights, can we wonder that individuals are becoming unduly sensitive about individual rights? Somebody describes the present age as one of "fierce individualism." Fierce individualism is good. That is to say, the phrase is

good. The thing itself is bad. It strikes at the root of constituted authority. It saps the very foundations of law and order. If carried out to its logical results, it must lead to the disintegration of society and the destruction of the Church. Perhaps the individualism would not be so fierce if Church courts contended less for what they call their rights, and gave more of their time and attention to the real work of their Master. If a man sees a Church court contending long and fiercely for some small point utterly invisible to the unclerical eye, can we wonder if he contends fiercely for some alleged personal right which, perhaps, nobody sees but himself?

The fact is, a fierce contention for all our rights would make life intolerable. A passenger who feels too warm has a right to put up the car window. His neighbour who feels a draught has a right to put it down. The window cannot be up and down at the same time. The British Constitution makes no provision for such a case. There is nothing in the Magna Charta about car windows. An appeal must be taken to the second table of the Decalogue, or the twelfth chapter of the Epistle to the Romans.

Once upon a time we saw, or rather heard, what came very near being a collision between two men who insisted on exercising their rights as British subjects in a sleeping car. The occupant of one of the berths snored loudly. His was a marvellous snore. He could run up the scale and come down again without the slightest difficulty. We never heard an octave like his. Sometimes he went up and down the scale in a graceful sort of way, and then all at once he would skip from the lowest to the highest notes. When he had performed for half an hour or so the occupant of an adjoining berth put in a protest that was not particularly mild in its form. Now here was a case in which both had about equal rights as Canadians. Certainly the one has a right to sleep. Probably the other had a right to snore. There is nothing in the Confederation Act about snoring, but Canada is a free country, and if a man cannot use a first-class snoring apparatus in a sleeping berth that he has paid for, our forefathers fought for liberty in vain.

Would it not be an improvement if we all said less about our rights, and gave more attention to our duties? It is at times one's duty to contend for his rights, more especially when these rights are a trust; but strife about supposed rights often springs from jealousy, from abnormal sensitiveness, from selfishness, from vanity, from mere mulishness. It is often nobler to yield when no principle is at stake than to fight. A strong man can yield to a weakling on small matters, and make himself stronger by yielding. The golden rule is a better guide than Eternal vigilance is the price of liberty.

THE MELA OF ONKAR.

BY THE REV. JOSEPH BUILDER, B.A., MHOW,
CENTRAL INDIA.

A mela! What is it? The word signifies a large assemblage of people for religious and business purposes, or what may be called a "religious fair." Hindus, like Canadians, take a great interest in their fairs, but, unlike them, they see no incongruity in uniting religious worship with business, and in combining both with pleasure. This is so successfully done in these "melas" that it is very difficult for an observer to determine whether religion, business or pleasure is the predominating element. Perhaps the Hindu is right. We will not discuss the question. Should, however, the great crowds, bent on profit and pleasure, who flock to the Toronto and other exhibitions, enter, with equal eagerness, one of the large churches, or a special pavilion for the purpose, and sincerely worship God, you would have represented the essential elements of a "mela." Still an Eastern mela, such as the one held recently at Onkar, has so many peculiar features, on account of the differences in religion, social customs, etc., that a description may not be without some interest.

The work of preparation over, we start off the bullock carts with camp equipage, and a stock of tracts, Bibles and Bible portions in three or four languages. We leave the next day by rail, and arrive at Mortakka, and from there drive to Onkar. The tents are late in arriving, so we do not get them pitched, and ready for the night until about ten o'clock. Our camp is pleasantly situated in a garden, under the shade of

large trees, as a protection from the midday sun, and is immediately adjoining the great throng of people. Everything is strange, even to the peculiarity of the smoke. Monkeys, big and little, play in the garden without fear of receiving injury, although they are acknowledged to be pests. A kind of worship is given to them as the representatives of the great monkey god, "Hanuman," whose images are found all over India. This monkey leader, according to the Ramayan, performed some wonderful feats. One will be sufficient to relate. He is said to have plucked up one of the Himalaya peaks, and carried it,

With the life it bore,
Snakes, elephants and golden ore,

to Ceylon, in order that the herbs growing on it might be used to heal the wounded monkeys of his army who were fighting for Ram against Ravan. More wonderful stories than this might be told about the gods whom the people delight to honour and worship, but we have a great deal to find out about Onkar.

First, What is the meaning of the word? It is derived from the sacred syllable, "Om," and "Kar," an ending used for forming nouns of agency. The idea, then, is one who uses or repeats the sacred syllable. One explanation, then, of "Om" or "Aum" is that it originally typified the three Vedas, Rig, Yajur, Sam, but that afterward it was used as the mystic syllable to represent the Hindu Triad, Brahma, Vishnu and Shiv. A different explanation, however, is given in the Upanishda or ancient philosophical writings. It is interpreted as "that which has been, that which is, and that which is to be. All is Om, and whatever is beyond trinal time is Om and only Om." This view accords with the Bhagavad Gita, the Hindu Book of Job. It is, then, a synonym for Brahm, the characterless primal ocean of being, out of which all has emanated, and into which all will finally return. It occurs at the beginning and end of prayers and sacred ceremonies, and the repetition of it inaudibly, and meditation upon it, are sufficient to ensure an entrance into the heaven of India, and even absorption into the fontal essence of being—Brahm. Onkar, then, means one who is seeking absorption into Brahm by means of the repetition and meditation of Om; that is, the great ascetic—the great Yogi, and was doubtless one of Shiv's names, who is the great representative of savage austerity and abstract meditation. He is said to dwell on an invisible mountain in the Himalayas called Kailasa, and is represented with snakes entwined in his matted hair, a necklace of human skulls about his neck, his body smeared with ashes, and as engaging in meditation and invocations in which the mystic syllable "Om" is so important. In his honour, then, this epithet was adopted as the name of the place which was formerly called Mandhata, and is now one of the twelve places in India specially consecrated to his worship.

Regarding his worship, on account of the variety of characters in which he is represented, it is very difficult to obtain any accurate account. He is commonly spoken of in connection with the Hindu Triad as the great destroyer, and, as a consequence, is dreaded, although this feature is more connected with his consort, Parvati, under the names Durga, Kali, etc. He is chiefly worshipped as the creative principle by means of the phallic symbol, as the austere devotee who has acquired divine powers by his austerities, and as the great ascetic who, living a life of mendicancy, shows the way to re-identification with Brahm. His followers, who are generally ascetics, if questioned, will tell you that they are Brahm, not parts of Brahm, for Brahm has no parts. He is one, one without a second. If further inquiry is made how it is we think ourselves separate individuals, they will answer: "This is the work of 'maya,' delusion, ignorance." Their aim, then, is to overcome by austerities this delusion, to realize their unity with Brahm. In other words, as they now are men through "maya," they strive, after the example of Shiv, to become gods as a means to final identity with Brahm, who is not a person, but the indeterminate infinite ocean of being, "the one and the not one" of the old Greek philosopher, Parmenides. Here we have a doctrine of works in contrast to a doctrine of divine grace carried to the extreme. This differs from the worship of Vishnu, which is that he becomes incarnate whenever the spiritual necessities of men become so dire as to call for it. As a consequence, the principle of his worship is faith, devotion for the purpose of attaining his help; not, however,

to arrive at a differen. goal from the Shivites, but the same—unconscious, eternal repose in Brahm. Shiv-worship, then, may be briefly characterized as man striving, not to be like Brahm (i.e., god), but to be Brahm, and it endeavours to effect this by unmeaning invocations, self torture and the suppression of all thought and feeling, so as to bring on a state of mental stagnation, a kind of trance. So much for his worship.

Let us now inquire from some of the Brahmins, some of whom are near us, in regard to the time and the cause of this place being set apart to the worship of this deity. One intelligent man, who had received an English education, with great composure told us that the place was founded by Raja, who reigned at the end of the Saty-yug; that is, only about 2,165,000 years ago. Another, the head pundit, or learned man, said that it existed from the very beginning; that is, 3,893,000 years. Probably we had better leave the Brahmins, and ask the rocks and the ruins. Originally the place was a hill fortress, bearing the name Mandhata, and as it is situated on a small island in the Nerbudda, at a place where the banks are rocky and precipitous and the river deep, it commanded the water-way of Central India. In the days of predatory warfare it was no doubt very strong and, judging from the ruins, it must have been of considerable size and magnificence. Portions of two of the gates are still standing; but the chief interest centres in the ruins of the once magnificent temple, which commands a beautiful view of the sacred river away in the east. The stone carvings on the sides of the high plinth and massive columns are very elaborate, but everywhere there are traces of a destroying hand other than Time. Mutilated images in great numbers lie all around, pointing unmistakably to the vandalism of the Mohammedans. One image struck me as a strange thing to find in a temple dedicated to the worship of Shiv: that was an image of Buddha. What an amount of religious strife such a fact suggests! Alas for India that it became possible to associate reverence for the mild and loving Buddha with such a worship as Shiv represents. The present site of Onkar is not on the top of this hill-shaped island, but on the side facing the main branch of the river, and has been built with material from the ruins of the ancient city, Mandhata. The place cannot be more than 400 or 500 years old, but we must go further back for its origin as one of Shiv's holy places, for the stone symbol of worship which is so carefully guarded in the present temple of Onkar is said to have been removed from the ruined temple on the top of the hill. If now the origin of Shiv-worship is borne in mind, a probable answer will be obtained of the question of its origin as a sacred place. The authorities on questions of Indian religious belief are agreed as to the non-Aryan character of Shiv-worship. They are one in thinking it was introduced from the mountains of the north, through the intermixture of the "Aryans" with the "Dasyus," the aborigines of the country. A kindred, if not the same, worship doubtless prevailed amongst the Bheel and other tribes of the Central India hills. But to what extent, prior to the rise of Buddhism, the worship of aboriginal tribes affected the Aryan faith, we are unable to determine. It was, however, in the great struggle for supremacy between the Brahmins and the Buddhists that Shiv-worship as a part of Hinduism was developed. Everywhere the Brahmins adapted themselves to the local traditions. They won over wild tribes by adopting their stone, tree or serpent deities as representations of one or other of their gods. This seems to be what was done here. The place, on account of its situation, had some sanctity attached to it by the neighbouring hill tribes. This was respected, and, as it had an affiliation with Shiv-worship, it was consecrated to that deity. Then a supposed visit from him or some wonderful occurrence, and the sacredness was established. How far back will this date? Probably 1,400 years. Afterward it became a great city, famous for its beautiful temple, until the time of the Mohammedan invader, when it was destroyed and the new town and temple no longer called Mandhata, but Onkar, sprang up to preserve the sacred traditions, and be a stronghold of a worship at once bold and aspiring and at the same time low and degrading.

Enough for the present. I will describe the mela at another time.

Mhow, Dec. 10, 1886.

PROPOSED COLLEGE MISSION.

In the report of the recent proceedings of the Foreign Mission Committee reference was made to a movement among the alumni and students of Knox College to undertake the support of a missionary to the foreign field. Mr. Mackay, of Agincourt, sends us the following statement of the origin, progress and prospects of the scheme:

The project was first definitely formulated at the meeting of the Alumni Association held at the opening of the College in October last, though of course it had been talked of a good deal before that, among the students in particular. At this meeting a committee, consisting of Revs. Dr. McLaren, John Smith, A. Gilray, R. P. Mackay and J. Mackay, was appointed to consider the scheme more fully, and report to a future meeting of the association. This committee met early in November and instructed the Convener, J. Mackay, to issue a circular to the alumni, containing a full statement of what had been done and of what was aimed at, and asking them to indicate on an accompanying blank form what financial support they were prepared to accord the scheme. In the circular the gratifying statement was made also that the students had subscribed \$600 for the first year, with the expectation that their successors would give liberal support to the enterprise. About 300 circulars were issued to the alumni, and the request was made that all should answer whether they could contribute or not, in order that a pretty definite idea might be had of how the alumni regarded the scheme. Replies were requested when possible before the 1st of January, 1887. It is a little disappointing that only about eighty replies have been received up to date, but it is confidently expected that returns will yet be had from all. Three of these eighty thought the project inadvisable, three or four others, whilst heartily in accord with the movement, expressed themselves unable to contribute; the remaining seventy promised annual support to the amount of \$540. This is surely very gratifying, and if those not yet heard from should each do a little, the whole amount desired from the alumni, viz., \$1,000, will be forthcoming.

As there is to be a meeting of the committee in a week or two, will the 200 who have hitherto overlooked the matter kindly respond at once, and so help to guide the committee in its conclusions? If any have been overlooked in the issuing of the circulars a card to that effect to Rev. J. Mackay, Agincourt, Ont., will be promptly responded to.

The recent report of the proceedings of the Queen's College Missionary Society shows that they have a similar scheme on foot. It is proposed that the missionaries from the two colleges should go together and establish a college mission. It is probable the other colleges would co-operate, and thus give solidity and continuity to the mission.

MISSIONARY LECTURESHIP.

MR. EDITOR,—In this age of active missionary enterprise and evangelistic labour, does it not seem desirable that some provision should be made for instruction in these important subjects in our colleges? It seems to me that if a lectureship on something of the same plan as the Bampton or Baird Lectures in the Old Country could be established in Knox College on the subjects stated, great good would result. The plan might be somewhat as follows: Instead of having a stated professor or lecturer as in other departments, have some man of pronounced success in either missionary or evangelistic work give a series of eight or ten lectures at a convenient part of the session, one or two of which might be open to the public, and given, if thought best, in one of the city churches. It would be understood that the same man should not be appointed twice. Then the lectures might be printed, as is the case with those already referred to. This would be at once a stimulus to the lecturer to do his best, and a benefit to many who might desire to possess in permanent form the results of mature thought and experience on such interesting topics.

To accomplish this, an endowment of twelve or fifteen thousand dollars would be required.

The writer would, not in any impertinent or busy spirit, but as a deep admirer of the noble work done by many of those bearing the name, suggest that some wealthy scion of the clan MacLay, or perhaps a number of them combined, could do our Church and the

cause of Christ no greater service than by making provision for the establishment of "The Mackay Lectureship of Missionary and Evangelistic Work." This would be an enduring monument to the donor, a perpetual good to the college, and a noble tribute to the self denying labours of such men of the clan as Dr. G. L. Mackay, of Formosa, Hugh Mackay, John Mackay and other missionaries of the same name to the North-West Indians, as well as to the work of the many faithful labourers of the same name in the Home Mission field and in regular charges. I close by stating my willingness to do what little I can to help the scheme if it should be taken up. Hoping to hear from others,

ONE OF THE NAME.

RECEPTION OF MINISTERS FROM OTHER CHURCHES.

MR. EDITOR,—Out on the frontier for some years, I have had neither the time nor the inclination to trouble your readers with the discussion of any question affecting the interests of the Church, but at this time I shall esteem it a favour to be allowed a short space for the purpose of directing attention to the increasing numbers each year of the applications and receptions of ministers of other and especially of non-Presbyterian Churches to the full status of ministers of the Presbyterian Church in Canada.

Has the action of the Church in recent years in reference to this matter been the safest and the best that could have been adopted? Is it in the interest of our vacant charges and mission fields that so many men should be sent to them, bearing the imprimatur of the Church, who come to us from communions whose policy, doctrines and standard of ministerial education are so different from our own? Is this practice just to the men now in the ministry, or to the candidates for that position now undergoing a long, expensive and laborious course in all our colleges? Do the exigencies of our work demand this extra supply of ministerial labourers, and if so, is this the best method of supplying such demand?

My object, Mr. Editor, is not to discuss these questions, but simply to raise them with the hope that others more competent than myself may be led to give the Church—through your valuable columns—the benefit of views resulting from greater experience and longer observation. I am fully convinced that this cannot fail to result in great practical value.

A HOME MISSIONARY.

GIVING CHRIST ALL.

I feel, when I have sinned, an immediate reluctance to go to Christ. I am ashamed to go. I feel as if it would do no good, as if it were making Christ a minister of sin, to go straight . . . to the best robe—and thousands of other excuses; but I am persuaded they are lies direct from hell. I am sure there is neither peace nor safety from deeper sins, but in going directly to the Lord Jesus Christ. This is God's way of peace and holiness. It is a folly to the world and the beclouded heart, but it is the way. I must never think a sin too small to need immediate application to the blood of Christ. If I put away a good conscience concerning the faith, I am a shipwreck. I must never think my sins too great, too aggravated, too presumptuous, to hinder me from fleeing to Christ.—McCheyne.

GOVERNOR MARMADUKE'S message says that in four years the high license law has reduced the number of saloons in Missouri from 3,600 to 2,880, and has raised the revenue from the traffic from \$547,000 to \$1,842,000. The present license runs from \$559 to \$1,200, and in towns or cities the municipal authorities can add as much as they see fit, so that in some towns the license paid is \$1,500. The governor urges prohibiting the sale of spirits at drug stores, and in all places except licensed hotels and saloons.

DEAN MURRAY, of the Princeton Faculty, has reported from the committee for perfecting a scheme for the Students' Conference Committee. The principal features of the plan are thus summarized: The committee will consist of twelve undergraduates—six seniors, three juniors, two sophomores and one freshman—who will be elected by the students themselves. Eligibility will be determined by both scholarship and deportment. This thoroughly representative body of students will meet from time to time in friendly conference with the Faculty, and it is believed that the Dean and Faculty, thus aided, will be enabled to administer the discipline of the college with greater ease and justice to all concerned.

Pastor and People.

FOR THE CANADA PRESBYTERIAN

BE NOT WEARY IN WELL-DOING.

TO MY BRETHREN IN THE MINISTRY.

As a pastor of nearly thirty years' standing, who, although not without tokens of success, often feels sad at heart because I do not see all the results I anticipate, and at times wonder if the sermons I prepare are valued by my people, I ask you to print the following extracts from a letter just sent me. It may cheer the hearts of others, by showing that when most despondent "our labours are not in vain in the Lord." The writer is one of the most godly, unostentatious and intelligent Christians I have ever met with, and in his removal to Toronto I feel as if I had lost one of my strongest supports, and the Church and Sabbath school one of its most faithful workers. The Church that receives him as a member is to be envied.

MY DEAR SIR,—In common justice I cannot refrain from speaking to you in respect to yesterday's sermon on, "Am I my brother's keeper?" It was simply one of the most powerful sermons that I have ever been privileged to hear. It may be because of my sympathy running in the same line of thought that made it peculiarly impressive to me. Surely we could all take the lesson of deep responsibility to ourselves. I took occasion to impress the fact upon my class in Sabbath school. Those members of the class that were present at the morning services had followed you closely, evidently anticipating that I would refer to it, and we had such a delightful half hour!

Every Sabbath impresses me with the great loss I am going to sustain in having to sever my connection with Church. As members we do not half appreciate our grand privileges, and jog along in a half hearted way, lending you little assistance or encouragement in your noble efforts. May God have mercy on us for all our remissness.

"O the wasted hours of life
That have swiftly drifted by,
O the good I might have done,
Gone and lost without a sigh."

Toronto, Jan. 17, 1887. Yours faithfully, B.

As the name of the writer of the above letter is purposely withheld, as also that of your correspondent, he may be permitted to add that the sermon in question was somewhat hastily prepared after returning from a week's labour in other congregations. I do not think it would be judged by our theological students as "homiletically constructed." But it was nevertheless honoured by the Master, as I have reasons for saying, in the experience of many. Congregations may do much in this way to cheer the hearts of their pastors. Many of our hearers are not slow to criticise. The sermon is either too long or too short; or it is delivered in a style opposed to all the rules of taste; or it lacks originality! How few are found expressing their approval of the servants of God, and telling of the stimulating influence of their preaching upon their lives? It is not in all cases, because they do not value the ministrations of the sanctuary, but because they deem it unnecessary. Yours faithfully,
January 18, 1887. AN HUMBLE WORKER.

DON'T WORRY.

Worry wears you out. Thought, like a river, flows between fixed banks, flashing back the stars by night and the sun by day, turning the mill wheels and machinery, feeding the life on its banks; but worry eats out and overflows the banks, and carries with it devastation and death. Don't worry; worry is the child of unbelief; it is the child of distrust; no man can trust God fully, and worry at the same time. You might as well try to mix oil and water in the same dish as to mix belief and worry in the same life with Christianity. The minute you begin to worry you step down from the throne of faith, you throw the sceptre of belief at your own feet, you stand on the ground of unbelief in the living God. I go to a hotel, and tell them I want to take an early morning train; I leave my name with the clerk; if I trust the clerk, I go to bed and sleep; if I am afraid he won't call me, I wake up every hour of the night and consult my watch; every time I wake I insult the clerk, and every time we are restless we insult our God. It is because we cannot trust God that we worry. If I am persuaded that He is able to keep that which I have entrusted to Him against that day, cannot I trust Him for my daily bread? If I can lie down in the sleep of death believing in the power of God unto the resurrection and the life, cannot I trust Him with the burdens and the toils of my daily life? Surely it is because we doubt God that we worry and fret, and so it comes oftentimes in life that God, who is loving, tender and gentle, takes the thing that worries us out of our lives. Your child sits with you at the open car window; a piece of cinder flies into the child's eye; nature at once floods it with a sea of salt tears; you lift the lid and pluck out the cinder as soon as you can; it is worrying the child's whole nervous system. My brother, if there be ought in your life that is wearing out your strength and dimming your vision, be still while God takes it out. A mother gives this experience in her own life:

she said, "I was of a worrisome temperament, and I was wont to say, 'Oh, dear! I would rather be in prison than live such a life as this. I can never sit down a moment to read but that Jamie wants something of me, and I wish I could have more rest and be alone for a little while.'" One damp May morning the little fellow was singing in an adjoining room,

I want to be an angel,

and the sharp cough cut the song in twain; the mother was worrying and fretting too much to care for the child. The child grew worse; the evening came and with it the father, and after the father the doctor, and the doctor said: "You should have called me earlier." The child grew worse, and soon all was over. The mother says: "I have plenty of time now; the books are never disturbed now; I can read when I please; I can write when I choose; but when I see gray-haired women leaning on their sons I cry to God, 'Oh, that I had had more patience, and had not been so worried and fretted.'"—*Rev. O. P. Gifford, in Baptist Weekly.*

FOR THE CANADA PRESBYTERIAN.

MORNING REVERIES.

BY D. WYLIE.

Night has past, in God's safe keeping,
On the watch while we were sleeping,
Wonder not to see us gather
Round the fire to thank the Father,
Ere we scent the hay or clover,
Or the cloudlets round us hover,
Or go forth amongst the rattle
Of life's busy hum and battle.
Wonder not ere these things mingle,
With their harsh incessant jingle,
We should think that thanks be given
To our faithful Guard in heaven.
That with love and mercy blended,
Life's another day extended;
And our souls we place in keeping,
Of the Guardian never sleeping,
That our thoughts be kept from wandering,
And our tongues from evil slandering;
That our hearts should always brighten,
If a burden we can lighten,
Or with love and mercy blended,
Some poor stricken heart we've mended.
So, when comes the setting sun,
A day of Christian work's been done.

DATES OF ROMISH DOGMAS.

The Church of Rome claims to be apostolic, immutable and infallible. The following table will show how far this is from being true:

	A. D.
Prayer for the dead began	200
Worship of saints, martyrs and angels	350
Worship of the Virgin Mary was developed about	431
Priests began to wear a different dress from the laity	500
Worship in an unknown tongue	600
Papal supremacy	606
Worship of images and relics imposed	788
Baptism of bells	965
Obligatory celibacy of the priests	1000
Infallibility of the Church	1076
Sale of indulgences	1190
Dogma of transubstantiation officially decreed	1215
Articular confession officially imposed	1215
The cup kept back from the laity officially sanctioned	1415
Purgatory officially recognized	1439
Romish tradition put on a level with the Scriptures	1540
The immaculate conception proclaimed	1854
The Pope's temporal power proclaimed	1864
Papal infallibility proclaimed	1870

The Reformers are accused of being innovators. What can be said to this continued accession of ecclesiastical superstition, to which much more might be added?—*Temoin de la Verite.*

BALAAH'S PRAYER.

I send you an important, a marvellous and an angelic prayer, and a prayer which must be followed by living the life of the righteous in order to having its answer realized and enjoyed by any one who offers it. Moreover, it is a prayer for every prisoner of hope, and suitable for every day, for every occasion, the most solemn and the most gay; when we rise up and when we lie down; when we come in and when we go out; when we walk by the way or sit in the house. It is a good funeral sermon; so true and so short that every word may be remembered. Then when conned over, how encouraging to the anxious soul, especially to the ignorant, considering it was dictated by the angel of God. And, for fear of being tedious in my eighty-fifth year, I will just prepare to close by saying I lately repeated it over the corpse of a deceased minister whom many of the audience believed died in the faith of the Gospel; and all I said was, "Let me die the death of the righteous, and let my last end be like his." Now, this was the shortest funeral sermon I remember to have uttered over a corpse. It is one of the most appropriate and solemn prayers ever uttered, for it was dictated by an angel of God; and I suggest this for a prayer: 1. For

all my brethren in the ministry as a daily prayer. 2. For all in Christ. 3. For all out of Christ. 4. That all of us must live the life of the righteous if we would die his death; and "mark the perfect man, and behold the upright, for the end of that man in peace." And finally, let us say to all: "Say to the righteous, it shall be well with you, for you shall eat the fruit of your doings; woe unto the wicked, for the reward of His hand shall be given you."—*Rev. Peter Hassinger, in Herald and Presbyterian.*

SENSIBLE.

"I try so hard to make my children happy," said a wearied mother, with a deep sigh, one day, in despair at her efforts. "Stop trying," exclaimed a practical friend at her elbow; "and do as a neighbour of mine does." "And how is that?" she asked dolefully. "Why, she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them, as far as practical, upon their own resources, taught them to wait upon themselves, no matter how many servants she had, and to construct their own playthings. When she returns home from an absence they await but one thing—their mother's kiss. Whatever has been bought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night, and they go to bed and to sleep in a wholesome mental state, that insures restful slumber. They are taught to love nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees and the butterflies, that there is nothing so mean as a lie, nor anything so miserable as disobedience, that it is a disgrace to be sick, and that good health, good teeth and good temper come from plain food, plenty of sleep and being good." In order to thrive children require a certain amount of "letting alone." Supreme faith in the mother, few toys, no finery, plain food, no drugs, and early to bed are the best things for making them happy.—*The Quiver.*

DIVINE MERCIES.

Our years have been richly freighted with blessings. How God has poured sunshine upon our homes, and strewn our pathway with flowers. How He has enriched us with His peace. How His faithful chastenings have ever been the tokens of His love. Let us all exclaim: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

As we gaze upon the brilliant orbs of night, we remember that far away in the blue depths are invisible worlds whose glory, by reason of their vast distance from our globe, must be forever concealed from our view. So has it been in our past lives. The broad arch above us has been studded with myriad blessings. Many of these we beheld at the time shining in brightest effulgence; but, besides these, in distant spaces, were the innumerable mercies which we never saw. How unconsciously to us have they affected our whole existence. God was in them attracting us toward Himself, though we knew it not.

We have no reason to conclude that it will be different in the years to come. The devout Christian especially has the certain pledge of God's unflinching care. Whatever the coming days may bring, his "cup runneth over." No sorrow can remove the star of his hope and blessing, though, for a season, it may seem to obscure the shining.

IN THE SANCTUARY.

A thoughtless, irreverent spirit in God's sanctuary does more to counteract the truth than almost anything else that can be named. Whatever excuses may be offered for other sins, this one is wholly inexcusable. We are sometimes pained to witness such open violation of proprieties on the part of professing Christians in the sanctuary as compels the belief that here is one chief obstruction in the way of revivals. The momentous issues pending in all seasons of worship require a calm, sober mind. Nothing that is shallow in speech or manner is to be tolerated. A godly deportment, both in the pulpit and the pew, has a powerful meaning in the presence of a critical, unbelieving world. It speaks volumes in favour of Christ's truth. Without it the sincerity of the worshipper will be heavily discounted by sinners always too ready to mark the deficiencies of Christians.

Our age is not friendly to the cultivation of such reverence. False ideals of life, a shallow literature, and a certain absence of awakening truth in the so-called liberal theology of the time, are all working toward the final extirpation of this spirit. Christian parents and teachers should become alive to this peril. The note of alarm cannot be too speedily sounded. Especially should each Christian examine himself. He should engage in sanctuary worship with such a passage as this in his mind: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

Our Young Folks.

CONSECRATED HANDS.

Alice was singing as she put her room in order, and the childish voice was very sweet as she sang the beautiful consecration hymn, which was her favourite ;
Take my hands, and let them move
At the impulse of Thy love.

She was singing just as little Daisy entered the room, and, as the little girl wandered around, looking for something to play with, Aunt Jennie, from her room, heard the sweet song suddenly cease, and an impatient exclamation take its place :

"Go away from there, I tell you, Daisy ; do you hear me ?"

Then there was a sound of something falling, a hasty slap and push, and poor little Daisy went downstairs again, sobbing that "Allie was so cross."

It did not take long to put back the book that the mischievous little hands had pulled from the table, and presently Alice's good-humour returned, and she went on with her song again.

She was soon ready for school, and taking her school-bag, and putting on her dainty ruffled apron, she paused a moment in Aunt Jennie's door to say good-bye.

"You are early," said Aunt Jennie, glancing at the clock, whose hands pointed to half-past eight.

"Yes'm," answered Alice. "I guess I'll stay and talk to you a little while, Aunt Jennie, for it's too early to go."

"Did you mean those words you were singing a little while ago?" asked Aunt Jennie, as Alice took off her hat, and seated herself on a little ottoman at her aunt's side, where she could watch the busy fingers at work.

"What was I singing?" asked Alice in surprise.

"Oh, yes, I remember. Yes, auntie, I mean them ;" then, as she thought of how much was meant by the simple words, she added, "I hope I mean them."

"Suppose you think about that hymn, or at least a part of it, to day," said Aunt Jennie, "and try to remember that it has a real practical meaning, that it is not merely a beautiful hymn. A little while ago I heard you singing.

Take my hands, and let them move
At the impulse of Thy love,

and a moment later those hands, which you had just asked Jesus to consecrate to Himself, gave little Daisy a push and a slap that brought tears to her eyes. Were your hands moving at the impulse of Jesus' love then, dear ?"

There was no answer for a moment, and a rosy flush spread over the little girl's face.

"I forgot then, auntie," she said presently. "But I'll try to remember after this."

"That is right, dear," said Aunt Jennie, drawing the little girl to her side, and putting her loving arms about her, while the little face was buried in her shoulder.

"Remember that these little hands, which are consecrated to Jesus, should never be used in un-Christ-like acts of unkindness ; and, more than that, they should always be used in doing work for Him."

"But I can't always," said Alice. "Sometimes I can take things to old Mrs. Forster, or do kind things with them, but when I am at school I have to practise, and do my examples. I can't use my hands for Jesus then."

"Yes, you can," answered Aunt Jennie. "These things are your duties, and you would be doing wrong if you left them undone while you look for other work to do. Your principal duty now is to fit yourself for good and useful womanhood, and study is necessary for this, so when you do your examples, or practise the exercises which you think are tiresome, remember that it is all work done for Jesus. If you watch for them, though, you will find many an opportunity to do a kind act to some schoolmate or friend, and consecrated hands will never lack employment. Now it is time for you to start to school. Don't forget to-day whose hands they are."

And Alice did not forget. When she was tempted to copy the answer to a difficult example from a companion's slate she refrained, because her hands must not do a dishonourable thing, and every hour during the day brought her some opportunity to do a self-sacrificing or helpful deed, which was gladly and cheerfully done for Jesus' sake.

NOBODY KNOWS BUT MOTHER.

Nobody knows of the work it takes
To keep the home together ;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother ;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless cares,
Bestowed on baby brother ;
Nobody knows of the tender pray'r,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another ;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darling may not weather
The storm of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the heavenly Father,
For the sweetest gift—a mother's love ;
Nobody can—but mother.

CHOOSING A BUSINESS.

It may be that with the coming year you are to decide on your business or work for life ; if so, choose one. Have a trade to which you give time, work, study. Our world is not meant for idlers ; there is something for each one to do ; and if some neglect their part, others must do more, or somebody suffers. Though not compelled now to work for a living, you may be forced to do it before old age comes. Then you will find that there are more people ready to do the common kinds of work than there is work to do. You will find that such people receive very small wages, and at times are almost starving. Rarely is it so with those who have a trade, or some special business requiring more than ordinary knowledge and skill. Even though you never need to work for your own living, you can use your knowledge or trade to help and to teach others. There come times in the life of each one when such knowledge is worth almost everything ; to have it will at once place you at the head of those in need, and give you power that you might not otherwise gain.

What trade or business shall be chosen? Not the one that has the greatest number following it ; too many workers make it almost as poor as no business at all. Nor should one be chosen that has outlived its day. Not a few trades or occupations are steadily growing less and less valuable because they do not need what they furnish, or get it in an easier and cheaper way.

Select an honest business. Be engaged in something of which you have no good reason to be ashamed. Do not refuse one that happens to be dirty or has hard work in it. There are professions and trades that are worse than dirty, and have greater difficulties than hard work. Many men and women whose hands are clean, and who dress neatly—even costly—do far meaner work, and have more trying occupations than those whose clothes are begrimed with dirt, and hands hardened with toil. No honest trade will disgrace a man or a woman. A humble business will not hinder your rising.

Select a business for which you are fitted. We are not all fitted for the same kind of business, though some will succeed fairly well in almost anything they may undertake. There is something for which each is fitted by nature ; find out what it is in your case. If you try that, and work with all your power, you will succeed in it, while in some other occupation you may fail, or, at least, meet with poor success.

Choose that to which you can give your heart, in which you can work with pleasure ; with the heart in something else, failure is probable. A large part of the secret of the success of some people in humble occupations is that they enter their business, taking their hearts along. They show no ambition or longing for other and nobler places, but determine to make the most possible out of their own.

Having chosen, stick to your business ; make the most of it that you can. If you give it your best work, it will give you its best pay and just honour. Despise your business, and it will soon despise you. Keep at it, unless sure that something else will be better. Holding on and working steadily as well as faithfully will bring the best reward your business can give—not only money and respectability, but promotion and the confidence of your fellow-men.

WHAT MAKES PAUPERS?

One day a gentleman in London was taking his favourite walk near Regent's Park. As he went on his way he saw an old man sitting down under the shadow of a tree. He knew from his dress that he was an inmate of the neighbouring almshouse.

"What a pity it is my friend," said the gentleman, "that a man of your age should have to spend the rest of your days in the poor-house. How old are you?"

"Close on to eighty, sir."

"What was your trade?"

"Carpenter, sir."

"That's a good trade to get a living by. Now, let me ask you plainly, were you in the habit of taking intoxicating liquors?"

"No, sir ; that is, I only took my beer three times a day, as the rest of the men did. But I never was a drunkard."

"I should like to know how much a day your beer cost you?"

"About sixpence a day."

"Now, how long did you continue to use it in that way?"

"About sixty years."

The gentleman took out his pencil, while the old man went on talking about his temperate habits, and the misfortunes that had overtaken him.

"Now, my friend," said the gentleman, "temperate as your habits have been, let me tell you that your sixpence a day for sixty years at compound interest has cost you the sum of \$16,130. If, instead of spending that money for drink, you had laid it aside for your old age, you might now, in place of living in a poor-house, and being dressed as a pauper, have an income of £150, or \$750, a year. That would give you £3 a week for your support."

In the United States the amount of intoxicating liquors used in a year would fill a canal four feet deep fourteen feet wide, and 120 miles in length. If all the liquor saloons and hotels of New York City were placed in opposite rows, they would make a street like Broadway, eleven miles in length. The places in which liquor is sold in that country, if placed in a direct line, would make a street 100 miles long. The Drunkards of America in ranks of five abreast would form a procession 100 miles in length. That great army, 500,000 strong, goes on to swift and sure destruction.

THE SOFT ANSWER.

"Ouch, Susy! It hurts like sixty!"

"I know it, Charlie. I will be as careful as I can."

She bathed his hurt foot with very gentle hands, for she saw by his face the pain it gave him. His sister Mary came in, and held his hand, and said, "How did it get hurt?"

"Oh, it was all Jack Brand's fault. I hit him with my ball, but I didn't mean to. Then he hit me with his bat, and I hit back, and he hit back, and then he ran ; and I was climbing over the wall to run after him and hit him again, and a great stone fell on my foot. Oh ! oh !"

"I'll soon be done," said Susy.

"Jack Brand is always quarrelling with me," said Charlie.

"But it always takes two to make a quarrel, you know," said Mary. "One boy can't make a quarrel."

"Do you mean that I quarrel?" said Charlie.

"It seems like that, doesn't it? If you had not struck back when he struck you, there would not have been a quarrel."

"If he had stopped, I would have stopped," said Charlie.

"But you should have stopped first, Charlie. You forgot to try the soft answer, I'm afraid."

"I guess I did," said Charlie in a low voice.

"Try the next time," said his sister, earnestly. "It will be hard, perhaps, when you feel angry, but Christian soldier must get used to hard things. And his great Captain will always be sure to help him."

Ry this time the bruised foot was carefully bound up.

"I wish you'd bring me my paint-box, Susy," he said. "I am going to make something to help me remember!"

He painted a motto in bright colours on a piece of card-board, and hung it up in his room. It read :
"A soft answer turneth away wrath, but grievous words stir up anger."

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TORONTO, WEDNESDAY, FEBRUARY 2, 1887.

SPECIAL NOTICES.

ATTENTION is invited to the following very liberal combination offers: THE CANADA PRESBYTERIAN and *Weekly Globe* for \$2.00; THE CANADA PRESBYTERIAN and the *Rural Canadian* for \$2.00; THE CANADA PRESBYTERIAN and the *Weekly Mail* for \$2.00; THE CANADA PRESBYTERIAN and the *London Advertiser* for \$2.00; and THE PRESBYTERIAN and Dr. Gregg's "History of the Presbyterian Church in Canada," for \$4.00. These combinations will prove most advantageous to our readers; and that such is being generally recognized is evidenced by the large number of new subscriptions and renewals daily received at this office. Might we respectfully request our readers to draw the attention of their friends to these offers?

OUR SABBATH SCHOOL PAPERS for 1887 will be unusually attractive to young people. Already arrangements are perfected for illustrations for the coming year. Why send your money abroad when you can do better at home? Our publications comprise the following: SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS, EARLY DAYS. The latter is published twice a month, and is intended for the infant class. Specimen copies free to any address.

LESSON SCHEMES, especially prepared for Presbyterian schools, now ready for mailing, 60 cents per 100 copies.

IN reply to correspondents we have to state that no offer, by circular or otherwise, of THE CANADA PRESBYTERIAN for fifty cents a year has been made.

BROTHER GRAY, of the Interior, solemnly declares that a man who would say "elders to the front" in work and sacrifice, and "elders stand back" in Presbyteries and Assemblies, must have a cheek as solid as the butt end of a brass cannon. True, brother, but over here, under the benign sway of Queen Victoria, elders who come to the front in work and sacrifice never need to stand back anywhere unless they wish to do so. Mere brass puts ministers to the front quite frequently. An elder who excels in work and sacrifice is in the front already. The real front is the place where the work is done and the sacrifices are made. Brother Gray mistakes the ecclesiastical gas works for the front.

MEN have been tried for being heretical on almost every conceivable kind of question, but it was left to Father McGlynn, of New York, to furnish the public with something new in that line. He is heretical on the land question. For endorsing Henry George's views on land he has been suspended by his archbishop, and is ordered to Rome for trial. What the result may be, no one can tell. There is probably no precedent to guide his Holiness in heresy trials about land. His Holiness would find no difficulty in disposing of a purely theological question, but when it comes to corner lots the way is not so clear. We never had much difficulty in regard to theories about land in this country. The practical part is what troubles us. There was no small amount of practical heresy about the late land boom in Manitoba. If an unsuspecting Ontario citizen buys a lot in some city in the North or West, and when he goes to see his property, cannot find the city, he is very likely to suspect that there is deadly heresy lurking around somewhere.

AUGUST SPIES, the condemned Chicago Anarchist, who was prevented from marrying the other day by the sheriff, comments in this way on his disappointment:

It makes little difference. It is only a mere ceremony, an empty formality, and will not change our relations in the least. The young lady has too liberal ideas to be affected by the despotic order, much more than I myself am, and with her acquiescence, remember, we will waive all ceremonies, and, when the time comes, will live as husband and wife.

Had the sentence which sent Spies to the gallows been anything more than a "mere ceremony," "an empty formality," he would not be here to disseminate his beastly theories. A man who thinks he ought to waive all ceremonies, and live without marriage with any woman vile enough to live with him might almost be hanged on general principles. If along with his beastly views on marriage, he claims the liberty of throwing dynamite among respectable people, there ought to be no question as to the manner in which he should be disposed of. If Chicago does not know what to do with ruffians of the Spies type, the ruffians will soon show the world what they mean to do with Chicago. There is a lesson here for Canadians. If men of the Spies stamp break our laws, let the law take them by the throat at the very beginning. When they get foothold in a community is not the best time to attend to their case.

DR. PATTON sums up on the functions of the teaching and ruling elder in this way:

Ministers in our Church are members of Presbytery by virtue of their ordination; ruling elders are not. Ministers are ordained by Presbytery; ruling elders are not. Ministers are required to have a liberal education, and are rigidly examined in theology before they are ordained; this is not true of ruling elders. Ministers are supposed to have a divine call to preach the Gospel, and usually give up all secular business; this cannot be said of ruling elders. . . . Bishops and elders are convertible terms in the New Testament, but minister and ruling elder are not convertible terms in the Presbyterian Church.

Briefly stated, the Doctor's position is this. "Whether there are or not two classes of elders in the New Testament, there are two classes in the Presbyterian Church. Bishops and elders are convertible terms in the New Testament, but ministers and ruling elders are not convertible terms in the Presbyterian Church." When this discussion on the functions of the elder is over there will still be differences of opinion. One good thing is being done; young people who have never given any consideration to such topics, are led to think over them. However old a question may be, it is always new to the generation coming up. Old and middle-aged people speak a vast amount of nonsense about books, sermons and discussions of topics just because they forget this fact. "Oh, that is old!" Old to whom, pray? Old to a man of sixty, who read it when he was twenty, but not old to the present men of twenty. An old man ought to have sense enough to know that everything is new to a beginner.

MENTIONING some things that Methodists should do to make their Church a power for good in the country, the *Christian Guardian* says: "Our Methodist people must also come more fully to the front, and make their influence felt in municipal, political and other public affairs." Referring in the same issue to the Dominion elections, the *Guardian* says:

Our Methodist people should take an active, intelligent interest in the contest. It is folly to disparage and denounce politics as an evil thing that all decent people should let alone.

This seems to us like a new departure in Canadian Methodism. Heretofore our neighbours have not been noted for taking a special interest in public affairs. There seems to be a change going on in this regard. The number of Methodist candidates at the late local election was large. We quite agree with the *Guardian* in saying that Methodists and all good people should take "an active and intelligent interest" in the affairs of the country, but we utterly fail to see how the future of Methodism can be benefited by Methodists coming to the front, and taking a more prominent part in public affairs. It would no doubt be a good thing for the country if all godly Methodists made their influence more felt on public questions, but how would such action benefit the Methodist Church of the future? All the Churches are supposed to stand on the same platform now, and are supposed to be fairly treated by the State. What more does Methodism want? What more could it get by taking a more active interest in public affairs?

THERE is a good deal of talk in clerical circles about the candidature of the Rev. Dr. Burns for a

seat in Parliament. The Doctor is head of the Methodist Ladies' College in Hamilton, is a prominent Methodist minister, and, it is said, stands a good chance of election as one of the representatives of his city. Of course we hear the usual cry, "Parliament is no place for a minister of the Gospel." We might ask the reason why. Assuming that a minister of the Gospel may attend to his Parliamentary without neglecting his other duties, why is Parliament not a suitable place for him? Is there anything necessarily demoralizing about the business of legislation? Is the moral atmosphere of our legislative halls so bad that a minister of the Gospel cannot breathe it without being injured spiritually? If this is true, then so much the worse for Parliament, and so much the worse for Canada. Twenty-four bishops sit in the English House of Lords. Perhaps they would be as well attending to more spiritual duties, but some of them we know have been eminent for piety and good works. Behind this cry about Parliament being an unsuitable place for a Gospel minister, we fear there is an idea deeply rooted in the Canadian mind that Parliament is a place morally unclean. We would not care to see many clergymen in Parliament, but all the same we regret that so many people assume that Parliament is an unfit place for a minister. The assumption is a compliment to ministers, but it is rather uncomplimentary to Parliament. Should the good people of Hamilton see proper to send Dr. Burns to Ottawa, we hope the Doctor may exercise a good influence at the capital. Good men are needed there.

MISSIONARY PROPOSALS.

NEVER in the history of the modern Church than at present was there greater interest manifested in missionary enterprise. It is visible everywhere. That deepening interest is not confined to one or even a few sections of the Evangelical Church. Even the smaller bodies, whose energies were supposed to be exclusively required for their own maintenance, are making vigorous and praiseworthy efforts to extend the knowledge of the Gospel in the regions beyond. The time has long since passed when prominent men in any Church could speak disparagingly of sending the Gospel to the heathen. The sneers of those without the Church have lost their keenness of edge, and are neither so often heard or heeded as once they were. Christian people everywhere are realizing as they never did before the weight of responsibility resting upon them to obey the risen Saviour's command, "Preach the Gospel to every creature."

In our own branch of the Church there are several indications that the missionary spirit is being more generally diffused, and personal obligation in relation to the work more profoundly felt. On another page a forcible illustration of this increased missionary zeal will be found. Two communications bear evidence that with many in our Church interest in missionary work has passed beyond the stage of sentiment, and is now earnestly bent on devising means for the practical development and advancement of missions. One of these letters relates to the scheme proposed by the alumni and students of Knox College. A similar proposal has emanated from Queen's University, and it may be regarded as a most hopeful sign when the idea of consecration to mission work is laying hold of the minds of theological students more powerfully than has been witnessed hitherto. There is nothing extravagant or romantic about these proposals of the students. They are thoroughly practical, and it may be taken for granted that they will soon be carried out. From this comparatively humble beginning of collegiate missionary effort results of incalculable value may yet be realized.

The other proposal is no less practicable. The foundation of a missionary lectureship, though not yet instituted in any of our Canadian colleges, is not an untried experiment. The venerable Dr. Duff, when no longer able for the arduous duties he so ably and self-denyingly discharged in India, was anxious to render all the service he could to the cause which commanded his undivided devotion while life remained, was appointed lecturer in Edinburgh Free Church College. A similar lectureship in the United Presbyterian College was held by Dr. John Ker, who died but recently. The best results followed these appointments in both institutions, and there can be little doubt that much of the growing missionary fervour of these days is directly traceable to the earnest pleadings of these saintly men.

Appeals have been made for the endowment of our colleges, and these have met with a generous response. Even the munificent donations made for the advancement of sacred learning have not materially exhausted the resources of the well-to-do membership of the Church. With more earnest consecration of wealth to God's service, enough and to spare for the institution of the lectureship suggested could easily be had without in the slightest degree impairing the stream of liberality which goes on increasing from year to year.

The suggestions referred to are worthy of more than a passing thought. They commend themselves to the better judgment of all who desire the prosperity and extension of the Redeemer's cause. They are so eminently practicable that it would be strange indeed were they not speedily carried into effect.

ARCHBISHOP AND PRIEST.

It is a matter of common agreement that the case of Dr. McGlynn, of New York, does not in its present aspect affect the doctrines of the Roman Catholic Church. The case is one of discipline, not of doctrine. Before the matter is finally settled, however, it is possible the issues may widen. The policy of Rome is being subjected to keen criticism, and as inquiries proceed its teaching on spiritual matters may be incidentally involved.

A noteworthy communication by a Roman Catholic layman, discussing the case of Dr. McGlynn, appears in the *New York Independent*. This writer calls attention to certain facts to which reference has in these columns oftener than once been made. The leading daily journals of New York are noticeably pro-Catholic in their utterances whenever the opportunity offers. One reason for this is obvious enough. The Irish people of New York City are keen politicians. They form a large part of the voting element, and political leaders are very conciliatory when votes are required. The Roman Catholic layman also gives this reason for the favour and affection of leading New York papers for the Roman Catholic Church: To any one at all acquainted with the *personnel* of the New York daily press, the fact that a very considerable number, literary and mechanical, of the working staff of our dailies are Catholic, is one way of accounting for it. This is the explanation he suggests for the fact that the principal New York daily journals have taken the side of the Archbishop against Dr. McGlynn.

The offence for which a devoted priest has been dishonoured and dismissed from his parish, where he was beloved for his self-denying labours in behalf of the poor and the distressed, for which he is summoned to appear in Rome, is that he is guilty of acting and thinking for himself in political matters. This, it is true, is not how the Archbishop describes his attitude. He takes the ground that the priest is guilty of insubordination, of disobedience to his ecclesiastical superiors. For that offence forgiveness can only be extended when absolute submission is made. The indignant flock of the silenced priest appointed a committee to wait upon the Archbishop and explain to him the wishes of the congregation. This was part of his reply:

I now avail myself of the first free moment to remind you and your associates that in the Catholic Church bishops give an account of their official action to their superiors when occasion requires, and not to those under their charge. I am not aware that in transferring a subaltern officer from one post to another a general in the army consults his soldiers.

The interview with the Archbishop did not result in pouring oil on the troubled waters. An indignation meeting was held in Cooper Institute, where some strong speaking was indulged in, which was cordially responded to, if the manifestations of approval usual at popular assemblies are any criterion. So intense has the feeling become that the priest who was appointed to succeed Dr. McGlynn has had to listen to pointed remarks by his unsubmitive lady parishioners. Indeed so strong have these manifestations of feeling become that at last accounts the successor of Dr. McGlynn had been assigned to another church. While American Catholics are willing to receive their religion from Rome they claim the right consistent with the freedom of citizenship in a free State to be the arbiters of their own political action.

If pastor or priest enters the political arena, he can do so on his own responsibility, and be prepared to accept the consequences. This, however, does not

mean, so long as he conducts himself as a good citizen should, that he is to be subjected to ecclesiastical discipline for having the courage of his convictions. What gives piquancy to the case of the inhibited priest is the fact that so long as his politics were in accord with those of the Archbishop he was permitted to take the platform unmolested. The line was drawn when they differed. It is asserted that before his elevation to archiepiscopal dignity the present incumbent of that high office by no means abstained from taking a hand himself. And now it is said that his present action is taken under Tammany inspiration.

It is probable that the present excitement and interest will speedily subside, and that the independent priest will either be brought to submission or be crushed. The conflict begun will not end with the disposal of Dr. McGlynn. The liberty of action claimed will not be crushed. The desire for freedom in one particular will undoubtedly lead to wider and still more important issues.

Books and Magazines.

ST. NICHOLAS. (New York: The Century Co.)—This superb monthly for youthful readers for February contains much attractive and varied information, interesting stories and excellent illustrations.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong & Son.)—The latest issue of the *New Princeton* is one of the best that has yet appeared, as a glance at the contents will show. The opening paper, "Victor Hugo," is by John Safford Fisher. With his characteristic clearness of vision and style, Professor Henry Calderwood, of Edinburgh University, writes on "The Present Condition of Philosophy in Great Britain." A posthumous paper on "Religion in the Public Schools," by Archibald Alexander Hodge, will be read with great interest. There is not a weak paper in the entire number.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—This new high-class magazine has met with a splendid welcome both in England and America. The February number is, if possible, an improvement on the first. Its contents are varied and full of interest, and the engravings are of a very high standard. The fiction is ably and powerfully written. The "Reminiscences of the Siege and Commune of Paris," by Ex-Minister E. B. Washburn, are of thrilling interest. Of the concluding paper on the "Diaries of Gouverneur Morris," the same may also be said. The other contributions are worthy of the place they occupy.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The February issue of this magazine is a peculiarly strong number, being freighted with three serial stories, any one of which would be an extraordinary feat, four richly-illustrated descriptive articles, a short story by Grant Allen, and an attractive variety of short poems, one of them, from Cowley's "The Mistress," being charmingly illustrated by Abbey and Parsons. The striking frontispiece, "Moose Hunting by Jacklight," is one of Mr. Frost's brilliant illustrations to the paper on "Moose Hunting," by Henry P. Wells. Mr. Howell's new novel, "April Hopes," begins with every assurance of excellent even his high standard, taking Boston life of to-day for his theme. Finely-illustrated papers by Charles Dudley Warner and Frank D. Millet are sure of attracting attention.

CENTURY. (New York: The Century Co.)—This month's *Century* is most attractive. In subjects and contributors all sections are represented, and appeal is made to many tastes. Politics, biography, travel, fiction of four kinds, art, architecture, astronomy, public questions, war reminiscences, unwritten history, poetry and humour furnish topics of vital and present interest. The drawings, by Winslow Homer, Pennell, Blum, Kemble, Alexander, the beautifully printed engravings of astronomical subjects (including a novel one of "A Flash of Lightning," from a photograph), the reproductions of the newly discovered Roman bronze statues, and the portraits of American statesmen and divines, show no willingness to subordinate the excellence of the pictures to the excellence of the text. The elaborate and exhaustive *Life of Lincoln* progresses with increasing interest. Another noticeable paper is the biographical sketch of President McCosh, of Princeton.

THE MISSIONARY WORLD.

OPIMUM HINDERING THE GOSPEL.—A SAD STORY.

Miss Carpenter, one of the China Inland Missionaries, writing from Shao Hing, narrates the following: "We are as happy as ever in our work here. I feel that I can thank God more and more every day for sending me to China. Although I cannot write that the people are being saved through our visiting from house to house, still they often listen very attentively, and we are cheered. Last week we visited a poor Christian woman at one of the villages; we sang, read and prayed with her. She seems to be nearing Jordan's bank, but is happy, and said she knew Jesus would never leave or forsake her.

When visiting in this city one day, we went into a large house, and found three women sitting together smoking their pipes, one an old lady in her ninetieth year. They listened for some time until this poor old woman caught the name of Jesus, when she at once stood up, and, coming toward us, said: "Do not mention that name again. I hate Jesus; I will not hear another word; you foreigners bring opium in one hand, and Jesus in the other." Taking a book from my hand she read a few characters, but seeing the name of Jesus she handed it to me in a most contemptuous way, saying: "Take it away; I do not want your opium or your Jesus." As I returned home with a heavy heart, I could not help wishing that English Christians who have sent the opium to China could have seen how they have hindered the Gospel message from entering this one house.

OPIMUM SMOKING IN CHINA.

The Christian Church must face the fact that she has no greater hindrance to her work in the great empire of the East than the habit of the opium victim. Its effects upon the health of the people are most deplorable, emaciating the body, paralyzing the mind, destroying all business capacity, and rendering humanity a more miserable wreck than even the slave of drunkenness in this country. But its moral effects are even more appalling than its physical. It is the spring of falsehood and fraud and deceit, so warping the moral character that the Chinese themselves call its enslaved victims "opium devils. By the absorbing hunger it produces for larger and larger quantities of the drug, by the blunting of all the intellectual and moral susceptibilities, and by the despair and hopelessness it brings into life, the Christian missionary sees in all opium dens a product of so-called civilization, a much greater obstruction to his work than the superstitious practices of heathen idolatry. When the missionary expresses his loathing at the vice, and counsels the poor slave to cast off his bondage, the pathetic response is often: "Have you a medicine that will cure it?" To the Chinese every foreigner is "a medicine man." And the Christian missionary has indeed the secret of the cure. Nothing but the grace that is in Jesus Christ can cast out the evil spirit from the poor man, whose possession is so strong that he bears the name of "opium devil."—*Church of Scotland Record*.

BISHOP WILLIAM TAYLOR has attached a hose to the steam-pump on his new Congo steamer, to drive away hostile natives.

A CHINAMAN in Peking, who has bought from the colporteur ward of ninety books and tracts, has become convinced of the vanity of idol-worship, and has resolved to dispose of his family gods, of which he owns nearly 100,—more than a ton-weight of copper.

MISS EVANS, of the China Inland Mission, in a recent letter says: We visited an old lady who was an opium smoker, and when she heard that the Lord could help her to give up her opium, she seemed to be delighted. Poor woman! she looked so wretched and miserable, a perfect slave to opium.

A METHODIST missionary, the Rev. Henry Haigh, who has been speaking at Belfast, before returning to India, expressed the belief that Keshub Chunder Sen was a great mediator between the religious thought of the East and the West, and that his system may even yet be the bridge by which all that is the most blessed in European Christianity shall pass transformed into the heart of India. Mr. Haigh, who first went to India twelve years ago, says he goes back with an enthusiasm more intelligent, and much more intense; India, instead of being one among many attractions, is to-day a supreme fascination.

Choice Literature.

MISUNDERS TOOD.

BY FLORENCE MONTGOMERY.

CHAPTER XVII.

Brightly rose the week which had been fixed for the Harvest Home, but it was welcomed by no festivities in the fields and meadows of Wareham Abbey.

The flags and tents which had been prepared were stored away again; the holiday dresses were put by unfinished; Dolly, the laundry maid, hid away, with a great sob, the flaming yellow print with a red spot she had been all the way to the market town to buy; and village mothers, standing in groups at their cottage doors, whispered together with tearful eyes, and made faint attempts to keep their own restless boys in sight.

There was mourning far and wide for the young life that was passing away, and rough voices faltered as they spoke of the bright face and ringing laugh which should be known no more among them.

Humphrey was sinking rapidly; but like a lamp which, before it goes finally out, flickers into something like bright flame, did his brain, after those many days of wandering unconsciousness, seem to regain something of its wonted vigour.

"What does it mean?" he asked his father over and over again, whenever he opened his eyes.

"What does what mean, my darling?"

"Why, this funny noise here"—touching his head.

"It means that your poor head aches."

"Oh! but it means something else; it's a sort of rushing and singing noise, always rushing and singing. What is it like? Do help me to remember!"

Sir Everard racked his brain to satisfy the poor little questioner, but to no purpose.

"You're not trying, father," said the little fellow peevishly.

Sir Everard wondered to himself whether the child could be thinking of the rushing of water in the cars described by people rescued from drowning, and answered—

"Is it like the sound of water?"

"Yes, yes!" exclaimed Humphrey; "it's like the sound—" He stopped, and then added, "of many waters."

He seemed struck by his own words.

"What is that, father? Where have I heard that? What is it like?"

Sir Everard thought he had satisfied him, and was distressed to hear the question again, fearing he would exhaust himself by so much talk.

"I told you before, darling, it is like a sound of water."

"That's all wrong," he said mournfully, half crying, "it's not water, it's waters—many waters."

"Yes, yes, my child," said Sir Everard soothingly, alarmed at his agitation.

"But say it again, father; say it right through."

Sir Everard repeated, "Sound of many waters."

"There!" exclaimed Humphrey "now what is it? You must know what it means now!"

Sir Everard was more puzzled than ever, having thought that they had come to an end of the discussion.

"I really don't know, my boy!"

"If you'd got a sound of many waters in your head, father, you'd like to hear what it means! Oh, where did I hear all about it? Where have I been? Who was near me? You were there, father, I know, for I remember your face, and all the while somebody was telling us what the rushing and singing in my head means!"

Sir Everard thought the boy was wandering, and did not try to answer him any more. He was accustomed to sit for hours by the bedside, while Humphrey rambled incoherently on. It was no use trying to follow the poor little brain through the mazes of thought into which it now plunged.

Presently Humphrey startled him by saying—

"What does Charlie mean?"

"Well, nothing particular, darling."

"But it does, it does," said the child "Does it mean the same thing as a sound of many waters?"

"Yes, yes," said his father, still thinking he was wandering.

"Then if I say 'a sound of Charlie,'" said Humphrey, "it means the same as 'a sound of rushing and singing in my head?'"

"No, no, dear," answered Sir Everard, surprised to find him so rational.

"Why, you said 'Yes,' just now," said the child, with a sob. "If you tell stories, father, you'll be as full like—Who was it told stories about the wild men's dinner party?" he concluded, excitedly.

"Uncle Charlie," answered his father, "but he didn't tell stories, dear, it was only a joke."

He turned his head away as he spoke, for the mention of the dinner party brought up the image of the boy bursting into the library, full of life and health and beauty, and the contrast with the little worn out figure lying on the bed overcame him for a moment.

But the latter part of the speech, and his father's emotion, were lost upon Humphrey, and he only repeated to himself over and over again, "Uncle Charlie, Uncle Charlie. Is that what I mean? What is Uncle Charlie? Who is Uncle Charlie?"

At this moment, there is a sound as of an arrival; voices and footsteps outside; but Humphrey hears them not. Some one knocks at the library door. One of the maids in the distance steals gently toward it, for Sir Everard holds up his hand to enforce silence, hoping that the busy brain may get a few moments' rest. The door opens, and a young man enters. Sir Everard rises, and goes to meet him. After a few moments' whispered conversation, both advance noiselessly to the sofa, and stand looking at the little face on the pillow with its closed eyes. Closed, but

not sleeping. The weary brain is trying to rake up from its fragmentary recollections of the past something that may throw a light on his present perplexities. Dim, confused figures flit across the stage of his fancy, glimmer, and then disappear.

"Stop!" he cries feebly, as if the moving shadows wearied his brain; "oh, please stand still!"

Roused by the sound of his own voice, he opens his eyes, and, ere he closed them again, fixed them for a moment on the form standing by his bedside. Hush! do not break the spell! The mists are clearing, the shadows becoming more distinct. From the fleeting chaos before him one figure now stands out more clearly, more immovable than the rest—the figure of a tall, fair man. Hush! he has found the clue! The gray walls of the old church are rising around him; the sides of the old pew are towering above him. Just in front of him is the large prayer book, surmounted by the monogram "Adelaide," and by his side the tall fair man! Hush, it is all coming back now.

In the distance sits his father with his legs crossed, and his head turned toward the pulpit, where stands the old clergyman, with the Bible in his hand. Breathlessly the boy listens for the words he longs to hear; but no sound comes from the lips of the preacher. Disappointment comes down upon his spirit, when, in his vision, the figure sitting by him takes out a pencil, and underlines something in his Bible.

"Of course," cries Humphrey out loud, "he knows; he can tell me. Uncle Charlie!"

The real figure by the bedside starts and comes forward, but Sir Everard holds him back.

"He is only dreaming, don't disturb him."

"It was Uncle Charlie," murmurs Humphrey; "and he can tell me. Many waters and a pencil and a Bible . . . and Uncle Charlie sitting there . . . and then . . . there came in his face . . ."

To the consternation of the bystanders, Humphrey went off into fits of weak laughter. The association of ideas recalled another circumstance; his mind had wandered away from the point on which it was fixed, and he is watching again the encounter between his uncle and the wisp.

"He'll be stung!" he cries, shaking with laughter, and he puts his wasted hand, to his mouth, as if he knew he was in church, and ought to check himself. The figure by the bedside turns to Sir Everard, and whispers, but the only answer is—

"Nothing but a dream. For God's sake do not awake him."

Thoroughly exhausted, Humphrey is lying still again, but now his mind is once more perturbed, for his uncle's figure has disappeared from his vision, and he tries to conjure it before him in vain.

"He is gone!" he exclaims, with a sob, "just as I was going to ask him. Oh, come back, come back, Uncle Charlie!"

Some one kneels by his side, some one lays a hand on his brow, and he opens his eyes with a start. The church, the pew, the prayer book—all are gone—but in their place—his uncle!

"Oh, Uncle Charlie!" sobbed the child, trying to throw his feeble arms round his neck, "is it really you? Where do you come from? You'll tell me all about it; you'll help me to remember!"

"Tell you what, my dear, dear little fellow?"

"I don't know what! I can't tell what! It's something I want to remember, and I don't know what it is!"

"What was it like?" asked Uncle Charlie.

"It was like a church," answered Humphrey, excitedly, "and it was like a summer's morning, and you and me and father, sitting still, while some one was telling us what the sound in my head means. I can't remember what he said, but if I only could I should not mind the rushing and singing a bit; for when I heard it that time, everything about it was happy and bright and beautiful. But you were there, Uncle Charlie, and you must know, for you wrote something down about it."

"I told you so, Everard," said the young man to his brother-in-law; "I knew he was trying to remember the sermon on the Revelation we heard the Sunday I was down here."

"But you're not telling me, Uncle Charlie," sobbed Humphrey.

"I will, my boy, I will; but you must let me go and fetch my Bible, for I don't remember the words exactly."

"Must you go?" faintly uttered Humphrey. "Oh, don't go, Uncle Charlie; you'll disappear like you did just now, and perhaps never come back again."

Uncle Charlie reassured him, and gently disengaged himself from his grasp.

"Be quick! be quick!" panted the child, and his voice failed him with his excitement. Sir Everard tried to soothe him, and hoped he would be quiet. But a few minutes after his uncle was gone, it became evident that Humphrey was struggling to say something before his uncle should return. His excitement and exhaustion made him more incoherent than usual, and after once or twice repeating his uncle's name, his voice failed altogether, and though his white lips moved, no sound came.

Sir Everard was greatly distressed; the boy fixed his eye so pleadingly on him, he was so earnest in what he was trying to say, that it went to the father's heart not to be able to understand him. He strained every nerve to catch the words, but in vain.

The excitement of hearing his uncle returning gave Humphrey a momentary strength, and he held his father's hand with all the strength he could muster, and said, "Promise!"

"I promise, my darling," said Sir Everard, hastily, too thankful to catch even a word.

And nobody ever knew that the boy's last request had been that never, never was his uncle to know that it was his story that had first made him think of the branch that stretched over the pond where the water lilies grew.

Quite worn out, he allowed himself to be laid back upon his pillow, and with closed eyes waited while his uncle opened the Bible, and found the underlined passage:

"And I heard a voice from heaven as the voice of many

waters . . . and I heard the harpers harping with their harps. And they sang as it were a new song . . . and no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth."

No more restless questions, no more perplexed search after what is lying somewhere in the past. He did not speak, he did not answer his father's eager inquiry as to whether that was what he had been trying to remember; and he lay so still, so motionless, that for one moment they thought he had passed away without hearing the words he had longed for. But the unsatisfied look had gone from his face, and his father saw that his mind was at rest. He was breathing gently as in a deep sleep.

That is all the watchers saw. And the child himself! How shall we attempt to follow the hazy imaginings of his weak and wandering mind?

Dreamingly are returning to him the thoughts which had possession of him that summer Sunday, as he sat in his corner in the old gray church. Visions of beauty are floating before him, evoked that day in his mind by the powerful imagery of Scripture, now recalled by association, the material jobs which form a child's idea of heaven—the gates, and the harps, and the angels. Dim conceptions of white robed thousands wandering in the golden Jerusalem, by the Jasper sea. Not strange to him that throng of angels, for foremost among them all, more beautiful than any, is the figure of his mother, standing as in the picture, looking down upon him with a smile. Heaven to him is peopled with her image, for he has no other notion of all that is fair and holy. In that great multitude, whom no man can number, there is not one that can be called a stranger, all have the soft eyes and the familiar smile.

What recks he more of the throbbing and singing in his aching head—the sound as of rushing waters? Is it not all explained? It is the voice of many waters and the voice of the great multitude, singing the wondrous song which only they can sing! The preacher heard it that Sunday morning; did he not say, "I heard a voice from heaven"? and Humphrey hears it now! Imperfectly as yet it sounds upon his ear, faintly the echoes are borne to him, but it will sound more clearly soon.

It was not in vain that the old clergyman had warmed and glowed with his subject, and by the very earnestness of his own feeling carried his little hearer with him; for his words, though they had lain dormant during the weeks which followed, apparently wasted and forgotten, were, by the power of association, rising when they were needed to bless and soothe his death bed.

Faint is the heart of the preacher, oftentimes, as he watches his congregation disperse; for he fears that his words, even though they chained the minds of his hearers for the moment, will pass away as they pass the threshold, and be lost in the worldly interests which meet them at the very door.

And yet it may be, that all unknown to him, perhaps in the very hearts he would least have expected, his words have taken root and will bear fruit some day.

Deep silence reigned in the room, while the two men watched the child.

It was very long before he spoke again, but when he did, it was evident that he was not himself.

"It is getting very dark," he murmured, and Sir Everard's heart sank within him, for the sun was only just beginning to set. "It is time for us to go to bed. Where's Miles?"

For a few brief moments the throbbing has ceased, and, with its cessation, voices and visions have fled away.

Sir Everard stole away to fetch the little fellow, and found him in his nightgown repeating his evening prayer to Virginia. With a few hasty exclamations, Sir Everard took him in his arms, and carried him away.

"But, Fardie," said Miles, as they hurried downstairs "I hadn't quite finished; I have not said my hymn."

"Never mind, darling! you shall say it to Humphrey to-night."

He carried him gently into the drawing room, and set him down upon the sofa.

Miles was frightened at the silence and darkness; nestled up closer to his brother.

"Humphie! Humphie! wake up, and give me your hand."

"Don't be frightened, Miles," murmured Humphrey, dreamingly: "come close to me, I'll take care of you."

He strove to move to the edge of the sofa, as if he thought his little brother's bed was close up against it, and he threw his feeble arm round Miles in the dear old protecting way.

"We won't talk much to-night, Miles, because I'm so very sleepy. Good night."

He said something faintly about seeing his mother, but Miles couldn't catch the words.

"Didn't quite understand, Humphie."

Something of a movement of impatience passed over Humphrey's face.

"Of course you don't—because—you can't—remember her."

"No," said little Miles, meekly, "but you'll tell me, Humphie?"

"To-morrow," he murmured, "I shall be able to explain—better—to-morrow—good night—good night."

And in the silence that reigned, every one present heard the little brothers exchange their last kiss.

"I can't see them," said Sir Everard, huskily; "some one draw up the blind."

The setting sun outside was illumining the landscape ere it sank to rest, and shedding its beams on the haunts and the companions of the boy's young life. On the lambs he had chased in the meadows, on the birds he had watched since they had learned to fly, on the fields and the gardens which seemed so empty without him, it was shining with a softened glow; but it seemed to have reserved its richest glory for the children, for, as the blind went slowly up, such a flood of light poured into the room, that the eyes of the father were dazzled, and it was some minutes before he could distinguish them.

There, in the golden sunset, they lay. The sun kissed their little faces, and touched with a loving hand their curly hair. It lingered lovingly round them, as if it knew that the lambs would be frisking when it arose again, the birds would welcome it with their glad song; but that never again would it rest on the nestling forms and clasped hands of the two little brothers!

Sir Everard, bending over them, saw a troubled expression over Humphrey's face.

"What can it be that ails the child?" he mentally questioned; "is it physical pain, or is something troubling his thoughts? Is the fear of death coming over him?"

He did not like to speak for fear of disturbing him, but as the look deepened almost to pain, he could not restrain himself any longer.

"Humphrey, my darling," he exclaimed, in his longing to do something, be it ever so little, to soothe his boy's dying hour, "what is it? What can I do for you?"

Nothing! With all his love and all his yearning, nothing!

For surging once more in the boy's brain is the noise as of rushing and singing, and with its sound a fear has risen in his breast. Shall he ever, ever catch the music of that wondrous song? Doubts of his own power to learn it are troubling his wandering thoughts; dim misgivings that children cannot learn it, founded on his own inability to follow the singing in church. Always too soon or too late! Do children ever learn it? "And no man could learn that song save the hundred and forty and four . . . nothing about children there!"

Vain is the father's endeavour to reach a trouble of this kind; vainly, bending over him, does he seek to discover its cause, in his longings to remove or alleviate it.

Is the child, then, to pass away uneasy, without a cloud upon his happiness; or must a miracle be worked in his favour? Must heaven open, and show him the army of innocents standing at the right hand of God? No, God's ways are not as our ways; infinite in power, He yet reveals Himself by the simplest means.

As once before He sent the child consolation so will He send it now. As once before, not by signs and wonders, but by the gift of sleep, so now, not by miracles and visions, but by the voice of his baby brother.

"Talk to me, Humphrey. Don't go to sleep yet. I haven't said my hymn. Fardie said I might say it to you to-night. Shall I say it now?"

Without waiting for an answer, Miles raised himself on his knees, and put his little hands together. Then arose the sound of the baby voice:

"Around the throne of God in Heaven
Thousands of children stand;
Children whose sins are all forgiven.
A holy, happy band,
Singing Glory, Glory, Glory."

Faster and louder comes the rushing and singing, but the misgiving is lulled to rest. Faster and faster, louder and louder, surging around him. But hushed are the doubts at once and for ever, and the fear has vanished away! Loud in his brain sounds the song of the children, throbbing there almost to pain; beating so loud as to stun and confuse him. Everything seems to be turning and whirling; and, as if to save himself, he opens his eyes. On what a sight did they fall! There, close before him, bathed in light and a glory round her brow, stands the figure of his mother, looking down upon him with a smile. And with a glad smile of welcome he stretched out his arms, and cried, "Has God sent you to fetch me at last, mother? Oh, mother, I'll come! I'll come!"

Those who were standing round, saw only the expression of pain change to the old sunny smile. His lips moved, and he lifted his head, as his eyes were raised for a moment, to the picture above him, on which the sun was pouring a dazzling light. They closed; but the smile, intensely radiant, lingered about the parted lips; and the short breathing grew shorter . . . stopped . . . and then . . .

"It's no use saying the rest," said little Miles in a whisper, "for Humphrey has gone to sleep."

THE END.

PATMOS NOW.

Before the Christian era the name of Patmos only occurs in a few passages of ancient writers, and of its history, if it had one, nothing is known; it was when it became the place of banishment of St. John the Divine, and the scene of his apocalyptic vision, that it once for all attracted the attention of mankind. At the present day it is one of the least accessible of the *Ægean* Islands, for owing to its remote position and the unproductiveness of its soil no steamers ever touch there. Long before we arrived, the monastery of St. John, the most conspicuous building in the island, had been in sight, crowning the summit of a high hill, like a vast sombre castle, with the white houses of the town clustered round it; behind this rose the peak of *Hagios Elias*, which reaches the elevation of more than 500 feet. The *scala*, or village at the landing place, has a very peculiar aspect, for each of the small two-storied houses of which it is composed resembles a square, flat-topped box, as white as whitewash can make it. This mode of building prevails throughout this island, and, as we afterward found, in those that lie to the southward of it.

In shape Patmos may be roughly described as forming a crescent, the horns of which face eastward; but its outline is broken by up innumerable promontories enclosing land-locked creeks, so that, when seen from above it presents somewhat the aspect of a strange polypus. Its length from north to south is about eight miles, and its area is rugged and broken; but the most marked peculiarity is that it is almost divided in two in the middle, for in this part, within a little more than half a mile from one another, are two isthmuses only a few hundred yards wide, and rising but slightly above the sea-level. On the southernmost of these

the *scala* is situated, while between the two stands the steep hill on which the acropolis of the Hellenic city was built. The narrow waist thus formed serves for a boundary line to determine the domain of the monastery, for while the southern half of the island belongs to the monks, the northern part is the possession of the civil community. At the time of the foundation of the convent no women were allowed to pass this limit, but within a short time the restriction had to be abandoned. The soil of which the island is composed is everywhere volcanic, and very barren, and its coasts are flanked with red and gray rocks, which ever and anon break into quaint pinnacles. The absence of running water is shown by the numerous windmills, and there are only three or four wells in the whole area; the want of these, however is made up by cisterns, and the inhabitants are never obliged to use salt water, as sometimes happens in Santorin. The male population are chiefly employed in the sponge fishery, which is carried on in many of the *Sporades*. The island is most commonly known by its mediæval name of *Patino*, in like manner as *Astypalæa* is still called *Astropalæa*, and *Carpathos* *Scarpanto*.—*Academy*.

THE BRITISH NATIONAL ANTHEM.

ADAPTED FOR THE YEAR OF JUBILEE.

God save our gracious Queen,
Long live our noble Queen,
God save the Queen.
Send her victorious,
Happy and glorious;
Long to reign over us,
God save the Queen.

Thy choicest gifts in store
On her be pleased to pour,
Long may she reign.
May she defend our laws,
And ever give us cause
To sing with heart and voice,
God save the Queen.

Seed sown through fifty years,
Sown or in smiles or tears,
Grant her to reap;
Her heritage of fame,
Her pure and stainless name,
Her people free from shame,
Guard Thou and keep.

O'er lands and waters wide,
Through changing time and tide,
Hear when we call;
Where'er our English tongue
To wind and wave hath rung,
Still be our anthem sung;
God save us all.

—Dean Plumtree, in *Good Words*.

A VISIT TO THE ACADIANS.

Embarking again on the placid stream, we moved along through a land of peace. The houses of the Acadians are scattered along the bayou at considerable distances apart. The voyager seems to be in an unoccupied country, when suddenly the turn of the stream shows him a farmhouse, with its little landing wharf, boats, and perhaps a schooner moored at the bank, and behind it cultivated fields and a fringe of trees. In the blossoming time of the year, when the birds are most active, these scenes are idyllic.

The Acadians are fond of their homes. It is not the fashion for the young people to go away to better their condition. Few young men have been as far from home as New Orleans; they marry young, and settle down near the homestead. Mr. Le Blanc has a colony of his descendants about him, within hail of his door. It must be large, and his race must be prolific, judging from the number of small children who gathered at the homestead to have a peep at the strangers. They took small interest in the war, and it had few attractions for them. The conscription carried away many of their young men, but I am told they did not make very good soldiers, not because they were not stalwart and brave, but because they were so intolerably homesick that they deserted whenever they had a chance. The men whom we saw were most of them fine athletic fellows, with honest, dark, sun-browned faces; some of the children were very pretty, but the women usually showed the effects of isolation and toil, and had the common plainness of French peasants. They are a self-supporting community, raise their own cotton, corn and sugar, and for the most part manufacture their own clothes, and articles of household use. Some of the cotton jeans striped with blue, indigo dyed, made into garments for men and women, and the blankets, plain yellow (from the native nankeen cotton), curiously clouded, are very pretty and serviceable. Further than that their habits of living are simple, and their ways primitive, I saw few eccentricities. The peculiarity of this community is in its freedom from all the hurry and worry and information of our modern life. I have read that the gallants train their little horses to prance and curvet and rear and fidget about, and that these are called "courting horses," and are used when a young man goes courting, to impress his mistress with his manly horsemanship. I have seen these horses perform under the saddle, but I was not so fortunate as to see any courting going on.—*Charles Dudley Warner, "The Acadian Land," in Harper's Magazine for February*.

The German Socialists of New York, it is said, have resolved to raise \$5,000 to aid in defeating Bismarck in electing members to the new Reichstag.

It is said that some friends of Princeton College have provided funds to send an expedition in charge of Professor Charles A. Young, to observe the eclipse of August 19th in Russia.

British and Foreign.

KING OSCAR of Sweden lately gave 75,000 crowns to the Deaconesses' Home in Stockholm.

It is said that a lineal descendant of Admiral Coligny is a French station-master on a small salary.

LAST year 45,524 Bibles were presented to immigrants at Castle Garden by the New York Bible Society.

THE Prince of Naples is about to set out on a long yachting tour, visiting the Holy Land and the East.

EMPEROR WILLIAM has invested 500,000 marks of his private money in the stock of the German African Company.

PROFESSOR EDWARD L. YOUMANS, the distinguished writer and lecturer on scientific subjects, died last week in his sixty-sixth year.

THE 1,000th edition of the German Bible was recently published by the Constein Society of Halle. The first edition appeared in 1712.

THE Scottish Protestant Alliance has sent to Queen Victoria a memorial calling attention to the aggressions of the Papacy in Great Britain.

THE largest parishes in the Lutheran Church are to be found in Central Russia. One of these numbers 300 villages, and comprises 35,000 souls.

ONE hundred German congregations exist in Brazil; they are served by thirty-three pastors. In Chili there are two churches and two missions.

THE centenary of the birth of the Rev. R. H. Barham, author of "The Ingoldsby Legends," will be celebrated by erecting a museum and public library at Canterbury.

A YOUNG woman has been excommunicated by the rector of the Catholic Church at Orange, N. J., for marrying a Protestant after the priest had declined to unite the couple.

THE curious fact is stated that in the last twelve months 11,640,000,000 letters and cards were posted throughout the world, sufficient to give eight to every human being on the globe.

THE preaching of the Gospel at the bazaars in India has led so many to the truth that the enemies of Christianity are now spreading their materialistic and rationalistic views in this way.

EX-PRESIDENT WHITE has given to Cornell University, Ithaca, N. Y., his historical library of 30,000 volumes, which he has been thirty-five years collecting at a cost of \$100,000.

WILLIAM DUGDALE, lately a Unitarian minister at Smith Mills, Mass., was, after examination, ordained as pastor of the Frost Baptist Church in Fall River, Mass., on December 17.

THE census of France for 1886 shows a total population of 38,218,903, against 37,772,048 in 1881. The population of Paris has increased only 75,000, against an increase of 280,000 recorded in 1881.

FREDERICK AMERLING, the Austrian painter, who died recently, bequeathed to the city of Vienna his collection of art antiques, valued at \$125,000, on condition that it be kept intact for public inspection.

THE British National Lifeboat Institution in 1886 saved 601 lives by its own boats, and gave rewards for the saving of 160 lives by shore boats, making the grand total of 32,671 lives saved since its formation.

THE wife of a Japanese senator has started a "Society of Love" for Japanese women, whose members make fancy work to raise funds to support a school or a Bible woman. The Bible is read aloud at every meeting.

IT is stated that Mr. McKinley has entered into contract with James G. Blaine, Senator Voorhees, Henry Ward Beecher and Dr. T. DeWitt Talmage to deliver a course of lectures throughout the country this year.

MASSACHUSETTS is to have another great university. Mr. Jones Gilman Clark has given \$1,000,000 to found Clark University at Worcester. Religious instruction is to be imparted, but the institution is to be undenominational.

THE Emin Bey Relief expedition, under H. M. Stanley, will go by way of Zanzibar; the enterprise will cost \$100,000, and it will leave Zanzibar composed of 1,000 men. Of these eight will be English and the rest natives of Zanzibar.

PHILADELPHIA is about taking measures to change its House of Refuge to a Reform School, after the plan of Morganza, in Washington County, Pennsylvania, which now takes the lead of all similar institutions in the United States.

MME. JENNY LIND GOLDSMIDT is this winter living at Cannes, in a handsome villa, with her devoted husband. She is a gentle-faced, silver-haired old lady, with very quiet manners and a remarkable simplicity of nature underneath them.

FROM 3,000 to 4,000 of the 31,325 teachers employed by the State of Pennsylvania drop out every year, and betake themselves to some other employment. As the average salary paid is about \$500 a year, the result is not to be wondered at.

THE Rev. Dr. Withrow, who recently assumed the pastorate of the Third Presbyterian Church, of Chicago, is accounted the first minister in a Western city to wear the Geneva gown. The practice is, however, being revived in the Presbyterian Churches eastward.

LOUISA DE LA RAME, better known as "Ouida," is in London, having difficulty with her publishers. She is described as a sour and discontented old woman, practically destitute of human sympathy and companionship, deriving no comfort from the fame her work has secured.

THE Communal Council of Milan has finally approved, by sixty-eight votes against six the proposal to erect the monument of Napoleon III. in that city. The monument has long been ready, but because of the opposition has been kept waiting. It will be erected in a new square near the Arco della Pace.

Ministers and Churches.

An interesting volume relating to the Waldenses, translated by Rev. T. Fenwick, will be published shortly.

The Rev. John Bain Scott has been elected chairman of the Board of School Trustees in the village of Leamington.

A NUMBER of the young people, on behalf of the congregation of Fitzroy and Turbolton, presented their pastor, the Rev. W. K. Shearer, B.A., with a handsome winter coat, on the evening of January 22.

The life of Rev. Walter Inglis is now passing through the press. Attention is directed to an advertisement appearing in another column. Intending canvassers are invited to correspond with Rev. J. S. Hardie, Ayr.

THE sacrament of the Lord's supper was dispensed in the Presbyterian Church, Cobourg, of which the Rev. Mr. McCrae is pastor, on the 16th ult. There have not been so many communicants present for many years. Twenty-nine new names were added to the roll.

IN consequence of storms last week, Mr. Howie could not lecture in Lieury on Monday week; but following Tuesday and Thursday, his lectures were a success in Parkhill and Ailsa Craig. On Wednesday, 2nd of February, he gives his third lecture in Parkdale Presbyterian Church.

LAST week the Rev. Alexander Henderson was greatly and agreeably surprised, when two members of the Hyde Park congregation suddenly dropped in one evening and insisted on taking away his old horse, and leaving a fine young four year-old in its place. This, with a complete set of harness, is a present from the congregation. There was no "address," no palaver; but he appreciates the substantial kindness and self-sacrifice of the people none the less on that account.

THE new Presbyterian Church, Dunbarton, will be formally opened on Sunday, February 16. The Rev. Professor MacLaren will preach morning and evening, and the Rev. Mr. Matthews, of Pickering, in the afternoon. On Monday evening, February 7, a soiree will be held. Tea will be served in the latter part of the afternoon. J. D. Edgar, M.P., will take the chair at half-past seven p.m., and addresses will be delivered by Professor MacLaren and a large number of the ministers of the Presbytery.

THE annual congregational meeting of the Mount Forest Presbyterian Church was held on the evening of the 18th ult., and was in every respect encouraging. The pastor, Rev. D. Bickell, occupied the chair. All the reports showed a pleasing advance over 1885, especially the contributions to the Schemes of the Church being considerably more than double the preceding year. The Board of Management was authorized to build galleries round the church, as the present pew accommodation is insufficient. It was also decided to light the church with electricity on trial.

MISS BEATTY, of Lansdowne, Ontario, has received a letter from her sister, Elizabeth Beatty, M.D., of Indore, C. I. announcing the safe arrival of the Anchor Line steamer, *Persia*, in Bombay, with Miss Marion Oliver, M.D., on board, on December 14. Miss Oliver is the second lady medical missionary sent out to Central India by the Foreign Mission Committee of our Church. The same steamer also brought out Miss Wilson, of Pictou, Nova Scotia, who on the following day was married in the Presbyterian Church, Bombay, to the Rev. R. C. Murray, who, about a year ago, joined our mission staff in Central India. The Rev. W. Wilson, Mrs. Wilson and Miss Roger were also among those who welcomed the new members of the mission staff, on their arrival at Bombay.

ON Sabbath, December 19, the new church at Burk's Falls was opened by the Rev. Mr. Leishman, of Angus and New Lowell, who preached an appropriate and impressive discourse from Eph. ii 20, 22. In the afternoon Mr. James Mitchell, missionary in the field, preached a suitable sermon from John xv. i, 4, 5, and in the evening Rev. Mr. Findlay, Superintendent of Missions in Muskoka, conducted service. The attendance at each of the services was large and attentive. The collections during the day amounted to \$35. On Monday evening a tea meeting was held. Addresses were given by Rev. Messrs. Toye, Methodist; Busworth, Baptist; Mr. Jackson, missionary at Magnewan; Mr. Drenan, of Sundridge; Mr. Findlay, M. Leishman, and Mr. Pettenger, student of Knox College. The meeting was pleasant and successful. The proceeds, including sale of tickets and subscriptions, amounted to about \$80.

THE Rev. George Burnfield, M.A., B.D., of the First Church, Brockville, delivered one of his celebrated lectures, "An Evening In and About Jerusalem," to an appreciative audience in Hyndman Church, Hallville, on the 5th ult. The evening was cold and the previous days were stormy, besides other drawbacks; but, notwithstanding, the attendance was fair. For two hours the lecturer kept his audience in rapt attention, making many capital points, and illustrating the importance of accurate Bible study and an intimate acquaintance with ancient usages, in order to understand the Scriptures in their fulness and beauty. At the close of the lecture, several rare articles from the Holy Land were shown to the audience. All left, not only satisfied, but highly delighted, and anxious to have another evening with the reverend lecturer. The probability is that Mr. Burnfield will, in the course of a few months, be invited back again, when a packed house may be guaranteed.

THE annual meeting of the Presbyterian Church, St. George, was held on the 13th ult., the Rev. W. S. McTavish discharging the duties of Moderator. Mr. W. B. Wood, Clerk of Session, read the Session's report, which dealt with the spiritual condition of the Church, and which was highly satisfactory. The treasurer, Mr. J. H. Fleming, read his financial statement, and, as we hope to be able to publish this shortly, nothing further need be stated at present, except that the treasury is in a healthy condition. Messrs. James Mullin and J. A. Lorimer were re-elected manage-

During the past year thirty eight have been added to the Church roll, by baptism and certificate; seven have been lost by death and removals, making the present membership, 149. The financial year was changed, so that in future it will end with the calendar year. All the reports reflect great credit on pastor and people. May such prosperity and unanimity go on, so that the end of the incoming year may give a still greater increase.

THE annual meeting of the Woman's Foreign Missionary Society of the Presbytery of Whitby took place in the Presbyterian Church, Oshawa, January 18. The severe weather and blocked roads prevented as full an attendance as was looked for. The afternoon session was occupied by the president's address, reading of reports and reception of accounts from the various delegates concerning the condition of the work in their relative fields. Mrs. McClelland, of Ashburn, read an interesting and profitable paper on the "Reflex Influence of Missions." The evening meeting was addressed by Professor McLaren and Rev. Mr. Fraser, of Bowmanville, whose words were thoroughly enjoyed, and will bear fruit, we have no doubt, in more energy and well-directed purpose in our future work. The pleasure of both sessions was increased by several sacred songs, rendered in a very acceptable manner by the Misses Gullock. The reports show an increase of sixty-two members, one mission band and three life-members. The receipts for the year amount to \$1,075, as against \$942 of last year.

THE annual meeting of Knox Church, Winnipeg, was held recently. The meeting was opened by the pastor, Rev. D. M. Gordon. Reports from all the organizations connected with the Church were submitted. They record steady and encouraging progress. There were upon the communion roll, in January, 1886, 522; added during the year, on profession, seventy-five; by certificate, thirty-six. Removed during the year, by death, four; certificate, twenty-six; net increase, thirty one. Communicants at present on the roll, 553. The amount contributed has been apportioned as follows: Home Missions, \$300; Augmentation Fund, \$300; Foreign Missions, \$300; Manitoba College \$400; French Evangelization, \$100; Ministers', Widows' and Orphans' Fund, \$100; Aged and Infirm Ministers' Fund, \$100; total, \$1,650. Including the contributions from the Sabbath school and Bible class, there has thus been contributed for the general work of the Church, \$1,950. From the treasurer's report, it appears that the receipts of the year amounted to \$11,905.55, and the expenditure was \$11,846.10, leaving a balance of \$59.75.

THE first annual congregational meeting of Knox Church, Brandon, was held recently, J. F. Arthur in the chair. The Clerk of Session submitted a report, which showed that the membership had increased more than threefold during the year. After organization, the congregation invited A. McLean, B.A., a student from Manitoba College, to labour among them for the summer, which he did with very great acceptance. There have been three communion services, two conducted by Rev. S. C. Fraser, and one by Rev. Professor Bryce. Several certificates have been handed to the Clerk since last summer. There have been eleven baptisms. The superintendent of the Sabbath school gave in a report which showed the school to be in a very prosperous condition; total number of scholars, sixty-eight; teachers, six; in all, seventy-four. The report of the managers showed that the current expenses for the past year were \$1,054.55, and the receipts were \$1,038.50; also that the total indebtedness was \$1,650.20. After the election of officers for the ensuing year, the session and congregation unanimously resolved to take steps at once to secure the services of an efficient pastor.

AT the recent annual meeting of St. Andrew's Church, Winnipeg, the Rev. C. B. Pittblado gave an admirable review of the position and prospects of the congregation. Mr. W. D. Russell read the report of the Session, which, among other things, expressed appreciation of the services of Rev. C. B. Pittblado, of Providence, R. I., Rev. J. Hogg, Rev. Dr. Bryce and others, who supplied the pulpit during the pastor's absence. The report of the membership was given as follows: On the roll at the beginning of the year, 405; added by certificate, fifty-eight; by profession, thirty-seven; total, 500; number dismissed, thirty-one; number on roll, 469; net increase, fifty-four; number of baptisms 112. The report of the treasurer, Mr. W. J. Ptolemy, was read, showing a total receipts, \$13,128.70, total expenditure, \$13,120.28, balance on hand, \$8.42. Mr. W. D. Russell, superintendent, read the Sabbath school report, which showed the attendance to be as follows: Infant class, on the roll, 135; average, seventy-eight; intermediate class, on the roll, 450; average, 292; Bible class, on roll, 125; average, ninety; teachers and officers on roll, fifty-five, average, forty-nine; total on roll, 765; average, 510. The other societies connected with the congregation presented satisfactory and encouraging reports.

THE lecture room of Knox Church, Toronto, was filled last Wednesday night on the occasion of the annual meeting of the congregation. The pastor, Rev. H. M. Parsons, presided. The trustees in their report stated that the mortgage debt on the church is now \$6,000, bearing five per cent. interest, and it was hoped they would be able to pay off \$1,000 a year. The treasurer's statement showed that \$118.34 had been raised for benevolent and missionary purposes, the regular contributions and receipts amounting to \$10,630.67, making a total of \$22,464.71. The expenditure had been met and a balance of \$228.23 remained. The report of the Session stated that there were 930 communicants on the roll, with an average attendance of 776 in the morning and 843 in the evening. This was the largest communicant roll of any Presbyterian Church in Canada. There had been twenty-six deaths from among the congregation. The Sabbath school report stated that the average attendance was 450, at prayer meetings, 190, and at pastor's Bible class, 182; thirty-seven infants and four adults had been baptized. The Session report and the pastor regretted the lack of more general liberality on the part of the congregation. It was decided to add \$500 to the pastor's salary, making it \$5,000. Mr. Mayo, the precentor, was ap-

pointed in place of Mr. Alexander to conduct the musical service at the Sabbath school, with an addition of \$60 to his salary. The reports of the deacons' court, the Duchess Street Sabbath School and Mission and other minor branches of the Church work were presented.

THE annual business meeting of Knox Church, Dundas, held last Wednesday evening, was fairly attended, and the reports presented very encouraging. The managers' report showed the congregation to be in a prosperous condition financially, showing that after all expenses had been paid, there being some uncommonly heavy demands during the year, a balance of \$191.63 remained untouched. Steps were taken at the meeting to raise a sum to enable the managers to make their final payment on the church debt, and it is reasonably expected that by the end of the year the church will be entirely free from the burden of debt. The report of the Session was also satisfactory, showing that, although there had been no remarkable increase, yet the Church has steadily advanced, and is at present in a sound healthy condition, which is attributed by the minister and many of the members to the special services held last spring and fall, which without doubt encouraged and strengthened those who attended. The Sunday school, like the Church, is in a satisfactory state, and is steadily growing both numerically and spiritually. About \$285 was spent by the Sabbath school during the year, and a balance is now left of \$58.68. In both Church and Sabbath school considerably over double the amount ever collected in past years has been raised for Missions. In short, all the reports of the evening were such as to encourage the Church in regard to its past labours, and to stimulate it to work with even more zeal, at the same time having more faith in the great Head of the Church.

THE annual meeting of the Parkdale Presbyterian Church was held last week. The pastor, Rev. R. P. Mackay, B.A., was chairman; Mr. A. G. Gowanlock, congregational secretary, a position he has held since the formation of the congregation. The reports presented were most encouraging, and showed the history of the congregation to be one of unparalleled progress. The number on roll is 239, an increase of thirty-two over previous year. The Sabbath school reports gave the amount of collections as \$205.44, which were given for the following objects: Missions, \$95.34; general purposes, \$81.65; ornamental window in new church, \$28.45. There is a mission school in the north-eastern part of the town, under the auspices of the Sabbath School Association, and supported by the congregation. The Christian Workers' Association's report was very encouraging. The work has been allotted to five committees: Devotional, Reception, Young Men's, Boys, and Visiting and Tract Distributing. Favourable reports were received from the Ladies' Aid and Woman's Foreign Missionary Society. The mission collections for the year are placed at \$6,000. The managers' report was the most favourable that has yet been presented. The total revenue of the church from all sources was \$5,754.36, the entire amount having been contributed by voluntary offerings alone. There is now in course of erection a large and handsome church, capable of seating 1,000, and costing \$25,000, and which will be finished about June next. The following gentlemen were selected managers for three years: Messrs. Norwich, McKinlay and McKillop. Messrs. James Crichton and R. Fortune were elected auditors. The Building Committee are Messrs. W. C. Patterson, chairman; A. Henry, secretary; Major Carlaw, treasurer; John Inglis, James Hunter, W. Rankin, S. R. Briggs and Joseph Norwich.

THE various reports presented at the annual meeting of Knox Church congregation, St. Thomas, held recently, were of the most gratifying character, and were a testimonial to the hearty support in which all interested in the welfare of the Church have striven to aid the pastor in his effort to augment the growth of the Church. The heartfelt sympathy existing between the Rev. Dr. Archibald and his people was amply evidenced by the resolution, expressive of thankfulness for his restored health, so cordially supported and unanimously carried. Mr. D. K. Mackenzie read the extended report. Mr. Culin Macdougall, moving its adoption, stated that, while \$471 had been collected for the Schemes of the Church outside of the congregational expenses in 1885, during the past year the magnificent total of \$1,835.65 had been collected, as follows: For North-West Missions, \$162; Queen's College Missionary Society, \$138; Knox College Endowment Fund, \$688; Rev. Mr. Annand, \$66.50; Foreign Missions, \$91; Mission Band, \$60; Juvenile Society, \$10; Sabbath school, for Missions, \$65; and for Schemes of the Church, \$556.69. Mr. J. McCrone, the secretary-treasurer, submitted a statement showing the total amounts collected during the year to have been as follows: For congregational purposes, \$3,588.79; Schemes of Church, \$556.65; Mission Bands, \$60; Woman's Foreign Missions, \$91.11; Ladies' Society, \$204.28; College Fund, North-West, \$162; Knox College Endowment, \$688; for reducing church debt, \$500; Sunday school, \$208; total, \$6,058.83. The London Presbytery having recommended the establishment of a mission in the east end of the city, addresses on the subject were made by D. K. Mackenzie, C. Macdougall, Judge Hughes, J. McLean and James Carrie, when a resolution was passed to appoint W. Watson, W. G. Morgah and W. Scott a committee, with power to add to their number, to arrange for the establishment of such a mission in connection with the Church.

PRESBYTERY OF PARIS.—The regular meeting of Paris Presbytery was held on Tuesday, in the new church, Tilsonburg. Great gratification was expressed at the very handsome appearance of the building, which is of white brick with slated roof, beautiful class rooms, admirably arranged, the whole interior carpeted in most tasteful manner. Application was made by Knox Church, Ayr, for leave to sell their present church property, and build a new church on Northumberland Street, on the Gillespie property. Messrs. James and Robert Lillico supported the application on behalf of the trustees and congregation. The leave asked was very cordially granted, and the congregation commended for

their enterprise and liberality. Considerable time was spent in discussing a proposed change in the manner of appointing commissioners to the General Assembly, and finally the matter was delayed till next meeting, which is to be held in Knox Church, Ingersoll, on the second Tuesday of March, at half-past one p.m.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—The Presbytery met on January 18. Reports were made of the successful union of the two congregations now forming the Presbyterian Church of Caledonia and of the two congregations of East Ancaster. Erskine Church, Hamilton, and Dunnville had been declared vacant, so that now there are, besides the four vacancies named, Niagara Falls, Welland, North Pelham, Wellandport, Merriton and Port Robinson, in all eight vacancies, within the bounds. Arrangements were made for conferences on Sabbath schools at the next meeting of Presbytery on March 15, from two to five p.m., and on the State of Religion on the Monday evening preceding at half-past seven o'clock. The supply provided for the several vacancies till next meeting of the Presbytery was reported. The report of the Woman's Foreign Missionary Society was read, and was regarded as satisfactory. Mr. Fletcher gave notice of motion, nominating a Moderator for the next General Assembly; and Mr. Wells gave notice of a motion proposing that the election of commissioners be by rotation. The overture on the marriage question was approved, one minister and one elder voting nay. The remit on Co-operation in Missionary Work was laid over till next meeting.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met in Oshawa on the 18th January. Mr. A. Fraser, Orono, was chosen Moderator for the year. Mr. Carswell, from Barrie Presbytery, and Mr. Spenser, Bowmanville, being present, were invited to correspond. Missionary meetings had either been held or arrangements were made to hold them throughout the bounds during the winter. The Presbytery being informed of the sudden death of Mrs. A. MacLaren, Enniskillen, since last meeting of Presbytery, expressed their deep sympathy with their brother under his heavy bereavement, and forwarded him a letter of condolence. Great interest was felt in reference to a call addressed to Mr. J. A. Carmichael, Columbus, from the congregation of Bradford, etc., in Barrie Presbytery. After all the papers were read and the parties heard, Mr. Carmichael expressed it as his wish to remain in his present charge, and the Presbytery agreed not to translate. This announcement gave great pleasure to the large representation that was present from his congregation. The Presbytery's Woman's Foreign Missionary Society sent in their annual report, which showed progress in their operations. Messrs. Abraham and Craig were appointed to convey to the society, now met in another part of the building, the congratulations of the Presbytery and their earnest wish that their efforts in behalf of their sisters in India may be crowned with still greater success during the coming year. Mr. Leslie read the report on the State of Religion. Satisfaction was expressed at the generally encouraging nature of the report, and brief conference followed. Mr. Craig invited the Presbytery to hold its next quarterly meeting in the new church at Dunbarton, and the Presbytery adjourned to meet there on the third Tuesday of April, at half past ten o'clock a.m.—A. A. DRUMMOND, *Pres. Clerk*.

MONTREAL NOTES.

The annual meeting of St. Matthew's Church, Rev. W. R. Cruikshank, pastor, took place on Wednesday evening, and was largely attended. The report of the managers spoke of the envelope system as working in a very satisfactory manner, the receipts from this source being \$1,945; from Sabbath collections, \$295; from pew rents, \$261; and from other sources, \$246, making a total of \$2,747, with an expenditure of \$2,752. The sum of \$229 was given to Missions, in addition to about \$100 contributed by the Sabbath school. During the year, the congregation purchased building lots, on which they purpose erecting a new church soon. The lots cost \$3,087, all of which was raised chiefly by means of a bazaar, and a balance of \$845 remains on hand toward the Building Fund.

The Rev. Archibald Lee, of St. Andrew's Church, Sherbrooke, has had hemorrhage of the lungs, which will probably lay him aside from work for some time. Mr. Lee has been making steady progress since his settlement in Sherbrooke, and has gained a warm place in the affections of his people, who deeply sympathize with him in his affliction.

At a meeting of the corporation of McGill University, on Wednesday, returns were made, showing the number of students in the several faculties this session as follows: Law, 20; Medicine, 228; Arts, men, 156; Arts, women, 78; Applied Science, 57; McGill Normal School, 92; Morrin College, 25; St. Francis College, 16, making a total of 672.

In one or two of the Presbyterian congregations of the city the contributions for the Schemes of the Church were less in 1886 than in 1885. This was probably owing to the system adopted for raising the money, viz.: Combining missionary contributions with contributions for congregational purposes, and using one envelope each Sabbath for the two combined. However this may be, a change has been effected in at least two of these congregations this year, one of them using the two envelopes weekly, and the other retaining the weekly envelope for congregational contributions, and taking up missionary moneys monthly by collectors. Because of the small-pox epidemic in 1885, the Presbyterian anniversary missionary meetings did not take place. They were not held last year. It might be well to resume them in the fall of this year. Missionary meetings are held annually under the auspices of the Presbytery in all the country congregations with good results; they might well be held in the city churches too.

Is the missionary spirit dying out in the Church? The Conveners of two large Mission Presbyteries within the past week or two affirm that they believe that to some extent it is; for while quite a number of men offer their services for

the foreign field, it seems almost impossible to get men to take hold of destitute home fields, where the work is hard and the difficulties are great. Comparatively few of the students graduating from our colleges seem willing to go into the purely Home Mission districts, and build up struggling congregations, but prefer to settle down at once as pastors of self-supporting charges, and reap what others have sown. Is this to any considerable extent true? How many of the large number of students graduating next spring will volunteer to take an appointment for two or three years to some of the needy, widely scattered missions in the more recently settled districts of the country?

In the city and suburbs there are nineteen Methodist Sabbath schools with 3,546 scholars. The missionary contributions of these schools last year amounted to \$4,657 (an average of \$1.31 per scholar), and an increase of \$502 over the preceding year.

The Rev. Professor Campbell delivered a lecture on the "Umbrian Inscriptions," at the Celtic Society meeting, on Thursday last. He stated that in the year 1444 there had been disinterred in the neighbourhood of Gobbio, on the site of an ancient town in Umbrian Italy, seven bronze tablets. On these tablets were engraved characters of two kinds, the one Roman, and the other such as are found on Etruscan monuments. From the sixteenth century up to the present day many attempts had been made to interpret the meaning of these signs. The theory now obtaining is that although written in distinct characters, their language is one—a Pelagic dialect akin to the Latin. Thus translated, they yield a historical meaningless mass of verbiage, relating to the worship of Jupiter and other Umbrian deities. Some two years ago Professor Campbell had his attention drawn to the five tables in the Etruscan character and translated the tablets by the medium of the Basque language. In company with the learned professor of the society, he had studied the two tables, which are in Roman character, and, using the old Irish Gaelic as their medium of interpretation, they had been able to make a continuous narrative of the whole. It contained for the most part an account of the wars of the Umbrians with the tribes around. The professor stated that many of the names of the tribes mentioned in these wars were the names of tribes mentioned in history as having located themselves in Britain in the early part of the Christian era. The tablets were made by order of the Umbrian king, A.D. 177. The paper is one of great interest, and is to be published in full in the "Transactions of the Celtic Society," which are now in the printer's hands. The cordial thanks of the society were given to Mr. Campbell.

OBITUARY.

MR. ARCHIBALD DEWAR.

Another of the more prominent residents of Komoka has lately passed away. Mr. Archibald Dewar died on the 16th ult., after a prolonged illness, which he bore with marked patience and resignation to the divine will. During last summer his health signally failed him, and in hopes of deriving benefit from change of air and scenery, he took a trip by water, so far east as Ottawa, in August, but finding no benefit as the result of that experiment, he concluded to return home without going any further. On reaching home, he was so much reduced that he went but little outside afterwards; he alternated between his bed and his sofa, but free from pain. His mind continued quite clear, and all his senses quite unimpaired. He fully realized his situation as a dying man; he then directed his attention to disposing of or settling his business, which consisted chiefly of a store which he had in the village. This he did, with as much calmness as if he intended only to move to another residence in a neighbouring township. He was always wonderfully calm, and often expressed his gratitude to God for His mercies to him, and dealing so kindly and gently with him. It was an unspeakable blessing to him that he did not put off preparation for death till he saw it now as the messenger, sent to summon him to his last account. The absence of bodily pain from his death-bed would scarcely be sufficient to account for its peaceful calm. One that knew so much of Bible truth would find it difficult to be so much at ease, without being pretty sure that he was resting on Christ alone for salvation.

The subject of this notice was born in the township of Beckwith in the year 1832. He and many others of his relations moved up to the township of Plympton, and settled there in 1851. Many of them were descendants on the female side of the Rev. Mr. Buchanan, a Presbyterian minister, who came out from Scotland in 1822, and was settled there as pastor of the congregation, and remained there as such till he died in advanced life in 1855.

It pleased the Lord to afflict Mr. Dewar with much heavy affliction for seven years past in his family. The first breach in it, it I am not mistaken, was by the death of his oldest daughter, a good many years ago. His wife, who was much esteemed for her mildness and gentleness and also for hospitality, died about four years ago, after being for about seven years an invalid, scarcely able to leave the house; since then, a son and a daughter died, about a year from each other, but the usual example of calmness and resignation was conspicuous.

He left behind him one son and two daughters to mourn his loss. He took a deep interest in Sabbath schools. He volunteered to gather the children of the village into a Sabbath school, and taught them regularly every Sabbath for several years, when it was difficult to get any assistance, and, when the school was put under the management of the Session, when formed, he countenanced and helped them, so far as his health permitted.

In one word, I may say that he was a cheerful giver in all the exigencies of the congregation, which will have cause to miss him in this respect; for, where exceptional obstacles lie between a small congregation and the surrounding community, the utmost diligence is likely to aid in drawing in new recruits, to fill vacancies even like this, not to speak of growth at all, and there is scarcely a possibility of growth and permanence.

Sabbath School Teacher.

INTERNATIONAL LESSON.

Feb. 13, 1887. **GOD'S COVENANT WITH ABRAM.** Gen. xv. 5-18.

GOLDEN TEXT.—"Fear not, Abram, I am thy shield, and thy exceeding great reward."—Gen. xv. 1.

SHORTER CATECHISM.

Question 9.—Creation is calling into being what previously did not exist. Only God can create; man cannot. The material out of which this wondrous universe is formed did not always exist. In the beginning God created the heavens and the earth. In the successive stages of creation it was by the Word of God that the worlds were framed. Let there be light; and light was. The Word, who was in the beginning with God, and was God, was the revealer of God in creation. "Without Him was not anything made that was made." In the space of six days. The best Biblical scholars and scientists are now at one in regarding the creative days as periods of extended duration, and some are of the opinion that the Sabbatic period, or day that succeeded the creative work, still continues. God viewed with satisfaction His perfect work, and pronounced it good.

I. Abram's Despondency.—Abram was conspicuous for his faith, but he was subject to human weakness. He had his times of despondency, which might arise from his surroundings. Between him and the inhabitants of the land there was little in common. They would no doubt view him with suspicion. Then the years were going past, and though he had received manifold mercies from God, the special promise, which formed the guiding-star of his life, was yet unfulfilled.

II. Faith Strengthened.—Nature is full of spiritual meaning to discerning eyes. God, who knows the secrets of all hearts, comforts and encourages Abram with a new revelation of His merciful purpose. Under the clear and beautiful eastern sky, the Lord led him forth, and called on him to look toward heaven, and tell, that is, number, the stars. That he could not do. With the most perfect instruments, and the patient research of centuries, in our days, as in Abram's, the stars are innumerable. These were to him a sign that the Almighty would fulfil His promise. Every night that Abram raised his eyes to the starry sky, it would be to him the witness of God's faithfulness. As the stars were without number, so should his descendants be, both natural and spiritual. He believed in the Lord, and He counted, reckoned, imputed it to him for righteousness. Faith in God is the only foundation of righteousness. So give him increased confidence, God reminds him of His watchful care in the past.

III. Confirmation of the Promise.—Covenant of sacrifice was familiar in the East, even in those patriarchal days. God directs the manner in which the covenant is to be ratified. It is to be noticed that the animals used in the sacrifice were those afterward prescribed in the Levitical economy—a heifer, a she-goat, a ram, each to be three years old, signifying that God should be served with the best—a turtle dove and a young pigeon. These Abram took; and divided, and arranged the one half over against the other half. Two explanations for the division and arrangement of the animals are suggested; the contracting parties went between the parted animals, typifying their reconciliation to a unity; the other explanation is that it impressed those making the agreement with the fact that the covenant-breaker deserved death similar to that of the slaughtered animals. After all the preparations had been made according to God's command, Abram waited for His answer. The birds of prey hovered near the sacrifice, and Abram drove them away. In this may be seen that in sacred service impurity is ever ready to enter, and that the true worshipper must be watchful. After long hours Abram, at sundown, fell into a deep sleep, and to a horror of great darkness fell upon him. It may be that this profound sleep and the accompanying horror of great darkness were the necessary preparations for the gracious assurance that was to follow. The revelation now made to Abram outlines, more definitely than had yet been done, the mode in which the repeated promise was to be fulfilled.

The character and duration of the sojourn of the Israelites in Egypt is foretold. In that land they would be aliens; they were to be subjected to service and affliction for 400 years. Successive generations of Abram's descendants would sink under their burdens, and then die in the strange land; but God's purpose would continue unshaken. "That nation . . . will I judge." There is no haste and no forgetfulness with God. Judgment does not overtake nations only. Every individual shall receive according to his works. Abram's departure from the world is also revealed to him, "Thou shalt go to thy fathers in peace." Here is an intimation of immortality, for "all live unto God"; then it is added, "Thou shalt be buried in a good old age"; that referred to bodily dissolution. He lived till he was 175 years old. In the fourth generation the Israelites were to return. The reason given why they should then come to the promised land is significant, "for the iniquity of the Amorite is not yet full." God never acts arbitrarily. Time and opportunity are given for repentance, but if repentance does not come, the end comes. When God ceased to speak, the covenant is ratified by solemn and impressive symbols. The sun had sunk beneath the horizon, and darkness set in; a smoking flame and blazing light passed between the divided animals. These, so to speak, set God's seal to the covenant engagement, and the lesson ends with God's assurance that the land between the Nile and the Euphrates should be the possession of his race. During the reigns of David and Solomon these were the eastern and western boundaries of Canaan.

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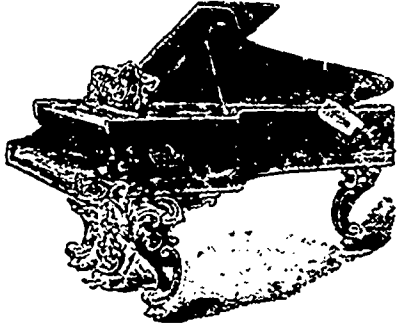
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BUCKEYE BELL FOUNDRY.
 Bells of Every Shape and Tin for Churches,
 Schools, Fire Alarms, Peals, etc. FULLY
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YELLOW OIL
CURES RHEUMATISM

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WORM POWDERS.
 Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

CATARRH SAMPLE TREATMENT FREE
 So great is our faith we can cure you, dear sufferer, we will mail enough to convince, free.
W. S. LAUDERBACK & Co., Newark, N. J. 7/13

Spathies.

Will some one please remove the bent pin from the Bulgarian throne.

A CHANCE for hotel clerks. The crown jewels of France are to be sold.

THE children who make slides on the sidewalks ought to be turned over to the slipper.

IF the "masses" gave up their "glasses," many of them would soon rank in the "classes."

CONVALESCENT (to doctor): Now that I am on the road to recovery, doctor, I think you may as well send in your bill. Physician: Not yet, sir. I want to avoid any risk of a relapse.

WHEN the small boy reaches the dentist's to have a tooth removed, his toothache departs. Would, exclaimed a husband, that a woman's ache for a bonnet would fly as quickly and positively on reaching the modiste's.

MIDNIGHT DOCTORS are the most unwelcome visitors—even the Doctor himself curses the luck that compelled him to leave his comfortable bed. Suppose you try our method, and keep a bottle of Dr. Davis' Pain Killer in the house, and let Doctor Squills stay in his bed and enjoy himself.

MISS DORA (who has suffered a dislocation of the wrist): Doctor, what if I had died before you came, would I have been a crippled angel? Doctor: Oh! you could have been doctored in heaven. Miss Dora (in surprise): Why do doctors go to heaven.

"My dear," he whispered softly, as they seated themselves on the toboggan, "If, on the way down I should ask you to be my wife, what would you say?" "What would you do if I should refuse?" she whispered back. "I should have to let you slide," he simply said.

A CHUNK of a boy asked Ticket-seller Ayres for a half ticket to Cheshire the other day. "How old are you?" asked the ticket seller. "Ten years old," said the boy. "When were you born?" asked Mr. Ayres. "Ten years ago," said the young Yankee. He got his half-fare ticket.

IRONFOUNDER: This strike will cost me a good many thousand dollars. Reporter: All your men out, eh? Ironfounder: Yes, and there's a big lot of iron solid in the blast furnace. Reporter: Now, when did the men strike? Ironfounder: While the iron was hot, of course.

JOYFUL NEWS.—It is certainly glad tidings to the poor invalid to be informed of a remedy that will give prompt and sure relief in case of painful suffering. Such a remedy is Haggard's Yellow Oil, adapted for internal and external uses in all aches, pains, lameness and soreness. It cures rheumatism, neuralgia, sore throat, croup and all inflammatory pains.

"IN Java," read young Hlyson, "when a boy is born the father plants a tree." "Well," grunted old Bohem, "good idea. If they'd adopted that plan in Arizona twenty years ago, they wouldn't have to go wandering around ten or twenty miles now, hunting for a tree every time they want to hang somebody."

DE TROW: How horribly that tenor is murdering his anthem, Miss Claymore. Miss Claymore: That tenor is my brother Ethelbert, Mr. De Trow. De Trow (glancing at his hymnal and turning the leaves quickly): Why, how stupid of me, I thought he was singing Mozart's "Hallelujah." Miss Claymore: So he is.

THE most stylish man in Europe, in his day, was Richard Cœur de Lion. When he donned his suit of shining armour, put on a tin helmet, pulled on a pair of laminated steel boots, threw a sheet-iron ulster gracefully over one arm, and picked up a club with a spike in the end of it, society dudes said he was "dressed to kill."

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send for stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

Use only the best quality of crewels, and when they need washing use a lather of mild white soap, white castile is recommended, and rub the article to be washed in it. Do not put a particle of soap on the work. Rinse in clean warm water, and squeeze; do not wring. Shake well, and stretch till dry, as for new work. Another mode is to tie a handful of bran in a muslin bag, and make with it a lather in warm water; wash the crewels in this lather without using any soap.

INJUSTICE CORRECTED.

CONVINCING VERIFICATION OF WIDECAST PUBLIC STATEMENTS.

To the Readers of the Canada Presbyterian.

In common with many publishers and editors, we have been accustomed to look upon certain statements which we have seen in our columns as merely adroit advertising.

Consequently, we feel justified in taking the liberty of printing a few points from a private letter recently received from one of our largest patrons, as a sort of confession of faith to our readers. We quote:

"We have convinced ourselves that by telling what we know to be true, we have produced at last permanent conviction in the public mind. Seven years ago we stated what the national disease of this country was, and that it was rapidly increasing. Three years ago we stated that a marked check had been given to it.

"The statistics of one of the largest life insurance companies of this country shows that in 1883 and 1884, the mortality from kidney disorders did not increase over the previous years; other companies stated the same thing. It is not presumptuous for us to claim credit for checking these ravages.

"Seven years ago we stated that the condition of the kidneys was the key to the condition of health: within the past five years all careful life insurance companies have conceded the truth of this statement, for, whereas ten years ago, chemical analysis to determine the condition of the kidneys was not required, to-day millions of dollars in risks are refused, because chemical examination discovers unsuspected diseases of the kidneys.

"Seven years ago, we stated that the ravages of Bright's Disease were insignificant, compared with other unsuspected disorders of the kidneys of many misleading names: that ninety-three per cent. of human ailments are attributable to deranged kidneys, which fills the blood with uric acid, or kidney poison, which causes these many fatal diseases.

"The uric acid, or kidney poison, is the real cause of the majority of cases of paralysis, apoplexy, heart disease, convulsions, pneumonia, consumption, and insanity; over half the victims of consumption are first the victims of diseased kidneys.

"When the recent death of an honoured ex official of the United States was announced, his physician said that although he was suffering from Bright's Disease, that was not the cause of death. He was not frank enough to admit that the apoplexy which overtook him in his bed, was the fatal effect of the kidney poison in the blood, which had eaten away the substance of the arteries and brain; nor was Logan's physician honest enough to state that his fatal rheumatism was caused by kidney acid in the blood.

"If the doctors would state in official reports the original cause of death, the people of this country would be alarmed, yea, nearly panic stricken, at the fearful mortality from kidney disorders."

The writers of the above letter give these facts to the public simply to justify the claims that they have made, that "if the kidneys and liver are kept in a healthy condition by the use of Warner's safe cure, which hundreds of thousands have proved to be a specific, when all other remedies failed, and that has received the endorsement of the highest medical talent in Europe, Australasia and America, many a life would be prolonged and the happiness of the people preserved. It is successful with so many different diseases because it and it alone, can remove the uric acid from the blood through the kidneys."

Our readers are familiar with the preparation named. Commendation thereof has often appeared in our columns.

We believe it to be one of the best, if not the best ever manufactured. We know the proprietors are men of character and influence.

We are certain that they have awakened a wide-spread interest in the public mind concerning the importance of the kidneys. We believe with them that they are the key to health, and that for their restoration, disease and maintenance in health, there is nothing equal to this great remedy.

The proprietors say they "do not glory in this universal prevalence of disease, but having started out with the purpose of spreading the merits of Warner's safe cure before the world, because it cured our senior proprietor, who was given up by doctors as incurable, we feel it our duty to state the facts and leave the public to its own inferences. We point to our claims, and to their public and universal verification with pride, and if

the public does not believe what we say, we tell them to ask their friends and neighbours what they think about our preparations."

As stated above, we most cordially commend the perusal of this correspondence by our readers, believing that in so doing, we are fulfilling a simple public obligation.

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BRISTOL SERVICE (FOR AVONMOUTH DOCK). Ontario, from Portland, January 29, and fortnightly thereafter.

The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep, and are comfortably heated.

Special rates for clergymen and their wives. Rates of passage from Portland or Halifax, Cabin, \$50, \$65 and \$75. Return \$100, \$125 and \$150. Second Cabin, \$30; return, \$60. Steerage at lowest rates.

The last Train connecting with the Mail Steamer at Portland leaves Toronto on the Wednesday morning. The last Train connecting with the Mail Steamer at Halifax leaves Toronto on the Thursday morning.

Apply to M. D. MURDOCK & CO., 69 Yonge Street; or to GEO. W. TORRANCE, 18 Front Street West, Toronto.

CATARH, CATARRH, DEAFNESS AND HAY FEVER.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and catarrhal tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. Pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 215 King Street West, Toronto, Canada.—Christian Standard.



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Infallible Blood Purifier, Tonic, Diuretic, Loss of Appetite, Indigestion, Dyspepsia, Biliousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Eczema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable. JOHN C. WEAVER & Co., Toronto Ont.

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This book contains the same hymns and tunes as the large type edition of Gospel Hymns Consolidated. In the same order and numbered just the same but by the use of SMALLER TYPE the same material is gotten into a less number of pages. The prices of the new edition are as follows: Paper Covers, 45c. 40c. 45c. 50c. 55c. 60c. 65c. 70c. 75c. 80c. 85c. 90c. 95c. 1.00. In ordering this edition specify that you want the Consolidated Excelsior Edition. Former editions still published at old prices. PUBLISHED BY THE JOHN CHURCH CO., Cincinnati, O., And 19 East 16th Street, New York City.

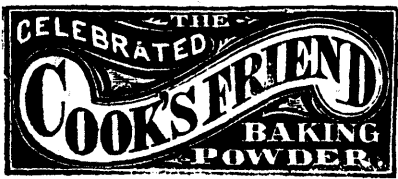
DESTROY THE WORMS or they may destroy the children. Use Free-man's Worm Powders, they expel all kinds of worms.

Publisher's Department.

ADVICE TO MOTHERS.—Mrs. Winslow's SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes bright as a button. It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

REGINA.—At Moosejaw, on the first Tuesday of March, 1887.
LINDSAY.—At Lindsay, on Tuesday, February 22, 1887, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on the fourth Monday of February, 1887.
CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, March 15, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, March 20, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 8, at half-past seven p.m.
BRUCE.—In Knox Church, Paisley, on Tuesday, March 8, at two p.m.
BRANDON.—In Portage la Prairie, on Tuesday, March 8.
SAUGEEN.—In Knox Church, Palmerston, on the 14th March, at ten a.m.
BROCKVILLE.—At Morrisburg, on March 1, at half-past one p.m. Special meeting at Cardinal, on January 17, at two p.m.
TORONTO.—In the lecture room of St. Andrew's Church, on Tuesday, February 1, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 15, at one p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of March, at half-past two p.m.
MAITLAND.—In Huron Church, Ripley, on March 15, at two o'clock p.m.
KINGSTON.—In St. Andrew's, Hall, Kingston, on Monday, March 21, at three p.m.
PARIS.—In Knox Church, Ingersoll, on Tuesday, March 8, at half-past one p.m.
WHITBY.—In the new church at Dunbarton, on Tuesday, April 10, at half-past ten a.m.



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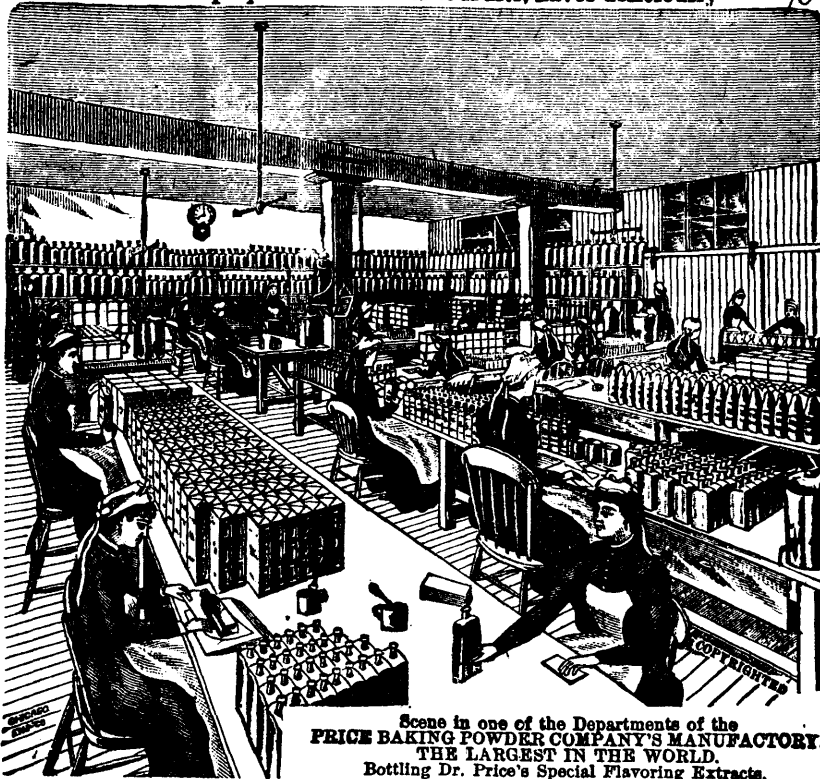
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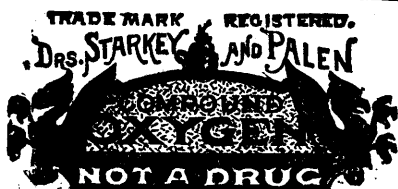
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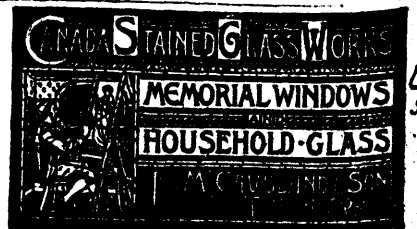
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