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A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness, and Hay Fever.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air-passages and eustachian tubes. The eminent scientists—Tyndall, Huxley, and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by an application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him even years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy parasites of which they know nothing—by emulating the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of 25 cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

**Household Hints.**

**PUDGING SAUCE.**—Put two cups of powdered sugar, one egg, and half a cup of butter into a cake bowl and beat until like ice-cream. If you have a Keystone egg-beater, this can be made in three minutes.

**FRANK C. SWAN, APOTHECARY,**  
Haverhill, Mass., says: "WISTAR'S BALSAM OF WILD CHERRY sells better than any other cough remedy. I can recommend it. I have used it and sold it for thirty years."

**CHEESE STICKS.**—Make a rich pie paste; roll it out very thin, grate over the English cheese, and sprinkle tiny bits of cayenne over; fold over the paste and roll out again, and put on more cheese as before; when there is enough, and the paste is folded over and rolled out thin, cut it in strips half an inch in width and two fingers in length. Bake to a light brown. Serve hot or cold. They must be crisp.

**Have You Tried**  
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**MINCE MEAT.**—Nine pounds meat, fourteen pounds apples, two pounds suet, four pounds raisins and the same of currants, nine lemons, one-half gallon of molasses, five pounds brown sugar, three cups vinegar, four quarts cider, and one quart hot water in which the meat has been cooked. Season with two ounces ground cinnamon, one large tablespoon of cloves, two teaspoons pepper, four nutmegs and a small tablespoon salt. Mix well, heat and can what is not needed for present use. This will make six gallons of most excellent mince meat.

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**SALAD.**—One-half cabbage, one pint vinegar, piece of butter half the size of an egg, yolk of an egg, two tablespoons flour and one-half cup sugar. Shave the cabbage as finely as possible. Beat together egg, flour and butter with enough vinegar to make it smooth. Pour into the boiling vinegar and add the sugar. When cooked pour over the cabbage and set away in a covered dish until wanted.

**Mingard's Liniment** is used by physicians.

**BROILED SALT MACKEREL.**—For twenty-four hours soak the fish in milk and water, then in clear water for an hour or two. Drain, and place the fish on a hot gridiron that has been well greased with pork fat, flesh side down, when brown turn, and butter as soon as cooked. Keep it hot until served.

**STOCK FOR SOUPS.**—Put lean beef into a soup-kettle, about a pound of beef to a quart of water, and place the kettle over the fire. When the contents boil, add a cup of cold water. Remove the scum. Place the kettle then over a moderate fire, and let the stock simmer slowly for four or five hours. This will make a stock for any meat soup.

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**GINGER SNAPS.**—One cup of New Orleans molasses, one-half cup of butter, one-half cup lard, one cup sugar and two teaspoons ginger. Boil together five minutes and when lukewarm stir in enough flower to make a soft dough. Roll thin, cut out and bake.

**A COUGH, COLD, OR SORE THROAT** requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. **BROWN'S BRONCHIAL TROCHES** are a simple remedy, containing nothing injurious, and will give immediate relief. 25 cts. a box.

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**MACARONI WITH CHICKEN.**—Cook the macaroni tender in broth, and take twice its weight in minced chicken, adding two well-beaten eggs, three spoonfuls of butter, cayenne pepper and salt to taste. Mix the ingredients well, put them in a deep dish and bake until a light brown crust is formed upon the top.

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A large consignment of the Revised Version of the New Testament, in large clear type, splendidly bound, 39c.; publisher's price, \$1.50. We have some left of Dr. Talmage's popular work, "Around the Table," 59c.; and "Kings of Fortune," 59c. These books can only be had after this lot is gone by subscription at \$2.50 per volume. The Elsie Books, 44c., and Pansy Books, 24c., are the excitement for the moment. Come while they last, as the supply in the Dominion is limited. 25,000 Booklets, 25,000 Christmas and New Year's Cards, 10c., 15c., 17c., 19c.; worth 25c., 35c., 40c. and 50c., respectively. No such display was ever seen here before, and at these prices the poor can afford to brighten their homes.

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# THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, DECEMBER 25th, 1889.

No. 52.

## Notes of the Week.

IT is stated that a change is imminent in the Presbyterian missions in India by which the educational work in one centre will be left to the Free Church and in another to the Established. Thus a great saving will be effected and the work in both places much more effectively done.

THE Presbyterian colleges in Belfast and Derry have been re-opened under good auspices. It is a cause of deep regret that Professor Witherow, of Derry, is in a state of health which occasions much anxiety. He was unable to take the chair as president at the inaugural meeting, and his place had to be taken by Professor Graham.

IN his recent London speech, Mr. Meredith, leader of the Opposition in the Ontario Legislature, made some telling remarks in favour of abolition of tax exemptions. As the movement in favour of this change is non-partizan, it may have the good fortune to be discussed dispassionately, and free from the warping influence of political bias.

THE Church of Scotland Presbytery of Hamilton recently held a conference on the prevalence of betting and gambling. One member condemned the publicity given to sporting intelligence by the newspapers. Another held that the Church could not effectively deal with popular gambling so long as lotteries were tolerated at Church bazaars; while a third defended lotteries when used for charitable purposes.

THERE are now five buildings and fourteen rooms along the line of the New York Central Railway devoted to the use of employees of that road as places of rest, recreation, education and religious instruction. They have been erected or leased by the men themselves; but the railroad has extended generous financial aid to them in their various enterprises of this nature. The fifth of the buildings at West Albany was opened lately by Chauncey M. Depew, President of the road.

IN graceful courtesy, says the *Christian Leader*, Edinburgh Established Presbytery has excelled the sister court by coupling the name of Principal Rainy with that of Dr. MacGregor in the formal motion of congratulation at their deputy's return from Australasia. Dr. Scott said the Churches had come to the point when they must cultivate international and intercolonial relationships. Dr. Gray, who seconded the motion, said the two Scottish deputies had done their work together most successfully.

WE do not wish, says the *New York Independent*, to say one word in disparagement of the liberality of Lord Baltimore's colony in the matter of freedom of worship; but when boasts are made of it to the injury of other colonies, it is well to remember that Lord Baltimore had his concession from the Protestant Government of England, and that nothing less than toleration of Protestants would have been tolerated by the Crown. His own instructions give evidence that prudential considerations had their influence as well as principle.

A PRESBYTERY in the Western States is somewhat in advance of their General Assembly's Committee on "Deaconesses." At a late meeting of the Presbytery of La Crosse, Rev. J. W. McNairy was installed pastor of the First Church, La Crosse, Wis. In connection with the installation services two elders were ordained, three deacons and three deaconesses. The Presbytery formally approved of the latter appointment, and recommended it to other Churches. The General Assembly has not yet given any authorization to the appointment of deaconesses in the Church.

THE "bitter cry" of poverty in England seems to have led to successful measures for relief. Pauperism in consequence decreases, though enough is left to appall sensitive souls. Twenty-seven years ago, when the population of England was somewhat over twenty millions, the paupers receiving

relief numbered fully a million. Now, with nearly thirty millions, the number of paupers is under seven hundred and fifty thousand. It is said by those who are watchful that even the great misery in London is abating under the constant and earnest administration of numerous Christian charities.

THE Synod of the Associate Reformed Presbyterian Church in the United States at its late meeting appointed a committee of twelve to revise the Standards of the Church. They are instructed to make such changes as may seem desirable, their report if approved by the Synod to be sent down to the Presbyteries. Their Church paper says: A long time has elapsed since these symbols of faith were framed, great changes have taken place, and rapid advancements have been made in social, political and ecclesiastical life, so that a demand for the modification of language, or even of doctrinal statement, is neither unreasonable or unexpected.

AT a recent meeting of the Brisbane Presbytery of the Queensland Presbyterian Church a committee was appointed to arrange for meeting immigrants on their arrival from the old country, Rev. J. Ewen to be Convener. Other Presbyterian ministers along the coast have expressed their willingness to co-operate in this work. Many arrive in Queensland, both from the home lands and the other colonies, without a friend, but if they themselves or those connected with them communicate with the minister residing at the port at which they intend to land, they may make sure of having some one to meet them who will take a kindly interest in their comfort and welfare.

MR. GEORGE REITH, of Glasgow, has passed away in his seventy-ninth year. A native of Aberdeen, where he served his apprenticeship as a joiner, he was for some time in a solicitor's office and afterwards became manager of the Aberdeen Railway Company. From this he passed to larger concerns, and was the first manager of the Grand Trunk Railway. Refusing to sign an inflated report he returned to Scotland, and in 1863 was appointed manager of the Clyde Trust from which he retired only a few weeks ago. His younger son, George, is minister of the College Church, Glasgow. The father was an elder in the congregation and a regular Sabbath school teacher till almost the day of his death. He was singularly gifted in dealing with the poor and destitute.

AT the age of eighty-two, Andrew Young, a resident of Edinburgh, author of the hymn, "There is a Happy Land," recently passed away. He was a native of the city in which he died, and his father, David Young, taught a school there for fifty years. At college the son carried off a prize in Professor Wilson's class for the best poem on "The Highlands;" and this piece formed the chief feature of a volume of verse which he published in 1876. But the popular Sunday school lyric was his sole title to the name of poet: and it bore a striking resemblance to an old Indian hymn. Mr. Young explained, however, that he never saw the latter till many years after his own piece was issued. "The Happy Land" was published by him in 1838, when he was the teacher of Niddry Street school, Edinburgh; he issued it anonymously, and did not claim the authorship for twenty years. Mr. Young was devotedly attached to the Church of Scotland, and for many years superintended the Sabbath school of Greenside parish, Edinburgh.

THERE are in the Union of the Free Evangelical Churches of France thirty-six congregations, numbering in all about 3,700 communicant members. Those members are, generally speaking, poor, most of them being peasants and working people. It is all the more gratifying to hear they gather yearly for the support of Christian ordinances or for evangelistic purposes a little more than 170,000 francs (\$35,000). Each member gives on an average fifty-three francs a year, about ten dollars. A Christian Church must be, above all, at the present stage of French history, says a French pastor, an evangelizing agency. Our Free Churches have heard and understood the divine call, and they give the most

and the best of their energies to the task of spreading the Gospel. Of course, every congregation has a work of its own in its immediate neighbourhood; but the Union, as a whole, has a very interesting work that is carried on by an evangelization committee appointed by the Synod, to which a full report is given at each session.

AN Irish correspondent of the *Presbyterian Messenger* says: The Protestants of Ireland are greatly alarmed and shocked at the appointment of an envoy extraordinary and minister plenipotentiary to the Pope by the Queen—of course advised to do so by her Cabinet. This looks like the thin edge of the wedge which may rend asunder the fabric of the Protestant Church of England; for if a Concordat be agreed upon between the Pope and the Queen of England with reference to Malta, it will form a good precedent to extend that agreement to England itself. The apprehension on this side of the Channel is that in the future possibilities affecting Ireland, Rome Rule will be one of the planks in the platform. The disestablishment of the Protestant Church and the Protestant landlords is preparing the way for Popish ascendancy in Ireland; and unless the Protestant spirit of the United Kingdom is aroused, and declares that it will have none of this coquetting with the Papacy, we shall have to fight the battle of the Reformation over again. The spirit of Papacy is not changed, and the Queen's ministers would do well to read "Foxe's Book of Martyrs," and Gladstone's "Vaticanism," and note the independent attitude taken by the Italian Government with reference to his Holiness' pretensions and claims. With the rapid increase of Romanism under the guise of Ritualism within the Church of England, and the necessities of time-serving politicians, there is good reason to feel alarm at the present outlook, and to bind together all true Protestants in the resolve to maintain the Reformed Faith and the liberties of England.

THE *Saturday Review* is not usually given to viewing moral reforms in a very genial spirit; all the more welcome, then, are its occasional utterances in condemnation of crying iniquities. Speaking of the Brussels Anti-Slavery Conference it asks: Will it be instructed to put down a European traffic as murderous as the slave-trade itself? Or is it that, while the conscience of all Europe has been shocked at last by slave-trade cruelties committed by gangs of heartless Arabs, it is not yet touched by the devastation deliberately perpetrated by Christian dealers in counterfeit strong waters? On this suggestion a Scottish contemporary remarks: The liquor trade in many parts of Africa is the chief trade. It is dishonest to the root. It pretends to be a trade in cordials; but nine-tenths of it is, to the knowledge of those who flourish on it, the sale and distribution of poisons. On the Cape coast "superior gin" is sold at five cents per pint bottle; while "splendid rum" is invoiced at eighteen cents a gallon! Two hundred miles of the West coast of Africa consume 20,000 tuns of spirits a year, say, twenty ships of a thousand tons each; and the whole of this traffic is conducted in the main by not over half a dozen firms, the members of which profess themselves Christians! On the Kree coast, says Mr. Joseph Thomson, may be seen a Hades, peopled by brutalized human beings whose punishment seems to be a never-ending thirst for drink. From the moment the traveller leaves Liverpool, according to the same authority, he finds himself in an atmosphere of poisonous spirits. "It pervades every corner of the vessel in which he takes passage. He sees the gin and rum disgorged from its capacious holds at port after port, and he will almost look in vain for a bale of Manchester cotton." A certain Glasgow firm used to employ a large number of looms weaving cloth for the African market; now it has not one. A trader on the Calabar River wrote recently to his principals to send no more cloth—drink was the only article in demand. In the Niger regions the natives traffic almost for drink alone; and in one Portuguese opium factory on the Zambesi the workpeople are paid in spirits. Even from the merely commercial point of view, it is imperative that this murderous drink traffic should be extinguished. It is draining Africa of all industrial energy and poisoning entire populations.

## Our Contributors.

### DRIVE DULL CARE AWAY.

BY KNOXIAN.

If the editor, and the intelligent compositor, and the proof-reader, and the postoffice officials, and the railway people do their work promptly, and the clerk of the weather does not bring on heavy snow drifts, this issue of THE CANADA PRESBYTERIAN should enter many homes on the afternoon of Christmas Day.

It should make its appearance about the time that the good man is loading up his briar-root, and the good woman is taking a calm view of the situation with that knowing look which indicates that she is monarch of all she surveys, and the girls are getting ready to drive or skate, and the big boys are leaving their own sisters to visit somebody else's sister, and the little boys are getting out their sleighs, and the children are blessing the memory of Old Santa Claus.

It would be unpardonable at such a time to introduce rapping topics into any good man's house. Let us have peace for the afternoon and evening. Never mind the Jesuit Bill or the Separate School question or Mowat's stubbornness in refusing to go. Let business take care of itself for one day. Let those men who have been kindly superintending the earth for a year allow the Being who made the world to take charge of it for a few hours. The men who have been carrying the whole Church on their shoulders should also have a rest. Even the Organic Unionists who fight each other for union can afford to stop until the second day of the New Year.

One of the drawbacks of advanced civilization is that too many people are constantly discussing controverted questions. A certain proportion of our population read party newspapers, polemical pamphlets, and listen to speeches on controverted questions, and wrangle at elections and argue with their neighbours until they degenerate into human porcupines. Constant threshing out of controverted questions does not produce the highest type of character. The most exasperating of men is the man who thinks he would have made a good lawyer.

Now we frankly admit that in a free country there must be a good deal of argument. Even hard words are easier to bear than cold steel. In a self-governed Church like the Presbyterian there must always be much discussion. The best of men cannot decide on the best thing to be done without turning questions over and looking at them from all sides. If we had a Pope armed with power to say "You must," there would be no discussion, but we have no Pope. We could easily get one at a reasonable salary, but the majority of our people have no liking for Popes. Were we to import or elect one, the people might refuse to raise his stipend. The mere introduction of the Pope's name into Mr. Mercier's famous Bill caused some unpleasantness. What would the people who never attend the congregational meeting say if the Church should elect a Pope to manage their Church business and ask them to pay his salary?

It may be also admitted that the man who wants to argue every question is a better man and perhaps a better Christian than the languid oriental who takes no interest in anything. Even the man who always "objects" may be more useful than the lazy fellow who does nothing but lie on his native sand and fan himself. The man who instinctively "objects" has his uses, but no well-regulated family should have any use for him on Christmas Day. This is a day of peace. Let peace reign in every home and every heart.

This is a day for kindly thoughts. If there is anybody you cannot think of in a kindly way, don't think of him at all. If there is anybody you cannot see any good in, don't look at him at all. Of course a much higher and better exercise of mind would be to practise the precepts laid down in the Sermon on the Mount, but your pastor no doubt said something on that question last Sabbath, and said it better than we can say it here.

This should be a day for charitable judgments. Equal Rights who concluded last spring that the "188" are very bad men, "slaves of Rome," who concussed their consciences and bartered their manhood for the Catholic vote, might do a worse thing than look over the division list again and see if there are not some names there that forbid any such conclusion. Catholics might look around upon their Protestant neighbours and ask themselves if it is really a fact that all these people—these good neighbours—are heretics on the high road to the bad place. Protestants might ask themselves if some of their Catholic neighbours are not just as kindly and agreeable neighbours as they have. Tories might revise some of their judgments about Liberals, and Liberals might ask themselves if, after all, Sir John Macdonald has not done some good things for Canada. It would not hurt an honest Tory to admit on Christmas Day that Mr. Laurier is an eloquent, pure, high-minded gentleman, that Mr. Mackenzie is a man that any country might be proud of, and that Mr. Mowat is an honest, wise and learned statesman who can act his part anywhere from the Privy Council down to a North Oxford cattle show and never make a mistake. It should not spoil any honest Grit's Christmas dinner to admit that Sir John Macdonald has given his life work to his country, that he is a singularly able man in certain lines, and that a country singularly hard to govern has made marvellous progress during his term of office.

Come now, gentlemen, own up. There are some good and able men in the public life of this country. Speak charitably

of them on Christmas Day, and let us be thankful for the services they render.

This should be a home day. It is no time for going to the lodge or going out to see a man or anything of that kind. But time is up, and we close by wishing a Merry Christmas to the readers of this column. We "had a thing to say" to our many friends, but let it go. Enough to thank them for many kind and appreciative words, and wish them, as we do from our heart of hearts, the best blessings that heaven bestows.

### RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

BY REV. DR. DUVAL, WINNIPEG.

The question of religious instruction in the public schools is evidently one of absorbing interest in the Prairie Province. Recently the Rev. Dr. Duval, of Knox Church, Winnipeg, preached a sermon to his congregation on the subject, taking for his text Isaiah liv. 13, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." After introductory remarks of a general nature he said: While it is unwarrantable for the respective sects to set up separate schools upon public funds to propagate their peculiar tenets, and while I believe the government should inaugurate one system of schools for general public education, I believe it necessary that these schools

SHOULD HAVE SOME RELIGIOUS INFLUENCE exerted upon them—it might be as simple as the solemn reading of God's word and prayer.

1. This is not by any means inconsistent with the separation of Church and State. Religious influence is not ecclesiastical influence. The Church does not monopolize prayer—prayer is native to the soul. Tacitus, the heathen, speaks with surprise of a tribe of Fins so degraded as not to pray. It was Franklin, not a confessed Christian, the philosopher friend (not in every sense) of Voltaire, who with tremulous solicitude for unity of spirit in the founders of the great American Republic, pleaded in terms akin to inspiration, notwithstanding the principle of separation of Church and State, for prayer to the source of all grace for guidance in the national councils. If, then, the people desire prayer at the beginning of their children's studies for grace to mould the mind and purify the heart, it is

#### THEIR NATURAL RIGHT

to have it. No minority, be it agnostic, infidel, Jew, or Roman Catholic, has the right to deny to the majority this natural right, while, on the contrary, the majority has no right to compel the minority to conform in any attitude of mind or heart contrary to its conscience, nor does the majority wish them to conform. Members of Congress have the right to stay away from prayer; so in our schools, those who wish can be excused. And that is all the right that a minority has in such a case. Suppose an infidel should go to Congress and say, "I am elected to Congress, but so long as your great majority have prayer I will not come in." What would the majesty of sixty millions of people reply? Would it say, "Well, we will just put it all away to satisfy you?" No; but they would say, "We do not interfere with your conscience,

YOU CAN COME IN OR GO HOME, just as you please. You can attend prayer or come after it." "The Sovereign Law is the State's collected will, which sits empress crowning good and repressing ill."

(2) And what is said of prayer applies to the reading of the Bible; the Church does not monopolize the Bible. It is the Good Book from which Churches draw their instruction and strength. But it is also the source of intellectual and moral strength to countless souls that are not allied to any Church. Christ is the Light of the World. The Christian principles which that Book contains have for ages been a part of the common law of European civilization, and especially of the people of the British Isles and their colonies. When our fathers came to this continent they came in a general sense as a

#### CHRISTIAN AND BIBLE-LOVING PEOPLE.

They read it before starting on their dangerous voyage, and prayed to the common Lord, of whom it speaks, for protection by the way. By its instruction and in its spirit, they gave thanks upon their arrival. They set up homes in its faith; their hearthstones were blessed by its presence; their marriages and baptisms were solemnized under the sanctions of its truth; their funerals were conducted with the sympathy of its grace. It has been with us the symbol of the presence of God, guarding the sanctity of the oaths of testators and witnesses in courts of law. Our liberties were born out of it and are sustained by its spirit. Our literature is filled with it. It is in the warp and woof of our whole social character and there are few, indeed, to dispute that it is the

#### SECRET OF THE VIRTUE AND GREATNESS

of the peoples whose lives it controls. This being so, call it what you will, "Word of God" by the Christian; "Great Work in Moral Science" by the Agnostic,—the people have in it a great heritage, and the majority of the people have a prescriptive right to continue its influence in some way as a factor in public education, especially when they impose on no one's conscience—religious or non-religious scruples—excusing all who desire to be excused, from any participation in its instruction. Our Jewish fellow-citizens, Agnostics or Roman Catholics, could not ask more if they have any regard for the rights of the majority, the integrity of the country, and the conscientious duty of that majority to regulate the country

and guide it toward what they deem its highest well-being. And especially do I not see why our Roman Catholic fellow-citizens should object to such an adjustment, seeing that they can hold their own Bibles in their hands or, if in the majority, choose the Douay version to be read, or be excused from all, as they may elect. The province does not wish to do them injustice. To leave the Bible out of the schools would seem to make those schools

#### MORE OBJECTIONABLE TO THEM,

upon the plea of godlessness. And, as Dr. Duryea well points out, it is not a matter of "the fact" in the Catholic Church that the Scripture shall not be read, but it has been the policy of the leaders of that Church for what seemed to them good and sufficient reasons to discourage its reading among the common people, and "a matter of policy," he well says, "cannot bind the conscience." And Roman Catholic authorities are not agreed in objection to the reading of the Bible in public schools. Cardinal Manning has published his views to the world by saying, "I am glad that the Bible is read in the public schools of England."

The Catholic and Protestant Christians have many

#### FUNDAMENTAL PRINCIPLES IN HARMONY,

enough, indeed, to unite in a system of national schools under Christian influence, but not under ecclesiastical control. And a refusal to join in some plan equitable to all, that will make the Province homogeneous, progressive and safe, cannot fail to impress the public mind with the belief that our Roman Catholic citizens continue the mediæval pretensions to the right of absolute control; and, in the absence of that, the policy of the non-affiliation, and disposition to draw from the country the strength to ultimately control it. I hope we may not have reason even to suspect it.

And now with regard to those of non-Christian sentiments, I appeal to them to think seriously before they oppose Christian influence in the public schools. And to those younger men who, with generous impulses, are ready to do what seems broad and generous; I appeal to them to think carefully. The idea of a system of schools without any religious influence, where the Jew and Christian, agnostic and infidel, can all be on the same footing,

#### SEEMS INDEED BROAD AND GENEROUS.

But it is as specious as broad, as dangerous as generous. You are to ask on whose footing you are putting all. Is it not bringing all down to the footing of the agnostic? Is it not asking, perhaps, ninety per cent. of the people whose souls have grown to the idea that in all their ways they should acknowledge God, that He might direct their paths, to say in this most important way, "We will not acknowledge Him, and don't care whether He directs our paths or not?" And you ask men of positive faith and godly principle to do this for the sake of a small minority who are at best negative on the subject. And you do it needlessly. You do it while this great majority is willing to excuse this minority from any participation in the feature to which they object. (2) You do it to try

#### A DANGEROUS EXPERIMENT.

Daniel Webster, in a masterly discourse upon this subject, puts the question, "In what age, by what sect, where, when, and by whom, has religious truth been excluded from the education of youth? Nowhere! Never! Everywhere and at all times it has been regarded as essential."

Are we ready to venture the moral well-being of this province upon a nostrum that has had no historic warrant from the various schools of reputable psychic physicians? The experiment has proved a failure in higher education, and how much more might we expect it to fail among those less able to appreciate the motives furnished by philosophy. I have in a letter from Dr. Duryea the case of Cornell University. It was "founded as a secular school, and all religious teaching was to be omitted, if not prohibited." The object was to prevent religious bias in the pursuit of intellectual work and scientific investigation.

After the experiment had been fairly tried, and while President White was absent on his foreign mission for the Government, the vice-president, himself an avowed agnostic, entered the parlour of the Congregational pastor, the Rev. Mr. Tyler, one Saturday night, and abruptly said, "Mr. Tyler,

#### WE MUST HAVE PREACHING

at the University." The pastor, with surprise, replied, "What? Do you say that? And pray why?" "Because we cannot do our work without it." "Why not?" "Because we cannot get scholarship." "How is that?" "We have not the motives by which we can get the right spirit, and the needful application on the part of the students; they must be moved. And as matters are they can be moved by moral considerations and religious sentiments."

The result was the building of Sage chapel and the endowment of its pulpit by Mr. Sage's son. And since this Mr. Sage has endowed a chair of ethics, from which principles are set forth in sympathy with the teachings of Christ.

I am lately also informed of another college in the west founded on agnostic principles, but which had to be surrendered to a Christian control for motive power to run it—it is now a Presbyterian Synodical college. This is simple verification of the truth declared by that great German, Luthardt; "Religion is, as it were,

#### LIFE'S FORCING POWER

(Triebkraft)," and "it is an actual historical fact that human life owes to religion its best and fullest development."

The trouble with all these "no-religion" schemes is, they mistake the end of education.

When a student in Princeton I learned from Dr. Arnold Guyot, as from no other man, that its end was moral well-being. He was not a member of that clerical class who unjustly get the credit from some supposed wise men of having no thought untinged with religious prejudice—a judgment itself born of narrowness and inexperience. It was Dr. Guyot, the classmate and competitor of Agassiz who, as professor of geology and physical geography, revolutionized America in the study of geography, who delivered 500 lectures on the moral development of the world; who, in his own study said to me: "It makes no difference whether a man is atheist or theist, pagan or Christian, he can never be in harmony with the universe until he accepts and walks by this law that the dirt is to serve the vegetable, the vegetable the animal, the animal the intellectual, the intellectual the moral, whose soul or animating substance is the Spirit of God." Such thought from a scientist leads us not only to the truth that the moral is

#### THE TRUE END OF EDUCATION,

but that its perfection is gained through religious unity with the Spirit of God. And this truth is being more and more felt by deep thinkers. If, then, education is to be looked upon not as a lopsided, but full development of the whole man in the harmony of all his parts, we must not neglect to daily weave in the texture of our children's character the sentiments of reverence and love, trust and gratitude toward God; for if these be lacking, the texture will be coarse, the character incomplete and mean, and the coming generations will fail to manifest those sentiments toward their fellow-men in the degree that they are due. You get no power to make your grateful flowers grow that is not from the sun in the heavens.

If there are men who will not listen to a preacher of the Gospel on the subject, let them

#### LISTEN TO MEN OF SCIENCE

and philosophy. And to those who think intellectual culture will accomplish everything let them know that the anti-Christian civilizations had their highest intellectual culture synchronous with their most bestial depravity. While philosophy controls in a good degree a few deep thinkers—it has never held back the mass of society from corruption. Not only is intellectual culture unable to give moral security, but it often destroys it. Victor Cousin, the profoundest of the French philosophers, in an address before the Chamber of Peers, declared that "any system of school training which sharpens and strengthens the intellectual powers without supplying moral culture and religious principle, is a curse rather than a blessing." Gentlemen, this is worthy of your thought. Mr. Herbert Spencer, after profound research in human culture, says, "The belief in the moralizing effects of intellectual culture is absurd." Dr. Thomas Arnold, the eminent educator, of whom it was said, "if elected to Rugby he would change the face of education all through the public schools of England," has said, "If, having learned all that they (scientific and literary institutions) can teach us, the knowledge so gained shall hide from us our moral ignorance and make us look on ourselves as educated men, then they will be more than inefficient or incomplete—they will have been to us positively mischievous." Professor Townsend quotes as indisputable the aphorism that "Mere intellectual training does not inspire patriotism or reduce crime," and before we make haste to set aside that great book from a controlling influence in public education let us hear the words even of Professor Huxley, "I have always been strongly in favour of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the utterly chaotic state of opinions on these matters, without the use of the Bible"—"By the study of what other book could children be so humanized?" The idea of the respective

#### CHURCHES AND FAMILIES

being sufficient to offset the moral defect in everyday public education has its fallacy, as Dr. King has shown, in a misconception of the nature of the soul, which is a unit. You cannot say to Professor B.: "Take my boy and educate his intellect and then I will send him to Dr. C. to train his spiritual nature." You might as well say to A. who has been eating immoderately, "Go now and pray the pain away." Religion is to condition the whole life of a man, to bring his every thought, feeling and action into harmony with virtue. This position I took in a lecture before the Educational Association of the State of Delaware in 1882. Prussia says, "Whatever you would have appear in a nation's life you must put in the public schools." I have no alternative to mention; I believe the province should have one system of public schools: that they should be under Christian influence, and that, with the proper concessions to the consciences of individuals, there will be no injustice to any man. And I am willing to trust the people of Manitoba, under the guidance of God, to keep with integrity that heart which has hitherto thrown through all their social body the pure red blood of their better life.

#### COMFORTING WORDS AS TO ETERNAL LIFE AND ANOTHER WORLD.

MR. EDITOR,—To the young the immediate prospect of another state of existence is not felt so necessary as to the sick and aged. In the giddy whirl of the everyday world, the temporary pleasures of society, the allurements of theatres, travels amidst men and women of other countries and of our own, we see nothing but temporary things and have no tastes for a secret spiritual world.

The Lord Jesus was a young man (speaking of him as a man) surrounded by the dearest earthly friends. The devil had offered Him all the kingdoms of the earth; yet He saw and knew of a glorious world of spirits made perfect—of angels created in holiness, where God dwelt in infinite glory and He endured, as seeing these things, and died on the cross.

The amount of Agnosticism—of indifference to religion—I daily meet with amongst apparently intelligent men—often in women—is very extraordinary. I combat it, but as the hearts of such people are worldly—in love with temporary things—it is hard to convince them of an inner unseen world. They point to the failure of a single minister, of some professed Christian, and then say, "See what your Churches are," forgetting what they are themselves, looking at single instances of failures to live Christian lives in professed Christians, forgetting that they and their friends are infinitely worse than the few failures they condemn. This reminds me of a conversation I had to-day with a lawyer—the brother of an eminent Presbyterian minister of this city. He was quite ready to condemn the Christians of this city because there had been sin in the West Queen Street Methodist Church—once—and sin in the Euclid Avenue Methodist Church once, forgetting that sin of a grave kind lay at his own door even whilst talking with me—first, in taking an oath, and secondly in hastily judging many because of the sin of one.

Does not the Bible tell us of the sinfulness of men, and human life show it in our courts and in society, and does not the same Bible above all books condemn it? Ministers of the Gospel don't know the fearful amount of scepticism that everywhere prevails in our city among people with whom they mingle.

But it is well to turn to the comforting words.

#### THE COMFORTING WORDS AS TO ETERNAL LIFE.

It is a precious thing to think this life of vanity and crookedness is not the only one we have to expect. As the Psalmist says, "The Lord God Omnipotent reigneth," and as Christ said to the Sadducees, "You do greatly err," when they said they did not believe in a future life. If men and women wish to be governed by truthfulness let them listen to the words of such men as St. Peter, who says, "We have not followed cunningly devised fables," speaking of his hearing the voice of God on the mount when Christ was transfigured in glory before him, when a voice came from the cloud of glory, "This is My beloved Son, in whom I am well pleased." No less emphatic is the beloved John the Evangelist when he speaks of the Word, "In the beginning was the Word, and the Word was with God, and the Word was God." Then in his Epistle General. "For the life was manifested and we have seen it and bear witness and show unto you that eternal life which was with the Father and was manifested unto us." Peter says, II Peter i. 16-18, truly and emphatically, that God spoke from a cloud of glory to Christ, and he says, "This voice which came from heaven we heard when we were with Him in the holy mount." Now, a still more learned and devoted man, St. Paul, says, II Corinthians xii., "I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth—such an one caught up to the third heaven (verse 4)—how that he was caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter."

This same man, when an enemy and persecutor, in the full possession of his senses going to Damascus to persecute and imprison the poor dispersed followers of Jesus says (Acts xxvi. 13-15,) speaking before King Agrippa and Governor Festus, "At midday, O king, I saw in the way a light from heaven above the brightness of the sun shining round about me, and them which journeyed with me, and when we were all fallen to the earth I heard a voice speaking unto me and saying in the Hebrew tongue, Saul! Saul! why persecutest thou Me?" He, St. Paul, speaks of this glorious incident in I Corinthians xv. 8.

Then St. John again in that wonderful book of Revelations i. 8) heard the voice of Jesus say, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty," and in the book of Daniel, written five hundred years or more before Christ came (ii. 34-44), he speaks of a great dream he had of Christ's coming. He calls Him a little stone cut out of the mountain without hands, and he says the dream is certain. Nebuchadnezzar fell upon his face and worshipped Daniel, and said, "Of a truth your God is a God of Gods and a revealer of secrets." In the after chapters Daniel speaks of another dream, which he expounded to King Darius, where the Kingdom of Christ is spoken of as an everlasting kingdom (see Daniel vii. 9-23).

Now these great and good men speak of another life, another inner world, where Christ (John xiv.) says there are mansions for the blest.

How comforted should we all be that we are not to die forever! That Jesus is alive at the right hand of God—and is God! That He has sent the Holy Spirit to us to be with us! Agnostics may curl their lips in scorn at professing Christians, point to the failings in some and hence wickedly draw the conclusion that all are wicked hypocrites (as this lawyer said to me he thought they were); yet we may turn to the words of these great witnesses and say, "Our souls shall rest in peace until Christ shall come. We know He at least is true and no impostor." St. Paul says in one of his last exhortations to the world, "I know in whom I have trusted."

Let ministers and others meeting with the antagonisms of of disbelievers remember that we walk by faith as seeing another state of life revealed to us by a truthful Maker. Scoffers may well—in Toronto and elsewhere—think themselves lucky that there is a body of men called Christians who, although with faults, yet are the salt to purify this earth. If with them the world is so wicked what would it be without them? They at least are trying to do the will of an invisible but living God.

Toronto, December 20, 1889.

CHARLES DURAND.

#### INTELLECTUAL FOOD.

MR. EDITOR,—I crave your kind indulgence for a little space while I draw the attention of the numerous readers of THE CANADA PRESBYTERIAN to one or two very important facts; facts that call forth the deepest and most thoughtful consideration. I refer particularly to the great lack of taste and appreciation manifest on the part of the majority of young men and women of the present day for good, solid reading. The demand appears to be for books of a light trashy nature, which are not calculated, in any manner, to furnish substantial food for the mind. Hence, if the thirst for such reading is gratified, it must naturally follow that the minds of the victims will, in course of time, become weak and dyspeptic. To the casual observer this may not appear a momentous question, nevertheless, when we view it from a national standpoint, we cannot fail to see that it threatens the usefulness of thousands of the young men and women of our country. The Rev. W. A. McKay, B.A., minister of Chalmers Church, Woodstock, on one occasion, addressing his Bible class drew their attention to certain books that should be in everyone's possession. In the course of his remarks, speaking more particularly to the young ladies, he said: "How is it that so many of you have no desire for good substantial reading? Look at your grandmothers of thirty or forty years ago. They could sit by the hour reading such books as Bunyan's works and Boston's, 'Fourfold State' and others of that class, and they would understand and appreciate them. You of the present day have no relish for such books for the reason that the mind is poisoned by reading the cheap literature and yellow-covered books that are placed before you."

This is not an exaggeration; the reverend gentleman was right in reference to our grandmothers, as they possessed intelligence in many respects far in advance of the young people of the present day, notwithstanding our boasted educational facilities. We have only to cast a glance around us in order to see the evil fruit accruing from the perusal of such useless books. Take, for example, the case of a lecture; it makes not the slightest difference how useful the subject or how well it may be handled, the attendance will be very meagre, unless the lecture is well-flavoured with jests and recitations. The lecture will be tolerated for the sake of the entertainment it affords. Again, how many of the young people take an active part in any of the many literary societies which are to be found in all our cities, towns and rural districts? Alas! those who attend are in the minority, while the majority say that the literary society is too dry, and that they would rather go to a good dance, and, they might as well add, indulge in non-sensical conversation. Nor does it stop here, for we find that all sorts of devices are resorted to in order to induce them to attend church. We must admit that this deplorable state of affairs is, in a great measure, the outgrowth of the evil habit of reading light literature, which is working like a cancer among the young people of the present day, rendering their minds weak and unable to cope with a more useful class of reading. A large number, when they take up a newspaper read the story and the humorous column and if these are lacking then the paper is pronounced "dry." While in conversation with a young lady of Galt, who is an active member of the Chautauqua Circle in that town, she made the remark that a few of the members had dropped off for the simple reason that there was not enough fun at the meetings. I might add, in passing, that this young lady possessed rare conversational powers, largely due to the interest she took in useful studies.

The Almighty has given us talents of which it is our duty to make proper use; the acquirement of useful knowledge is a most fitting exercise of them. Addison says: "Knowledge is that which, next to virtue, truly and essentially raises one man above another," to which we might add the following proverb: "How much better it is to get wisdom than gold, and to get understanding rather to be chosen than silver." This cannot possibly be the result if the mind is occupied with flashy literature. It has been well remarked that wherever the mind has been employed thought must be called out, and as the intellect, like the body, is developed and strengthened by exercise, the more the young are encouraged to read good and useful books and reflect on what they read, the better; and those who do so will find themselves in possession of three qualities to be admired and sought after, *viz.*, intellectual power, dignity and gracefulness. The question will naturally arise, How are we going to counteract this evil, and where are we to begin? We are to begin at the home, by placing useful books within reach of the young. But it is a sad fact, and one to be regretted, that a large percentage of parents do not interest themselves sufficiently in this important matter; they do not consider it within their province to take any action, and consider themselves relieved from all responsibility in this direction. Their eyes are bandaged in this respect, and in the rush and tear of these latter days of the nineteenth century, children are, as a rule left to themselves to grow up as best they can. Permit me here to offer a remark from which a conclusion may be drawn: If parents do not take more interest in the intellectual food provided for their children, the outlook for the future is very dark, especially at a time when intellectual power is in great demand. Of course there may be a severe conflict of opinion in regard to this matter, but, be that as it may, the truth is that if things go on as they do at present there will soon be as great need of a reformation as that which took place in Luther's and John Knox's time. It behooves parents, teachers and ministers to do all that lies in their power to fight this growing evil.

J. ROSS MCKAY.

## Pastor and People.

### A CHRISTMAS RIME.

BY FIDELIS.

What may a poet find to praise,  
Or what the heart and soul to cheer,  
What time the dark December days  
Are whitening to the closing year?

When all the silent woods are bare  
And all the streams in fetters laid,  
When, from the bleak and biting air,  
Each woodland hermit hides his head?

And, for the songs of birds and brooks,  
For summer morn and sunset glow,  
The wilderness of men and brooks  
Piles up the tide of human woe;

And Spencer tells us that—behind  
The song of birds, the opening flower,  
Lies some—we may not call it mind,  
But only blank and formless Power!

And still look down the unchanging stars  
On bitter feud and deadly fray,  
On clash of arms and dungeon bars,  
And hate, that seems to live alway!

Yet, on the branches, brown and bare,  
The buds grow, waiting for the spring,  
With perfume sweet, and balmy air  
To wake them into blossoming;

And o'er the bleak expanse of snow,  
What silvery music gently swells?  
The glad-toned chimes full well we know,  
Once more ring out the Christmas bells!

They tell the story sweet and old,  
Too oft it cannot greet our ears,  
Not mindless Power, but Love untold  
Controls the atoms and the spheres;

Love that can stoop to low estate,  
Or soar aloft in angel song;  
Wise, tender Love, not cold, blind Fate;  
And strong as Love alone is strong;

Love that, like air, enwraps us round,  
Smiles on us here from human eyes,  
Yet lifts our souls from earthly bound  
To breathe the air of Paradise!

And in that mystic point, afar,  
Towards which a myriad suns are led,  
We see—in parable—the Star  
That shone above the Manger-bed!

The wisdom of the East and West  
Must humbly seek that lowly shrine,  
And find the object of its quest  
In human heart of Love Divine!

### CHRIST AND MODERN LIFE.

The next series of International Lessons in our Sabbath schools will leave their mark upon multitudes of our youth and their teachers. This mark will be deep and abiding just in proportion as these lessons are studied, taught and learned. The course is unusually important, comprising a whole year with Christ and the Gospel of Luke. By the end of the year all should be familiar with the great life, its surroundings and teaching. Among the valuable helps furnished us are the Monday Chat Sermons.\* The writers are among the foremost religious teachers and preachers of the day in the neighbouring Republic, and, as we might expect, their work not only abounds in rich presentations of the Gospel truth, but they are strikingly "up to the times" in their adaptation to the special dangers and needs of modern life. A few extracts may prove interesting and suggestive:

#### THE HOME OF ZACHARIAS.

"A home in which offspring are welcome." How beautiful are the Israelitish homes into which the Bible bids us look. The familiar vine, the fig-tree, the flower-planted courts, the water-pots filled for quenching thirst, the grinding of food in the handmill, the housetop, the roof-grass, the thousand little touches of real life which both the artist and the reader with imagination loves to dwell on are there. In addition to these outward signs, the good manners and propriety, the atmosphere of grave courtesy, the youth rising up before the hoary head, the child learning at the mother's knee, or inquiring of father or elder, the atmosphere of joyousness, are all there, in these Bible pictures which age cannot dim. Yet most striking are the proofs that in every house children were desired. Offspring was looked upon as the gift and blessing of God. Elizabeth and Zacharias were but types of thousands of the makers of Hebrew homes.

A timely lesson here to all American husbands and wives who do not know the blessings of Psalm cxxvii. Deliberately, and often with sinful intent, our native-born people leave to alien and inferior races the duty of furnishing population to our free country. Then they complain of these "foreigners," "Romanists," "outsiders," overturning the traditions and removing the landmarks of the fathers who achieved our liberties. For the social dry rot from which the American commonwealth suffers, and for the happy solution of impending problems, we need more loyalty to Bible truth. Of the right kind of parents and of good children born to them we cannot have too many.

#### THE CONSECRATION OF CHILDREN.

Here is another of the many Bible pictures in which the life of a child is prophetically outlined and consecrated before birth. Temperance, holiness and diligence in the Lord's work were foretold as the traits of the character to be developed. Hence even before birth his education was to begin by the full consecration of his parents, that his pro-natal, infantile and childhood days should surely produce the personality required for the work ordained of God.

Have we not here a matter of most vital importance to all fathers and mothers? The influence of the life, character and temperament of the mother upon the child is vastly greater before than after birth. A few weeks or months of special care may be neglected in the one epoch, but no right law of life should be ignored before the immortal life receives its full isolation and new environment. Rich indeed is the inheritance into which the child comes who is heir to a sound body and a sound mind consecrated by prayer-offering to God. Were these underlying lessons which the Scriptures teach so abundantly by example, as well as by precept, seriously pondered, a vast amount of physical, mental and moral misery would be saved in this life and in the life to come. The ranks of the army of soldiers would be kept ever full.

#### RICH RESULTS OF CHRIST'S COMING.

Among these is mentioned freedom to serve God. "To grant unto us, that we, being delivered out of the hand of our enemies, should serve Him without fear."

Zacharias cherished a vivid remembrance of the cruel deeds of Antiochus Epiphanes, who had plundered the temple at Jerusalem, had prevented for a time all the rites of the Jewish religion, and had even set up in the temple "the abomination of desolation," as Daniel called it, that is, an idolatrous shrine. And now, under the hands of the Romans, the liberties of the Jews were abridged and endangered. At any time their heartless masters might interfere and forbid their rites.

In all ages past it has been man's disposition to interfere with the religious liberties of others. Men have been slow to learn the lesson of tolerance. But the Gospel teaches it. It is the Spirit of Christ that brings men to recognize the right of others to worship God in their own way. The triumph of religious liberty is certainly one of the glories of Christianity.

Another result of Christ's coming is holy character. "In holiness and righteousness before Him all our days." Christ develops the idea of manhood. Christ strengthens us to do right. Christ gives us knowledge of the right. Christ's influences produce a peculiarly lofty type of character, unselfish, pure, spiritual, not to be found under other circumstances. What finer characters are there recorded in history than the Puritans of England, the Huguenots of France, the sturdy Protestants of Holland, the Waldensians of Italy, the Friends, as we know them to-day in England and America, the Moravians of Bohemia and Germany? You may study the finest ideals of ancient history, as portrayed by Plutarch and Nepos, by Virgil and Xenophon, and you will find nothing to compare with the conception of humanity as developed under the training of Christ. There are none such elsewhere. Our Saviour developed in his followers a character absolutely unique.

W. M. R.

#### SALVATION BY CHRIST.

O, no man who has ever held the Cross, and found in it the refuge that he sought, can ever preach it down. If you are not a sinner, you can do without the Cross. But, as for me, when you have read out the roll of sunken ones, from Cain to Barabbas, and from Barabbas to the last wail who has drifted from the dock to the gallows, I write upon that list of fallen angels, in the crimson egoism of my shame, "O which I am chief." Of all the wrecks which strew the sea since Adam struck upon the rocks, my barque is sorest torn. Such as have weathered every storm, such as have shot proudly past the farthest bubble of Charybdis, and gracefully rounded the jutting spurs of Scylla's crag, may talk of salvation by character; but I, gone by the board, battered by tempest of my own passion, bulwarks all splintered, sails rent, all lost, and nothing but my naked soul to save, I need a Saviour stronger than myself. When the drowning knits his raft of surf-washed spars together, and waits upon the surging acres of the sea for coming death, his last biscuit swallowed, his last drop of water drained away; he plants as his ensign of despair a sorry mast on his wet deck, and floats a signal of distress upon the breeze. Often no eyes but those of birds of prey behold it, as they wait for death to offer them their meal. But in the fluttering rag there is one strand of hope, and rescue sometimes comes. So, Lamb of Calvary! I rear my fluttering rag of blank appeal. I write one word, and one alone, upon it, Not "character," but "mercy!" And with my last "peccavi" on my lips, my blood-shot eye descries a sail upon the sea. It glides out of the sunlight of the East, and no dove-wings were silvered with so soft a light. It bears down upon me, and outruns the stride of stalking Death. A Cross is at the prow, golden with glory, and yet red with love. A Pilot leans over the bulwarks, and as He wraps His arms around me, I can see a wound upon His palm; and I can feel the hold is strong because the love is infinite. It is He who takes me into port. By His grace only am I saved. He takes His wanderer home—

To that dear home, safe in His wounded side,  
Where only broken hearts their sin and shame may hide.

"By grace ye are saved; and that not of yourselves; it is the gift of God."—*Rev. Arthur Mursell.*

## Our Young Folks.

### CHRISTMAS HYMN.

BY REV. J. DOUGLAS

My Saviour's birth I gladly sing,  
And all my powers I willing bring,  
To magnify His name.

Before His feet my knees I bend,  
My ever blest, adored Friend,  
Whose love I must proclaim.

To shepherds in the fields at night  
An angel came in robes of light,  
And overawed the men.

Fear not, he said, good news I have,  
The Christ is come, and come to save;  
See Him in Bethlehem.

The air is filled with angels bright,  
The shepherds see the enraptured sight,  
And hear the heavenly lay.

The sky is vocal with their song,  
As given by that angelic throng,  
What favoured men were they!

The prophets spoke with glowing tongue,  
While sacred bards in rapture sung  
Of David's royal son.

Whose reign extends to every shore,  
Whose sceptre sways for evermore,  
As endless ages run.

Sages journey from afar,  
Guided by a special star,  
Through tracks of deserts wild.

They come to seek the new-born king,  
While treasures rich they gladly bring,  
To give the heavenly child.

The aged saint with willing feet,  
Proceeds his blessed Lord to meet,  
For whom he waited long.

In Mary's arms the Babe he saw,  
His soul was filled with holy awe,  
Then sang his swan-like song.

### ONE CHRISTMAS!

The children were already counting their dear little fingers to see how many days it was to Christmas. The snapping cold weather was another indication that the season which made so many hearts glad was approaching.

It was about this time, one bitter cold night, that Aunt Nabby, as she was familiarly called, sat dozing over her meagre fire. The Book of all books lay on her lap, with her forefinger shut between its pages. She had been reading that wonderful parable where the lame, halt and blind were gathered from the by-ways and hedges to the wedding feast.

Nabby was too poor to own a stove; but the small sticks in the big fire-place gave forth a cheery blaze, though little heat. With her feet on the hearth and a thin old shawl around her shoulders, she leaned back in her old-fashioned rocker and blessed her kind Father in heaven for so many comforts.

The passage of Scripture just read had impressed the good old soul deeply. Her reverie in which she was indulging was soon merged into the dream which is the occasion of this simple story.

She seemed to be standing at one of heaven's beautiful gates, meekly seeking admittance.

"What hast thou done for the Master?" queried the angelic porter. "Bringest thou no trophies from thine earthly home?"

"Nay!" she replied, "I am but a poor, ignorant woman, who knows not what you mean by trophies."

"On what ground, then, do you claim admittance here?" continued her lonely catechiser.

"I love the blessed Jesus who died on the cruel cross for me," she tremblingly replied.

"To love the Lord Jesus is well, but that scarcely suffices," was gently said. "Hast thou not done at least some trifling thing for Jesus's sake in that sorrowful land from whence thou comest; not even given the 'cup of cold water' to one of His little ones?"

The angelic eyes gazed lovingly into the tearful face of the woman as she continued to murmur, "I love Him! I love Him," but was so humble that she dare not lay claim to service in the Master's vineyard.

Here the form of the anger seemed to slowly dissolve in a mist, and from out the distance another shining one approached, beckoning her to follow him. But his brilliancy so dazzled her that she could not move, when he gently placed his arm about her trembling form, strength seemed imparted to her; but her excitement became intense when he whispered: "Hast thou forgotten the Christmas dinner thou gavest from thy little store to the 'lame, halt and blind'? I say unto you, inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me."

Surely these words meant that her love and faith had not been without works. Just here her joy became so great that she awoke from her dream, and, half dazed, gazed about her humble abode for a moment, then, heaving a sigh, she exclaimed, "Alas! it is a dream!"

The incoming Christmas found the fire on Aunt Nabby's hearth burning brighter than usual. A fine turkey that was to have bought a warm shawl for Nabby's old shoulders, instead lay on a large dish, roasted to a turn. Potatoes, onions and turnips sent forth a savoury smell; while two mince-pies, the gift of a kind friend, set on the hearthstone nicely warming.

As the tiny window panes, glistening with their beautiful frost-work, testified to the keenness of the air without, so they made the warmth and cheer inside the little kitchen more apparent. A table, covered with a coarse but clean white cloth, stood in the middle of the room, spread with the fruits of her own labour. It was the harvest from her tiny garden spot, that had been tilled by her own industrious hands. The store which she had, like the busy bee, laid by for winter, was now offered upon the shrine of her love for Jesus. It had been given lavishly; there was no stint there, though she knew not whether her larder would be empty before the long cold winter was over. In her Sunday gown she stood surveying her work, her face beaming with happiness as she exclaimed: "A dinner fit for a king!"

As the clock on the mantle struck the hour of one, the door, as if by magic, flew open, and six little girls in chorus chimes wished the hostess a "Merry Christmas!" Though poorly clad, their bright faces had been scrubbed until they fairly shone, and the usually unkempt heads were in good order. The eyes of the little folks literally danced at the sight of the fat gobbler, that many times had chased them about the yard. Ah! now they knew they had the best of their old friend, though he did lie in state so beautifully garnished with beets and carrots. They noted not that the china was far from being French, and was nicked and cracked. The refinements of a state dinner were lacking there, but to the half-famished little ones it was all the same, and the novel exclamations that greeted the ear of Aunt Nabby paid her for all the trouble and sacrifice.

"Oh how beautiful!" exclaims one, and "Nabby, you must be rich!" says another. While some stood with bated breath, whispering, "O my! O my!"

When they had quieted down somewhat, Aunt Nabby bowed her head, and folding her hands bade the children do likewise, while she thanked the Giver for the bountiful feast set forth. Then, in homely terms, she bade them "set to."

When the feast was ended the spare-room was thrown open, and the children were told to play "Puss, puss in the corner," while she "tidied up." A jolly good time was had, romping in the large vacant room that had been nicely warmed by Nabby's forethought. At dusk the party was over; but in no home of the rich could there be found six happier children, at least so thought Aunt Nabby as she closed the door of her Christmas.

And we think when there is no more Christmas on earth for such as she, that the welcome words from the Master's lips will be, "Come, ye blessed of My Father, inherit the kingdom prepared for you."

SISTERS' DUTIES TO BROTHERS.

A ruin women alone can rebuild is the carelessness with which "brothers" are treated. Some sisters forget that the first, and often most enduring impressions men receive of the sex, come through their sister's actions. Is the girl a vain, petty, selfish being, never considering the brother's needs? Is it any wonder if the brother thinks all girls are like his sister? Sisters should seek to be the friends of their brothers. Their gentle, virtuous conduct may do much to create a right tone in the brother's mind, and will inevitably refine and help him. You, dear girls, can, and you are doing very much in shaping a young man's habits. If the sister shares his youthful troubles, advises him in difficulties, makes his home attractive, refuses to listen or to mix in any wild conversation, seeks to lead him into the right conception of manhood's privileges, in short, becomes a loving companion, then I am sure that many a youth who now sees in girls only vain, giddy creatures, will have that exalted view of womanhood which will be a safeguard in the days to come. Try to be the angel of the home to the brother. If you have failed here, begin to build this very day. God will give you strength.

TWO SIDES.

It is difficult for any of us to realize that we can occupy a ridiculous position. Others are capable of rendering themselves absurd, but as for ourselves, our perfections only are visible to the world, and it must be a flippant person indeed who can find matter in jesting in our absolutely decorous behaviour.

A young man boarding one summer at a hotel was wont to entertain two ladies of his acquaintance with ridiculous imitations of the peculiarities displayed by other guests in the house. They were ashamed to laugh, but it was impossible to help it, in the face of such truthful travesty.

"Well," said one of them to the other after an evening of hilarity, "I hope the others enjoy it as much as we do."

"What others?"

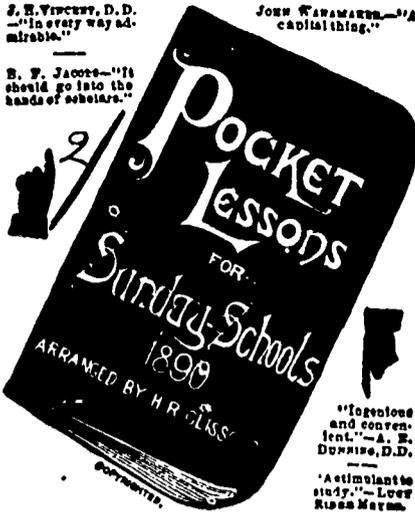
"Why, the people to whom he makes fun of us," was the reply.

"You don't suppose he does that!" was the innocent response. "There is nothing in us to be made fun of!"

But there was, and the young man had seen and made use of it.

Indeed, there is always something reciprocal about the relation of life; there are always two sides to a question, not inevitably similar, but capable of balancing each other. Let none of us forget that we, as well as our neighbours, live in glass houses, and that none of us can claim a monopoly of stone-throwing.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 25th, 1889.

WHEN the University of Toronto conferred the degree of LL.D. upon Sir John Macdonald and Mr. Mowat it was said by many that the other universities had been headed off. The two most prominent and most popular men in the Dominion had been made Doctors and there was nothing more to be done in that line. When Queen's "laureated" the Governor-General last week it had to be admitted that the youngest graduate of the Presbyterian University was at least officially higher than any other graduate in the Dominion. It is not so easy to head off a Presbyterian institution under the management of a man like Principal Grant.

IN the death of the Rev. Dr. Williams, senior superintendent of the Methodist Church in Canada, that Church has lost one of its most devoted and faithful labourers. He was not only highly esteemed in his own communion but was deservedly respected for the excellence of his Christian character and the friendly feelings he manifested to other branches of the Canadian Church, to our own in particular. He was always ready to lend a helping hand wherever good was to be done. As a forcible and earnest preacher Dr. Williams' rank was high. The men who did the laborious and enduring pioneer work of the Churches in Canada are being taken home one by one, and the number that remains is getting less as the years go by.

ABOUT twenty years ago Mr. Sandfield Macdonald, then Premier of Ontario, withdrew the government grant from Queen's and Victoria. We well remember seeing men who supposed themselves wise shaking their heads and saying, "That's the last of Queen's." In some cases the wish was the father of the prediction. The withdrawal of the grant was really the best thing that ever happened to the old institution. It put the friends of the college on their mettle and when Presbyterian people are put on their mettle they always make something go. People never know what they can do until they try. Does any one suppose that if the friends of Queen's had been depending, even in part, on a government grant for the last twenty years it would occupy the position it does now? The moral is obvious. Sanctified self-reliance is a better thing for a college, a church, or a congregation, than outside help. Queen's is a thousand-fold better institution than it would have been under government patronage, and the people who gave the money are the better for having given it.

IT is not true that all elderly men are pessimists who mourn over the departure of the good old times and insist that the world is constantly growing worse. Reviewing some of the events of the last fifty years at the jubilee last week, Dr. Reid stated that he believed the world was better than when he first knew it. Gladstone, looking at the world no doubt from a different standpoint, said that he would rather live during the last fifty years than any fifty since the world began:

If I had to select, from the beginning of the world down to the present time, and so on to its close, the fifty years in which I would pass my active life, I would choose the half-century in which I have lived, because in that half-century there has been the emancipation of slaves; there has been the emancipation of the restrictions upon the Catholics; there has been the emancipation of all the restrictions upon the Corn Law; there has been the emancipation of the voter from restrictions upon suffrage. It has been fifty years of emancipation, and the only half-century of which that can be said.

Advancing years bring many drawbacks but there is none sadder than the sourness which leads some old people to think that in spite of the Gospel and the gift of the Spirit the world is constantly growing worse. The worst feature of such cases is that the man always considers his pessimism evidence of superior piety. Usually it is evidence of the reverse.

WE learn with regret from our exchanges that in several municipalities—notably in two western cities—prominent municipal men decline re-election, and first-class business men refuse to become candidates for municipal honours. This is greatly to be regretted. The sharpest election is better than stagnation. There is always something wrong when municipal and parliamentary honours go a-begging. Two things tend to keep good men from serving their municipalities. The unreasonable, degrading and insane practice of canvassing is one of them. Why should a man who is willing to give his time, and business ability to the service of his fellow-men be expected to go around and ask them for the privilege of doing so. Another good reason why many good men decline to enter public life is because too many Canadians think their only duty towards a public man is to kick him. Nobody expects thanks for serving the public, but there are good men who decline to be made targets for abuse. The people have themselves mainly to blame for the unwillingness of many good men to take a hand in the management of public affairs. In the end they always pay the penalty. The penalty usually comes in the form of bad streets, bad police protection, jobbery in municipal affairs and heavy taxes. Blackguardism in the Council never pays.

THE Dominion Alliance meeting was held in Toronto last week, and interesting discussions on various phases of the temperance question took place. There are certain points in which all temperance workers are agreed. There is no difference of opinion as to the educative work that must be accomplished if the great evils of the drink traffic are to be lessened. Moral suasion must be unceasingly employed so as to convince the individual and raise public sentiment on a question concerning which the popular mind is by far too apathetic. It is when political action is concerned that irreconcilable differences come to the surface. It was in this connection that the keenest discussions occurred. The friends of Temperance do not belong to one political party. There are good and consistent men in the ranks of both parties. Some are of the opinion that they should all accept the platform of the new Third Party. There is an obvious disposition to utilize the cause of Temperance for party political advantage which has the effect of weakening the influence of the temperance reformation. In this, however, there is also diversity of opinion, some holding that the best way is to dicker in with the politicians, and to coerce them by wielding the Third Party club over their heads. While within the ranks the strife of tongues is raging, the plan not open to objection is for each one who desires to see the evil effects of intemperance stayed to live up to temperance principles and make principle and practice harmonize.

THE CANADA PRESBYTERIAN has no sympathy with the Plymouthism which teaches that Christian men should shun public duties and responsibilities. On the contrary we hold that the very best men in the country should be in parliament, on our municipal councils, and on our school boards. Of course there always will be special cases in which it may be the duty of a good citizen to decline civic work. Church work certainly comes first and if a man cannot serve his municipality without injuring his church we should say he ought to let somebody else serve the municipality. If his business is seriously endangered by public service, then we think he should decline. There is a more serious kind of an exception. Some men unfortunately find the temptations of public life too strong for them. In plain English, they find it difficult to resist the drinking customs that exist in most public places. Such men we think should not expose themselves to temptation. Outside of these and perhaps a few other exceptions, we believe every citizen should be willing to take his fair share of public duty. In no other way can we have good government. It cost our fathers a great deal to clear up this country. It costs us a good deal to run all its governmental machinery, and this journal will be the last to advise that the management of its affairs be handed over to brainless bar-room scallawags. Christian men have something more to do with a community than pay the taxes that scamps may pile on.

THE *Herald and Presbyter* says:

Christmas comes on Wednesday this year, and, as many churches hold their prayer-meeting on the evening of that day, the question is suggested, Is it not better to omit the meeting? We reply, By no means. Christmas Day is a proper occasion to meditate upon the life of Christ, and yet, after celebrating that day as most people do, it is not likely that

there will be a very large attendance. A better suggestion may be to hold the prayer-meeting on another night of the week. We do not like the disposition to omit the regular services of the Church because of conflict with holiday enjoyment.

Nor do we when they conflict with holiday enjoyment or anything else. The regular services of the Church should go on, no matter what else is going on. Omitting the prayer meeting because there is a lecture, or a Scott Act meeting, or concert or show of some kind, is a distinct lowering of the flag, and should never be done. If people do not attend, that is their own affair, and the responsibility is theirs too. The efficacy of prayer does not depend on the number present. This week and next a change can easily be made to another evening. The last evening of the year is a specially good evening for a prayer-meeting. Properly conducted, a religious meeting held during the dying hours of the year can hardly fail to be of tender and solemn interest. Never lower the flag. There will always be enough of God's children present to claim the promise. The modern theory that a "crowd" is essential to prayer, and that any kind of a crowd makes a good meeting, is utterly destructive to spirituality and dishonouring to God as well.

IN an admirable paper published in the *Interior*, the Moderator of the General Assembly of the American Church has this to say of the manner and spirit in which the religious journals have discussed the Revision question:

Since the meeting of the last Assembly our religious journals have devoted a large amount of space to the question of Revision. Many of the articles have been able and exhaustive; some have been earnest and pithy, affording valuable side lights from the view-point of experience; and a few have been extreme, better fitted to excite alarm than to solve the important question at issue. But all have breathed a true Christian spirit and an unquestioned loyalty to the Church.

Discussion that breathes a true Christian spirit and unquestioned loyalty to the Church never hurt a Presbyterian Church and never will. The harm is always done by men who are not loyal to the Church—who are Arminians or Plymouths, or something else in disguise, and who are Presbyterians and perhaps Christians in name only. Concerning the ministers and elders the Moderator has the following to say:

Nothing as yet has appeared to create doubt that our ministers and ruling elders have sufficient love for the Church and faith in our Calvinistic Creed to keep them from demanding any kind of Revision that will disturb our peace or impair our system of doctrine. Should the majority, or more, of our Presbyteries express a desire for the appointment of a committee to consider the wisdom of making alterations in the Standards, it will be done from no special dissatisfaction with their doctrines, but with a few unhappy statements and harsh expressions not involving the integrity of our system.

We have watched the discussion closely since it began and some time ago came to exactly the same conclusions. Never in the history of Presbyterianism has any member of the Presbyterian family approached a great question with more learning, judgment or a better Christian spirit than the American Church has approached this question of Revision. The truth is safe in the hands of our fellow-Presbyterians across the line. The golden mean will prevail in regard to any changes that may be made. Between the man who looks upon the Confession as an idol and the idiot who wants to change everything a year old there is always plenty of standing ground for rational Christians.

### CHRISTMAS DAY.

IN the busy rush of life, with its cares, its struggles and anxieties there is to-day a grateful pause. The throbbing commerce of the world is not at an absolute stand still. It never is. Thousands of ships are afloat on all the seas. Railways are traversed by trains bearing burdens of freight and thousands of passengers, but the mass of civilized mankind the world over are bent on the enjoyment peculiar to the unique day of the Christian year. Travellers by sea and land, however, are not unmindful of the day and its cherished associations. On shipboard and in railway carriage there are jovial groups, whose members think kindly of the friends from whom they are temporarily parted, and settle themselves to have as merry a Christmas as circumstances will permit. Passengers in the cabin and sailors in the fore-castle will each in their own way have a merry time.

Amid the pressure of these modern days there is no danger of people generally making too much of home, with its pure and simple joys; and considering its importance as a prime factor in family, social and national well-being, whatever is calculated to bring it into prominence is deserving of commendation. Without saying a disparaging word of those who devote the first part of the day to religious ob-

servance, it may be safely said that home is the very centre of Christmas joys. With what eagerness the youthful people have been counting the days till the seemingly leaden hours would pass and the joyous morning be ushered in! How their wishes have been formed, their plans laid and their thoughts dominated by the coming of the long-anticipated day! The families whose members, in accordance with providential orderings, have been far scattered have looked forward to and prepared for the happy reunion when father and mother, brothers and sisters meet once more under the paternal roof-tree and give free scope to the affection that binds them together. May all the families into whose homes THE CANADA PRESBYTERIAN enters enjoy to the full the happiness of which such annual reunions are capable!

Strong family affection and large-hearted sympathy for others are by no means incompatible. Indeed those whose kindliness of nature is best developed are the same people who are most concerned for the promotion of human happiness. The Christian home is the kindest of all soils for the growth of human charities. Those whose surroundings are most favourable to the enjoyments of the Christmas-tide will have none of their thankfulness to the beneficent Father decreased by the recollection that there are straitened homes, where the joys are few, that might be brightened not a little by their kindly remembrances. Even a gentle touch of brotherly kindness can send a glow of delight to the hearts of the sorrow-stricken and the sad. Let the little children whose weary march has hitherto been along the dolorous way be gladdened by those whose morning of life is being passed under happier auspices. There may be various remedies for the social inequalities that perplex the thoughtful, but none are more potent than those that have their rise in the kindly human feelings that make the whole world kin.

While the great nations of Europe are like vast armed camps, while statesmen and diplomats are laying their plans and forming or preventing combinations that may eventuate in cruel warfare, while different classes are perplexed by fears of social conflict and while party strifes rage, and unscrupulous ambitions distract, high over all apprehensions, over all contentings, let men only listen to the notes of the heavenly anthem as it re-echoes once more around the world, "Glory to God in the highest, peace on earth and good will towards men."

### QUEEN'S UNIVERSITY JUBILEE.

PRESBYTERIANISM does not admit the truth of the old legend that "ignorance is the mother of devotion." In fact it denies that there is any relation between them unless it be that of step-motherhood. Ignorance is undoubtedly the mother of superstition, but of devotion never. The devotion that is not the fruit of intelligence is lacking in one of its essential elements. Throughout its history in every land Presbyterianism has ever sought to advance the cause of education in its every stage. It has not receded from the position John Knox claimed for it over three centuries since. Like him it wants to see a school in every parish. . . . an institution for higher education in every town. Its educational ambition is not confined by narrow or selfish limits. It requires an educated ministry but it rejoices in the universal diffusion of enlightenment, and wishes the education of all. Ignorance is one of the things it dreads and deplors.

So it is not surprising that fifty years ago noble pioneers met at Kingston for the purpose of founding a university for the training of ingenuous youth for the ministry and for the other learned professions. The little acorn planted then is a vigorous tree with outspreading limbs and numerous branches, on which with varied but melodious notes so many people of distinguished eminence last week sang their grateful songs of thanksgiving for past successes, and uttered prophetic notes of future splendour and greater usefulness. At the jubilee celebration, the story of the onward progress of this now prosperous and influential institution was well told by the learned Chancellor in his most interesting address at Convocation. Queen's did not come to the front by leaps and bounds. In the pages of her history there are records of dark and discouraging days as well as of bright and successful times, when she took long strides forward. In recalling the past it was well not to overlook these facts, not alone for artistic purposes to serve as an appropriate background for the brighter tints of the picture, but as bringing into relief the patient endurance and persevering energy of those who had to breast the blows of circumstance and out of apparent defeat snatch the victory with which their endeavours have been crowned.

The celebration was appropriately begun with religious services in Convocation Hall. The Univer-

sity was founded for the purpose of promoting the divine glory, its work has been uniformly carried on for half a century with this end in view, and it is still its cherished purpose, it was therefore fitting that, prominent in the joyous ceremonial, gratitude for the benefits that have come from God's guiding hand should find appropriate expression. The keynote was finely given in the lofty spirit that breathes through "Fidelis" Thanksgiving Hymn, which, in its felicitous adaptation and melodious beauty was worthy of the occasion for which it was written. No less appropriate was the learned and devout sermon preached by the pastor of St. Andrew's Church, Kingston. Then came in the afternoon the more varied proceedings of Convocation, beginning with conferring the honorary degree of Doctor of Laws on Lord Stanley of Preston, Governor-General of the Dominion, for which distinction the illustrious recipient responded in a manner at once happy and effective. The Chancellor in his speech gave a clear condensed yet compact and connected history of Queen's from its inception to its present condition. Not the least interesting part of his address was the roll of names that appear in the royal charter, all of the twenty-six find a permanent place in the pages of Canadian history. But a few weeks ago only two whose names are inscribed in the honoured record remained; by the recent death of the Hon. William Morris, only a solitary survivor, the venerable Dr Cook of Quebec, is left. His health was too feeble to enable him to be present to take part in an event in which he took so deep an interest.

The other speakers of the afternoon were all men of mark. The Rev. W. T. Herridge, of Ottawa, the youngest university trustee, as all who know him expected he would, acquitted himself well in the discharge of the duty assigned him. Sir John A. Macdonald, Premier of the Dominion, spoke with his accustomed raciness and was received with that warmth of enthusiasm which is generally accorded him when he is called on for an address. Dr. William Reid, the venerable Clerk of the Assembly, contributed in a happy manner several of his reminiscences, a thing he was well able to do, seeing that the preceding speaker, himself and Mr. R. M. Rose of Kingston, were the only survivors of the company who met to organize Queen's University. Rev. Dr. Williamson, Mr. R. V. Rogers, Q.C., Rev. Dr. Wardrope, Provost Body, Rev. G. M. Milligan, Rev. Geo. Cuthbertson and Rev. John Burton gave appropriate addresses, and Principal Grant concluded this part of the day's proceedings by reading Miss Annie Rothwell's spirited Jubilee Ode. Over the banquet in the evening and the post-prandial oratory we need not linger. May the next half-century of Queen's be as distinguished, as useful, and as prosperous as the last, and another annotator will have a still more brilliant ceremonial to record!

### Books and Magazines.

IS IT MARY OR THE LADY OF THE JESUITS? By Justin D. Fulton, D.D. (Toronto: Archer G. Watson.)—In this pamphlet Dr. Fulton gives the data on which his famous exposé of Romish Mariolatry is founded.

TROPHIMUS: Or a Discussion of the Faith Cure Theory. By William Gibbon. (New York: 1253 Lexington Avenue.)—A well-written tractate on the Faith Cure theory, in which the doctrines and practices of those who follow it are subjected to a keen and telling logical analysis. It is well worth reading.

FROM the Penn Publishing Company, Philadelphia, we have received "The Elocutionist's Annual," containing suitable extracts for recitation from a number of the best American and European authors; "Tableaux, Charades and Pantomime," for social amusement; "Jokes," A Fresh Crop Gathered by Henry Firth Wood; and "Handbook of Pronunciation and Phonetic Analysis."

FROM a raindrop to a geyser—the wonder of water in various forms—is the subject of an article which the great English scientist, Professor Tyndall, has written for the *Youth's Companion*. Popular scientific articles will also be contributed by Professor N. S. Shaler, Professor John Trowbridge, Sir Morell Mackenzie, Dr. William A. Hammond, Lieutenant Schwatka and Dr. St. John Hoosa.

INTERNATIONAL QUESTION BOOK FOR 1890. Parts One, Two and Three. (Boston: W. A. Wilde; Toronto: John Young.)—These excellent little graded manuals for the use of Sabbath school scholars have been tested by experience and have been found to be very valuable. The series for little ones, for the intermediate and for more advanced scholars are this year fully up to expectation.

INSTEAD of a large paper of eight pages such as it has been in bygone years, the *New York Ledger* is now issued in a compact, elegant form of sixteen pages, and instead of being filled with stories "to be continued in our next," its columns are brilliant with articles of popular interest from the pens of many of the best writers. This shows marked progress, and is an encouraging state of affairs. While the quality of the paper used is finer than formerly, and the cost of illustrations has been greatly increased, the price of the *Ledger* has been reduced from three to two dollars a year.

INTERLINEAR GREEK-ENGLISH GOSPEL OF LUKE: SUNDAY SCHOOL LESSONS FOR 1890—(Chicago: Albert & Scott.)—Just the book for every wide-awake Sunday school worker. Among Sunday school helps it occupies a place peculiarly its own. It supplies a Greek Text, the Greek order of words in English, and an emphatic translation different from any other now published. These things make it valuable to every careful student of the Word whether he may or may not read Greek. Teachers and Bible classes cannot afford to be without this little book if they would know the exact meaning of the text. It is published cheaply and can readily be obtained.

PELOUBET'S SELECT NOTES FOR 1890. By F. N. Peloubet, D.D., and M. A. Peloubet. Studies in the Gospel according to Luke. (Boston: W. A. Wilde and Co., Toronto: John Young.)—So many Sabbath school teachers are familiar with Peloubet's Notes on the International Lesson series that commendation of their excellence is superfluous. The volume for 1890, dealing with the Gospel according to Luke, has the same admirable arrangement, clear, copious yet compact notes, such as convey the meaning and spirit of the text, without prolix and pedantic digressions, that only weary and perplex. The maps are superior to any that have yet appeared in former volumes.

THE *Youth's Companion* double Christmas number is a charming souvenir. Its delicately coloured cover encloses a wealth of stories and pictures that are intensely interesting to readers of all ages. Some of the features are, "Christmas in a Waggon," by J. L. Harbour, a story of pioneer work in the Rocky Mountains; "A Double Decker," by Mrs. Frank Lee, a story for the boys, and another for the girls, entitled "Beth's Memorial Stocking," by Mrs. H. G. Rowe; an interesting description by Emery J. Haynes, of the famous "Minot's Ledge Light;" Arabella B. Buckley's "Sleep of Plants, and What it Means;" "Attacked by Cheyennes," by K. L. O. F. Wolcott, a story of wild western life; "A Christmas Night's Sensation," by Clinton B. Converse, and "Alice's Christmas," both fresh and appropriate to the season; highly beneficial editorials on "Thoroughness" and "Stanley's Return," with a beautiful page for the very young children, together with anecdotes and bits of fun, combine to make a complete treasury for the whole family.

SERMONS BY THE LATE REV. NEIL MCKINNON. Edited by Rev. Dugald Currie, B.A., B.D., Glencoe, assisted by Rev. John Scott, D.D. With a Biographical Sketch by the Editor. (Toronto: James Bain & Son.)—The late pastor of Mosa congregation, the Rev. Neil McKinnon, will live in the affectionate remembrance of all who knew him, and this valuable memorial volume will help to deepen and extend the respect and esteem in which he was held throughout the Church. It will also be found a very instructive volume. The story of his life is well and briefly told,—as is the case with all biographies,—for the most part in his own words, where these are available, in the sketch with which it opens. The selection of discourses from his MSS. has been made with excellent judgment. The first series are on the Parable of our Lord, and readers who are familiar with the works of Trench, Arnot and Guthrie will still be able to glean instruction and profit from those Mr. McKinnon has left behind him. They bear evidence to the faithful and conscientious care bestowed on his pulpit work. The exposition of truth is clear, and its enforcement earnest and affectionate. The Second Part consists of selected sermons, in which the doctrines of Scripture are presented simply and clearly, while their personal and practical bearing is distinctly enforced. The tone of the volume throughout is thoroughly evangelical. The genuine merit of these discourses—much as they will be valued by all who knew Mr. McKinnon and who profited under his ministry—will be sufficient to commend the work to all who value, faithful, earnest and evangelical preaching. It will be highly prized by many to whom it will be a pleasant and a profitable memorial of one who while he lived was highly esteemed in love for his work's sake, and whose remembrance will long be held sacred.

## Choice Literature.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

## CHAPTER VI—(Continued).

She walked slowly, as if unconscious of his scrutiny, with her pretty head held proudly, and her eyes fixed upon the ground—the tender curves of childhood yet lingering upon lip and chin, but the light of a sweeter morning breaking from under the downcast lids. He had time to study the picture for a moment, and then the maid, a sharp-eyed, flashily-dressed woman, whispered in her mistress' ear. The young girl glanced toward him, and catching sight of the flower in his doublet, flushed, and turned away. Every morning since had found him on the boulevard, fully satisfied, if after an hour or two of loitering, that face went by him in the crowd, and irrationally jealous if other eyes than his seemed to see that it was fair. Before a week had gone, the whole twenty-four hours came to turn on the brief bliss of that instant—the light of the day to come and go in the passing of those radiant eyes. Though after that second day she had never looked again in his direction, he liked her none the less for that touch of maidenly dignity. It proved her gentle breeding, as her dress and attendant did her gentle station. And now he stood waiting in the shadow of the old church, with a flutter at his heart, to see her pass. He had not thought to be himself observed; but as if attracted by the earnest gaze bent on her, the young lady looked up as she mounted the steps. There was no mistaking the warm admiration of his glance, and in some confusion, mademoiselle let slip the little volume she carried in her hand. Before the maid could interpose, Captain La Roche had stepped forward and restored it, with uncovered head, the stranger murmured a word of thanks, and would have passed on, but he glanced a little field-flower which she had plucked by the way had fallen from the leaves of the book, and lay on the stones at her feet. Henri picked it up, but made no offer to return it. A spirit of audacity seized him. His eyes preferred the request his lips dared not utter. The girl hesitated only a moment, and then, with the air of a young princess granting a favour, she smiled, and tripped by into the church, leaving the soldier standing still on the steps, with the fading little marigold in his hand; and from that hour roses and marigolds were to Henri La Roche the flowers most akin to those that blossomed in Paradise.

Like one in a dream he followed her into the church, and took his stand in the shadow of a pillar, where he could watch her without observation. The audience-room, which he had entered in this light and careless mode, was a large one, but quite devoid of furniture, saving the high, steep pulpit at the upper end, and a few old hatchments on the walls. It was the policy of the Catholic authorities, before resorting to actual persecution, to render Protestant worship unpopular by the imposition of petty tyrannies. Accordingly, a royal edict had lately deprived Huguenot temples of the right to furnish seats to their worshippers, compelling the latter to absent themselves from public worship, or to remain standing throughout services which a modern audience would have regarded as intolerable. The effort had failed in the present instance, for the large building was crowded to its utmost capacity with both men and women, and there was no sign of weariness as the venerable, white-haired pastor invoked the blessing of God upon the assembly, and read from the book open before him, a chapter of St. John's Gospel. Then followed the simple liturgy, in which lay crystallized the faith of the reformers and the memory of martyrs.

An awe he had not looked for fell upon the young soldier, as for the first time in many months he listened to the familiar words. His eyes grew moist and his heart tender as he recalled the days of his youth and the voice—long since silent—that at such bitter price to itself had so often in his hearing repeated those solemn and sacred truths. Years had passed since then, but he could still never recall the memory of his martyred pastor without a pang of fierce indignation, and it suited well with his mood, that the psalm lined out to the waiting people—for books were also now forbidden to Protestant worshippers—was one of the battle-songs with which his forefathers had struck hard blows for the truth. The audience took it up as with one voice, and he joined in the strain with all the heartiness of his young, powerful lungs. He had almost forgotten the lovely spell that had drawn him thither, when his ear caught the sound of a silvery voice on the other side of the pillar, pealing up like a skylark's. The face of the stranger was uplifted, and glowing as if with inspiration. So might Miriam have looked, he thought, chanting a psalm over the downfall of the enemies of her people; and after that, it is to be confessed, he thought as much of the singer as of the strain.

The psalm ended, the old pastor reopened the Bible and announced his text, but scarcely had the first sentence fallen from his lips; when he was suddenly interrupted. A trumpet blew sharp and shrill from without. A strain of martial music followed. There was a faint cry from the old beadle, and then the temple doors were thrown open, and a band of soldiers, armed to the teeth, marched in. For an instant the congregation stood paralyzed; then seeing that the eyes of the intruders were fixed upon the pulpit, where their aged minister stood calm, but unable to make himself heard amid the uproar, they uttered a hoarse roar of indignation, and endeavoured with the desperation of love, to interpose between him and the threatened danger, in vain. The dragoons pushed steadily forward, forcing the people back at the point of the bayonet, and bearing with stoical indifference the threats and execrations hurled upon them. They gained the pulpit and formed a cordon round it. Two of their number mounted to the reading-desk and secured the person of the pastor, while an officer stood upon the pulpit stairs and read aloud the royal warrant, of which the listeners gathered little more than that for some imaginary cause of offence their pastor was to be arrested and their temple closed. They had hushed their clamour long enough to hear it read, but at its conclusion they burst into another hoarse, indignant roar, which, instead of expending itself, seemed every instant to grow louder and more threatening. The old minister, who had resigned himself unresistingly to his captors, now endeavoured with outstretched hands and streaming eyes to induce them to do the same. But his voice was lost in the tumult, and the people misunderstanding the gesture, and thinking

he appealed to them for rescue, answered him with fiercer threats and cries. Every moment the uproar became more appalling. At a signal from their captain the soldiers brought their prisoner down and placed him in the centre of the squad. Cool and undismayed they stood with sabres drawn and eyes fixed upon their leader, ready at his word to cut their way out. The incensed Huguenots far outnumbered them, but they were unarmed, and without discipline, and the war-worn veterans of Louis XIV. knew well what would be the result of such an unequal contest. Maddened with grief and fear the people, however, would certainly have made the vain effort to stay their progress, and blood must have flowed, had there not appeared upon the scene at this moment an individual destined to turn the tide of events. The captain had turned to his men and was about to give the order for which they waited, when a young man stepped hastily forward from the crowd and addressed him. He wore the plain dress of a citizen, but his frame was tall and powerfully built, his eyes piercing, and his speech had a strong Southern accent.

"If you are Frenchmen, and do not wish to stain your hands with the blood of your countrymen, give me permission to speak one moment to the people without interruption."

Without waiting a reply, he sprang upon the pulpit steps, and turning his pale, set face toward the surging multitude, with a gesture commanded silence. The very audacity and unexpectedness of the act chained the arms of the dragoons, and startled the people into silence. All eyes turned toward the pulpit. Those of the Huguenots who had been loudest in their threats, began to press toward it. Perhaps here had come the leader who would organize their resistance and help to rescue their wronged minister. All waited with eagerness to hear what he would say.

The stranger who had succeeded in gaining this momentary foothold, lost not an instant in using it. Before the multitude had time to recover from that second of startled quietness, he was pouring out in a mighty voice that made itself heard to the remotest corner of the building, a rapid passionate appeal for prudence and forbearance.

"Resist, and you give our persecutors the opportunity for which they long; submit, and you deprive the voice with which to accuse you. Attempt to rescue your pastor by force, and you not only fail, but rivet his chains. Suffer his arrest patiently, and you do for him all that man can do, by proving how severe and unswerving is the loyalty he has taught you. It is the delight of our enemies to represent to his Majesty that his Huguenot subjects are continually in a state of insubordination and revolt. They love to goad us into acts of which they may afterwards accuse us. Disappoint them. Prove to your king the falsity of their charges, by showing him with what humility and patience you can resign your dearest ties at the expression of his royal will."

Such was the argument on which he rang the changes of his appeal—bold, impetuous, but shrewdly practical. The people listened, disappointed, sullen, wavering, but they listened, and at length the speaker paused, apparently satisfied with the impression he had made. The fire died out of his face, his head dropped low upon his breast; he seemed to feel himself unworthy to utter the words, which he knew well were all the people now needed. Bending low over the pulpit railing, he addressed the captive pastor in a voice of exceeding reverence and love.

"My father, they will hear you now. Speak to them, and the work is done."

The spell that was upon the people seemed to have fallen on the dragoons also. Without remonstrance they suffered the aged minister to step forward, and extend his arms in farewell and in blessing toward his smitten flock.

"My children"—the voice, though trembling with emotion, was now distinctly audible in the hushed assembly—"My little children, I address you, not in my own words, but in the words of Him who endured much contradiction of sinners against Himself, and when He was reviled, reviled not again: 'Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven.' Love your enemies. Bless them which curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. So shall ye be the children of your Father which is in heaven."

He ceased speaking, and throughout the vast building, which a few seconds before had echoed to the shouts of a raging mob, was now heard only the sound of sobs and murmured prayers.

The captain of the dragoons saw his advantage, and seized it. A whisper to his men, and they closed once more about their prisoner, and moved towards the door. The people gave way before them, sorrowful but unresisting. At the temple door the officer glanced back.

"Where is the young man who quieted the people?" he demanded. "There was mischief in what he said, and he seemed to have much influence among them."

But the young man had disappeared as suddenly as he had come.

"Caught up, and smuggled away in the crowd," muttered the soldier angrily. "Could not one of you have had an eye to him?" But had the truth been known, he would have discovered that the congregation knew no more of the stranger than he.

The pastor crossed the threshold of his temple never to re-enter it; the people poured after him; the great oaken doors were closed, and stamped with the royal seal.

Another shadow had fallen from the night now rapidly closing around the Huguenots of France.

## CHAPTER VII.

## AFTER MANY DAYS.

Captain La Roche's first motion on the entrance of the soldiers had been one of hot indignation. His instinctive impulse had been to place himself at the head of the people and organize them into resistance. What he did, however was only to move hastily forward to where the young lady and her maid stood, and silently take upon himself the charge of their protection. With a keen sense of humiliation flashed back upon him the memory of the uniform he wore, and the support of the royal authority to which it bound him. But, at least, it raised no barrier between him and the sweeter and lowlier task, and every instinct of manhood and chivalry drew him toward the gentle girl, now trembling amid the surging crowd like a frail flower in the grasp of a hurricane. She was very pale, but quietly composed, with her delicate

lips folded firmly together, while her attendant wrung her hands and lamented volubly:

"Alas, mademoiselle! this is what comes of wandering off to these out-of-the-way, forbidden places. Would to God I were safe home! alas! we will be murdered."

"For shame, Rosette!" answered a low voice. "It is the old pastor, not we, who is in danger. It is selfish to think about our own safety."

"Selfish!" shrieked Rosette. "Selfish, mademoiselle; when we are about to be shot or trampled to death. Look! the people are about to tear the dragoons in pieces. The soldiers are lowering their muskets. God have mercy!"

"I am ashamed of you, Rosette. You are not a Frenchwoman if you cannot die bravely. I, at least, cannot forget—" But here mademoiselle's brave words died away in a low cry, as she caught sight of a uniform at her elbow. The next instant, recognizing the earnest eyes fixed upon her, the cry glided into a sigh of relief.

"Mademoiselle knows me: she will trust me?" Captain La Roche said eagerly, but with grave respect. "If she will accept of my protection, I pledge my honour to see her out of the melee in safety."

The crowd surged heavily against them, and he put out his free arm to shield her. She caught hold of his sleeve with the frank confidence of a child.

"Oh, yes, we will trust you, and thank you very much, monsieur. We are alone together, Rosette and I, and she is very much frightened, and I do not know what to do. What ought we to do?"

There was no coquetry now in the beautiful eyes, only tears and soft appealing. The soldier's heart swelled proudly. He drew her closer, and laid his broad palm on the small hand clinging to his arm, and kept it there. It was one of those crises when the petty conventionalities of life are forgotten.

"There is nothing for us to do but wait quietly where we are for the present," he said. "Give yourself no alarm, mademoiselle; there shall not a hair of your head be hurt." He felt the strength of twenty men rise in him as he spoke. He knew his uniform would no longer be a restraint upon him if a sword were lifted against her. He would fight his way through a host before a rude hand should touch that delicate head.

She did not seem to hear him. She was looking with dilating eyes at the pulpit.

"See!" they have seized the poor old minister, and are binding him with cords. Are not the people going to interfere? Will they let him be carried off without resistance? Ah, if I were a man—" She checked herself, blushing. "Pardon me, I am ungrateful."

"No, mademoiselle, you are noble, you are right," he said warmly. "It is enough to put fire even in a woman's soul, and if I had not been tied hand and foot by my uniform, you would have seen that there is one man at least who would not witness the outrage tamely."

She looked up, her eyes flashing. "Then you are not one of those, monsieur, who think with the preachers that we should bear all insults patiently?"

"I am not, mademoiselle. The only light I have long seen in the darkness that oppresses us is the light that sleeps in the scabbard here, and if there are many more scenes like this, all the preaching of the ministers will not be able to smother the fire that burns in every man's breast." He stopped, feeling he had said too much, but her face was upturned and glowing, as when she sung that martial psalm.

"The women and children of France would have less to dread if more thought as you do," she sighed softly, as she turned away her head. Did she know what seeds of fire her looks and words were sowing?

The tumult was now at its height. The crowd moved heavily to and fro. On every side the people were pushing and trampling down each other. Women screamed, fainted, and were thrown down in the press. The quiet, orderly congregation seemed suddenly transformed into a beast, lashed to fury and deprived of reason. Captain La Roche braced himself against the pillar, and exerted all his strength to maintain a standing-place for himself and his companions. But even had not his crippled arm deprived him of half his strength, he might as well have tried to stay the waters of an incoming tide. Step by step he was forced to give way. All that he could do was to keep his charges from being knocked down and trampled on. He had thrown his arm around the young lady to prevent her from being torn from him, and her small hands were clasped upon his sleeve with a tenacity of trust that made him glad even then. She was very white, but still, in the dark, flashing eyes and firmly-folded lips there was no sign of weakness or despair.

"Mademoiselle is brave; she does not fear even now," he said joyously.

She gave him a quick look.

"I am not afraid—with you," she said softly.

The words were spoken with the frank confidence of a child. He dared not fancy that she felt, as he did, that it was sweet to be together, even there. Why, then, should the words move him so strangely? Why, at this moment of stress and danger, should a sudden breath from the past sweep over him, and he seem to be galloping along a mountain road in the gloom of a winter night, with a small head resting against his shoulder? Then he knew.

"La Petite," he whispered, smiling. "That was what the little child said the night I brought them in such hot haste up to the chateau; but why should I have thought of it here and now?"

He came suddenly back to the present. His companion was addressing him in a voice whose intense quietness made him realize how great was the danger to which she attracted his attention.

"We are being pressed towards the wall, Monsieur. If they force us against it, and the people keep on moving like this, we will be ground to powder."

He glanced over his shoulder and saw that she was right. Slowly but steadily they were being forced toward the side of the church, and the white, despairing faces and agonized shrieks of those who had already reacted it, warned him what would be their fate if they too were borne thither. Anxiously the young man looked around him for some chance of escape. For the first time his heart began to fail him. "What can I do, what shall I do?" he asked unconsciously, the cry of his heart rising involuntarily to his lips. A young man forcing his way past them in the crowd, turned and answered, as though the question had been addressed to him.

(To be continued.)

## THE NATIVITY.

## A CHRISTMAS CAROL.

Soon o'er the hills will break th' auspicious morn  
Wherein the Prince of Peace his reign began;  
O welcome day on which the Christ was born,  
And heaven-descending stooped to erring man,  
His Godhead laid aside, to work salvation's plan.

It is the eve of Christ's nativity;  
The conscious earth her coming Lord abides;  
Draped in the fittest garb of purity,  
Her naked form the snow's white veiling hides,  
While through the fleecy clouds the pale moon slowly glides.

No royal courts the gracious advent know,  
No earthly pride proclaims his deity;  
No princely state, no regal pomp or show,  
No servile bands, or glittering pageantry,  
Such as on kings attend, shroud His divinity.

In humble guise, the lowliest of the poor,  
Born in a stable, of an outcast land,  
A helpless babe He lies, despised, obscure;  
Yet round about His couch, in quiring band,  
Lo! an angelic host in His attendance stand.

Now let the stars their first-born carol sing,  
Such as they sang when at creation's dawn;  
With joyous sounds let all the welkin ring,  
Ushering with melody the blessed morn  
That hails the promised babe—the true Messiah born.

Lo! in the east appears the natal star  
Leading the way unto the child's retreat;  
Rejoicing Magi see its beams afar,  
And haste to lay their off'rings at his feet,  
Of gold, frankincense, myrrh, and all things that are meet.

The watchful shepherds guiding their nightly care,  
Pasturing their flocks upon Judea's hills—  
A strain of music wakes the startled air,  
And every breast with wondrous terror fills,  
Till the angelic voice their vain emotion stills.

And suddenly descending from on high,  
In multitude the heavenly host is seen,  
Chanting in unison; such harmony  
As filled each strain and winged pause between,  
Before was never heard outside of heaven's demesne.

Glorious to God and peace on earth they sung,  
Hail to the Christ and the Redeemer born;  
From Jesse's stem has the Messiah sprung;  
Praise Him, ye angels, bless His natal morn,  
Through Him the golden age of innocence shall dawn.

O Poet's vision, and the prophet's hope!  
No more shall truth be mocked by conquering fraud;  
No more shall man through darkness blindly grope;  
Lo! white-robed peace shall sheathe the wrathful sword,  
And all earth's warring sounds be turned to heaven's accord.

'Tis time to finish our adventurous song,  
The moon long since has sunken in the west,  
And from the east, day's beams—a bright-eyed throng—  
Charioted by the morning star, and pressed  
On night's retiring wings, the world anew have dressed.

—F. W. Harkins

## THE HOME OF CHARLOTTE BRONTË.

Much as railway penetration has done to open up the moorland regions of the north of England, it has effected here but little change. Upon leaving the platform of a small, primitive station, we mounted the steep and narrow little street—it might have been the original of Bunyan's Pilgrim's Hill called Straight—and steeper and steeper it rose in front of us at every step; while down it's centre there presently poured, with a clatter, clatter, clatter of wooden clogs, the village lads and lasses just let loose from school, each lusty urchin clad in such a suit of brown corduroys as must have set at nought the rudest blasts of winter, to say nothing of rugged walls and gnarled branches.

"Could anybody show us to Mr. Brown's?" was our first enquiry, Mr. Brown being the nephew of that Martha Brown who, it may be remembered, was the "new girl" who succeeded Tabby, when Tabby's days at Haworth parsonage were numbered. A mite of four was told off to trot in front of the ladies to the neat little stationer's shop, within which stood Martha Brown's nephew, only too glad to lead the way up his little back staircase to the room wherein was laid out all he had to show pertaining to the revered family, in whose service his old relation had lived the best part of her life.

And now I must just remark that it is a mistake to suppose that the memory of the Brontës is dying out in the place which once knew them so well. Every old villager we spoke to—and these were not few—had something to say, and usually some reminiscence to offer on the subject. The names of "Charlotte," "Emily," and "Branwell" dropped easily and familiarly from their lips; and yet there was nothing impertinent, nothing the least disrespectful, in the sound: it merely seemed as if these simple folks cherished a hallowed remembrance, with which any of the ordinary forms of speech would have been incompatible.

One nice little matron, with a chastened, subdued demeanour, and a face that plainly told life had been to her no child's play, had perhaps more to tell than all the rest about the Brontës. She had seen "Mrs. Nicholls" pass into the church in her bridal attire on the wedding morn—very plain, but Charlotte always was very plain in her dress; and again had seen her re-enter the same churchyard gates but a few brief months later, when carried to her grave. "She was never very intimate, never at all free-spoken with the Haworth people." "Oh, they liked her: nobody had ever a word against her; but it was

understood that she, and indeed all the family, liked best to be let alone. Charlotte would come and go. She was a very quick walker, and she would turn the corner of the parsonage lane and be down the street all in a moment; and then she would drop into the shop"—(we were sitting in "the shop" as we listened)—"order what she wanted, and be off home again at once, without a word more than was needed. My father," continued the narrator, "had always himself to take the cloth, or whatever it was that had been ordered, up to the parsonage, when his work was done; and he had to measure it there, and cut off the length required. No, none of them would ever have it measured and cut off in the shop; it had to be taken up in the piece to the house, and cut there. The Brontës had ways of their own, and that was one of them. They were strange people, but very much beloved. Mr. Brontë was a fine old gentleman" (with a sudden little glow of warmth), "a very fine old gentleman" (most emphatically); and the speaker had heard that there were some who had written about Charlotte, and made up books about her, "who had not spoken quite true about Mr. Brontë." All she could say was that "there was no one in Haworth now living who had not a good word for the old gentleman, and to see him and Mr. Nicholls together after they were left alone, and poor Mr. Brontë so helpless and blind, was just a beautiful sight—that it was." She would have discoursed till midnight, but time pressed.

To return, however, to Martha Brown's collection. It was pathetically poor and scanty, I am afraid I must confess; though I trust her very obliging and intelligent nephew, its present possessor, will never know I said so. Marvellously little of this world's goods had those poor Brontës, and of course the better portion of these—such as they were—were not here. Their oak cradle I had seen in another part of Yorkshire that very morning, and Charlotte's doll's tea-set I treasure among my own valuables. A few gold hair-rings of enormous size, such as could only have been worn by the venerable patriarch on his forefinger, a fob seal, and some Paisley shawls—none of which could with any certainty be traced as the property of any one nearer than an aunt—had also been shown me in the little nook where the cradle was installed. All of these had been sold, on the passing of Haworth living into other hands. They had not been bequeathed either to friends or relatives. Martha Brown, however, had been given the relics, which were now shown us; they were laid out in a small glass-case, and consisted of a green purse of netted silk, a thimble-case of enamelled copper, and a few more such odds and ends. There were also some shawls (presumably belonging to the aforementioned aunt, for I am positive Charlotte never draped herself in anything so gorgeous), and a number of elementary pencil-drawings of eyes, noses, and other interesting features, such as might be supposed to have been laboured through by reluctant and unskilful schoolgirl fingers. As far as I can judge, none of the Brontës had the slightest real talent for drawing. The oil-painting of the spaniel, which has the place of honour over the mantelpiece in Mr. Brown's little upper chamber, is simply ludicrous from its badness.

One or two really interesting objects were, however, lying on the centre-table. These were Charlotte's own time-worn copies of the *Quarterly* for December, 1848, and other periodicals of a like date, in which were inserted those miserable criticisms which were meant to crush the author of "Jane Eyre." How often, we reflected, had her brow been bent over those cruel pages! We know they made her heart bleed, and that for a moment she fancied she read in them her doom. Strangely, strangely do they read now.—*Mrs. L. B. Walford, in The Critic.*

A distinguished company assembled in the Kensington Vestry Hall recently, when Princess Louise declared the building open in its new capacity of the Central Free Public Library of the parish. The Princess was accompanied by Lord Lorne, and there were present the Rev. and Hon. E. Carr-Glyn and Lady Mary Carr-Glyn, Sir Algernon Borthwick, the Attorney General, Sir Lyon Playfair, Mr. H. C. Saunders, Q.C., and Mr. and Mrs. Andrew Lang. The Princess wore a black cashmere dress trimmed with velvet and jet, a grey bonnet trimmed with chinchilla, and a long grey boa. Mr. Saunders, in explaining the growth of the institution, admitted that London had been slow to follow the example of the great cities of the North in the matter of public libraries, and for thirteen years Kensington was indebted to the generosity of Mr. James Heywood for its library. Now, however, it has been found possible, by imposing a rate of a halfpenny in the pound, to provide three free libraries. The total number of books in these three institutions is over 15,000, and it is proposed to provide about 200 periodicals for the central library and 100 for each of the others. The Marquis of Lorne, in expressing the Princess's appreciation of the vote of thanks accorded to her, dwelt on the fact that books were valuable, not only as a relaxation after work, but as nerving to work.

## Hints on Art Silk Needle Work.

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page book entitled "Hints on Art Needle Work," just published, handsomely and profusely illustrated with patterns of many new and beautiful articles, also stitches for the new decorative work with our Art Wash Silks, now so popular for home fancy work. It also contains a table of shading for flowers and birds, and much information, valuable and instructive, for those who have a taste for Silk Embroidery Work. Sent free by mail on receipt of six cents in stamps. Belding, Paul & Co., Silk Manufacturers, Montreal.

• It is of old Leeds ware, ornamented by little pictures of the principal features of the surrounding country.

## British and Foreign.

THE Rev. J. Nichol Campbell, Ardnamurchan, has accepted the call to the Free Church, Nigg, Lewis.

MR. FAITHFUL BEGG, a son of the late Dr. Begg, is the adopted Unionist candidate for South Edinburgh.

THOUGH there are several small papers in the field, Christianity has as yet no authoritative vernacular organ in India.

AN anonymous friend in the north of England has given \$5,000 towards the permanent endowment of Mansfield College.

SIR WALTER RALEIGH'S \$500 paid in 1588 is the first recorded donation for missionary purposes by an English Protestant.

PAISLEY Free Church Presbytery continue to notice beneficial effects in the temperance of the burgh from the early closing Act.

DR. DAVIDSON, of Inverurie, ordained 1844, desires the appointment of an assistant and successor with not less than \$1,500 a year.

MR. HENRY G. YOUNGER, the brewer, is to be run by the Unionists in the east division of Edinburgh against Mr. Robert Wallace.

PROF. CALDERWOOD was appointed to propose the toast of "The House of Parliament," at the banquet to Mr. Balfour in Edinburgh.

LORN Presbytery are unanimously of opinion that the present method of carrying on mission work in India should not be interfered with.

ERSKINE CHURCH, Stirling, which originated with the secession of Ebenezer Erskine in 1733, recently observed its 155th anniversary.

MR. W. TOUGH, of the Edinburgh High school, has undertaken to edit the works of Sir William Mure, of Rowallan, for the Scottish Text Society.

MR. RONALD MACDONALD, a son of George Macdonald, the novelist, has accepted the headmastership of the high school at Ashville, North Carolina.

LORD PROVOST WHITTET, of Perth, has called a public meeting to consider the proposed restoration of the ancient and historic kirk of St. John.

THE Rev. John Ogilvie, Woodside, Aberdeen, has accepted an appointment at Sydney worth from \$6,000 to \$7,000 a year in consideration of the state of his health.

DR. J. DAVIDSON, of Inch, ordained 1844, intimates his resignation on account of age and indisposition. He proposes to allow an assistant and successor \$1,000 of stipend.

VICTORIA CHURCH, Glasgow, has received a bequest of \$645 from Thomas and Mary Falconer, who have also left \$1,000 to Glasgow charities and as much to Edinburgh.

THE Rev. Arthur Gordon, of St. Andrew's Church, Edinburgh, is said to have declined to appear on the same platform with Rev. John Robertson, Mr. M'Neill's successor.

AT a costume ball in connection with the Glasgow Art Club, the wife of Professor Story appeared as the Countess of Arundel, and the Misses Story as Pyrenean peasant girls.

STIRLING Presbytery is of opinion that the present plan of Foreign Mission work ought not to be lightly broken, and that it would be a mistake to abandon higher education in India.

THE prohibition in Victoria forbidding a State school teacher taking any part in Sunday school work in his own school has been condemned by a vote of the Legislative Council.

THE Rev. D. L. McLaughlin, M.A., of Coupar-Angus Evangelical Union Church, has resigned on the ground that his views on Church government are in accordance with the Presbyterian form.

BOTH Dr. Strong and his assistant, Mr. Addis, wrote letters sympathizing with the promoters of the Sunday newspaper at Melbourne, but the Legislative Assembly gave the venture a short shrift.

BISHOP PELLEGRINI, of Aquaviva, in Italy, has been deposed for malversation under the new penal code; this first trial and condemnation of a prelate has made a profound and most wholesome impression.

PERTH Presbytery accept the Synod's decision and resolve to proceed with the settlement of Mr. Ewing in St. Stephen's, an appeal to the Assembly and a protest by Mr. M'Murdoch, of Scone, being disregarded.

THE *Athenaeum*, reviewing Dr. Robertson Smith's latest book, says Cambridge as well as Semitic scholars generally have reason to be grateful for the verdict of the Free Church in the trial of the ex-Professor.

GREENOCK Presbytery has agreed to overture the Assembly that sessions appoint one representative elder to the Presbytery for every 200 members, and that representatives hold office until successors are appointed.

MR. BROWNING'S new volume of poems, to be issued this month, is entitled "Asolando: Fancies and Facts." Lord Tennyson's new volume will also be published next month; and a volume by the late William Allingham is in the press.

DR. PENTECOST, having completed his meetings in Airdrie and Coatbridge, where they were accompanied with marked success, has begun a month's campaign at Dundee in response to a hearty requisition from thirty-seven ministers and many leading citizens.

PROFESSOR BLACKIE laments that neither the Scottish universities nor the Churches closely connected with them have any seats of comparative dignity and leisure to which the lovers of learning for its own sake, and not as a mere certificate for utilitarian ends, might aspire.

GLASGOW Presbytery meets this week to hear proof relative to the objections stated by members of St. James to the election of Mr. Cathels. The allegations are very sweeping—undue influence, bribery, irregularity and disorder, refusal of a scrutiny of votes, and false intimation of the result.

THE last allocation of seats in St. Cuthbert's, Edinburgh, was made by the Court of Session in 1779, when the different heritors got sitting accommodation according to the value of their property in the parish; the governors of Heriot's hospital got most, 259 feet eleven inches, and the smallest landowner three and a half inches.

## Ministers and Churches.

THE Rev. D. G. Cameron, Dunganon, has accepted the call from Strabane and Kilbride in the Presbytery of Hamilton.

THE Presbytery of Mailand nominated the Rev. Dr. Laing, of Dundas, as Moderator of the next General Assembly.

MESSRS. James A. Allen, J. M. O. Cromwell, John Menzies and John Riddell have been elected elders of Knox Church, Perth.

THE young people of the Brandon Presbyterian Church are forming a society of Christian Endeavour, and have held meetings for that purpose.

THE Rev. D. J. Macdonnell lectured on missionary work to a large audience in the Presbyterian Church, Durham, last week. Rev. Mr. Straith, of Holstein, was also present and assisted.

A CIRCULAR containing a summary of the work of the Board of French Evangelization has been sent to the superintendents of all Sabbath schools of the Church, addressed to the care of their respective ministers.

A PRIVATE letter from Honan, of date Oct 25th, says: "Mr. Goforth is preaching to crowds." So eager do the people appear that efforts are required to secure time for sleeping and eating. Mrs. Goforth now knows enough of the language to direct and superintend in Chinese so that she can relieve Mr. Goforth of all care in that direction.

THE Rev. Dr. Sexton, who is at present in the Old Country, has been giving a series of lectures in London for the "Christian Evidence Society" on "Religious Certitudes," and preaching in some of the largest churches both in London and in the provinces. The Doctor has announced that he will return to this country immediately after Christmas.

THE pulpit of Knox Church was again filled on Sabbath last by the Rev. James G. Patterson, D.D., of Erie, Pennsylvania. Dr. Patterson's ministrations during the brief absence of the pastor, Rev. Dr. Parsons, have been highly appreciated by the congregation. His discourses were thoughtful, clear in expression, and graced with a fine literary finish, but what is of more value, they were earnest, impressive and thoroughly evangelical.

FROM the *Niagara Falls Review* it is learned that because of his manly, outspoken manner in dealing with what he believes to be popular evils—the drink traffic, Sabbath desecration, and pandering to Romanism—the Rev. John Mordy is subjected to the meanest kind of tactics. There is an evident determination on the part of some to silence him by turning him adrift. The *Review* has a strong article containing not a few unpalatable truths in his defence.

THE *Hamilton Times* says: The Rev. James Black preached in MacNab Street Presbyterian Church Sunday week. In the morning the text was the words in Luke vii. 14: "Young man, I say unto thee, arise." The result of this command proved that Christ was the Son of God, and that He had the "king of terrors" completely under His control. The discourse was divided under two heads—first, the party addressed; second, the words of life-giving power. In the evening the reverend gentleman delivered an excellent sermon on the believer's experimental knowledge of Christ, from Philippians iii. 8.

AT West Church, Toronto, a congregational meeting was held, at which it was intimated that the Rev. Robert Wallace had concluded to tender his resignation of the pastorate, which office he has faithfully discharged with a large measure of success for a number of years, he having been in the active work of the ministry for over forty years. After consideration it was agreed that the resignation take effect on June 1, 1890, and that a retiring allowance of \$600 per annum be given Mr. Wallace by the congregation. The amicable arrangements concluded at the meeting last week are highly creditable to pastor and people alike.

THE Rev. J. McD. Duncan was inducted to the charge of the Beeton and Tottenham congregations in Fraser Church, on Tuesday week. Rev. Mr. Burnett presided, Rev. Mr. Hewitt preached, Dr. Fraser addressed the minister and Rev. J. Carswell the people. After the service tea was served in the Grange Hall, followed by an entertainment at which a great galaxy of ministerial talent was present. In addition to those already named there were Rev. Messrs. Haddow, Neil and Duncan, father and son. All gave capital addresses, which were interspersed with musical renditions, and those who were present report a thoroughly enjoyable time.

THE *Montreal Herald* says: When Mr. Rochester, about a year ago, was selected as assistant pastor of Erskine Presbyterian Church, part of the work assigned to him was the conducting of a mission at Maisonneuve. The result has been so satisfactory and encouraging that at a congregational meeting held the other evening it was determined, when Mr. Rochester's connection with the congregation ceases, that a missionary student shall be employed who will give his whole time to the work of the mission. The meeting also voted \$450 to carry on the work. Mr. Rochester has intimated to Erskine congregation that his connection with it as assistant pastor will terminate in the spring, and it is understood that he intends to prepare himself for work in the Foreign Mission field.

THE Presbyterian Church at Chater was opened on Sabbath, December 8. Principal King, of Manitoba College, preached excellent Gospel sermons morning and evening to appreciative audiences. Owing to the inclemency of the weather, the number from the other stations was not as large as it would otherwise have been. On the following Monday evening the congregation held an opening entertainment. The Church was well filled. After refreshments were served, the pastor, Rev. A. MacTavish, took the chair, and called the meeting to order. A good programme was provided, and was much appreciated by the audience, which was evinced by the hearty applause given. The speakers were the Rev. Messrs. D. H. Hodges, of Oak Lake; A. Urquhart, of Brandon; G. Bremner and T. Barron. The music by the choir and other friends was well rendered.

A YOUNG People's Society of Christian Endeavour has lately been organized in connection with the Presbyterian congregation, Thamesford, by their minister, Rev. L. Cameron, which promises to be a powerful aid in Christian work among the young people. A Woman's Foreign Missionary Society in connection with the same congregation was organized in 1884, and has been growing steadily in usefulness year by year since formation. For the past three years it has been the banner society in finance among the auxiliaries of the London Presbytery. Whether it will take that honourable position for the present year we do not know, but we have contributed \$227.11 in money and \$79.60 in clothing for the Indians of Stony Plain Reserve, making a total of \$306.71. We have one life member this year. Beside the good that we pray may result from our offerings, we feel that as a society and as individuals we have been blessed. Many of our women are becoming competent workers. A number of the younger members have read most interesting essays bearing on the work. Our missionary intelligence and zeal are increasing. One member has taken up the Pointe-aux-Trembles Schools' Scheme, feeling we not only can but should do something more for Home Missions.

THE Carleton Place *Herald* says: A united thanksgiving service of the Carleton Place Woman's Foreign Missionary Society and the Zion Church Mission Band was held in the school room of St. Andrew's Church Thursday evening week. The Rev. Messrs. A. A. Scott and D. McDonald were invited, and all ladies interested in missions. Miss Stark did the double duty of presiding for both societies, which service was very gracefully performed. The meeting was opened with prayer by the Rev. D. McDonald, after which the hymn "God Loved the World of Sinners Lost" was sung. Miss

M. Bell read the minutes of the last meeting. Miss Rodgers, a member of the Mission Band, gave an admirable and stirring address on Foreign Missions, carrying conviction to the hearts of the hearers as to the greatness of their responsibility in the work. Miss Findlay and Miss Brown sang very sweetly "Over the Ocean Wave." The ladies who were appointed to open the envelopes were then asked to come forward to the platform. In each of the envelopes containing the contributions of the members of the Society there was an appropriate text of Scripture along with the offering. The reading of these texts was very interesting. Quite a large amount was contributed. A profitable and happy hour having been spent, the meeting was closed by singing "Praise God from whom all blessings flow," and the pronouncing of the benediction.

THE village of Glenboro, at present the terminus of one of the branch lines of the Canadian Pacific Railway, was commenced just three years ago. It is now a place of considerable size, and presents many gratifying evidences of prosperity. The district possesses, like most others in Manitoba, ecclesiastically, a mixed population, but Presbyterians are in the majority. Hitherto they have held religious services in a public hall. This last summer, under their young and vigorous pastor, they have erected a neat and substantial church. The building is a frame one, fifty feet by thirty. In addition to the main edifice there is a roomy-vestibule, which will be extremely serviceable for holding the buffalo coats and heavy wrappings indispensable to distant worshippers in the winter season. The seating is both substantial and tasteful. The opening services were conducted by the Rev. Dr. King, and included a children's service in the afternoon, in addition to the usual morning and evening services. The day was a very fine one, and the church was filled, and in the evening crowded by an intelligent and attentive audience, some of whom had come twelve or fifteen miles. It was a gratification to the preacher to find Rev. Mr. McKay, a former member of St. James Square, Toronto, in a sphere of so great promise, and not less to discover among the hearers several from his native village at the foot of the Cheviot Hills—Yetholm. The whole district from Carman to Glenboro is evidently one of the best in the country, and rapidly filling up with a fine class of people. Two congregations on the same line of railway—Holland and Treherne—are still unsupplied with pastors. Young men, with earnest convictions, and a passion for souls, and not afraid of hardship, could not desire fields with larger possibilities of good.

THE rapid strides made by Presbyterianism of late years in Toronto is a source of much thankfulness to the members of his denomination not only in this city but throughout the church generally. A little less than three years ago St. James Square Church, which Rev. Dr. Kellogg is pastor, opened a Sabbath school in a small room east of the Dun, and so rapid has been the growth that a comfortable church has been erected on the corner of Gerrard Street and Bolton Avenue, which is already almost too small for the Sunday School and congregation. The mission has been in charge of Mr. J. McP. Scott, a student of Knox College, and the proceedings of Tuesday evening were a most gratifying evidence of what has been accomplished. Mr. Scott has proved himself to be "a workman that needeth not to be ashamed." Having graduated last spring and feeling his health rather impaired he took a trip to Europe which proved very beneficial. A call from the newly formed congregation built up by his labours was presented to him and accepted. The Presbytery of Toronto met on Tuesday evening 17th inst., in the above named place and proceeded to ordain and induct Mr. Scott as pastor of the congregation. A large audience assembled and filled the church in every part, among them a number of the leading members of St. James' Square Church. The services were commenced by the Rev. Mr. McKay, of Queensville, who preached an interesting discourse from the words "Take heed how ye hear," graphically describing the various kinds of hearers attending church services. The Rev. Mr. Amos offered up the ordination prayer. He was followed by Rev. Dr. Kellogg who addressed the minister and Rev. J. M. Cameron the people. The services throughout were interesting and instructive. The Rev. Mr. Scott, the new minister, enters on his work under the most favourable auspices. Since great attention is now being given to the foreign missionary work of the church it is gratifying to see that the home mission work is not neglected. "These things ye should have done and not leave the other undone."

A GLANCE at the recently issued Thirteenth Annual Report of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada, Eastern Section, is sufficient to show that the sisterhood down by the sea have lost none of their rare enthusiasm in the missionary cause. The report contains a brief synopsis of the proceedings at the annual meeting in Charlottetown, Prince Edward Island, from which the following is taken: About a hundred delegates, including the officers of the Board, gave close attention to the business before them during the two days of the meeting. It was pleasing to notice the growing freedom of members in taking part in the exercises by question, remark or prayer, denoting increasing interest and devotion. The society was especially to be congratulated on having the presence of Rev. John Morton and Mrs. Morton, of Trinidad, and Mrs. Ewart, president of the Woman's Foreign Missionary Society (Western Division), at this annual meeting. Mrs. Morton and Mrs. Ewart took part several times in the proceedings, and aided the deliberations very materially by their most timely and helpful suggestions. Those present will ever remember with pleasure the special interest thus given to the meeting. It was a cause for gratitude that Mr. and Mrs. Morton were able for the first time to attend an annual meeting of this society, and thus learn more fully of its operations, so that after returning to Trinidad they may the better understand its working, and aid it by their valued advice and sympathy. A direct and most important result of Mrs. Ewart's presence will be the drawing more closely together the women of the Church, east and west, in Foreign Mission work. The desirability of being able, some day not far distant, to present a united report of the work done and money gathered by the two societies was brought out. The delegates learned much from Mrs. Ewart of the plans of work and progress of the western division, and will long remember her words of wisdom and loving interest. The valuable address of the president, Mrs. R. F. Burns, together with much else that is interesting, appears in the report. The eastern section raised last year for missionary purposes the handsome sum of \$5,460.62.

THE Presbyterians of Watford have had two red letter days during the present year. The first was March 27th, on which the induction took place of a successor to their former esteemed and reverend pastor, Rev. Hugh Cameron, now of Morrisburgh. Their choice had fallen upon the Rev. John H. Graham, B.A., a young graduate in honours of Montreal College. Last Sabbath (December 15th) was the second occasion of special rejoicing, when the church was re-opened after having undergone a complete renovation in paint and decoration inside. Rev. J. A. Murray, of St. Andrew's Church, London, preached in the forenoon and afternoon to crowded audiences upon the texts Col. i. 11, 12, and John iii. 16, respectively. His hearers, it is hardly necessary to say, were held spell bound by the eloquent force, beauty and spiritual power of his sermons. Rev. J. R. Johnston, M.A., of Alvinston, preached in the evening to an overflowing house, the sister denominations in turn having cancelled their evening services. He delivered a rousing and eloquent discourse upon 2 Sam. ix. 12. It adds to the gratification that the expenses of painting and decoration about \$350, have been more than met by the collections and subscriptions. The greatest praise is to be accorded to the Ladies Aid Society, which raised over \$300 of the amount, which was swelled by the collections on the day of re-opening to \$345. The pastor was absent in London, filling the pulpit of St. Andrew's. The *Watford Advocate* thus describes the work: The Presbyterian church of this place has now one of the most attractive and handsome interiors to be found in the west. The ceiling has been panelled and ornamented in buff and stone colours, the walls are tinted French

grey, with three and a half feet border, the window tops are capped with scroll and drop below, and the door frames the same. The seats are grained black walnut and oak, pulpit the same. The arch of the chancel has been painted to represent a large fan in variegated blended colours. The entrance is done in buff with border and panel, and dado over the wainscoting. The work has been done in the best style of the art, and reflects great credit on the artistic taste and ability of the contractor Charles Lawlor, who was assisted by J. F. Hughes. The church being built of white brick, in a stately style and on a commanding site in the village of Watford, its whole appearance now is not excelled by any church in the west.

PRESBYTERY OF CHATHAM. This Presbytery met on December 10, in First Church, Chatham. Elder's commissions were given in, and the roll was made up. A letter was read from Rev. W. Robertson, B.A., declining the call from Tilbury Centre and Strangfield. Mr. Manson was reappointed to see that the Buxton arrears were collected. The committee on the sale of the Belle River Church edifice reported that they had received an offer for the building; that they were considering it. Mr. F. B. Stewart was appointed to allocate to the several congregations the amounts to be paid by them to the Assembly Fund. The Clerk and Messrs. Fleming, Watson, Farquharson and Larkin, ministers; and Messrs. A. Bartlet, J. Stewart and W. Robertson, elders, were appointed as Home Mission Committee. The next regular meeting was appointed to be held in First Church, Chatham, on the second Tuesday of March, at ten a.m., and a committee was appointed to arrange for a conference at that meeting on Temperance, Sabbath Schools and the State of Religion. The remit on the appointment of a general superintendent of Sabbath school work was considered. On motion of Mr. Talloch, seconded by Mr. Trotter, the Presbytery expressed its disapproval of the appointment of such a superintendent. The Clerk was appointed to visit Tilbury Centre *in re* augmentation, Mr. Becket, Duart and Mr. Watson, Comber; Mr. Manson was appointed to visit Buxton *in re* supplement, Messrs. Gray and Fleming, Colchester; and the Clerk, Blythwood and Goldsmith.—W. WALKER, Pres. Clerk.

PRESBYTERY OF PARIS.—The ordinary quarterly meeting of Paris Presbytery was held in Zion Church, Brantford, on Tuesday, December 17, Rev. R. Myers presiding as Moderator. Mr. W. J. West, student of University College, Toronto, was introduced by Dr. McMullen for examination as a candidate for the ministry, and the usual certificate was granted. Rev. John Laing, D.D., was nominated for Moderatorship of next Assembly. A basis for the union of the two congregations in Ingersoll was submitted, Messrs. Shaw and Hegler, of St. Andrew's Church, and Messrs. Birss and Robertson, of Knox Church, were heard as commissioners in support of the same. Said basis was cordially approved of by the Presbytery, the request of the two congregations to be united was granted, and the Moderator of Presbytery, Rev. R. Myers, was appointed to preach to the united congregations on the first Sabbath of January and declare them one under the name of St. Paul's Church, act as Moderator of Session and arrange pulpit supply. There was read a circular letter from the Presbytery of Columbia intimating intention to apply to the Assembly for leave to receive as a minister of their Church Rev. W. W. Warren, D.D., of the Cumberland Presbyterian Church, United States. Next ordinary meeting is to be held in Knox Church, Woodstock, March 11, at twelve o'clock noon.—W. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF REGINA.—At a regular meeting of the Presbytery of Regina held at Wolsley on the 10th inst., a hearty, unanimous call to the Rev. D. L. McCrae, of Jamestown, N.Y., from Knox Church, Regina, was met by a notice from Mr. McCrae that he had decided to decline the call. It was accordingly set aside. Sympathy was expressed with the congregation in the disappointment occasioned, and Mr. Taylor was given authority to proceed to moderate again so soon as the people are ready to proceed. A letter in regard to the Assembly Fund was considered, and it was resolved to ask each station to make a contribution to it before the New Year, or as soon thereafter as possible. The *altera non sederunt* was occupied in a Presbyterial visitation of the congregation. Mr. McKay, of Round Lake, preached, and Mr. Hamilton presided and put the questions to both the missionary and representative of the Board of Management in the different stations. Satisfactory answers to these questions were given, and the judgment of the court was framed in a resolution to be read to the congregation as soon as possible. Mr. Ferry, Convener of the Sunday School Committee called attention to the subject of the Higher Instruction Scheme undertaken by the Assembly's Sabbath School Committee. It was agreed to appoint Mr. McLeod, of Indian Head, to assist in supplying Qu'Appelle station until the arrival of Mr. Gordon. Mr. J. Cocksbut, of Farningdon Congregational Church, Brantford, was thanked for assistance rendered in sustaining the work in Touchwood Hills during the past summer. The Moderator and Clerk were appointed to attend to applications for grants of land from Melbourne, Buffalo Lake and Westend. The next regular meeting will be held at Broadview on the second Monday of March next at nine o'clock. A deputation consisting of Messrs. Hamilton, Campbell and Ferry with the members belonging to the Eastern Division was appointed to meet at Broadview on Wednesday for the visitation of the congregation there.—ALEX. HAMILTON, Pres. Clerk.

### POINTE-AUX-TREMBLES SCHOOLS.

The French-speaking population of the Dominion of Canada is 1,300,000, or about one-third of the entire population. The aim of the Board of French Evangelization is to give the Gospel of Jesus Christ to this class of our fellow-subjects.

The work is carried on by means of three agencies, viz.: Colportage.—During the year sixteen Colporteurs have been employed by the Board in going from house to house in some of the most densely settled French districts, distributing copies of God's word and religious tracts. Last year 2,796 copies of the Scriptures and about 23,800 tracts were distributed.

Mission Schools.—As soon as a group of families in any French settlement have been brought to a knowledge of the truth and have abjured Romanism, a Mission School is opened for the education of the young and especially for their instruction in the principles of the Bible. During the year thirty-three schools, with thirty-nine teachers and nine hundred and twelve pupils, have been maintained by the Board. The central schools are at Pointe-aux-Trembles, where the pupils all reside in the mission buildings, and enjoy the advantages of a Christian home. Thirty-six of them last winter professed to find the Saviour, and seventy sat at the Lord's Table in March. Fourteen of last year's pupils were during the summer engaged as mission teachers or Colporteurs. The attendance this session is one hundred and forty. The cost of each pupil in the Pointe-aux-Trembles schools is about fifty dollars per session. To every person or Sabbath school contributing this amount a particular pupil is assigned, concerning whose progress reports are sent from time to time. Though the buildings were enlarged a year ago, the number of applications for admission is greatly in excess of the accommodation. Of all the means employed in the past none have proved more efficacious and none have more manifestly had the Divine approval. Ten or fifteen years ago it was difficult to secure pupils; now that they are knocking for admission in such large numbers, it is greatly to be desired that additional accommodation be speedily provided so that none will hereafter be turned away.

Preaching Stations.—There are eighty-nine preaching stations supplied by the Board. Twenty-two of the ministers employed are ordained ministers. Fourteen of them conduct service in both Eng-

lish and French. Two hundred and four members were added to the French congregations last year, the majority of whom were converts from the Church of Rome. One of the missionaries—an ex-priest from Italy—labours among the Italians in the city of Montreal.

The Board support a French Theological Professor in the Montreal College, for the training of French-speaking students for the ministry. Four of these graduated last spring and nineteen are in attendance this session.

The total amount required this year is \$73,000, viz., \$30,000 for the general work, \$9,000 for the maintenance of the Pointe aux Trembles schools, \$9,000 for the enlargement of the buildings, and \$25,000 for the purchase, repairs, etc., of Coligny College, Ottawa. Only contributions specially designated can be used for the last named object, no portion of the French Fund being available for the Ottawa College.

The indebtedness of the Board at this date is nearly \$15,000. To remove this and to aid us in a vigorous prosecution of the work, we earnestly solicit liberal and prompt contributions from all friends of this department of the Lord's work. Yours faithfully,

D. H. MACVICAR, D.D., LL.D., *Chairman.*  
ROBT. H. WARDEN, *Secretary-Treasurer.*

Montreal, December, 1889.

QUEEN'S UNIVERSITY JUBILEE.

The jubilee celebration at Kingston last Wednesday was in every respect a most successful affair. The proceedings very appropriately begun with a thanksgiving service in Convocation Hall. The preacher was the Rev. J. Mackie, M.A., of St. Andrew's Church, Kingston, who, from Psalm c. 4, preached an appropriate and learned discourse. A very interesting feature of the service was the singing of the Jubilee Thanksgiving Hymn—exquisite in expression, lofty in tone, and tender in feeling,—written by Miss Machar "Fidelis."

In the afternoon convocation was held. At the hour appointed Sanford Fleming entered the hall amid loud applause. With him were the following gentlemen, who took seats on the dais: Lord Stanley, Governor-General of Canada; Sir John Macdonald, Chancellor MacVicar, of McMaster University; Principal Grant, Professor Ferguson, Hon. G. W. Ross, Professor Mowat, Dr. Lavell, Professor Ross, Professor Goodwin, Professor Watson, Professor Dyde, Professor Dupuis, E. G. Malloch, Perth; J. Macgillivray, M.A.; John Waddell, Royal Military College; W. G. Anglin, A. Short, D. B. Mactavish, Ottawa; Bishop Lewis, Provost Body, of Trinity College; J. M. Oxley, Professor Cappon, Dr. Dupuis, Rev. Archibald Currie, M.A.; Judge Macdonald, Brockville; Hon. George Kirkpatrick, J. J. Bell, M.A.; Rev. J. Mackie, F. H. Chryster, Rev. W. T. Herridge, Ottawa; Mayor Thompson, Kingston; Hon. William Macdougall, D. H. Marshall, George Gillies, M.A., Gananoque; G. R. Webster, Brockville; T. F. Cumberland, Morrisburg; Dr. Moore, Brockville; W. J. Gibson, M.A., Belleville; Rev. D. J. Macdonnell, Toronto; G. M. Macdonnell, Kingston; Rev. George Cuthbertson, Rev. G. M. Milligan, Toronto; Professor Murray, of McGill College; Dr. Henderson, Professor Fowler, Rev. Dr. Wardrope, Rev. Dr. Warden, H. Hawkins, Warden of Frontenac County; R. V. Rogers, John McIntyre, Q.C.; Rev. John Barton, Toronto; Rev. K. J. Craig, Deseronto; Hon. Charles Colville, Lieut.-Col. H. R. Smith, R. McBan Rose.

The degree of Doctor of Laws was conferred on Lord Stanley, of Preston, Governor-General of the Dominion of Canada. The distinguished recipient of the honour made an excellent response.

Sanford Fleming, C. M. G., LL.D., Chancellor of the University, then delivered an address of great historic interest and value, giving a clear and connected view of the rise and progress of higher education in Canada, and showed how large was Queen's contribution to the cause. Near the close he said: "I think it fitting that I should refer to the founders as they are inscribed in the Royal charter. The list embraces twenty-six names, twenty-five of whom have passed away. With profound veneration I feel it my duty to read the names: Revs. Robert McGill, Alexander Gale, John McKenzie, William Rintoul, William T. Leach, James George, John Machar, Peter Colin Campbell, John Cruikshank, Alexander Mathieson, John Cook, Hons. John Hamilton, James Crooks, William Morris, Archibald McLean, John Macdonald, Peter McGill, and Edward W. Thompson, Thomas McKay, James Morris, John Ewart, John Steele, John Mowat, Alexander Pringle, John Strang. The sole survivor is the venerable Dr. Cook, of Quebec, who, I regret to say, is prevented by the infirmities of age from being here with us. If we are denied the satisfaction of having in our midst any of those whom her Majesty was graciously pleased to honour, we value the more the presence to-day of the representative fathers who have been good enough to come to the celebration. They will renew to us the memories of the past, and it will be my duty to call upon the youngest trustee specially to address and pay honour to the three gentlemen now present, the survivors of the men who took part in the business of the meeting held in the city fifty years ago. While the pleasing duty is delegated to another, I cannot deny myself the great satisfaction of welcoming to this hall those three representatives of the founders of this institution—the Right Honourable Sir John Macdonald, Premier of Canada; the Rev. Dr. Reid, senior Clerk of the General Assembly; Mr. Roderick M. Rose, who acted as secretary this day fifty years ago."

In order to mark the auspicious occasion, it was decided by the management to place two memorial brass plates in Convocation Hall—one in honour of the founders of the University, and the other in honour of those who contributed to the Jubilee Fund.

After the Chancellor concluded, Rev. W. T. Herridge, of Ottawa, the youngest trustee, was called on to unveil the memorial to the oldest benefactors of the University.

Sir John Macdonald delivered a brief, racy and interesting address in which he recalled incidents connected with the first meeting for the organization of Queen's.

Rev. William Reid, D.D., of Toronto, followed in a happy speech. He told how Sir John looked on the platform on the memorable occasion when Queen's was founded, and the part he took in the proceedings. He was struck by the youth's appearance, possibly arrested by that magnetism which it is said a political opponent can hardly withstand. He never saw the Premier without recalling his first impressions. Hon. O. Mowat was also in the audience on that occasion, and his father, John Mowat, was on the platform. R. M. Rose, A. Pringle, Mr. Bruce, Major Logie, Mr. Harper, Thomas Wilson, Mr. Mason, Thomas Greer, W. Ferguson, George Drummond and George Davidson were also present. The speaker concluded with a review of the changes wrought in fifty years. He believed that the world was better to-day than when he first knew it.

Rev. Dr. Williamson then unveiled the memorial brass in honour of the Jubilee Fund. The other speakers were Mr. R. V. Rogers, Dr. Wardrope, Provost Body, Rev. George Cuthbertson, Rev. G. M. Milligan and Rev. John Burton. Principal Grant, before the benediction was pronounced by Rev. Dr. Reid, read a fine rhythmic Thanksgiving Ode written for the occasion by Mrs. Annie Rothwell.

In the evening a splendid banquet was given at which most of the distinguished men present at Convocation were among the guests. The mayor of Kingston presided. The speakers were Lord Stanley, Principal Grant, Col. Twitchell, U.S. Consul; Hon. G. A. Kirkpatrick, Lieut.-Governor Campbell, Ald. Gildersleeve, Sir John Macdonald, Mr. Caldwell, M.P.P., Senator Sullivan, Major-General Cameron, Rev. D. J. Macdonnell, Professor Murray, Rev. J. A. Macdonald, Sir James Grant, Chancellor MacVicar, of McMaster University, Bishop Lewis, Hon. G. W. Ross, Rev. W. W. Carson, Mr. E. W. Rathbun and others.

OBITUARY.

MRS. JOHN LAUGHTON.

Mrs. John Laughton, of St. Margaret's Hope, Orkney, passed away peacefully in the midst of her friends and kindred at Blanstro, on Tuesday, Nov. 26. To not a few on this side the Atlantic this piece of news would come as a herald of saddest import. Natives of the islands of South Ronaldshay and Kirkwall neighbourhood spread over the world still preserve fragrant memories of the biotcher of the deceased, viz., Rev. Alexander Millar, although it is thirty five years or more since this venerable man held the pastorate of the U. P. Church at St. Margaret's Hope, and made his usefulness felt through every island and parish in Orkney. Mrs. Laughton, although less known, was highly esteemed by a wide circle for exemplary qualities such as do honour to the possessor and shed a halo of blissful recollections among persons of three generations. Many of the excellent ones of the earth have proceeded from this archipelago in the north of Scotland, their early training and strength of character have carried a beneficent influence to places remote from the place or land of their birth. Although the climate of Orkney is forbidding to newcomers by reason of its bleakness and severity during six months of the year, it may be truly said of Mrs. Laughton that from the first her sympathies were with the people and place of her adoption, thus endearing herself to persons of every age and condition.

Those who knew Mrs. Laughton from childhood concede to her unobtrusive retiring manners through a long career of private usefulness. Her strength of character was veiled under a natural timidity which was allied with steadiness of purpose, self-abnegation and considerate kindness. Examples like these do more to impress other lives with a sense of duty than a hundred instances of gratuitous advice, however well meant. She did what she could. Her family, exemplary in their several spheres, rise up and call their mother blessed.

The chief mourner has been for thirty years a leader in philanthropic movements. The flower and life-blood of Orkney and Shetland are induced to emigrate to fairer and more fruitful portions of God's earth, making it harder for those who remain to sustain religious and secular institutions. It is hoped that this multitude of exiles do not forget, in other climes, their obligations to the old friends and the land of their fathers.

MRS. DR. MAIR, OF KINGSTON.

The name of John Mair, M.D., staff surgeon first class, was for a long time in Kingston "familiar as household words," and no name is more fragrant. "A beloved physician"—centre of a circle of British officers, who, years ago, gave a tone to society in the Limestone City, he followed the Master whom he so tenderly loved by going about continually doing good. He was prominent in every good work, notably in the ranks of the friends of temperance and the Sabbath. He was one whom his fellow citizens "delighted to honour" in life, and when he rested from his labours, and his works followed him, they erected in the beautiful Cateraqui Cemetery a seemly memorial, and now the faithful wife, a "true mother," to whom he owed so much in the growth and development of his Christian character, has passed away. She was an "elect lady," of singular faith and patience, exhibiting ever the beauties of holiness and the ornament of a meek and quiet spirit.

Brought up under the earnest ministry of Angell James, of Birmingham, she early caught an inspiration that never left her. The rich aroma of the gifts and graces of her early pastor and friend she always retained and diffused. She was among the first and best workers in Chalmers Church. No one cared for the souls of the children in the Sabbath school with more yearning and anxiety. "My class for Jesus" was her constant thought and prayer, till increasing infirmity abridged her active labours.

None of the girls she taught can ever forget her faithful and affectionate pleading, and her solemn and suggestive letters. Not a few will rise up to call her blessed. She was remarkably conscientious and painstaking. "She hath done what she could." The vivid recollection of her simple, unobtrusive piety and of the influence she exerted on herself and others, together with her sainted husband, has induced an old friend to ask presentation in your columns of this imperfect obituary.

JOHN MACBETH, OF STAYNER.

The death of Mr. John MacBeth at Stayner, on December 4, is much regretted by the residents, and particularly by the members of the Presbyterian Church, who highly esteemed and loved him as one of its elders. The following extracts from an obituary notice in the local paper testify to the usefulness of his life and to the honourable estimation with which he was regarded. Mr. MacBeth was an infant in his mother's arms when the journey, referred to underneath, was made, and is said to have been the last surviving member of the expedition.

Mr. MacBeth's father was one of the colony sent out by Lord Selkirk from Sutherlandshire, Scotland, to the North-West Territory to engage in agriculture; for the purpose of producing supplies for the numerous employes of the Hudson Bay Company.

His father was among those who thus left the Red River settlement, and at last, after many weary days and nights, the party arrived in the township of West Gwillimbury, where the majority of them settled. The deceased there grew to manhood, imbibing the best principles of his fathers, and he became one of the best known and most respected citizens of that township. He was for a number of years a magistrate, and was generally appealed to by his neighbour to help them to settle their disputes, which he invariably succeeded in doing to the satisfaction of all. He was also for a considerable time a valued member of the township council. Some twenty-five years ago he removed to Nottawasaga, where a large and respectable family grew up under his parental care. About five years ago he retired from farming and moved to Stayner. He has always taken a deep interest in religious matters, having been a consistent member of the Presbyterian Church, and since he took up his residence there he has been an elder, and has taken even a greater interest in church affairs than hitherto. Indeed it would not be a reflection on any other member of the congregation to say that the inauguration and successful completion of the Jubilee Presbyterian Church, and its subsequent success, are due, in a large measure, to his untiring efforts. Although the deceased did not have the benefits of an early education, he was highly intelligent and loved to recall reminiscences of the days when he was hewing a home for himself in the wilderness. The deceased was very methodical in his habits, was thoroughly temperate, and was the best kind of a Christian, one who not only loved God, but who loved his neighbour as himself. The funeral took place on a recent Friday, and was attended by a large concourse of sorrowing relatives and friends. Thus, after seventy-five years' pilgrimage through this vale of tears, he passed to his long home, "wearing the white flower of a blameless life."

Were this notice not already too long, the excellence of his Christian character might be more fully exhibited. Suffice it to say that one could tell of his humility and readiness to serve, sometimes in very humble ways, the interests of the Church which he loved and for which he exercised a wise thoughtfulness; of his charity in speech and act, and liberality according to his means; of his exemplary walk and conversation; and of his faith and patience during the long illness which preceded his departure. He is survived by his widow, five sons and three daughters, the youngest of whom is married to the Rev. S. Craig, of Chinguacousy.

Sabbath School Teacher

INTERNATIONAL LESSONS.

Jan. 5, 1890.

THE FORERUNNER ANNOUNCED.

Luke 1: 5-17.

GOLDEN TEXT.—Behold I will send My messenger, and he shall prepare the way before Me.—Mal. iii. 1.

INTRODUCTORY.

Luke, the writer of the third Gospel, is supposed to have been native of Antioch, in Syria. Paul, speaks of him as Luke the beloved physician. At that time Tarsus, Paul's birthplace, was the seat of a distinguished medical school. It is probable that Luke studied there and that there the life-long friendship between Paul and Luke had its beginning. He accompanied Paul in several of his missionary journeys and was with him during his imprisonment in Rome. He was an accomplished and scholarly man. His Gospel was primarily written for those outside the Jewish nation. It presents the world-wide adaptation of the Gospel of Jesus Christ.

I. The Parents of John the Baptist.—The time of Christ's advent was one of great interest in the history of the world. Greece, where learning had attained its greatest advancement was a decaying power. The Roman Empire was at the height of its splendour and influence. Palestine had lost its independence and was tributary to Rome. It was a period of profound peace among the nations. The Temple of Janus, always open during war at Rome, was only closed twice; one of the times was when our Saviour was born. The old pagan religions had lost their power, morals were corrupt. People everywhere were longing for a better hope. The Jews were looking for the long-promised Messiah. In the fulness of the time Christ Jesus came to save the people from their sins. Herod the Great, the first of that name, an Idumean by birth, though professing the Jewish religion, had rebuilt the temple on a scale of great magnificence. He was a cunning ruler always careful to secure the good-will of the Roman authorities, but a cruel despot, who was guilty of many dreadful crimes. He was the first foreigner who had ever reigned over the Jewish people. In David's time the priests were classed in twenty-four courses. It was so arranged that each course had charge of the temple service for one week. There at the head of these courses were the chief priests so often mentioned in the New Testament. Zacharias belonged to the course of Abijah, the Hebrew form of the name here given as Abia. His wife Elizabeth also belonged to the priestly line, seeing that she could trace her descent from Aaron. "They were both righteous before God." They were righteous in God's sight, which means a different thing from being righteous in their own estimation or in that of their fellow-men. It means that they were just and upright in heart. What follows is the direct result of their integrity, "walking in all the commandments and ordinances of the Lord blameless." If there is a difference in the meaning of commandments and ordinances, the former word probably refers to the moral precepts of the decalogue, and the latter to the ceremonial observances enjoined in the Mosaic law. They had attained to a high degree of spiritual excellence when they could be described as blameless. That does not mean that they were perfect, but it does mean that so far as they understood God's Word they sought to render a perfect obedience. These two good people were childless.

II. Temple Service.—In performing the Temple services the particular duty of each officiating priest was determined by lot. At this particular time it fell to the lot of Zacharias to enter the Holy Place and burn incense. "The priest entered in white robes and with unsandalled feet, with two attendants, who retired when they had made everything ready. The people waited outside in the Court of Israel, praying in deep silence till the priest who was sacrificing the evening lamb at the great altar of burnt offering in the court gave a signal to his colleague in the shrine. He then threw the incense on the fire of the golden altar, and its fragrant smoke rose with the prayers of the people." While the priest was burning incense in the temple the great multitude of worshippers were engaged in silent prayer in the outer courts. Incense was offered morning and evening and the people assembled for worship at the stated times. Though they might often fail in the spirituality of their worship they were most exemplary in attending to the outward forms of its observance.

III. The Angelic Announcement.—While thus engaged in the solemn and impressive worship of Jehovah, an unexpected messenger brings an unlooked for answer to Zacharias' prayer. Looking up he saw an angel form standing on the right side of the altar of incense. From verse 19 we learn that the same angel was sent with God's message in answer to Daniel's prayer. Since the time of Malachi there had been no direct revelation of God's will to his people. Now He once more reveals His purpose in answer to this faithful priest's prayer. Zacharias was disturbed and agitated when he looked up and saw the angel standing on the right side of the altar. A clear vision of God's truth always produces feelings of reverential awe. But the words of the angel are reassuring. He says, "Fear not, Zacharias. God knows his people by name. His prayer was heard and this is how it is answered, 'Thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John.' God-given names are always full of meaning. John signifies 'the gracious gift of Jehovah.'" When loving parents look on the smiling face of their babe they cannot be certain what its future will be. They have joy and gladness but it is mingled with fear. In this case the joy and the gladness are unalloyed, and others will share in it, for "many shall rejoice at his birth." His work in after years would bring joy and gladness to many hearts. In the case of John the Baptist we have God's estimate of human greatness. "He shall be great in the sight of the Lord." About thirty years after this event, when John was a prisoner in the fortress of Macherus, Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist." Did John possess the qualities that we so commonly estimate great? His life was to be holy and temperate. He was to live with all the strictness that the Nazirite vow imposed. Strong drink of any kind was never to enter his lips. And he was to be fitted for the service of God by the indwelling of God's Spirit, "He shall be filled with the Holy Ghost." His work was to be a blessed work. "Many of the Children of Israel shall he turn to the Lord their God." The birth of John was to be the fulfillment of the closing prophecy of the Old Testament. The Jewish people inferred from that prophecy that Elijah was to return to the earth as the forerunner of the Messiah. It was, however, fulfilled in John the Baptist, who, with Elijah-like devotion and boldness, preached repentance, and proclaimed the advent of the Kingdom of God.

PRACTICAL SUGGESTIONS.

The highest attainment in God's service is to walk in all the commandments and ordinances of the Lord blameless. To be righteous in God's sight should be our constant aim.

In Zacharias' case we have one of the many express instances of God's answers to prayer.

They do not err who are filled with the Holy Ghost.

Greatness in God's sight is the greatness that comes from moral and spiritual attainment, and finds its work in the service of God for the salvation of men.

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**THE MISSIONARY WORLD.**

**MISSIONS IN THE EAST.**

The Rev. Jacob Freshman, of the Hebrew Christian Mission, who has returned to New York from a visit to the East, gives in his periodical the following account of Presbyterian Missions:

In Syria, particularly at Beirut, the Lord is abundantly blessing the labours of the pastors and teachers. At Beirut, the Rev. H. H. Jessup, D.D., kindly showed us over the mission premises, including their extensive printing and publishing establishment. Every provision is made for the spiritual, as well as the educational training of the people. It may be stated that the translation of the Bible into Arabic was made by American missionaries. Of printing and publishing this great work the American Bible Society bore the whole of the expense. We also paid a visit to Tripoli, where we were cordially greeted by the two missionaries there—the Rev. F. W. March and the Rev. W. Nelson.

Valuable seed is being sown at all these stations, and the influence that the girls in the schools will exert by-and-by must be for good. Incalculable are the benefits that will be derived. Through the girls of the present, the missionaries are teaching the next generation.

I received letters of introduction to the missionaries of the United Presbyterian Church of America in the East, from the Rev. Dr. Dales, of Philadelphia. At Alexandria I had the pleasure of calling upon the Rev. Dr. Ewing, who, in addition to his ministerial and educational work, also discharges the duties of United States Consul. Both in evangelization and education a grand work is being accomplished here. On the occasion of our visit it happened to be a holiday and the schools were closed, but in order to give us some evidence of the results of the teaching, seven scholars—Jewish girls—were hurriedly called together. It was sweet to hear them sing, not only some Psalms, but also Hymns about Jesus, and, in other ways, they highly delighted us. I had the gratification of addressing a few words to them.

We next visited Cairo, where the mission is superintended by the Rev. Dr. Lansing, and we met that gentleman and several of the other workers. I attended the Sabbath morning session of the Sabbath-school, at which there was a large attendance of boys and girls, who were addressed and examined in the Arabic language by Rev. Mr. Watson. The school over, the public service was held in the church, in which a good congregation assembled. There are other stations besides that which we visited in the city, at each of which successful work is being carried on. In 1887 no fewer than 384 were admitted to the church on profession of their faith, and in that year the contributions by the natives amounted to \$6,265. The mere public profession of an Egyptian in the despised Evangelical Church is in itself sufficient proof of his earnestness, but his sincerity is strengthened and intensified by his voluntary contributions for the work of the Lord. The United Presbyterian Church has every reason to be proud of its missions in Egypt.

The Reformed Presbyterian branch of the Christian Church has a station in Mersina, where the Rev. David Metheny, with an efficient staff of assistants, is labouring with much success. They have preaching places as well as schools. On one occasion an old Mahomedan came to Mr. Metheny with his eight grand-children, saying: "Take them and train them. I know what our principles have made us." Mr. Metheny has also been the honoured instrument of leading one of our Hebrew brethren to Christ. This convert is now in one of their seminaries in America preparing for mission work.

In Smyrna the Congregational Church has a very important station. Here we met the Rev. J. P. McNaughton. We had known him previously as a young minister in New York, and were delighted to renew fellowship with him for a brief period in the East. He came to Smyrna a single man, but now he is married, the Lord having provided for him a splendid wife in one of the teachers in the Mission school. In her he has found an able and faithful helpmeet.

In Salonica (the ancient Thessalonica) the Scottish Church has stationed the Rev. P. ... A very large number of Hebrew ... attend the school, and the seed sown is bringing forth fruit.

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